

HABAYIT



הבית

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OF FAMILY AND GUESTS

Who ranks higher in value and importance, in love, affection and devotion -- family or guests? Need we ask? The answer flashes promptly, unhesitatingly: family, of course.

Yes, but whom do we treat with greater respect and deference, welcome more effusively with elaborate house cleaning, wining and dining in all-out extravagance? Ruefully with more than a trace of embarrassment we admit: guests.

Such are facts of life. aberrant yet normal, accepted yet unaccountable behavior. (Note how 'family' crept snugly and smugly into the proverb "Familiarity breeds contempt.") Now apply the above to the prayers of the Days of Awe.

Time-honored, melody-and-chant-familiar, tear-stained are the special prayers: the rousing lines of Ovinu Malkenu, the inspiring composition Unesanne Tokef, the hauntingly solemn Kol Nidre, the soaring proclamation of the Unity of G'd concluding Yom Kippur.

These are highly esteemed, anxiously anticipated "guests". For their rare appearance we carefully, conscientiously make preparation. We recite them with fervor and feeling. We treasure them from visit to visit.

We become emotional when reciting the special prayers but love, affection and devotion go to "family". With both, "family" and "guests", we worship G'd and pray for a year of health and happiness, success and peace.



Rabbi Shlomo Kahn

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

		Preceding				Day	Shema
		Evening	Morning	Mincho	End	break	before
1992							
Sept. 28	1st day Rosh HaShono -- Sermon	6:30	7:30	6:45	7:19	5:54	9:47
Sept. 29	2nd day Rosh HaShono - Sermon	6:45	7:30	6:45	7:18		
Oct. 3	Vayelech (Shuvo) -- Sermon	6:20	8:45	6:35	7:11	6:00	9:49
Oct. 7	Yom Kippur: Holiday begins 6:15 P.M.; Kol Nidre 6:30 P.M. (Sermon); Morning 8:15 A.M.; Torah Reading 11 A.M.; Sermon 12:15 P.M.; Musaf 12:35 P.M.; Mincho 3:15 P.M.; Sermon & Yizkor 5:25 P.M.; Neilo 5:50 P.M.; Conclusion 7:05 P.M.						
Oct. 10	Hazinu	6:05	8:45	6:25	6:59	6:07	9:51
Oct. 12	1st day Sukkos -- Sermon	6:05	8:30	6:30	6:56		
Oct. 13	2nd day Sukkos	6:30	8:30	6:30	6:55		
Oct. 17	Shabbos Chol HaMoed -- Sermon	5:55	8:30	6:15	6:49	6:14	9:54
Oct. 19	Shemini Atzeres (Yizkor) -- Sermon	5:50	8:30	6:15	6:46		
Oct. 20	Simchas Torah	6:15	8:15	6:15	6:45		
	(Hakofos Monday night 6:46 P.M. and Tuesday morning 9:00 A.M.)						
Oct. 24	Bereshis (Blessing Month of Cheshvon)	5:45	8:45	6:05	6:40	6:21	9:58
	STANDARD TIME						
Oct. 31	Noach -- Sermon	4:35	8:45	5:00	5:32	5:29	9:01
Nov. 7	Lech lecho	4:30	8:45	4:50	5:23	5:36	9:05
Nov. 14	Vayero -- Kristallnacht Memorial	4:25	8:45	4:45	5:17	5:45	9:10
Nov. 21	Chaye Soro (Blessing Month of Kislev)	4:20	8:45	4:40	5:13	5:51	9:15
Nov. 28	Toldos	4:15	8:45	4:40	5:10	5:58	9:20
Dec. 5	Vayetze -- Sermon	4:10	8:45	4:35	5:08	6:04	9:25
Dec. 12	Vayishlach	4:10	8:45	4:40	5:10	6:10	9:29
Dec. 19	Vayeshev (Blessing month of Teves)	4:10	8:45	4:40	5:11	6:15	9:33
Dec. 26	Miketz -- Chanukkah -- Sermon	4:15	8:30	4:40	5:14	6:18	9:37

WEEKDAYS (unless listed otherwise – see below)

Mornings:	Sundays and Legal Holidays (Thursday, November 26, Friday, December 25) .8:00 A.M.
	Mondays and Thursdays 6:40 A.M.
	Tuesdays, Wednesdays, Fridays 6:50 A.M.
Evenings:	September 30 to October 22 6:00 P.M.
	October 25 to December 24 4:30 P.M.

SPECIAL DAYS

Sunday	Sept. 20	Selichos	7:00 A.M.
Monday	Sept. 21	Selichos	6:00 A.M.
Tue. - Wed.	Sept. 22 -23	Selichos	6:15 A.M.
Thursday	Sept. 24	Selichos	6:00 A.M.
Friday	Sept. 25	Selichos	6:15 A.M.
Sunday	Sept. 27	Erev Rosh HaShono	7:00 A.M.
Wednesday	Sept. 30	Tzom Gedalyo: fast begins	5:29 A.M. ; Selichos 6:00 A.M.; Mincho-Maariv 6:00 P.M.; fast ends 7:13 P.M.
Thursday	Oct. 1	Selichos	6:00 A.M.
Friday	Oct. 2	Selichos	6:15 A.M.
Sunday	Oct. 4	Selichos	7:30 A.M.
Monday	Oct. 5	Selichos	6:00 A.M.
Tuesday	Oct. 6	Erev Yom Kippur: Selichos	6:30 A.M.: Mincho 3:45 P.M.
Wed. - Fri.	Oct. 14-16	Chol Hamoed Sukkos: Shacharis	6:30 A.M.
Sunday	Oct. 18	Hoshano Rabbo: Leren Shabbos night	7:15 P.M.; Shacharis Sunday 7:00 A.M.
Tuesday	Oct. 27	Rosh Chodesh Cheshvon, 1st day: Shacharis	6:30 A.M.
Wednesday	Oct. 28	Rosh Chodesh Cheshvon, 2nd: Shacharis	6:30 A.M.
Monday	Nov. 16	Sheni Shacharis	6:30 A.M.
Thursday	Nov. 19	Chamishi: Shacharis	6:30 A.M.
Monday	Nov. 23	Sheni: Shacharis	6:30 A.M.
Thursday	Nov. 26	Rosh Chodesh Kislev: Shacharis	8:00 A.M.
Shabbos	Dec. 4	in Maariv Shabbos night (after Shabbos) tal umotor	
Shabbos	Dec. 19	1st Chanukkah light Shabbos night (after Shabbos)	
Sunday	Dec. 20	Chanukkah: Shacharis	8:00 A.M.
Mon.-Thur.	Dec. 21-24	Chanukkah: Shacharis	6:30 A.M.
Friday	Dec. 25	Rosh Chodesh Teves / Chanukkah: Shacharis	8:00 A.M.
Shabbos	Dec. 26	Chanukkah: Shacharis	8:30 A.M.
Sunday	Dec. 27	Chanukkah: Shacharis	8:00 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 Monday 8:00 P.M.

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.

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

FROM THE EXECUTIVE COMMITTEE

The month of Tishri each year brings us to a new beginning, as individuals, as a community, and as a people.

During these High Holy Days we examine our past actions to help in preparing for the coming year. May it be G'd's will that all of us will be blessed with peace, health and prosperity.

In the name of our Executive Committee I extend best wishes to our revered Rabbi and Cantor, to all members and friends and their families.
L'Shono Tovo

Oscar Wortsman

ALL IN THE FAMILY

The Congregation extends sincere Mazeltov wishes on the occasion of the simchos:



Birthdays

June:

Mrs. Sara Bengier (80)

September:

Mrs. Lina Dreifuss (91)

Mrs. Bertha Loeb (80)

Mrs. Hella Loewengart (80)

October:

Mr. Henry Wolf (90)

Mr. Eric Oster (80)

Mr. Lothar Tannenwald (80)

November:

Mr. Victor Schwab (95)

Mrs. Therese Zeilberger (95)

Births

Mr. & Mrs. Harry Hess -- grandson

Mr. & Mrs. Gary Weil, Mrs. Margarete Weil - son/grandson

Engagement

Cantor & Mrs. Jack Scharenberg -- grandson

Wedding

Mrs. Herta Baer -- grandson

Mrs. Marga Pauson -- grandson

Barmitzvos

Mrs. Else Barth -- Grandson

Mrs. Herta Hirsch -- grandson

Mr. & Mrs. Leo Warteslky -- grandson

We extend our deep sympathy on the loss of

Paula Yondorf

Rosa Heimberger

Otto Weinberg

Zichronon Liv 'rocho

CONGREGATION NEWS IN BRIEF



... at the Sisterhood's Annual Luncheon, which took place on May 31 which was Yom Yerushalaim, the 25th anniversary of Jerusalem's reunification, the many participants enjoyed, in the appropriately decorated Social Hall, a delicious meal, good entertainment, a congenial atmosphere, and the eagerly anticipated Woman of the Year Award which was presented to our widely admired Mrs. Else Richmond.

... the Shovous Yomtov, in whose honor the Sisterhood provided the traditional flower arrangement in the Synagogue, saw dignified, well-attended services, and the Shovuus-Lernen arranged by Chevra President, Mr. Arthur Hanauer. . .

... the annual membership meeting of the Sisterhood took place on June 28 at which full reports on the activities and the finances were submitted to the attending members, questions and matters of the interest were answered and discussed, and the entire Board was reelected. . .

... in the interest of neatness of the Synagogue, the "Companion to the Yom Kippur Machzor" booklets, Direction Sheets and Scrolls of Remembrance will be stacked at the entrances of the Synagogue, rather than placed on every seat as in the past. . .

... in the aftermath of street disturbances in lower Washington Heights last July, the Jewish Community Council sponsored several meetings for congregational and organizational leaders with the area's elected officials (Federal, State and City) to voice concern for continued safety and good relations in the community. . .

... we are happy to congratulate Cantor Seth Lutnick on receiving Semicha (rabbinic ordination) from the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University; we bid Rabbi Lutnick farewell and success at assuming teaching positions in Jerusalem; our Congregation shall miss the musical talent, erudition, and inspiring services conducted by him during the past five years, and we are delighted that he has agreed to return from Israel to be with us once more for this year's High Holidays. . .

PROGRAM PREVIEW

Sunday, September 13	Wave Hill Gardens
Tuesday, November 17	Atlantic City
.....	(Sponsored by Congregation and Sisterhood)
Sunday, December 20	Chanukkah Party
Tuesday, January 19	Museum of Broadcasting
.....	(Sponsored by the Sisterhood)
Sunday, February 28	Chevra Day
.....	(Memorial Service and Chevra Se'udo)
Saturday, March 6	pre-Purim Oneg Shabbat
.....	(sponsored by Chevra and Sisterhood)
Date to be announced	Sisterhood Luncheon

❧ THANK YOU NOTES ❧

I want to express my sincere appreciation for the thoughtfulness and many get-well wishes extended to me while I was in the hospital and still recuperating at home.

Gerda Pollack

Sincere thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. Wortsman, the Sisterhood and all our friends in the Congregation for their kind expression of sympathy at the loss of my dear husband, father and grandfather Eric Loeb.

