

Congregation Beth Hillel of Washington Heights, New York

Sivan-Tamuz-Av, 5739

Number 281

June-July, 1979

LETTER FROM THE RABBI

Dear Member and Friend,

Before Rosh Hashana 5739, I indicated that the Hebrew letters for this year spelled out "TISHLOT," meaning "will rule," and I prayed that this year peace would prevail. Just prior to Passover the wish came true as a formal arrangement for a peace treaty between Egypt and Israel became a reality.

Whether the peace treaty will be effective or a mere paper packet remains to be seen. But our religious optimism supports our hope for the future.

Dreams of peace for mankind highlight the profoundest pleas of our prophets. The greatness of Peace established on Earth is featured throughout our Scriptures and Rabbinic teachings, for nothing is greater than Peace.

Our task is to help to sustain and secure the Peace Treaty, so that other nations and forces will realize the wisdom and benefits of a peaceful society.

May the rays of summer mark mankind's warmer feelings of friendship, and not heated disputes, so that the blessings of peace may make life more meaningful and enjoyable, eliminating bloodshed and terror, and providing harmony and happiness.

Best wishes for a happy Summer to you and all your loved ones from my house to yours.

Rabbi Abraham L. Hartstein



Shavuoth

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DEATHCASES: During office hours call: LO 8-3933 or LO 8-3959.

At other times: Mr. Manfred Walden (203) 372-2467 (call collect) or 928-4577.

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SUMMER OFFICE HOURS

The OFFICE will be closed on SUNDAYS starting MAY 13th to AUGUST 19th inclusive. During Mr. Walden's vacation period the Office will be covered weekdays from 10 A.M. to 1 P.M. by Mrs. Ilse Wulkan. In case of emergency you may contact Mrs. Wulkan at 928-4577.

PRAYER SCHEDULE

SHABBAT

Preceding

		<i>Evening</i>	<i>Morning</i>	<i>Mincha</i>	<i>End</i>
1979					
May 26	Bamidbar (Blessing Month of Sivan)	7:00 P.M.	9:00 A.M.	8:30 P.M.	8:58 P.M.
June 1	First Day Shavuot (Sermon) (Chevra Kadisha Lernen with Oneg Yom Tov 5:30 P.M.)	8:25 P.M.	8:45 A.M.	7:00 P.M.	
June 2	Second Day Shavuot (Sermon & Yizkor)	7:00 P.M.	8:45 A.M.	8:35 P.M.	9:04 P.M.
June 9	Naso	7:00 P.M.	9:00 A.M.	8:40 P.M.	9:09 P.M.
June 16	B'haalotecho	7:00 P.M.	9:00 A.M.	8:45 P.M.	9:13 P.M.
June 23	Shelach (Blessing Month of Tammuz)	7:00 P.M.	9:00 A.M.	8:50 P.M.	9:15 P.M.
June 30	Korach	7:00 P.M.	9:00 A.M.	8:50 P.M.	9:15 P.M.
July 7	Chukat-Balak	7:00 P.M.	9:00 A.M.	8:45 P.M.	9:13 P.M.
July 14	Pinchas	7:00 P.M.	9:00 A.M.	8:40 P.M.	9:10 P.M.
July 21	Matot-Masee (Blessing Month of Av)	7:00 P.M.	9:00 A.M.	8:35 P.M.	9:04 P.M.
July 28	Devarim Shabbat Chazon	7:00 P.M.	9:00 A.M.	8:25 P.M.	8:57 P.M.

WEEKDAYS

All Morning Services at

CONGREGATION BETH ISRAEL) Sundays & Legal Holidays

8:00 A.M.

562 West 181st Street) Monday through Friday

7:00 A.M.

Evenings: (Unless otherwise announced) at our Synagogue

7:30 P.M.

(Continued next page)

PRAYER SCHEDULE (Continued)**SPECIAL SERVICES****SHAVUOT**

	<i>Preceding</i>			
Thursday, May 31 Erev Yom Tov	<i>Evening</i>	<i>Morning</i>	<i>Mincha</i>	<i>End</i>
Friday, June 1—1st day (Sermon)	8:25 P.M.			
(Lernen by Chevra Kadisha 5:30 P.M.)		8:45 A.M.	7:00 P.M.	
Shabbat—2nd Day (Sermon & Yizkor)	7:00 P.M.	8:45 A.M.	8:35 P.M.	9:05 P.M.

ROSH CHODESH

Tammuz—Monday, June 25—1st Day	Morning 6:45
Tuesday, June 26—2nd Day	Morning 6:45
Av—Wednesday, July 25	Morning 6:45

FAST DAYS

Fast 17th Tammuz—Thursday, July 12th	Morning 6:45
	Fast Ends 9:11 P.M.
Fast 9th of Av—Thursday, August 2nd	Morning 6:00 A.M.
	Fast Ends 8:52 P.M.

Morning and Evening Services in our Synagogue on Tisho B'Av

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OUR CONGREGATION**UNSERE GEMEINDE****FROM THE DESK OF THE PRESIDENT**

It is appropriate to once more express the gratitude of the congregation to Mr. & Mrs. William B. Blank for their most generous monetary donation in memory of Mrs. Erna Heilbronn Z.L.

Recognition via this media, even belated, should be given to Mr. Fred Silbermann, who for so many years was a loyal member and subsequent conductor of our choir.

As is customary in our congregation, we concluded our Shabbat morning services for the past 5 months with a Kiddush followed with Leren of the tractate Pesachim. Our thanks to Rabbi Hartstein for his interesting explanations and interpretations of these weekly well attended studies, which were ended with the Siyum for the First Born on Erev Pesach.

We wish to thank the following members who supplied cookies and wine for the Kiddush: Mr. Leo Aach, Mr. & Mrs. Hugo Bacharach, Mr. & Mrs. Harry Benger, Mr. & Mrs. William B. Blank, Mr. & Mrs. Carl Freitag, Mrs. Else Fraenkel & Mrs. Anna Hartoch, Rabbi & Mrs. Abraham L. Hartstein, Mr. & Mrs. Emanuel Hirsch, Mrs. Salli Hirschenberger, Mrs. Fanny Rau, Mr. & Mrs. Ernest Roos, Mr. & Mrs. Emil Rosenbaum, Mrs. Sophie Roston, Dr. & Mrs. George Ruhm, Mr. & Mrs. Martin Saul, Mr. & Mrs. Harry H. Speier, Mrs. Hilda Sternweiler, Mrs. Ilse Strassburger, Mrs. Charlotte Wahle, Mr. & Mrs. Oscar Wortsman. Our Sisterhood intended to sponsor a Kiddush but relinquished their turn for a special occasion.

To Mrs. Rose Rabow, sincere thanks for her good work in preparing for our social functions and also for arranging the Siyum breakfast together with Mrs. Ilse Strassburger.

Once again, Mrs. Salli Hirschenberger deserves thanks for polishing our Torah Silver which always gives the Aron Hakodesh a more festive look.

We are grateful to the Sisterhood for providing the funds to have the kitchen newly painted.

To Mr. Walter Michel, congratulations on being elected to the board of our congregation.

To all our members and friends a very pleasant and healthy summer.

Oscar Wortsman

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Proprietor, Walter Bachenheimer

ALL IN THE FAMILY

As this column is going to press, we are reminded that, while Spring has made its calendar entrance a month ago already, the icy gusts of winter are still very much with us. It is a mental jog as well, that in Our Family Circle not only joy is being shared, but that the burden of sorrow is being alleviated by being borne together with friends. Thus, this column extends beyond its primary purpose of reporting good news that has happened or that we are looking forward to.

Your writer wishes to note that two venerated members, whose 90th and 95th birthdays were to have occurred at the end of March, were taken from us just shortly before attaining these milestones. Those who knew Mrs. Ricka Blank and Mr. Siegfried Heydt feel grateful for the time we were allowed to share with them and for the enrichment of our congregation by their presence.

