PASSING THE TEST

On Rosh Hashana, we read the Torah portion concerning the Akeidah, the binding of Yitzchak. The Rabbis say that the Akeidah illustrates the boundaries of to G-d. Avraham showed his deep fear (or awe, depending on your .étation) of G-d by doing what was asked of him, even though it was the ultimate sacrifice and the biggest test of his life. What must he have thought when G-d asked him to sacrifice the child that was supposed to carry on the monotheistic faith that had shaped his life? And yet, the Torah makes no mention of him arguing with G-d, or even questioning the request.

Since child sacrifice was a common practice during the time of Avraham, perhaps this Divine order did not seem so out of the realm of possibility. However, by ultimately stopping Avraham from sacrificing Yitzchak, G-d made a point of showing the world that, while a sense of fear or awe is necessary for service to G-d,

He does not want us to destroy the thing that is most precious to us: the possibility of a future. It also underscored the importance of the sanctity of life. This G-d, the G-d of Avraham, was unlike any other!

Why, however, is this particular passage read on Rosh Hashana? How does this tie in to the start of the Jewish New Year?

During the days leading up to Yom Kippur, we are given an opportunity to do some self-evaluation...Where have we been? What have we said? What have we or have we not accomplished? How to ask for G-d's forgiveness, to start the new year with a clean slate? On the surface, this sounds rather routine. But...it's easy to bask in the glow of

accomplishments, to remember celebrations, all life's positives. It's not so easy to shine a light on our weaknesses, the times we didn't come through for a friend, the times we were selfish, the times we deliberately or unintentionally said the wrong thing and, by doing so, hurt or belittled someone, the times we allowed anger to get out of hand, or maybe the times we didn't stand up for ourselves...I don't know about you, but I've got a lot to think about. It's certainly easier to just shove it all or blame it on the circumstances, or point fingers. Examining and accepting those parts of ourselves that we don't particularly like, is very difficult, but the

Rabbis make it very clear that we are responsible for our own behavior.

All those "Pm not's" start running through our heads when we look at the darker side of ourselves: "I'm not good enough," "I'm not successful enough," "I'm not kind enough." Each one of us has our own share of "I'm nots." If we stop the examination at this point, it's pretty much a self-defeating process. We don't want to think about it any more, it hurts too much, we'll just pretend that side of us doesn't exist. And yet those voices don't remain hidden. They find their way back into our conscience when we least expect them, and keep us from fulfilling our potential.

What if Avraham had decided to just ignore G-d's commandment? What if he had said to G-d, "You know, I love you, but I just can't do this." Would the whole relationship between G-d and Avraham have collapsed? Would he have spent the remainder of his life wondering what might have happened? Would the Jewish

by Mim Senft people exist today? Obviously Avraham made the choice to do as G-d asked despite the fact that the risk factor was pretty high in terms of the possible outcome; and I think it is important to note that he was given plenty of time to change his mind three days of walking toward that mountain with his son beside him.

Rabbi Yosef Albo, in his Sefer Haikkarim, put forth the question: Why impose this test on Avraham in the first place? And I would add: Hadn't he already proven his love for G-d? Rabbi Albo's answer is that the reward for potential good is not the same as for actual good deeds. Rabbi Albo goes on to say that the deed will intensify love of G-d since every action leaves its own indelible mark on the performer. Thus, another way of looking at the Akeidah is as a lesson that the more difficult the test is, the bigger the reward or the bigger the opportunity to grow. On a difficulty scale of 1 to 10, I'd say that Avraham's test at the Akeidah would have

to be an 11. He succeeded. And because he took the risk, here we are.

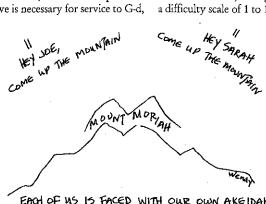
The Rabbis said that Avraham passed 10 great tests in his life, the last test being the Akeidah. But while he passed those tests, Avraham was not perfect. As the Ramban points out in his commentary on Genesis 12:10, Avraham sinned in instructing Sarah to hide their true relationship and in not trusting that G-d would protect them from the Egyptians. To his descendants, however, this shows that he was fallible, just like us. And just because he hadn't always succeeded in the past, didn't mean he couldn't succeed in the future. He didn't let "I can't" get in the way. He kept trying, and succeeding.