Ruth Loeb and Family

Sincere thanks to Rabbi & Mrs. Kahn, Mr. & Mrs. Blank, Mr. & Mrs. Wortsman, the Sisterhood and all friends in the Congregation for their good wishes on my birthday.

Ilse Katz

I wish to express my sincere thanks to Rabbi and Mrs. Kahn, Mr. William Blank and Family, Mr. and Mrs. Oscar Wortsman, Mr. and Mrs. Arthur Hanauer, and all my friends of our Congregation, Chevra Kadisha, and Sisterhood, on the occasion of my 85th birthday. Special thanks for all gifts and donations.

Alfred Stern

Many thanks to Rabbi Kahn, the Board, and all the members in the Congregation, as well as the Office Staff, for the thoughtfulness and the many get-well wishes I received while I was in the hospital in May and still recuperate at home.

Erica Roman

Many thanks to Rabbi & Mrs. Kahn, Mr. & Mrs. Wortsman, Mr. & Mrs. Blank, Mrs. Taub, Mrs. Baer and all my friends in the Congregation for the thoughtful wishes extended to me on my birthday.

Else Richmond

Many thanks to Rabbi Kahn, Mr. Hanauer, the Chevra Kadisha and all members and friends for their visits and kind expression of sympathy on the passing of my dear husband Otto Joseph Weinberg.

Eugenie Weinberg

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.

Sincere Wishes For A Happy, Peaceful and Healthy New Year

Mrs. Betty Abraham
 Mrs. Martha Adler
 Johanna Appel and Family
 Mr. & Mrs. Hugo Bacharach
 Mrs. Herta Baer
 Mr. and Mrs. Rudolf Bauer
 Mrs. Bianca Berger
 Mrs. Henny Bernheim
 Mr. & Mrs. William B. Blank
 Dr. Mrs. Eric Bloch
 Mrs. Herta Bloch
 Mrs. Betty Bloomfield
 Mr. Mrs. Julius Blumenthal
 Mr. Mrs. Lothar Brown
 Mr. & Mrs. Victor Friedlein
 Mr. Mrs. Alfred Gerstley
 Mrs. Caroline Gluck
 Mr. Kurt Goldsmith
 Mrs. Jetty Goldstein
 Mrs. Auguste Gottschalk
 Mr. & Mrs. Herman Gutman
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 Mrs. Rosa Hirsch
 Mrs. Herta Hirsch
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 Mrs. Selma Jacobson
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 Mrs. Lotte Mannasse & Sons
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 Mrs. Ottie May
 Miss Jenny Mayer

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 Mr. & Mrs. Walter Michel
 Mrs. Lina Mondschein
 Mr. & Mrs. Sidney Neuburger
 Mrs. Elsbeth Nordschild
 Mrs. Hedwig Oppenheim
 Mr. & Mrs. Alfred Oppenheimer
 Mr. & Mrs. Leo Oppenheimer
 Mr. & Mrs. Yehuda Paltiel
 Mrs. Kate Philippson
 Mrs. Gerda Pollack
 Mr. Herbert Ransenberg
 Mrs. Irma Reich
 Mrs. Bertel Reiss
 Mrs. Loree Reiss
 Mr. & Mrs. Erich Reiss
 Mrs. Else Richmond
 Mr. & Mrs. Max Roman
 Mr. Ernest Roos
 Mrs. Carole Rosenthal
 Mrs. Rita Rosenthal
 Mr. & Mrs. Alvin Rothschild
 Mrs. Ruth Ruhm
 Mrs. Hilda Saul
 Cantor & Mrs. Jack Scharenberg
 Mr. & Mrs. Eugene Scher
 Mr. & Mrs. Manfred Schoen
 Mr. & Mrs. Theodore Spaeth
 Mr. & Mrs. Harry Speier
 Mr. & Mrs. Stephen Speier
 Mr. & Mrs. Leo Spiegel
 Mrs. Clara B. Stadecker
 Mr. & Mrs. Alfred Stern
 Mrs. Elsa Stern
 Stanley, Ellen, Jacob, Zachary Stone
 Mrs. Marianne Strauss
 Mr. & Mrs. Fred Sucher
 Mr. & Mrs. S. Taub
 Mrs. Edith Vogel
 Mrs. Gabriele Vogel
 Mrs. Charlotte Wahle
 Mr. & Mrs. Leo Wartelsky
 Mr. & Mrs. Gary Weil & Sons
 Mrs. Margarete Weil
 Mrs. Eugenie Weinberg
 Mrs. Jenny Wilson
 Mr. & Mrs. Henry Wolf
 Mrs. Flora Wolf
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OPEN SUNDAYS

GIFTS
FOODS

UPGRADING THE HIGH HOLIDAYS

Rabbi Shlomo Kahn



Openly flirting with Lincoln's words at Gettysburg in which he encapsulated America's bedrock principle of democracy, that "all men are created equal," let us pose in paraphrase a challenging question: "Are all months created equal?"

A tantalizing approach in reply is the proverbial, teasing, "Jewish" method of fielding question with question: are months created?

Indeed, they are, by G'd in remarkable partnership with man. On one hand, precise determination of the passing of time is made by observing the orbits of a star, a planet and a satellite -- sun, earth and moon. These are, of course, the handiwork of the Creator. But for calculating the Jewish calendar, G'd allowed man startlingly bold input and astonishing leeway. Sanhedrin (supreme judicial and legislative authority) formally proclaimed Rosh Chodesh, the onset of each month, basing it on the testimony of sighting the new moon. This pronouncement was crucial in validating the month. But Sanhedrin had the right to ignore or regulate such testimony if the need arose. Even more manipulative was Sanhedrin's role in calculating the required adjustment of a leap year. Adding a thirteenth month was chiefly for the purpose of reconciling the Jewish lunar year with the seasons of the solar year, but allowance was made for a wide variety of variables other than astronomy, such as road conditions, climate, even social, political and military factors.

So much for the Jewish calendar, a unique blend of G'd -(nature)-man-(utilitarian) creation. The common calendar, used by the world's Christian nations, certainly reflects man's creative efforts. Evolved from the ancient Greeks, greatly modified by the Romans (the "Julian Calendar" named for Julius Caesar), it came into the custody of the Church; its most recent adjustment was ordered by Pope Gregory XIII (hence our current "Gregorian Calendar"). Although the length of the year is purely nature related (the earth's revolution around the sun), the number of the year's months and their length were fixed arbitrarily, for expedience. (Indeed dissatisfaction with the arrangement whereby the months are irregular in length and have no logical, compatible and easily predictable correlation with the days of the week, arouses ever so often a clamor for revised "World Calendar.")

We have answered our interim question, months are created, and can now inquisitively pursue the opening shot: are all months on the Jewish calendar equal? Not in length, of course, although the numbers of the days run in close heat: 29 and 30, no more -- no less. Also, there is no equality in climate quality. Nisan is synonymous with spring -- the Torah actually calls it "the month of spring" (Exodus 13:4, Deuteronomy 16:1). Tishri always coincides with fall. The soft glow of the Chanukkah lights frequently illuminates a snow-covered window sill, while Tisho b'Av brings silent thanksgiving for the invention of air-conditioning. But let us not be hasty in glibly indentifying precise climate conditions. Our brethren in Australia must utilize their air-conditioning to keep Chanukkah candles form melting in summer heat, and probably sigh with reluctance at putting away ice skates and skis in deference to the fast in the month of Av.

Nor are months unilaterally in high or low esteem in personal preference. Tastes differ as to climate no less than in choice of food and marriage partners. Some like it hot -- others wish they were Eskimos. And private anniversaries, resurrecting sweet memories of idyllic times, romance and honeymoon, or the pleasures of the arrival of children and grandchildren, or that breathlessly exiting anticipation of a child's approaching birthday -- these can raise a particular month to exquisite heights, while the flipside, memories of bereavement, of distressing blows and painful setbacks, can generate crushing melancholy when a particular "black" month draws near.

The Bible is guilty of favoritism too! In I Kings 8:2 Tishri is given an august title: "All men of Israel assembled before King Solomon on the festival (Sukkos) in the month of the mighty ones, which is the seventh month." A grand name indeed. But wherein lies Tishri's "might"? The Talmud's explanation comes in duplicate: (1) The Patriarchs were born in this month; (2) mighty mitzvos are observed in this month (Talmud Rosh HaShono 11a).

What are those "mighty" precepts which we fulfill in Tishri? Rashi, commentator par excellence, lists them: "Rosh HaShono's shofar, sublime Yom Kippur, Sukkos-wealth: the Sukko, the Lulov (with its rich bouquet), Arovo and Water Libation (of temple service).

Note how Sukkos is deliberately accented, highlighting a disproportionately brimming basket of ritual, ceremonial acts. Rosh HaShono has its lone precept, the shofar. Yom Kippur is splendid in its strenuous but awesomely purifying fast, but Sukkos bubbles over with a veritable shower of colorful mitzvos.

So too does Sukkos outshine in length and duration its colleagues of the month: one day Rosh HaShono (biblically -- the second day by rabbinic ordinance), one day Yom Kippur, but a full week of Sukkos followed immediately by its concluding festival.

And so too does Sukkos glitter with themes galore. The one dominating theme of Rosh HaShono, Day of Judgment, is judgement. Yom Kippur, Day of Atonement, features exclusively (and literally) the theme of atonement. Not Sukkos! This festival celebrates and commemorates with abundant abandon: (1) commemoration of "desert storm" (2) completion of the year's agricultural and festival cycle (3) thanksgiving for harvest, and prayer for bounty to come (4) season of gladness, devoting oneself to joyful celebration (5) awareness of divine determination of the earth's water supply (6) rejoicing with our heritage, the Torah. And Maimonides adds: (7) commemorating our entry into the Land of Israel (Guide for the Perplexed III 43).

The Bible's name Tishri, "month of the mighty one" is richly deserved. But confine not our popular, overrated designation "High Holidays" to Rosh HaShono and Yom Kippur -- Sukkos outranks them immeasurably!

IN LOVING MEMORY OF MY DEAR PARENTS

WALTER FRIEDMAN
CLAIRE FRIEDMAN

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

IN HONOR OF OUR DEAR AUNT

MRS. CAROLINE GLUCK

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

Best wishes, health and whatever goes with it, to our dear friends and clients to the forthcoming holidays.

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THE LONG ROAD BACK



One month after the Jewish world celebrates Passover, the matriarch of the Marao family quietly lifts a trap door on the kitchen floor of their home in Belmonte, Portugal. She and her family, dressed in white from head to toe, descend the steps and enter a secret room illuminated by an oil-burning eternal light. Slowly she fires up a small hearth as the others prepare the unleavened bread. Then they begin the chant, a prayer passed from mother to daughter for generations. It is Portuguese, save for one word, "A-do-nai."

In the rural mining district of Potosi, Bolivia, the family of Maria Garcia, a reporter at the United Nations, closes the shutters throughout the house. Although they are Catholic, every Friday night they light a candle followed by a Spanish prayer. They have other unexplained customs as well -- like marrying only members of their extended family. And as long as anyone can remember, when someone in the immediate family dies they sit on the floor for one week rather than chairs. On the wall of Maria's parents home is an heirloom which has been in the family for almost 20 generations. It is a key to a synagogue in Spain.

