

# Congregation Beth Hillel of Washington Heights, New York

Elul, Tishri, Cheshvan, Kislev 5739/40

Number 282

Sept.-Oct., Nov., Dec. 1979

## From The Rabbi — Holy Days 5740

When the Israelites were led out of Egypt by Moses, they wandered 40 years before entering the Promised Land. During that fortieth year, Moses reviewed the teachings and happenings in order to sustain the people for the future. The migration from Africa to Asia was but one step in the Divine Plan for Israel's establishment both as a people and as a Holy Land.

The forthcoming new year marks the 40th Anniversary since Beth Hillel was organized by migrants from Europe to North America. This final year of forty should allow us to renew the past and look forward with even more enthusiasm to a fruitful future.

It is significant that it brings with it a new decade, which marks change and opportunity. The Congregation's proud past is only a foundation for future growth and development to demonstrate our particular message of survival as a link to eternity.

The promise of tomorrow is protected and blessed by our Eternal Creator. What greater guarantee can there be? Let us believe and serve Him in accordance with His Will so that He will fulfill our own personal desires.

New Year Wishes and Blessings to each and everyone of you from my household to yours for you and all your loved ones.

Many thanks, too, for your kind thoughts during the summer in writing to me from your vacation places, and for the New Year's cards that seem to grow and grow as much as the affection our Rebbitzen and children and I have for you.

SHALOM WITH LOVE

*Rabbi Abraham Hartstein*



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## PRAYER SCHEDULES HOLIDAYS

### 1979

#### September

|                               | <i>Preceding<br/>Evening</i> | <i>Morning</i> | <i>Mincha</i> | <i>End</i> |
|-------------------------------|------------------------------|----------------|---------------|------------|
| SAT. 15—Nizavim-Vajelech      | 6:40 PM.                     | 9:00 AM.       | 7:15 PM.      | 7:42 PM.   |
| FRI. 21—Erev Rosh Hashanah    |                              | 6:30 AM.       | 6:30 PM.      |            |
| SAT. 22—1st DAY ROSH HASHANAH | 6:30 PM.                     | 8:00 AM.       | 6:45 PM.      |            |
| SUN. 23—2nd DAY ROSH HASHANAH | 6:45 PM.                     | 8:00 AM.       | 6:55 PM.      | 7:28 PM.   |
| MON. 24—Fast of Gedalya       |                              | 6:15 AM.       | 6:30 PM.      |            |
| TUES. 25-FRI. 28—Selichot     |                              | 6:15 AM.       | 6:30 PM.      |            |
| SAT. 29—Haazinu Shabbat Shuva | 6:15 PM.                     | 9:00 AM.       | 6:45 PM.      | 7:18 PM.   |
| SUN. 30—Erev Yom Kippur       |                              | 7:00 AM.       | 1:30 PM.      |            |

#### October

#### MON. 1—YOM KIPPUR

Sun. Evening 6:30 PM. Kol Nidre—Monday morning 9:00 AM. Schacharit—11:45 AM. Reading of the Torah—12:45 PM. Sermon—1:15 PM. Mussaph—3:30 PM. Mincha—5:00 PM. Sermon and Yizkor—5:45 PM. Neila—7:14 PM. Conclusion

|                                 |          |          |          |          |
|---------------------------------|----------|----------|----------|----------|
| FRI. 5—Erev Succot              |          | 7:00 AM. | 6:00 PM. |          |
| SAT. 6—1st DAY SUCCOT           | 6:00 PM. | 8:45 AM. | 6:30 PM. |          |
| SUN. 7—2nd DAY SUCCOT           | 6:30 PM. | 8:45 AM. | 6:35 PM. | 7:05 PM. |
| MON-THURS. 8-11—Chol Hamoed     |          | 6:30 AM. | 6:30 PM. |          |
| FRI. 12—Hashana Rabba           |          | 6:15 AM. | 6:00 PM. |          |
| SAT. 13—SHEMINI-AZERET (YIZKOR) | 6:00 PM. | 8:45 AM. | 6:30 PM. |          |
| SUN. 14—SIMCHAT TORAH           | 6:30 PM. | 8:45 AM. | 6:30 PM. | 6:53 PM. |

Hakofot Sat. Evening 6:30 PM. and Sunday Morning 9:15 AM.)

(Continued on next page)

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## PRAYER SCHEDULES SHABBAT

|                                                                          | <i>Preceding</i> |                |               |            |
|--------------------------------------------------------------------------|------------------|----------------|---------------|------------|
|                                                                          | <i>Evening</i>   | <i>Morning</i> | <i>Mincha</i> | <i>End</i> |
| <i>1979</i>                                                              |                  |                |               |            |
| <i>October</i>                                                           |                  |                |               |            |
| SAT. 20—Bereshit-Erev Rosh Chodesh<br>( <i>Blessing Month Cheshvan</i> ) | 5:45 PM.         | 9:00 AM.       | 6:15 PM.      | 6:45 PM.   |
| SAT. 27—Noah                                                             | 5:35 PM.         | 9:00 AM.       | 6:05 PM.      | 6:36 PM.   |
| <i>November</i>                                                          |                  |                |               |            |
| SAT. 3—Lech L'Cha                                                        | 4:30 PM.         | 9:00 AM.       | 4:55 PM.      | 5:28 PM.   |
| SAT. 10—Vayera<br>( <i>Remembrance of Kristall-Nacht</i> )               | 4:20 PM.         | 9:00 AM.       | 4:50 PM.      | 5:20 PM.   |
| SAT. 17—Chaye Sarah<br>( <i>Blessing Month Kislev</i> )                  | 4:15 PM.         | 9:00 AM.       | 4:45 PM.      | 5:15 PM.   |
| SAT. 24—Toldot                                                           | 4:10 PM.         | 9:00 AM.       | 4:40 PM.      | 5:11 PM.   |
| <i>December</i>                                                          |                  |                |               |            |
| Sat. 1 Vayetze                                                           | 4:10 PM.         | 9:00 AM.       | 4:40 PM.      | 5:09 PM.   |
| Sat. 8 Vayishlach                                                        | 4:10 PM.         | 9:00 AM.       | 4:40 PM.      | 5:09 PM.   |

## SPECIAL SERVICES

### ROSH CHODESH

Cheshvan Sunday October 21—1st day Morning 8:00 AM.  
Monday October 22—2nd day Morning 6:45 AM.

Kislev Tuesday November 20—1st day Morning 6:45 AM.  
Wednesday November 21—2nd day Morning 6:45 AM.

### WEEKDAY SERVICES

Unless otherwise listed or announced, all morning services at:

Congregation Beth Israel — 562-West 181st Street

Sundays and Legal Holidays 8:00 AM.  
Monday thru Friday 7:00 AM.

*Evenings* at our Synagogue 9/24 to 10/11 — 6:30 PM.  
10/15 to 10/25 — 6:00 PM.  
11/04 to 12/27 — 4:30 PM.

Morning Services will be conducted at our Synagogue on these dates:

Erev Rosh Hashana and Erev Yom Kippur.

This year Tashlich will be observed on the 2nd Day of Rosh Hashana since the 1st Day is a Sabbath.  
The Shofar will be sounded only on the 2nd Day because the Shofar is not blown on a Sabbath.

HASHANA RABBA LERNEN: Thursday evening, October 11th — 7:15 PM.

CHANUKAH: First lighting of candle Friday evening, December 14th.

THANKSGIVING: Thursday November 22nd — Morning 8:00 AM.

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**OUR CONGREGATION****UNSERE GEMEINDE****FROM THE PRESIDENT'S DESK**

As we enter the year 5740, let us be grateful for what we have accomplished during the past year, notwithstanding the individual losses of loved ones and friends, many of whom have left their imprint within our community.

