



March & April 2005

**Rabbi's Message
Rabbi Leonard A. Helman**

**Board of
Directors**

Officers:

PRESIDENT:
Barbara Cohen

VICE-PRESIDENT:
Leah Kellogg

PAST-PRESIDENT:
Vivian Abrams

RECORDING
SECRETARY:
Kristina Tune

TREASURER:
Carol Frank

Trustees:

Irv Abrams
Bob Brody
Paul Grace
Jerry Kaplan
Barbara Klein
Regina Klein
Elliot Rapoport
Naomi Unger

Staff:

EXECUTIVE
DIRECTOR:
Gail Rapoport
ADMINISTRATIVE
ASSISTANT:
Jenny Wetovsky

CORRESPONDING
SECRETARY:
Pat Wartell

BOOKKEEPER:
Cathy Turner

BULLETIN EDITOR:
Janie Siskin

The Building


The sign on the highway is thrilling: Future Home of Congregation Beit Tikva. The contractor, Peter Brill and architect, David Perrigo, will speak to the congregation on Friday, March 4, 2005, at our Shabbat Across America event. The enthusiasm is high. But, candidly, we need more money now for the building and furnishing of the synagogue. I have to use a slang expression, "putting my money where my mouth is." I have made substantial contributions in the past, and at the Board meeting on February 20 I made another substantial pledge. I would be happy to take anybody out to lunch (my treat) and discuss the building. We hope and have every reason to believe that the synagogue will be constructed by the High Holy Days, 2005. Even if the structure will be modest, it will be our spiritual home—completely finished and hopefully totally furnished. Many have contributed both small and large amounts. In our new synagogue the contributors will find permanent remembrance forever in Santa Fe.

Does Religion Help?

A recent article in the Santa Fe New Mexican intrigued me. It stated that there was a relationship between faith and the work ethic. Those with a religious faith

RABBI'S MESSAGE CONTINUED ON PAGE TWO

BECAUSE NO ONE
SHOULD BE ALONE
ON PASSOVER



**Second Night
Community Seder**

Sunday, 6:00 P.M.
April 24, 2005
Museum Hill Cafe
(See page 5)

Shabbat Across America
March 4, 2005 6:30 PM
Service and Pot-Luck Dinner

Enjoy a short play by the
Religious School children
RSVP 820.2991



work harder and accomplish more. Other studies establish that religious people are healthier, live longer and are happier. Part of this may come from disciplined living and avoiding destructive habits. Whatever the factors, religion gives us a positive attitude toward life, energizes our bodies and lifts our spirits. I am reminded of a definition of an atheist; a person who has no invisible means of support! Believing in a higher power elevates us to that level. In addition, Judaism makes us part of an eternal people and gives dignity to our lives. Judaism gives us a community of fellow believers with whom to share our experiences, our rituals, our food, our life cycle experiences; in short, our lives. I do not know how I could have lived without my Judaism. And since I have outlived the average, it has helped me!

Purim

The Book of Esther may be a relatively minor book or scroll compared with the books of the Torah. It tells the story of an evil leader in ancient Persia (named in the Book of Shushan) who is thwarted in his effort to destroy the Jews by the actions of brave Mordecai and his niece, Esther. The Book of Esther is very important for several reasons. One is that it is the first time the term Yehudi or Jew appears in the Bible or in Jewish history. Up to this time the people were referred to as B'nai Israel, the children of Israel. Secondly the Book is unusual and unique because the name of God does not appear anywhere in the Book. The scholars who determined what books got into the Bible said the act of saving the Jewish people was done by God, even though God is not named. Thirdly, the Book considers genocide or the slaughter of a group of people and finally the salvation of the Jewish people results from the dedication of a woman. Two Books of the Bible are named after women, the other one being the Book of Ruth. To my knowledge, no other religion has sacred books named after women. The holiday of Purim celebrates the events of the Book of Esther. Purim is loads of fun and should be celebrated in a joyous manner by eating hamantaschen and taking a little nip of La'chaim! Be sure to join us on Friday night, March 25, for our Purim celebration. Come in costume.

In Loving Memory
Robert E. Alexander
January 26, 2005
Judge Samuel Mandel
father of Eileen Mandel
January 27, 2005
Laura Solomon
February 2, 2005
ותקדש
יתגדל

Israel

The optimism that I have shared with you about Israel seems well founded. The new Palestinian leadership seems determined to improve the relationship with Israel. Violence has decreased and positive acts have occurred. Miracles can happen in our lifetimes!

