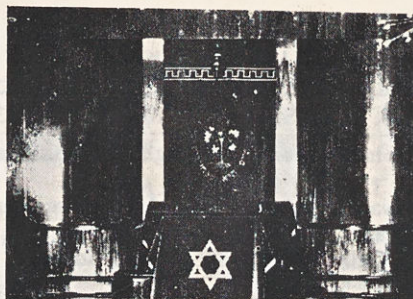


# HABAYIT



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Tishri-Cheshvan-Kislev 5752

Number 330

September-October-November 1991

## VIDEO AND FAX

A rich harvest of marvels adds immeasurable conveniences and pleasures to our lives: radio and television, devices which record speech and pictures accurately and with life-like replay, instant communication orally and writing, a vast array of duplicating machines, overnight delivery. And the prospects of as yet unimagined computer successes are immense.

As we focus on this season of our Jewish year which features awesome Days of Judgment, contemporary inventions help to illuminate age-old truths.

*You will open the Book of Records;*

*It will read itself;*

*Everyone's signature is in it.*

*(Unesaneh Tokef, Musaf, Rosh HaShono)*

*You know the secrets of the universe*

*And the hiddenmost mysteries of all the living;*

*You probe all innermost chambers*

*And test thoughts and emotions;*

*Nothing is hidden from You . . .*

*(Vidduy, Yom Kippur)*

*On Hoshano Rabbo the judgment of Yom Kippur is sealed*

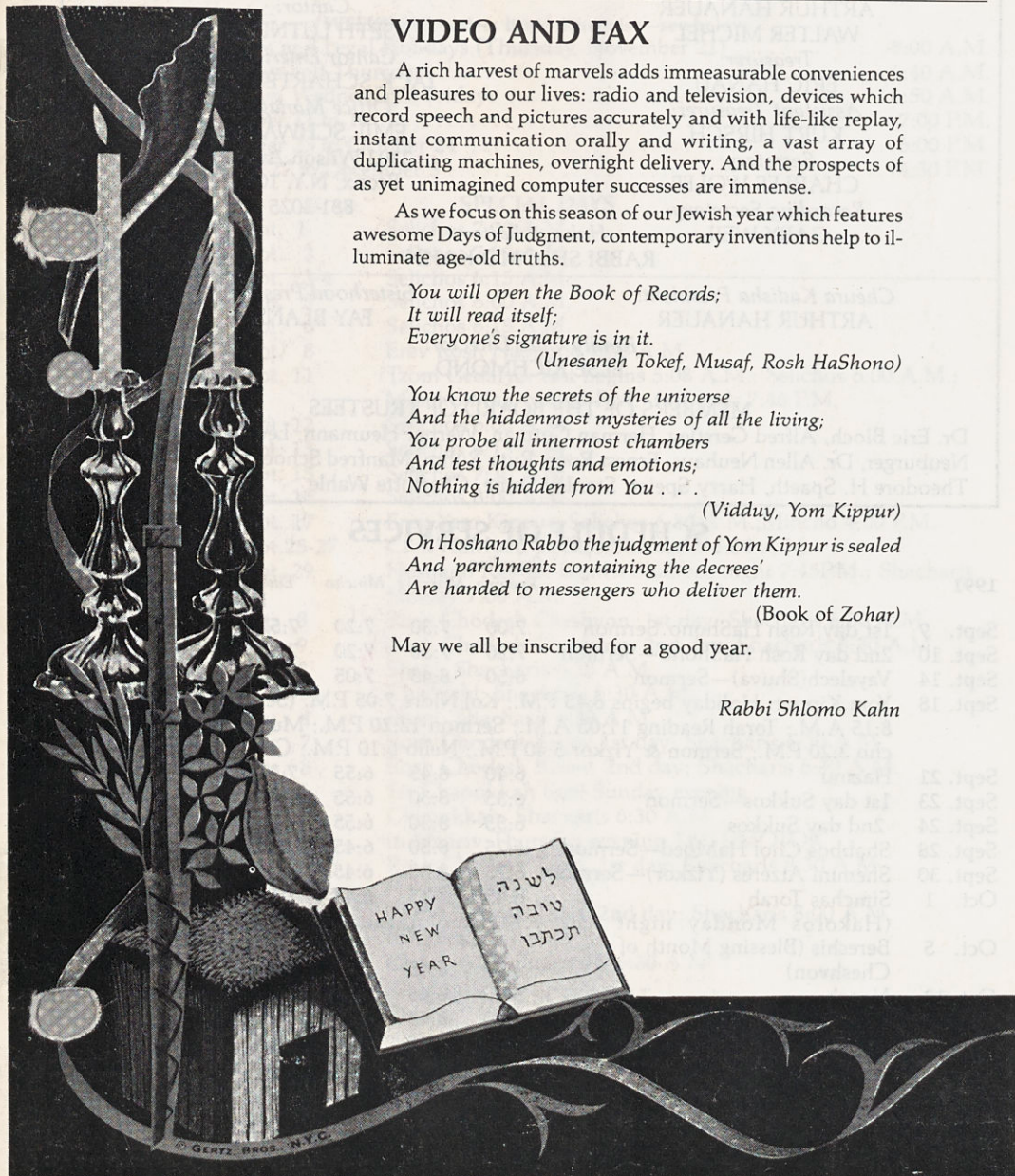
*And 'parchments containing the decrees'*

*Are handed to messengers who deliver them.*

*(Book of Zohar)*

May we all be inscribed for a good year.

*Rabbi Shlomo Kahn*



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## SCHEDULE OF SERVICES

|             |                                                                                                                                                                                                                                          | <i>Preceding<br/>Evening</i> | <i>Morning</i> | <i>Mincho</i> | <i>End</i> | <i>Day<br/>Break</i> | <i>Shema<br/>Before</i> |
|-------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|----------------|---------------|------------|----------------------|-------------------------|
| <b>1991</b> |                                                                                                                                                                                                                                          |                              |                |               |            |                      |                         |
| Sept. 9     | 1st day Rosh HaShono. Sermon                                                                                                                                                                                                             | 7:00                         | 7:30           | 7:20          | 7:52       | 5:35                 | 9:41                    |
| Sept. 10    | 2nd day Rosh HaShono—Sermon                                                                                                                                                                                                              | 7:20                         | 7:30           | 7:20          | 7:50       |                      |                         |
| Sept. 14    | Vayelech(Shuva)—Sermon                                                                                                                                                                                                                   | 6:50                         | 8:45           | 7:05          | 7:44       | 5:40                 | 9:43                    |
| Sept. 18    | Yom Kippur: Holiday begins 6:45 P.M.; Kol Nidre 7:05 P.M. (Sermon); Morning 8:15 A.M.; Torah Reading 11:05 A.M.; Sermon 12:20 P.M.; Musaf 12:40 P.M.; Mincho 3:20 P.M.; Sermon & Yizkor 5:40 P.M.; Neilo 6:10 P.M.; Conclusion 7:37 P.M. |                              |                |               |            |                      |                         |
| Sept. 21    | Hazinu                                                                                                                                                                                                                                   | 6:40                         | 8:45           | 6:55          | 7:31       | 5:47                 | 9:45                    |
| Sept. 23    | 1st day Sukkos—Sermon                                                                                                                                                                                                                    | 6:35                         | 8:30           | 6:55          | 7:28       |                      |                         |
| Sept. 24    | 2nd day Sukkos                                                                                                                                                                                                                           | 6:55                         | 8:30           | 6:55          | 7:26       |                      |                         |
| Sept. 28    | Shabbos Chol HaMoed—Sermon                                                                                                                                                                                                               | 6:25                         | 8:30           | 6:45          | 7:19       | 5:54                 | 9:47                    |
| Sept. 30    | Shemini Atzeres (Yizkor)—Sermon                                                                                                                                                                                                          | 6:25                         | 8:30           | 6:45          | 7:16       |                      |                         |
| Oct. 1      | Simchas Torah                                                                                                                                                                                                                            | 6:45                         | 8:15           | 6:45          | 7:14       |                      |                         |
| Oct. 5      | (Hakofos Monday night 7:16 P.M. and Tuesday morning 9:00 A.M.)<br>Bereshis (Blessing Month of Cheshvon)                                                                                                                                  |                              |                |               |            |                      |                         |
| Oct. 12     | Noach                                                                                                                                                                                                                                    | 6:15                         | 8:45           | 6:30          | 7:07       | 6:02                 | 9:49                    |
| Oct. 19     | Lech lecho—Sermon                                                                                                                                                                                                                        | 6:05                         | 8:45           | 6:20          | 6:56       | 6:09                 | 9:52                    |
| Oct. 26     | Vayero                                                                                                                                                                                                                                   | 5:50                         | 8:45           | 6:10          | 6:46       | 6:16                 | 9:55                    |
|             |                                                                                                                                                                                                                                          | 5:40                         | 8:45           | 6:00          | 6:37       | 6:23                 | 9:59                    |

(continued on page three)

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

|         |                                       |      |      |      |      |      |      |
|---------|---------------------------------------|------|------|------|------|------|------|
| Nov. 2  | Chaye Soro/(Blessing Month of Kislev) |      |      |      |      |      |      |
|         | Kristallnacht Memorial                | 4:35 | 4:50 | 4:55 | 5:29 | 5:31 | 9:02 |
| Nov. 9  | Toldos                                | 4:25 | 8:45 | 4:45 | 5:21 | 5:38 | 9:07 |
| Nov. 16 | Vayetze—Sermon                        | 4:20 | 8:45 | 4:45 | 5:16 | 5:46 | 9:11 |
| Nov. 23 | Vayishlach                            | 4:15 | 8:45 | 4:40 | 5:12 | 5:53 | 9:16 |
| Nov. 30 | Vayeshev (Blessing Month of Teves)    | 4:15 | 8:45 | 4:35 | 5:09 | 6:00 | 9:21 |
| Dec. 7  | Miketz—Chanukkah—Sermon—Rosh Chodesh  | 4:10 | 8:30 | 4:35 | 5:08 | 6:06 | 9:26 |

**WEEKDAYS** (unless listed otherwise—see below)

|                                                                    |           |
|--------------------------------------------------------------------|-----------|
| Mornings: Sundays and Legal Holidays (Thursday, November 21) ..... | 8:00 A.M. |
| Mondays and Thursdays .....                                        | 6:40 A.M. |
| Tuesdays, Wednesdays, Fridays .....                                | 6:50 A.M. |
| Evenings: September 11 to 19 .....                                 | 7:00 P.M. |
| September 25 to October 24 .....                                   | 6:00 P.M. |
| October 27 to December 5 .....                                     | 4:30 P.M. |

