

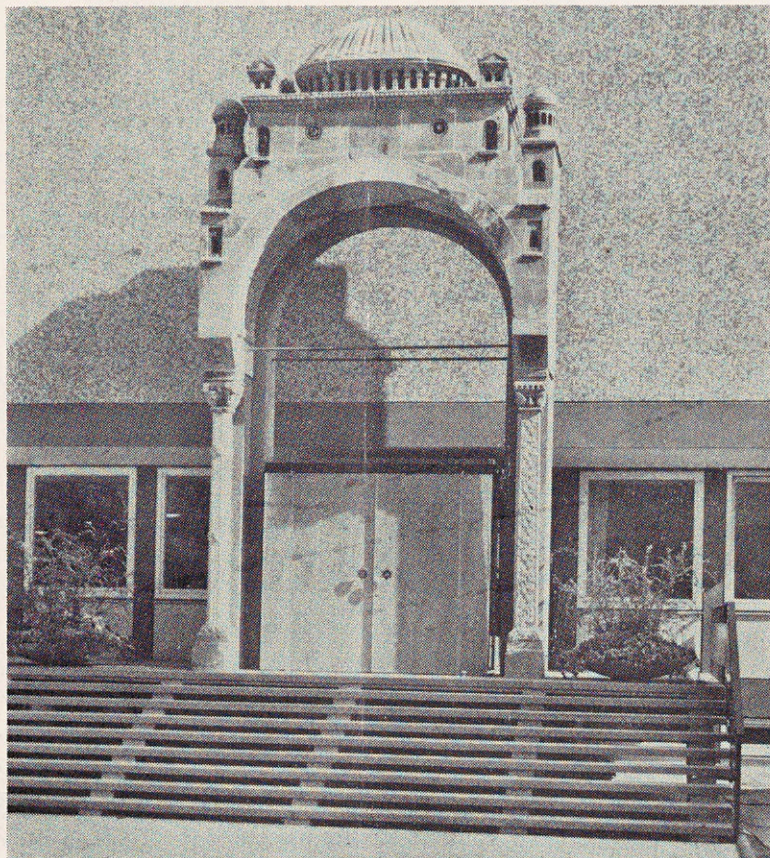
Congregation Beth Hillel of Washington Heights, New York

Cheshvan, 5735

Number 260

November, 1974

Symbol of Destroyed Synagogues Kristallnacht - 1938



I was, in my youth, a witness of some excesses. On the inglorious Reichskristallnacht of November 9, 1938, a group of us foreign students in Berlin, having deduced from the looting of Jewish businesses during the late afternoon that there would be some action at the largest Synagogue, at 80 Fasanenstrasse, half a block from the Kurfuerstendamm, arrived there in time to watch the brown-shirted Storm Troopers lug their cannisters of gas from the nearby filling station into the building, and set it afire. We mingled with the excited crowd of German spectators and firemen until the three domes collapsed. The scene was being repeated at eight other Berlin Synagogues and throughout Germany, in this first "spontaneous" organized nationwide Nazi pogrom. (Picture of the Synagogue in 1925 on page 3)

*Dr. T. K. Brown, Harvard University, in his article
"BERLIN'S OTHER WALLS," Women's League "Outlook," 1973.*

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PRAYER SCHEDULE

SABBATH: *Morning 9 A.M., Sermon 10:30 A.M., Mincha 30 minutes before night.*

Chaye Soroh, Blessing Month KislevNov. 9 Eve 4:40 P.M. End 5:21 P.M.

Toldos 16 4:30 P.M. 5:16 P.M.

Vayetze 23 4:30 P.M. 5:12 P.M.

Vayishlach 30 4:20 P.M. 5:09 P.M.

Vayeshev, *Blessing Month Teveth*Dec. 7 4:20 P.M. 5:08 P.M.

WEEKDAYS: Sunday 8 A.M., Monday-Friday 7 A.M., Evenings 7:15 P.M.

ROSH CHODESH KISLEV, Friday, November 15th.

CHANUKKAH: 1st light, Sunday, December 8th.