Rabbi Leonard A. Helman

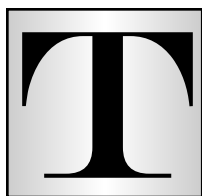


505.982.9898
E-MAIL:
LEONARDAH@AOL.COM

*A Celebration of the Life of
Laura Thorne Solomon
hosted by the Solomon family,
Chuck, Carol, Sue, Russ, Ken & Becca
Saturday, March 19, 2005
La Fonda Hotel
2:00 - 5:00 PM
PLEASE ATTEND*



Rabbi's Message by Rabbi John Taichert Feldman



The notion of the court Jew is as old as the Torah. Joseph is the court Jew even before there are Jews. In his story, he stands between Pharaoh and his immediate family, and his advice to the government controls all political life. Moses is also a Court Jew, though in his story he rebels against that role. God is a character in both the Joseph and the Moses story. Moses does not just save his immediate family, he saves a larger group. The nature of that victory over Pharaoh is huge. It shows a weak people surviving oppression by the mightiest power of the time. There may be history to support how the Egyptians were undone by our ancestors, but who knows. The story is what matters.

As we near the time of Purim, we can bring fresh eyes to the story of Esther, and we can bring with us insights from the earlier Joseph/Moses experience with Egypt and consider her role as Court Jew in Persia. Some things are obvious. Pharaoh is a placeholder, a symbol of absolute power, and not a specific historical figure.

The Persian King is also not a specific person, but a composite of absolute monarchs who ruled Jews in various countries and throughout most of our history, even to the present day. We know that it matters if the ruler "knows" the Jews, which is shorthand for being "good" for the Jews. We know that it makes a difference who is in charge. We know it, for example, from our experiences dealing with teachers and elementary school administrators. Sometimes they can be good for the Jews, sometimes not. Another match between Joseph and Moses with Esther is that these figures are representatives of our people, and stand between our enemies and our allies as our protectors. In the case of Esther, she is an individual with the fate of the Jews in her hands. God is not an actor in her story because her story reflects the experience of the Jews—that Jews have to watch out for Jews and not wait for intervention. In each story, Joseph, Moses and Esther have to resolve their own conflicts about their identity and their relationship to the larger group.

We Jews see that our fate throughout history has rested too often on the whims of rulers who did or did not "know" us. In every country, at every level of organized political life, and even to this day, we see the drama of the Court Jew played out, and we even see that it is not just Jews who experience this dynamic. It happens to other groups as well. Some find favor in the eyes of the rulers, others don't.

Henry Kissinger had the role, though he denied it. He did not see himself as representing the Jews, or any identifiable group. He was, in his own mind, untied to any body of people. There was no Mordecai as a conscience standing in the wings. He brought only the advisor role to his relationship with Nixon, not the moral voice to stop the madness in Viet Nam or Cambodia. His task was to help the ruler do what he wanted. Who, then or now, would question his brilliance? Who, then or now, can identify a moral core? Still, I imagine, based on history, that he gave Nixon the good and the bad, the options, cold and calculating, so that the ruler could rule.

At any time, and in any nation, and in any organization from the family to the corporation, we can wonder who can and who does play the role of Esther. That role is conscience to the powerful. Esther is the Superego that tells the power figure to stop and consider how their actions will impact the little guy. It is the role of witness, expert, counselor, whistle-blower, therapist, teacher, confidant, friend, opponent, and critic. It is a person who speaks truth to power, and who does so in a way that permits them to fight the good fight another day. It is a person who leaves a record that they tried to stop abuse of power. In fact, what is so important about the Esther story is that it is about what each one of us can achieve in our own lives. Together Moses and God save the Israelites, and what Moses does seems beyond our reach, in part because it is supernatural. Esther works within a story of a human doing what a human can do to stop a genocide. Nothing stops us from being more like Esther, except our fear.

Rabbi John Taichert Feldman



505.268.1464
E-MAIL:
JTFADR@AOL.COM



President's Message

Dear Fellow Members and Friends of
Congregation Beit Tikva,

A page in the 1973 Jewish Catalogue said simply "**BE HAPPY IT'S ADAR.**" With that happy thought, I want to welcome you good friends and fellow members to Congregation Beit Tikva's March gatherings and plans for our annual community Seder on the 2nd night of Passover, April 24.

First we have Shabbat across America this Friday, March 4 at 6:30 pm at Congregation Beit Tikva. The Hebrew calendar date of this Friday is 23 Adar I. This is a Hebrew leap year, when there are two months of Adar, so we will celebrate Purim on 14 Adar II, or March 25.

