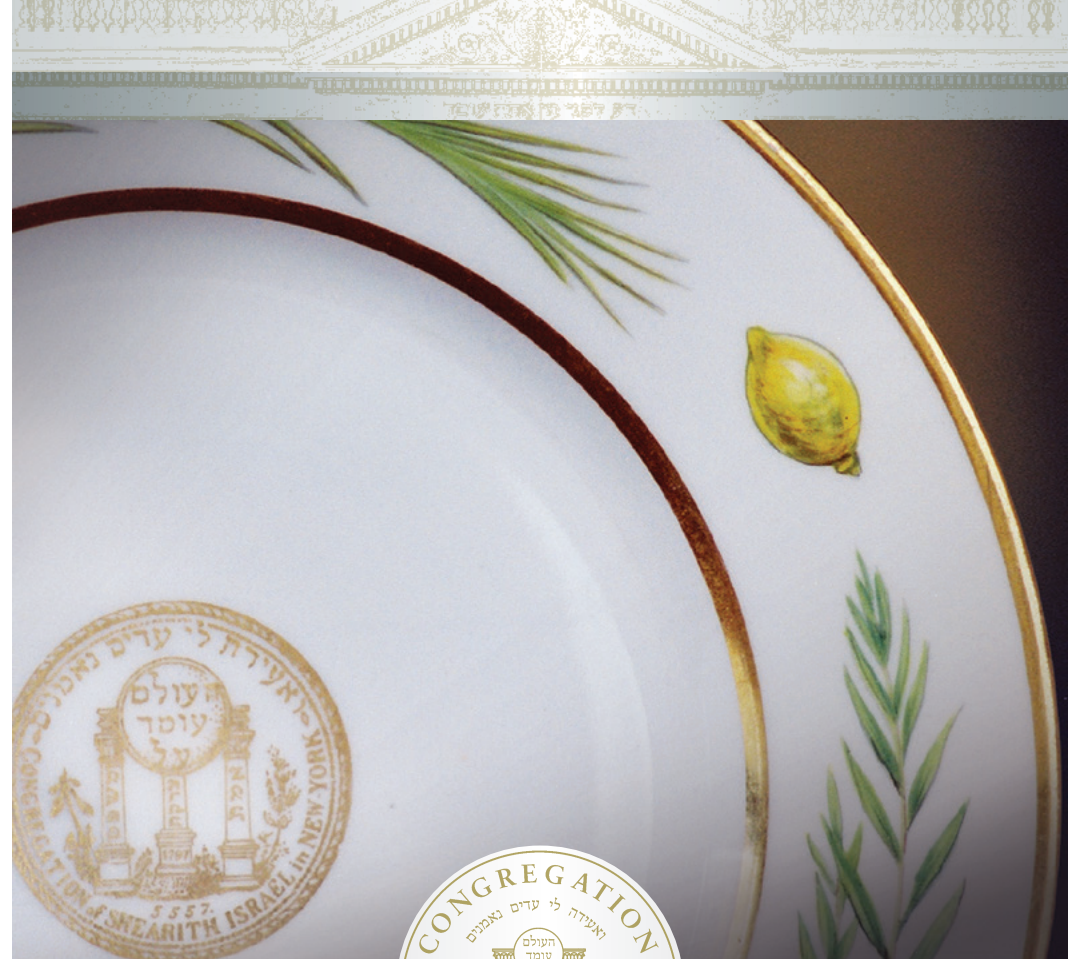




CONGREGATION SHEARITH ISRAEL
The Spanish & Portuguese Synagogue

2 West 70th Street
New York, NY 10023



5781
HIGH HOLIDAY GREETINGS
and
MEMORIAL BOOKLET



Shearith Israel has created this *High Holiday Greetings and Memorial Booklet* in order to fill several gaps that will not be observed as usual this year due to the Covid-19 pandemic.

The first is recognizing that many people will be unable to attend services and greet their fellow congregants as we normally would look forward to doing in person. In addition, we will be unable to make offerings and hashcabot (memorial prayers) that would ordinarily have been made in front of the open *hehal* (ark).

As you look through this booklet, we hope you will find some comfort in seeing the names of friends and acquaintances normally seen in the synagogue during the holidays. We pray that all of us will be able to see each other in the synagogue again very soon.