5740 for us has a special significance, entering the 40th year, beginning with the High Holy Day Services, that Congregation Beth Hillel established itself in Washington Heights.

It is my utmost wish and hope that the spirit of the pioneers of our Congregation, who not only exercised wisdom in founding it, but also made many personal and financial sacrifices, will continue to be long remembered in future years.

There is constant need for all to contribute time and energy so that Congregation Beth Hillel will continue to have the impetus to carry on and motivate all its members to participate in our religious and social events.

In this spirit may the forthcoming High Holy Days reawaken our always good intentions to continue in the spirit of devotion to our faith.

Best wishes for a healthy, prosperous and peaceful year to all our members and friends.

L'SHONO TOVO

*Oscar Wortsman*

President

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## EDGAR LOEW

### 1925 — 1979

The news of the sudden and tragic death of our First Vice-President Edgar Loew was received with disbelief and shock by all who knew him. He was taken from us in the midst of an active life of dedication to his family and friends, to our Congregation and to many good and worthwhile causes, in particular to the welfare of the State of Israel.

Edgar was a fine and compassionate man, an unusually alert and sensitive human being. He was generous in every way, and gave freely of his experience, of his intellect and of his heart to anyone in need, while always remaining modest and unassuming.

It was a matter of course for Edgar to follow the example set by his father and grandfathers in pursuing a traditional Jewish lifestyle and in taking an interest in all matters of Jewish concern. He was elected to the Board of Trustees of Beth Hillel almost two decades ago and served for many years as Secretary, Second Vice-President and since 1978 as First Vice-President. His contribution was unique in that he was often the one who injected the human element in our discussions combining it with a keen sense of reality in order to arrive at a compromise solution in many difficult negotiations and decisions.

As a function of his position in our Congregation and as a result of his untiring devotion he participated in all major decisions of the Board of Trustees during the last decade. In addition, he was the Permanent Chairman of our Israel Bond Drive and had recently been appointed Chairman of a Committee to coordinate activities in celebration of our 40th Anniversary. Available space would not suffice to enumerate all the special tasks that Edgar Loew undertook to find answers for whatever problems we were facing, be it with regard to our building, the cemetery, or personnel. In short, whenever called upon, he made himself available to Beth Hillel, and never refused to accept responsibility.

As expressed by Rabbi Hartstein and President Wortsman in their eulogies all members and friends of Beth Hillel mourn with the Loew family. We have all suffered a grievous and irreplaceable loss. In his memory, we shall rededicate our own efforts on behalf of our Congregation, the State of Israel and Judaism in an attempt to match Edgar's zeal and devotion.

We shall never forget Edgar Loew!

*William B. Blank*

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### SISTERHOOD

The Sisterhood deeply mourns the loss of its President,  
Mrs. IRMA LOEWENSTEIN who died on July 29, 1979.

Mr. William Blank represented the Congregation during the absence of President Oscar Wortsman. We are citing here the Eulogy spoken by Mr. Blank at the funeral service, as we feel that his warm and true words cannot be surpassed:

כִּפְּהָ פִּרְשָׁה לְעַנִּי. וְיָדֶיהָ שִׁלְחָה לְאַבְיוֹן:

*"She extends her hands to the poor, she offers her hands to the needy."*

"This sentence from the traditional hymn of praise *Eishes Chayil* which the husband sings to his wife before the Kiddush on Friday evening seems to apply in all its meaning to the life of IRMA LOEWENSTEIN whose passing we mourn today.

As President of our Sisterhood for close to 20 years, she considered it as one of the prime duties of that organization to help the sick and the destitute. In innumerable messages she consoled the bereaved, encouraged the suffering, and supported the weak. But she also remembered happy family occasions and was tireless in her efforts to strengthen the bonds of individual members to the Sisterhood and, thereby, to the Congregation.

It seems appropriate to say that during her tenure much of her life revolved around her duties as President of the Sisterhood and her efforts to maintain and increase its membership, despite pain and physical handicap.

Our entire Congregation, and especially our Sisterhood, will miss IRMA LOEWENSTEIN, her deep interest in the welfare of our community and her generous and understanding spirit. Her devotion to the good of BETH HILLEL will never be forgotten by us.

Rabbi Hartstein conducted the Service and also delivered the religious eulogy, in his own simple personal and unique way which was most touching. May her memory be for a blessing.

We of the Sisterhood all know that, although battling the physical limitations of arthritis, Irma Loewenstein's spirit was not subdued and during these many years she worked unabatedly and selflessly for the benefit of the Sisterhood. We are grateful to her, and shall try to honor her spiritual legacy by working together for the continued good of the Sisterhood and Congregation Beth Hillel.

FOR ALL THE SISTERS,  
*Eugenie N. Weinberg*

### FAMILY CLUB

The Family Club will resume its weekly get-together on Tuesday, October 16, at 1 P.M. We are looking forward to seeing all of you again in the best of health after the long hot summer. Please tell your friends.

*M.W.*

### ALL IN THE FAMILY

As your columnist is "poring" over the numerous items of family news to be reported, he is quite aware that summertime is very much the season of our "pores" being quite active in another sense. *Von der Stirne heiss rinnen muss der Schweiss*, we sigh with Friedrich Schiller (who didn't ever experience a summer in the Big-Baked-Apple.....)

But just as our sturdy members brave the rigors of an icy winter, so are they also not deterred by the blast furnace, dispensing New York City's hot air. The air-conditioning in our synagogue is, of course, a welcome aid for the steady attendance at worship and the occasional exchange of *Chaddashot* (News, Views and Schmus) .....

An item of good news, harking back to the pre-summer days was the Kiddush given by the Blank family on May 19th in honor of the 80th birthday of Mr. Noa Holtz, Fay Blank's Father. While this simcha, a day later, unfortunately was overshadowed by the news of the illness of his wife, this column is very happy to report about the good and steady progress that Mrs. Berta Holtz has made. Your writer joins her many friends in their heartfelt wishes and prayers for *Rephuah Shelemah*.

Most of the simchot in the Beth Hillel Family, noted here, occurred in the month of July. Thus, Mr. & Mrs. Fritz Yondorf observed the 55th anniversary of having consecrated their marriage. Mr. Ernest L. Mayer had his 85th *Wiegenfest* and Mr. Max Neumann his 95th in that month.

To Mr. & Mrs. Walter Koch the joy was granted of becoming grandparents of a baby girl. For Mr. Emil Rosenbaum, July brought the honor of his "Second Bar Mitzvah", which means the 70th anniversary of that festive day. Mrs. Cilly Interstein celebrated her 70th birthday in June, but in July she enjoyed the added simchah of the Bar Mitzvah of her grandson, Scott Silbermann, son of Mr. and Mrs. George Silbermann. Mrs. Erna Stein is looking forward to her grandson Martin Kornstein's Bar Mitzvah in Israel in the month of August, and in September Mr. and Mrs. Kurt Goldschmidt's grandson Andrew will have his Bar Mitzvah, he is the son of Mr. and Mrs. Ken Werden. Lastly, this column wishes to say a most cordial "Shkoach" for the kind words expressed by Mr. Blank at the occasion of the 47th recurrence of your reporter's Bar Mitzvah Shabbat.

Once again, to all, whether the actual celebrants or the sharers of good news, the most heartfelt wishes for the blessings of Good Health, Happiness and Contentedness.

*Shalom ve-Hatzlachah*

THEODORE H. SPAETH

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### ASK THE RABBI

Why do we visit graves during the month of Elul?

The 5th Mosaic Commandment speaks of "honoring father and mother". In a family-centered religious community, this teaching is primary and essential to the entire structure of the Faith.