Symeon Cardonna was raised in what he thought was a typically Hispanic-American home. He regularly attended mass and parochial school. Yet his extended family practiced what he came to learn were not Catholic rituals. Once a year, for example, they would disappear into the rural fields of Albuquerque's South Valley to ask God for forgiveness for the sins committed the previous year. One afternoon when Symeon was 13 his grandfather took him for a long walk and explained these traditions in two Spanish words: "Somos Judesos" -- "We are Jews."

Though continents and cultures apart, these three families have a singular historic link: They are all descendants of crypto-Jews, also known as Marranos (Spanish for swine) -- Catholic converts who for generations practiced Judaism in secret. Today there are thousands of people like them living in America's Southwest, Mexico, South America, Spain and Portugal.

To make any sense of their stories one must return to medieval Spain, when in 1492 Ferdinand and Isabella issued their Edict of Expulsion. Under their royal order the Jews had two choices: convert to Christianity or leave. Approximately 150,000 chose expulsion; they are known as Sefardic Jews. But an equal number chose conversion. While some became true Christians, an untold number continued to practice Judaism in secret.

In 1496 the king of Portugal became engaged to Ferdinand and Isabella's daughter, and as part of the prenuptial agreement was required to expel or convert all the Jews in his kingdom, many of whom had fled Spain four years earlier. However, in 1497 he chose to convert them all. Like their Spanish coreligionists they took their religion underground, believing that within a short time the monarchs would welcome back the Jewish people whose ancestors had been on the Iberian Peninsula for over 1,500 years.

But that was not to be. Years would turn into decades, into centuries. Life was hard for crypto-Jews who lived in constant fear of being whisked from their homes any hour by the Inquisition. Using extreme brutality the Church Tribunal was relentless in its pursuit to suspected Judaizers. By the end of the Inquisition's 400-year reign, 400,000 accused Judaizers were brought to trial and 34,000 died at the stake in Spain, Portugal and their colonies. Church records show that on numerous occasions the Shema could be heard from the burning pyres.

To escape the Inquisition Spanish and Portuguese crypto-Jews fled to the New World and some settled in the most remote colonial territories -- what is now New Mexico, Arizona and Texas to the north and Bolivia and Brazil to the south.

"Generations after generation passed on orally whatever they could remember," explains Stan Hordes, former New Mexico state historian and now codirector of a research project about crypto-Judaism at the University of New Mexico. "Most crypto-Jews had no access to prayer books, Torahs and other ritual objects, for if Jewish artifacts were found by the Inquisition, they would be instantly arrested and possibly put to death."

With the passage of each generation the memory of Judaic law, religious holidays and Hebrew liturgy dimmed. Over time the majority of crypto-Jewish families gradually forgot their Jewish heritage and began to consider themselves Catholics, or in some cases Protestants. Many continued to practice traditions without knowing why.

"When I was a little girl growing up in Mexico," explains Ruth Flores Reed, an administrative assistant retired from the Mexican Studies and Research Center at the University of Arizona, "we never ate pork. My family read the Old Testament, and we were always taught to believe that there was just God, the God of Israel."

Reed discovered her Jewish roots when she learned that her great-grandfather's first cousin, Ruiz de Apodac--Mexico's last viceroy--had been a secret Jew. Then Abe Chandin, director of the Southwest Jewish Archives in Tucson told her the silver amulet she was wearing around her neck, which had passed down through the women of her family, was the Ten Commandments in Hebrew.

Ramon Salas, a materials analyst from Albuquerque, learned about his Jewish past through his third cousin, Maria Sanchez, who had spent years studying in her immediate family's religious practices. Sanchez explained how they never ate pork or meat and milk at the same meal; celebrated the harvest by building a structure of branches and leaves called a Hakal; and would hold a private marriage ceremony under a canopy after the Church mass.

"I was exhilarated when I found out," recalls Salas, "I've been able to trace my family back 17 generations, but I still haven't found the actual point of conversion."

However, Salas has discovered other religious practices which combine Jewish and Christian traditions. "The older women of my family light lumenarias (lanterns) on the eight days preceding Christmas" says Salas. "They add one lantern for each night until finally on Christmas day, there are nine lumenarias burning. Now I realize this is a spinoff of the celebration of Hanukka."

Mixing customs from both cultures is commonplace, as secret Jews were forced to lead double lives. If successful at the charade, they appeared to the outside world as good Christians. Among themselves, however, for many centuries they remained loyal keepers of the Jewish faith.

On Spanish Majorca the secret Jews who were forcibly converted in 1435 hung lard, or Chuo in Catalan, outside their doors. They did this to prove they ate pork and were true Christians, while in fact they were practicing Jews. By the 1600's they had little or no ties with their Jewish past, but today their descendants are called Chuetas.

Unlike most other crypto-Judaic communities the secret Jews of Belmonte as well as those from nearby mountain villages never lost the knowledge of their Jewish roots. For five centuries the women were guardians of their faith. Each family's matriarch memorized hundreds of prayers, hymns and benedictions and handed down was an uncompromising rule of secrecy, a practice by crypto-Jews in evidence everywhere.

"To protect ourselves, we always attended mass at least three times in our lives: to be baptized, married and buried," says Elias Nunez, a 28-year-old merchant who is president of the Belmonte community. "But when we entered the church it was our custom to say a prayer making it clear we would never worship statues of wood or stone, but only the Highest Lord."

Catholic prayers, such as the poem of protection Salas was taught as a child, were often used to send cryptic messages to one another:

Holy Savior of the world,

I, Ramon, call on you this holy day.

They have eyes, may they not see me

They have hands, may they not use them against me

They have feet, may they not reach me,

By the angels of number 43.

In Salas's prayer, the most important line is "the angels of number 43," which refers to Isaiah 43, where God promises to rescue His people and bring them home to the Promised Land. Warning the Israelites, and

therefore the crypto-Jews, not to pray to graven images, God assures them that "I alone am the Lord, the only one who can save you."

This kind of subterfuge was the key to survival. "We had to maintain our secrecy," explains Benjamin Laureano, a physician and self-appointed rabbi from the town of Vallejo, just outside Mexico City. "The Inquisition was based here in Mexico City, and stamped out most people's memory. But we knew. Yet it wasn't until the 1930's when we made contact with other Jews who came to Mexico, did we realize we no longer had anything to fear."

Others aren't so sure. Daniel Yocum, a descendant of crypto-Jews from Albuquerque, found that when he went public with his story last year some of his relatives, particularly the elders, were angry with him for talking with outsiders about his family's practices. "Don't you understand that we will be led like sheep to the fire? They would tell me," says Yocum.

This fear was capsulized in Frederis Brenner's newly released documentary, *The last Marranos*, about the Belmonte community. While the Morao family was preparing the matza in the secret room there was a knock at the door. The matriarch jumped up and fearfully began to remove her white ceremonial garb. Then all at once she stopped, took a deep breath and said "Calma" (be calm).

Yet the times are changing. For every person who refuses or is afraid to discuss his or her heritage, there is another eager to step forward and reclaim it. "Because of all the recent publicity, at least once a week my phone rings and I hear silence, then a voice," says Hordes. "Immediately I know it's a Hispanic-American with a story to tell."

Last year Michael Atlas -Acuna of Pueblo, Colorado, learned about Hordes in his local newspaper. He remembered his great-grandmother lighting Friday night candles and teaching him never to pray to Jesus. So he called Hordes who told him there were several Acunas among New Mexico's first colonists and that they were marked for death by the Inquisition. "As long as I can remember, my family and I were always attracted to the Jewish People," says Acuna, whose wife of 11 years is Jewish. "But until I read the article, I never made the connection."

Since then Acuna has been studying the history of crypto-Jews searching for evidence of their presence in the Southwest. In Hispanic Catholic cemeteries he has found Stars of David, eternal lights and six-pointed lillies inscribed on tombstones. He has also discovered Stars of David with A-do-nai written in the center, a menorah, and the Ten Commandments in Hebrew inside the stained-glass windows of a 170-year-old church in rural Trinidad, Colorado.

"My family and I have been totally transformed by our knowledge," says Acuna, who ironically converted to Judaism after his marriage well before he knew about his Jewish roots. "A year ago both my mother and brother converted. Unfortunately my mother died of cancer last Yom Kippur, three weeks after her conversion. But her final wish was fulfilled--she died as a Jew."

One of her remarkable stories of transformation is taking place in Belmonte. Just over a year ago a Sefardic rabbi, Yosef Sabbag, arrived to bring mainstream Judaism to a third medieval village. Last March 60 out of the community's 125 crypto-Jews were converted. This intermediate conversion, reserved for converted Jews returning to the covenant, was followed by the remarriage of dozens of couples whose vows had to be sanctioned under halakha. "We have undergone more changes in the past few years than we did five centuries," observes Nunez.

From the mountains of Bolivia to the desert of Tucson to the island of Majorca, descendants of crypto-Jews-Jews are learning about who they are and from where they come. Some are returning to the faith of their ancestors. The majority are not. But perhaps more important, many are learning to come to peace with this new found knowledge, not an easy task since they first learned Judaism through the eyes of the Church.

Yet whatever their individual decisions, their mere existence is a living testimony of the Jewish people's indomitable resiliency and will to survive.

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TORAT CHAJIM, LEBENSKRAFT, SINN UND INHALT

Hoschana Raba und Simchat Tora -- der Abschluss der Herbstfeiertage



Verschiedenartig sind die Elemente, aus denen sich der Abschluss der Herbstfeiertage zusammensetzt. Innerhalb von drei Tagen (in Israel sind es nur zwei) folgen beinahe gegensätzliche Motive dicht aufeinander.

Es beginnt mit dem siebten Tag des Sukkotfestes, dem Hoschana Raba, an dem wir das Gebet noch mit den Arba Minim, dem Feststrauss, verrichten und in der Sukka sitzen, der sich aber doch wesentlich von den vorangegangenen Sukkottagen unterscheidet: Zur Liturgie von Sukkot gehoert der taegliche Umzug mit den Arba Minim in der Synagoge, in dessen Verlauf wir Gebete sprechen, die Hoschanot heissen. An Hoschana Raba sind es sieben Hakafoth (Umzuege) -- darum der Name des Tages, der "viele Hoschanot" bedeutet. Am Schluss waehrend der letzten Gebete nehmen wir ein Bueschel Bachweiden zur Hand.

Bei den Hoschanot handelt es sich um Lobgesaenge und Bittgebete, letztere zum Teil um reichen Ertrag in der Landwirtschaft. Dabei wird der Refrain "Hoscha-na" (Hilfe bitte) wiederholt. Die zusaetzlichen Gebete von Hoschana Raba flehen um genuegend Wasser, das nicht allein in der Landwirtschaft ein lebenswichtiges Element ist. Das Bueschel Bachweiden symbolisiert unsere Abhaengigkeit vom Wasser.