Sometimes life and the idea of change can seem

overwhelming to us. But the old line, "you can't teach an old dog new tricks" doesn't fly with G-d. He was still teaching Avraham when Avraham was more that 100 years old. Sometimes, G-d gives us very tough tests...a sick loved one, a lost job, a financial loss, the challenge of dealing with loneliness or depression. A big part of the test is how we deal with those things, how we find ways to make it through the test and learn from the experience. The Rabbis tell us that no test is given to people who cannot learn. Tests are there to make us stronger, more compassionate, more spiritual; they are an opportunity for growth. Of course, there are definitely those days when you want to say to G-d in a very Tevya-like fashion, "Could you maybe test someone else for a while?" I like to call those "Job days." If, however, we have faith, if we say "I'll try. It's not easy, but I'll try," then we open up the possibility of finding a better self.

I'd like to share something I read in a book entitled Moments of Transcendence by Rabbi Dov Peretz Elkins. A group of people vacationing in Paris decided to visit the Louvre. They stopped in front of a painting entitled "Checkmate." It's a very disturbing picture depicting the devil and Faust playing chess. The devil has a big grin on his face and Faust is looking terribly dejected. Everyone contemplated the rather depressing message the picture seems to be saying for a few minutes, when, all of a sudden, a guy in the back said, "Look at the chess board! Faust has another

Mim Senft is an Executive Assistant at National Financial Partners.



EACH OF US IS FACED WITH OUR OWN AKEIDAH

CONGRATULATIONS AND MAZAL TOV

MARRIAGES Shani Zelinger and Sam Bernhaut Mazal Toy to father Charles Bernhaut Kathy (Ruth)Gamberoni and Martin Birn Shira Fishof and Shlomo Einhorn Mazai Tov to parents Monica Singer and David Fishof Eliana Sorokina and Vladmir Gutin Alana Newhouse and Daniel McCray

BIRTHS Melissa and Neil Bane, on the birth of a girl, Serena Jacqueline (Yael) Georganne Backman and James Garfinkel, on the birth of a girl, Talia Noa Meredith and David Horowitz, on the birth of a boy, Max Gabriel Varda and Dr. Lenny Jacober, on the birth of a girl, Bracha Bina ha Tova Tehilla and Shimon Klein on the birth of a son, Eliyahu Zvi Moshe Carol and Caleb Lentchner,

on the birth of a daughter, Chloe Elysse Mazal Toy to grandmother Judge Enid Langbert Jennifer and Mitchel Lazar, on the birth of a boy, Yacov Meir

Jennifer and John Milder, on the birth of a boy, Elazar Tzvi Hirsch Lisa (Bernstein) and Artie Pearl, on the birth of a girl, Serena Tobi Chaya Yocheved and Joshua Shainberg on the birth of a boy. Yonah Michael Rona and Andrew Steinerman, on the birth of a girl, Gabriella Batya

BAR/BAT MITZVAH

Sara Belfer Mazal Toy to parents Dr. Michelle and Ben Belfer Amira Yochana Mintz-Morgenthau Mazal Tov to parents Susanna Morgenthau and Dr. Alan Mintz Adiv Spivack Mazal Tov to parents Sharona and Steven Spivack

CONDOLENCES Caryl Alterbaum Brief and Dr. Robert Alterbaum, on the loss of their father, Dr. George Alterbaum Adina Goldfarb, on the loss of her father, Simon Goldfarb The family of Chaim (Carl) Henry The family of Les Nelkin The family of Elyse Weisberg-Spero

REFUAH SH'LEIMAH (SPEEDY RECOVERY) Barry Diller Harold Goldberg Ruth Gutradt

TZEITCHEM L'SHALOM/FAREWELL (To live and/or study in Israel)
Ganit and Michael Steifman

CONGRATULATIONS
Barbara Ribakove Gordon, for being honored for her work with Ethiopian Jewry by Manhattan Borough President, Virginia Fields

Leonard Davidman, for faithfully and enjoyably conducting the LSS Beginners Service during the

HIGH HOLIDAY SERVICES

Rosh Hashana

Mon Sept, 17th 6:50 pm Tue and Wed Sept. 18th and Sept. 19th 9:00 am Tue and Wed Sept. 18th and Sept. 19th 6:40 pm Yom Kippur