When the prophet Yalachi reiterated this important injunction, saying: "A son honoreth his father" (1,6), the Zohar commented on why the prophet saw fit to repeat what has already been declared and duly noted. The Zohar (on Bechukotai) declared that the respect for the parent refers to his lifetime. Would it occur to you to say that he is exempt after his death? But it is not so. Although he is dead, the son is duty-bound to honor him still more. If the son walks in the proper path, and improves his deeds, this certainly gives the parent honor in the other world before the Holy One, praised be He.

The principle of honoring parents was accepted as applicable both during their lifetime and after death. Visiting the grave is of course an act of filial respect and remembrance, indicating they are not forgotten, and that they are still regarded highly.

When Barzilai and Gileadite said: "I will die in my city", the localization of his grave had as its purpose the opportunity for his relatives to visit his grave. It was accepted that the dead derive pleasure when their children, friends and loved ones come to their graves to visit. The famous *Sheloh Hakodesh* urges visitation of the graves in order that the deceased may invoke mercy for us!

We are taught that the Biblical Caleb went to visit the graves of the patriarchs requesting they intercede that he be saved from the counsel of the spies. Thus, we see such a view taught that the departed can pray for us and serve as an intermediary on High before His Tribunal. This practice of visiting graves is mentioned in the Talmud (in Taanit 23b) concerning R. Mani who visited his parent's tomb.

Visiting cemeteries on public fast days was also noted by Rabbi Levi bar Homa and Rabbi Honenia, who differed as to the reason for it. One said that it is to signify that "we regard ourselves before Thee as dead men". The other said: "So that the dead may invoke mercy for us" (Tannit 16a) (See also Sotoh 346 and Maimonides YAD TAANIT 4:18).

This widespread custom was observed especially on the 9th of Av, *in the month of Elul* (see Isserles to Orach Chayim 559:10; 581-4), during the Ten Days Penitence, on the Eve of Rosh Chodesh and Erev Yom Kippur particularly.

The Sefer Kar Hayashar (ch. 88) says that during the month of Nisan and Tishri the dead pray for the living.

The month of Elul precedes the High Holy Days when we pray for a year of life. It is a time "we regard ourselves before Thee as dead men", and we are thankful for all the help we can get "so that the dead may invoke mercy for us" in Tishri and we may all have a living and blessed year.

*Rabbi Abraham L. Hartstein*

לשנה טובה תכתבו ותחתמו

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## Fisherman Swallowed By Angry Whale

*by Edward Rowe Snow*

The following article appeared in the *Patriot Ledger* (Quincy, Mass.) issue of Nov. 12, 1977. We are reproducing the story because of its similarity to a biblical story well known to all.

In the year 1891 there took place an incident so remarkable that the scientific editor of a Paris journal debated for four and one-half years whether to publish the facts in his possession. Every item was carefully checked and rechecked. Finally convinced of the truth of the story, Monsieur Henri de Parville of Paris authorized its publication in the *Journal des Debats* on March 14, 1896.

On the afternoon of Aug. 25, 1891, the whaling vessel *Star of the East* had come up with a great school of sperm whales. One of the whales, which had been wounded by a bomb-lance thrown from a whaleboat, seized the boat in his jaws and crushed it in two. The seamen leaped in all directions to escape.

Steersman James Bartley jumped with the others, but just as he leaped, the whale made a quick turn in the water, opening his mouth to catch the falling sailor. The others saw the mighty jaws close over Bartley and, giving him up as lost, they sorrowfully rowed back to the *Star of the East*.

### Swallowed Bartley?

Later in the day a dead whale came to the surface of the ocean. For two days the men worked at removing its blubber. When they had finished it occurred to one of the sailors that the whale they had been working on might possibly be the one that had swallowed Bartley. After much discussion, the other whalers finally agreed to open up the stomach and intestines of the immense animal.

As they cut open the stomach, to their amazement and horror, the outline of a man showed through the membranes. Carefully slicing the muscles away, they uncovered the missing sailor, unconscious but still alive.

Moving Bartley with care, the sailors placed him on the deck, rubbed his limbs and forced brandy down his throat. His entire body had turned purple, and he was smeared with the whale's blood.

Working on him in relays, the men soon had Bartley washed and his circulation restored. Then he regained a partial consciousness. It was his hallucination that he was being consumed in a fiery furnace. Although the average temperature of a whale is 104 degrees, this does not account for the terrible sensation the sailor experienced. Possibly it was caused by the pressure of the whale's body against his own.

The return voyage to England nearly restored Bartley's health, and after he had a complete rest, he made a statement about his experience, which I quote verbatim:

"I remember very well from the moment that I jumped from the boat and felt my feet strike a soft substance. I looked up and saw a big-ribbed canopy of light pink and white descending over me, and the next moment I felt myself drawn downward, feet first, and I realized that I was being swallowed by a whale.

I was drawn lower and lower, a wall of flesh surrounded me and hemmed me in on every side, yet the pressure was not painful, and the flesh gave way like soft india-rubber before my slightest movement.

Suddenly I found myself in a sack much larger than my body, but completely dark. I felt about me, and my hand came in contact with fishes, some of which seemed to be still alive, for

*Continued on page 13*

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**Fisherman Swallowed (cont'd from p.11)**

they squirmed in my finger, and slipped back to my feet.

**Terrible Heat**

Soon I felt a great pain in my head, and my breathing became more and more difficult. At the same time I felt a terrible heat; it seemed to consume me, growing hotter and hotter. My eyes became coals of fire in my head, and I believed every moment that I was condemned to perish in the belly of a whale. It tormented me beyond all endurance, while at the same time the awful silence of the terrible prison weighed me down.

I tried to rise, to move my arms and legs, to cry out. All action was now impossible, but my brain seemed abnormally clear; and with a full comprehension of my awful fate, I finally lost all consciousness."

So improbable did the story seem that the captain and the entire crew of the *Star of the East* thought it necessary to give testimony to the incident under oath.

Bartley was about 35 years of age, strong in build and constitution at the time of the incident. The only lasting effect of his terrible experience seems to have been a recurring nightmare in which he relived his sensations in the whale's stomach.

Since Monsieur Henri de Parville did not publish his story until some years later and does not mention any further ill effects of the horrible experience, we can safely assume that Bartley completely recovered.

From the *Jewish Press*

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**PRE-SUMMER SOCIAL**

During the month of May, prior to the summer recess, the Socail Committee hosted a lovely afternoon highlighted by a lecture on "The Scroll of Ruth" given by our Rabbi.

Rabbi Hartstein discussed the life and times of all those involved in the story, the customs and religious traditions noted and derived from it, and also the social, sociological and political perspective of these times in both Moab and Israel.

Kaffee and Kuchen were enjoyed considerably but not as much as the lecture.

The Chevra Kadisha sponsored a beautiful evening of Torah learning and delicacies on Shavuot in accordance with our tradition of SHAVOUS-LERNEN. A fine attendance saw many participate in the festive event. Rabbi Hartstein conducted the program and set the tone for the evening, following Mr. Emanuel Hirsch's greetings.

**THANK YOU**

Our entire family extends sincere appreciation to the overwhelming number of dear members and friends who share with us our grievous loss. Your numerous expressions of sympathy have helped to ease our burden. We thank you for your concerned thoughtfulness and meaningful consolation.

EMMY LOEW

**THANK YOU**

The family of the late Ross B. Spaeth wishes to express its appreciation for the thoughtfulness and sympathy extended by the members of the Congregation.