Gemaess der Mischna Rosch Haschana 2,1 wird an Sukkot das Urteil ueber das Wasser gesprochen, von dem Ernaehrung und Wohlstand weitere Teile des Volkes abhaengen. Am letzten Tag des Sukkotfestes tritt das Urteil ueber das Wasser (d.h. ob es ein wasserreiches oder wasserarmes Jahr sein wird) endgueltig in Kraft. Im Midrasch Tehilim wird Hoschana Raba in direkten Zusammenhang mit Rosch Haschana und Jom Kipur gebracht, also in den Vorgang von Gerichtstag, Busse und Urteil mit einbezogen -- gleichsam als eine zusaetzliche Frist, bis des einbezogen Urteils, das durch Teschuwa noch geaendert werden kann. Die Nacht davor wird "Leil Hachotam," die Nacht des Siegels, genannt.

Dies fuehrte dazu, dass der Abschluss des Sukkotfestes im rabbinischen und kabbalistischen Schrifttum die Bedeutung eines "kleinen Jom Kipur" erhielt. Nochmals wird ein weisses "Parochet" (Vorhang) vor den Toraschrein gehaengt und eine weisse Decke ueber das Vorbeterpult gebreitet. In vielen Gemeinden traegt der Vorbeter das "Sargenes" wie an Rosch Haschana und Jom Kipur. Bei gewissen Chassidim wird nach jeder der sieben Hakafoth Schofar geblasen. Im Laufe der Zeit hat sich damit der Charakter des Hoschana Raba zweifellos gewandelt. Von der vorwiegend materiellen Zielsetzung hat eine Verlagerung ins Geistige stattgefunden. Ueberdies: Durch die ernstesten Elemente von Hoschana Raba ist eine Verbindung zwischen dem froehlichen Sukkotfest und Hohen Feiertagen entstanden, die ja auch im erwaehnten Midrasch zum Ausdruck kommt. Heitere Zuversicht und die ernstesten Gedanken des neuerlichen "Cheschbon Hanefesch," der Rechenschaft vor dem eigenen Gewissen, gehen direkt ineinander ueber.

So hat das Lernen in der Nacht vor Hoschana Raba allgemeine Verbreitung gefunden. Dabei liest man das Buch Dewarim und das ganze Tehilim, dessen Texte auch heute taeglich Hunderttausenden Juden in aller Welt Trost, Zuversicht und Kraft spenden.

Die Gebete um Wasser sind geblieben, trotzdem die Juden beinahe zwei Jahrtausende kein eigenes Land besaessen. Das Interesse an reichem landwirtschaftlichen Ertrag bestand nur noch indirekt -- Hungersnot haette auch sie betroffen. Doch vielleicht wirkt hier eines der Grundmotive des Sukkotfestes, die siebzig Opfer, die im Bet Hamikdash fuer die Voelker der Erde dargebracht wurden, was bedeutet, dass wir in das Gebet um Wasser -- und damit um Nahrung -- alle Menschen einschliessen.

Doch das sozusagen "offizielle" Gebet um Regen folgt erst am naechsten Tag, an Schemini Azeret. In der Mischna am Anfang des Traktates Taanit lernen wir, dass im Mussafgebet von Schemini Azeret beginnt, um Regen zu bitten. Gemeint ist die Einschaltung in der Schmone Esre, "Du laesst den Wind wehen

und den Regen fallen, "die wir bis Pessach sagen. Dieses Bitten um Regen geschieht -- wie gesagt -- im Musafgebet, das um eine ganze Reihe poetischer Stuecke bereichert ist. Das Gebet schliesst mit den Worten: "Zum Segen und nicht zum Fluch, zum Leben und nicht zum Tod, zur Saettigung und nicht zur Kargheit."

Wie schon angedeutet, bitten wir waehrend des ganzen Sukkotsfestes um Wasser fuer die neue Aussaat, doch Regen an Sukkot wuerde uns hindern, die Mizwa der Sukka zu erfuellen. Darum hat man das "offizielle" Gebet um Regen ans Ende der Festtage verschoben -- zur Zeit des Tempels ueberdies in der Hoffnung, der Regen werde noch weiter zuwarten, bis die am entferntesten wohnenden Wallfahrer wieder heimgekehrt sind.

Unmittelbar an Hoschana Raba schliesst sich, wie erwaeht, der Schlussfeiertag Schemini Azeret (mit Simchat Tora) an. Anders als die letzten Tage von Passach ist Schemini Azeret ein Festtag fuer sich mit gesonderten Merkmalen, bei dessen Eintritt auch der Segensspruch "Schehechejanu" gesagt wird. Beim Kidusch und beim Lichterzueneden von jedem Feiertag (so beim Eintritt von Jom Kipur), aber auch bei vielen anderen Gelegenheiten wie beim Schofarblasen, am ersten Abend Chanukka und beim Vorlesen der Megilat Ester an Purim (dazu noch im persoelichen Bereich) spricht man das Schehechejanu, dessen Uebersetzung lautet: "Gelobt seist Du, Gott, unser Gott, Koenig der Welt, der uns hat erleben lassen, uns erhalten hat und und hat erreichen lassen diese Zeit."

Man geht kaum fehl, wenn mit dem "erleben lassen" nicht allein das physische Erreichen eines gewissen Zeitpunktes gemeint ist. In der juedischen Tradition ist zu allen Zeiten ungeheuer viel vom "Leben" die Rede, und nur zum Teil bedeutet es das physische Ueberleben. Wenn in Dewarim 30,15 steht: "Ich lege dir heute vor das Leben und das Glueck und den Tod und das Unglueck" (Wohlgemuth), so ist das nicht physisch, sondern geistig gemeint. Ebenso klar ist die Bedeutung von Mischlei 3,18 "Ein Baum des Lebens ist sie (die Tora) denen, die sie ergreifen." Und eindeutig ist auch der vielbenutzte Ausdruck "Torat Chajim" (Lehre des Lebens).

Dies fuehrt zur Vermutung, dass auch beim Schehechejanu nicht allein das physische, sondern auch das bewusste Erleben gemeint ist, das heisst das Eindringen in die geistige Dimension des Augenblicks, ueber wir den Segensspruch sagen. Welchen Sinn haette der Schehechejanu beim ersten Entzuenden der Chanukkalichter oder beim Hoeren des Schofar, wenn wir uns nicht Gedanken darueber machen wuerden. Was diese Momente in unserm Leben bedeuten, mit welchen Aufgaben und Fragen sie uns konfrontieren?

Eine Verbindung zu den zehn Tagen der Umkehr wird sichtbar: In der Schmone Esre sagen wir waehrend dieser Zeit vier besondere Einschaltungen, in denen wir durchwegs um Leben bitten. Die erste beginnt mit den Worten: "Gedenke unser zum Leben, Herr, der will dass wir leben. . ." (Michael Sachs). Die Absicht ist auch hier eindeutig: Gott will nicht, dass wir auf der Erde dahinvegetieren, sondern dass wir in vollem Erkennen unserer menschlichen Verantwortung die Herausforderungen des Lebens annehmen und uns ihnen stellen.

Ganz selbstverstaendlich fuehren uns diese Gedankengaenge zur bereits zitierten Torat Chajim, die am allerletzten Festtag des ganzen Zyklus gefeiert wird. Dabei sollten wir uns von der ueberschwenglichen Froehlichkeit nicht auf eine falsche locken lassen. Freude an der Tora ist legitim, womit wir uns da eigentlich freuen: Mit einem Auftrag gewaltigen Ausmasses, mit einem hohen Ziel erfuellen will. Der Trubel des Simchat Tora droht manchmal seine wahre Bedeutung zuzudecken.

Die Torat Chajim ist nicht ein Lebenselixir, mit dem wir hundert Jahre alt werden koennen. Sie ist eine Kraft, die jedem Tag unseres Daseins Sinn und Inhalt gibt.

Heinrich Lang

THE CAIRO GENIZAH



For thousands of years, Jewish communities have taken pains to ensure that unwanted (old, torn or no longer needed) sacred writings were disposed of in a dignified manner, in special depositories. This process of genizah ("storing" or "putting away") could be accomplished in numerous ways. Today the practice of burying dilapidated books (whether in cemeteries or in caves reserved for this purpose) is very widespread; in Yemen unwanted writings were placed in cavities in the walls of buildings (with slots for the introduction of additional materials); in Qumran scrolls were sealed in clay jars which were placed in caves, etc. In Fostat (Old Cairo) however, the method of genizah was much simpler: unwanted writings were discarded in an attic of the Ben-Ezra Synagogue, which could be reached by climbing a ladder from the women's gallery. This technique, along with the extremely dry climate and the geographical and cultural centrality of medieval Cairo, accounts for the unique nature and importance of the Cairo Genizah (as such storage places came to be called).

The Ben-Ezra Synagogue, built in 1015 C.E. after an earlier structure was destroyed by fire, served the local Palestinian community, i.e. those Jews whose loyalty was to Palestinian rather than Babylonian tradition. The attic genizah, however, must have served a much larger segment of the local Jewish community, since "Babylonian" material far exceeds material representing the Palestinian tradition. A considerable quantity of sectarian -- especially Karaite -- material was also deposited here.

The Cairo Genizah was apparently in uninterrupted use from 1015 until the end of the nineteenth century, but the material it contains represents an even wider chronological spectrum. Because handwritten books were very expensive to produce, and documents might be needed for legal or other purposes long after they were written, hundreds of years could elapse between the time a particular manuscript was written and the time that manuscript -- or part of it -- was consigned to the Genizah. It is, therefore, not especially surprising to encounter in the Cairo Genizah fragments which can be assigned very early dates on the basis of indirect evidence, e.g., the very few fragments written on papyrus, which had been replaced by paper as the common writing material of Egypt by the tenth century. At the other extreme, one may find in the Genizah such strikingly modern items as nineteenth century newspapers or printed wedding invitations, so that the historical and cultural range of the material is truly enormous. On the whole, we may say that the bulk of the manuscript material belongs in all probability to the period 1000-1400 C.E., although we cannot always be certain whether or not a particular fragment is earlier or later.

The geographical diversity of the Genizah material is perhaps more surprising: obviously only writings found in Cairo could be deposited in this particular genizah, but some of them originated very far away indeed. The examples include European manuscripts brought to Egypt by travelers and letters written on extended voyages by medieval traders (including Maimonides' brother) to their families in Egypt. There were also, of course, many local copies of texts written elsewhere such as in Eretz Israel or Babylonia.

Exploitation of this unique resource for Jewish scholarship began, in piecemeal fashion, slightly after the middle of the nineteenth century. At first interested individuals removed small numbers of fragments which found their way into the hands of dealers and collectors, who remained ignorant of their precise provenance; considerable numbers of fragments reached Russia and England during this period. The bulk of the material, however, was removed slightly later by two British Jews. The first of these was Elkan Nathan Adler, son of the British Chief Rabbi who on a visit to Cairo received permission to fill a Torah cover with fragments and take the contents to England, where they later comprised an important part of his famous collection of Hebrew and Judaic manuscripts.

The second and better known of the Genizah conquistadores was Solomon Schechter, whose interest in this field of research was sparked by the activities of the scholarly Scots sisters, Mrs. Lewis and Mrs.