Shabbat Across America is a Super Potluck with song, prayers, entertainment, speakers and a table laden with wonderful food from the many creative cooks in our congregation. **Julia Bell**, at 466-2434, and the **Congregation Beit Tikva Office**, at 820 2991 are ready to take down our reservations and the type of dish we are going to bring. You will enjoy sitting at a round table and getting to meet new and old friends over a meal. You will love the Shabbat melodies sung be our own **Chazzan Michael Linder**, accompanied by our talented **Burton Krohn** on the piano. The children in our religious school under the direction of **Kim Zacks**, their teacher, will perform a skit they created and performed once before at a Friday night service. What a thrill to have a repeat performance! Our beloved **Rabbi Leonard Helman** will conduct us in a special Shabbat Across America service. Our special speakers for the evening will be **Peter Brill**, owner of Sarcon Construction and **David Perrigo**, architect, who will make a presentation about our new building, and also be available for our questions.

Costumes!...Hamantashen!...the reading of the Megillah and celebrating Purim with our religious school children and each other all happens at 7:30 pm, Friday March 25 at our Congregation Beit Tikva. It is on 14 Adar II and it is fun.

Our community Seder at Congregation Beit Tikva happens on the 2nd night of Passover, this year Sunday April 24 at the Museum Hill Café, 6:00 pm. Our tradition allows for our families to celebrate this most impressive meal of the year in their own homes for the first night of Passover. However, our 2nd night Seder is so wonderful, so inclusive of our congre-

gation and friends and everyone who wants to come and makes a reservation, that we want to make our reservations now. Thanks to our staff, there is a Seder Reservation Form in this bulletin. Even though Passover is in the Hebrew month of Nissan (which begins April 10), our preparations for our own first night Seders and our Congregation Beit Tikva Community Seder must begin in Adar!

Blessed are you, Lord our God, King of the Universe
Who brings the changing seasons.

May our gathering times and preparations for
Passover in March

Bring us fellowship, peace and harmony
And may we be blessed.

Thanks be to God in all your glory.

Shalom,

Barbara Cohen

Thank You to Chazzan Michael Linder

The Board of Trustees presented to Rita & Michael Linder the gift of a night's stay, February 14, in a beautiful room at the Inn of the Seven Graces in appreciation for all they do for us. Thank you, Rita & Michael, for all your generosity and support.

Rejoin Congregation Beit Tikva

Please don't forget to send in your 2005 membership pledge. Call the office at 820.2991 if you need a form. Remember, you do not need to make a payment at this time. Thank you for your support.

VISA/MASTERCARD AVAILABLE

Shalach Manot

Sunday, March 20 10:30 AM

Purim Bags will be prepared by the children of the Religious School at the home of **Janie Siskin**. Please come by Janie's house to help the religious school children with their mitzvah. Call Kim Zacks at 984.1920 to let her know you are coming.



Happy Purim



Come celebrate
Friday, March 25

7:30 PM
while we read
from the Megillah
donated by
Binnie & Paul
Postelnek

Thank You Oneg Sponsors December, January & February - 2004, 2005

D E C E M B E R

Dena & David Jacobs, Virginia & Jay Leipzig,
Pamela Schackel & Michael Golden, Mary
Lynn & Victor Wulc, Debbi & Bob Brody

J A N U A R Y

Michelle and John Goldman, Vivian and Irv
Abrams, Leah Kellogg, Caren & Kenneth
Kahn

F E B R U A R Y

Barbara Cohen & Al Chapman, Howard
Aronow, Michael Maloney, Beverly Katz

Passover Seder Reservation Form

Congregation Beit Tikva's Annual Second Night Community

Passover Seder on Sunday, April 24, 2005 6:00 PM

		<i>Number:</i>	<i>Total Amount:</i>
# Member adults	@ \$ 45.00	_____	_____
# Non-member adults	@ \$ 50.00	_____	_____
# Member children 6-12	@ \$ 22.50	_____	_____
# Non-member children 6-12	@ \$ 25.00	_____	_____
# Children under 6	@ no charge	_____	_____

Total amount enclosed: \$ _____

Please RSVP as soon as possible. Reservations must be accompanied by a check made out to:

Congregation Beit Tikva P.O. Box 24094 Santa Fe, NM 87502 Call the office for more information: 505.820.2991

Name: _____ Phone: _____

Address: _____ City, state, zip: _____

* * * * Office Use Only * * * *

Mem. Adults	Non-Mem Adults	Child 6-12 Member	Child 6-12 Non - Member	Check #	Amount	Date	Status
----------------	-------------------	-------------------------	-------------------------------	---------	--------	------	--------

Administrator's Report by Gail Rapoport

The groundbreaking is currently planned for Sunday, April 17, 2:00 PM. They will be an official postcard to follow as soon as all plans are finalized. This congregation began at a Seder in 1995 at the home of Fredi and Louis Proyect so it seems only fitting that at the time of our official ten year anniversary we would be savoring the renewal of the Seder experience by joining together to consecrate the future of our own permanent home on our very own land. We will keep you updated about the plans.