Of pleasant happenings the following are to report: Mr. Max Goldstein, our faithful member who now resides in Florida, celebrated his 75th birthday in April. Mrs. Rose Hanf will look forward to her 85th birthday in May. On February 19th the Bar Mitzvah took place of Joel Berton Hirschey, son of Sol and Susan Hirschey and grandson of Mrs. Sally Hirschenberger. A "Second Bar-Mitzvah" was celebrated in our synagogue in March, when Mr. Leopold Lindheimer attended services on the 70th anniversary of that milestone, accompanied by his wife, who because of illness had not seen the sanctuary for 18 years. May this number be the symbol that the gift of improved health may be theirs for years to come!

What better date could have been chosen for the Bat-Mitzvah of Talia Bloch than the Shabbat of Parshat Tzav, thus being a truly personal Shabbat Hagadol! It was held in Riverdale where she pursued her religious studies. A Kiddush in Talia's honor was given by her parents, Dr. Eric and Mrs. Pnina Bloch on Shabbat, April 28th. A cordial mazal-tov also to grandmother Mrs. Hilde Bloch, grandfather Mr. Itzhak Gruenberg and sister Alexandra Bloch!

To young and old, once again, we wish the blessings of Good Health, Success and Happiness.

Shalom ve-hatzlachah,
Theodore H. Spaeth

THANKS

Through the printer's oversight, the following "Thank You" note was left out in the last Bulletin.

Sincere thanks to all my friends and members of Beth Hillel for the many expressions of thoughtfulness and get-well wishes which I received while in the hospital and at home.

Beate Maier

THANKS

Our sincere thanks to all our friends, the Congregation and Sisterhood for the kindness and sympathy expressed on the passing of our dear mother Martha Herz.

*Ann and Eugene Scher, nee Herz
and Family*

THANKS

We wish to express our heartfelt appreciation to the President, Board of Trustees, the Chevra Kadisha, the Sisterhood and all members of Congregation Beth Hillel for their kindness and generosity shown on the occasion of our Simcha.

*Cantor and Mrs. Mark Hess
Mr. and Mrs. Harry Hess*

OUR PURIM PARTY

The people who came to our Social Hall on Sunday, March 18th were rewarded with an afternoon of *stimmungsvolle* entertainment, culinary enjoyment and relaxing *Gemuetlichkeit*.

Our feature performers were two of Israel's leading opera and concert stars, Ms. Stella Richmond, Soprano and Mr. Tibor Herdan, Baritone. Their repertory ranged from arias, the melodious strains of the Waltz King Johann Strauss to Folk Music and found enthusiastic audience response in such favorites as "Romania, Romania" and the concluding number *Yerushalayim shel zahav*.

Mr. Herdan's humorous narrative told us how his concert partner — also Hungarian by birth — had become his life partner, following a chance meeting in a Jerusalem cafe — in their new home land.

The vocal artists' accompaniment was also a milestone for our congregation, as it meant the "she-hechayanu" for our new piano. This fine instrument is a very timely and much appreciated gift by Mr. and Mrs. William Blank in memory of Mrs. Erna Heilbronn.

The *Bewirtung* with coffee, tea and *Hamantashen* — ably handled by our volunteer ladies — was followed by the raffle drawing conducted by Mr. Ernest Roos. As usual, there were a goodly number of lucky ticket holders, who won attractive gift objects. But, as has been stressed before, everybody is a winner who contributes to the success of such an enjoyable party.

Our Social-Cultural Committee Chairman, Mr. Herbert Fraser, has fashioned an impressive string of rewarding social events. We can render proper recognition to his planning by making future happenings truly fruitful through our good attendance — and everyone will be a winner!

Theodore H. Spaeth

CHEVRA DAY — MARCH 4, 1979

This year the Chevra Kadisha celebrated its annual Chevra Day observance on March 4th. It commemorated the *Yahrzeit* of Moshe Rabbenu which was supposed to have been on the 7th of Adar.

It started with the Mincha Service in our Synagogue at which our Cantor Mark Hess officiated. Rabbi Hartstein, in his speech, told us the origin and meaning of the CHEVRA KADISHA (Holy Brother, Community) and helped the members, who were present to understand better the functions of a Chevra.

Of course the delectable part of the celebration came after the Service, our CHEVRA SUDAH. Mrs. Rabow and her helpers had set up the tables downstairs beautifully. It was a delight to see when the quite large crowd came down, and nobody was disappointed. The meal was delicious, the atmosphere was terrific and we even had dinner music (which some of the people did not appreciate), they rather talked to each other. Thanks to Mrs. Rabow for the good dinner!

Mr. Emanuel Hirsch, the Chevra President, welcomed the members and friends and thanked them for coming which made the affair a big success. The Bentchen was auctioned off by Mr. Nordlinger who has a special talent for doing this. Cantor Mark Hess, even though only a week before his marriage, was not nervous as he was honored to conduct the Bentchen. Afterwards, most of the people went back upstairs to the Synagogue for the Maariv Service which concluded the very successful and enjoyable affair.

It is not too early to make your reservations for next year.

Hugo Bacharach

GENERAL MEMBERSHIP MEETING, MARCH 25, 1979 - ADAR 6, 5739

At 11:05 A.M., President Oscar Wortsman called the meeting to order. He related that the congregation was still substantial even though 28 died or moved in the past year. Following his special tribute to Mr. Heinrich Neuburger, all stood one minute in silence in memory of the departed. Mr. Wortsman thanked all concerned for their cooperation, particularly for their help to make the transition of the presidency a smooth one. He singled out the entire staff of our Congregation, headed by our Rabbi. Combining the weekday services of congregations Beth Hillel and Beth Israel — "the most important accomplishment in the past year" — he stated, resulted in having a minyan every morning and evening without special concern.

Mr. Werner Heumann praised Mr. Wortsman, comparing "his following in Mr. Blank's shoes" with "Harry Truman succeeding Franklin Roosevelt." As "it is becoming more difficult to maintain the congregation's financial balance, the treasurer explained, the Board of Trustees approved, subject to membership ratification, an increase in dues for all members. The recommendation was approved.

Mr. S. Neuburger, Chairman of the House Committee, reported that the boiler and roof were repaired and the kitchen was painted, paid for by the Sisterhood. Dr. Eric Bloch reported, last year there appeared four issues of the Bulletin. He indicated his pride in the high standards and quality of each issue. Mr. Speier reported on the opening of the new lot, Block #20 on the New Cedar Park Cemetery, and on the reinstatement of the #22 bus service on certain Sundays. Mrs. Wahle reported on the activities of the Jewish Community Council that help stabilize this community. Discussing the functions arranged by the Social-Cultural Committee, Mr. Herbert Fraser contrasted this year's attendance to the better attendance of events in the past. With the high cost of good performers and coffee and cake, these affairs cannot be afforded with a low attendance. He thanked Mr. Blank for donating a new piano in memory of Mrs. Erna Heilbronn. Mrs. Ruth Ruhm praised the ladies on her committee who "respond immediately to an SOS." Mr. William B. Blank noted the Synagogue Committee's efforts to continue the services as usual, and the successful joint weekday services of Beth Hillel and Beth Israel. He thanked all those who contributed to the beautiful High Holy Day Services. "The congregants show discipline singing the congregational songs" (without the choir), he indicated, but for the High Holy Days a professional choir is needed whom Mr. Silbermann will help.

Mr. Emanuel Hirsch spoke of the Chevra Kadisha's activities enumerating the holy duties its members perform. Mrs. Gertrud Strauss read Mrs. Irma Loewenstein's statement (Mrs. L. could not attend), describing the Sisterhood's praiseworthy deeds. Mrs. Meta Weil reported on the Family Club, asking for even more people to attend as its attendance has increased sharply. Mr. Wortsman then informed the assembled of the forthcoming congregation's 40th anniversary for which a skeleton committee was formed. As this affair should be a social and financial success, everyone's assistance is needed. As chairman of the nominating committee, Dr. Eric Bloch read the names of its members, and presented the slate of officers. The election followed. All on the ballot were reelected, and Mr. Walter Michel was newly elected to the Board.

