



PROVIDENCE and POLITICS: Zionism from Herzl to Begin



April - May 2021 | Iyar 5781

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PROVIDENCE and POLITICS: Zionism from Herzl to Begin



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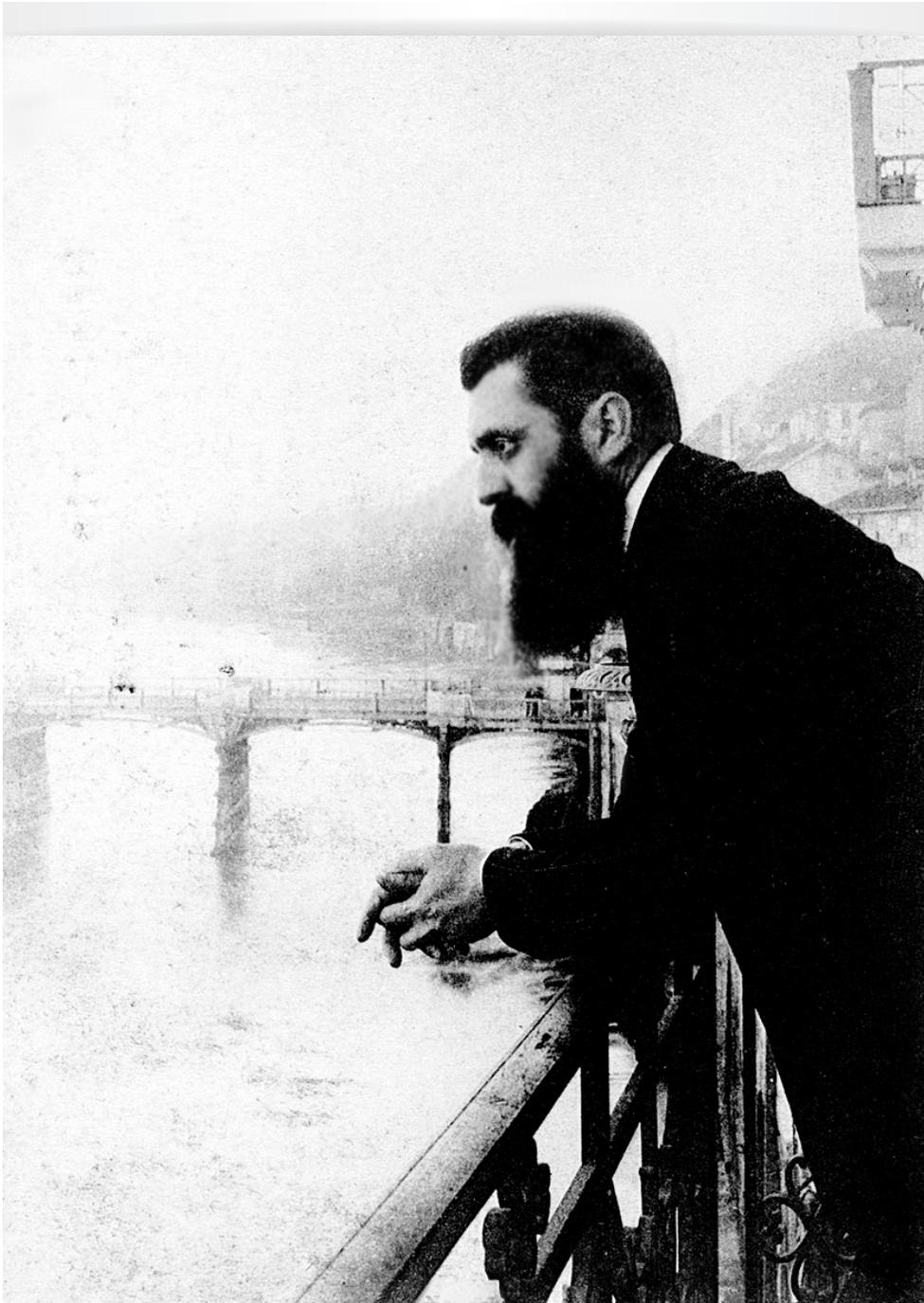


GREETINGS FROM RABBI MEIR SOLOVEICHIK

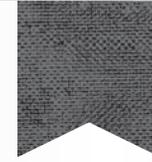
“In the last half-century,” the historian Paul Johnson once wrote, “over 100 completely new independent states have come into existence. Israel is the only one whose creation can fairly be called a miracle.” Johnson was referring to the events of 1947 and 1948, such as the passing of the Partition Plan at the United Nations. But his words equally apply to the figures that helped bring Zionism’s dreams into reality, in moments such as the Zionist Congress in Basel and the issuing of the Balfour Declaration. They reflected courage and vision, but their stories are also of people providentially placed in the right moment to further the future of the Jewish people. The miraculous nature of Zionism’s story is further reflected in the fact that it is also an astonishing tale of individuals who originally had limited Judaic knowledge — Herzl, Jabotinsky, Brandeis, and others — who suddenly answered the call that destiny designated for them.

It is these miracles that we examined in our special Shearith Israel series in the weeks between Pesah and Shabuot. As we marked Yom HaShoah and Yom HaZikaron, as we celebrated Yom Ha-Atzma’ut and Yom Yerushalayim, we provided what was unique in its analysis of modern Jewish history. I am therefore so grateful to all of you receiving this booklet, who supported and sponsored our series, and who also thereby supported all that we do at Shearith Israel. As Jews prepare for Rosh Hashanah, and a new year, we pray for many more miracles yet to come.