**SPECIAL DAYS**

|           |             |                                                                                                          |
|-----------|-------------|----------------------------------------------------------------------------------------------------------|
| Sunday    | Sept. 1     | Selichos 7:00 A.M.                                                                                       |
| Monday    | Sept. 2     | Selichos 7:00 A.M.                                                                                       |
| Tue.-Wed. | Sept. 3-4   | Selichos 6:15 A.M.                                                                                       |
| Thursday  | Sept. 5     | Selichos 6:00 A.M.                                                                                       |
| Friday    | Sept. 6     | Selichos 6:15 A.M.                                                                                       |
| Sunday    | Sept. 8     | Erev Rosh HaShono 7:00 A.M.                                                                              |
| Wednesday | Sept. 11    | Tzom Gedalyo: fast begins 5:08 A.M.; Selichos 6:00 A.M.;<br>Mincho-Maariv 6:00 P.M.; fast ends 7:46 P.M. |
| Thursday  | Sept. 12    | Selichos 6:00 A.M.                                                                                       |
| Friday    | Sept. 13    | Selichos 6:15 A.M.                                                                                       |
| Sunday    | Sept. 15    | Selichos 7:30 A.M.                                                                                       |
| Monday    | Sept. 16    | Selichos 6:00 A.M.                                                                                       |
| Tuesday   | Sept. 17    | Erev Yom Kippur: Selichos 6:30 A.M.; Mincho 4:00 P.M.                                                    |
| Wed.-Fri. | Sept. 25-27 | Chol HaMoed Sukkos: Shacharis 6:30 A.M.                                                                  |
| Sunday    | Sept. 29    | Hoshano Rabbo: Leren Shabbos night 7:45 P.M.; Shacharis<br>Sunday 7:00 A.M.                              |
| Tuesday   | Oct. 8      | Rosh Chodesh Cheshvon, 1st day: Shacharis 6:30 A.M.                                                      |
| Wed.      | Oct. 9      | Rosh Chodesh Cheshvon, 2nd day: Shacharis 6:30 A.M.                                                      |
| Monday    | Oct. 28     | Sheni: Shacharis 6:30 A.M.                                                                               |
| Thursday  | Oct. 31     | Chamishi: Shacharis 6:30 A.M.                                                                            |
| Monday    | Nov. 4      | Sheni: Shacharis 6:30 A.M.                                                                               |
| Thursday  | Nov. 7      | Rosh Chodesh Kislev 1st day: Shacharis 6:30 A.M.                                                         |
| Friday    | Nov. 8      | Rosh Chodesh Kislev, 2nd day: Shacharis 6:30 A.M.                                                        |
| Sunday    | Dec. 1      | 1st Chanukkah light Sunday evening                                                                       |
| Mon.-Fri. | Dec. 2-6    | Chanukkah: Shacharis 6:30 A.M.                                                                           |
| Thursday  | Dec. 5      | in Maariv Thursday evening TAL UMOTOR                                                                    |
| Shabbos   | Dec. 7      | Rosh Chodesh Teves, 1st day: Shacharis 8:30 A.M.<br>(Chanukkah)                                          |
| Sunday    | Dec. 8      | Rosh Chodesh Teves, 2nd day: Shacharis 8:00 A.M.<br>(Chanukkah)                                          |
| Monday    | Dec. 9      | 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



The approach of a New Year is a time for reflection, for appraisal of the past as well as for looking forward and planning ahead, not only in our individual lives but equally in our communal existence.

We are realistic enough to recognize that our Congregation, for many reasons, has at present no chance of expanding its membership. On the contrary, the increasing average age of our members prevents many from regularly visiting our Synagogue Services, forces others to move away from our neighborhood and, inevitably, brings about the premanent loss of too many that cannot be replaced. Unfortunately, there is nothing that we can do to stop this development. But, despite this trend, we should count our blessings and gratefully recognize that, contrary to several other local Congregations, we maintain twice daily Minyanim, we offer a schedule of Shiurim, we continue arranging several social functions annually, our Chevra Kadisha and Sisterhood are active assets of our Congregation, all in all we are alive and well as a community.

A decreasing membership results in lower income while it is most difficult to reduce expenses and still maintain the high standards that our members expect. Undoubtedly, we shall in the coming months and years have to "cut corners" here and there but we shall strive to achieve our goal without diminishing the religious values or essential services that we have traditionally offered. And any help that you, our members, will give us by increasing your voluntary contributions (Yom Kippur appeal, Torah pledges, etc.) will make us stronger and our future more secure.

Despite the problems that we face we continue to look to the future with full confidence. Nothing is forever. But believe me, your Rabbinate and your elected officials will do everything to assure our Congregation many, many more years of life and activity and with G-d's help and your continued support we shall succeed.

In that spirit, I wish you all Healthy, Prosperous and Peaceful 5752.

William Blank

## NEW POROUCHES IN MEMORY OF MR. MANFRED WALDEN

We are proud to display a new white Porouches and matching covers for the pulpit and reading desk for the first time during these High Holidays. These beautiful objects were donated by Mrs. Vera Walden and children in memory of her late, beloved husband, Manfred.

Our Congregation would always fondly remember Mr. Walden even without this material memento but we especially recall at this time on our Calendar the joy and devotion with which he chanted the Rosh Hashona and Yom Kippur prayers from the Bimah that bears his gift.

The inscription on the Porouches reads (in English translation) as follows:

*In Memory of Moshe Yosef ben Shlomo HaLevi,  
Devoted Cantor on the High Holidays*

*In Loving Memory of Manfred Walden  
by his Wife and Family.*

Our heartfelt thanks to Mrs. Vera Walden and family for their generosity and their continued loyalty to Beth Hillel & Beth Israel.

William Blank  
President

## CONGREGATION NEWS IN BRIEF



... for Shovuos, our Synagogue was beautified by a flower arrangement donated by the Sisterhood; the Yomtov services were conducted in dignity and traditional form, enjoying a good attendance of worshippers; the Shovuos-Lernen was arranged by the Chevra Kadisha, guided by Chevra President Arthur Hanauer, who addressed the men who had assembled for Torah study, Rabbi Kahn delivered a Torah discourse on the theme of Chag HaBikkurim as related to the Sinai Revelation, refreshments were served by a group of ladies. . .

... a report on the annual membership meeting of the Sisterhood appears in this issue. . .

... please be reminded that Yahrzeit names read by the Rabbi at the end of Shabbos services are the names appearing on our Memorial Windows and Memorial Plates; additional names for a current Yahrzeit may be submitted to the office one week prior to the preceding Shabbos, for a donation. . .

... a new *Poroches* (Ark Curtain), Shulchan and pulpit covers beautify our Synagogue for the High Holidays, a generous donation by Mrs. Vera Walden and the Walden Family in loving memory of our unforgettable Rosh HaShono and Yom Kippur Chazan, Manfred Walden, of blessed memory. . .

## FROM THE RABBI'S STUDY

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

**KINDLING THE YOM KIPPUR LIGHTS.** Although Yom Kippur begins at a given time (this year 6:45 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 6:45 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.

**THE HALACHNIC WILL.** Medical procedures often require that the patient has provided written decisions for health care and subsequent procedures. The "Halachic Will" (developed by Agudath Israel of America) is recommended. Copies are available in the Rabbi's office.

**IN THE HOSPITAL.** When entering Columbia Presbyterian Medical Center as a patient, it is important to notify hospital staff that the patient is Jewish (to alert the Chaplain.).

**HEALTH CARE PROXY.** A form which itemizes medical care procedures (as well as organ donations) has been developed by the Commission on Medical Ethics of the Rabbinical Council of America. Anyone interested is welcome to contact the Rabbi for guidance.

IN LOVING MEMORY OF MY DEAR PARTENTS

WALTER FRIEDMAN

CLAIRE FRIEDMAN

IN HONOR OF OUR DEAR AUNT

MRS. CAROLINE GLUCK

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

## MEMBERS' BEQUESTS

Over the years we have intermittently suggested to our members to include the Congregation as a beneficiary in their Last Will. A good number have responded to this appeal.

It has been brought to our attention that such bequests should be duly acknowledged. Since we can no longer express our thanks to the deceased donor nor in most instances to surviving relatives we shall henceforth recognize these bequests annually in the Rosh Hashanah issue of our Habayit.

We recall with sincere gratitude the memory of members who had generously kept our Congregation in mind during their lifetime and whose funds reached us during the year 5751:

JULIE HANAUER

IDA MICHEL

LILO HAMMEL

---

## FAMILY CLUB

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

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

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

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

*Else Richmond*  
Director

---

## COMMUNITY NEWS



### OUR COMMUNITY

## JEWISH COMMUNITY COUNCIL

(1) Servicing the Homebound: For homebound, the Jewish Community Council conducts a program of light shopping, telephone assuring, friendly visits and meal delivering. Homemakers are available to senior adults meeting specific income guideline. 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 Wheels: Meal deliveries are available for homebound elderly meeting eligibility requirements.

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

## JEWISH INFORMATION AND REFERRAL SERVICE

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

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

## GENERAL MEMBERSHIP MEETING OF THE SISTERHOOD

June 23, 1991

President Fay Blank opened the meeting, welcomed all assembled sisters and extended a special welcome to Rabbi Kahn and President William Blank. Recording Secretary Eugenie Weinberg read the minutes of the previous annual meeting which were duly adopted. Mrs. Blank thanked all officers and trustees and especially the three Vice Presidents Irma Stern, Erica Neu and Rita Rosenthal, for their help and devotion.

During the past year we lost our devoted Board Member Ria Roos. In her memory all present rose in tribute.

The year's social functions included a delightful visit to the South Street Sea Port on October 23rd; a well attended Oneg Shabbat on November 17th; the Annual Sisterhood Luncheon combined with the Congregation's Chanukkah party on December 16th, at which Mrs. Irma Hanauer was the recipient of the "Women of the Year" award which was gratefully accepted. Mrs. Blank thanked the event's chairpersons for their excellent job in arranging the party and all sisters who helped to make it a success. The planned tour of the JFK Airport had to be postponed on account of security during the Gulf War.

Other Sisterhood activities included: decorating the Sukkah, serving wine and cookies at the holiday Kiddushim and presenting sweets to the children on Simchat Torah; refreshments served on Yom Atzmaut; beautifying the Synagogue with flowers on Shavuoth.

Mrs. Blank expressed gratitude and appreciation to those who perform the holy task of Tahara and all who attend funerals. A request was made for additional volunteers to assist in Tahara — Mrs. Baer will give guidance and direction, when necessary.

Regarding the Committee for the elderly, Mrs. Ruth Ruhm and Mr. Oscar Wortsman make visits and are in contact with the ill and homebound; Mrs. Rita Rosenthal assists, especially during Mrs. Ruhm's absence. It was stressed that it is important to inform the Committee when hearing about a person in need of visits.

A detailed financial report was given by Treasurer Gertrude Strauss which had been approved by Mr. Eric Hanau. The itemized report included a \$3,000 donation to the Congregation, contributions to various organizations and needy, and pay for one Minyan man.

For the Nominating Committee, Mrs. Rita Rosenthal presented a list of all Board members, willing to serve again, and the returned ballots showed their reelection.

Mrs. Blank asked Rabbi Kahn to address the meeting. Choosing the concept of "stubbornness", Rabbi Kahn demonstrated how words often have different meanings; whereas usually to be stubborn is negative, its positive meaning, holding on tenaciously to Torah, heritage, no matter how difficult, has kept the Jewish people for thousands of years. In our own circle, holding on to our Synagogue despite neighborhood changes, with a decrease in members, will demand "stubborn" continuation by fewer people to work harder. Rabbi Kahn also spoke about the dire need of Israel to absorb Russian and Ethiopian immigrants and mentioned the vital work done by the UJA in which all must participate generously.

Mrs. Blank asked President William Blank to speak. Mr. Blank thanked the Sisterhood for the financial support and all the good work it does for the benefit of the Congregation. He spoke about the great need to support our daily Minyan and appealed to the ladies to send husbands and their husbands' friends to shul.

Under good and welfare, Mrs. Blank reported that the graves of the late Sisterhood President Irma Lowenstein and her husband are still in disrepair. On another topic, Mrs. Strassburger appealed for volunteers to help feeding patients in the Fort Tryon Nursing Home.

As a token of appreciation by the Sisterhood, Vice President Rita Rosenthal presented a bouquet of flowers to President Fay Blank. President Blank closed the meeting with her best wishes for a good summer to all.

*Eugenie Weinberg*  
Recording Secretary

## T H A N K   Y O U

Many thanks to 1st Vice-President Oscar Wortsman for his kind words and to all members of our Congregation who congratulated us on the birth of our new granddaughter RENA AVIVA, born to our children Zev and Irene Blechner.