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## DREIKLANG DES NEUEN JAHRES

Von Schalom Ben-Chorin

Urspruenglich war Rosch Haschana nur eine Feier des Laermblasens, ueber dessen Bedeutung die Meinungen auseinandergehen. Martin Noth hat in seinem Leviticus-Kommentar auf die apotropaetische Bedeutung des Schofarblasens hingewiesen. Gemeint ist also die Abwehr von Demonen durch diese urzeitliche Widderhorntoene. Ohne diese Moeglichkeit ganz auszuschliessen, scheint mir eine andere Bedeutung zumindest naheliegend. Es mag sich wohl um Hornsignale der beduinischen oder halbbeduinischen Staemme Israels bei ihren Wuestenzuegen gehandelt haben. Allerdings sieht die Bibel fuer diese Signale zwei silberne Trompeten vor (Num.10,1 ff.) Wir koennen aber annehmen, dass diese bereits einer spaeteren Epoche angeh hoeren; literarkritisch gehoert diese Notiz zur Priesterschrift. Es zeigt sich ganz allgemein in der Religionsgeschichte, dass sich im Kult aeltere Formen bewahren, die im profanen Leben ueberwunden sind.

Beispiele hierfuer: Das ungesaeuerte Brot ist aelter als das gesaeuerte, gehoert einer primitiveren Stufe an und hat sich im Kult erhalten. Aus neuerer Zeit kann man das Beispiel der Beleuchtung bringen. Als das Oellicht von der Kerze abgeloeet wurde, erhielt es sich noch im Kult (Chanukaleuchter bis in das 19. Jahrhundert sind nur fuer Oel konstruiert), als die Kerze dem Gaslicht und endlich der elektrischen Beleuchtung wich, wurde die Kerze allgemein in den Kult eingefuehrt.

So kann man aus der Erfahrung schliessen, dass fuer ein geordnetes Lagerleben und insbesondere fuer militaerische Zwecke die silbernen Trompeten verwendet wurden, sich aber im Kult noch das Widderhorn aus den Tagen Abrahams erhalten hat. Die drei traditionellen Toene, die den Dreiklang des Schofar bilden, koennen noch als Signale erkannt werden: *Tekia* ist der Weckruf, der gebrochene Ton *Schewarim* mahnt zu Sammlung und zu Rueckzug, waehrend *Terua* die Siegestoene darstellt, bekannt ist die Formulierung *Teruat Melech*, der Koenigsjubil bei der Salbung des Koenigs. Es versteht sich von selbst, dass im Laufe der Jahrtausende sich aus diesen Signaltoenen primitiver Urzeit im Kult, zuerst des Tempels, spaeter der Synagoge, metaphysische Symbole sublimierten. Durch alle Wandlungen hindurch blieben aber doch gewisse Kennzeichen des Ursprungs nachweisbar.

Auch fuer das spaete religioese Verstaendnis des Judentums ist *Tekia* noch der Weckruf, der nun den Menschen aus seiner Lethargie aufrufen soll, um ihn in den Dienst Gottes zu stellen. *Schewarim*, die gebrochenen Toene, bilden den Bussruf zur Umkehr *Teschuwa*, wobei der Anklang an die gebrochenen Herzen (ps.34,19) mitschwingen mag: "Nah ist der Herr denen, die gebrochenen Herzens sind und die bedrueckten Geistes sind, denen hilft er." Der Typus des umkehrenden Suenders wird also mit diesen gebrochenen Hornsignalen in Verbindung gebracht. *Terua* bleibt der Jubelruf, jetzt der Erloesten, denen sich das Reich Gottes erschliesst.

Der Dreiklang ist also: Erwachen — Umkehr — Erloesung. Nun koennen wir aber feststellen, dass die Transzendierung der alten Hornsignale und der spaeteren priesterlichen Kulttoene in der Liturgie neue Bedeutung angenommen hat. Das Mussafgebet kennt die Dreiteilung, welche die Liturgie des Rosch Haschana so ueberaus reich gestaltet hat: *Malchujot* — *Sichronot* — *Schofarot*. Hier ist die Anordnung etwas anders, und doch ist der Dreiklang beibehalten, jener Dreiklang, den auch Franz Rosenzweig fuer den Grundakkord des Judentums hielt: Schoepfung, Offenbarung, Erloesung.

Von der "Allgemeine"

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## A SUKKAH BY COURTESY OF U.S. ARMY ENGINEERS

Oscar M. Lifschutz

"Chaplain," the voice on the telephone asked, "what in the Sam Hill is a *sukkah*? You sure you spelled it right?"

"Certainly," I answered the lieutenant from the engineering section. "It's spelled right."

"But it's not in the book, Chaplain. How about changing the nomenclature?"

Thus began my friendly encounter with the U.S. Army Engineers to build a *sukkah* for the Feast of Tabernacles in Munich, Germany. Now don't get me wrong. The army can build anything, but they have to know what they are building, and there are always a few technicalities to be complied with if you want to have it done right or at all. GIs call it red tape. But that's not true. It's a matter of getting the right idea to the right place in the proper form—and, of course, with proper approval. The Army will build a 500-foot TV tower if you can prove you're entitled to it, or build a bridge across the deepest gorge if you can assure them that you have to cross it. But when it comes to building a *sukkah*—that's another matter.

A few weeks before Rosh Hashanah of last year I conferred with Chaplain Terry, my administrative chief, and laid out my plans for the High Holy Days and Sukkot. He was enthused with the entire program and told me to make sure to put my requisitions in on time. Thus I had gotten across the first hurdle when I cleared my program and the other chaplain concurred.

Then I called in my assistant, Sam Roth, and told him to type up a 447, which is the army way of putting in a work order. We dispatched it immediately to the Engineers for action. A few days later a German civilian called on the phone and asked for the chaplain. When I answered the phone he asked, "Chaplain, *was ist das—sukkah?*" I explained to him the nature of the *sukkah* and gave him a brief idea as to its construction. "Oh, *sie wollen ein chapel annex haben*," he answered. "This is *verboten: Keine*-building. Military economy."

I again explained to him that this *sukkah* didn't have a roof and was only a temporary structure. He quickly answered that this would make no difference, but if I would hang on for a moment he would check it with the boss. After waiting for a while I heard his voice again, and he told me that the boss might go along with me but added with a chuckle, "*Warum keine roof haben.*"

"But I don't want a roof," I answered heatedly. "I just want a *sukkah*."

It was then that the lieutenant in charge of the Engineering Section got on the phone and asked me what a *sukkah* was.

"Long ago when the children of Israel came out of Egypt and traveled in the desert, they lived in booths," I started to tell him. And after a few moments of scriptural history I conveyed to him the significance of the *sukkah*.

"We'll approve it, Chaplain," he answered, "and I'll send my representative out to see you."

We were still far from having a *sukkah* but were over the major hump. The next morning a representative came out to see me, and we visited the chapel grounds. "How large do you want it?" he asked as we surveyed our possible location. I gave him a rough idea as to our needs. "Ah, come on, Chaplain," he said, "as long as we're building a *sukkah*, let's build a big one!" I tried to explain to him that I didn't want to overdo it, and every time I measured, he added on a couple of feet for good measure.

"Now, Chaplain," he said, "let's understand something. Maybe you were a little modest; let me give you a roof."

"But we don't want a roof," I said. "It would be contrary to Jewish law, and it wouldn't be a *sukkah* if it had one."

*Continued on next page.*

### A Sukkah . . . (Concluded)

"It rains awful bad here in Bavaria, and I for one am well acquainted with the liquid sunshine we have been receiving."

"Don't worry," I told him, "it never rains on Jewish holidays."

With a mirthful look he assured me it would be accomplished according to our plans and religious directives.