Gibson. On an antiquarian expedition to the Middle East, these ladies acquired inter alia a considerable number of Genizah fragments, two of which they asked Dr. Schechter to identify on their return to Britain. When he found that one of these fragments contained a portion of the Hebrew original of Ecclesiasticus (Ben Sira), tremendous excitement was generated in Cambridge academic circles -- so much so that Dr. Taylor, Master of St. John's College, offered to fund a further expedition by Schechter, with the aim of discovering the source of these manuscript treasures. Schechter was successful in locating the Cairo Genizah and obtaining the consent of the local Jewish authorities, and after a stay of several months was able to ship all the remaining contents of the Genizah to England. Shortly after its arrival this material was donated to the Cambridge University Library and became known as the Taylor-Schechter collection.

The Cambridge University Library had already owned perhaps 2,000 Genizah fragments, but with the acquisition of the Taylor-Schechter collection it became the dominant force in Genizah research, and probably the owner of most of the extant Genizah material, totaling approximately 141,000 fragments. Second in importance among Genizah centers is the Jewish Theological Seminary of New York, the bulk of whose holdings derive from the collection of E. N. Adler. It is estimated that the Seminary owns about 15,000 - 20,000 separate fragments, comprising a total of approximately 30,000 leaves.

Smaller collections are in Oxford, London, Manchester, Leningrad, as well as Paris, Cincinnati, Philadelphia, Budapest, Vienna and Jerusalem.

A genizah holds materials which owners were no longer interested in preserving: letters, business records or legal documents, or literary texts severely damaged. The relatively high cost of producing manuscript books -- writing materials and scribe's hire -- discouraged owners from discarding literary works until so badly damaged as to be useless. Also leaves of single manuscripts often became separated, adding to the difficulty of identifying the original manuscript. Moreover a single leaf may have been torn into two or more pieces.

Fragments often have been used for multiple purposes. Jews often used the blank reverse side of Muslim documents to write unrelated texts. Sometimes an unrelated text was inserted between widely spaced lines of the Islamic document. Also at times Greek texts of Christian origin have been imperfectly erased, and Jewish owners had written new texts over them. Or a page or an entire leaf left blank at the beginning or end of a manuscript was later exploited by an owner for other purposes, or a second text was written in the margins of a manuscript.

Writing materials found in the Genizah are of two types: paper and vellum (lambskin or calfskin prepared for writing). The more common and therefore cheaper paper is less durable. Vellum was used primarily where required by religious law, e.g. Torah scrolls, or for prestigious texts such as Biblical codices or copies of the Mishnah. A few Genizah fragments were written on papyrus and some on cloth or leather.

The dominant language of the Genizah are Hebrew, Arabic. Other languages are much less frequent, such as Judeo-Persian, Ladino, and a small number in Yiddish, attesting to the great mobility of some Ashkenazic Jews in the early modern period. To an earlier period and a more oriental milieu belong a few fragments in Judeo-Greek, in Latin and Spanish. There is even one fragment with Chinese script!

Printed fragments none more than 500 years old in English and French arouse much less scholarly interest, except for Talmudic editions published in Spain and Portugal before the Jews were expelled at the end of the fifteenth century. These have been published in facsimile.

Why does the Cairo Genizah contain material that has no sanctity at all? Perhaps the use of Hebrew letters was thought to confer some degree of sanctity automatically regardless of content. Basically we have not differed widely in understanding its proper function.

Almost every area of Jewish studies of ancient and medieval periods has been revolutionized by the impact of the Genizah finds. The Genizah is the primary source of information concerning the activities and theories of the several Masoretic schools, and the various traditions of Biblical Hebrew. It is our main source for the Palestinian Targum (as distinct from Targum Onkelos). The Judeo-Arabic school of Biblical interpretation is known almost exclusively from Genizah fragments.

In the rabbinic field the Genizah makes two primary contributions. In the case of classical texts known from other sources, such as the Mishnah or Talmud, the Genizah plays a crucial role in textual study; although it has preserved a great variety of textual traditions, not all of equal value, many fragments embody traditions much closer geographically and chronologically to the origins of these texts than any other evidence available. On the other hand, many important works have survived only in the Genizah. This

Continued on page 26

STREET NAMES REFLECT JERUSALEM'S HISTORY



The Street of the valley of Ghosts, the Street of the Prophets, the Tribes of Israel Street, the Way of the Righteous -- these are just a few of Jerusalem's exotic street names.

Many of the streets reflect the Biblical roots of the Jewish people: King David, King Solomon, the Hasmonean kings, all have streets named after them. Even more recent celebrities, such as the 19th century Anglo-Jewish traveller and philanthropist Sir Moses Montefiore, are sometimes honored in a Biblical fashion. One of the neighborhoods which he founded, and a street in it, are called Ohel Moshe (Moses's Tent).

The British Mandate also left its mark in King George V Street, a main thoroughfare in the city center. People working or shopping in the Mahane Yehuda open-air market could be forgiven for thinking that Pri-Hadash (New Fruit) Street referred to the produce on sale. It is the name of a book, a commentary, written by the 17th century Sephardi sage Rabbi Hezekiah da Silva, on the Shulchan Aruch.

This also true of Mesilat Yesharim (Way of the Righteous) Street, named after a work by the 18th century mystic Rabbi Moshe Haim Luzatto. Most names in this category appear in religious neighborhoods, where the book is often known to the residents and the name of the author all but forgotten.

In the Jewish neighborhoods built immediately after the Six Day War, many street names reflect areas conquered by the Israel Defense Forces, such as Golan Heights, Red Sea, Sinai Desert. On the dividing line between the Jewish and Arab sections of the city, Aqabat el-Manzel (Arabic, meaning roughly the Slope which Descends) was changed to Paratroopers Street, after the paratroop brigade which broke into the Old City, ending the division of Jerusalem.

By and large, however, the city council decided not to change the street names in the Arab neighborhoods. Arab and Moslem heroes such as Salah -Din (Saladin), Haroun al-Rashid, the most famous Caliph of Baghdad, and the Caliph Omar Ibn el-Khatib, who captured Jerusalem from the Byzantines in the 7th century but protected the Christian holy places, are all commemorated.

The most famous Christian street in the Old City is, of course, the Via Dolorosa (the Way of Sorrow), through which, according to Christian tradition, Jesus carried the cross on his way to Calvary. This narrow street was recently restored by the Jerusalem municipality, with new drainage installed and ornate paving laid each of the 16 Stations of the Cross where Jesus is said to have halted.

When the city was reunited in 1967, the municipality was surprised to find that entire Arab neighborhoods had no street names at all. Some of them were villages such as Silwan, A-Tur or Issewiyen, where such trappings of modern civilization had not been considered necessary. Everybody knew everyone else, and if you were looking for Mahmoud the blacksmith, you just asked.

The municipality decided, however, that the neighborhoods were entitled to modern services, running water, electricity, telephones and regular postal services, and for these purposes the streets had to be named and the houses numbered. In order to choose the names, Mayor Teddy Kollek coopted onto the municipal street names committee a veteran Arab municipal worker, Salah Jaralla, who had served in the East Jerusalem municipality under Jordanian rule.

Jaralla's family has lived in the Old City for 800 years. An ancestor entered Jerusalem with the army of Saladin. "We consulted the mukhtars (headmen) and other influential people in Su'afat, Bet-Hanina and other Arab neighborhoods, about the personalities whom they wished to honor with street names," Jaralla explained. "We applied the same criterion as in the Jewish part of the city. If the street is to be named after

an individual, he should have had some connection with Jerusalem and contributed to its history or development."

Among the names chosen were Raghi bin Nashashibi, after one of the mayors of East Jerusalem under the Jordanians. He was an engineer and is remembered for the public works he initiated. Also honored is a relative of Salah Jaralla, Sheikh Hassan Jaralla, a teacher of Shari'a (Islamic law) and Grand Mufti under the Jordanians. In the new street names, Arab scholars, poets and authors predominate. A typical choice is Arazi Street, named after a famous Arab physician.

One of the streets linking east and west Jerusalem is probably unique. Its present name is not remarkable. It is called Jerusalem Brigade Street, after the Israeli army unit that broke into the Old City from the south during the Six Day War, using this particular route.

What makes it special is that when the troops advanced up the road, it was only the second time it had been used. It had been built early in 1967 by the Israeli authorities for Pope Paul VI to cross from Israel into Jordan, and since the two countries were not at peace, it was never used again -- until the war.

When the Pope's visit was being planned, the Israeli government was extremely concerned for his security and decided that the regular crossing-point, the Mandelbaum Gate, was not sufficiently safe, so a new road from the southern edge of Mt. Zion to the Zion Gate, was built. Nobody knew that the Six Day War was about to break out. It may well be the only road in the world built for a single journey, and veteran Jerusalemites, with their characteristic conservatism, still call it the Pope's Road.

Ehud Katz

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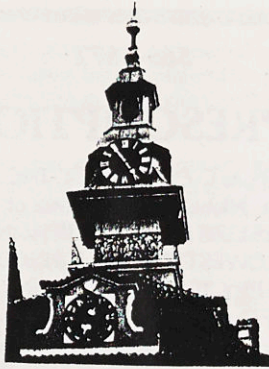
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PRAGUE



Prague is happening -- Prague is a happening. Unleashed by the Velvet Revolution this stunning old city is experiencing a renaissance. Or more accurately, a reincarnation. Abuzz with long suppressed energy, alight with flaming ideas, on the banks of the Vltava (Moldau) all is in flux and ferment.

Trying to make up for lost time by dashing nonstop from A to Z, Prague teeters between liberty and license in its rush to resurrect, even reinvent itself. Aiming to be a pulse of Mitteleuropa, this is perhaps more than even political and economic an intellectual and spiritual quest. If the city failed to define its terms before, it is doing so now. In part, this means envisioning itself as the once and future crossroads for cultures Czech, German and Jewish. One ingredient creating this productive intermingling of Central European gentiles and Jews is the inclination of the populace to embrace all that the Communists damned -- hence Jews, Judaism and Israel.

The result is a heady moment. So much so that at this time and in this place more than one thinking Prague Jew dares declare of the situation in his city, "Jewishness is in."

Jews have been "in" before during their millenium-long sojourn in Prague. So too have they been "out." Among the oldest of Europe's Jewish communities, Prague's has at times been the largest, wealthiest and most culturally influential. It has also however ridden the downward seesaw with regularity.

Tradition in Bohemia -- of which Prague is the capital -- tells that the Jews were there before the area's recorded history. Documentation first places them in the city about 970, whether as settlers or just traders is nit clear. They appear to have arrived from both East and West at the same time and established two separate districts, one near the now destroyed Vysehrad Castle, the other around the still standing Prague Castle. Definitive evidence of the first Prague Jewish community dates 900 years ago this year. Initially conditions were favorable, but the First Crusade in 1096 led to looting, forced conversion and even murder -- thus completing a cycle that would be repeated frequently.

Among the good periods for Prague Jews were the eleventh to thirteenth centuries when Jewish culture flourished; the time of Charles IV, 1346-78 when the king protected the Jews; their early sixteenth century. Then thanks to the support of the king and his nobility their economic situation improved, their numbers doubled to 1,200 and they founded the first Hebrew printing establishment north of the Alps. A bit later, during the reigns of Rudolf II and his successor (1576-1619), they created their "Golden Era" when some, like Marcus Mordecai Maisel and Jacob Bassevi von Treuenberg, became extremely wealthy -- the latter as banker to the emperor and the first Czech Jewish nobleman.