Meir Y. Soloveichik



Theodor Herzl leaning over the balcony of the Hotel Les Trois Rois in Basel, Switzerland



The Menorah

by **Theodor Herzl**

(Published in *Die welt*, December 31, 1897)

ONCE THERE was a man who deep in his soul felt the need to be a Jew. His material circumstances were satisfactory enough. He was making an adequate living and was fortunate enough to have a vocation in which he could create according to the impulses of his heart. You see, he was an artist. He had long ceased to trouble his head about his Jewish origin or about the faith of his fathers, when the age-old hatred re-asserted itself under a fashionable slogan. Like many others, our man, too, believed that this movement would soon subside. But instead of getting better, it got worse. Although he was not personally affected by them, the attacks pained him anew each time. Gradually his soul became one bleeding wound.

This secret psychic torment had the effect of steering him to its source, namely, his Jewishness, with the result that he experienced a change that he might never have in better days because he had become so alienated: He began to love Judaism with great fervor. At first he did not fully acknowledge this mysterious affection, but finally it grew so powerful that his vague feelings crystallized into a clear idea to which he gave voice: The thought that there was only one way out of this Jewish suffering — namely, to return to Judaism.

When his best friends, whose situation was similar to his, found out about this, they shook their heads and thought that he had gone out of his mind. How could something that only meant an intensification and deepening of the malady be a remedy? He, on the other hand, thought that the moral distress of modern Jews was so acute because

they had lost the spiritual counterpoise which our strong forefathers had possessed. People ridiculed him behind his back, some even laughed right in his face. But he did not let the silly remarks of people whose judgment he had never before had occasion to value throw him off his course, and he bore their malicious or good-natured jests with equanimity. And since his behavior otherwise was not irrational, people in time left him to his whim, although some used a stronger term, *idée fixe*, to describe it.

In his patient way our man over and over again displayed the courage of his conviction. There were a number of changes which he himself found hard to accept, although he was stubborn enough not to let on. As a man and an artist of modern sensibilities, he was deeply rooted in many non-Jewish customs, and he had absorbed ineradicable elements from the cultures of the nations among which his intellectual pursuits had taken him. How was this to be reconciled with his return to Judaism? This gave rise to many doubts in his own mind about the soundness of his guiding idea, his *idée maitresse*, as a French thinker has called it. Perhaps the generation that had grown up under the influence of other cultures was no longer capable of that return which he had discovered as the solution. But the next generation, provided it were given the right guidance early enough, would be able to do so. He therefore tried to make sure that his own children, at least, would be shown the right way. He was going to give them a Jewish education from the very beginning.

In previous years he had let the festival which for centuries had illuminated the marvel of the Maccabees with the glow of candles pass by unobserved. Now, however, he used it as an occasion to provide his children with a beautiful memory for the future. An attachment to the ancient nation was to be instilled early in these young souls. A Menorah was acquired, and when he held this nine-branched candelabrum in his hands for the first time, a strange mood came over him. In his remote youth, in his father's house, such little lights had burned and there was something intimate and homelike about the holiday. This tradition did not seem chill or dead. The custom of kindling one light with another had been passed on through the ages.

The ancient form of the Menorah also gave him food for thought. When had the primitive structure of this candelabrum first been devised? Obviously, its form had originally been derived from that of a tree: The sturdy stem in the center; four branches to the right and four to the left, each below the other, each pair on the same level, yet all reaching the same height. A later symbolism added a ninth, shorter branch which jutted out in front and was called the *shammash* or servant. With what mystery had this simple artistic form, taken from nature, been endowed by successive generations? And our friend, who was, after all, an artist, wondered whether it would not be possible to infuse new life into the rigid form of the Menorah, to water its roots like those of a tree. The very sound of the name, which he now pronounced in front of his children every evening, gave him pleasure. Its sound was especially lovely when it came from the mouth of a child.

The first candle was lit and the origin of the holiday was retold: the miracle of the little lamp which had burned so much longer than expected, as well as the story of the return from the Babylonian exile, of the Second Temple, of the Maccabees. Our friend told his children all he knew. It was not much but for them it was enough. When the second candle was lit, they repeated what he had told them, and although they had learned it all from him, it seemed to him quite new and beautiful. In the days that followed he could hardly wait for the evenings, which became ever brighter. Candle after candle was lit in the Menorah, and together with his children the father mused upon the little lights. At length his reveries became more than he could or would tell them, for his dreams would have been beyond their understanding.

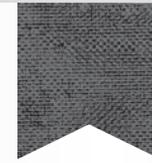
When he had resolved to return to the ancient fold and openly acknowledge his return, he had only intended to do what he considered honorable and sensible. But he had never dreamed that on his way back home he would also find gratification for his longing for beauty. Yet what befell him was nothing less. The Menorah with its growing brilliance was indeed a thing of beauty, and inspired lofty thoughts. So he set to work and with an expert hand sketched a design for a Menorah which to present to his children the following year. He made a free adaption of the motif of the eight arms of equal height which projected from the central stem to the right and to the left, each pair

on the same level. He did not consider himself bound by the rigid traditional form, but created again directly from nature, unconcerned with other interpretations which, of course, continued to be no less valid on that account. What he was aiming for was vibrant beauty. But even as he brought new motion into the rigid forms, he still observed their tradition, the refined old style of their arrangement. It was a tree with slender branches; its ends opened up like calyxes, and it was these calyxes that were to hold the candles.