During the distribution and voting, Rabbi Hartstein delivered a brief informative religious talk interlaced with light humor.

Discussions on various subjects ensued, all concerned with the good and welfare of the Congregation.

The meeting was adjourned at 12:20 P.M.

Charlotte Wahle

ERNST SIMON — TO HIS 80th BIRTHDAY

Professor Ernst Simon celebrated his eightieth birthday this year. Dr. Simon, scholar in Education and religion, academician, pedagogue, and psychologist, has been a friend of Congregation Beth Hillel for three decades. His friendship for our Congregation is now largely restricted to a benevolent interest in our wellbeing; but it is not too many years ago that we were the beneficiaries of his sparkling and informative sermons and lectures from the pulpit and dais at Beth Hillel.

The friendly and rewarding relationship between Dr. Simon and Congregation Beth Hillel began about 1950 when Dr. Simon started delivering guest lectures here. This soon expanded into regular visits to the Congregation and functioning as alternate rabbi during the High Holy Days and Sukkoth Services and as guest speaker for nearly 20 years. He is held in high esteem for his thought-provoking and learned presentations, laced with wit and humor, and his warm and kind personality. There are many, both within and beyond the Congregation, who remember his presence with fond admiration and whose intellectual perspective he broadened and enriched.

Dr. Ernst Simon was born in Berlin and settled in Palestine in 1928. Functioning initially as teacher and educational organizer, he joined the staff of the Hebrew University in 1935 where he became professor of philosophy and history of education and finally Dean of the School of Education. He was active in Jewish education at a national and international level and a co-editor of the "Educational Encyclopedia."

The Leo Baeck Institute included Dr. Simon among its founders. He lectured widely and his association with Beth Hillel began as part of commitments to lecture in the U.S. He wrote an impressive number of scholarly articles, one of which was "*Der Kampf um den Alltag*" for the *Festschrift* honoring the Congregation's 36th Anniversary.

Contemporary Judaism counts Professor Simon as one of its important thinkers, to which he has brought a viewpoint of religious humanism. Professor Simon was strongly influenced by Martin Buber, whose correspondence he edited and with whom he co-edited in their Berlin days the journal "*Der Jude*." Part of this influence was reflected in his strong advocacy of Jewish-Arab understanding and rapprochement. He has relinquished his formal educational duties at the University, but continues his scholarly pursuits; recently his reflections appeared in a volume by Schultz entitled "*Mein Judentum*." The Rabbi, Officers, Trustees and membership of Congregation Beth Hillel join in congratulating Professor Simon on his 80th Birthday and are sending him their very best wishes.

Dr. Eric Bloch

ISRAEL INDEPENDENCE DAY

The 31st Anniversary of Israel's Independence Day was celebrated in our Synagogue with a special Service on Tuesday evening, May 1, at 7:30 P.M. and was held jointly with the worshippers of Congregation Beth Israel.

Rabbis Hartstein and Kahn participated in the special prayers and gave brief talks. Cantor Hess led the Service in the Yomtov chant. Refreshments followed the Services.

FAMILY CLUB

The Family Club has concluded a most successful season under the leadership of Mrs. Meta Weil. It has held regular gatherings enjoyed by everybody as usual, and has increased its attendance. Best wishes are extended for a happy and healthy summer. We hope that enough summer heat will be retained for the coming winter season.

**SCIENCE VERSUS RELIGION:
800 YEARS AGO, MAIMONIDES SHOWED HOW JUDAISM AND
MODERN AGE DO NOT CONFLICT**

By David C. Gross

Schools, synagogues, and hospitals have been named for him in many parts of the world. A portrait of his bearded, scholarly, turbaned face has been reproduced on the postage stamps of a number of countries, as well as on millions of book covers and notebooks used by Jewish school children. Tradition teaches that from "Moses (the Lawgiver) to Moses ben Maimon (Maimonides)" there has never been another great Jewish figure like him.

Who was this man, renowned as scholar, philosopher, communal leader, and physician?

Born in Cordova, Spain, on Passover eve in 1135, young Moses was the scion of an illustrious family of scholars. Even as a small boy, he displayed an affinity for learning that marked him for a future of scholarly distinction. When he was thirteen, however, he and his family had to abandon their peaceful, pious lives and flee, because coming from across the Mediterranean, a group of Moslem fanatics overran much of what is Spain today and killed any "infidels" they could find.

The family wandered through Spain and North Africa, and finally settled in Cairo, then a flourishing center of the known world. During the years of flight and wandering, members of the family were forced to save their lives by pretending to be Moslems, but when they struck roots in Cairo, they shed all pretense and lived fully and freely as Jews.

Young Moses was soon recognized as a brilliant scholar, rabbi and communal leader, and the Cairo Jews, named him as head of the community. He was reluctant, however, to earn his livelihood as a rabbi and chose instead to become a physician and continue without fee with his scholarly and communal work.

His reputation as a man of profound learning as well as a gifted physician spread at once, and soon he was named court physician to Sultan Saladin. Some historians reported that during the Crusades, when King Richard of England lay wounded in Jerusalem, Maimonides was summoned to treat him.

Because of the great regard in which he was held by the leaders and people of Egypt, the lot of the Jewish community in Egypt during his lifetime was a happy one. From distant, isolated Jewish communities, letters began to arrive, soliciting Maimonides' advice on a wide variety of religious questions, as well as on political affairs that affected individual settlements of Jews.

Maimonides answered all these inquiries, expounded on the Torah and Talmud, explaining the significance of various laws and practices, and always urging strict adherence to Jewish traditions, no matter how difficult the circumstances.

One of his most famous letters was a communication he sent to the Jews of Yemen, who had pitifully little contact with other Jewish communities. They had written that their Moslem neighbors were demanding that they convert to Islam or face death, and turned to him for guidance. They were also struggling under the burden of extra-heavy taxation that had been imposed by them and were puzzled by the talk of the Messiah's imminent arrival preached by a local Jew.

Maimonides wrote back that the preacher was unbalanced and should be ignored, promised to use his influence to have their taxes reduced, and urged

(Continued next page)

SCIENCE VERSUS RELIGION (Continued)

them to remain true to their ancient faith. The letter was written in simple language so that everyone could understand it, and the result was that the Yemenite Jews took new heart and rejected the fierce efforts to convert them to Islam. Their lot was eased when Maimonides succeeded in having their heavy tax burden reduced.

The great scholar devoted many years to the preparation of texts that have remained invaluable commentaries for Jewish life, and which are studied avidly to this day. Among his most famous works was the *Guide for the Perplexed*, in which he sought in a rational manner to show that there is no essential conflict between Judaism and philosophy, and his massive commentary, *Mishneh Torah*, a guide to the Mishnah intended for the general reader. He also wrote commentaries on the Talmudic tractates. One of his most important contributions was to codify the religious laws, making their observance far easier than previously for great masses of Jews.

In his personal life, Maimonides suffered a tragic blow when his beloved brother, David, was lost at sea, and with him all the family's valuables. The burden of caring for his brother's family fell upon him, and it took him a long time to reconcile himself to the death of his brother.

Among the many works of Maimonides was his important thirteen Articles of Faith, enunciating his own profound belief in the Jewish code of life. Each of the articles begins with the words *Ani Maamin*, or *I believe*, and one of these statements — expressing confidence in the advent of the Messiah — was often chanted by inmates of Nazi concentration camps as a sign of their abiding faith. The Articles of Faith were also, centuries later, transformed into a beautiful poem, beginning with the words *Yigdal Elohim*. This verse-prayer has been incorporated into the prayer book and is usually sung at the conclusion of the Friday eve service.