Annual Armistice Day Observance

DURING THE SABBATH SERVICE, SATURDAY, NOVEMBER 9th

COMMEMORATION OF THE
FALLEN IN WORLD WARS I & II

and

THE DECEASED MEMBERS OF THE FORMER
JEWISH VETERANS ASSOCIATION

RESERVE

NOVEMBER 17th: Guided Tour through Museum of the Yeshiva University.

Synagogues through the Centuries — Jerusalem through the eyes of travellers from the 15th Century to the Present.

We meet at the Museum, 2520 Amsterdam Ave. at 1:45 P.M. Admission:
Adults \$1; Senior Citizens 50¢.

DECEMBER 8th: CHANUKAH PARTY

DECEMBER 31st: NEW YEAR'S EVE PARTY

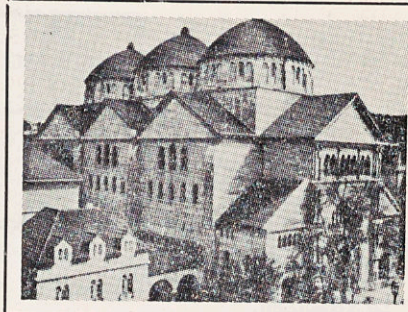
RESERVE

WE EXTEND OUR HEARTIEST CONGRATULATIONS TO

Mr. Morris Schnell on his 95th Birthday, Mrs. Marie Gutmann on her 90th Birthday, Dr. George Ruhm on his 85th Birthday, Mrs. Julie Behr on her 80th Birthday and Mr. Emanuel Hirsch on his 70th Birthday; Mrs. Else Pelz, Mrs. Hedwig Freimark and Mrs. Joan Gross on becoming Grandmothers; Mrs. Erna Strauss on the marriage of her son Steven, Mr. and Mrs. Victor Marx on the marriage of their son Larry to Miss Paula Teitelman; Mr. and Mrs. Kurt Goldschmidt on their 40th Wedding Anniversary.

ZUM 9. NOVEMBER.

Die Synagogenverbrennungen im Jahre 1938 sollten die Todesanzeige an die Welt fuer den Juedischen Geist sein. Dieser konzentrierte Akt in Nazi-Europa war gleichzeitig der aeuessere Ausdruck, dass der Beitrag des juedischen Geistes der Menschheit schaedlich und daher unerwuenscht sei.



Fasanenstrasse-Synagogue in 1925

Die Juden bauten einen wesentlichen Teil der oestlichen und westlichen Kultur durch ihre Anteilnahme an ihr: mit Propheten, Gelehrten und Wissenschaftlern, mit Kuenstlern, Schriftstellern und Uebersetzern, sowie nicht minder mit sozial-politischen Pionieren, Kaufleuten und Industriellen. In diesem Wirken kam zum Ausdruck die moralische Kraft von juedischen Prinzipien, die insbesondere die menschliche Gesellschaft im Westen unaufhoerlich und unbegrenzt foerderte. In den einstigen Ghattobezirken, in denen unsere Vorfahren in Leid und unter Druck eingepfercht lebten, wurde der tragende moralische Geist der Propheten und ihrer Lehren gepflegt. Er wurde nach der Emanzipation uneingeschraenkt als eine Tugend juedischen Erbes dem Allgemeinwohl aller Voelker zur Verfuegung gestellt. Vermittels der erlangten Freiheit, reiften die juedischen Talente in Fruechte menschlichen Fortschrittes, die in keinem Verhaeltnis zu der Zahl der Juden in den einzelnen Laendern standen, und gewiss in keinem Verhaeltnis zu der kurzen Zeit ihrer Einordnung in die neuen Umgebungen.

Die Ausrottung von 6 Millionen Juden durch die Nazimaschine ist daher ein umso absurderes Verbrechen an der Geschichte des Menschen. Es waere nicht moeglich gewesen ohne die Unterstuetzung eines grossen Teiles der europaeischen Bevoelkerung und der tatenlosen sporadischen Proteste der Welt. Nur dem unbezwinglichen Panzer des ewigen Erdengeschickes fuer Israel ist es zu verdanken, dass eine vollkommene Vernichtung nicht erfolgen konnte. Das Wunder von der Unverwuestlichkeit des juedischen Volkes ist in einen Schleier tiefer Mystik gehuellt. Sein Schicksal ist dem Willen Gottes zuzuschreiben, der unserem Volke eine Mission zum Wohle der gesamten Menschheit bestimmt hat.