With such thoughtful occupation the week passed. There came the eighth day, on which the entire row of lights is kindled, including the faithful ninth candle, the shamash, which otherwise serves only to light the others. A great radiance shone forth from the Menorah. The eyes of the children sparkled. For our friend, the occasion became a parable for the enkindling of a whole nation. First one candle; it is still dark and the solitary light looks gloomy. Then it finds a companion, then another, and yet another. The darkness must retreat. The young and the poor are the first to see the light; then the others join in, all those who love justice, truth, liberty, progress, humanity and beauty. When all the candles are ablaze everyone must stop in amazement and rejoice at what has been wrought. And no office is more blessed than that of a servant of light.

Theodor Herzl, “The Menorah,” in Harry Zohn, trans., *Zionist Writings: Essays and Addresses* (New York: Herzl Press, 1973), vol. 1, pp. 203-206.

(text source: <https://herzlinstitute.org/en/theodor-herzl/the-menorah/>)



The First Zionist Congress and the Birth of Modern Jewish Statesmanship

“At Basel I founded the Jewish State. If I said this out loud today, I would be greeted by universal laughter. In five years perhaps, and certainly in fifty years, everyone will perceive it.”

— Theodor Herzl



The delegates at the First Zionist Congress, held in Basel, Switzerland (1897).



Ticket to the Zionist Congress



Flag at the Congress

“At the behest of our leader Herzl, I came to Basel to make preparations for the Zionist Congress. Among many other problems that occupied me then was one which contained something of the essence of the Jewish problem. What flag would we hang in the Congress Hall? Then an idea struck me. We have a flag — and it is blue and white. The talith (prayer shawl) with which we wrap ourselves when we pray: that is our symbol. Let us take this Talith from its bag and unroll it before the eyes of Israel and the eyes of all nations. So I ordered a blue and white flag with the Shield of David painted upon it. That is how the national flag, that flew over Congress Hall, came into being.”

— David Wolffsohn



The Balfour Declaration: Providence and Power in London



Hakham Moses Gaster. Retrieved from digital archives:
<https://www.ucl.ac.uk/library/digital-collections/collections/gaster>

MEMORANDUM

of a Conference held on the 7th February 1917 at
193 Maida Vale, London, W.

Present:-

Dr. M. Gaster (in the chair), Rt. Hon. Lord Rothschild, Rt. Hon. Herbert Samuel, M.P. Col. Sir Mark Sykes Bart, M.P. Mr. James de Rothschild, Mr. Sokolow, Dr. Ch. Weizmann, Mr. Joseph Cowen, Mr. Herbert Bentwich, and Mr. H. Sacher.

The Conference was called for 11.30 a.m and began punctually.

Dr. Gaster opened the proceedings by stating in general terms the aims of the Zionists. They insisted on two things:- (1) there must be no condominium or internationalisation in Palestine, as that would be fatal. What Zionists in England and everywhere desired was a British protectorate with full rights to the Jews to develop a national life. (2) The Jews in Palestine must be recognised as a nation, a millet. The East was based upon a system in which national rights were recognised, including the right to control religions and cultural affairs. Such a Jewish nationality would not interfere with the loyalty of Jews outside Palestine.

Dr. Gaster then called upon Lord Rothschild.

Lord Rothschild had prepared his views in a letter which he handed over to Dr. Weizmann, in the event of his being unable to attend personally. A copy of this letter is appended. Lord Rothschild said that he sympathised fully with the development of a Jewish state in Palestine under the British Crown. He was irreconcilably opposed to any form of condominium. Great Britain must annex Palestine. As Palestine was not large enough to include the Jews of the whole world, a preference might be given to the oppressed Jews, notably those of Rumania and Russia. A Jewish Palestine should be developed by means of a Chartered Company. That Company should not be a profit making concern. The maximum dividend should be quite low, perhaps 3%, and all surplus profit should be handed over to the irrigation authority, the local government, or for other public purposes.

Jews should have control of their own local affairs for education, religion etc., and there should be a proper central government body set up by the Suzerain. There should also be many Jews in the Palestine Civil Service, but no Jew should be appointed who is out of sympathy with Zionism as that might bring the enterprise to failure. So far as the Holy Places were concerned he was prepared to see the control of them put into the hands of any other nation, (should that be thought necessary) than Great Britain, always excepting Russia. It would not be fitting that the officials of a nation which was oppressing the Jews should exercise authority in Palestine.

In conclusion Lord Rothschild once again affirmed his hearty agreement with the building up of a Jewish autonomous colony in Palestine.

The Rt. Hon. Herbert Samuel, M.P. spoke next. He said that in general he agreed with what had been said by Dr. Gaster and Lord Rothschild. On the question of a condominium, he insisted that anything of such a nature must be avoided. Experience shows that under a condominium the protecting Powers are constantly at loggerheads, that the system always, sooner or later, breaks down, that the Powers look forward to such a collapse and prepare for it by pegging out their own claims, that meanwhile the interests of the inhabitants

First page of the record taken at the meeting at Hakham Gaster's home, leading to the Balfour Declaration. Retrieved from digital archives:
<https://www.ucl.ac.uk/library/digital-collections/collections/gaster>

much of Galilee with its Jewish colonies and much of the Hauran which the Jews could not surrender, because with it would go the hope of an extensive population, as for the islands, Jerusalem was a Jewish city, most of the Jewish colonies lay along the Jaffa railway, the whole government of Palestine would become impossible. (Mr. Herbert Samuel was particularly emphatic in driving home these objections. He said that the French had no claims whatsoever in Palestine and that the problem of Palestine must be considered in relation to the general treaty of peace. The French were getting one-third of Africa, Alsace-Lorraine and Syria. They had no right to anything in Palestine. The Foreign Office should point out that Palestine was practically the only thing England was claiming and should insist upon it. As for the Jaffa railway why should not the Suzerain Government run it and so guarantee the pilgrim traffic? (Lord Rothschild urged that it was basurd to open negotiations by offering extensive concessions. The result would be that the French would raise their claims and in the end nothing would be left in Palestine that would be wortht having. The British Government must demand the whole of Palestine.