Next I had to get permission from the supervisor of grounds in order to put up the structure. Then we called the fire department to get their concurrence. They assured us it would be approved if they could come in and fireproof the place before it was used. Then we called the utilities to get permission to put an electric extension line from the chapel into the *sukkah*. Permission was granted.

A few days later as I left my home across the street from the chapel, I witnessed a beautiful sight. There by the chapel was a huge army truck being unloaded by its crew. I went over to see what was going on and found to my extreme satisfaction that the U.S. Army Engineers were ready to tackle the problem—one deluxe *sukkah* for the Jewish chaplain. While the crew began to lay out materials, one of the German civilians assisting came over to me and whispered quietly, "Ja, I know *was ist ein sukkah*. Years ago there was one of your people who used to build a *sukkah* behind this house."

"Years ago?" I asked him.

He answered in a mournful tone, "It was before they took him away."

By midafternoon our *sukkah* was completed. It was a delight to behold. Several of the Jewish GIs came out and gave it their approving nods. We were happy, but we still had some problems to overcome. We needed the covering for the *sukkah*. Although we cover the top with foliage, it must allow those inside to peer through and see the stars. My delegation of Jewish boys went to see the forester of Perlacher Forst, the area in which we reside. When I explained to him what we needed, he not only gave us his immediate approval but asked us if we would like to have a few trees planted around it. I told him that it wasn't necessary and thanked him profusely.

The Jewish Women's Club came down and decorated the *sukkah* with fruit, candy, tinsel, and bright autumn foliage, and the aromatic pine cones. Army folding tables and chairs were brought in. Sam Roth stood on a ladder and hung up strings of bright red apples handed to him by my wife, Miriam, Frieda Kolieb, and Mrs. Cill Reitler, who also filled little paper bags with sweets, nuts, and surprise gifts for the children.

Then we ran into a most hilarious situation. The schoolchildren on their homeward way stopped to take notice. They asked why couldn't they have a *sukkah* too. The children of our neighbors wanted to know if they could have a party in it after the Jewish children were through. Our neighbors arrived to congratulate us. I arranged with the Christian chaplain to take the Sunday school children into the *sukkah*. The Sunday sightseers came by in droves. One commented that at last the army had begun to build a chapel annex.

But little did they know that out here in southern Bavaria, across the street from Stadelheim Prison of Nazi infamy—on the edge of a forest, a *sukkah* was filled with joyous sons and daughters of Israel who were commemorating the Feast of Tabernacles. The walls hid from our sight the tyranny and terror that had once lived here. They now encompassed the merry throng and hid from sight the dread reminders of the past—we looked upward in song through the roof and saw the stars.

From *Jewish Life* October 1958

From: *The Sukkot and Simhat Torah Anthology*  
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*HOLIDAY GREETINGS*

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## THE WASHINGTON HEIGHTS-INWOOD COUNCIL FOR SOVIET JEWRY

Her words, immortalized on the pedestal of the Statue of Liberty, embrace them too:

"Keep ancient lands your storied pomp!" cries she  
With silent lips. "Give me your tired, your poor,  
your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tossed to me.  
I lift my lamp beside the golden door!"

When Emma Lazarus wrote them back in 1883, Russia was under the iron rule of cruel Czars. Today the Soviets have replaced them. Rulers come and rulers go but the Jew seems to suffer forever.

The waves of immigrants continue to arrive, formerly on the waves of the Atlantic, now by the wings of airplanes. The very strength of this country's fabric lies in its warp and woof of diversified backgrounds, cultures, customs and traditions, which blend and merge into a colorful composite which is called America. Preceded by Polish-Americans, German-Americans, Irish-Americans, Italian-Americans, Chinese-Americans, come now the future Russian-Americans, refugees from Soviet oppression. Long denied the chance to leave, the heavy gates have swung open a bit, permitting departure from the frigid Iron Curtain land to the warmth of the Holy Land and the breeze of America's "golden door."

How many shall be permitted to leave? Who shall live in freedom and who languish in despair? Who shall have rest and who unrest? Who shall find repose and who shall be harassed? In paraphrase, our High Holiday prayer raises agonizing questions for the Jews of Russia. They are at the whim of despotic, unpredictable authorities; we are moved to help in whatever way we can.

It is for the incomparably lofty mitzvot, freeing captives and saving lives, that the Washington Heights-Inwood Council for Soviet Jewry was formed eight years ago, a community-wide organization supported by all major Jewish congregations of our area and affiliated with the Greater New York Conference of Soviet Jewry. The Council channels the concern of local residents for Soviet Jews on two levels: direct financial assistance, and massive outcry and protest against denial of human rights. It actively participates in New York's annual giant Solidarity Day demonstration, operates a highly important Telegram Bank (to act quickly whenever a Soviet Jew is suddenly in peril), adopts Prisoners-of-Conscience — at present Iosif Mendelevich is in great need of wide-spread support — (the dramatic renaming of parts of Bennett Avenue by Council efforts actually freed imprisoned Piotr Pinkhasov!), and follows the directives of leaders of the Soviet Jewry Movement.

By far the most important Council function is direct help to Jews in Russia. Gift packages are dispatched to destitute families whose livelihood has been cut off upon applying for emigration, or whose breadwinners are imprisoned. With such a package of carefully selected merchandise, a family can exist for 5 - 6 months, or can raise the exit permit fee. Twice a year the ongoing fund raising is intensified, before Passover to raise the huge funds needed for special kosher food for Russian Jews, and for the annual Benefit Concert which is not only a prime fund raiser but also has become an eagerly awaited community event. The eighth annual Benefit Concert will take place on December 8th, 1979 at Yeshiva University.

Since its inception, the Council has raised over \$60,000 which went directly and exclusively for Russian Jews. Annual reports on activities to members and friends include full financial statements.

*Continued on next page*

**Council for Soviet Jewry (cont'd)**

The majority of Russian immigrants settle in Israel but a sizable segment chooses America. Our own Washington Heights has become the new home for over 200 families who are expertly and efficiently serviced by our local Jewish Community Council. Economic and psychological problems must be understood with compassion and patience. These refugees from a totalitarian state learn to appreciate the freedom of America and the wonderful opportunity to live once more in the traditions of our people. Their contribution to the American melting pot and to the stability of Washington Heights will prove to be an invaluable asset.

*Rabbi Shlomo Kahn*  
Congregation Beth Israel

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**THANK YOU**

Sincere thanks to Rabbi Hartstein, the President, Board of Trustees and 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.

*Adolf Pauson*

**THANK YOU**

I would like to extend sincere thanks to all my friends of Beth Hillel for their many greetings, get-well wishes and flowers I received during my recent stay in the hospital and at home. Your thoughtfulness was greatly appreciated.

*Julius Katzenstein*  
200 Pinehurst Avenue

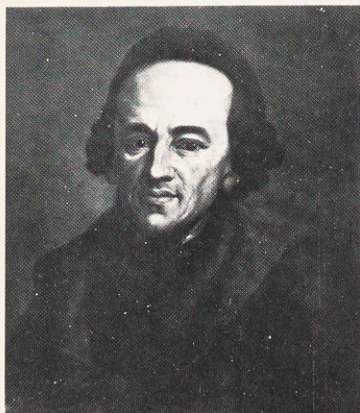
**THANK YOU**

Sincere thanks to all my friends from Beth Hillel for the many get-well wishes and visits while I was in the hospital.