Seit den Tagen der spanischen Inquisition bis zum vollkommenen Niederringen von Nazi-Deutschland, dient die Geschichte als Zeuge, dass die anti-semitischen Unternehmungen in den meisten Faellen einen wirtschaftlichen und politischen Zusammenbruch den betreffenden Urheberlaendern gebracht haben und dass die Laender, die mitgeholfen haben, schwere Schaeden in ihrer Weltstellung erlitten haben. Daraus mag man schliessen, dass die anti-juedische Lehre kein klares Urteilsvermoegen besitzt ueber den Sinn, den Wert und die Nuetzlichkeit der Existenz des juedischen Volkes fuer die Welt. Sie ist naemlich von einem Instinkt motiviert, der alles hasst, was nicht eigenes Gut ist. Neid und Hass sind meistens die treibenden Elemente der Gegner der Juden gewesen. Neid und Hass gestatten aber kein logisches Denken; so "bringen sie am Ende den Neider und Hasser aus der Welt", sagen unsere Weisen.

Neid und Hass unterminieren aber in ihrem weiteren Umfange auch die moralischen Grundlagen, auf denen die gesamte menschliche Zivilisation ruht. Diese bestehen im Wesen in der Kontrolle des tierischen Instinktes im Menschen. Die Voelker, die unter der Naziknute standen, haben mit den Bestialitaeten, die sie an den Juden und vielen Nichtjuden veruebt haben, den klassischen Beweis

(Continued on Page 4)

SHNEOR ZALMAN SHAZAR

At the Yizkor Service on Shemini Atzereth, the Congregation paid tribute to the third President of the State of Israel who passed away on October 5th, 1974, one day before his 85th birthday. In eulogizing him, our Rabbi referred to the order and harmony of Providence which had terminated his life in the utmost proximity of the 100th birthday (October 10th) of Israel's first President, Chaim Weizmann, under whose guidance the third Jewish Commonwealth began to function.

Rabbi Stransky drew a brief sketch of Shazar, characterizing him a deeply religious scholar of the Bible, talmudic and rabbinic literature who also made a name for himself as a Yiddish poet and writer in cultural literature. Retaining his family's tradition, he adhered to the Hasidic movement of the Lubawitcher.

As President he mingled among all sections of the people in Israel and alternated between great and small synagogues on Sabbath and Festival. In his official high office he will be remembered for his personal ethical principles which he employed for the benefit of harmony and order in the State. The rabbinic exclamation of lament may be alluded to his death, *Chaval al d'avdin velo mishtakchin*, woe to us, we have lost a great and righteous one; yet, he will not be forgotten in the history of our people.

DER WANDERnde JUDE

UND WIEDER GREIFT DER JUD ZUM WANDERSTABE
NACH GOTTES UNERFORSCHLICHEM GEBOT —
WEHMUETIG WOHL,
DOCH OHNE HASS UND ZORN
VERLAESST ER SEINE ANGESTAMMTE HEIMAT,
ZIEHT HOFFNUNGSVOLL IN UNBEKANNTE WEITEN
URVAETER WEISHEIT
SIND IHM WEHR UND WAFFEN.

Arnold Zadikow, MUENCHEN, 1933.

Zum 9. November (Cont'd)

erbracht, wie tief der Mensch sogar unter das Niveau eines Tieres sinken kann mit Hilfe der Mittel von Forschung und Wissenschaft. Das juedische Volk hat aber dagegen der Welt den noch staerkeren Beweis demonstriert, dass selbst das schwerste und laengste Martyrium ein Volk nicht zum Tiere sinken laesst, wenn Geist und Morallehre die Leitmotive der Ansprueche an das Erdenleben sind. So stehen wieder seit dem zweiten Weltkriege zahlreiche Juden in der Reihe der Menschen grossen Formates auf allen Gebieten des irdischen Strebens, juedische Institutionen wirken in Gemeinschaft mit fuehrenden Weltorganisationen und der Juedische Staat auf dem Boden unserer biblischen Vaeter steht in der Vorfront von Nationen, die konstruktiv bauen und weltbuergerlich denken.