I know Rabbi Helman, elsewhere in the bulletin, talked about his lunch offer; take him up on it, it's such fun to be seen around town with him. Also, please send in your dues membership form if you have not done so. This is an important year to feel the support from all our long time and devoted members and to be part of our exciting future. Next, consider your Building Fund pledge (used to be Long-Range Planning, but no more, the time is here!) We would like everyone to participate at whatever level they can afford, and if you have given, which most of you generously have, think about something extra. We are very close to our goal, another \$45,000 would provide the much needed security of adequate funds. The following is a short report I prepared mid-February. You may have seen an earlier version, but I think it is worth repeating with updated numbers.

Short Report on the Building Fund

The Building Fund started with a \$20 donation from Rabbi Helman in November, 1996. To date, \$506,725 has been raised; \$176,600. for the land which was paid for in full in February, 2001. Current cash, \$151,850, current pledges, \$108,355, (all considered good pledges and need to be paid in 2005.) \$69,900 has been spent on Building Fund expenses to date, \$17,600 for fund raising event expenses, initial site plans and property tax, \$30,800 for design plans, (\$21,500 recently paid to Sarcon Construction, first draw.) We pay \$800 in yearly property taxes; as soon as we break ground we will no longer pay property tax because we are a church entity. We pay \$5,200 a year in rent to the Lutheran Church, \$1,080 a year for a storage unit, \$2,600 a year for a person to change the church set-up each week into a synagogue space for Friday night services, \$1,000 (extra) each year for High Holy Day expenses: church rental, chair rental, moving from the storage shed and set-up charges.

Until this year, we paid for Sunday Religious School teaching space; currently we are using a private home. We can afford a mortgage with a monthly payment around \$600. Our congregation consists of 125 family units; 200 would be considered optimal. Excluding donations made at building fund events, over 200 individuals or families have made donations. Significant donations are considered in increments from \$1,000 to over \$65,000. That includes 70 families to date.

Tree of Life

To permanently present the names of each of the contributors to our new synagogue, our beautiful "*Etz Chaim*" Tree of Life wall will be displayed in the front entrance listing all donors of \$1,000.00 or more.

Founder	\$ 50,000.00 or more	Pillar	\$ 5,000.00 or more
Benefactor	\$ 10,000.00 or more	Sponsor	\$ 1,800.00 or more
		Patron	\$ 1,000.00 or more

Donations and pledges already given for land purchase and money to date will be included in your total amount of giving and honored on our "*Etz Chaim*" Tree of Life wall.

Our Hometown Goniondz

Province of Bialystok, Poland

This document was presented by a local Bronx club dedicated to keep the memory of friends and family alive. Congregation Beit Tikva has published this to help keep continue this memory of a Jewish community. Submitted by Nancy Solomon, a resident of Santa Fe.

I consider it important and necessary to represent a review of our Memorial-Book to the children and friends of the Goniondz Society who do not read Yiddish or Hebrew. Let all of them get an idea about the Hometown of their parents and relatives and together with them hold dear the memory of the small Jewish community, that went to martyrdom during the black period of the bestial Nazi rule.

6,000,000 Jews perished during the 2nd World War in Eastern and Central Europe. Many bigger and smaller towns were immortalized in memorial books. They stand out like living symbols, spiritual monuments for the coming generations.

Our beloved Goniondz has surely earned such a monument. The Jewish Goniondz was very lively and interesting. The small Jewish population was very active, established many parties and clubs and gave to the world outstanding intellectuals in many fields, both Jewish and general.

Citizens of Goniondz are spread out all over the world. The majority of them live in the United States and in Israel, where they have established many societies and cooperatives in the sociophilanthropic field, giving financial and moral support to needy townspeople.

The Memorial-Book portrays to a great extent the many-sided life of Goniondz before its destruction. The chronicle is divided in 4 parts, each with a different content. The first-historico-social part contains articles and notes about the history of Goniondz in general and the development — economic and cultural — of the Jewish community through the generations, who left behind them documents and witnesses.