As a physician, Maimonides was a forerunner of modern medicine in that he preached the importance of preventive medicine, stressing always the inter-relationship between a patient's physical and spiritual side in arriving at a proper diagnosis. He wrote that a physician must use not only his medical knowledge but also "art, logic and intuition" in treating a patient.

Although astronomy was then in a very early stage of development, Maimonides, was fascinated by this scientific field of endeavor and spent many years studying all of the known data. He was, however, unalterably opposed to all forms of astrology, which he denounced as a false science.

The works of the great scholar-physician-philosopher have been translated into many languages and remain a key subject in all courses of Jewish study.

He died before his seventieth birthday and was buried in the ancient city of Tiberias, where his tomb now stands and which attracts visitors from all parts of the world.

Maimonides' basic approach to treating his patients can be seen in the response he gave to a sultan who complained of mental depression and expressed fear of death approaching him. Maimonides advised:

"The soul may become accustomed to resist passion by considering the ethical books, the literature and the rules of religious law, the sermons and the wise sayings of the sages — until the soul is strengthened and sees the right as right, and the idle as idle. In this way, passions diminish, the bad is gladdened despite all the conditions that may happen to a person."

One might describe Maimonides as having attempted, and succeeded, in bridging the gap between religion and science, and having bequeathed a method of understanding Judaism for all time, including our own day.

From: *The Jewish Week*

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LOUIS LEWANDOWSKI AND LITURGY

By Rebbitzin Beverly Hartstein

Following her graduation from the Beth Israel Nursing School in Newark, N.J. with an RN degree, our Rebbitzin was also graduated with a Bachelor of Science degree from Rutgers University. While working on the staff of a hospital in Brooklyn, she pursued her musical studies at Juilliard on a scholarship for three additional years in order to pursue an operatic career, which she did quite successfully.

Her interest in liturgical music started at the age of seven when she was inspired by her grandfather, the late Rabbi Elisha Low, who was the Rabbi of Congregation Bnai Zion in Newark, N.J. for 35 years.

One of the beautiful features of attending synagogue on the Sabbath, High Holy Days and Festivals is to listen to the Cantor and Choir chant the Services.

Depending upon the particular synagogue, the Rabbi, the Cantor and the training that they have had, the vein of liturgical music will differ. The Ashkenazi rite, originally used by the German or German-speaking Jews was the most widely followed from the time that its Siddur and Machzor were printed in the 16th century.

Of our liturgical composers Louis Lewandowski stands out as a giant. Born in the province of Poznan in the year 1821 he started at a young age with his brothers to accompany his father at the synagogue services as a minor soloist. After the death of his mother and because of extreme poverty he left for Berlin at the age of twelve. There he became a singer for Cantor Asher Lion. With the aid of Alexander Mendelssohn, cousin to Felix, he was able to distinguish himself as a musician.

As the first Jew to be admitted to the Berlin Academy of Arts, the Berlin Jewish Community invited him to organize a choir and serve as its director. He was the first in the synagogue's history to hold the office of choirmaster, which heretofore, was exclusively in the hands of the Cantor. The Jewish people of the German community were especially proud when Lewandowski received the title of Royal Musical Director.

When Cantor Lichtenstein succeeded Cantor Lion at the Old Synagogue, he inspired Lewandowski to arrange songs for four part harmony, and also notated cantorial recitatives, which were based mostly on tradition. He did this in a profoundly religious manner so that they could be easily rendered by all.

To sing a cappella (without accompaniment) is a difficult feat. His choral parts followed the style of Mendelssohn's oratorios and choruses both in melodic idiom and harmonic structure.

Lewandowski was able to adapt his music so that it could be utilized by small ensembles. His music was transferred early to the great urban communities of the United States.

Lewandowski realized his full powers when he became choir director of the New Synagogue in Berlin. At that point, the publishing of his *Kol Rinnah* for solo and two part voice for the Sabbath, High Holy Days and Festivals, and his two volume *Todah Wesimrah* for the entire yearly cycle became a reality. In the last twenty years of his life he was one of the greatest influences on Western Ashkenazi synagogue music.

Louis Lewandowski died in the year 1894 at the age of 73 leaving us a musical heritage in the hearts of every Jew.

Today at Congregation Beth Hillel of Washington Heights his beautiful music lives on at our Services for the Sabbath, High Holy Days and Festivals with several of his well known works such as *L'Cho Dodee*, *V'shom'ru*, *Mah Tov*, music for the Torah Service and the most awesome of all the *Ovinu Malkenu*. When we join in his melodies, you may be sure that Lewandowski joins us by his presence.

AKDAMOTH

It is believed that Akdamoth was written in Worms, by Rabbi Meir ben Yitzchak, the teacher of Rashi. In his time, the eleventh century, the Jewish community of Worms in the (German) Rhineland, at the river Rhine, was a most outstanding one. It is considered to be the cradle of Ashkenazic Jewry. It was a community permeated with faith in G-d, Israel and the Torah. From it came Rashi and his famous commentary, the authors of the Tosefot, and the galaxy of brilliant writers whose commentaries opened the gates of the Talmud to the Jewish people.

Life was difficult. In the year 1096 the Crusades were launched along the Rhine River and the Crusaders, on their way to wrest Jerusalem from the hands of the infidel Arabs, heaped their wrath on the heads of the Jews. Entire communities were wiped out; multitudes died martyrs for Kiddush Hashem.

It was in this environment that *Akdamoth* was born.

The poem sings the praises and glories of the Creator of the Universe and the Guardian of the people of Israel. In the face of the strongest temptations and enticements, in the face of fiercest persecutions, the community of Israel stands staunch in its loyalty, willing to sacrifice itself in order to sanctify His Name.

Then the poet describes the spiritual rewards that will be the portion of the Jew in the days of the Messiah. In its concluding lines the poem calls on the people to stand firm in its loyalty to G-d, to have faith in their future, and to guard the Torah with their lives.

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**GREETINGS FOR SHAVUOT
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BEST WISHES FOR A PLEASANT SUMMER**

A DREAM IS DESTROYED FOR 5 SOVIET JEWISH FARM FAMILIES

By David K. Shipler
Special to The New York Times

MOSCOW, March 5 — About 150 peasants recently crowded into a social club in the village of Kazanskaya, 400 miles southeast of Moscow, for a general meeting of the Russia Collective Farm. It was the first meeting in a year, although the farm's charter requires one every three months, and there was important business to consider.

A number of tractor drivers wanted to take a month's vacation. And five Jewish families wanted to resign from membership so they could apply to emigrate.

The outside world rarely has a chance to see democracy in action on a collective farm. This time, apparently unknown to the authorities, a Moscow dissident named Yevgeny Tsyrlin was in the hall. He returned here with an enlightening account for Western reporters.

Historical Anti-Semitism

The story is laced with an anti-Semitism that reaches back into czarist times and with patterns of authoritarianism intricately woven into centuries of Russian history.

The five families live in a virtually all-Jewish settlement called Ilyinka, one of four villages that make up the collective farm. Almost all of Ilyinka's 130 households, some 1,000 people, regard themselves as descendants of Jews who were expelled from Moscow by Peter the Great more than 250 years ago and whose later generations have tried to preserve Jewish culture in a hostile society.

Before the end of World War II, when the four villages were united into a large farm, Ilyinka itself constituted a collective farm officially named Jewish Peasants. During the German invasion, as troops pushed within 60 miles of the village, Russian neighbors taunted the Jews. "Now the Germans are coming to teach you a lesson," they would say.

During an anti-Jewish campaign in 1948, toward the end of the Stalin era, the village rabbi was arrested and shot. Today there is no rabbi and no synagogue, only a house used for prayers. And the occasional remark, "It's a pity the Germans did not come and teach you a lesson."