Der Jude glaubt eben nicht nur an die Moral seines Adels, sondern setzt sie in die Tat um, wo immer ihm die Freiheit und Gleichwertung mit den anderen geboten wird. Der Geist, der am 9. November 1938 den Todesstoss erhalten sollte, lebt lebendiger als je zuvor und setzt ungestoert in gerader Linie von Moses seinen Beitrag fort, zum friedlichen Leben aller auf den hohen Bahnen seiner Ewigkeitsmission.

Rabbi Hugo Stransky

Abraham H. Foxman

THE HOLOCAUST YEARS

In the following article, Abraham H. Foxman, ADL's director of national Leadership, deals with the issue of Jewish resistance. Mr. Foxman was born in Poland in 1940 and was an infant when the Germans invaded Vilna. When the order came to round up all the Jews, his parents left him with a Catholic woman to increase his chance of survival. He was brought up as her child, and as a Catholic, until he was six years old. After a lengthy custody battle, he was reunited with his parents, who survived concentration camps, and brought to this country when he was eleven years old. He has been since then an observant Jew.

During the past 30 years, hundreds of books, periodicals and research papers have been published dealing with the Jewish catastrophe of 1939-1945. While the majority of these works focuses on the martyrdom of the European Jews, only recently have historians and researchers begun to examine the resistance aspect. Where earlier works had concentrated upon recording the fact of destruction, primarily in subjective terms, the more recent ones attempted to invoke objective value judgments. For example, Raul Hilberg, in "The Destruction of the European Jews," submitted that the Jews actually aided the Germans in achieving their genocidal aims by "going like sheep to the slaughter"; Bruno Bettelheim, in "The Informed Heart," concluded that the Jewish inmates of the concentration camps had lost their "will to live," thereby espousing a "death wish," and Hannah Arendt, in "Eichmann in Jerusalem," said that the Jews were, to a great extent, responsible for their own death, claiming that they collaborated with the Germans.

Such judgments are a tortured analysis of historical fact and a misunderstanding of the conditions that existed in the Ghettos and concentration camps of Europe. To the frequently asked questions of whether there was Jewish resistance, the answer is yes!

Not only did Jews take part in every phase of the general resistance movements in the occupied countries, but there was a specific Jewish resistance which manifested itself in most surprising and unusual ways. This was so not only in countries such as Poland, the Baltic States, Czechoslovakia, Hungary and Rumania, where there were large, cohesive Jewish communities, but also in countries where Jews were a very small percent of the population.

The word "RESISTANCE" usually connotes an organized, armed, collective action, carried out according to the rules of military strategy. But resistance is a concept which includes persons who resisted passively, who participated in uprisings in ghettos and concentration camps, who fought in partisan units in the forests, who participated in general underground movements. It also includes Jews who fought, knowing that certain death awaited them, but wanted to demonstrate the courage of the Jewish people and were willing to die for *K'vod Ha'am*, the honor of the nation. It includes still others who sacrificed their lives to rescue others, those who committed any act plainly against the laws of the German authorities or the goals of "the final solution."

Attempting to stay alive another day was resistance. Escaping from the ghetto or hiding in a bunker was resistance. So was giving birth to a child, praying in congregation, singing, studying the Bible or the Talmud, bringing flowers into the ghetto, keeping archives, writing humor under the shadow of death, rescuing Torah scrolls left lying in the streets.