*Frieda Lowenfels*

## MOSES MENDELSSOHN 1729 - 1786

ZUM 250. GEBURTSTAG AM 6. September, 1979



"Heute passierten das Rosenthaler Tor sechs Ochsen, sieben Schweine, ein Jude" lautete die Eintragung des Wachhabenden in Berlin, der einzigen Stelle, wo Juden damals der Eintritt mit einer Zollerhebung gewahrt wurde. So gelangte zu Fuss der 14jaehrige schmaechtige Sohn des Toraschreibers Mendel von Dessau, naemlich Moses, dessen Jiddisch-Deutsch kaum verstanden wurde, mit einem Begleitschreiben an den Rabbiner David Herschel Fraenkel, in die preussische Hauptstadt. Sein gewesener Lehrer, der ihn in Dessau in das Talmudstudium eingefuehrt hatte, nahm sich des begabten und wissensdurstigen Juenglings an, sonst waere er verhungert. Er bewohnte eine Dachkammer, musste seine taegliche Ration am Brot mit Strichen zeichnen und erhielt Freitische bei Goenern. Er warf sich auf Deutsch und Latein, sowie

Mathematik und beherrschte in kuerzester Zeit vollkommen beide Sprachen. Mittelalterische Philosophie wurde sein Hauptstudium.

Als er Erzieher der Kinder des Schutzjuden Isaak Bernhard, spaeter in dessen Seidenwarenhause Buchhalter wurde, wo er es bis zum Prokuristen brachte, verbesserte sich seine materielle Lage. Mit Hilfe von Literaten, unter denen er inzwischen Anerkennung fand, konnte er seine ersten Schriften veroeffentlichen. In 1762, 31 Jahre alt, heiratete er ein einfaches Maedchen, Fromet Gugenheim aus Hamburg, die ihn auf Grund seiner Schriften bewunderte. Als sie ihn sah, wollte sie ihn erst nicht heiraten weil er einen Buckel hatte. Der Schriftsteller Berthold Auerbach erzaeht, wie Mendelssohn auf den Glauben hinwies, dass Ehen im Himmel geschlossen werden. Er legte ihr aus, dass sie eigentlich den Buckel haette bekommen sollen, er aber Gott bat, eher ihm den Buckel zu geben, denn fuer ein Maedchen waere es bitter. Der gluecklichen Ehe entsprangen acht Kinder, zwei starben frueh und drei Maedchen und drei Knaben blieben.

Ein Jahr nach seiner Heirat, bereits beruehmt unter Philosophen und der literarischen Welt, verlieh Koenig Friedrich II nur ihm das Privilegium eines Schutzjuden. Erst nach seinem Tode gewaehrte Friedrich Wilhelm II 1787 auch der Witwe und den Kindern dies Privilegium.

Mendelssohn lehnte es ab Rabbiner zu werden, da er glaubte in diesem Beruf fuer seine Glaubensgenossen seine reformatorischen Plaene nicht durchfuehren zu koennen. Es gab keine juedischen Bildungsquellen und der Verkehr mit Christen war sehr beschraenkt. Hinzu kommt, dass die leitenden Rabbiner der Zeit allgemeine Bildung verpoenten. Er zog es daher vor Muse fuer seine literarische Taetigkeit zu haben und Unabhaengigkeit zu besitzen. Ueber sich selbst sagte er; "Ich bin nie auf einer Universitaet gewesen, habe auch in meinem Leben kein Kollegium gehoert, dieses war eine der groessten Schwierigkeiten, die ich uebernommen hatte, indem ich alles durch Anstrengung und eigenen Fleiss erzwingen musste." Ueber seine Tageseinteilung berichtet er, dass er Sommer und Winter um 5 Uhr aufstehe und sich seinen wissenschaftlichen Arbeiten widme. Von 9 bis 3 Uhr sei er in der Fabrik, um dann teils wissenschaftlich sich zu beschaeftigen und teils in der Natur Erholung zu suchen. Da Juden in den Strassen beschimpft wurden, mietete er sich einen Garten in der Spandauer Strasse. Die Abende wurden in seinem Hause oder bei Freunden in Diskussionen mit den Gelehrten und Literaten der Zeit verbracht, wo Mendelssohn stets im Mittelpunkt stand.

Am Koerper erschoept und geistig betruet, dass er nicht weiter und mehr fuer die Kultur der Zeit und seine Glaubensgenossen leisten konnte, starb er ruhmreich und betrauert im In- und Ausland, 57 Jahre alt (4.1.1786).

*Continued on page 25*

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### Moses Mendelssohn — Aesthet und Philosoph (Con't.)

Mendelssohn besass einen hoechst entwickelten Sinn fuer das Schoene, den er sowohl in seinem Stil als auch in seinen Lehren anwandte. Unter den ersten Schriften, bereits seit 1754 veroeffentlicht, befinden sich seine "Briefe ueber die Empfindungen" und die Kritik an der deutschen Literatur, in der Latein und Franzoesisch vorherrschend war. Seiner Kritik unterlag selbst Koenig Friedrich II als Verehrer der Franzoesischen Poesie und sprichwoertlicher Freund Voltaires. Durch seine mutige und vornehme Art der Forderung nach Aesthetik in der Sprache, Lebensform und Gesellschaft wurde Mendelssohn einer der bedeutendsten Mitarbeiter der zeitgenoessischen Klassiker wie Herder und Lessing. Er legte feste Bestimmungen fuer die aesthetische Beurteilung, und galt als Schoepfer der deutschen klassischen Prosa.

Mendelssohn war in seinen philosophischen Lehren kein strenger Systematiker und zog es vor in Briefen, Vortraegen und Gespraechen seine religionsphilosophischen Konzeptionen und Maxime der Aufklaerung zu verbreiten. In seinen gesamten philosophischen Schriften ist das absolut Gute ein leitendes Motiv. Der Zweck der Philosophie sei nicht Wahrheit zu entdecken. Ihre Aufgabe ist Glueck und hoechste Befriedigung fuer den Einzelnen wie fuer die Gesellschaft durch Vollkommenheit im Menschen zu erringen. In seiner Bescheidenheit sagte er, "ich habe mir niemals in den Sinn kommen lassen, Epoche in der Weltweisheit zu machen oder durch ein eigenes System beruehmt zu werden". Und dennoch bewirkte er, dass seine humanistische Philosophie in den Dienst der deutschen Aufklaerung gestellt wurde. Er trug in einem grossen Mass dazu bei, dass Aufklaerung und Kultur als aesthetische Forderungen die Bildung bestimmten. Sie fanden ihren Ausdruck in der "Bibliothek der schoenen Wissenschaften und Kuenste" und den Literaturbriefen.

Als eines seiner groessten Schoepfungen ist der *PHAEDON* zu betrachten, eine Bearbeitung des Platonischen Dialogs ueber die Unsterblichkeitsfrage und die Probleme der menschlichen Bestimmung und der Existenz der Seele. Das Werk uebertraf alle damaligen aehnlichen Versuche in Deutschland, England und Frankreich. Es wurde in die meisten Sprachen Europas uebersetzt und begruendete Mendelssohns Stellung als Religionsphilosoph mit dem Titel der "deutsche Plato".

Im Jahre 1763 bewarb er sich um den Preis der "Preussischen Akademie der Wissenschaften" mit seiner Abhandlung "Ueber die Existenz der metaphysischen Wissenschaften" und gewann ihn vor dem anderen grossen Bewerber, dem uenft Jahre aelteren Philosophen Immanuel Kant. Trotz seiner ueberragenden Stellung unter den Gelehrten Deutschlands und den Erfolgen seiner Schriften, hatte ihn Friedrich der Grosse nicht zu einem Mitglied der Akademie ernannt.