The second part is devoted to the catastrophe. It brings to the reader the heartrending account of how the town, after having undergone indescribable sufferings, was completely obliterated together with all the Jewish communities in Eastern Europe.

The third part immortalizes outstanding personalities, no longer with us, such as: Rabbis, public figures, talented young people, young before their time.

According to old historical documents, Goniondz was in existence already in the 13th century. Thanks to her geographic location as a connecting link by land and water between Poland, Lithuania and Prussia, Goniondz played an important role both strategically and economically.

For a long time the town was a battle-ground between the Crusaders and the Polish Gentry. Under the feudal Polish Government, Goniondz enjoyed the dubious “privilege” of not tolerating the Jews. In 1425 the town was taken over by the Lithuanians. In the year 1597 the town was granted the so-called “Magdeburg Rights” which permitted the Jews to settle there. In the beginning of the 16th century, Goniondz was occupied by the Swedes on their march into Russia. In the surroundings of the town can still be found traces of the Swedish occupation. In the second half of the 18th century Goniondz belonged to Prussia. After the division of Poland, Goniondz became part of Russia.

For a period of a 100 years, the town went through good and bad times: economic and commercial growth and also fires and epidemics. The proximity of the railroad and the fortress of Osowiec, built in the second half of the 19th century, brought about the growth of the Jewish population and a marked improvement in their conditions of life.

The market-days and the fairs attracted the peasants of the surrounding village. Goniondz became a lively trading center for lumber and grains, horses and cattle. The number of Jews in Goniondz varied at different times. In 1847 in a total population of 2050, the Jews numbered 1337. In 1897 the number of Jews was 2056 out of a total population of 3436. In 1921, after the first World War, there lived in Goniondz 1135 Jews of a total of 2642. The reason for the decline of the Jewish population was emigration and war. The 2 great fires in 1906 and 1912 intensified the emigration of the Jews to the USA.

In the first World War, that started in 1914, Goniondz suffered from the shelling of the fortress of Osowiec by the Germans. The Jews were forced to flee and the town was plundered by the Russian soldiers. During the German occupation, many Jews returned, but the town was impoverished.

Under the rule of the new Poland, after the first World War, Goniondz went through hard times: mental anguish and torment, economic difficulties—all this due to the nascent anti-semitism of the Poles. The emigration became intensified. The Jews who had the means emigrated to the United States, the Zion pioneers to Eretz-Israel.

Among all the neighboring towns, such as: Trestine, Yashinovke, and Kniesin, Goniondz was the most interesting and the liveliest town in the socio-cultural field. At the very inception of political Zionism, there became active in Goniondz a Zionist group, that sent a delegate to the Zionist Congress — the businessman and erudite Yakov Rudski. A short time thereafter, there came into being different Socialist groupings, such as: the “Bund”, the “S.S.”, that were very active among the working class and the youth. They participated in revolutionary activity and propaganda that even reached the soldiers in the fortress of Osowiec. As a result, many Jewish boys and girls were from time to time arrested by the secret police and a number of suspects were forced to flee to escape the danger of



being exiled to Siberia. The Zionist and Socialist activities went on unabated even during the black period of severest Russian reaction in the years of 1906—1914. It became intensified and came out in the open during the time of the German occupation in the first World War.

When Poland achieved her independence, there arose different political parties and groups, such as: “Misrachi”, “General Zionists”, “Zeirel Zion”, “Poalei Zion”, “Hashomer Hatzair”, “Hechalutz”, “Bund. After the Bolshevic Revolution — there came into being also the Communist Party, led by the returnees from Russia. All these parties and groups were very active.

Goniondz excelled particularly in the field of Jewish education. The very first Zionists, with the intellectual Efraim Halpern at the head, established a modern “Cheder”, where besides prayers, there was also instruction in “Tanach” (Bible) and “Gemara” (Talmud) as well as reading and writing in Russian and Hebrew in a modern way. The first teacher of this school was the Hebrew scholar Gedalie Koslowski.

During the time of the first German occupation the first Hebrew public school in Poland was established in Goniondz under the direction of the beloved pedagogue Moishe Levin. The Hebrew school, where all the subjects were taught by lectures and study-books, especially written for this purpose by Moishe Leyin, became a model school for the entire province and even for Bialystok, where similar schools were opened after the creation of the Polish state. The school attracted a healthy Hebrew-speaking and chalmutz-oriented youth, that, for the most part, saved themselves from the catastrophe by emigrating to Eretz Israel.