One of the most brilliant aspects of Jewish life under these horrendous circumstances was in the area of spiritual resistance. Vilna, for example, which had for generations been a great Jewish cultural center called "The Jerusalem of Lithuania," became during the holocaust "The Jerusalem of the Ghettos," a

(Continued on Next Page)

The Holocaust Years (Cont'd)

symbol of spiritual resistance against German authority. Aid for the needy was provided by organized social-aid groups, a hospital and infirmary were established, free food centers were provided, schools and youth clubs were set up, theatres and choirs gave performances — all in the shadow of death. Jewish cultural life remained vital and creative. This too, was resistance.

While the Warsaw Ghetto uprising was a symbolic high point, it was not the only place where Jews took positions and fought their oppressors with fire-arms and bare hands. Organized battles and skirmishes took place in ghettos, concentration camps and work camps — among them, Vilna, Bialystok, Krakow, Auschwitz, Treblinka, Chelmo, Theresienstadt. The decision to participate in an underground movement and resist the Germans by force was not based on courage, although that was important. There were other factors.

One of the strongest drives in a human being is his will to survive. No man wants to believe that he is about to be killed. He will hang on to any straw of hope, even to the point of self-delusion. When the infamous Nuremberg Laws were passed, the German Jews minimized their importance, allowing themselves to believe that these laws were only temporary measure. When Hitler announced his plan to destroy the Jewish people, very few believed it to be more than propaganda. Transports of Jewish children were taken away from their parents, on the pretext that they were being sent to a "summer camp"; the children were even forced to write postcards home. When eye-witnesses told the parents that their children were no longer alive, the parents produced the postcards and refused to believe the truth.

The same desire to live manifested itself in the "normalization" of ghetto life — writing, singing, reading and other amenities of civilized living. The archivist of the Vilna Ghetto, for example, noted that on the morrow of an "Aktion" which took 5,000 Jews to their doom, a line of 400 people stood outside the library doors. It was this stubborn faith in a brighter tomorrow that led many to their death.

The Jews maintained belief in the goodness of the human being and in the justice of mankind, and hoped that any day salvation would come. How can the world stand idly by, they asked themselves. How long can such events continue? Why risk losing redemption and freedom by taking up arms against the foe — the Allied Forces would surely raise their voices, destroy the ovens of Auschwitz, any day . . . after all, this was the 20th century and they lived in a Christian society. A poem found in the rubble of the destroyed Warsaw ghetto, written by a twelve year old boy named Motele, is a perfect example of naive hope:

From tomorrow on, I shall be used —

From tomorrow on!

Today I will be gay.

What is the use of sadness — tell me that?

Because the evil winds begin to blow?

*Why should I grieve for tomorrow —
today?*

Tomorrow may be so good, so sunny.

*Tomorrow the sun may shine for us
again;*

We shall no longer need be sad.

From tomorrow on, I shall be sad —

From tomorrow on!

Not today; No! today I will be glad.

*And every day, no matter how bitter it be,
I will say;*

*From tomorrow, I shall be sad — Not
today.*

ELIE WIESEL ON SADNESS AND DESPAIR

I testify that there are not accidents in Jewish history. There are no anecdotes in Jewish history. Any anecdote becomes an event in itself. Dreyfus was an assimilated Jew, as was Theodor Herzl. The very fact that they met brought about an adventure which is carrying us to this day. And when you think that just last year the granddaughter of Dreyfus came to settle in Israel, you see how a simple anecdote becomes a legend we are witnessing in our own lifetime.

The essence of Jewish history must be a mystical one, not a national one. From a purely national viewpoint, we should have yielded to the enemy long ago. The mystery of our survival, and even more of our will to survive, is a challenge to everyone. We Jews disturb too many people, simply because we are here and because we are what we are, and not what they want us to be.

Alone, the individual Jew would have been lost many times. But the Jew is never alone. Judaism is a remedy for solitude. A Jew is forever surrounded by his community, visible or invisible, and the enemy is aware of this. But Jews have never before been so organically linked. If Jews holler in Kiev, they are heard in Jerusalem; and if Jews are sad in Jerusalem, we are moved to tears here. Thus, a Jew lives in more than one place, in more than one time. What is Judaism if not that historical consciousness which transcends the individual one? This is part of what we have learned from contemporary history.