Dr. Gaster wanted to know what would happen if the Jews, rather than see Palestine cut up, suggested a French Palestine. Sir Mark indicated that the Foreign Office would not be greatly concerned. He also intimated that the soldiers were not impressed by the strategic argument for annexing Palestine. It was replied that public confidence in the opinions of the soldiers had been badly shaken by two years of war, and Dr. Weizmann recalled the cession of Heligoland.

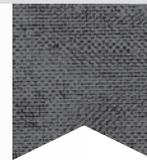
Mr. Herbert Samuel once again emphasised the strategic arguments for a British Palestine. If Palestine was in the hands of another Power and had behind it the resources of Syria it would become a great place of arms threatening the security of the Suez Canal and Egypt.

Mr. de Rothschild again desired to know whether any pledge had been given about Palestine. Sir Mark Sykes suggested that Mr. Samuel might say what had taken place. Mr. Samuel replied that he could not reveal what had been done by the Cabinet. Sir Mark thereupon repeated that with great difficulty the British Government had managed to keep the question of Palestine open. He asked that the Conference might appoint someone to put the Jewish views before M. Picot and to continue negotiations with himself. Mr. de Rothschild indicated Mr. Sokolow who could speak for the Russian Jews also, as the proper person. This was seconded and agreed to by the Conference and readily accepted by Col Sykes. It was thereupon arranged that Mr. Sokolow should be introduced by Sir Mark Sykes to M. Picot on the following day.

The Conference terminated at 1.45 p.m.

Last page of the record taken at the meeting at Hakham Gaster's home, leading to the Balfour Declaration. Retrieved from digital archives:

12 <https://www.ucl.ac.uk/library/digital-collections/collections/gaster>



Louis Brandeis: From Assimilationism to Zionism

Louis Brandeis, 1914, upon assuming the leadership of the the Provisional Executive Committee for Zionist Affairs:

The war in Europe has brought a crisis upon the Zionist organization. The members of our Actions Committee are scattered. Our central bureau at Berlin is crippled. The Federations of England, Germany and Austria are partially or wholly disabled. The Zionists of these countries and of Russia are forced to take thought for themselves alone, and Palestine, which they have hitherto aided in amplest measure, is bereft of their support.

The achievements of a generation are imperiled. The young Jewish Renaissance in the Holy Land, the child of pain and sacrifice, faces death from starvation.

In this unprecedented emergency, the Zionists of America are called upon to take energetic measures, lest Zionist work in Europe and in Palestine suffer interruption and irreparable harm. At an Extraordinary Conference of American Zionists held at New York on August 30, 1914, a Provisional Executive Committee for General Zionist Affairs was formed, to act until such time when the Actions Committee shall reassemble.

The Provisional Executive Committee is fortunate to have the cooperation and advice of one member of the Actions Committee, Dr. Shmarya Levin. It has put itself into touch with the other members

TIME

The Weekly News-Magazine



LOUIS DEMBITZ BRANDEIS
The rights of man—
(See Page 8)

VOL. VI, No. 16

OCTOBER 19, 1925

Louis Brandeis on the Time magazine cover, October 19, 1925

of the Actions Committee and with the Federations here and in all neutral countries. It has inaugurated the work of administration. It has made plans for the maintenance of the institutions of Zionism in Palestine, its schools, its colonizing enterprises, all the manifold social and cultural interests that have been originated and fostered by our movement. It is in communication with our pioneers in the land of the fathers, and they have received the assurance that we shall not fail them in this catastrophe. It has entered into relations with other bodies of Jews, in the hope that a united American Jewish community may be ready to act at the opportune moment.

Fellow Zionists, the work of safeguarding the continuity of our movement is begun. Upon you depends the successful issue. Grave as the Provisional Executive Committee knows its undertaking to be, so grave is your part in its accomplishment. It requires men, it requires money. You must furnish both. You must give of your devotion without reserve, of your means without stint.

For the Jew in America, at peace in a strong, neutral country, these are momentous days pregnant with serious tasks. He will be called upon to raise in large part the relief funds that will be needed to alleviate the distress and repair the losses of the millions of our people who are now groaning under the pitiless exactions of war. He will be called upon to rescue the Jews in Palestine, who have always looked to the Diaspora for sustenance, and who are now overwhelmed by want and anxieties. In these respects we urge you to do your fullest duty as Jews when the proper time is at hand.

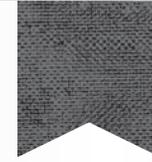
But you, Zionists of America, have another, paramount duty to perform. You have a particular charge devolving upon you, a peculiar treasure to cherish. Your organization, your institutions are looking to you for succor. To safeguard the one and maintain the other will require immediately the sum of \$100,000. Without this sum the Provisional Committee cannot discharge the obligations it has assumed. With this sum we hope to tide our sacred movement over these critical times.

Zionists, the duty of the hour is supreme. Strain every nerve to obtain at once the \$100,000.00 fund that is essential to the welfare of our movement. Put the machinery of all your organizations into

motion without delay. Let every individual Zionist heed the solemn appeal to Tender service and bring sacrifices. And who knows but that opportunity may yet be wrested from disaster! Who knows but that our tried people everywhere hearing the message of Zionism ring above the din and clash of battle, will strive, united with us, for permanent justice, peace, and liberty for the Jewish people in the Jewish land.