Between 1974 and 1976, a dozen families were allowed to move to Israel, where they all shunned farming and went into factory work. Their letters are filled with enticing descriptions of their new homes. One, noting the absence of plumbing in Ilyinka and the nearest public bathhouse, remarked gleefully of life in Israel, "We have finally washed ourselves clean."

Ilyinka came to the attention of dissidents in Moscow in 1976, when some families that had wanted to follow the original 12 were blocked. Anatoly B. Shcharansky, who is now serving a 13-year prison sentence; Vladimir S. Slepak, who has since been exiled to Siberia, and Dr. Sanya Lipavsky, a secret-police informer who had posed as a dissident, attempted to reach Ilyinka in Dr. Lipavsky's car but were intercepted by the police.

The dissidents' committee that was set up to monitor Soviet violations of the human-rights provisions of the Helsinki accords issued reports on Ilyinka that played a part in the trial last May of Yuri F. Orlov, the committee's chairman. The head of the collective farm, Viktor Tarasov, was called to testify that the committee's report were lies — that there was no oppression or deprivation.

Villagers now report that Mr. Tarasov has been rewarded with a promotion to a regional agricultural post; Mr. Orlov was sentenced to seven years in prison and five in exile.

Occasionally villagers have traveled to Moscow to tell their story, and earlier

(Continued next page)

A Dream is Destroyed (Cont'd)

this month both Mr. Tsyrlin, a 30-year-old physical chemist, and Boris Chernobylsky, a 34-year-old electronics engineer, managed to get to the village. Both have been refused permission to emigrate.

By their account, the 42 members of the five households have been wrestling with the authorities for several years. Neither the village council nor the collective farm administration would give them the documents necessary to their applications for exit visas: statements certifying that they were free of all financial obligations.

When employers in cities refuse to do this, out of fear of reprisals, would-be emigres simply quit their jobs, obviating the need for the document. But the families in Ilyinka have discovered that quitting a collective farm is not so easy.

Decision Is Up to Membership

In the farm's charter, it is a decision for the general membership, but in practice it is the decision of the chairman.

"You were born here, you will die here," Mr. Tarasov was quoted as having told them. "You will never see Israel." His successor, A. G. Kuvaldin, has expressed similar views, though apparently not so eloquently.

In protests, the five simply stopped working in April 1977. Since then, the farm administration has denied them transportation needed to haul firewood from the forest to heat their two-room houses, so they are dismantling their own outbuildings piece by piece. In the houses, furnished mainly with iron beds and wooden benches, "it is terrifyingly cold," Mr. Chernobylsky said.

On Feb. 3, he and Mr. Tsyrlin were detained separately by the police, but Mr. Tsyrlin was released in time to attend the last part of the general meeting of the collective farm. The question under discussion when he walked in was the tractor drivers' vacation.

The chairman, Mr. Kuvaldin, did not want a vote on the matter, Mr. Tsyrlin said, but the farmers did. So Mr. Kuvaldin said: "Who's for? Who's against? Everything is clear." There had been no pause, not even time for hands to be raised, much less for them to be counted. The drivers did not get their vacation.

Then, having already told the five would-be emigres privately that their cases would not be put before the meeting, the chairman tried to end the session. But Yakov Matveyev, one of the five seeking to emigrate, demanded consideration. Mr. Kuvaldin read one of their applications to resign, Mr. Tsyrlin said, then told the meeting, "We have decided not let them withdraw."

Mr. Matveyev requested a vote. Again Mr. Kuvaldin said, "Who's for? Who's against?" and, turning to the secretary, added, "Write that they are not to be let go."

"The meeting is over," he declared, and, before anyone could object, he and the other officials were putting on their coats and heading for the door.

"They are in serfdom," Mr. Tsyrlin said.

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THE OMER'S HAPPIER MOMENTS

There are several occasions during the seven week period of the counting of the Omer which spans Passover to Shavuot when the restrictions on festive behavior are lifted. Among these are "Rosh Hodesh" (the new moon) for the Hebrew months of Iyar and Sivan. The beginning of a new month has always been a happy event since it inaugurates a new period in one's life with hope in untried possibilities. The man of faith never despairs of the future. He dreams that perhaps this is the month when his aspirations will be answered, and his distant yearnings transformed into accessible realities.

The 18th of Iyar, commonly referred to as Lag B'Omer (i.e. the thirty-third day of the Omer period) which we observe today is also considered as a holiday. This was the time, according to Jewish tradition, when a plague which killed 24,000 of Rabbi Akiba's students ceased. Bar Kochba, the Jewish general who led the revolt against the Romans in Rabbi Akiba's era, also attained a major military victory on that day. It has been alleged, in addition, that during the wanderings of the Jews in the wilderness after the Exodus from Egypt, the manna began to fall on Lag B'Omer and remained the Hebrew's primary source of sustenance until they crossed the Jordan into the Promised Land.

Rabbi Isaac Luria (1535-1572), a great leader of that mystical movement in Judaism known as Kabbalah, regarded Lag B'Omer as a major event not only because of physical death but rather because it became clear on that day that Rabbi Akiba's students would be able to continue their study of the Holy Writ. The Kabbalists also celebrated this day as the Yahrzeit of Simon Bar Yochai whom they considered to be the author of the Zohar, the classic text of mystical Judaism. His removal from Earth was esteemed an occasion of victory since it saved him from the hands of many mortal enemies. The Kabbalists light a fire at the grave of Simon Bar Yochai on Lag B'Omer in remembrance of the great fire and brilliant light which, the Zohar states, encompassed him on the day of his death and preceded his bier in its heavenly ascension.

But perhaps the most notable celebration of the Omer period is Israel's Independence Day which falls on the fifth of Iyar. Marking the end of two thousand years of wandering, it is our most convincing proof of God's hand in history. It is our principal comfort and consolation that despite the unspeakable tragedies of the past, we can still hope in the future.

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HEUTE WIRD MEIN MANN BARMIZWA

Impressionen aus Jerusalem

Von Schalom Ben-Chorin

Ich habe eine Barmiza-Rekordwoche hinter mir, drei Barmizwafeiern in einer Woche. Frueher haette ich mir das gar nicht denken koennen. Ich erinnere mich an einen Schulkameraden, der seine Mutter arglos fragte, warum die meisten Barmizwafeiern am Schabbat stattfanden (natuerlich, sagte man damals noch "Schabbes"), und fuer diese dumme Frage eine Ohrfeige bekam — es war selbst-verstaendlich, dass Barmizwa nur am Schabbat gedacht werden konnte. Zu meinen Integrationserlebnissen im Lande Israel gehoert auch die Auseinandersetzung mit einem Dienstmaedchen, einer Oseret, die am Dienstag nicht zur Arbeit erschien und am Mittwoch erklarte, ihr Bruder habe gestern Barmizwa gefeiert. Daraufhin warf ich sie als Luegnerin hinaus. Das entruestete Maedchen kam nach einer halben Stunde mit dem Chacham, dem Rabbiner ihrer orientalischen Gemeinde zurueck, der mir die Wahrheit der Aussage bestaetigte. Ich lernte, dass Barmizwa, die religioese Muendigkeit des Knaben nach dem 13. Geburtstag, an diesem Geburtstag selbst, oder am drauffolgenden Tage, also an jedem Wochentag gefeiert werden kann.

Aber dieser grosse Tag im Leben eines jungen Juden kann sehr unterschiedlich gefeiert werden. Tatsaechlich an einem Dienstag beging einer der Soehne der chassidischen Familie, die ueber uns wohnt, eine Barmizwafeier, und wir waren dazu eingeladen. Auf der mit vielen frommen Abkuerzungen versehenen Einladung stand als Fussnote: "Bitte in zuechtiger Kleidung zu erscheinen." Diese Bemerkung bezog sich natuerlich vor allem auf die Damen, die gesondert in einem Zimmer sassen und den Barmizwa selbst nicht zu Gesicht bekamen. Dieser thronte voellig einsam an einem Separattisch, hatte einen grossen schwarzen Hut auf, unter dem ihm die langen Schlaefenlocken bis auf die Schultern fielen. Der Knabe war voellig stumm, wurde auch von den Gaesten nicht weiter angeredet und sah eigentlich mit traurigem Laecheln auf die relativ grosse Festgemeinde, die sich an langen Tischen guetlich tat. Ob dies nur dem Brauch der Gerer Chassidim entspricht oder allgemein chassidischer Usus ist, konnte ich nicht feststellen.