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Two Pictures of Prayer

Rabbi Dr. Meir Y. Soloveichik

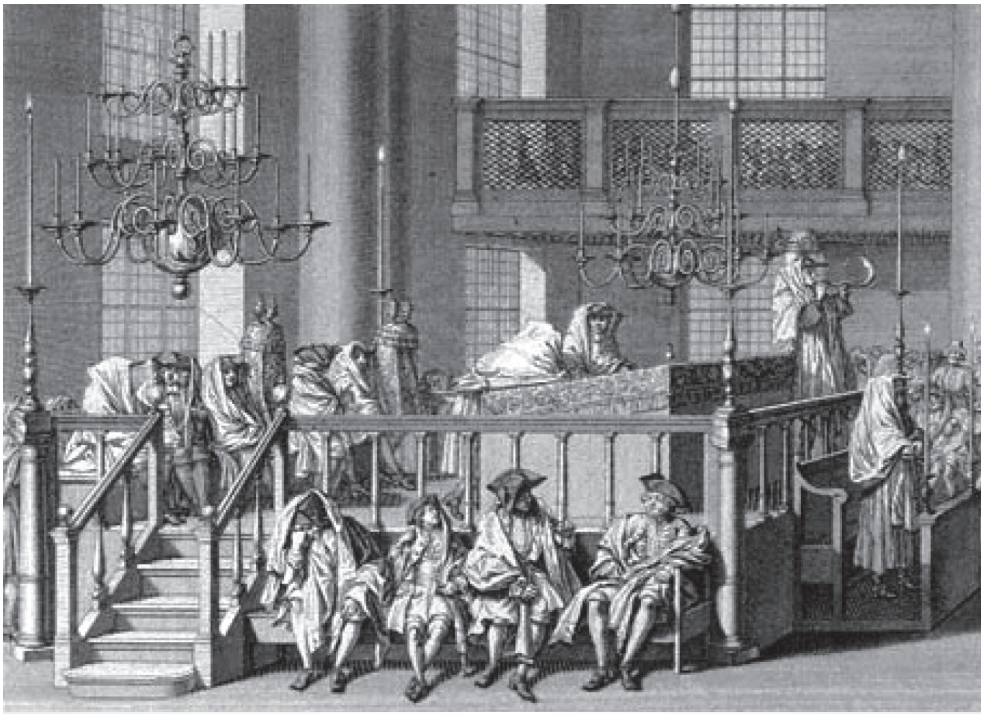
Drawing on lectures that I recently delivered, I present a few reflections on two famous images of Jewish prayer, in the hopes that they may inspire us during the Days of Awe.

THE PORTUGUESE SYNAGOGUE AND THE WAKE-UP CALL

The first is from the engraver Bernard Picart, an etching of the grand Portuguese synagogue in Amsterdam during one of the the most awe-inspiring rituals of the year. Picart has captured here the first moment in which the shofar is sounded. The *ba'al tekiyah*, vested with the obligation of sounding the horn, stands atop the podium. In front of him, also standing, is the *Hakham*, the spiritual leader of the congregation. Almost everyone else is seated as the blasts suffuse the synagogue.

This reflects Talmudic tradition. The first set of shofar blasts, sounded before Musaf, were originally known as the “sitting *tekiot*.” Today, in many many synagogues, including Shearith Israel, the entire congregation rises for the original blasts; but what Picart is quite literally illustrating for us is that in Amsterdam, Jews would sit for the first set of soundings; then, for the second series of blasts during Musaf, they all rose with reverence.

As we study this painting, we note what may seem to be an artistic incongruity. If we look to the man who is sitting at the side of the *tebah* as the shofar’s *tekiot* reverberate, we note with great surprise



The Sounding of the Shofar on Rosh Hashanah by Bernard Picart

that he seems to be slumbering. A great and awesome sound echoes throughout the Jewish generations and yet he sleepily slouches.

This motif is not an artistic error. Picart has somehow keyed into the symbolism of the shofar. Maimonides famously described the ram's horn as a wake-up call from God. By this "spiritual slumber," Rambam refers to the extraordinary moral capacity with which God has bequeathed us, to impact and change the world.