An assault on Jews anywhere means an attempt to humiliate us everywhere. Hence, Jewish sadness is so specific and so peculiar and so painful. Our sadness since the Yom Kippur war has more than one layer and is rooted in more than one experience. When you open the gates of sadness, so many waves come back from so many periods, and when you are capable of receiving pain, you receive all the pain. Our sadness is not only sadness from today, but began much earlier . . .

We have once more been forced to kill or die. We Jews hate war. We know more than anyone else that glory is not in war, that it is absurd and ugly. If the Torah tells us that the first war was between Cain and Abel, it is to show us that every war is ultimately a civil war. — When man kills, he kills his brother. That's why we are sad, we don't enjoy it.

Is that now a reason to despair? There are many reasons to despair. But I don't think we should. On Erev Sukkot, three days after the Yom Kippur war broke out, a Hasidic rabbi called me up to ask if I thought we should celebrate Simchat Torah. — I remembered an episode from very dark times. In a block in one of the camps several hundred Jews met to celebrate Simchat Torah in the shadow of shadows. One said there was no Torah, but an old rabbi took a young child in his arms and sang. And they danced, although knowing that every minute brought them closer to death. And I said to myself, if they were singing and dancing, so must we. This is the essence and the message of our Jewish tradition.

To the great Rabbi Nachman of Bratslav one day Hasidim came to tell him of harsh and oppressive laws for Jews in the Ukraine. He kept quiet. Then they told him of persecutions and pogroms. He remained silent. Then they told him of uprooted Jewish families and slaughtered children and burned homes and synagogues. He still said nothing. When they all concluded their lament, they too remained silent, for many hours. Suddenly Rabbi Nachman took his head into his hands and began whispering softly, repeating it until he was almost shouting, in Yiddish, "HELP, JEWS, DO NOT DESPAIR."

(Excerpt from address at the Annual National Conference of the United Jewish Appeal, New York).

FORMER INMATES OF THERESIENSTADT PLAN A WORLD REUNION.

If you or any of your friends were in Theresienstadt,
please contact Mr. and Mrs. I. Schindelheim — LO 9-9034

PEACE AND EVERLASTING MEMORY TO

Meta Steinberger, nee May
Johanna Capell, nee Cohen
Adolph Brenner
Mimi Freudenfels, nee Heller

f'ly Schweinfurt
Rommerskirchen nr. Koeln
Nuernberg
Reichenberg (Bohemia)

We extend our warmest sympathy to the bereaved

WIR GEDENKEN

*der auf den Gedächtnisfenstern und Bronzetafeln unserer Synagoge
verzeichneten Brueder und Schwestern.*

Nov. Kislev

15	1	Melita Markovics
15	1	Albert & Julie Steuer
15	1	Salomon Kaufman
16	2	Hermine Schwarz
17	3	Moses Neuburger
18	4	Joseph Simon
18	4	Louis Neumann
19	5	Frieda & Max Schoenfeld & Daughter
20	6	Henry Gutwillig
21	7	Eugen Hirsch
21	7	Harold M. Ullman
24	10	Hugo Kaufmann
25	11	Moritz Saeman
25	11	Regina Klein
27	13	Samuel Bernheim
28	14	Lina Weinstock
29	15	Simon Goldstein
29	15	Rafael Mannheimer
29	15	Emil Dreifuss
30	16	Sarah Heinsfurter

Dec. Kislev

1	17	Meta Schaefer
1	17	Dr. Herman Schuelein
1	17	Leopold Friedberger
1	17	Josef Traub
1	17	Emmy Siesel
3	19	Ida Basch
4	20	Else Wolfsheimer
4	20	Arthur Baruch
7	23	Martin Reich
8	24	Ferdinand Kahn
8	24	Leo Kaufmann
8	24	Sol J. Loew
9	25	Max Stein
9	25	Hanna Wormser
10	26	Ernest Jochsberger
10	26	Jacob Strauss
12	28	Amalie Lippmann
14	30	Heinrich Nadel

*Die Namen werden am Sabbath vor dem Jahrestag
vom Rabbiner bei der Morgenandacht verlesen.*

**Congregation Beth Hillel
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