*Mr. & Mrs. William Blank*

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The SISTERHOOD wishes to thank all members who responded to our recent fund-raising drive in which we mailed a travel telephone/address book.

SISTERHOOD  
*Fay Blank, President*

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Our heartfelt thanks to the Congregation, Chevra Kadisha and Sisterhood, and to all the members and friends for their kind expression of sympathy on the loss of our dear brothers, Hugo and Josef Bacharach.

*Jenny Jonas*

---

I want to express my sincere appreciation for the concern at the passing of my dear brother Moritz Hubert. Special thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. Blank and all those who visited me.

*Klara Hubert Herrmann*

---

I wish to express my sincere thanks to Rabbi and Mrs. Kahn, President and Mrs. Blank, Mr. and Mrs. Wortsman and to all my friends in the Congregation and the Family Club for the thoughtfulness and the many get-well wishes extended to me while I was in the hospital and still recuperating at home. It was very much appreciated.

*Mrs. Else Richmond*

---

Many thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. Blank, Mr. and Mrs. Hanauer, and to all our friends and members in the Congregation for the many good wishes and presents I received on my 90th birthday.

*Herbert Lehman*

---

Many thanks to all those members and friends of the Congregation who sent get-well wishes to me and called me while I was sick. It was greatly appreciated.

*Alfred Stern*

---

My sincere thanks to Rabbi Kahn, President and Mrs. Blank and members of our Congregation for the good wishes and visits to the hospital during my recent illness.

*Selma Landenberger*

## ALL IN THE FAMILY

This year's summer vacation led us to many wondrous sites and sights of the National Parks in the Western United States. Among them were the Grand Canyon, Bryce and Zion Canyon — which almost three decades ago — and, then on separate trips — we had seen for the first time. Thus, our visits there were like a return pilgrimage to their sublime manifestations of Creation. Our "Old-new" experience might be paraphrased with the words from the "prologue in Heaven" of Goethe's "Faust," "und alle Seine hohen Werke sind herrlich wie am ersten Tag."

The aeons during which the mountains were erected, the canyons carved, the lakes created do, of course, dwarf human life spans. But we can also preceive a natural monument in the steadfastness, the constancy and loyalty of our Kehillah family. It is once again time to give recognition to the milestones attained by our members.

The month of August marked the 70th birthdays of Mrs. Betty Abraham and of Mr. Leo Oppenheimer. It also held the 90th birthday of Mrs. Else Stern, while the like mark was preceded by Mrs. Herbert Lehman in June and is looked forward to by Mrs. Lina Drifuss in September. We hope that Mrs. Else Richmond, celebrating her 91st birthday in July may have found as the foremost gift complete recovery from her accident and will soon be able to direct the Family Club again. Mrs. Fanny Rau is looking forward to the same birthday in September. July held Mr. Louis Strauss's 94th birthday and top honors belong to the 95th birthday of Mrs. Paula Brandis due in September.

Happily, there are good-news items to be reported from our third generation as well. Mr. and Mrs. William Blank and Mrs. Betty Abraham each again were presented with a granddaughter. Mr. and Mrs. Charles Wolff, Mr. and Mrs. Eric Hanau and Mrs. Lina Mayer each enjoyed the simchah of a grandson's Bar Mitzvah, while Mr. and Mrs. Manfred Rothschild were able to share in celebrating their granddaughter's Bat Mitzvah.

Lastly, we are happy to report, albeit belatedly, two notable anniversaries. In April Mr. and Mrs. Walter Mosbacher celebrated their Golden Wedding. On May 8th, when Yeshiva University was honoring the Semicha Class of 1951, our Rabbi celebrated the 40th anniversary of his ordination. We hope that Rabbi Shlomo Kahn may continue his spiritual leadership for many years in good health for our Kehillah's benefit, and we also wish him and Mrs. Kahn all the very best for the move to their new residence.

As we go to print, we heard of the happy birth of a grandson to Mr. and Mrs. Kurt Hirsch. Warm Holidays' Greetings to All.

Leshanah Tovah,  
Shalom ve-hatzlachah  
Theodore H. Spaeth

**EDITOR'S NOTE:** From his personal friend, Rabbi Dr. Kurt Metzger our faithful columnist Mr. Theodore Spaeth received warm, complimentary comments on the "quality and standards of *Habayit* to which none of other congregational newsletters measure up." We appreciate such remarks and certainly join in the writer's good wishes to Mr. Spaeth "ad meah ve-essrim shanah."

## 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.

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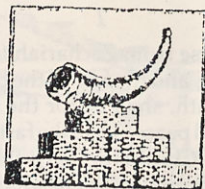
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## HIGH HOLY INTRUDER?



The Days of Awe (Hebrew *Yomim Noroim*) are named graphically clear. (The popular term High Holidays reaches towards it valiantly but falls bleakly short.) So sharp is the focus and so accurate the description, that the mere mention of the words sets off mind and memory triggers: solemn *selichos* or Kol Nidre chant, piercing shofar blasts, white-clad synagogue interior, sobering self-scrutiny. How odd then, that a day intrudes whose commemoration seems to strike a discordant note and whose theme seems to be singularly out of place.

The day after Rosh HaShono is a fast day. Fasting is entirely compatible with, and eminently apropos for the Ten Days of Penitence. After all their climax is the fast par excellence — Yom Kippur. But the Fast of Gedaliah is at first blush cut from a different cloth; it belongs to the commemorations of sorrow and sadness, historical events of cataclysmic calamity, upheaval and destruction. Why do we fast on Tzom Gedaliah?

Zedekiah, last of the Davidic kings, pursued a short-sighted foreign policy in the declining years of the First Jewish Commonwealth. He had become a vassal of mighty Nebuchadnezzar of Babylonia, who some ten years earlier had overrun the Jewish State, removed its reigning king, set Zedekiah on the throne and granted him a measure of sovereignty on condition that Zedekiah swears fealty to Babylonia. In vain did Jeremiah appeal to Zedekiah to honor the oath; in vain did the Prophet warn against a foolhardy alliance with other adventurous vassal states to side with Egypt and break the dominance of Babylonia. A furious Nebuchadnezzar returned, crushing all resistance, sacking Jerusalem and laying it waste, burning the Temple, humiliating and brutalizing Zedekiah, dragging the blinded king in chains to Babylonia together with the majority of the Jewish population as captive, leaving but a remnant on Jewish soil.

But Judah was not yet obliterated. Nebuchadnezzar appointed Gedaliah ben Achikom, scion of a noble Jewish family, as governor of Jerusalem and its narrow environs. "Israel's remaining ember (of sovereignty)," so does Maimonides describe it. The ember glowed for only 53 days. The Bible records its fate in terse words: "It was in the seventh month that Ishmael son of Netaniah son of Elishama of royal descent came, and ten men with him, and they slew Gedaliah and he died" (II Kings 25:25). Shoddy jealousy drove a relative of the deposed Zedekiah to assassinate a good, highly competent man. On the 9th of Av ("the fifth month") Zedekiah's reign ended; on the 3rd of Tishri ("the seventh month") Gedaliah was killed. (The exact date is in dispute. According to some it was on the 3rd of Tishri while others place the assassination on the Rosh HaShono festival. The fast is observed on the first weekday after Yomtov.)

This is the historical background for the Fast of Gedaliah. The question remains: What caused the Rabbis (Prophets) to commemorate the murder of Gedaliah with a permanently instituted fast day?

The biblical name of the day is "Fast of the Seventh Month," listed by Zechariah (8:19) alongside "Fast of the Fourth Month" (17th of Tamuz), "Fast of the Fifth Month" (9th of Av) and "Fast of the Tenth Month" (10th of Teves). Its popular name is however linked with the person whose death it commemorates — Gedaliah. This is a rarity. With the exception of Esther (whose name appears also in connection with a fast day), none of history's abundant heroines and heroes merit a holiday's name, neither Abraham nor Moses, neither Mordochai nor Judah Maccabee. Why Gedaliah? And why fast on his day of death? Four different approaches follow.

(Continued next page)

## HIGH HOLY INTRUDER (Continued from page 13)

### I

The Talmud sees a cue in the verse from Zechariah (partially quoted above): "So said G'd of Hosts: The fast of the fourth month, and the fast of the fifth month, and the fast of the seventh month, and the fast of the tenth month, shall be for the house of Judah joy and gladness and happy festivals, therefore love truth and peace." Here the fasts are listed in the order of their calendar appearance: Tamuz, Av, Tishri, Teves. Chronologically, the fast of Teves should come first for it commemorates the beginning of the siege of Jerusalem which was followed in Tamuz by the breach of its walls, in Av by the burning of the Temple, and in Tishri by the murder of Gedaliah. Noting that the Fast of Gedaliah is placed in deliberate proximity with Tisho b'Av, Rabbi Akiva comments: "This teaches you that the death of the righteous weighs as grievously as the burning of the house of our G'd" (Talmud Rosh HaShono 18b). (Rabbi Shimon, however, maintains that the chronology is correct. He explains the Fast of the Tenth Month to commemorate the day when the sad news of the Temple burning reached the Jews in Babylonia).

Gedaliah was a righteous person — — a *tzaddik* — — his death merits a day of fasting.

### II

Somehow we feel less than fully satisfied with this explanation. Without in the least denigrating Gedaliah's greatness, we find other men and women, equal to or greater than Gedaliah whose days of death are not so commemorated. Indeed Maimonides seems to ignore the Talmud's approach altogether and go off in a different direction in his comments on the Fast of Gedaliah: "On the third of Tishri Gedaliah son of Achikom was assassinated and Israel's remaining ember (of Sovereignty) was extinguished" (Laws of Ta'aniyot 5:2). Not for the person but for the national tragedy is our mourning and fasting. Thus the Fast of Gedaliah takes its rightful place in the roster of the other days of national disasters — — siege, breach, fall of Jerusalem.

While Maimonides, with characteristic analytical and conceptional reasoning, stills our qualms regarding the institutionalizing of Gedaliah's death, another question arises: would the great Codifier of the Talmud actually replace the Talmud's reason with one of his own, no matter how apt?

Rabbi Joel Sirkes to the rescue. With excellent skill this renowned commentator (Bayis Chodosh on Tur, Orach Chaim 549) blends both reasons, that of Talmud and of Maimonides, phrasing the reason for fasting on the day "to teach you that the death of a righteous *like him* (i.e. Gedaliah) weighs as grievously as the burning of the House of our G'd since Israel's remaining ember was extinguished." By adroitly combining the words of Talmud and Maimonides, Maimonides' understanding of the Talmud is illuminated.

### III

Yet another (original, we think) thought comes to mind as we explore the credentials of the Fast of Gedaliah.

Twice did we as a nation suffer the ultimate debacle: loss of sovereignty and land. Nebuchadnezzar of Babylonia and Titus of Rome put an end to the First and Second Jewish Commonwealths. As a rule, indeed a law of history, a nation deprived of its land is irretrievably removed from the map and wiped off the roster of nations. This rule's lone exception and this law's stubborn violator is Israel. Divinely guaranteed eternal existence, we do mourn severe though temporary setbacks.

Our first period of sovereignty (from Joshua to Zedekiah) lasted 857 years. It was followed by a 70-year eclipse — — the Babylonian Captivity. Then there was again a Jewish State in Eretz Israel, from Ezra to the time of Rabbi Yochanan ben Zakkai, of 414 years duration. By popular reckoning we call the ensuing 1,878 years, from the destruction of the Second Temple in 70 C.E. to the establishment of Israel in 1948, our second national eclipse. But the Fast of Gedaliah marks really the "second" for with Gedaliah's death a "Jewish State" came to an end, 53 days of "Israel's remaining ember" (from the 9th of Av to the 3rd of Tishri 586 B.C.E.).