Wed Sept. 26th 6:35 pm

SCHEDULE OF SERVICES

| | SCHEDULE OF SERVICES | |
|--|--|---|
| Mon September 17, 2001 - 29th of Elul EREV ROSH HASHANA Selichot & Services | Wed October 3, 2001 - 16th of Tishrel SUKKOT Morning Services 8:00 & 9:00 AM Daf Yomi 5:30 PM Mincha 6:15 PM Morette 7:20 RM | Fri November 2, 2001 - 16th of Cheshvan Morning Services 7:10 & 7:50 AM Candle Lighting 4:33 PM Mincha 4:40 PM |
| Mincha 6:50 PM Tue September 18, 2001 - 1st of Tishrei ROSH HASHANA 5762 Kollel Minyan 7:30 AM | Maariv 7:20 PM Yom Tov ends 7:20 PM Thu October 4, 2001 - 17th of Tishrei SUKKOT (CHOL HAMOED) | Sat November 3, 2001 - 17th of Cheshvan Vayera 7.5 AM Daf Yomi 7.5 AM Bible Class 8:30 AM Morning Services 7:45, 9:00 & 9:45 AM |
| Main Sanctuary 7:45 AM Baliroom 7:45 AM Beginners 9:00 AM Tashlich 5:40 PM Mincha 6:40 PM | Morning Services | Talmud & Bible Class 3:45 PM Mincha 4:30 PM Shabbat Ends 5:33 PM Daily Mincha & Maariv 4:35 PM |
| Yom Tov candles after 7:44 PM Maariv 7:44 PM Daf Yomi after Maariv | Candle Lighting | Tue November 6, 2001 - 20th of Cheshvan ELECTION DAY |
| Wed September 19, 2001 - 2nd of Tishrei ROSH HASHANA Kollel Minyan 7:30 AM Main Sanctuary 7:45 AM Ballroom 7:45 AM | (CHOL HAMOÉD) 7:00 AM Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services 8:00 & 9:00 AM Daf Yomi 5:25 PM | Fri November 9, 2001 - 23rd of Cheshvan Morning Services .7:10 & 7:50 AM Candle Lighting 4:26 PM Mincha 4:30 PM |
| Beginners 9:00 AM Daf Yomi 5:55 PM Mincha 6:40 PM Maariv 7:44 PM Yom Tov ends 7:44 PM | Mincha | Sat November 10, 2001 - 24th of Cheshvan Chayei Sara Daf Yorni 7:00 AM Bible Class 8:30 AM Morning Services 7:45, 9:00 & 9:45 AM Talmud & Bible Class 3:35 PM |
| Thu September 20, 2001 - 3rd of Tishrel TZOM GEDALIAH Fast Begins | (CHOL HAMOED) Morning Services | Mincha 4:20 PM Shabbat Ends 5:26 PM Daily Mincha & Maariv 4:25 PM |
| Selichot & Services 6:30 & 7:15 AM Mincha 6:30 PM Fast Ends 7:28 PM | (HOSHANA RABA) COLUMBUS DAY (Observed) Morning Services 6:15, 7:00 & 8:00 AM Candle Lighting 6:09 PM Mincha 6:15 PM | Mon November 12, 2001 - 26th of Cheshvan VETERANS DAY (Observed) Morning Services |
| Fri September 21, 2001 - 4th of Tishrel Selichot & Morning Services 6:35 & 7:15 AM Candle Lighting 6:37 PM Mincha 6:40 PM | Tue October 9, 2001 - 22nd of Tishrei SHMINI ATZERET Daf Yomi | Fri November 16, 2001 - 1st of Kislev ROSH CHODESH Morning Services 7:00 & 7:40 AM Candle Lighting 4:19 PM Mincha 4:25 PM |
| Sat September 22, 2001 - 5th of Tishrei Vayeilech SHABBAT SHUVA 7:00 AM Daf Yomi 8:30 AM | Yom Tov candles after 7:09 PM Maariv & Hakafos 7:09 PM Wed October 10, 2001 - 23rd of Tishrei SIMCHAT TORAH | Sat November 17, 2001 - 2nd of Kislev Toldot 7:00 AM Daf Yomi 8:30 AM Bible Class 8:30 AM Morning Services 7:45, 9:00 & 9:45 AM |
| Morning Services 7:45, 9:00 & 9:45 AM Mincha 5:40 PM Shabbat Shuva Drasha 6:05 PM Shabbat Ends 7:37 PM Daily Mincha & Maariv 6:30 PM | Morning Services 7:00 & 8:30 AM Womens Tefillah Group 9:00 AM Daf Yomi 5:20 PM Mincha 6:05 PM Maariv 7:09 PM | Talmud & Bible Class 3:30 PM Mincha 4:15 PM Shabbat Ends 5:19 PM Daily Mincha & Maariv 4:20 PM |
| Sun September 23, 2001 - 6th of Tishrei Seilchot & Morning Services 6:35 & 7:15 AM | Yom Tov ends | Thu November 22, 2001 - 7th of Kislev THANKSGIVING DAY Morning Services |