Heiterer ging es erst am naechsten Tage zu, als die ganze Jeschiwaklasse des Knaben zum Mittagessen eingeladen wurde. Die Wohnung war fast ausgeraemt, und nur lange Tische und Baenke saeumten die Waende. "Gemuetlichkeit", ein tatsaechlich unuebersetzbarer Ausdruck, scheint in diesen Kreisen ein voelliges Fremdwort zu sein.

Ein ganz anderes Klima bot Barmizwa Number 2 am Schabbatvormittag in Jerusalems aeltester Reformsynagoge Har-El, wo es meine Aufgabe war, dem Knaben, der mit seiner Familie aus Amerika angereist kam, ein Geschenk namens der Gemeinde mit einigen passenden Worten zu ueberreichen. Ich hatte mir zur Vorbereitung meine Gedanken gemacht, denn die Haftara, der Prophetenabschnitt dieses Schabbats, war fraglich. Oberrabbiner Obadja Joseph hatte sich im Radio ausfuehrlich ueber diese halachische Frage verbreitet. Der Schabbat war zugleich Neumondstag, und so stand das Problem zur Diskussion, ob man die Haftara dieses Schabbat, Jesaja 66 bis 55,5 zu lesen habe oder den Prophetenabschnitt fuer den Neumondsschabbat, Jesaja 66,1 bis 24. Der Knabe durchschlug den Gordischen Knoten, war auf eine voellig andere Haftara vorbereitet, allerdings auch aus dem Zweiten Jesaja, ebenfalls Kapitel 54, aber die Verse 1 bis 10, die dem Wochenabschnitt angeh hoeren, der zwei Wochen spaeter gelesen wird. In der heimatlichen Reformgemeinde nahm man es nicht so genau, oder hatte einen irgendwie anders gearteten Kalender, kurzum der Junge hatte keine Ahnung von diesem liturgischen Problem und seine Familie noch weit weniger. Alle

(Continued on next page)

Heute Wird Mein Mann Barmizwa (Cont'd)

waren hingerissen, tief geruehrt und kussbereit, als der Knabe hebraeisch und englisch seine Lesung beendete, Man spuerte, wie ein Aufatmen durch die Reisegesellschaft ging. Die Gefahrenzone war ueberschritten. Es hat etwas Ruehrendes zu sehen wie solche Kinder jenseits des Ozeans auf ihren grossen Festtag vorbereitet werden, wobei man sich allerdings oft die bange Frage stellt, ob diese Praeparation sinnvoll ist. Ohne ein Wort Hebraeisch zu koennen, lesen sie die schwierigsten Texte, durch Tonband und lateinische Umschrift trainiert. Was kann da schon bleiben? Wahrscheinlich nur ein Alptraum, worauf vor einiger Zeit ein englischer Fernsehfilm "Barmizwaboy — Der grosse Tag" aufmerksam gemacht hat.

Ein wahres Volksfest aber war die Barmizwafeier meiner kurdischen Nachbarn am Montag nach diesem denkwuerdigen Schabbat. Die Familie, Vater, Mutter und zehn Kinder sowie zahlreiche Verwandte, Freunde und Nachbarn, fuhr unter Floetenklang und Paukenschlag in einem eigenen Autobus am fruehen Morgen zur Westmauer des Tempels in Jerusalem. Ich sage ausdruecklich Westmauer und keineswegs Klagemauer, denn es ging so heiter und festlich auf dem weiten Platz vor der Mauer zu, dass von Klage nicht die Rede sein konnte. Wir waren durchaus nicht die einzige Barmizwagesellschaft. Es gab deren eine ganze Reihe. Man verschafft sich einfach einen Lesetisch, stellt sich ringsherum auf und der Morgengottesdienst mit dem obligatorischen Tefillinlegen, dem eigentlichen Zeremoniell des Barmizwa, kann beginnen. Aus der an die Mauer anschliessenden Katakombenssynagoge kann auch eine Torarolle (am Montag und Donnerstag sowie am Schabbat, Neumond und Festtagen unerlaesslich) angeliefert werden. Fuer alle sorgt hier Vater Staat in Form des Religionsministeriums, das durch wuerdige Waechter repraesentiert wird.

Die Frauen koennen nur von jenseits eines Gitters dem froehlichen Treiben zusehen und ermuntern die Festgesellschaften durch lautes Traellern und einen nicht abreissenden Bonbonregen. Neben meiner Frau stand eine junge, huebsche Amerikanerin, die eifrig fotografierte. Auf die Frage, ob sie auch zu einer Barmizwagesellschaft gehoere, erklarte sie stolz, dass an einem der Tische soeben . . . ihr Mann Barmizwa werde. Ich hatte das Gespraech mitangehoert und war einigermassen erstaunt, fragte nach dem Alter des Barmizwaknaben. Er war dreiuendzwanzig und seit einer Woche gluecklicher Ehemann. Die Hochzeitsreise nach Jerusalem wurde mit der Barmizwafeier verbunden; schon nach Zehn Jahren, moechte man sagen, aber besser spaeter als ueberhaupt nicht. Der junge Mann stand stolz inmitten einer eifrig um ihn bemuehten Betergemeinschaft, die ihm die Tefillin anlegte. Ein alter Chassid, baertig und den Gebetsmantel ueber den Kopf gezogen, lehrte den Braeutigam-Barmizwa die vorgeschriebenen Segenssprueche. Seine Frau war begeistert und erzaehte uns, dass auch sie soeben Batmizwa geworden sei. Einer der Hueter der Heiligen Staette hatte sie gleichsam eingesegnet. Die junge Frau meinte anerkennend: "Es ist wunderbar — das tut hier alles die Regierung."

Ich bin nicht dahintergekommen, ob es das Religionsministerium oder das Touristikministerium ist, das so vaeterlich fuer unsere amerikanischen Pilger sorgt. Es ist einerlei. Sie schreiben wie einst Palmstroem in ihre Wochenchronik: "Wieder ein Erlebnis voll von Honig."

Am Phaenomen Barmizwa kann man den Pluralismus Israels ablesen. Die kurdische Barmizwafeier war an der Mauer keineswegs zu Ende. Die Festgesellschaft fuhr wiederum unter Gesang und Musik zum schoenen Sacherpark, wo sich ein ergiebiges Picknick bis in die spaeten Mittagsstunden hinzog. Von unseren orientalischen Nachbarn koennen wir lernen wie man Feste feiern soll: Unter dem strahlendblauen Himmel Jerusalems nach dem Motto des hundertsten Psalms "Dienet dem Herrn in Freude."

From: "Die Allgemeine"

SALUTE TO ISRAEL PARADE TO BE HELD ON JUNE 3rd

The 15th annual Salute to Israel Parade, sponsored by the American Zionist Youth Foundation, honoring Israel's 31st anniversary of independence, will take place on Sunday, June 3rd. The parade will begin at 11:00 A.M. at 57th Street and Fifth Avenue, proceeding north along Fifth Avenue to 86th Street where it will turn right and conclude at Third Avenue.

Approximately 75,000 marchers, representing 300 schools and national youth movements from the tri-state area, will participate in this year's parade. Over a half million spectators come each year to view it. Colorful professional and homemade floats, and many award-winning bands will add to the day's festivities.

Eugene Gold, Brooklyn District Attorney, is the Chairman of this year's parade.