Perhaps by instituting a fast day to commemorate the abrupt, premature ending of Jewish sovereignty our Prophets/Rabbis intended to highlight the intrinsic worth of Jewish sovereignty in Eretz Israel regardless of the geographical size over which we had jurisdiction and regardless of its shortlived duration. This would then have consequential relevance to contemporary issues, in and about the State of Israel.

*(Continued on page 29)*

## THE IMPOSSIBLE MOMENT



Immediately after the Shabbat meal on Friday, May 24th, I was driven to a military base near Ben-Gurion Airport. Soon after, for the second time in my life, I found myself virtually the only passenger on a huge airplane. Now, as then, there were only four people sitting around me. This time, they were colleagues, Israeli journalists, and we were bound for Ethiopia.

Five years ago, the four had been KGB men, my honor escort on the journey from a Soviet prison to freedom. In that moment of release, when suddenly after nine years of struggle and prayers I was lifted from the darkness of the gulag, I wasn't told where they were taking me. But the sun, like the finger of God, pointed the way: It was a flight to freedom. They had taken away all my belongings—including my prison uniform, which had grown so familiar and comfortable—giving me instead ungainly and clammy civilian clothes. But one item, a little book of Psalms given to me by my wife Avital, which was my companion in all the years of the gulag, I had at the last moment saved from the hands of the KGB guards. It kept me warm. Through the triumphant Psalms of King David, God was bringing me the joyous news: You are free, and have won, you are going to the land of Israel.

In the coming hours, I would land in Berlin, be reunited with my wife in Frankfurt, arrive in Israel and pray at the Western Wall. Throughout, I was surprisingly calm, confident: as is a person who has listened for the voice of God and relied on Him, and watches with rapture and without fear as events unfold and are fulfilled according to His great, unfathomable design.

Now, five years later, as I flew in the dark toward Addis Ababa on an El Al plane whose markings had been painted over, I was suddenly seized by questions and doubts: Why was it so important to me to be on this particular flight to Ethiopia? So much so that I had insisted my editor send me, even on the Sabbath?

It is difficult to imagine two Jewish communities more disparate than those of the Soviet Union and Ethiopia: white and black; a professional class defined by 20th-century culture and a society closer to the ancient world; the most isolated spiritually from world Jewry and the most isolated geographically; one group almost totally assimilated, the other preserving its Judaism even after centuries of being cut off; a Jewishness above all religious; a people with almost no idea of Jewish communal life, and a people whose very survival and identity depend on a close tribal community.

Why, then, was I flying toward Ethiopia? Was it because I was intrigued by these Jews so different from me? Or was it in order to understand better the Israelis who were ready to put aside their differences, drop everything and rush to the rescue to these people at once so remote and so close? Was it perhaps to recover a sense of the purity of the Zionist dream which in the harsh light of the realities of daily life in Israel can seem more like illusion than dream?

Let there be no mistake: My five years in Israel have been full and happy. But they have also been years of descending from heaven to earth. The simple, clear lines of the struggle between good and evil have grown ever more blurred, and the cacophony of arguments and doubts has made it more difficult to hear the voice of God.



(Continued on page 16)

## THE IMPOSSIBLE MOMENT (Continued from page 15)

Below, Addis Ababa, greeted us with scattered frozen lights: A city under curfew. As I stepped off the plane, I was met by an astonishing sight: A human river in white flowed toward the aircraft. I stood paralyzed as the vast crowd streamed through the darkness. They moved calmly, unhurriedly. Everyone seemed to be supporting someone else: the men with biblical beards and patriarchal faces; the women in embroidered dresses, surrounded by children. The five-year-olds carried on their backs the one-year-olds. And on every forehead, a sticker bearing a number, so that families would not become separated. The crowd was contained by a rope, to ensure that no one would be left in the darkness of the land where they had lived for thousands of years. Israeli soldiers in civilian clothes and Jewish Agency personnel waved flashlights to guide the people toward the airplane. But these were only intermediaries. There was no need to search for analogies. I felt God Himself was leading the column, as in the Exodus from Egypt.

During the years of struggle for the Exodus from Russia the evocation of the departure from Egypt sustained us, especially at moments of loneliness and dread. As I walked through the Moscow night with KGB tails following, or sat in front of a KGB interrogator who threatened death, or endured hundreds of days and nights in the cold of the punishment cell, I tried to remind myself of the larger picture: Your history did not begin with your birth or with the birth of the Soviet regime. You are continuing an Exodus which began in Egypt. History is with you.

It was not always easy to feel this. Sometimes I had to mobilize my whole imagination, summon all my inner resources, to break through the wall of prison. Modern history also came to my aid: Entebbe, when Israel sent planes to rescue Jews in the depths of Africa. The great sacrifice of Yoni—whose picture was on my wall until my arrest—and the daring of those with him: these were my personal guarantee that Israel would not forsake me, that I too would be rescued.

Now these two images fused. Toward us, across thousands of years, Jews moved in an unbroken line from Egypt, but this time I was among the Israelis standing by the empty airplane, in Africa, sent to bring them out. The whole struggle of the last two decades, of the last two millenia, flowed together until they converged and merged in this one picture.

★ ★ ★

The waters of the Red Sea part. Two fighting armies stop their war, Ethiopian soldiers resentfully look on as buses of Jews speed through the empty streets, and as one Israeli plane after another comes in to take Jews out. But with the departure of the last plane the waters join again, the heavens close and the war overtakes the country once more.

It took slightly more than half an hour to fill the plane's 200 seats with 400 Ethiopian Jews. Avital had told me: don't behave like a journalist, help the people; only this way will it be a mission of saving lives, for which even Shabbat may be violated. So I set to work as a steward, distributing water and bread. The Beta-Israel were obviously hungry but were impressively serene. They displayed a noble sense of their own dignity for the entire four-hour journey home.

We shared only two words: shalom and Yerushalayim. But each time our eyes met, they were smiling, responsive. Sometimes I held and patted one of the clamoring children so their parents could open food parcels. But this was a pretext: I simply wanted more communication and contact. Clearly, this was their desire too. They were glad to share their children with me. Both sides looked for all kinds of tasks requiring exchanges. We were overwhelmed by our desire for intimacy.

*(Continued on page 17)*

## THE IMPOSSIBLE MOMENT (continued from page 16)

Through all the events of that night, our passengers showed full trust in the messengers from Israel; and were calmly confident despite the astonishing events overtaking them. Again, this implacable confidence in the future reminded me of my own state of mind in the plane that took me from Russia. As I had then, they now experienced a pure rapture and knew no fear. They too left with almost no possessions. I had then two things which they did not: I had shoes, while many of them were barefoot; and I had my Book of Psalms — but they themselves seemed like figures come suddenly alive out of the Psalms. Their very journey was a psalm of rejoicing. I felt as though my own particular history was suddenly being shared by great numbers: I had come out of prison where I had been held as a political hostage, traded for whatever benefits the government could obtain. But here was a whole people who had been held against their will, pawns of a doomed regime.

Again I was gripped by that sense of faith triumphant. For me, and for the other Israelis, journalists and crew, all the doubts and anxieties of daily life were abruptly erased by this sense of trust and faith. Our number included a kibbutznik and immigrants from Holland, Mexico and Rumania; an immigrant who had left Ethiopia on Operation Moses and was now serving as an interpreter; and a sabra who had lived some years in Germany but had returned to Israel ("When I first moved to Germany I thought how good it is when you don't care about the thing happening around you; but when my daughter was born, I knew I had to return home"). Somebody started talking politics, and right away the arguments began and we heard the usual words: settlements, absorption, Shamir, Moda'i. But hardly had the squabbling begun before it faded away. It seemed insipid, inappropriate.

The sun rose. The plane started its approach to Israel. The pilot brought the plane low so we could see the land and it was announced in Amharic that below us was the land of Israel. We all began to applaud and never stopped during the whole descent. Israeli songs came over the loudspeakers and scenes of Israel were flashed on the movie screen even as they flashed by through the window. Everybody was laughing and crying.

This then, was the answer to the question of what had impelled me to make this brief, eternal journey. This was the moment I had come for. Here were no black or white, educated or unschooled, cynics or idealist, left or right, believers or secularists, immigrants or oldtimers. Here was one *Am Yisrael* returning to its land whose applause, singing and African ululating merged into one impossible and triumphant symphony.

*Natan Sharansky*

*(Courtesy of the Jerusalem Report and the Jewish Tribune.)*

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*"Es wurde gelehrt; Verherrliche Ihn durch die Gebote (Mitzvot) — — errichte eine schoene Sukka, nimm einen schoenen Lulaw (Palmzweig), ein schoenes Schofar (Widderhorn), schoene Zizit (Schaufaeden), eine schoene Tora . . . Abba Schaul sagt: "Verherrliche Ihn" — — Werde Ihm gleich. Wie Er voller Gnaden und Erbarmen ist, so werde auch du voller Gnaden Erbarmen."*

Nach der ersten Versdeutung zeigt sich die Ehre vor Gott durch ein "Ausschmuecken" der Gegenstaende, die fuer die religioese Praxis notwendig sind. Die Sukka muss eine schoene Sukka, der Lulaw ein schoener Lulaw, die Tora eine schoene Tora sein. In der Liebe zum Objekt offenbart sich die Liebe zu Gott. Israel hat die Forderung zweifellos ernstgenommen. Wer den Lulaw-Markt in Mea Schearim oder Machane Jehuda von Jerusalem besucht, stellt jedes Jahr von neuem die Liebe zu Palmzweig und Etrog (Paradiesapfel) fest. Die Frommen markten nicht um einen billigeren Preis, sondern um die Vollkommenheit der angebotenen Ware. Sie greifen tief in die Tasche, um einen perfekten Lulaw und einen exquisiten Etrog zu bekommen. Und mit welcher Begeisterung werden die vielen und verschiedenartigen Laubhuetten ausgeschmueckt. Ein Gang durch das Israel-Museum in Jerusalem zeigt, dass dies auch in frueheren Jahrhunderten nicht anders gewesen ist. Da finden sich die bemalten Sukkot, kuenstlerische Meisterwerke, und es finden sich die silbernen Behaelter fuer die Etrogim — — Kleinode juedischer Handwerkskunst.

Die zweite Erklarung des Satzes aus der Tora weist in eine andere Richtung. Bei ihr geht es nicht um das Objekt, mit dem Gott gedient wird. Bei ihr geht es um das Subjekt des Dienenden, um den Menschen selbst. Nicht der Gegenstand soll schoen sein, sondern der den Gegenstand ergreifende Jude. In der Nachahmung Gottes, dem Gnaedigen und Erbarmungsvollen laeutert sich der Mensch. Er, Gott, ist schon vollkommen, du sollst vollkommen werden. Er ist heilig, sagt die Tora an anderer Stelle (3. Mose 19,2) du sollst heilig werden, geweiht, erhoben ueber alles Niedrige. Das ist mehr als nur ein Erheben

*(Concluded next page)*

## GOTTESDIENER MIT LEIB UND HERZ *Concluded*

des Kultgegenstands zu kuenstlerrischer Vollendung. Es ist der Aufruf zum seelischen Wandel. Wirklich verherrlicht wird Gott dann, wenn der Mensch sich Ihm anzugleichen sucht und Sein Tun zum entscheidenden Vorbild nimmt. Das Wirken Gottes fuer den Menschen wird dann zum Wirken des Menschen fuer den (notleidenden) Mitmenschen. Mit dem Blick auf Gott wendet sich der Mensch seinem Menschenbruder zu.