Louis Brandeis on his uncle Lewis Dembitz, whose inspiration turned him to Zionism:

“In the home of my parents, there was no Jewish Sabbath, nor in my own home. But I recall vividly the joy and awe with which my uncle, Lewis Dembitz, welcomed the arrival of the day and the piety with which he observed it. I remember the extra delicacies, lighting of candles, prayers over a cup of wine, and quaint chants, and Uncle Lewis poring over the books most of the day. I remember more particularly an elusive something about him which was spoken of as Sabbath Peace, and which later brought to my mind a passage from Addison in which he speaks of ‘stealing a day out of life to live.’”



Eddie Jacobson's Esther Moment: A Friendship and the Birth of Israel

Excerpt from Merle Haggard's
Plain Speaking: An Oral Biography of Harry Truman

And then late on the morning of March 13 Mr. Truman got a telephone call from the Statler, where his old friend and business partner Eddie Jacobson was staying. Eddie wanted to come to the White House to see the President.

“I said to him, ‘Eddie, I’m always glad to see old friends, but there’s one thing you’ve got to promise me. I don’t want you to say a word about what’s going on over there in the Middle East. Do you promise?’ And he did.” A little later Eddie was ushered into the Oval Room, and this is the way Harry Truman described what followed: “Great tears were running down his cheeks, and I took one look at him, and I said, ‘Eddie, you..., you promised me you wouldn’t say a word about what’s going on over there.’ And he said, ‘Mr. President, I haven’t said a word, but every time I think of the homeless Jews, homeless for thousands of years, and I think about Dr. Weizmann [Chaim Weizmann, head of the World Zionists and the first President of Israel], I start crying. I can’t help it. He’s an old man, and he’s spent his whole life working for a homeland for the Jews, and now he’s sick, and he’s in New York and wants to see you. And every time I think about it I can’t help crying.’ “I said, ‘Eddie, that’s enough. That’s the last word.’ “And so we talked about this and that, but every once in a while a big tear would roll



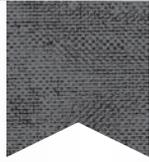
Truman with Eddie Jacobson, Kansas City

down his cheek. At one point he said something about how I felt about old Andy Jackson, and he was crying again. He said he knew he wasn't supposed to, but that's how he felt about Weizmann. "I said, 'Eddie, you SOB, I ought to have you thrown right out of here for breaking your promise; you knew damn good and well I couldn't stand seeing you cry.' "And he kind of smiled at me, still crying, though, and he said, 'Thank you, Mr. President,' and he left.

"After he was gone, I picked up the phone and called the State Department, and I told them I was going to see Weizmann. Well, you should have heard the carrying-on. The first thing they said—they said Israel wasn't even a country yet and didn't have a flag or anything. They said if Weizmann comes to the White House, what are we going to use for a flag? "And I said, 'Look here; he's staying at the Waldorf-Astoria hotel in New York, and every time some foreign dignitary is staying there, they put something out. You find out what it is, and we'll use it. And I want you to call me right back.'"

On March 18 Chaim Weizmann came to the White House, but no flag was necessary. He came in through the east gate, and the fact of his visit was not known until later. In any case, only eleven minutes after Israel became a state in May, its existence was officially recognized by the United States.

A year later the Chief Rabbi of Israel came to see the President, and he told him, "God put you in your mother's womb so that you could be the instrument to bring about the rebirth of Israel after two thousand years." At that, great tears started rolling down Harry Truman's cheeks.



Israeli Independence and The Altalena: The Prevention of Civil War and the Miracle of Jewish Brotherhood

Excerpt, Meir Soloveichik in *Commentary*

This was [Begin's] greatest moment. The survival of the newly born state was anything other than assured, and shooting back, however justified the self-defense might have been, would have torn the people apart. In his memoir *The Prime Ministers: An Intimate Narrative of Israeli Leadership*, Yehuda Avner quotes Begin explaining his motivation: "Twenty centuries ago we faced the bitter experience of the destruction of our Second Temple, the destruction of our capital Jerusalem. And why? Because of our senseless hatred of each other, a hatred that led to civil war and to our utter ruin: *behiya le-dorot* [a weeping for generations]." This time, civil war did not take place, and the nascent Jewish state flourished into the mighty, vibrant, "start-up nation" we know it to be today.

...Herein lies a lesson. Statesmen, leaders, great men of history, are usually remembered for what they achieved. Yet often their greatest moments are best understood by what they *chose not to do*. We speak of George Washington as the father of our country, and in that context we recall what he accomplished: expelling the British from Boston, crossing the Delaware in the dead of night, conquering Cornwallis at Yorktown, leading the Constitutional Convention, becoming the first president of the United States. Yet it may well be that these achievements pale in comparison to Washington's decision not to seize

מנהלת העם

תל-אביב, ד' אייר תשי"ח
13 . 5 . 1948

א. נ.,

הננו מתכבדים לשלוח לך בזה הזמנה

ל מ ו ש ב

ה כ ר ז ת ה ע צ מ א ו ת

שיתקיים ביום ר', ה' באייר תשי"ח
(14.5.1948) בשעה 4 אחה"צ באולם
המוזיאון (שדרות רוטשילד 16).

אנו מבקשים לשמור בסוד את תוכן
ההזמנה ואת מועד כינוס המועצה.

המוזמנים מתבקשים לבוא לאולם
בשעה 3.30.