Goniondz possessed a rich library in different languages, but mainly in Yiddish and Hebrew. The radical groups established a library of their own. They also prevailed upon the public schools to introduce the study of Yiddish. The non-partisan “dramatic circle” produced a great number of Yiddish plays, both drama and comedy, with Jewish and general motif. The plays were shown in a hall specially fitted for this purpose in the brewery building of Yakov Rudski.

The clubs used to arrange entertainments, discussion-evenings and excursions. Goniondz had charitable institutions that dispensed medical and financial aid to the sick and needy. This relief work was made easier for these institutions to bear thanks to the steady flow of subsidies from the Goniondz societies in the United States.

The “Goniondz Relief Committee in America” stands out by itself as a lodestar, a shining example of fraternal help. The members never forgot their friends and kinsmen and have always cared for the sundry needs of their native town. Thousands of dollars and hundreds of food-and-clothing packages reached the Goniondz brethren though different ways and means. With the cooperation of the ladies auxiliary, the “Goniondz-Trestine Society” created the necessary funds for the erection of a school building atop the famous “School-

Mountain”. With the help of the Society the “Goniondz-Loan-and Savings Fund” was established.

Between the two World Wars, delegates from the Society used to visit the native town and distribute substantial sums of money among the relatives and different institutions there. After the terrible holocaust big sums of money were collected and distributed in cash and packages to Goniondz refugees, who survived the catastrophe and were dispersed in different countries. In hallowed memory be held the following noble, beloved brethren, who have contributed and sacrificed so much for their townspeople and went to meet their maker: Benjamin Bayer, Gustave Seido, Yosef Bobrovski, Max Schwartz — may their souls rest in peace.

When the second World War broke out and Poland was crushed by the Nazis in a matter of days, the Jews of Goniondz lived through days of panic and terror. There took place attacks on Jews, plunder was widespread. However, the Soviet Army soon occupied the eastern part of Poland and marched into Goniondz. The town enjoyed relative quiet and the population gradually adjusted itself to the new regime. These conditions remained until June 22, 1941, when the Nazi armies started their march into Russia. Several Goniondz people, who survived the holocaust, have given us a vivid account, a heartrending description of the horrible catastrophe and destruction that befell our town. In the second part of this Memorial-Book, Tovia Yevreiski portrays in grisly detail how our town perished. Other Goniondz inhabitants, like A. Altschild, described the tragic events, but it is imperative to bring to light a resume in English so that everyone should know what unbelievable cruelties were visited by the Nazi beast upon our beloved people. How this wildbeast decimated, destroyed helpless, innocent human beings — young and old, woman and child — our own flesh and blood. You shudder when you read all this!

The Nazis entered Goniondz on the 26th of June, but from the first days of the Nazi invasion, the local Polish population took over power and began a systematic reign of terror and barbarism against the frightened, helpless Jews.

The Jewish homes were closed, the doors and shutters locked. On Friday, June 26. they issued an order that the entire Jewish population — men, women and children — the old and the sick, be assembled at a certain hour on the market-place.

The Poles, under the direction of. a Gestapo officer, made a “Selection”. Those whom they pointed out as “Communists” or those against whom they carried a grudge, were assembled separately. The order of the Gestapo officer read: “The unofficial Communists are to be sent to work, as to the ‘official ones’ you are free to do with them as you like”. The Poles began to carry out this horrible order with great glee. Beating them mercilessly, they drove them, the “Communists” — into the synagogue and planned to set it afire. However, the neighboring Poles did not permit that, for fear that the conflagration may engulf their own homes. Then they marched them through the



market place to the cellar of Mordechai Klap. An attempt was made to rescue them by offers of money and clothing — to no avail. In a few days they were all brought to the cemetery and murdered in the most gruesome way. Among those who perished were: Shimon Yevreiski with two daughters, Boruch Trochimovski, Yakov Theodorowicz, Zalmon Niewodowski, Leibl Kravetz, the brothers Green, Aaron Bialy, Moishe-Faivel Bialosukenski, Efraim Kravetz and others.

The second group was locked in a barn, and for weeks dragged to heavy labor. The Polish hooligans, however, did not cease their bestialities against the Jews. They murdered another number of them, among whom were: Wolf Rodgrodski with wife and children, Mary Bialy with her son Yosef, Yosel Kobrinski, Sonia Lurie, Niesel Friedman with his son-in-law Yudel Linchewski with wife and children. Yoshua Halpern with wife and 3 children were murdered in the Jewish cemetery.

A few weeks later came the Gestapo and took away 15 persons, among them: Asher Kobrinski, A. Brzezinski, Noiach Barski, Shimon Felsinowicz, Yerachmiel Halpern. They were led out of town and shot there. Almost all these murders were perpetrated at the beginning by the Poles with the local priest and “intelligenzia” at the head. All Jews were forced to shave off their beards. Those who survived were subjected to merciless tortures both physical and moral.