Ein chassidischer Meister hat einmal sehr richtig erkannt, zum Unterschied von allen Geboten der Tora, die nur mit einem Teil des Koerpers erfuellt werden — — die Tefilin (Gebetsriemen) beispielsweise mit der Hand und dem Kopf, auf die sie zu legen sind, die Mazze (ungesaeuertes Brot) an Pessach mit dem Mund, der sie isst — —, umgreift die Sukka den ganzen Menschen. Der Jude tritt in sie ein, er ist von ihr vollstaendig umschlossen. Mit seinen 248 Knochen, sagt der Meister, erfuellt er die Mizwa. Die zweite Deutung des Bibleverses legt dieses Verstaendnis nicht minder nahe. Durch die Sukka wandelt sich der Jude. Er verherrlicht Gott, indem er sich Ihm ganz anschliesst und Sein Tun imitiert. Nun ist er mit "allen seinen Knochen" ein Gottesdiener, und nicht zuletzt auch mit seinem Herzen.

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"Crazy" jeered farming neighbors when Yoram Ben Herut of Moshav Alon HaGalil—a pioneering community established on JNF-reclaimed land in the Galilee—declared that he was going to grow and sell hyssop. "You'll never make a living selling herbs," they claimed. But Hori, as he is better known, forged ahead despite the skeptics' discouragement.

Hyssop (in Hebrew, *azov*), which is also known by its Moroccan name *manakish*, has grown wild throughout Israel since Biblical times. The bitter-tasting herb thrives exclusively in Israel's Jerusalem hills, in Galilee and Samaria, and in Lebanon and Syria. Used by the ancient Hebrews in purification rites, the herb is mentioned in the 51st Psalm of David: "Purge me with hyssop and I shall be clean."

Long a traditional staple of Middle Eastern cuisines, hyssop is particularly known as a seasoning for the delicious Middle Eastern *pita* bread. According to Arab folklore, it has therapeutic benefits, and a portion of dried, crushed leaves is thought to cure aches, pains and rheumatic fevers; children in rustic communities were served hyssop tea before school to stimulate their powers of retention.

In 1979, after authorities discovered that unrestricted picking was endangering the rare herb's survival, hyssop was put under the protection of Israeli environmental law. To satisfy local Arab demand, agronomists conducted a research program to improve the popular Kavrakoli strain for intensive commercial cultivation. In 1982 Hori received the first batch of 5,000 seedlings to launch his enterprise.

The costs of processing Israeli hyssop are low, because it is dried in the open air under sunny, dry skies. The hyssop is grown in neighboring *moshavim* and transported to the processing station at Moshav Alon HaGalil. There it is made into *zaty*r—a spicy blend of the herb mixed with sesame seed, wheat, parsley, chick-peas, salt, elm-leaved sumac, soya oil, and lemon—and attractively packaged for the consumer market.

"Hyssop can enhance the taste of practically everything," says Hori, "including salads, fried eggs, fish, cheese, and meats." The *zaty*r proved to be an immediate best-seller and is "literally snatched off the shelves," exclaims Hori. "Buying Alon HaGalil hyssop means investing in the future of local Galilee industry and supporting a genuine, Biblical, home-grown Israeli product.

So Hori proved the skeptics wrong. Having stormed the Israeli market, Hori—and his partner Amit Dayan—are setting their sights on Europe and North America. In preparation for expanding production, JNF will soon level and prepare hilly rocklands at Alon HaGalil for a building site to accommodate a modern packing station.

The enterprising moshavniks are now in the process of obtaining from the U.S. Food and Drug Administration a license to export their product to the United States. Buying Israeli made products helps Israel's economy—so look for *zaty*r soon on your supermarket shelves.

By Yehonathan Tommer

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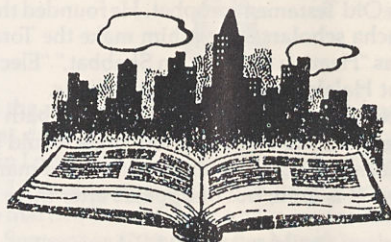
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## WHAT'S UP IN ISRAEL? ELEVATORS, THANKS TO A SPECIAL INSTITUTE



An Orthodox Jew who is a member of the hereditary Kohanim, or priests' caste, boards an El Al jetliner. Looking out the window, he sees a coffin being loaded into the plane's hold. He bolts from his seat and rushes off the aircraft.

The problem? Jewish religious law forbids a "kohen" from being in the same room, or enclosure, with a dead body. And for El Al, Israel's national airline, which carries the bodies of many observant Jews to be buried in Israel, that's a problem.

So in 1986, El Al came here, to a small stucco building on the city's outskirts that houses the Institute for Science and Halacha, where 15 engineers and religious scholars labor to find ways to reconcile modern technology and *Halacha*, the 3,500-year-old body of Jewish religious law.

After delving into the Torah and other texts, the group solved El Al's problem. The airline now encases coffins in cardboard containers. Halacha says this gives a coffin its own "house," as long as it is made of forest products. "We believe all the answers are in the Torah," says Charles Marcus, a Halacha engineer who moved here from Chicago 8 years ago. "You just have to know how to read it."

The surge of ultra-orthodox Jewish immigrants to Israel has kept the institute humming. Many of the puzzles presented to it concern the Sabbath, when the Torah bars observant Jews from performing certain kinds of labor and expanding energy. Ancient law forbids 39 different kinds of work on the Sabbath. Observant Jews cannot, for instance, light a fire, which means, in modern times, that they can't turn on a light, although they could have someone else turn it on for them.

And for a long time, they couldn't travel in elevators. But that problem has been solved after heroic work by the Institute and its founder, Rabbi Levi Yitzchak Halperin, who discovered that what goes up cannot come down except under special circumstances.

Funded by the Israeli government, by private donations and by the fees it occasionally charges, the Institute's technicians have also, among other things, helped a major Israeli appliance maker design the Sabbath observing "Galaxy" refrigerator. It features a microchip that can be programmed so that on the Sabbath the compressor and motor operate automatically rather than when the door is opened.

In the Institute's cramped office, yarmulke-clad engineers hunch over computer screens studying columns of numbers. On the walls hang models of past triumphs, such as the "Sabbath telephone" used by, among others, former Israeli Prime Minister Menachem Begin. Deborah Lief-Dienstag, an orthodox pediatrician in Far Rockaway, N.Y., has been using a Sabbath phone for about three years. The Institute doesn't aggressively sell its products outside of Israel, but word travels: Dr. Lief-Dienstag heard about the phone from another physician.

She explains that the special phone works just the opposite way a normal telephone does. On a regular phone, pressing a button creates a current—thus the problem of using energy on the Sabbath. The Sabbath telephone, however, has a continuous stream of current that the user interrupts in order to operate and dial.

(continued next page)

## WHAT'S UP IN ISRAEL? (Continued from page 23)

Dr. Lief-Dienstag says she always felt "uncomfortable" responding to telephone calls on the Sabbath. Now, the Sabbath telephone has changed that.

The person behind all this, Rabbi Halperin, is a sixth-generation Israeli with a flowing white beard that makes him look like an Old Testament prophet. He founded the institute 30 years ago, gathering top scientists and Halacha scholars to help him make the Torah living law. Over the years, he has written such tomes as "Heating of Water on Shabbat," "Electricity in Halacha," and "Purity of Gates," this last about Halalcha problems in hospitals.

In a hospital, for instance, certain record-keeping on the Sabbath would violate Halacha rules against unnecessary writing. (Writing and other functions would be allowed if a person's life were at stake.) Jewish law defines writing as making a permanent mark. So the institute came up with an ink that is legible when it is used, but disappears after three days, leaving plenty of time for it to be copied later.

To the uninitiated, such solutions sometimes look like clever end-runs around Halacha. But religious experts support Rabbi Halperin's credibility and the institute's work. "They're first-rate as Talmudic scholars and brilliant as engineers," says Rabbi Moshe David Tendler, biology chairman and a professor of Talmudic law at Yeshiva University in New York.

Rabbi Halperin suggests that the issue of whether his interpretation of Halacha is correct was resolved 2,000 years ago. That's when a religious sect, the Sadducees, argued that the Torah decreed that lights couldn't be kindled by *anybody* on the Sabbath. They were overruled by the rabbinical establishment of the day. Two millennia later, a few descendants of that group still hold to their minority view, and so, scattered around Israel, spend the Sabbath evening in the dark.

The rest, traditionally, have hired "Shabbas goys"—non-Jews employed in synagogues, for example, to turn on lights and perform other chores on the Sabbath. But as the institute's work proceeds, they may go the way of the horse and buggy. "In our work, we've taken advantage of automation and reduced substantially the necessity to rely on Shabbas goys," Rabbi Halperin says.

Nothing has so captivated his theological concern as the problem of the elevator. It is a pressing question in Israel, where the suburbs of Tel Aviv and Jerusalem are filled with apartment blocks. "It is central to the problem of modern life," he says. Today, after 17 years of research, Rabbi Halperin is probably the world's leading authority on how to make elevator use on the Sabbath permissible under Halacha.

He has written a 200-page book on this, complete with diagrams. He has journeyed twice to New York to consult with secular experts at Otis Elevator. "The first time, I went there to learn," he says. "The second time, I felt I was teaching."

Automation solved the obvious problem of pushing the button: Elevators simply stop at every floor on the Sabbath. So going up is no problem; people just step in and step out, without doing anything or making any demands on energy. But there is still a problem with going down. Millions of elevator riders aren't aware of this, but Rabbi Halperin learned that if the elevator and its passengers weigh more than the elevator's counterweight, then an automatic restraining system slows it, preventing it from plummeting to the ground.

But in most elevators, this action creates energy. In most efficient buildings, that energy usually is channeled through electrical wires to power other functions in the building. Thus, he concluded, by stepping into a down elevator on the Sabbath, an Orthodox Jew is directly contributing to the creation that may be turning on lights or operating machines—all things forbidden by Halacha.

What to do? The institute's engineers designed a system that automatically prevents this new energy from being used elsewhere on the Sabbath. Such elevators now are widely used here.

Mr. Marcus is sitting at his computer terminal discussing all this when a puzzled expression crosses his face. Somehow, a computer bug has invaded his machine, which now refuses to respond to his commands. Could it be divine retribution, he is asked, for using technology to thwart ancient law? He pauses for a moment, weighing his religious and scientific sides. Then he smiles: "We believe everything comes from above," he laughs. "Even the virus in the computer."

by Robert S. Greenberger

## A WOMAN IN THE RESISTANCE



Looking today at the petite, delicate woman who is Mina Dombrowsky, it is almost impossible to believe that during World War II, she was a courier for the French Resistance.

Her story begins in Lodz, Poland, where she was born into a family of six children—four girls and two boys. In 1936, she emigrated to France to study history at a university in Paris, and two years later she married Benek Gopan and moved to Montpellier, in the south of France.

War broke out in September 1939, and after Mina's husband was drafted into the French army she began working for the Department of Agriculture in Rodez-Aveyron, in the southeastern part of France, as secretary-interpreter of Slavic languages into French. Soon thereafter, in June 1940, her husband fell in battle. Depressed and alone, Mina was invited by a Christian friend to dinner at her home, and it was there that she met someone from the Resistance.

What began then, says Mina, "happens only once in life." She was put to work as a courier for the French underground and given the name, "Dany." She worked with another young girl on a tandem (a bicycle for two) with Mina riding in back with the messages taped to her body. She began carrying not only messages but also food, clothing, newspapers, and writing equipment for the Resistance fighters hiding in the Maquis—the bushy dense forest of the Rodex-Montpellier region.

General DeGaulle, who was then in London, arranged for additional food to be dropped by parachute. One day even a typewriter arrived by parachute—a real treasure for Mina, who until then has been laboriously transcribing messages by hand.