בכבוד רב

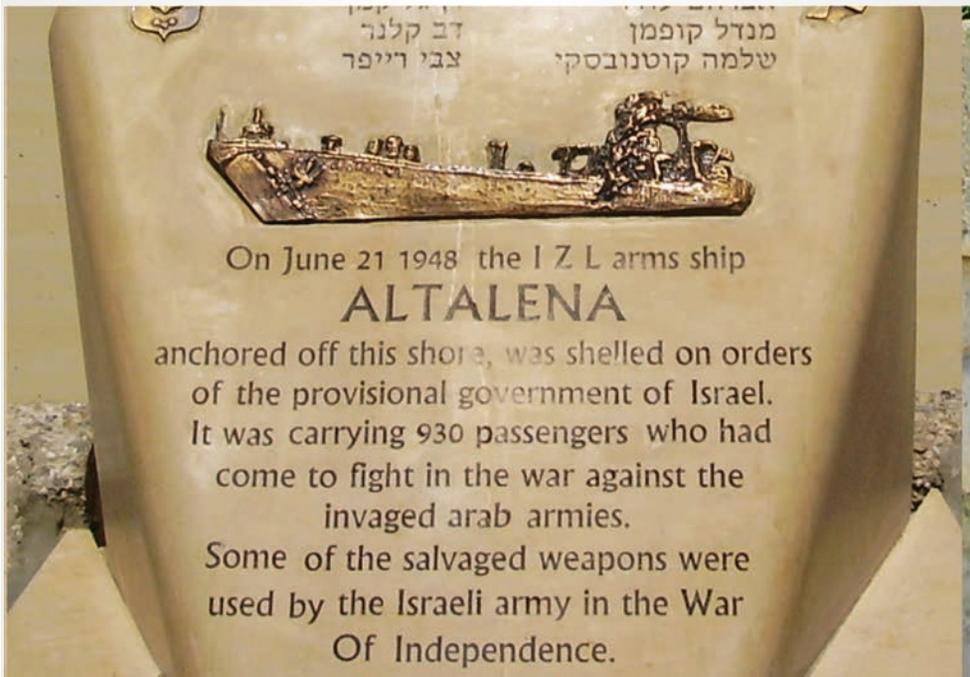
ה מ ז כ י ר ו ת

ההזמנה היא אישית - תלבשת: בגדי חג כהים

Invitation to Declaration of Israeli Independence



The Altalena aflame



Altalena Memorial, Frishman Beach

power and to resign his commission once victory over the British had been secured. In today's democratic age, we take this moment for granted, but Washington's resignation was best understood by his enemy George III. "If he does that," said the monarch, "he will be the greatest man in the world."

Similarly, Menachem Begin is remembered for what he did: the Osirak strike, peace with Egypt, leading a rebellion against the British. Yet it was what Begin did on the *Altalena*—or rather, what he asked his fellow Jews *not* to do—that will ensure his immortality.

While Washington's resigning of his commission may not be the moment Americans associate first and foremost with his life, our country nevertheless accords it the honor it deserves: John Trumbull's magnificent depiction of the moment hangs in the Capitol today. But precious little has been done to remember the events surrounding the *Altalena*. A small stone stands near Frischman Beach, bearing the names of the 16 dead and emblazoned with Begin's *milhemet ahim le-olam lo*. Nearby, bizarrely, is a cartoonish statue of Ben-Gurion standing on his head, one of the most popular photo sites in Tel Aviv. As the Jerusalem Post notes, "it's likely that few of the people taking selfies with 'the old man' realize that right behind it is the site of one of the seminal events of Israel's early history." Recently, a memorial has been established at the grave of the *Altalena's* dead, but it is visited only by those who know the story already.

Perhaps the truest memorial to the *Altalena*—albeit only an implicit one—can be found at the grave of Menachem Begin himself. Begin requested that he be buried on the Mount of Olives next to the graves of Moshe Barzani and Meir Feinstein, two Jewish fighters who had blown up a grenade in a cell in 1947—embracing each other and dying together right before their scheduled execution by the British. These two young men's families came from opposite ends of the earth: One was an Iraqi Kurdish Jew, the other an Ashkenazi of Eastern European descent. For Begin, their deaths in each other's arms embodied the notion that Jews are bound by blood, that too often that blood has been shed by our enemies, and that we must never shed it ourselves.



City of Stone and Spirit: The Eternal Jerusalem

Excerpt from “We Were All Born in Jerusalem,”
(trans. Neil Rogachevsky and Michael Weiner),
Menachem Begin’s Eulogy for the Jews of his hometown
Brisk, thirty years after they were murdered by the Nazis

And on the afternoon of Yom Kippur, when all were fasting and in prayer shawls, not many remained within the walls of the synagogue. But those who stayed studied intensely the *avodah* [the liturgical poem that describes the Yom Kippur service of the Jerusalem Temple in intricate detail]. And my father would insist that especially during the recitation of the *avodah* one should stay and pray, since perhaps the holiness of this prayer equaled the holiness of all the holy prayers of the rest of the year. And the voice of the cantor blended with those of the singers: “and the priests and the people standing in the courtyard, when they heard the ineffable name leave the lips of the high priest in holiness and purity, would prostrate themselves and fall on their faces and say: ‘blessed is the name of His glorious kingdom forever and forever!’”

... On that day, the day of Yom Kippur, and that night, the night of Kol Nidrei, wherever you may be, you find yourself in the synagogue of Brisk. And you still hear, as Berele sang, *ya’ale v’yavo*, just as the nightingale sang to us, and that majestic prayer: “and the priests and the people, standing in the courtyard of the Temple.”