When the power in Goniondz was taken over by the Nazis, quiet prevailed in town. The Jews were going to work under the direction of the newly created so-called “Juden-Rat” (Jewish Council) with daily new methods to oppress and plunder the frightened Jewish population. For a time the Jews would gain some surcease by giving their tormentors the few belongings still left to them, such as clothing and jewelry until they became completely ruined and impoverished.

Thus, the painful tortured life of hunger, forced labor and degradation dragged on until the tragic end came. On November 2, 1942 came an order from the Nazis to the effect that all the villages around Goniondz have to deliver 200 wagons for the town.

No one knew the meaning of this order, but there was foreboding. The local commander, however, assured everyone that the order has nothing to do with the Jewish population. A few days later came a heavy truck with armed soldiers. They stopped all Jews going to work and warned them that anyone trying to escape will be shot. The peasant wagons began coming in. The Nazis with the help of the Polish police began to chase the Jews out of their homes. Many hid in cellars and attics, but all were fished out of their hiding places. The Nazis started to shoot in order to stop those trying to flee. After a few hours the wagons were packed with fainting and crying Jews — young and old. That wretched transport was sent to the village of Bogushe, a few miles from Greive. There were assembled thousands of Jews from all the neighboring towns and from Trestine. The local Polish bandits immediately swarmed all over the town like a locust plague, plundering the empty houses

of the martyred Jews and taking away the few pitiful belongings left. There they started an orgy-dancing, singing and drinking full of joy of making the town of Goniondz “Judenrein” (free of Jews).

In the camp of Bogushe many old and sick died. Those who survived were transported to the death camps, some to Tremblinka, some to Auschwitz. Thus, after undergoing indescribable pain, degradation and barbarities perpetrated upon them by the savage beasts, perished our beloved, tortured town of Goniondz. Only a pitiful few survived as if by a miracle! Let the blood of the martyrs come forth from the earth and to the end of time follow “those 2-legged swine and their evil spirits be forever damned in Hades!”

The Higher Power will avenge the deaths of the loved ones! The memory of the martyrs will forever and ever live in our hearts in love and reverence!

Looking Out of My Window Toward Goniondz Recollections From My Childhood by Maurice Gelbert

The countryside where I was born and grew to manhood among surrounding hills, green pastures, wild flowers in the summer, and icebergs in the winter, was known as Dolko.

On a summer night, a stout and odd shaped moon slowly rose on the horizon and crept up from behind the trees, lighting up the countryside with her magic light. It was so serene and quiet that I could hear the moon whispering, “I am coming to bring you rest and quiet from your days’ worries and toil.”

While the town amid surrounding countryside lay down to rest, another world was awakening. Creatures of all kinds from the tiniest insect to the croaking frog, and to the melodious trill of the nightingale; greeted the moon with prayer in their own mysterious language; for them a busy day starts.

Who has not experienced a frosty moonlit night with trillions of diamonds sparkling on a white blanket of snow? The moon rose above the roof-tops, as though watching over us so that we would not be disturbed from our slumber, assuring us, “all is well and no harm will come to you.” It is dead quiet and holy in the still of the night only an occasional disturbance by a barking dog who is displeased with something or has some grievance, or insomnia.

The moon completed her mission, hastily disappearing in the light of the dawn, making way for the rising sun. Robed in flames and amber light, majestically, the sun rose from the eastern gate, awakening man and beast from their deep slumber, bidding them a cheerful good morning. Then the new day of hustling and bustling and back to the daily routine. I wonder whether the sun and moon darkened when they looked down upon Goniondz after the Destruction!



March Donations

General Fund

Marilyn B. Bell - In honor of the birth of her grandson, Alec Irving Bell

Barbara Cohen - In memory of Carolyn Cohen, mother-in-law of Barbara

Rita & Al Grant - In memory of John Charles Grant, son of Rita & Al

Barbara & Philip Gudwin - In honor of the birth of Ethan William Cohen, grandson of Linda and Jim Cohen and son of Gail and Richard Cohen

Leonard A. Helman - In honor of the upcoming 85th birthday of Leah Kellogg

Stephen Joseph - In memory of Evelyn Branower Joseph, first wife of Stephen

Leah Kellogg - In honor of the Shabbat Shirah presentation by Chazzan Michael Linder and accompanist Burton Krohn