Sein philosophisches Testament, die *MORGENSTUNDEN* waren zur Belehrung seiner Kinder und junger Leute die sich um ihn scharten, bestimmt. Es war so genannt nach den Studien, die er in den fruehen Stunden des Tages anstellte (siehe Lebenslauf). Diese Vorlesungen ueber das Dasein Gottes stellen den Theismus seiner Weltanschauung dar, trotz "anhaltenden und nervoesen Leidens" ein Jahr vor seinem Tode verfasst. Es ist sein reifstes Werk und von religionsphilosophischer und ethischer Bedeutung im 18. Jahrhundert.

### Bibeluebersetzung und Aufklaerung

Um die Juden Deutschlands zur deutschen Sprache ueberzuleiten und mit deren Hilfe in die deutsche Kultur einzufuehren, uebersetzte er zunaechst die Tora. Der Text wurde in hebraeischen Schriftzeichen veroeffentlicht und die Erklaerungen (BIUR) in reinem Hebraeisch. Mendelssohn verzweifelte beinahe an der Moeglichkeit einer Verbesserung des kulturellen Niveaus seiner Glaubensgenossen, aber fuehlte sich verbunden "das Wenige zu tun, was in meinem Vermoegen steht, und das Uebrige der Vorsehung zu ueberlassen". Er hatte weiterhin die Psalmen uebersetzt, von denen er 20 als "Proben der lyrischen Poesie der

*Continued on page 27*

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*HOLIDAY GREETINGS*

### Moses Mendelssohn (Cont'd)

Hebraeer" bekannt geben wollte, denn er war sehr unzufrieden mit den "poetischen, noch weniger den prosaischen Uebersetzungen", die ihm zu Gesichte kamen, "...verderben sie doch das okzidentale Reimgebäude, das Eigentümliche der hebraeischen Dichtkunst". (Man erinnert sich dabei an den Beweggrund fuer die Uebersetzung durch Martin Buber - Franz Rosenzweig in unserer Generation). Er schrieb eine Einleitung ueber biblische Poesie zu den Psalmen. Im Nachlass wurde auch eine poetische Fassung des "Hohen Liedes" vorgefunden. Viele christliche Komponisten, wie Franz Schubert und der Abbe Maximilian Stadler hatten eine ganze Reihe von Psalmen nach der Mendelssohnschen Uebersetzung komponiert.

Die fuehrenden Rabbiner der Zeit wandten sich gegen seine Uebersetzungen, manche taten sie sogar in den Bann, denn sie befuerchteten eine Abkehr der jungen Generation vom streng religioesen Leben. Mendessohn versuchte dagegen zu wirken durch einen maessigen Einfluss auf Erziehung und Unterricht, den er auf rationaler Basis foerderte. Er hatte eine ganze Reihe von juedischen bereits aufgeklaerten Lehrern veranlasst, entsprechende Kommentare in Hebraeisch zu verfassen. Die Uebersetzungen und Kommentare wurden von vielen Talmudjuengern geheim studiert und dienten als Quelle, die deutsche Sprache zu erlernen.

Aufklaerung war jedoch auch fuer die christliche Geistlichkeit erforderlich, die durch Mendelssohns Schriften und Einfluss glaubte, die Judenfrage mit Uebertritt zu ihrem Glauben zu loesen. Johann Casper Lavater, ein freidenkender Zuericher Priester, der Mendelssohn als eine "sokratische Seele" verehrte, forderte ihn selbst zum Uebertritt auf oder die "Untersuchungen fuer den Beweis fuer das Christentum" von Prof. Charles Bonnet (Genf) zu widerlegen. Mendelssohn vermied oeffentliche Diskussionen ueber Religion, aber eine lebhaft Korrespondenz entwickelte sich zwischen beiden, in der er ohne Verletzung darlegte, dass er die Religion seiner Vaeter fuer die wahre anerkenne und nicht bereit sei das mosaische Gesetz fuer buergerliche Rechte einzutauschen. Gegner des Judentums und von Mendelssohn nahmen die Auseinandersetzungen zum Anlass, gehaessige Streipt pamphlete zu veroeffentlichen.

Daraufhin verfasste er eine 22 Seiten lange Einleitung zu der deutschen Uebersetzung *Manasse ben Israels Schrift Esperanca de Israel* ("Die Hoffnung Israels") fuer die Wiederansiedlung der Juden in England durch Cromwell (1650), die der Historiker Heinrich Graetz als "eine Perle unter Mendelssohns Werken" bezeichnet. Auch dies brachte die Gegner der Emanzipation der Juden nicht zum Schweigen. Daher entschloss sich Mendelssohn nun seine humanisch-philosophischen Lehren ueber Judentum und die anderen Religionen und die scharfe Abgrenzung des Verhaeltnisses von Staat und Religion in jedwedem Lande als Empfehlung fuer ein gemeinsames sittliches Leben, aufgebaut von Toleranz und Ethik, unter dem Titel *JERUSALEM* zu veroeffentlichen. Gotthold Ephraim Lessing, mit dem ihn eine 30 jaehrige Freundschaft verband, war so zutiefst im Einklang, dass er ihn als Muster fuer die Gestalt im Schauspiel "Nathan der Weise" nahm. Immanuel Kant war seinerseits ergriffen von Mendelssohns Streben, das Dogmatische der Konfessionen zurueckzudraengen und das gemeinsam Sittliche in den Vordergrund zu stellen, und empfahl allen Konfessionen die Lehre in "Jerusalem" sich zu Herzen zu nehmen.

### VERTEIDIGUNG UND SCHUTZ

Glaubensgenossen und juedische Gemeinden wandten sich an ihn um Abhilfe in ihrer gedruellten Lage. Fuer die Juden in *Endingen* und *Lengnau* (heute dieaeltesten Synagogen in der Schweiz, auf Staatskosten renoviert) erwirkte er mit Hilfe Lavaters, dass ihre ohnehin sehr beschaerzten Rechte nicht weitere Beschaerzungen erfuehren; fuer die Juden von *Dresden* intervenierte er mit Erfolg und wandte die Gefahr einer Ausweisung ab und in *Koenigsberg* wurde eine Anklage bezueglich des Inhaltes des *Aleynu-Gebetes* zurueckgezogen und der

*Continued on next page*

### Moses Mendelssohn (Conclusion)

Beschluss dass Regierungsbeamte dem Synagogendienst beiwohnen, nach einer Aufklaerung Mendelssohns aufgehoben. Bezueglich einer *Begraebnisordnung der Mecklenburgischen Regierung*, die in einen Streit mit dem Altonaer Rabbiner ausartete, griff er vermittelnd ein und war mitwirkend bei der *Zusammenstellung der Ritualgesetze* der Juden und der *Formulierung des Judeeneides* auf Anordnung der preussischen Regierung. Als die *Elsaesser Juden* unter Leitung ihres juedischen Protektors Cerf Berr von ihm ein Memorandum fuer den fran-zoesischen Staatsrat verlangten, um ihre Lage zu mildern, betraute er damit den Kriegsrat *Ch. W. Dohm*, der 1781 die Schrift "Ueber die buergerliche Verbesserung der Juden" veroeffentlichte. Diese war von Bedeutung weit ueber Elsass hinaus, da sich Dohm nicht auf die fran-zoesischen Juden beschaenkte, sondern ueber ihr Verhaeltnis zu den Staaten schrieb, wo sie lebten.

Diese ausgewaehlten Beispiele der Aktivitaeten Mendelssohns fuer seine Glaubensgenossen, deren Sicherheit und Existenz sowie Einordnung ihrer religioesen Belange in neue staatliche Einrichtungen, leistete und erfuelle er nur Kraft seiner weiten Anerkennung als Religionsphilosoph und Literat, aber auf sozial-politischem Gebiet liess er ihnen Hilfe angedeihen mit seiner Initiative bei christlichen Autoren, Persoenlichkeiten des Adels und staatlichen Autoritaeten.