This span also produced celebrated scholars like the astronomer David Gans, as associate of Johannes Kepler; and important rabbis, the best known of whom was Judah Loew ben Bezalel, the Maharal, a scientist as well as talmudist. After his death he was credited with having fashioned a living monster. This creature, the Golem, was subsequently viewed as the inspiration for Frankenstein. Furthermore the Golem became a subject of Jewish literature and folklore (the most famous being *Der Golem*, the Yiddish play by H. Leivick) where the mission of this supernatural being was to protect the Jews from danger.

After the decline of Jewish status and despite outbreaks of animosity -- including one surrounding the revolutionary period of 1848 which triggered a westward emigration -- the Jews by the mid-1800's could pay equitable rather than exceptionally high taxes, own land and live outside the ghetto -- already united as the Josefov district with the other parts of the city -- was for hygienic reasons torn down. By the turn of the century more than 75 percent of Prague's 27,000 Jews lived outside the area.

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Happy Holidays

With emancipation came secularization and assimilation. As Jews scattered through Prague and the rest of Bohemia they so lost their sense of Jewishness that by the time the Nazis came some were genuinely stunned to be singled out.

As others began to treat Jews and Jewish motifs as integral parts of the Prague landscape, the Jews - by now engaged in trade, commerce, industry, handicrafts and the professions -- became active in both the German Liberal Party, as supporters of the Tomas Masaryk's Czech-speaking Realists and the Czech Social Democrats.

Culturally they made marks in theater, music, science and perhaps most significantly in literature. As writers, Jews created in both Czech and German often as translators served as intermediaries between the language groups. But their most widely hailed work was done by the German Jewish authors known internationally as the Prague Circle. Among these were Max Brod, Franz Werfel, Egon Erwin Kisch and the existentialist Franz Kafka.

Following World War I when Czechoslovakia was formed from Slovakia, Carpatho-Russia, Bohemia, Moravia and other bits of the Austro-Hungarian Empire, the new country became host to about 350,000 Jews. These comprised what has been called "perhaps the happiest and most contented Jewish community of Central and Eastern Europe." But the Holocaust ended the honeymoon.

With the Sudetenland annexed by Germany, and Slovakia a Nazi client state, the Germans, when they invaded the remains of Czechoslovakia on March 15, 1939, declared Bohemia and Moravia a protectorate of the Reich.

The first deportations to Poland occurred in October 1939. Then in the fall of 1941 the town of Terezin (Theresienstadt) was established as a central ghetto for Jews of the protectorate and a model camp for privileged Reich Jews. But it was primarily a transit stop en route to the death camps. For good measure, it had its own crematoria.

About 118,000 Jews lived in Bohemia and Moravia when war rumbles began in the mid-1930's. While thousands fled -- many of whom subsequently joined Czech fighting units elsewhere -- others arrived from Germany, Austria and the Sudetenland. Thus when the Germans invaded, about 90,000 lived in Prague. Perhaps 10 percent survived.

Decimated as they were those Jews who did not immediately leave Czechoslovakia began re-creating communities and reviving Jewish life immediately after the war. But in 1948 just when these efforts were beginning to take root, the Communists took power. And shortly thereafter the State of Israel was proclaimed. Combined, the two events triggered a wave of emigration. With the Communist suppression, Jewish life was significantly shaken.

Still individual Jews had considerable impact, since significant numbers of the initial Communist regime's top leadership were Jews. The highest was Rudolf Slansky, the party's secretary general. In the early 1950's when the Czech Communists exorcised "traitors" following the anti-Semitic Russian pattern, Slansky and 13 associates were brought to trial. Of these, 11 were Jews, eight of whom including Slansky were executed.

The Slansky trial, not only signaled the Jews that they were politically unwelcome, it also warned them to lay low in general. Nevertheless by the 60's individuals were again active, particularly in the cultural arena. Through their work in theater, movies, journalism, academia and the Writer's Union they helped create the liberal climate that produced the Prague Spring. Though few reentered politics, Ota Sika became the chief architect of economic reform under Alexander Dubcek. And Frantisek Kriegel, chairman of the National Front, incurred the wrath of the Soviets and the administration of the Czechs by being the only member of the Czechoslovak delegation, following the 1968 Soviet invasion, who refused to sign the agreement legalizing this action. With the crushing of the Prague Spring 3,400 Jews joined the ensuing emigration.

But enough Jewish dissidents remained or returned to contribute impetus for the promulgation of Charter 77, the manifesto calling for a more liberal society. Helena Klimova was one of the three spokesmen for Charter 77 and from the ranks of signers came the dissidents who later formed the Civic Forum, spearhead of the Velvet Revolution.

With the Velvet Revolution relations between Israel and Czechoslovakia were restored, reuniting the Jewish State with one of its oldest and most valuable allies. As early as 1927 Tomas Masaryk, Czechoslovakia's first president, visited Palestine and expressed support for Jewish settlement there, a stance rewarded by the creation in Israel of the Masaryk Forest and Kfar Masaryk. In 1948 Czechoslovakia voted enthusiastically

for the state's establishment and thanks to the influence of Slansky and others, quickly became the struggling nation's chief arms supplier.

Following the Slansky trial, however, Israel was treated as a pariah and even trade relations disappeared after the Sinai Campaign. Czechoslovakia broke relations completely in 1967. Vaclav Havel announced in his first presidential speech on New Year's Day 1990 his desire to normalize the situation. And when he visited Jerusalem in April, he was officially thanked for his country's early aid without which, he was told, there would have been no Israel.

At first glance few communities would seem as vibrant as Prague's. Come lunchtime everyone with any connection to Judaism seems to flock to the kosher restaurant to rendezvous, talk, and just eat. The proceedings are an affirmation of solidarity and a perpetual celebration of the new openness. Yet the community's life is tenuous.

Including Slovakia perhaps 20,000 Jews are estimated to remain in Czechoslovakia. Though about 6,000 are thought to reside in Bohemia and Moravia, the six federated communities in this jurisdiction have only 3,000 registered members of which just 1,400 reside in Prague.

About 75 percent of these are over 65 and thanks to the post-1968 emigration, the middle generation has been reduced to only 20 families.

A recent major change altered conditions for community membership to permit all who consider themselves Jewish, rather than just the halakhically acceptable, to participate. But certain "disabilities" apply to mixed marriages. Tension exists as younger would-be Jews seek alternative paths.

Community plans and projects abound. A teen group of 100 built around a nucleus of children who had spent summers in Israel, meets twice a month. Sefer, the community's own publishing house is publishing its first book, a guide to Jewish Bohemia and Moravia, in four languages. A Jewish welcome service for tourists is becoming a joint venture with the Franz Kafka Society. There are negotiations with the government to retrieve confiscated Jewish property, and to take back the Jewish Museum. The community is looking forward to the 1993 ordination of its next rabbi, Karol Sidon, whose existential fiction has made him a famous contemporary writer, who was a signer of Charter 77 and active in the synagogue.

Culturally, much work is done and planned to reach out to gentiles as well as uncommitted and museum, publishing the Talmud in Czech, evoking Smetana's tone poem, "My Country," in which a Czech folk melody developed into both "Hatikva" and Vltava."

Prague is one of the few places in the world where the primary general sights include those of Jewish interest. Even under the Communists busloads of tourists came every morning to the structures once at the heart of the ghetto and now comprising the Jewish Museum.

Within the purview of the museum lie the historically valuable objects gathered by the Nazis from 153 Jewish communities, with the intent of preserving a Museum of the Defunct Jewish Race. It is one of the richest collection of Judaica in the world.

The most immediately noticeable building in the ghetto area is the sixteenth-century two-tone pink rococo Jewish Town Hall with its clock of Hebrew letter-numbers and hands running counterclockwise. Opposite, on an alley-like walkway, stands the Old-New (Alt-Neu) Synagogue, the oldest preserved and still functioning synagogue in Europe. Begun in the beginning of the thirteenth century, it was completed in 1270. Built in Early Gothic style with a five-ribbed vaulted ceiling, it is among the oldest extant Gothic monuments. The soaring arches rise above a central bima surrounded by a fifteenth-century wrought-iron grille. The Golem is said to be in the attic of the Old-New Synagogue, whose name's origin is subject to ongoing debate. Despite the view that "Altneuschul" means simply "Old-Neu Synagogue," it may actually take its name from the Hebrew *al t'nai*, "on condition" -- the synagogue was built on condition that when the messianic era arrives it would be torn down and rebuilt, brick by brick, in Eretz Yisrael.

Beyond the Old-New Synagogue stands the *hevra kaddisha* building, now housing artwork created in Theresienstadt. Other significant buildings are the Klausen Synagogue, the Maisel Synagogue, the High Synagogue, each containing works of art and evoking memories. The Pinkas Synagogue's walls list 77,297 names of Jews from Bohemia and Moravia who died during the Holocaust, but painted over to avoid Communist scrutiny.

The most visited site is the Old Jewish Cemetery just beyond the Old-New Synagogue, a small, irregularly shaped piece of land whose 12,000 crowded-together tombstones mark layers upon layers of burial plots dating from 1439 to 1787. Visitors have covered Rabbi Loew's grave with notes (and Paris Metro tickets).

Among the statues dotting the famed Charles Bridge is one bearing Hebrew words: a crucifix, on whose three top points the word Kadosh appears. Once in gold, they are thought to have been paid for by the community as punishment for an alleged 1609 blasphemy against the Church. A memorial commemorating the first transport of Jews to Terezin, by Terezin survivor Helga Hoskova-Weisova was recently unveiled on Dukelskyh Hrdinu Street, the site of the deportation.

In a darkly paneled room in the Old Town Hall, draped from deeply jutting ceiling beams, remnants of the heavy chains that once locked the ghetto are on display. Outside the New Town Hall stands a tall, gray stone statue of a figure in flowing robes with a hand upraised as if in benediction. Placed there in 1912 by town fathers cognizant of the Jewish past, it represents Rabbi Loew.

Kafka's grave in the new Jewish cemetery is a place for pilgrimage too. The cemetery is noted for a striking Holocaust sculpture in swirling stone. A bronze sculpture on Radnice Street depicts Kafka's tortured face. When the Nazis ordered workmen to remove the statue of Felix Mendelssohn's in Prague's concert hall, they removed Richard Wagner's instead Mendelssohn's stands.

Phyllis Ellen Funke

TRIBUTE

From The Rabbis Desk

If a well-attended synagogue service, on Shabbos and the Yomim Tovim, may be described as an "army of G'd" assembled in His service, then surely the faithful, loyal group of worshipers who assure the congregation's weekday services, are the "shock troops," the "marines" and the "paratroopers". It is this group that provides dignity and sanctity to Kehillah and Synagogue.