France was now under Nazi occupation, and the Germans were demanding conscription of all young men above 16 for work in Germany. Mina was ordered by the head of the underground to penetrate certain offices and search for the lists of these young men. She arrived during working hours and hid in an attic until the offices closed, then very quickly removed five lists with hundreds of boys' names and left the premises. It took her several hours to copy all the names and send messages to the young men advising them to escape to the Maquis.

During all this time, Mina had continued her work with the Department of Agriculture and had been appointed a supervisor. This enabled her to come to the office very early or to stay late and use the mimeograph machine to make copies of information she received from her superiors in the Resistance. In summer, she would hide her messages and material in an oven in the room used by the secretaries.

In her trips to the Maquis, Mina met Jewish partisans who had organized their own underground. She brought them ammunition as well as food and was instrumental in uniting them with the French partisans. It was information from the Jewish underground that put Mina in touch with a young man from Toulouse who worked in the Prefecture, and together they were able to destroy all the Toulouse lists of young men who were to be deported to Germany.

There were also other lists—Gestapo lists of Jewish families about to be taken. She sat and copied the names, and then "we ran for days from family to family," remembered Mina, "to notify them that their names were on the list of the Gestapo and that they must flee." She recalls specific families she placed on farms in a nearby district, and she had high praise for the French farmers, who helped them with food, work and even money.

Some Jewish families, equipped with Gentile identification cards provided by Mina, went to small villages; others went to live in tents in the dense undergrowth of the Maquis. There were even two newborn babies in the Maquis, Mina remembered, "and I brought them layettes and everything they needed. They still write to me today, those two."

*(Continued next page)*

## A WOMAN IN THE RESISTANCE (continued from page 25)

But to Mina's great sorrow, there were some Jewish families that did not believe her when she urged them to flee that very night. They refused to leave their beautiful, comfortable homes for some forsaken village, and when Mina returned a few days later, she would find a lock on the door and the Gentile neighbors would say, "the Gestapo took them."

Sometimes it was not possible to keep a family together. For one such Jewish family on the Gestapo list Mina found a little attic for the parents, an "extraordinary Frenchman" who took in the 16-year-old son, and she herself placed the daughter with a forged identity card as a secretary in her own Agriculture office. So they remained for two years. When the war ended, Mina told the mother she would bring her children the next day. "What do you think was the first thing she did when she saw them?" Mina asks. "She threw herself on *my* neck and hugged and kissed me." This woman has never forgotten Mina and writes her steadily.

Perhaps, the most vivid of all Mina's memories is the one that involved her with the Gestapo. She was carrying a message on her person and had been directed to bring it to someone in the third house of a group of six that looked alike, except that the one she needed had a row of green bricks on the roof. She found the house and knocked on the door. It was opened by a German who Mina recognized at once as Gestapo by the boots that he wore. She was stunned, but she claimed to be looking for Madame So-and-So who had promised her work. The German told her they were the Gestapo and asked if she knew who the Gestapo was. "Oh, some kind of police," Mina answered, and asked them for a drink since it was such a hot day. They invited her to sit and brought her a drink. She opened her purse and offered them her identity card, which they looked at and returned to her. They chatted a while, then told her if she didn't find work elsewhere, she could come back to them. They told her she could go.

She went—but not very far. Her legs buckled under her, and she had to sit on a bench for some time until she could move again. She asks herself now how such an unbelievable thing could happen. where did she find such *koach* (strength)? "I don't know from where it comes, but it exists," says Mina. "Sometimes, on Yom Hashoah (Holocaust Remembrance Day), the memories come, and I see his face exactly—his black hair and his boots, and I remember how he held one hand in his pocket. . . ."

There are other, more comforting memories that return often to Mina. She recalls "how I ran in the forest to the people hidden there—how I brought the children the chocolate—how they reached their little hands to me to get it." She believes fervently that "people need to know they can do something, not just sit and be afraid." Regarding her unbelievable exploits and accomplishments, Mina has one answer: "The Almighty helped me. He was in the Resistance together with me."

Five days after the war ended, Mina was awarded the Croix de Lorraine for her bravery. She subsequently learned that her entire family (with the exception of one brother who resided in Israel) had perished in Auschwitz and Maidanek. She met her present husband, Benjamin Dombrowsky, in Marseille; he had been a prisoner in Germany and had lost a wife and two children. They moved to Israel, where they lived for many years. The Dobrowskys now reside in Far Rockaway, New York, and have one son, a daughter-in-law and three grandchildren.

Two years ago, Mina returned to Poland to visit her father's grave. He had died and was buried there just before the war started. "This is the only monument I have," she explained. "The others are in the ashes—in the black mountain at Maidanek that is the ashes from the ovens."

*(Concluded on page 29)*

## BENJAMIN OF TUDELA: The Traveller Travels On



Within medieval European history, which to most of us appears as an undifferentiated series of kings, wars, and anti-Jewish persecutions, there is at least one period which is unique because of its significance for later world history. This is the twelfth century, probably the most pivotal century in the development of modern civilization prior to our own.

As the century opened, Europe was still laboring under the burdens of feudalism. The general populace was relatively ignorant and prevalently devout to the point of superstition. The Jew in this environment was surprisingly well off, at least in terms of what was to come. Persecution was fairly infrequent, and when it occurred at all, was almost always a local phenomenon. Furthermore, as the feudal social structure led to a rigid and sedentary existence for most Gentiles, the Jew with his ability to communicate with his co-religionists in far-away places, had an important role to play as traveller and merchant.

This very orderly world, so familiar and understandable by the people of the time, would shortly begin to unravel and ultimately collapse. The twelfth century was the century of the Crusades. For the Gentile, the exposure to the miracles and mysteries of the orient that would eventually spell the end of feudalism, lay the seeds for the Renaissance and the scientific reawakening, and ultimately lead to the Reformation and the Industrial Revolution.

For the Jew, the persecutions of the Crusades were horrors without precedent on a scale not previously imagined. The addition to our Saturday morning liturgy of the *Av Harachamim* prayer and the commemorative *Tisha B'Av Kinos* (Lamentations) as well as the heroic stories of martyrdom that we associate with the Crusades, are evidence that the Jews of that era could find a parallel to their pain only in the destruction of the Temple.

Many important Jewish leaders are associated with the era of the Crusades among them the famous commentator Rashi and his grandsons, the Tosafists. However, as a folk hero, no Jew of that era was more popular than Benjamin of Tudela.

Most people know that Benjamin, who lived in the second half of the twelfth century, was a traveller who reported on his visits to far-off and exotic lands. These records are in fact a major source of twelfth century history and geography, not only for historians of Judaism, but for anyone interested in studying this period and its culture. Yet the extent of his popularity is surprising.

Although Benjamin is probably the most famous traveller to describe what he saw on his journeys, he is by no means unique. The Crusaders reported on their journeys to distant lands. The Moslems, too had pilgrims who reported on their journeys. Even among the Jews of that century, Petachia of Regensburg and Jacob Ben Nathaniel Ha-Cohen travelled and wrote about their journeys. In fact, the twelfth century was not alone in featuring such individuals. In the ninth century, an itinerant distributor of hokum and humbug, Eldad HaDani, told fantastic stories of far-away lands and of what he had seen on his visits to them. Why then was Benjamin so popular?

(continued on next page)

## BENJAMIN OF TUDELA (Continued from page 27)

While, it is true that Benjamin was more detailed and thorough in his descriptions than his contemporaries, his popularity was a result of his providing a response to the contradictory emotions felt by the Jewish people of that time as they reacted to the Crusades.

On the one hand, Europe, including the European Jews, was fascinated by the marvels of the Orient being discovered by the Crusaders. So too was Benjamin. His book is filled with descriptions of wonders of far-off lands. In fact, the first appearance of the modern name "China," used in reference to that country appears in his book. But Benjamin gave his "marvelous" descriptions a Jewish twist. The wonders he tells of are usually wonders of the Jewish community; the miracles are often miracles of Jewish scholarship and learning. Included in his descriptions are details of the Holy Land, of the Exilarchate in Egypt and of the ceremonies held at the prophet Ezekiel's grave by the Babylonian Jewish community. These reports gave the Jews a positive and prideful response to the tales of the Crusaders and allowed them to share in the excitement of the times in an authentically Jewish manner.

On the other hand, the Jews also needed to deal with the awesome tragedy that had struck their community and the fear under which they now lived. Benjamin's reports of finding flourishing Jewish life everywhere in the known world must have been a great source of comfort in this regard; conditions might be bad in Europe, but from Spain to Persia and beyond, Jewish communities survived.

To his credit, Benjamin was not content with simply listing names of communities. Instead, he described, in great detail, such features as the population figures, economic structure and Rabbinical leadership of the places he had heard about or had visited. He also went to great lengths in describing non-traditional, but functioning Jewish groups.

In short, it is reasonable to suppose that Benjamin's fellow Jews responded well to his combined message of pride and hope. It is extremely unlikely that Benjamin wrote this way as the result of a conscious decision. He too was probably responding to the same subconscious needs that any Jew of his time would have. But accident or not, the message seems to have touched the people of his era very deeply, with the result that its author quickly became a folk hero.

The popularity of Benjamin's reports can be seen in his influence on later Jewish literature and culture.

He may also have unintentionally influenced the Tefillin (Phylacteries) that we wear. It is well known that Rashi (1040-1105) and his famous grandson Rabbenu Tam (1096-1171) disagreed on the order in which the four required Biblical portions should appear in the Tefillin. Actually, the debate did not begin with these two scholars, but has roots that are hundreds of years older. How then did we universally decide to accept Rashi's view as primary? The practice was partially influenced by a report about Tefillin, found in the grave of the Biblical prophet Ezekiel in Babylon, which followed the pattern laid down by Rashi.

This report first appeared in print in fifteenth century work—the *Sefer Mitzvot Gedolot*. But it was Benjamin, three centuries earlier, who had first drawn attention to his grave, and to its importance as a source of information on rituals and ceremonies. In fact, this fifteenth century report may actually have been derived from oral traditions about Benjamin's trip, or from material that is not included in the presently extant written version of Benjamin's reports.

*(Concluded on page 29)*

## HIGH HOLIDAY INTRUDER (concluded from page 14)

A fourth (also original) idea. Let us leave aside the role of Gedaliah, his person, his position and the political and historical climate then. Let us concentrate exclusively on the calendar appearance of the fast day. It occurs on Day Three of the most solemn season of the year, the Ten Days of Penitence. Already for an entire month prior to these days a call for introspection is issued. From Rosh HaShono, the day of heavenly judgment, to Yom Kippur, the sealing of the "Books," man's destiny hangs precariously in the balance.

Pious people of old used to augment the *selichos* with a 10-day fasting. (In anticipation of four missing days, when fasting is forbidden: two days of Rosh HaShono, Shabos Shuvo, and erev Yom Kippur, they would set aside four days of fasting in the month of Elul.) Is it any surprise that the Prophets/Rabbis seized upon a rather unexceptional event which conveniently coincides with the Days of Awe, and declare it a fast day?

### CONCLUSION

Our examination of the Fast of Gedaliah reaped us four harvests, three of them depicting the day as an "intruder" but the fourth registering it as a classical component of the High Holiday season: (1) The fast mourns the death of a righteous person; (2) the fast commemorates the real end of the First Jewish State; (3) the fast accentuates Jewish sovereignty in the Land of Israel; (4) the fast is a stimulant for repentance.

## A WOMAN IN THE RESISTANCE (Concluded from page 26)

It is with much pain that Mina remembers all those who went to the concentration camps: her family, whom she was unable to help, and all those who refused to listen to her and to the other partisans, and consequently perished. Her biggest satisfaction is the many children she managed to save who are grown now and write to her from France and Israel.