In showing a worshipping Jew seemingly asleep as the blasts begin, Picart has captured the larger purpose of shofar itself: to wake us up. Throughout the year, and even at the beginning of the shofar, we sit passively, seemingly unappreciative of all we can accomplish. But then we rise, and let loose with another series of shofar blasts, awake to our potential. Rabbi Joseph Soloveitchik famously put it this way: "Man is born as an object, dies like an object, but possesses the ability to live like a subject, an innovator who can impress his own individual seal upon his life...Man's task in the world, is to transform a passive

existence into an active existence, an existence of compulsion into an existence replete with a powerful will, with resourcefulness, daring and imagination."

THE SECOND IMAGE: THE MANY MANIFESTATIONS OF MAURICY GOTTlieb

Our second image, rightly described as the most famous artistic depiction of Judaism in the world, is known as *Jews in the Synagogue on Yom Kippur*, and was created by the Galician Jewish artist Mauricy Gottlieb. Standing the midst of the men, Gottlieb has given us a self-portrait of himself; he is leaning meditatively on his arm, identified by the medallion that hangs upon him, which bears his initials. On the left, the woman standing is Laura Rosenfeld, who Gottlieb had hoped to marry.

There is a young lad to the left, clad in a golden garment; he too bears a medallion with the very same initials, a sign that Gottlieb has given us an image of himself as young boy. This, in turn, allows us to understand that the the young man on the right of the canvas, of almost identical appearance, is also Gottlieb as a youth of slightly older age than his own personification on the opposite side, depicted perhaps sitting next to his father.

Thus Gottlieb gives three different stages of his own life; and then a fourth, final one. If you look to the Torah scroll whose beauty captures our eye in the middle of the scene, we will note a small shield, that hangs upon it. Etched upon the plaque are Hebrew words, which tell us that the Torah has been given in memory of Moshe Gottlieb. That is the artist's name. Gottlieb has given us an epitaph for himself; he is in the this artwork, simultaneously alive, and no longer living. This is eerie, as the artist himself passed away – of illness, perhaps linked to heartbreak – soon after creating this painting. Ezra Mendelssohn, in his biography of Gottlieb, reports that the artist confided to a friend that as he painted, he saw his ancestors in a vision, beseeching, "bring us back to life." Gottlieb therefore placed his forbears in this painting, and placed himself among them in various stages of his life, in order highlight the fragility of mortality of human existence.

Understood this way, the motif of the many Mauricys in the painting suddenly takes on a raw and profound poignancy. I have suggested



Jews Praying in the Synagogue on Yom Kippur by Maurycy Gottlieb

that Gottlieb here gives us the moment before the recitation of the Ashkenazic liturgical prayer *Yizkor*. During this prayer, most children leave the synagogue. Thus on the left, one version of young Gottlieb prepares to depart the sanctuary; but on the right, the other stays close to his father, perhaps in recognition of life's fragility, and of what a gift it is to be with those we love. What joins the two young boys together is the adult Maurycy, who, sensing the symbolism of this moment, reflectively considers both versions of his younger self, but also ponders, in the plaque upon the Torah, his own mortality made manifest.

Understood this way, Gottlieb seems to give us a somewhat morbid meditation. But there is, perhaps, upon closer examination, one more essential element in the artwork, one more sublime secret to be discovered, that teaches us that this painting is about not only mortality but also eternity. Gottlieb seems to be leaning on the Torah scroll itself; meanwhile, Gottlieb's plaque marking his passing also hangs from the Torah, from the scroll's handle which is colloquially called the *etz hayyim*, the tree of life. He leans on the Torah in life; and he is linked to it after he has left this world. Gottlieb has given us here the Torah as the "tree of life" on which all hangs, and on which all depend, the Torah as a bridge between this world and the next, between what we are and what we will be, joining heaven and earth.

This year has been utterly unlike those in recent memory, one where the fragility of life, on which Maurycy Gottlieb so stunningly reflects, has been made radically clear. We now know what a gift it is to sit beside those we care about; to pray with them, and to pray for them. Gottlieb reminds us that Judaism joins generations, both those alive in this world who are physically apart, and those who dwell on high; on the holiest of days we are praying together with those we love, finitude connected to eternity. This new year, we ask for God to grant us long life, but life, however long, is limited, and so we beseech the Almighty that this life be lived in communion with the Torah, and thereby in union with all who came before. As Gottlieb created this painting, his ancestors in a vision beseeched him to, "Bring us back to life." In the most sacred of moments, this is a clarion call addressed to us all; and during the Days of Awe, through devotion to the Torah, those we love can live again.