### NACHWORT

Der kulturhistorische Charakter Moses Mendelssohns praktischer Sittenlehre und Philantropie und seine Lehren von Humanitaet und Toleranz, begruendet auf Theismus, schufen die Basis fuer die staatlich-rechtliche Emanzipation der Juden. Der weltgeschichtliche und unvergaengliche Verdienst Mendelssohns besteht aber darin, den grossen Kulturfortschritt unter seinen Glaubensgenossen eingeleitet zu haben, indem er das Tor, das ihm den Eingang nach Berlin bot, in ein Eingangstor fuer alle Juden Deutschlands und darueber hinaus verwandelte. Die grosse Wendung im europaeischen Judentum des 18. und 19. Jahrhunderts der Aufklaerung ist daher ein Wendepunkt von 1000 Jahren juedischer Geschichte und Gesellschaft geworden, der zu einem gar nicht geringen Mass auf Mendelssohn zurueckzufuehren ist.

Es gehoert zu dem Schicksal der Menschheit, dass oft richtige Ideen von der Nachkommenheit der Schoepfer missbraucht werden und in falsche Extreme sich wandeln. So hatten viele Juden im Gefolge der Aufklaerungstaetigkeit Mendelssohns die Kulturfreiheit missbraucht - selbst mancher Nachkomme der Familie Mendelssohn - und sind durch die engeren Beziehungen zu ihren Umgebungen nicht nur los geloest worden von den religioesen Lebensformen ihrer Vaeter, sondern wurden abtruennig ihrem Glauben und landeten beim Weihbecken der Taufe.

Die vollkommene Erfuellung der sittlichen Emanzipation der Voelker, die Moses Mendelssohn anstrebte, kann in der Schoepfung des Staates Israel gesehen werden. Obwohl er einen ihm vorgelegten Plan fuer die Loesung der juedischen Frage in einem juedischen Staat zurueckwies als unpraktisch und unausfuehrbar unter den damals herrschenden Bedingungen, so gab er doch Ausdruck seinem messianischen Glauben an eine Rueckkehr des juedischen Volkes als freie Nation in das "Heilige Land".

DR. HUGO STRANSKY *Rabbi Emeritus*

### DR. HUGO STRANSKY — RABBI EMERITUS

The President takes great pleasure in announcing that the Board of Trustees decided at a recent meeting to name Dr. Hugo Stransky Rabbi Emeritus of Congregation Beth Hillel.

Dr. Stransky served as our Rabbi for more than 20 years and during his tenure spared no effort to strengthen the high standing of Beth Hillel within the Jewish Community by the force of his personality and character. He worked tirelessly to further the bonds that tie our members to our Congregation.

After retiring to Israel, Rabbi Stransky has remained in close contact with our community and has continued to take a personal and active interest in the lives and welfare of our members.

The Board of Trustees, by unanimous consent, considered it a privilege for Congregation Beth Hillel to honor Rabbi Stransky for a lifetime of dedication to Judaism.

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| 1           | 10              | Fanny Tannenwald &<br>Daughter Felicia                      | 25          | 4               | Neftal Mueller                              |
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| 1           | 10              | Hedwig & Trude Traub                                        | 26          | 5               | Paula Weinstein                             |
| 1           | 10              | Carl Veis                                                   | 29          | 8               | Otto Benjamin                               |
| 1           | 10              | Josef & Sara Wojdyslawsky                                   | 29          | 8               | Fred Freedman                               |
| 3           | 12              | Salomon Kraemer                                             | 29          | 8               | Fanny Schoenberger                          |
| 4           | 13              | Simon Neuburger                                             | 30          | 9               | Auguste Regenstein                          |
| 4           | 13              | Moritz Hanauer                                              | 30          | 9               | Anton Sachs                                 |
| 7           | 16              | Gustav Groeschel                                            | 31          | 10              | Louis Herzberg                              |
| 7           | 16              | Michel Kahn                                                 | <i>Nov.</i> |                 |                                             |
| 7           | 16              | Justin Klau                                                 | 1           | 11              | Julius Schaler                              |
| 8           | 17              | Benedikt Hirschmann                                         | 2           | 12              | Friedl Kraus                                |
| 8           | 17              | Henry Mannheimer                                            | 3           | 13              | Albert Breitmann                            |
| 8           | 17              | Helene Rosenfeld                                            | 3           | 13              | Eugene Levy                                 |
| 8           | 17              | Julius Rosenthal                                            | 4           | 14              | August Bauer<br>(Bauernfreund)              |
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| 10          | 19              | Julius Graf                                                 | 5           | 15              | Adolf Reiter                                |
| 10          | 19              | Mirtil Michel                                               | 5           | 15              | Ludwig Schwarz                              |
| 11          | 20              | Nanette Bauernfreund                                        | 6           | 16              | Simon & Lina Nussbaum<br>& Children         |
| 12          | 21              | Julius & Hanna Schloss                                      | 6           | 16              | Rebekka Strauss                             |
| 12          | 21              | Isaac Schnurman                                             | 6           | 16              | Setti Yunker                                |
| 13          | 22              | Henry Kahn                                                  | 7           | 17              | Meier Rosenfeld                             |
| 13          | 22              | Laura Neumann                                               | 8           | 18              | Sophie Lowenstein                           |
| 13          | 22              | Sally Nordschild                                            | 8           | 18              | Moritz Silberman                            |
| 13          | 22              | Frieda Stock                                                | 8           | 18              | Louis Snopek                                |
| 14          | 23              | Salomon Wollenreich                                         | 8           | 18              | Albert Strauss                              |
| 14          | 23              | Sigmund Yunker                                              | 9           | 19              | Max Badt                                    |
| 15          | 24              | Henry Veisz                                                 | 9           | 19              | Theodora Hammerschlag                       |
| 16          | 25              | Wilhelm Heldmann                                            | 9           | 19              | Julius Levite                               |
| 16          | 25              | Dr. Otto Kafka                                              | 9           | 19              | Nathan Reis                                 |
| 16          | 25              | Samson Schmidt                                              | 9           | 19              | Jette Stein                                 |
| 16          | 25              | Simon Schoenberger                                          | 10          | 20              | Dina Forchheimer                            |
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| 19 | 29 | Johanna & Erwin<br>Blumenthal |
| 19 | 29 | Lina Less                     |
| 20 | 30 | Hans Fuerstenberg             |

*Kislev*

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| 21 | 1 | Melitta Markovics                       |
| 21 | 1 | Albert & Julie Steuer                   |
| 22 | 2 | Hermine Schwarz                         |
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| 23 | 3 | Sophie Zeilberger                       |
| 24 | 4 | Louis Neumann                           |
| 24 | 4 | Joseph Simon                            |
| 24 | 4 | Harry Walter                            |
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| 27 | 7 | Eugen Hirsch                            |

*Nov. Kislev*

|    |    |                |
|----|----|----------------|
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| 30 | 10 | Hugo Kaufmann  |

*Dec.*

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| 1 | 11 | Moritz Saeman         |
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*The names of the departed will be read by the Rabbi during the Morning Service on the Shabbat preceding the Yahrzeit.*

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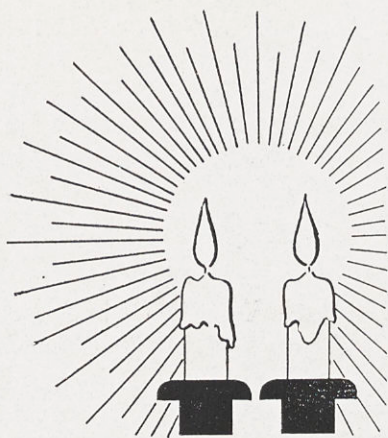
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