THE THREE WEEKS

Between the 17th of Tammuz and the 9th of Av is known as The Three Weeks. It is a sad period of our calendar marking the siege of Jerusalem and the destruction of the Temple in Jerusalem. On the 9th of Av we remember both the Salomonic Temple and the 2nd Temple, destroyed in 70 C.E. These tragic events are noted even today by omitting any weddings or happy celebrations.

The 17th of Tammuz and the 9th of Av are fast days, the former only from sunrise to sunset and the latter, the 9th of Av, starts the previous evening at sundown and lasts for 25 hours much like the Day of Atonement.

This year the 17th of Tammuz starts on Thursday, July 12. The 9th of AV will be observed 3 weeks later on Thursday, August 2. The chanting of Lamentations (*Aycho*), written by the prophet Jeremiah, will follow the Maariv Service on Wednesday night.

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GREETINGS AND A PLEASANT SUMMER

MOSES

How small Sinai appears when Moses stands upon it! This mountain is only the pedestal for the feet of the man whose head reaches up to the heavens, where he speaks with God. Moses was a great artist, and possessed the true artistic spirit. But this spirit was directed by him, to colossal and indestructible undertakings. He built human pyramids, carved human obelisks; he took a poor shepherd family and created a nation from it — a great, eternal, holy people; a people of God, destined to outlive the centuries, and to serve as a pattern to all other nations, even as a prototype to the whole of mankind. He created Israel.

"As of the master-builder, so of his work — the Hebrew people — I did not speak with sufficient reverence. I see now that the Greeks were only handsome youths, whilst the Jews were always men — powerful indomitable men — who have fought and suffered on every battlefield of human thought."

Heinrich Heine

WANTED: MEN WITH GOOD VOICES

At these past PASSOVER holidays it was a great disappointment to me that the synagogue services had to be conducted without the adornment of a choir, as the congregation had become used to for many years.

It is true, unfortunately, that a number of most reliable choir members have moved from New York and, therefore, a gap has developed which has to be filled with members who preferred to sing along as individuals.

I noticed during recent services that we have quite a number of fine voices within our ranks who helped out nicely on their own and thus contributed in making our services a dignified and enjoyable occasion.

MY APPEAL, supported by our president and our rabbi, calls for all men with a musical ear and a nice voice to come forward and join our choir. There is nothing more to it than attending a rehearsal once in a while and, of course, to come to shul regularly, whenever possible. You do a great mitzvah by your contribution to the dignity and beautification of our services. The appreciation and the thanks of the whole congregation, men as well as women, are assured.

Please *JOIN THE BETH HILLEL CHOIR* by calling our office — 568-3933 — or get otherwise in touch with our president Mr. Oscar Wortsman or our rabbi. Thank you very much.

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Lessing sagt: "Kein Mensch muss muessen!"
 Doch ich frage mit Verdruss:
 Weiss er denn, was eine Oma
 Heutzutage alles muss?

Kleider rasch zum Reiniger bringen,
 Weil der Laden frueher schliesst,
 Und die Ueberschuhe holen,
 Weis es morgen sicher giesst.

Waesche muss zur Waschmaschine,
 Macy's sale macht heute Schluss.
 Ach, Du lieber Gott im Himmel,
 Was ich heut' noch alles muss!

Kann den Fleischer nicht erreichen,
 Er ist schon seit neun besetzt.
 Und gleich soll der Maler kommen—
 Gestern hat er mich versetzt!

Tante Liese zum Geburtstag
 Wuenscht fuer sich und ihren Pudel
 Eine "Kleinigkeit" vor mir sich:
 Selbstgeback'nen Apfelstrudel!

Und mein Enkel quaengelt taeglich:
 Wann bekomm' ich meinen Bus?
 Ach, Du lieber Gott im Himmel,
 Was ich heut' noch alles muss!

Arztbesuch und Pharmacist
 Mach' ich zwischen drei und vier;
 Fuer die Sandwiches heut' Abend
 Kauf' ich schnell noch Wachspapier.

Von den zweiundzwanzig Sachen,
 Die ich sorglich aufgeschrieben,
 Sind nur sieben abgehakt,
 Fuenfzehn sind zurueckgeblieben!

Abends bin inch ganz erschossen,
 Seh' der Weisheit letzten Schluss:
 Weil ich heute schon erkenne,
 Was ich morgen alles muss!

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HITLER'S JUDEN-REIN DREAM IRONICALLY COMES TRUE IN COMMUNIST EAST GERMANY

By Edwin Eytan

The German Democratic Republic (East Germany) is one of the world's few countries with no Jewish population, no Jewish memories and no Jewish problem. The Jews have simply disappeared. One can walk for hours in Dresden, Leipzig or East Berlin where Jews lived for centuries till a generation ago, without even finding a vestige of former days and past glories. War, Hitler, the bombings and new Communist regime have wiped out the entire past.

There are today less than 1,300 left in East Germany, with an average age running into the late sixties or early seventies. There has not been a single Jewish wedding, a Bar Mitzvah or a birth for a full generation.

Most of East Berlin's 823 remaining Jews are old and sick, nearly 200 live permanently in hospitals or old age homes. The rest eke out a miserable existence of the small pensions paid by the East German government.

"Here we have no Jewish dissidents, no Jewish writers, no Jewish activists. The five Jewish Communists who still work for the government have long ago forgotten their Jewish origin. In the early days, just after the war and the Communist take-over, the Jewish Communists were the community's bitterest enemies — they wanted to be forgiven for their origins. Now, they no longer bother. Even they themselves have forgotten they ever were Jews."

The man who made this bitter statement is a 71-year-old former Jewish journalist. Once he cooperated with the Communist regime. "I believed it would build a new society and that we need a strong hand to wipe out the vestiges of Hitler's regime. What made me change my mind was its callous attitude towards the Jews. Here they don't even hate us. We just don't exist."

East Germany pays no reparations and has made no restitution. It assumes no responsibility for the evils of Hitler's regime and conducts its pro-Arab policy, far more dynamic than that of all other East European countries, with an easy conscience and no qualms whatsoever.

East Germany has become the main European base for the Arab organizations. Palestine Liberation Organization representatives operate a large bureau in the center of East Berlin. Even a casual visitor to East Berlin can see hundreds of Arabs, permanent officials stationed in the city, or trainees clogging cafes, attending conferences or just shopping in the big supermarkets in the city's center.

A Jewish woman who works as an English-German translator with foreign trade delegations, including those from Arab states, says she was surprised how little the Arabs were aware of Berlin's Jewish past. "They don't even know Hitler's name. For them, we (East Germany) are just Eastern Europe's most dynamic and active state. They seem to ignore the Second World War and Nazism."

Support Government on Jewish Question

Most of the East Germans support their government on the Jewish question. Several non-Jewish East Germans, who all were critical of their regime, said they fully approved the government's decision not to make any restitution or reparation payments. "Why should we pay? Are we responsible for Hitler?" some asked. Others added, "There are practically no Second World War Jews, and, in any case, America pays for them."

The East German government offered to pay \$1 million to surviving German Jews who live in the United States. But even this modest offer, which has not been accepted, is unknown to most East Germans. Even senior officials say they never heard about it and expressed "surprise." Some said, "if we did make this offer, it probably was because we want detente and to improve our commercial relations with the United States, certainly not because of the handful of Jewish survivors who must have all been resettled by now."

The Jewish Week

PEACE AND EVERLASTING MEMORY TO

Walter Isaac
 Resi Schwager, nee Schwarz
 Mina Schaler, nee Kohn
 Fritz Gutmann
 Else Mellis, nee Rawak
 Martha Herz, nee Schloss
 Nathan Simon

f'ly Mehren/Westerwald
 Regensburg
 Dresden
 Nuernberg
 Aschersleben/Harz
 Sugenheim/Bayern
 Kesselbach/Giesen

We extend our sympathy to be bereaved.