Our synagogue is "in business" -- G'd's business -- every single day of the year. Responding relentlessly to a steady, ongoing schedule, regardless of season, weather and hour of day, the gratitude of our entire congregation to this group of men is fittingly expressed three times a year, in a special prayer for them, solemnly intoned on the eighth day of Pesach, the second day of Shovuos and Shemini Atzeres:

*"He Who blessed our fathers, Abraham, Isaac and Jacob,
Moses and Aaron, David and Solomon
May He bless each one who comes mornings and evenings
to our synagogue for services.
May the Holy One, blessed be He, protect and save him from all trouble and distress
and send blessing and success in his every endeavor."*

Continued from page 18

is especially true of Geonic literature produced by the heads of the Babylonian academies in centuries following the completion of the Babylonian Talmud. Our knowledge of the Geonic period and its literature today is incomparably greater than it was 100 years ago as a direct result of the Genizah discoveries. Hundreds of new responsa and dozens of fragments of halakhic monographs have already been published and dozens of additional Judeo-Arabic fragments still await publication.

With respect to later rabbinic literature the Genizah preserves important evidence of the activities of Maimonides and his successors, including responsa in the author's handwriting and unpublished drafts of larger works.

The study of Jewish liturgy too has been completely revolutionized by the Genizah. Although piyyut (liturgical poetry) was restricted for centuries to its Palestinian homeland, it was known to nineteenth century scholars only from relatively late European prayer books which preserved a small selection of ancient Oriental piyyut along with many works by later Western authors. In this century a number of scholars have published thousands of new poems, many of them by authors previously unknown and many more await detailed study. In the area of prosaic literature too the Genizah is a vast treasure trove of the Palestinian liturgical tradition which differed considerably from the Babylonian which prevails throughout the Jewish world.

In less central areas of Jewish culture the Genizah contribution equally crucial, as in magic and allied arts. The Genizah has illuminated one of the darkest ages of the Jewish past, the medieval period in North Africa and the Middle East. New light has been shed on the biographies of such outstanding individuals as Maimonides and Yehuda Halevi, on institutions such as the Gaonate and the negidut (local leadership of Egyptian Jewry), and on the entire social and economic fabric of Jewish society. It is also worth remarking on the Genizah's significance for general history, both because of the common ground shared by Jewish and Islamic societies in the Middle East of this period, and by virtue of the hundreds of Muslim documents preserved in the Genizah.

Robert Brody

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SHARING SECRETS



Greetings from near the top of the world, over the border from the land of Snows. Is the last week of October 1990. In September of 1989, two days before the Dalai Lama won the Nobel Peace Prize and four days before Rosh Hashana, six Jewish teachers representing the spectrum of Jewish religious life sat with the leader of six million Tibetan Buddhists to discuss the Jewish "secret" of survival.

The earlier successful encounter prompted this journey to the Dalai Lama's home-in-exile in Dharamsala, India. With the help of Dr. Marc Lieberman, who was instrumental in establishing the Tibetan Jewish Dialogue that sponsored the meeting in New Jersey, and Michael Sautman, a Buddhist activist (also of Jewish background), a remarkable weeklong encounter was set in motion.

Dr. Lieberman, a San Francisco ophthalmologist who describes himself as "having Jewish roots and Buddhist wings," obtained a grant from the Nathan Cummings Foundation to send eight Jewish teachers (four rabbis and four academics) to the Tibetan enclave in the foothills of the Himalayas, a harrowing 16-hour car ride north of Delhi on the way to Kashmir, Nepal and Tibet. (Hindu drivers really do believe in reincarnation -- they drive as if they're rushing to get to their next lives.)

The Tibetans are facing the simultaneous threats of exile and modernization. The Jews had the luxury of 1,700 years from the destruction of the Second Temple (70 C.E.) to the coming of modernity after the French Revolution; the Dalai Lama has had only 30 years since the Chinese occupation of his homeland to preserve a ravaged Tibetan-Buddhist culture.

Any interfaith dialogue that brings together Jews of different persuasions turns out to be a wonderful Jewish experience. In candid discussion you present the most coherent picture of yourself. We were provided with two such three-and-a-half-hour sessions.

We opened our first with the traditional brakha said on meeting a great sage from among the nations of the world. This was followed by Rabbi Zalman Schachter-Shalomi in all his hasidic finery reciting blessings in Tibetan. With the help of participant Nathan Katz, a teacher of Southeast Asian religion at the University of Southern Florida and an expert on the Jews of India, he had composed a Tibetan-language mishebeirakh. Schachter-Shalomi, one of our most creative liturgists and storytellers, presented the highlights of Kabbala, the Jewish esoteric tradition.

It was in response to this that the Dalai Lama revealed the unique position he has carved out for himself as a neotraditionalist. After conversing with the abbots of Tibet's most prestigious monasteries who sat silently behind him during our meetings, he turned to us with a wide smile and chuckled, "Well, they seem to agree with me (on this esoteric point), and they're orthodox."

The Dalai Lama is a modern orthodox thinker who constantly strives toward the Maimonidean and Buddhist "middle way," believing that while synthesis is not always easy it is always possible and preferable.

The first session continued with our own modern Orthodox Rabbi Irving Greenberg, who as head of the Center for Learning and Leadership, is a veteran of Inter- and Intrafaith dialogue. Greenberg spoke of the various strategies Jews have employed over the past two millennia to withstand the pressures of assimilation on the one hand and obscurantism on the other. He believes that "the Dalai Lama helps us be who we are... To be faithful to its role as agent of universal redemption, Judaism must synthesize and unify East and West, not join one or the other in parochial fashion."

These sentiments were echoed by the Dalai Lama in his opening remarks to the concurrent Himalayan Conference on the Traditional Five Sciences, where our delegation was received as special guests. He emphasized that there are "both positives and negatives in the East and the West. The main thing is for the best parts of the West, its view of human nature."

Paul Mendes-Flohr, a representative of the best of Jewish enlightenment and cultural Zionism, then spoke about Jewish responses to modernity over the last 200 years -- in particular how several denominations emerged, and how Jewish nationalism came to be a secular response not only to modernity but to anti-Semitism as well. A professor of modern Jewish thought at the Hebrew University in Jerusalem, Mendes-Flohr hopes to expand activities of the recently formed Israel-Tibetan Friendship League.

In a Shabbat afternoon shmooze with members of the Tibetan Youth Congress we were pleasantly surprised to find that this modern nationalist group had published a short history of Zionism for its young people. During our stay in Dharamsala we encountered little of the recently formed Israel-Tibetan Friendship League.

At the final meeting Rabbi Jonathan Omer-Man, director of the Los Angeles School of Traditional Jewish Meditation, explained that in traditional Jewish mysticism the roots of the Tree of Life are not hidden in the ground, but rather the Tree is inverted, with the roots originating in the heavens. The Jewish mystical path seeks to reconnect with those roots to understand the exoteric Torah.

Omer-Man then discussed various traditional Jewish meditative techniques and commented that this encounter gave him "a sense of humility... It was a marvelous opportunity not only to teach but to learn."

The session included also my presentation on PaRDeS (the acronym for the different levels of Scriptural interpretation) using the same metaphor of the Tree of Life. The supporting trunk is seen to represent the Written Law, arcane interpretations the roots below, and rabbinic homiletic and didactic interpretations the branches and leaves that are constantly renewed. So the Tree of Life -- the Torah -- ever expands in width and breadth.

We took this opportunity to present the Dalai Lama with a facsimile Torah scroll in the colorful and ornate style of Asian and North African Jewry - representing the written teaching -- and a copy of Saul Rashkin's extraordinary 1930's edition of *Pirkei Avot*, the second century collection of rabbinic oral teachings. This large volume contains the original Hebrew text along with English and Yiddish translations, allowing us to comment on the fate of Yiddish-speaking Jewry during the Holocaust.

The session continued with Rabbi Joy Levitt of Roslyn, Long Island, editor of the *Reconstructionist*, who discussed the role of the synagogue in Jewish survival. She presented the spiritual leader with a ceramic tzedaka pushke (charity box) and letters from children in her Hebrew School as a gift to the children of Tibet.

Writer Blu Greenberg then provided an overview of the family's role in the continuity of Judaism and Jewish people, touching the most immediate concerns not only for Tibetans in exile but also for Jews everywhere.

Exposed to many Buddhist teachings we discovered similarities and divergences in our respective traditions. The most salient point was our mutual relation to esoteric teachings. With the exception of certain hasidic groups the majority of modern Jewry has actively submerged Jewish mystical thought and speculation. Quick to accept nineteenth century Western European rationalism, the Jewish tradition has in many ways abdicated issues of personal transformation (the process of becoming a mensch). Few non-Orthodox Jews are aware of the number of Jewish sources devoted to questions of life and death, of self-esteem, cultivation of compassion and the education of the soul toward equanimity.

In Buddhist tradition, these issues as well as the meditative and other techniques for achieving these states of mind are paramount. Buddhism excels in its ability to talk about issues that in most of American life are marginal. Perhaps it is this emphasis on how one is fascinated so many Westerners. The Buddhist conviction that is a duty to reach this state of compassion and dignity belies the stereotypical view of nirvana as escapism.

I returned with a sense of reaffirmation, more convinced than ever of the need to make as many Jewish spiritual options as possible available to those not aware that these options exist. This spiritual reawakening is important not only to hold Jewish seekers of personal transformation, but the recovery of our spiritual legacy will provide the vitality necessary for us to face the challenges of the next century. With the reality of intermarriage and cultural assimilation on the rise, it is precisely the spiritual teachings of the Jewish tradition that must re-emerge to give sustenance to Jewish life.

Jewish-Buddhist dialogue enjoys the absence of historical connection, the most painful component of Jewish Christian dialogue. There is no anti-Semitic tradition in Buddhism for that matter, nor any real knowledge of the Jews among Tibetans. It is remarkable how the Tibetan community resembles the Jewish community in coping with modernity. Although Judaism and Buddhism are as far as "East from West" there are mutual lessons which are shared.