Mina has always been a proud Jew. "Jewish people must not go so", she demonstrates with a lowered head, "they must go so!", she declares with head held high. Her pride, her courage, her accomplishments are now part of our history, and we are the richer for them. To our list of heroine in days of yore—our Esthers and our Yael—we add Mina Dombrowsky, a heroine from our own time.

by Esther Lopata

## BENJAMIN OF TUDELA (continued from page 28)

Benjamin of Tudela's cultural popularity can be demonstrated by taking note of two later reincarnations. In the nineteenth century, another world traveller appeared. His goal was to search for the ten lost tribes of Israel in the hope that their reappearance would presage the coming of the Messiah. This man was born with the name Joseph Israel, but to get publicity and support for his journey, called himself Benjamin of Tudela and fashioned himself as the spiritual heir of his now quite famous predecessor. As a matter of fact, this second Benjamin had assimilated not only the name and the wanderlust, but also the desire to provide consolation and pride to the Jewish community, and he also had the ethics only to report what he saw.

A last indication of the cultural impact of Benjamin is his most recent incarnation. On Amsterdam Avenue on Manhattan's Upper West Side stands a restaurant named for our hero. It certainly is not a traveller, but it gives travellers a place to dine and offers examples of cuisine from places to which a traveller might go.

So even today, in the age of jet travel, Benjamin of Tudela remains the model of the adventurous Jewish traveller and his fascinating reports about far away, exotic Jewish communities still cast their entrancing spell.

by Rabbi Barry Freundel

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### Sept. Tishri

|    |    |                                                         |
|----|----|---------------------------------------------------------|
| 14 | 6  | Joseph Oppenheim                                        |
| 14 | 6  | Wolf Plaut                                              |
| 15 | 7  | Pauline Hirsch                                          |
| 15 | 7  | Anna Holzmann                                           |
| 15 | 7  | Moritz Veisz                                            |
| 16 | 8  | Cantor Fred Kornfeld                                    |
| 16 | 8  | Bertha Michel                                           |
| 16 | 8  | Eva Nordlinger                                          |
| 17 | 9  | Irma Loew                                               |
| 17 | 9  | Netty Michels                                           |
| 17 | 9  | Kurt Rosenthal                                          |
| 17 | 9  | Margaret Ullman                                         |
| 18 | 10 | Frieda Adler                                            |
| 18 | 10 | Selma Adler                                             |
| 18 | 10 | Rebekka Aron                                            |
| 18 | 10 | Herta Avrutin                                           |
| 18 | 10 | Julius & Ella Braun                                     |
| 18 | 10 | Dorothea Cohn-Victor                                    |
| 18 | 10 | Max & Blanka Dreifus                                    |
| 18 | 10 | Johanna Eichtersheimer                                  |
| 18 | 10 | Jacob & Rosa Eisen                                      |
| 18 | 10 | Emma Frenkel                                            |
| 18 | 10 | Wilhelm Frenkel                                         |
| 18 | 10 | Cilly Fuld                                              |
| 18 | 10 | Hannelore Fuld                                          |
| 18 | 10 | Anni Gold                                               |
| 18 | 10 | Ida Gold                                                |
| 18 | 10 | Theobald Gold                                           |
| 18 | 10 | Else Goldband                                           |
| 18 | 10 | Lina Goldschmidt                                        |
| 18 | 10 | Leo, Martha & Heinz Hirsch                              |
| 18 | 10 | Ella & Walter Jacobsohn                                 |
| 18 | 10 | Siegfried, Franziska,<br>Hildegard & Werner<br>Jacobson |
| 18 | 10 | Bernhard Katzenstein                                    |
| 18 | 10 | Ernst Kaufmann                                          |
| 18 | 10 | Frieda Kayem                                            |
| 18 | 10 | Irma Kayem                                              |
| 18 | 10 | Ella Lachs                                              |
| 18 | 10 | Rita Lachs                                              |
| 18 | 10 | Julius Lasker                                           |
| 18 | 10 | Amalie Lauter                                           |
| 18 | 10 | Rebecca Lebrecht                                        |
| 18 | 10 | Samuel Less                                             |
| 18 | 10 | Alfred & Eduard Lippmann                                |
| 18 | 10 | Hilda Loeb                                              |
| 18 | 10 | Joseph Loeb                                             |

### Sept. Tishri

|    |    |                                            |
|----|----|--------------------------------------------|
| 18 | 10 | Albert Loew                                |
| 18 | 10 | Bertha Loew                                |
| 18 | 10 | Emmi, Leo, Ruth & Walter<br>Neuburger      |
| 18 | 10 | Isidor & Mathilde<br>Rosenbaum             |
| 18 | 10 | Lucy Scherlinski                           |
| 18 | 10 | Pauline Scherlinski                        |
| 18 | 10 | Carl Seidenberger                          |
| 18 | 10 | Karl & Louise Stahl                        |
| 18 | 10 | Fraenzi Starer                             |
| 18 | 10 | Karoline Stern                             |
| 18 | 10 | Betty Strauss                              |
| 18 | 10 | Zadock Strauss                             |
| 18 | 10 | Fanny Tannenwald &<br>daughter Felicia     |
| 18 | 10 | Israel & Klara Tannenwald<br>& son Manfred |
| 18 | 10 | Hedwig & Trude Traub                       |
| 18 | 10 | Carl Veis                                  |
| 18 | 10 | Sally Wallach                              |
| 18 | 10 | Thekla Wallach                             |
| 18 | 10 | Josef & Sara Wojdyslawsky                  |
| 18 | 10 | Elisabeth, Herman &<br>Richard Wolf        |
| 18 | 10 | Jacob Wolffs                               |
| 19 | 11 | Max Braun                                  |
| 19 | 11 | Dr. George Ruhm                            |
| 19 | 11 | Freddy Straus                              |
| 19 | 11 | Walter Strauss                             |
| 20 | 12 | Helene Hecht                               |
| 20 | 12 | Hedwig Heyman                              |
| 20 | 12 | Salomon Kraemer                            |
| 20 | 12 | Siegfried Mannasse                         |
| 20 | 12 | Bertha Oppenheim                           |
| 21 | 13 | Moritz Hanauer                             |
| 21 | 13 | Siegfried Mansfeld                         |
| 21 | 13 | Simon Neuburger                            |
| 21 | 13 | Meta Textor                                |
| 22 | 14 | Johanna Baruch                             |
| 23 | 15 | Rudolf Berney                              |
| 24 | 16 | Gustav Groeschel                           |
| 24 | 16 | Michel Kahn                                |
| 24 | 16 | Justin Klau                                |
| 24 | 16 | Richard Meyer                              |
| 25 | 17 | Benedikt Hirschmann                        |
| 25 | 17 | Henry Mannheimer                           |
| 25 | 17 | Helene Rosenfeld                           |

(continued on next page)

# WE REMEMBER

(continued from page 25)

| Sept. Tishri |    |                                | Oct. Tishri |    |                         |
|--------------|----|--------------------------------|-------------|----|-------------------------|
| 25           | 17 | Julius Rosenthal               | 6           | 28 | Leopold Rosenfeld       |
| 25           | 17 | Sophie Stahl                   | 7           | 29 | Therese Feingold        |
| 26           | 18 | Dr. Kurt Fleischhacker         | 7           | 29 | Max Hirschenberger      |
| 26           | 18 | Herman Furcht                  | 7           | 29 | David Lauber            |
| 26           | 18 | Ricka Hirschheimer             | 8           | 30 | Herbert Einstein        |
| 26           | 18 | Ida Stein                      | 8           | 30 | Sol Gernsheimer         |
| 26           | 18 | Fina Strauss                   | 8           | 30 | Toni & Melanie Marx     |
| 26           | 18 | Johanna Tischler               | 8           | 30 | Bertha Meyer            |
| 27           | 19 | Julius Graf                    | 8           | 30 | Selma Sonneberg         |
| 27           | 19 | Mirtel Michel                  |             |    |                         |
| 27           | 19 | Charles Newhouse               |             |    |                         |
| 28           | 20 | Marianne Bacharach             | 9           | 1  | Max Stuehler            |
| 28           | 20 | Nanette Bauernfreund           | 9           | 1  | Rudi Hertz              |
| 28           | 20 | Johanna Falkenstein            | 9           | 1  | Arthur Loeb             |
| 28           | 20 | Max Sonn                       | 10          | 2  | Rudolf & Eliese Solomon |
| 29           | 21 | Isidor Boettigheimer           | 12          | 4  | Daniel Baer             |
| 29           | 21 | Adolph Kaufherr                | 12          | 4  | Siegfried Marx          |
| 29           | 21 | Julius & Hanna Schloss         | 12          | 4  | Neftal Mueller          |
| 29           | 21 | Isaac Schnurman                | 13          | 5  | Henry Rosenbaum         |
| 29           | 21 | Leo Stock                      | 13          | 5  | Paula Weinstein         |
| 30           | 22 | Henry Kahn                     | 13          | 5  | Rachela Wolf            |
| 30           | 22 | Henry Leopold                  | 14          | 6  | Isidore Weil            |
| 30           | 22 | Laura Neumann                  | 16          | 8  | Otto Benjamin           |
| 30           | 22 | Sally Nordschild               | 16          | 8  | Fred Freedman           |
| 30           | 22 | Frieda Stock                   | 16          | 8  | Daniel Rosenthal        |
| Oct.         |    |                                | 16          | 8  | Sally Rosenthal         |
| 1            | 23 | Gustav Kaufman                 | 16          | 8  | Fanny Schoenberger      |
| 1            | 23 | Meta Lauter                    | 17          | 9  | Julian Dienstag         |
| 1            | 23 | Salomon Wollenreich            | 17          | 9  | Auguste Regenstien      |
| 1            | 23 | Sigmund Yunker                 | 17          | 9  | Anton Sachs             |
| 2            | 24 | Rosa Fay                       | 18          | 10 | Louis Herzberg          |
| 2            | 24 | Henry Veisz                    | 18          | 10 | Max Lazar               |
| 3            | 25 | Fred Goodman                   | 19          | 11 | Rudolf Buxbaum          |
| 3            | 25 | Wilhelm Heldmann               | 19          | 11 | Herman Hirsch           |
| 3            | 25 | Dr. Otto Kafka                 | 19          | 11 | Jettchen Hirsch         |
| 3            | 25 | Samson Schmidt                 | 19          | 11 | Julius Schaler          |
| 3            | 25 | Simon Schoenberger             | 19          | 11 | Arthur Simon            |
| 4            | 26 | Martha Dreyfus                 | 20          | 12 | Kurt Blumenstiel        |
| 4            | 26 | Justin Friesner                | 20          | 12 | Friedl Kraus            |
| 4            | 26 | Mathilde Furcht                | 21          | 13 | Albert Beitmann         |
| 4            | 26 | Maynard Sonn                   | 21          | 13 | Eugene Levy             |
| 4            | 26 | Gustav Weil                    | 22          | 14 | August Bauer            |
| 5            | 27 | Johanna Adler                  |             |    | (Bauernfreund)          |
| 5            | 27 | Albin Heldmann                 | 22          | 14 | Jenny Homburger         |
| 5            | 27 | Bertha Hollander Goetz         | 22          | 14 | Regina Leiter           |
| 5            | 27 | Victor Reichenberger           | 22          | 14 | Helen Mainzer           |
| 6            | 28 | Herman Glauberg                | 22          | 14 | Martha Mandelbaum       |
| 6            | 28 | Dr. David Gross                | 23          | 15 | Amalia Bergman          |
| 6            | 28 | Frieda Horwitz                 | 23          | 15 | Leopold Paul Feingold   |
| 6            | 28 | Adolf & Klara Rosenberg & sons | 23          | 15 | Else Hess               |
|              |    | Josef, Martin, & Helmut        | 23          | 15 | Hugo Israel             |
|              |    |                                | 23          | 15 | Adolf Reiter            |