Meir Y. Soloveichik



FROM THE ARCHIVES

NEW YEAR'S MESSAGE
Rev. Dr. Haham Solomon Gaon

September 4, 1964 • Elul 27, 5724

It cannot be over-emphasized that Rosh HaShana is not our New Year in the accepted sense of the word; we make it the beginning of a new era in our lives through our meditations, criticism of our past actions, and decisions concerning our future. This attitude gives a special concept to the Jewish New year.

At the threshold of this solemn and awe-inspiring season, it may be helpful if we search for a guiding light as to the way in which we can best discharge our duties to God and to man, in the spirit of the message that the High Festivals convey to each and every member of the House of Israel.

The essence of the Jewish concept of the New Year may be found in the greeting with which the Sephardim in particular approach each other on Rosh HaShana: "Tizku le-shanim rabot," which may be translated as "May you be found worthy of many years."

Life, as well as all that we possess, is the gift of the Almighty. His blessings demand our gratitude, our prayers and our noble actions.

In consequence, these blessings become not only the result of God's mercy and kindness towards us, but also the well-earned reward for our meritorious deeds. When we therefore wish each other on Rosh HaShana that we may be found worthy of many years, we thereby give expression to an important principle in Judaism: that by our behaviour and actions we should make the best use of the greatest gift which the Almighty has given to Man — the gift of Life.

When approaching the season which ushers in our New Year, we should ask ourselves whether during the past year as individuals and members of the Jewish community we have shown understanding of the true meaning which the "gift of Life" should have for us. Have we acted in the spirit of the words of the Psalmist who prays to God, "teach us to number our days," not to allow our days to pass by without making our existence felt in the realization of our Creator's Will upon earth? Have we used the time that He in His mercy has allotted to us in order to advance the idea of the Brotherhood of Man so that we may bring nearer the Fatherhood of God?

In addition, we must submit to scrutiny the advance that we have made in our endeavours to come nearer to the Almighty, and the contributions that we have made towards the strengthening of our Community and its Institutions. These are for us the main paths leading to Him who is the source of our life and existence. Without thinking of the life of our children, which can only be safeguarded through a strong communal and religious Jewish life, our own life becomes meaningless.

I pray that during the coming year we may all learn how to use our days in such a way that our life may not be just an existence, but rather the means of fulfilling a sacred mission.

Let us act and live in the spirit of our New Year's greeting —

Tizku le-shanim rabot.



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SHANA TOBA GREETINGS

תזכו לשנים רבות



Wishing you all a happy
and healthy future!

Next year together
at Shearith Israel!

The Kapito Family



The Solomon Family mourns the loss to COVID-19 of too many of our congregants, family members of congregants, and others, and is deeply saddened by the loneliness and isolation it has caused so many of our elders.

Yet we are similarly overwhelmed with gratitude to the Almighty for our Rabbis and Clergy, our office leadership and staff, our trustees, our Synagogue Reentry Working Group, and so many of our members for their individual and collective, tireless efforts throughout in continuing to teach, inspire, uplift, and for their daily acts of generosity and kindness.

Shana Toba to all.



With our best wishes

SHANA TOVA

for the wonderful clergy and lay leaders
and all our other friends at Shearith Israel.

Gillian and Simon Salama-Caro



Many thanks to the CSI staff and
volunteers for keeping us going.

Wishing everyone a happy, healthy and
fulfilling New Year.

The Daar Family



Shana Toba to the entire congregation.

Norman Benzaquen

My best wishes to the congregation and to my
dear friend Barbara Smith.

Shana Toba.

Liliane Marks



Wishing the entire Shearith Israel community a
year of peace, unity for *klal Yisrael* and especially
good health for all of us!

Esther and Bill Schulder

Shana toba and muchos años!

Maimon Schwarzschild



Best wishes for the New Year!

Ide & David Dangoor

Shana Toba

שנה טובה

*Col. Jonathan de Sola Mendes
and family (Eliza, Josh, Daniel, and Benjamin)*

Tizku leshanim rabot
Muchos anos!