WE REMEMBER

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

Oct. Tishri

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3	6	Wolf Plaut
4	7	Pauline Hirsch
4	7	Anna Holzmann
4	7	Moritz Veisz
5	8	Cantor Fred Kornfeld
5	8	Bertha Michel
5	8	Eva Nordlinger
6	9	Irma Loew
6	9	Netty Michels
6	9	Kurt Rosenthal
6	9	Margaret Ullman
7	10	Frieda Adler
7	10	Selma Adler
7	10	Rebekka Aron
7	10	Herta Avrutin
7	10	Julius & Ella Braun
7	10	Dorothea Cohn-Victor
7	10	Max & Blanka Dreifus
7	10	Johanna Eichtersheimer
7	10	Jacob & Rosa Eisen
7	10	Emma Frenkel
7	10	Wilhelm Frenkel
7	10	Cilly Fuld
7	10	Hannelore Fuld
7	10	Anni Gold
7	10	Ida Gold
7	10	Theobald Gold
7	10	Else Goldband
7	10	Lina Goldschmidt
7	10	Leo, Martha & Heinz Hirsch
7	10	Ella & Walter Jacobson
7	10	Siegfried, Franziska, Hildegard & Werner Jacobson
7	10	Bernhard Katzenstein
7	10	Ernst Kaufmann
7	10	Frieda Kayem
7	10	Irma Kayem
7	10	Ella Lachs
7	10	Rita Lachs
7	10	Julius Lasker
7	10	Amalie Lauter
7	10	Rebecca Lebrecht
7	10	Samuel Less
7	10	Alfred & Eduard Lippmann
7	10	Hilda Loeb

Oct. Tishri

7	10	Joseph Loeb
7	10	Albert Loew
7	10	Bertha Loew
7	10	Emmi, Leo, Ruth & Walter Neuburger
7	10	Isidor & Mathilde Rosenbaum
7	10	Lucy Scherlinski
7	10	Pauline Scherlinski
7	10	Carl Seidenberger
7	10	Karl & Louise Stahl
7	10	Fraenzi Starer
7	10	Karoline Stern
7	10	Betty Strauss
7	10	Zadock Strauss
7	10	Fanny Tannenwald & daughter Felicia
7	10	Israel & Klara Tannenwald & son Manfred
7	10	Hedwig & Trude Traub
7	10	Carl Veis
7	10	Sally Wallach
7	10	Thekla Wallach
7	10	Josef & Sara Wojdyslawsky
7	10	Elisabeth, Herman & Richard Wolf
7	10	Jacob Wolffs
8	11	Max Braun
8	11	Dr. George Ruhm
8	11	Freddy Straus
8	11	Walter Strauss
9	12	Helene Hecht
9	12	Hedwig Heyman
9	12	Salomon Kraemer
9	12	Siegfried Mannasse
9	12	Bertha Oppenheim
10	13	Moritz Hanauer
10	13	Siegfried Mansfeld
10	13	Simon Neuburger
10	13	Meta Textor
11	14	Johanna Baruch
12	15	Rudolf Berney
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WE REMEMBER CONTINUED

Oct. *Tishri*

14	17	Henry Mannheimer
14	17	Helene Rosenfeld
14	17	Julius Rosenthal
14	17	Sophie Stahl
15	18	Dr. Kurt Fleischhacker
15	18	Herman Furcht
15	18	Ricka Hirschheimer
15	18	Ida Stein
15	18	Fina Strauss
15	18	Johanna Tischler
16	19	Julius Graf
16	19	Mirtel Michel
16	19	Charles Newhouse
17	20	Marianne Bacharach
17	20	Nanette Bauernfreund
17	20	Johanna Falkenstein
17	20	Max Sonn
17	20	Gerta Stern
18	21	Isidor Boettigheimer
18	21	Adolph Kaufherr
18	21	Julius & Hanna Schloss
18	21	Isaac Schnurman
18	21	Leo Stock
19	22	Henry Kahn
19	22	Henry Leopold
19	22	Laura Neumann
19	22	Sally Nordschild
19	22	Frieda Stock
20	23	Gustav Kaufman
20	23	Meta Lauter
20	23	Salomon Wollenreich
20	23	Sigmund Yunker
21	24	Rosa Fay
21	24	Henry Veisz
22	25	Fred Goodman
22	25	Wilhelm Heldmann
22	25	Dr. Otto Kafka
22	25	Samson Schmidt
22	25	Simon Schoenberger
23	26	Martha Dreyfus
23	26	Justin Friesner
23	26	Mathilde Furcht
23	26	Maynard Sonn
23	26	Gustav Weil
24	27	Johanna Adler
24	27	Albin Heldmann
24	27	Bertha Hollander Goetz
24	27	Victor Reichenberger

Oct. *Tishri*

25	28	Herman Glauberg
25	28	Dr. David Gross
25	28	Frieda Horwitz
25	28	Adolf & Klara Rosenberg & son Josef, Martin, & Helmut
25	28	Leopold Rosenfeld
26	29	Therese Feingold
26	29	Max Hirschenberger
26	29	David Lauber
27	30	Herbert Einstein
27	30	Sol Gernsheimer
27	30	Toni & Melanie Marx
27	30	Bertha Meyer
27	30	Selma Sonneberg

Cheshvan

28	1	Max Stuehler
28	1	Rudi Hertz
29	2	Arthur Loeb
29	2	Rudolf & Eliese Solomon
31	4	Daniel Baer
31	4	Siegfried Marx
31	4	Neftal Mueller

Nov.

1	5	Henry Rosenbaum
1	5	Paula Weinstein
1	5	Rachela Wolf
2	6	Isidore Weil
4	8	Otto Benjamin
4	8	Fred Freedman
4	8	Daniel Rosenthal
4	8	Sally Rosenthal
4	8	Fanny Schoenberger
5	9	Julian Dienstag
5	9	Auguste Regenstein
5	9	Anton Sachs
6	10	Louis Herzberg
6	10	Max Lazar
7	11	Rudolf Buxbaum
7	11	Herman Hirsch
7	11	Jettchen Hirsch
7	11	Julius Schaler
7	11	Arthur Simon
8	12	Kurt Blumenstiel
8	12	Friedl Kraus
9	13	Albert Beitmann
9	13	Eugene Levy
10	14	August Bauer (Bauernfreund)

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Successor to:
EMANUEL NEUBRUNN

WE REMEMBER CONTINUED

Nov. Cheshvan

10	14	Jenny Homburger
10	14	Regina Leiter
10	14	Helen Mainzer
10	14	Martha Mandelbaum
11	15	Amalia Bergman
11	15	Leopold Paul Feingold
11	15	Else Hess
11	15	Hugo Israel
11	15	Adolf Reiter
11	15	Ludwig Schwartz
11	15	Jacob Stern
12	16	Else Fraenkel
12	16	Simon & Lina Nussbaum and children
12	16	Hilde Schulhoff
12	16	Rebeka Strauss
12	16	Setti Yunker
13	17	Betty Fuld
13	17	Friederike Goldschmidt
13	17	Ludwig Greenbaum
13	17	Joe Issi Kahn
13	17	Meier Rosenfeld
13	17	Recha Schiff
14	18	Sophie Lowenstein
14	18	Moritz Silbermann
14	18	Louis Snopek
14	18	Albert Strauss
15	19	Max Badt
15	19	Lilo Hammel
15	19	Theodora Hammerschlag
15	19	Dr. Paul Hes
15	19	Julius Levite
15	19	Nathan Reis
15	19	Jette Stein
15	19	David Stern
16	20	Moses Baer
16	20	Dina Forchheimer
16	20	Joseph Hartoch
16	20	Hannchen Lehmann
16	20	Sophie Levi
17	21	Alfred Berger
17	21	Dr. Samuel Kirsch
17	21	Fred Kraus
18	22	Siegfried Adler
18	22	Max Griesheim
18	22	Isidor Herrmann
18	22	Dora Lissauer
18	22	Hedwig Meyer

Nov. Cheshvan

18	22	Esther Nadel
20	24	Isidor & Ella Dreifuss
		Hannelore & Fritz
20	24	Emily Emma Simon
21	25	Adolf Stein
22	26	Julius Fuld
22	26	Henry Rosenthal
23	27	Samuel Badt
23	27	Jack Fuld
23	27	Selma Hammerschlag
24	28	Helene Gern
24	28	Toni Oppenheim
24	28	Arthur Schwarz
24	28	Jenni Simon
25	29	Erwin & Johanna Blumenthal
25	29	Heinrich Leitner
25	29	Lina Less
25	29	Marianne Sucher

Kislev

26	1	Hans Furstenberg
26	1	Ida Kaufherr
26	1	Salomon Kaufman
26	1	Dr. Theodore Kron
26	1	Melitta Markovics
26	1	Albert & Julie Steuer
27	2	Herta Nathan
27	2	Hermine Schwarz
28	3	Jacob Feuer
28	3	Sigfried Levy
28	3	Moses Neuburger
28	3	Sophie Zeilberger
29	4	Louis Neumann
29	4	Helen Reichsfeld
29	4	Joseph Simon
29	4	Harry Walter
30	5	Emilie Holzer
30	5	Frieda & Max Schoenfeld & daughter
30	5	Julia Stock

Dec.

1	6	William Goldschmidt
2	7	Eugen Hirsch
2	7	Manfred Hirschheimer
2	7	Hans Juan Levi
2	7	Hanna Meyer
2	7	Harold Ullman

Dec. Kislev

3	8	Rose Boettigheimer
4	9	Ernst Heilbrunn
5	10	Hugo Kaufmann
6	11	Bertha Goldsmith
6	11	Mina Hamburger
6	11	Regina Klein
6	11	Moritz Saeman
6	11	Frida Schwarz
6	11	Max Stern
7	12	Johanna Baumann
7	12	Karoline Gottlieb
8	13	Samuel Bernheim
8	13	Isaac Frankel
8	13	Max Hirschhorn
9	14	Martin Lowenberg
9	14	Kurt Schoemann
9	14	Lina Weinstock
10	15	Emil Dreifuss
10	15	Simon Goldstein
10	15	Rafael Mannheimer
10	15	Marcus Stern
10	15	Adolf Ullmann
11	16	Sarah Heinsfurth
11	16	Julie Ransenberg
11	16	Amalie Schoenberg
11	16	Frederick Weil
11	16	Rosa Williams
12	17	Lina Bloch
12	17	Leopold Friedberger
12	17	Eugene Hirsch
12	17	Regina Lichtenstein
12	17	Meta Schaefer
12	17	Dr. Herman Schuelein
12	17	Emmy Siesel
12	17	Josef Trayb
13	18	Dr. Maximilian Klanfer
14	19	Ida Basch
14	19	Josef Bauer

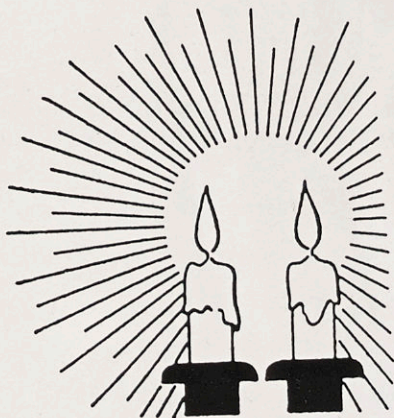
Dec. Kislev

14	19	Joseph Goldschmidt
14	19	Bertha Goldwein
15	20	Johanna Baer
15	20	Arthur Baruch
15	20	Adolf Goldwein
15	20	David Greenbaum
15	20	Herman Kayem
15	20	Hedy Price
15	20	Adolph Rothschild
15	20	Else Wolfsheimer
16	21	Julius Bloch
17	22	Arthur Kahn
18	23	Julius Eggener
18	23	Rosa Herze
18	23	Martin Reich
18	23	Fred Wolf
19	24	Ella Jonas
19	24	Ferdinand Kahn
19	24	Leo Kaufmann
19	24	Sol J. Loew
19	24	Marianna Scharenberg
20	25	Bruno Einstein
20	25	Salomon Reinheimer
20	25	Max Stein
20	25	Hanna Wormser
21	26	Ernest Jochsberger
21	26	Arthur Neu
21	26	Betty Rosenbaum
21	26	Jacob Strauss
22	27	Ralph Horn
22	27	Jacob Kramer
22	27	James Wilson
23	28	Arthur Hanau
23	28	Amalie Lippmann
23	28	Heinrich Neuburger
24	29	Hedwig Hamelburger
24	29	Berta Hubert
24	29	Isaac Lowenstein

Teves

25	1	Herman Braun
25	1	Heinrich Nadel

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



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.

Carolyn

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