(continued on next page)

WE REMEMBER (continued)

## Oct. Cheshvan

|    |    |                                       |
|----|----|---------------------------------------|
| 23 | 15 | Ludwig Schwarz                        |
| 23 | 15 | Jacob Stern                           |
| 24 | 16 | Else Fraenkel                         |
| 24 | 16 | Simon & Lina Nussbaum<br>and children |
| 24 | 16 | Hilde Schulhoff                       |
| 24 | 16 | Rebeka Strauss                        |
| 24 | 16 | Setti Yunker                          |
| 25 | 17 | Betty Fuld                            |
| 25 | 17 | Friederike Goldschmidt                |
| 25 | 17 | Ludwig Greenbaum                      |
| 25 | 17 | Joe Issi Kahn                         |
| 25 | 17 | Meier Rosenfeld                       |
| 25 | 17 | Recha Schiff                          |
| 26 | 18 | Sophie Lowenstein                     |
| 26 | 18 | Moritz Silbermann                     |
| 26 | 18 | Louis Snopek                          |
| 26 | 18 | Albert Strauss                        |
| 27 | 19 | Max Badt                              |
| 27 | 19 | Lilo Hammel                           |
| 27 | 19 | Theodora Hammerschlag                 |
| 27 | 19 | Dr. Paul Hes                          |
| 27 | 19 | Julius Levite                         |
| 27 | 19 | Nathan Reis                           |
| 27 | 19 | Jette Stein                           |
| 27 | 19 | David Stern                           |
| 28 | 20 | Moses Baer                            |
| 28 | 20 | Dina Forchheimer                      |
| 28 | 20 | Joseph Hartoch                        |
| 28 | 20 | Hannchen Lehmann                      |
| 28 | 20 | Sophie Levi                           |
| 29 | 21 | Alfred Berger                         |
| 29 | 21 | Dr. Samuel Kirsch                     |
| 29 | 21 | Fred Kraus                            |
| 30 | 22 | Siegfried Adler                       |
| 30 | 22 | Max Griesheim                         |
| 30 | 22 | Isidor Herrmann                       |
| 30 | 22 | Dora Lissauer                         |
| 30 | 22 | Hedwig Meyer                          |
| 30 | 22 | Esther Nadel                          |

## Nov.

|   |    |                                             |
|---|----|---------------------------------------------|
| 1 | 24 | Isidor & Ella Dreifuss<br>Hannelore & Fritz |
| 1 | 24 | Emily Emma Simon                            |
| 2 | 25 | Adolf Stein                                 |
| 3 | 26 | Julius Fuld                                 |
| 3 | 26 | Henry Rosenthal                             |
| 4 | 27 | Samuel Badt                                 |
| 4 | 27 | Jack Fuld                                   |
| 4 | 27 | Selma Hammerschlag                          |
| 5 | 28 | Helene Gern                                 |
| 5 | 28 | Toni Oppenheim                              |
| 5 | 28 | Arthur Schwarz                              |

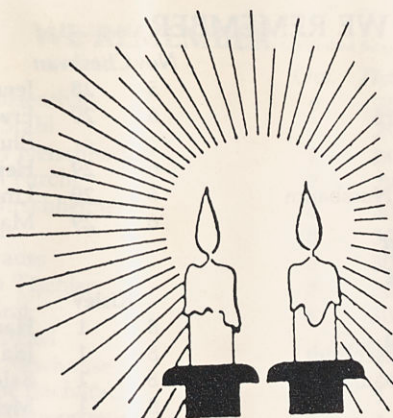
## Nov. Cheshvan

|   |    |                               |
|---|----|-------------------------------|
| 5 | 28 | Jenni Simon                   |
| 6 | 29 | Erwin & Johanna<br>Blumenthal |
| 6 | 29 | Heinrich Leitner              |
| 6 | 29 | Lina Less                     |
| 6 | 29 | Marianne Sucher               |

## Kislev

|    |    |                                       |
|----|----|---------------------------------------|
| 8  | 1  | Hans Furstenberg                      |
| 8  | 1  | Ida Kaufherr                          |
| 8  | 1  | Salomon Kaufman                       |
| 8  | 1  | Melitta Markovics                     |
| 8  | 1  | Albert & Julie Steuer                 |
| 9  | 2  | Herta Nathan                          |
| 9  | 2  | Hermine Schwarz                       |
| 10 | 3  | Jacob Feuer                           |
| 10 | 3  | Sigfried Levy                         |
| 10 | 3  | Moses Neuburger                       |
| 10 | 3  | Sophie Zeilberger                     |
| 11 | 4  | Louis Neumann                         |
| 11 | 4  | Helen Reichsfeld                      |
| 11 | 4  | Joseph Simon                          |
| 11 | 4  | Harry Walter                          |
| 12 | 5  | Emilie Holzer                         |
| 12 | 5  | Frieda & Max Schoenfeld<br>& daughter |
| 12 | 5  | Julia Stock                           |
| 13 | 6  | William Goldschmidt                   |
| 14 | 7  | Eugen Hirsch                          |
| 14 | 7  | Manfred Hirschheimer                  |
| 14 | 7  | Hans Juan Levi                        |
| 14 | 7  | Hanna Meyer                           |
| 14 | 7  | Harold Ullman                         |
| 15 | 8  | Rose Boettigheimer                    |
| 16 | 9  | Ernst Heilbrunn                       |
| 17 | 10 | Hugo Kaufmann                         |
| 18 | 11 | Mina Hamburger                        |
| 18 | 11 | Regina Klein                          |
| 18 | 11 | Moritz Saeman                         |
| 18 | 11 | Frida Schwarz                         |
| 18 | 11 | Max Stern                             |
| 19 | 12 | Johanna Baumann                       |
| 19 | 12 | Karoline Gottlieb                     |
| 20 | 13 | Samuel Bernheim                       |
| 20 | 13 | Isaac Frankel                         |
| 20 | 13 | Max Hirschhorn                        |
| 21 | 14 | Martin Lowenberg                      |
| 21 | 14 | Kurt Schoemann                        |
| 21 | 14 | Lina Weinstock                        |
| 22 | 15 | Emil Dreifuss                         |
| 22 | 15 | Simon Goldstein                       |
| 22 | 15 | Rafael Mannheimer                     |

(Continued on page 35)



### A SUGGESTION TO OUR MEMBERS

Our Congregation has received during the last years substantial amounts under the Wills of members and friends of our Congregation for the purpose of keeping the memory of their loved ones alive.

The form of such provisions usually reads as follows:

"I hereby give and bequeath the sum of . . . Dollars to Congregation Beth Hillel & Beth Israel, Inc. with present offices at 571 West 182nd Street, New York, N.Y. 10033, with the proviso that the Congregation causes Kaddish, the traditional prayer in commemoration of the departed persons, to be recited during the year of mourning and on the Yahrzeit days (the annual anniversary dates of my death)."

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

*William Blank, President*

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WE REMEMBER (continued)

| Nov. | Kislev |                        | Dec. | Kislev |                      |
|------|--------|------------------------|------|--------|----------------------|
| 22   | 15     | Marcus Stern           | 2    | 25     | Bruno Einstein       |
| 22   | 15     | Adolf Ullmann          | 1    | 24     | Marianne Scharenberg |
| 23   | 16     | Sarah heinsfurter      | 2    | 25     | Salomon Reinheimer   |
| 23   | 16     | Julie Ransenberg       | 2    | 25     | Max Stein            |
| 23   | 16     | Amalie Schoenberg      | 2    | 25     | Hanna Wormser        |
| 23   | 16     | Frederick Weil         | 3    | 26     | Ernest Jochsberger   |
| 23   | 16     | Rosa Williams          | 3    | 26     | Arthur Neu           |
| 24   | 17     | Lina Bloch             | 3    | 26     | Betty Rosenbaum      |
| 24   | 17     | Leopold Friedberger    | 3    | 26     | Jacob Strauss        |
| 24   | 17     | Eugene Hirsch          | 4    | 27     | Ralph Horn           |
| 24   | 17     | Regina Lichtenstein    | 4    | 27     | Jacob Kramer         |
| 24   | 17     | Meta Schaefer          | 4    | 27     | James Wilson         |
| 24   | 17     | Dr. Herman Schuelein   | 5    | 28     | Arthur Hanau         |
| 24   | 17     | Emmy Siesel            | 5    | 28     | Amalie Lippmann      |
| 24   | 17     | Josef Traub            | 5    | 28     | Heinrich Neuburger   |
| 25   | 18     | Dr. Maximilian Klanfer | 6    | 29     | Hedwig Hamelburger   |
| 26   | 19     | Ida Basch              | 6    | 29     | Berta Hubert         |
| 26   | 19     | Josef Bauer            | 6    | 29     | Isaac Lowenstein     |
| 26   | 19     | Joseph Goldschmidt     | 7    | 30     | Heinrich Nadel       |
| 26   | 19     | Bertha Goldwein        |      |        |                      |
| 27   | 20     | Johanna Baer           | 8    | 1      | Herman Braun         |
| 27   | 20     | Arthur Baruch          | 9    | 2      | Julie Goldschmidt    |
| 27   | 20     | Adolf Goldwein         | 9    | 2      | Siegfried Gutmann    |
| 27   | 20     | David Greenbaum        | 9    | 2      | Emil Levy            |
| 27   | 20     | Herman Kayem           | 9    | 2      | Herman Nassauer      |
| 27   | 20     | Hedy Price             | 9    | 2      | Lilly Reichenberger  |
| 27   | 20     | Adolph Rothschild      | 9    | 2      | Leo Siesel           |
| 27   | 20     | Else Wolfsheimer       | 10   | 3      | Albert Loewenberg    |
| 28   | 21     | Julius Bloch           | 10   | 3      | Berthold Oppenheimer |
| 29   | 22     | Arthur Kahn            | 10   | 3      | Milian Strauss       |
| 30   | 23     | Julius Eggener         | 11   | 4      | Gertude Einstein     |
| 30   | 23     | Rosa Kerze             | 11   | 4      | Charlotte Hirsch     |
| 30   | 23     | Martin Reich           | 11   | 4      | Joseph Kaufman       |
| 30   | 23     | Fred Wolf              | 11   | 4      | Erna Lewy            |
| Dec. |        |                        | 11   | 4      | Sally Schloss        |
| 1    | 24     | Ella Jonas             | 12   | 5      | Martin Marx          |
| 1    | 24     | Ferdinand Kahn         | 12   | 5      | Juius Vogelsang      |
| 1    | 24     | Leo Kaufmann           | 13   | 6      | Karl Kraemer         |
| 1    | 24     | Sol J. Loew            | 13   | 6      | Julius Lewy          |
|      |        |                        | 13   | 6      | Fred Mayer           |

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

## PEACE AND EVERLASTING MEMORY

|                              |                |               |
|------------------------------|----------------|---------------|
| Max Weil                     | ..... formerly | Buchau        |
| Toni Lowenstein, nee Mathias | ..... formerly | Willebedessen |
| Gretel Jochsberger           | ..... formerly | Munich        |
| Betty Ibson, nee Loeb        | .....          | Klein Auheim  |
| Leo Nordlinger               | ..... formerly | Haigerloch    |
| Lina Lilie nee Goldschmidt   | ..... formerly | Frankfurt     |

*We extend our warmest sympathy to the bereaved*

*Carolyn*

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