Ruth Getz-Koval - In memory of Eric J. Getz, son of Ruth

Michael Maloney - In memory of Dona Siboni Hayot, grandmother of Michael

Barbara & Bill Mott - In memory of Robert E. Alexander

Esther Rapoport - In appreciation for the numerous well wishes and donations for her 85th birthday

Esther Rapoport - In honor of Edith and Sam Roth, sister and brother-in-law of Syd Rapoport

Esther Rapoport - In honor of the birth of Ethan William Cohen, grandson of Linda and Jim Cohen and son of Gail and Richard Cohen

Esther Rapoport - In honor of the marriage of the son of Sharon & Marvin Herzog

Gail & Elliot Rapoport - In honor of the birth of Ethan William Cohen, grandson of Linda and Jim Cohen and son of Gail and Richard Cohen

Gail & Elliot Rapoport - In memory of Laura Solomon, wife of Charles Solomon

Beverly & Phil Saltz - In memory of Charlotte Schultz, mother of Beverly

Dolores Sloan - In memory of Pearl Malis, mother of Dolores

Building Fund Benefactor \$10,000.00

Edith & Ernest Schwartz

Building Fund Pillar \$5,000.00

Lee Alexander and the Family -
In memory of Robert E. Alexander

Naomi Unger & Peter Santi

Building Fund Sponsor \$1,800.00

Alison & Jerry Kaplan

Megan & Ned Siegel

Building Fund

Naomi Becker & Allen Cogbill

Sheila & Norton Bicoll - In honor of Rabbi Helman & Chazzan Michael Linder

Marcia Muth and Jody Ellis - In honor of the 85th birthday of Esther Rapoport

Marcia Muth & Jody Ellis - In memory of Laura Solomon, wife of Charles

Leah Kellogg - In honor of the 85th birthday of Esther Rapoport

Skip Rapoport - In honor of the 85th birthday of his mother Esther

Pat & Bob Wartell - In honor of the 85th birthday of Esther Rapoport

Marilyn and Allen Cohen Memorial Fund (The Camp Scholarship Fund)

Bud Krause

Oneg Fund

Howard Aronow - In memory of Dorothy Aronow, mother of Howard

Michael Maloney - In memory of Dona Siboni Hayot, grandmother of Michael

Discretionary Fund

Fred Reid - In memory of John Reid, father of Fred

Visa/Mastercard — Call 505.820.2991



July & August Torah Passages

March 5 VAYAKHEL	Exodus And Moses gathered, Bezalel making of the ark	35.1-38.20
March 12 PEKUDEI	Exodus Tent of the Meeting SHABBAT SHEKALIM	38.21-40.38
March 19 VAYIKRA	Leviticus Peace offering SHABBAT ZACHOR	1.1-5.26
March 26 TZAV	Leviticus Command Aaron and his sons SHUSHAN PURIM	6.1- 8.36
April 2 SHEMINI	Leviticus Duties of the priest, death of Aaron's eldest sons, dietary laws, kashrut SHABBAT PARAH-RED HEIFER	9.1-11.47
April 9 TAZRIA	Leviticus Laws of leprosy, childbirth SHABBAT HACHODESH	12.1-13.59
April 16 METZORA	Leviticus Diagnosing disease, purification	14.1-15.33
April 23 AHAREI MOT	Leviticus After the death, holiness, the day of atonement, ethical commandments SHABBAT HAGADOL FIRST SEDER	16.1-18.30
April 30	Pesach	



March & April Schedule of Services

March 4 Friday	7:30 PM	Rabbi Helman will lead on: SHABBAT ACROSS AMERICA PETER BRILL OF SARCON TO SPEAK
March 11 Friday	7:30 PM	Rabbi Feldman will speak on: LESSONS FOR PURIM
March 18 Friday	7:30 PM	Rabbi Helman will speak on: SABBATH OF REMEMBRANCE
March 25 Friday	7:30 PM	Rabbi Helman will speak on: PURIM CELEBRATION—COME IN COSTUME
April 1 Friday	7:30 PM	Rabbi Helman will speak on: THE ASHES OF THE RED HEIFER
April 8 Friday	7:30 PM	Rabbi Feldman will speak on: IMAGES
April 15 Friday	7:30 PM	Rabbi Helman will speak on: PHYSICAL CHALLENGES
April 22 Friday	7:30 PM	Rabbi Helman will speak on: KASHRUT IN REFORM JUDIASM
April 24 Sunday	6:00 PM	Annual Second Night Seder MUSEUM HILL CAFE
April 29 Friday	7:30 PM	Rabbi Helman will speak on: PESACH SPRING SEASON