*Charlotte Triefus & Lloyd Zuckerberg
and Family*



With our warmest wishes to the entire community for a
New Year of health and happiness,

*Henri Bengualid and the
Bengualid-Goldstein Family*

To our Shearith Israel family:
May this year bring blessings of health, happiness,
peace and prosperity for all.
Wishing you "Many Years" — תזכו לשנים רבות

*From the Edinger Family
(Zachariah, Malka, Navah Manda and David Judah)*

Best wishes for a happy and sweet New Year!
Tizku Shanim Rabot

Rose & Henry Edinger

Saludosos from the Beispel Family



Best wishes and Shana Toba

Gerald & Susan Duci

Gamar Chatima Toba

Marvin and Ivy Schildkraut and Family

Muchos Años

Manuel Vasquez-Senior

I love you, Margarita Agarsheva. Best wishes to our
community, to Benjamin Frances, Lena Ivash, J.J., and
the Freimauer family. Shana Toba!

Jonathan Cordeiro



A good and sweet year to all of our friends at Shearith Israel.

David & Becky Nathan

Le-Shana Toba, with blessings of health, joy, peace, and prosperity.

Lew Bateman

In honor of: Rabbi Soloveichik, Rabbi Rohde, Zachariah Edinger, the Parnas & Trustees of Shearith Israel, Honorary Trustees, the officers of the Sisterhood, the office staff, the custodial staff, and the regulars of the Daily Minyan.

Best wishes to all for a Happy and Healthy New Year.

Shana Toba Umatukah

Judy & Joel Schreiber

Best wishes for the New Year

Michael Katz



Shana Toba

Jennifer Ash & Seth Haberman

A HEARTFELT THANK YOU

to the hardworking clergy and staff (both Office and Maintenance) of our Congregation, who have not missed a beat throughout these difficult months.

It is thanks to them that our *kehila* has managed to retain a sense of continuity and normalcy in these extraordinary times.

Best wishes for a Shana Toba for our resilient Shearith Israel family. May next year bring health, happiness, and continual community.

Muchos Años!



Shana toba from:

Vivette Ancona	Richard and Paola Kulp
Bonnie Barest	Albert Lewitinn
Joanne & Yaacov Ben-Avi	Dr. Lewis Lipsey
Esme & Roger Berg	Jack Obadia
Gail Castagnello & Family	Hayyim Obadyah
Vivienne Roumani-Denn & Morton Denn	Barbara & Guy Reiss
Faith Fogelman	Mrs. Lisa & Rabbi Ira Rohde
Naftali Robert & Zoya Raynes Friedman	Mary Ellen & James Rudolph
Sabra & Simon Gerson	Iris H. Sasson
Ernest Grunebaum	Isaac Sassoon
Melissa Epstein & Adam Jackson	Carla & Jonah Schein
Janet R. Kirchheimer and Margot S. Kirchheimer	Barbara Herlands Smith
Dave Korn	David, Hannah, Emma & Benjamin Solis-Cohen
	Rev. Salomon L. Vaz Dias



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טוב שם משמן טוב

IN MEMORIAM

ותנוח נפשם בצרור החיים



***Our Members and Friends
who passed away this past year:***

Renee Alevy	Daniela Nahon Laufer
Alan Liebson Aufzien	Harley Lewis
Helene Aylon	Linda Lindenbaum
William Barest	Barbara K. Lipman
Joseph Behar	Eduardo Lipschutz
Selim Benardete	Judge Howard Lipsey
Gerald Bregman	Andres Lopes
Charlotte Ruth Bulow	Esther Marcus
Isaac L. Cohen	Albert Gomes de Mesquita
David Elias	Greta Pollak
Linda Fleischer	Svetlana Raynes
Elliot Freilich	Pearl Rohde
Lorraine Gordon	Hilda Anne Rosensweig
Jacob Haberman	Richard Schulz
Anne Klaber	Feiga Tepler
Rabbi Norman Lamm	Stuart Wershub
Mindella Lamm	Ezra K. Zilkha



From Leah Albek

Tefacha Khazzam Albek
Yitzhak Albek
Nissiem Albek

From Vivette Ancona

Marie & Albert Ancona

From Bonnie Barest & Family

William Barest

From Lewis Bateman

In memory of my parents:

Benjamin & Caryl Cohn Bateman

In memory of dear friends:

Joe Behar

Irma Cardozo

Eva Haberman

Debbie Neumark

Pearl Rohde

Irving Schachter

From the Beispiel Family

Semah Franco

Regine Franco

From the Bengualid Family

Sylvia Bengualid

***From Rushie & Phil Bieler,
Charlie and Lucy***

Edward A. Bieler

Leona K. Bieler

Charles S. Hollander

Joel I. Bieler

***From Malaika & Anthony
Bregman***

Gerald Bregman

From Lucienne Carasso Bulow

Leon Guedalia Carasso

Fortunee de Botton Carasso

Yvonne de Botton Moreno

Charlotte Ruth Bulow

***From Deborah Cardozo Smith
and Judith Cardozo Tenenbaum***

Rev. Abraham Lopes Cardozo

Mrs. Irma Robles Lopes Cardozo

***From Gail Castagnello
& Family***

John David Castagnello

Sol Math

Bessie Math

From the family of Isaac L. Cohen

Isaac L. Cohen (1922-2020)



***From Vivienne Roumani-Denn
and Morton Denn***

Liza Tammam Roumani
Joseph Roumani
Esther Denn
Herbert Denn

From Rev. Zachariah S. Edinger

Judah L. Guedalia
Selma Guedalia
Dr. Judith S. Guedalia (née
Bendheim)

***From Zoya Raynes & Naftali
Robert Friedman***

Alexander Friedman
Svetlana Raynes

From Laury Frieber

Arthur Abraham Frieber

From Faith Fogelman

Abraham Jacobowitz
Helen Jacobowitz
Theodore Watkin
Miriam Watkin

From Sabra & Simon Gerson

Isaac Gerson
Stanley Flaks
Bella Gerson
May Flaks

***From Melissa Epstein & Adam
Jackson***

Joan Mendel
Dr. Arthur Joseph Epstein

From Leigh Lindenbaum

Henry S. Iny
Salim J. Iny
Daisy Iny
Linda T. Lindenbaum

From Lewis R. Lipsey, MD

Anna and Harry Lipsey
Sarah and Max Glatky

Judge Howard I. Lipsey

Fiby Sebbag

From Rob & Ellen Kapito

Solomon Kapito (Zalman)
Anne Kapito (Chana)
Bernard Hershey (Baruch)
Roslyn Hershey (Razel)



From Michael Katz

Barbara Kohn Katz
Albert Katz
Helen Katz

***From Janet R. Kirchheimer and
Margot S. Kirchheimer***

Julius Kirchheimer

From David Korn

Leo Korn (father)
Rose Korn (mother)
Dr Joseph Korn (brother)

From Candice Kugel

Adelaide (Chig) Kugel

From Liliane Marks

Joseph Dahan
Josephine Saada Dahan
Haim Neville Marks

From Sharon Lavi Mateus-Tique

Zmira Engelshtein

From Alex Mendes

Yohana Mendes
Siprian Mendes
Agustin Montanias

From Cecilia Michelson

Eduardo Lipschutz

From Jack Obadia

Jonathan Obadia (father)
Irene Obadia (mother)

From Barbara (Tepler) Reiss

Michael Tepler
Feiga Tepler

From Rabbi Ira and Lisa Rohde

Herbert Brun
Gerard and Pearl Rohde

***From Gillian and Simon
Salama-Caro***

Leon Salama
Luz Caro
Martin Nathaniel Halperin
Joan Halperin

From Iris H. Sasson

Harold M. Marks
Dolly S. Marks
Uzi Sasson



From Ivy & Marvin Schildkraut

Samuel Schildkraut
Mabel Schildkraut
Manuel Roth
Frances Medel

From Lester Schwalb

Nathan Schwalb
Rochelle Schwalb
Richard Samuels
Marlene Samuels

From Barbara H. Smith

Nannette & Siegfried Bendheim
Gertrude H. Engleberg
Buddy Friedman
James O. ("Jimmy") Herlands
Sarah & Jacob D. Herlands
William B. Herlands
Jerry Rosenstein
Lilly B. Smith
Myron Smith
Rose & Charles M. Smith

From David H. Solis-Cohen III

Carole Baker
D. Hays
Solis-Cohen, Jr.
D. Hays Solis-Cohen

***From Manuel Vasquez-Senior,
M.D., M.A.***

Angel Vasquez
Ana Senior

***From Ruth Yasky, John Vinci, &
Donna Margulies***

Rafael Margulies
Gertie Margulies

***From Donna, Donald, and
Bettina Zilkha***

Ezra K. Zilkha
Cecile Iny Zilkha

In memory of

Saul & Helen Laniado
Samuel & Fannie Laniado