All of this has been destroyed, disappeared, erased, consumed, burned. Thirty years ago. Thirty years ago [we lost] our loved ones, along with the millions of other Jews. Many generations previously a poet had, without knowing it, described them [in the aforementioned *avodah* prayer]:



The original Hurva Synagogue as it stood before 1948

Like those who are lost with none to find them, like the hungry with none to feed them, like slaves with none to buy them, like the thirsty with none to give them drink, like prisoners who cannot be freed, like the hated with none to love them, like the bent with none to straighten them, like orphans without fathers, like the impure without means of purification, like the forgotten with none to remember them, like the mourners with none to comfort them, like the despised with none to honor them, like the captured with no escape.

In the midst of their innocence, our fathers, in their faith, loved the Land of Israel. We still remember how they prayed for rain in the Land of Israel. Not rain for the land on which they lived, and from whose soil they lived, but rain for the Land of Israel. They pleaded for the Land of Israel, cleaved to it. They would say, “the Land of Israel,” in holiness and purity. And when they recited the grace after meals, coming to the words “and rebuild Jerusalem”—their eyes would flow with tears. How they would articulate the name “Jerusalem.” They loved the Land of Israel.

We will remember their love and sanctify it just as we merited to free the Land of Israel and redeem Jerusalem. “And the priests and



The synagogue restored



Wailing Wall, Jerusalem, as depicted by Gustav Bauernfeind (19th century)

the people, standing in the courtyard of the Temple”—this was the prayer they recited. And the day came that we redeemed Jerusalem, and we have dug into its dirt, and we have walked the path and so we have seen the Gates of Huldah [that lead into the Temple]. They are still locked. And behold the mighty stones the Roman legions threw downward, covering the gates for 1,800 years. But they are there before our eyes. Recalling your prayers in the synagogue, over 50 years ago: standing there [on the Temple Mount], by the southern wall, you can see in your mind’s eye the Gates of Huldah, and the masses of people flocking through them. “No one in Jerusalem [who had arrived for the pilgrimage festivals] ever said, ‘I don’t have enough room’” [Pirkei Avot 5:5]. That is: it was not said! It was tightly packed, but no one complained that it was too crowded in Jerusalem. The masses, thousands of them, came to Jerusalem—a city of 600,000 souls in the time of David. They ascended to the Gates of Huldah through the courtyard and the woman’s courtyard—and you can see it, as if it were just yesterday.

S.Y. Agnon said [of his own East European hometown]: “Buchach. From there I came. But I was born in Jerusalem.”

Brisk. From there we came. But we were born in Jerusalem.

“And the priests and the people, standing in the courtyard of the Temple,” as if it were the day before yesterday. It’s in our spirit.

Gratitude to our fathers, gratitude for their love of the Land of Israel, gratitude for their prayers, gratitude for their faith in the coming of the messiah. [As the traditional statement of faith has it:] “And even though he may tarry, I nevertheless await him.” Our parents did not have the opportunity, but their children after them conquered the “beginning of redemption.” And so with love of Israel, with love for the Land of Israel and for Jerusalem, we will sanctify their scattered ashes, elevate their souls in holiness and purity, and carry in our hearts the memory of their love from generation to generation.

PROVIDENCE
and POLITICS:
Zionism from Herzl to Begin

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In honor of
Rabbi Meir and
Layaliza Soloveichik
for all they do for the
Jewish community

The Agus Family



Best wishes
to all

from
Karen and Jack Daar



“The greatest sefer consists not of ink on parchment, but rather of words written directly onto people themselves....”

Drashot HaRav

In tribute to
Rabbi Meir Soloveichik

By your example of living a life based on Torah values, you have impacted our lives and those of future generations. Your erudition and scholarship have brought us closer to our Jewish heritage and you have touched the hearts and minds of your congregants and students. You are an exemplary role model. May you continue to go from strength to strength.

With love and admiration,
Sharon Dane and Gail Propp



In memory of my
great-grandparents,
Nathan and Yetta Grunt

Dr. Elon Granader



In memory of Fred
Horowitz,
שרגא ב. מנחם מנדל הלוי

*Edith, Marla, and
Avri Horowitz*



With gratitude

The Nathan Family



In honor of Solly and
Lou for their inspiration
messages during this time
of plague and war

*Naomi and Peter
Neustadter*



In memory of
Martine's parents, Sabine
and Henri Krenik
and Jack's parents, Irene
and Josef Schenker

and in honor of
Shearith Israel's klei
kodesh, professional staff,
and lay leadership

Martine and Jack Schenker



With gratitude to the
Almighty for our inspiring
Rabbis and Clergy, our hard-
working office leadership and
staff, our Trustees, and our
Congregants, especially our
dedicated Synagogue Reentry
Working Group. You have
been inspirations to us all.

The Solomon Family



In appreciation

Stan and Madelene Towne



With deep appreciation to
our gifted Clergy, selflessly
devoted Trustees, and
exemplary President!

*Rachel Neumark Herlands and
Jonathan Herlands*

DREAMERS



With many thanks

Julis-Rabinowitz Family

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In appreciation

*George Klein and Charles and
Alexandra Silber*

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With gratitude to our
community

Marcia and David Lavipour

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In honor of
Rabbi Soloveichik,
Rabbi Rohde,
Reverend Edinger,
and Barbara Reiss and her
team, for keeping it
and us all together

Debbie and David Sable

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*Enhancing our synagogue and
the life of our congregation,
the Sisterhood presents:*

Succah decoration

Shabu'ot flowers

Volunteer appreciation gift

“Stitch and Fix”

“Sunday Matinee”

Mishloah Manot project

Purim for seniors gift

Pesah for seniors gift

LEADERS



In appreciation
Suzan and Fred Ehrman

In honor of my grandchildren,
Eitan and Nava Gelb, and Joshua
and Jennifer Schwartz

Larry Gelb

LEADERS



Best wishes

Juan Mesa-Freydell

With profound gratitude
for our history, our leadership
and our community.