WE REMEMBER

*the departed Brothers and Sisters inscribed on the Memorial Windows
 and Bronze Tablets in our Synagogue.*

June Sivan

3	8	Anna Pollack, Renate Pollack & Sally Pollack
4	9	Balbina Heldmann
4	9	Philip Wolfermann
5	10	Alfred Katzenstein
5	10	Louis Weil
5	10	Jacob Winter
6	11	Caroline Kronenberger
6	11	Friedrich Schwarz
7	12	Martin Israel
7	12	Reinhard Loewengart
8	13	Isaak, Bertha, Else, Heinz, Erwin and Irma Bratt
8	13	Adolph Sandler
8	13	Siegfried Mendle
9	14	Paul Adler
9	14	Frieda May
9	14	Jakob, Frieda and Liselotte Schiff
10	15	Johanna Kaufman
10	15	Clementine Krueger
10	15	Louise Levy
10	15	Leopold Markus
10	15	Pauline Schloss
12	17	Emil Gundel
12	17	Elise Hirsch
12	17	Robert Hirsch
12	17	Betty Traub
13	18	Fred Kahn
13	18	Martha Kahn
13	18	Amalie Levis
14	19	Jenny B. Baerwald
14	19	Julius Dreifuss
14	19	Rosa Fussmann
14	19	Richard Jung
14	19	Hugo Mannheimer
14	19	Leopold Meyer

June Sivan

15	20	Harry Lessheim
15	20	Walter Rosenbaum
15	20	Johanna Sommer
16	21	Sophie Daniel
16	21	David Gunzenhauser
16	21	Rosa Katzenstein
16	21	Jakob Levis
16	21	Max Schloss
16	21	Gustav Wahle
17	22	Max Strassburger
19	24	Siegfried Loew
19	24	Dora Meyer
19	24	Hans Neubauer
19	24	Julius Reinstein
21	26	Max Neumann
21	26	Dr. Leo Richmond
21	26	Ernst Simon
21	26	Bertha Wolfsheimer
22	27	William Basch
22	27	Ludwig Bauernfreund
22	27	Frieda Lehmann
22	27	Otto Morgenthau
23	28	Hilde Kahn
23	28	Sigmund Marx
24	29	Erna Katzenstein
24	29	Moritz Mayer
24	29	Gisela Sundheimer
25	30	Max Alexander
25	30	Frida Hirsch

Tamuz

26	1	Carl Bergman
26	1	Max Erman-Bach
26	1	Dr. Gustav Gutwillig
27	2	Julia Noy
28	3	Jettchen Stern
30	5	Bertha Kahn-Bruchfeld
30	5	Leopold Henlein
30	5	Hermann Hirsch

(Continued next page)

WE REMEMBER (Continued)

<i>July</i>	<i>Tamuz</i>		<i>July</i>	<i>Tamuz</i>	
1	6	Emma Baer	19	24	Amalie Neumann
1	6	David Frankel	19	24	Pauline Reis
1	6	Rosa Frankel	19	24	Fanny Schaler
1	6	Lisl Schuelein	19	24	Walter, Leo & Martin Spicker
3	8	Judith Berman	19	24	Emma Willner
3	8	Harry Loewenstein	20	25	Ernst Bauernfreund
3	8	Gabriel Schloss	20	25	Irma Haas
4	9	Max Bruchfeld	20	25	Norbert Neumann
4	9	Alma Gutmann-Sucher	20	25	William M. Kreisle
4	9	Marianne Sondheimer	21	26	Lola Friedman
5	10	Thekla Lewy	21	26	Karl Gutmann
6	11	Leo Basch	23	28	Rosa Breslauer
6	11	Max Strauss	23	28	Louis Cohn-Victor
7	12	Isidor Brunn	23	28	Hannchen Heilbrunn
7	12	Lina Frei	23	28	Max Jacob
8	13	Bernhard Hirsch	23	28	Fred & Lucille Roland
8	13	Isaias Weiskopf	23	28	Albert Schwager
9	14	Rudolf Sinsheimer	24	29	Blanca Marx
11	16	Arthur Einstein			
12	17	Amalie Roer			
12	17	Jonas Roer			
13	18	Emma Behrens	25	1	Walter Kahn
13	18	Lucie Fuerstenberg	26	2	Lothar Herz
14	19	Leopold Lemke	26	2	Adolf Stern
14	19	Selma Schlesinger	29	5	Sophie Marx
14	19	Julius Schoenberg	30	6	Sara Gruen
16	21	Siegfried, Lina and Son	30	6	Leopold Stern
		Wolfgang Frankenstein	31	7	Hugo Loewenstein
17	22	Rosel Kahn	31	7	Franz Regensburger
17	22	Salomon Lehmann	31	7	Clara Schnell
17	22	Julius Lippmann			
17	22	Rika Seligmann	Aug.		
18	23	Charlotte Hammel	1	8	Dr. Fred Dreifuss
19	24	Dr. Leopold Frei	2	9	Willi Heinsfurter
			2	9	Selma Lesser

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

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CONSECRATION OF MEMORIAL PLATES

Prior to Yizkor on the last day of Passover, our Rabbi consecrated all Memorial Plates, which had been established in our Synagogue during the past year.

The benevolent souls of the following will thus be remembered in perpetuity: JACK FULD, NORBERT D. HESS, HERMANN HIRSCH, BERTHA HOLLANDER-GOETZ, SELMA HUBERT, BERTHA KAHN-BRUCHFELD, IDA LEHMANN, JACK W. LEVI, KARL MEYER, MORRIS NAGER, AMALIA NEUMANN, LOTHAR NORDSCHILD, JULIE RANSENBERG, MORRIS SCHNELL, RECHA STRAUSS.

Their memories are cherished by our membership, and were especially so remembered by the presence of their closest relatives and friends who gave donations towards Congregation Beth Hillel in their usual generous style.

YAD VASHEM — MORE PLATES CONSECRATED

On the final day of Passover, prior to Yizkor, Rabbi Hartstein consecrated additional Yad Vashem Plates, which had been erected on the large tablet that honors the 6,000,000 kedoshim who perished in the Holocaust. Above it is an eternal candelabrum with six tapering flickering lights, each light representative of a million sacred souls, which was dedicated last year in memory of the late Eva Nordlinger.

The new communities added to the honor roll of the perished, were as follows: AACHEN — AUB/UNTERFRANKEN — BERWANGEN/BADEN — BEUTHEN/OBERSCHLESIEN — CREGLINGEN/WUERTEMBERG — GNESEN/PROVINZ POSEN — HAMBURG/OBERSTRASSE — HINDENBURG/OBERSCHLESIEN — OEDHEIM/WUERTEMBERG — OETTINGEN — ROHSDORF/DARMSTADT — SCHIVELBEIN/POMMERN.

Since there are still some spaces left on the large plaque, you may remember your own town, village or synagogue. Let your birthplace, residence, and civic identity be memorialized.

1979

CEDAR PARK - BETH EL CEMETERY VISITATION SERVICE

The following trips will operate between the George Washington Bridge Bus Station and Cedar Park Cemetery, Emerson, on the Sundays shown below. But will pick up and discharge passengers on Forest Avenue at main entrance to Cedar Park Cemetery only.

Leave: Platform 24

George Washington Bridge Bus Sta.

10:30 A.M.

12:00 Noon

1:30 P.M.

3:00 P.M.

Leave: Cedar Park

Cemetery

11:15 A.M.

12:45 P.M.

2:15 P.M.

3:45 P.M.

DAYS OF OPERATION

June 3, 1979

June 17, 1979

Father's Day

July 1, 1979

August 5, 1979

September 2, 1979

September 9, 1979

September 16, 1979

October 7, 1979

November 4, 1979

The regular weekday service to Cedar Park Cemetery via Route 22 will also operate.

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