The Roberts Family

LEADERS



In appreciation

Judy and Joel Schreiber

With gratitude

Aviva and Marvin Sussman

LEADERS



Rabban Gamliel said:

“Provide yourself with a teacher and free yourself of doubt...”

Thank you to Rabbi Soloveichik who teaches and enlightens us with the wisdom of our sages as well as the “*shana velt*,” the beauty in the world around us.

Margo Yellin Woll and Cynthia Yellin Aronsohn
Michigan Florida

PIONEERS

We proudly support Congregation Shearith Israel and Rabbi Soloveichik on his inspiring “Providence and Politics: Zionism from Herzl to Begin” lecture series, in memory of William Barest, ז"ל, *זאב ב. ברוך ז"ל*, beloved husband, father, and grandfather, on his first nahala
Am Yisrael Chai

Bonnie Barest and Family

PIONEERS



Compliments of
Ina and Steven Beispel

With the greatest esteem for Rabbi Soloveichik,
and Shearith Israel

Mark Belnick

With thanks

Bengio Misrahi family

We salute the Congregation's
programs and leadership

Deena and Josh Bernstein

PIONEERS



In memory of Dan's mother, Gloria Bettinger
(Gittel Bas Mordechai), whose *nahala* is 23 Iyar

Nava and Dan Bettinger

In gratitude to Rabbi Soloveichik
May he continue to illuminate and inspire
and build Congregation Shearith Israel

Karyn Braka Bogart

In appreciation

Viviane Bregman

Hakarot Hatov to Rabbi Meir Soloveichik
for his ongoing and thought provoking
Shiurim and lectures.

Rabbi Meier Brueckheimer

PIONEERS



In Honor of Rabbi Meir and Layaliza Soloveichik
"Whoever Honors the Torah Will Himself Be Honored by Men"

R. Yose: Perak: IV, 8

Doina and Dr. Larry Bryskin

With gratitude to Rabbi Soloveichik for his
wonderful lectures

Daniel Chazin

In memory of the *nahala* of Sarah Bat Yaakov

Shlomit and Chaim Edelstein

In appreciation to CSI and
in honor of Robert Watkin

Faith Fogelman

PIONEERS



With gratitude to Rabbi Meir Soloveichik, our Parnas, Lou Solomon, and the members of the Covid-19 Working Group for bringing us safely through this time with grace and fortitude

Laury, Reuben, and Matea Frieber

In appreciation

Ingber/Waxman Family

In honor of her grandparents,
William and Berta Bernstein

Esther Kremer

With gratitude

Morton Landowne

PIONEERS



In honor of our community

Lydia E. Mark (Leah bat Shimshon)

In appreciation

Sherri and Joel Maxman

Happy birthday Naftali! We hope you enjoy this continued gift of learning and study!

*Love,
Zoya and the boys*

From the Remnant of Israel to the State of Israel,
May we go from strength to strength!

Carla and Jonah Schein

PIONEERS



In memory of my mother, Helen Schimel

David Schimel

In memory of our dear parents
Shirley and Paul Schulder a”h
Lillie and Milton Steinberg a”h

Lu Steinberg and Michael Schulder

With gratitude

Esther and Bill Schulder

In appreciation and with good wishes!

Maimon Schwarzschild

PIONEERS



In commemoration of the 60th nahala of our father,
Samuel Schreiber Shimon b. Yosef Zeev and Miriam Bracha
In commemoration of the 25th nahala of our mother,
Rose Weinberg Shapiro Raizel bat Yaacov ha levi and Tzeril
In commemoration of the 25th nahala of our mother,
Frances Spilky Schreiber Faiga Tziporah bat Yaacov Shraga and Sara

Ruth and Irwin Shapiro

In honor of our grandchildren, Jeremy, Eden,
Jessie, and Allie

Sara and Warren Sherman

Kol Hakavod to Rabbi Soloveichik for
all you do for *Klal Yisrael!*

Judy and Isaac Sherman

In appreciation

Luiz Carlos Barreto Silva

PIONEERS



With thanks
Gale and Steven Spira

In gratitude to our synagogue
Linda Sterling and Howard Sterling

In tribute to our leadership and staff for their hard
work and sacrifice during this past year, and the
incredible job they've done to keep the Synagogue
and its community going.
Benjamin, Margo, and Daniel Suckewer

In honor of the Rabbi and Parnas
and our beloved synagogue
Adele and Ronald Tauber

PIONEERS



In memory of David's parents,
Judith and Fred Vorchheimer
Rachel and Dr. David Vorchheimer

In appreciation
Marion and Billy Weiss

In honor of Rabbi Soloveichik for providing an outlet
for continuous learning throughout the pandemic
Dr. William Zeitz and Family
in Memory of the Yahrtzeit of Dr. Baila Zeitz a'h

Wonderful historical series about Zionism and the
birth of Israel. Rabbi Soloveichick
presentations have been wonderful. Thank you.
Simon Zelingher and Bella Scharf-Zelingher,
Marlboro NJ

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MANY THANKS TO OUR OTHER CONTRIBUTORS:

The Jim and Sari Esserman Fund of the Jewish Community Foundation,
Morris Glassman, Ellen Newman; Judith & Marshall Siegel; Rabbi Sanford H.
Shudnow, in memory of Professor Hakham Jose Faur; Mattie Weiser



We extend our appreciation to Rabbi Meir Soloveichik for his inspiring *Providence and Politics: Zionism from Herzl to Begin* lecture series, and a heartfelt *hazakim u'berukhim* to our entire congregation for its fortitude and ingenuity during this time.

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