| Mon September 24, 2001 - 7th of Tishrei Selichot & Morning Services 6:35 & 7:15 AM | Morning Services 7:10 & 7:50 AM Candle Lighting 6:03 PM Mincha 6:10 PM | Fri November 23, 2001 - 8th of Kislev Morning Services 7:10 & 7:50 AM Candle Lighting 4:14 PM |
| Tue September 25, 2001 - 8th of Tishrei Selichot & Morning Services 6:35 & 7:15 AM | Sat October 13, 2001 - 26th of Tishrei Bereshit 7:00 AM Daf Yomi. 8:30 AM | Mincha 4:20 PM Sat November 24, 2001 - 9th of Kislev Vayetzei |
| Wed September 26, 2001 - 9th of Tishrei EREV YOM KIPPUR Selichot & Services 6:50 & 7:40 AM Mincha 1:30, 3:00 & 4:20 PM Candle Lighting 6:29 PM Kol Nidre 6:35 PM | Morning Services 7:45, 9:00 & 9:45 AM Talmud & Bible Class 5:00 PM Mincha 6:00 PM Shabbat Ends 7:03 PM Daily Mincha & Maariv 5:55 PM | Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services 7:45, 9:00 & 9:45 AM Talmud & Bible Class 3:25 PM Mincha 4:10 PM Shabbat Ends 5:14 PM |
| Daf Yomi after Maariv Thu September 27, 2001 - 10th of Tishrei YOM KIPPUR | Wed October 17, 2001 - 30th of Tishrel ROSH CHODESH Morning Services | Daily Mincha & Maariv |
| Kollel Minyan 7:30 AM Main Sanctuary 8:00 AM Ballroom 9:00 AM Beginners 9:00 AM | Thu October 18, 2001 - 1st of Cheshvan ROSH CHODESH Morning Services | Morning Services 7:10 & 7:50 AM Candle Lighting 4:11 PM Mincha 4:15 PM |
| Final Shofar Blast 7:29 PM Fri September 28, 2001 - 11th of Tishrei 7:10 & 7:50 AM Morning Services 7:10 & 7:50 AM Candle Lighting 6:25 PM | Morning Services 7:50 AM Candle Lighting 5:52 PM Mincha 5:55 PM Sat October 20, 2001 - 3rd of Cheshvan Noach | Sat December 1, 2001 - 16th of Kislev Vayishlach Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services 7:45, 9:00 & 9:45 AM Talmud & Bible Class 3:20 PM |
| Mincha | Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services 7:45, 9:00 & 9:45 AM Talmud & Bible Class 4:45 PM Mincha 5:45 PM | Mincha 4:05 PM Shabbat Ends 5:11 PM Daily Mincha & Maariv 4:15 PM Fri December 7, 2001 - 22nd of Kislev |
| Bible Class 8:30 AM Morning Services 7:45, 9:00 & 9:45 AM Talmud & Bible Class 5:20 PM Mincha 6:20 PM Shabbat Ends 7:25 PM | Shabbat Ends 6:52 PM Daily Mincha & Maariv 5:50 PM Fri October 26, 2001 - 9th of Cheshvan | Morning Services |
| Daily Mincha & Maariv 6:20 PM Mon October 1, 2001 - 14th of Tishrel EREV SUKKOT Morning Services 7:05 & 7:50 AM Candle Lighting 6:20 PM | Morning Services 7:10 & 7:50 AM Candle Lighting 5:42 PM Mincha 5:45 PM Sat October 27, 2001 - 10th of Cheshvan Lech-Lecha | Sat Determer 6, 2001 - 23td of Nsiev Vayesney Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services 7:45, 9:00 & 9:45 AM Talmud & Bible Class 3:20 PM |
| Mincha 6:25 PM Begin Meal in Sukkah after 7:09 PM | Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services 7:45, 9:00 & 9:45 AM | Mincha 4:05 PM Shabbat Ends 5:10 PM Daily Mincha & Maariv 4:15 PM |
| Tue October 2, 2001 - 15th of Tishrei SUKKOT Morning Services 8:00 & 9:00 AM Daf Yomi 5:30 PM Mincha 6:15 PM Very Taxaselles ofter 7:00 PM | Talmud & Bible Class 4:35 PM Mincha 5:35 PM Shabbat Ends 6:42 PM REMEMBER to set your clocks backwards 10:40 PM FST Dally Migsha & Marghy 4:40 PM FST | Sun December 9, 2001 - 24th of Kislev Chanukah Candles after |
| Yom Tov candles after 7:20 PM Maariv 7:20 PM Begin Meal in Sukkah after 7:20 PM | Daily Mincha & Maariv | Morning Services |
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For Some People "Judgment" has Come too Soon

The summer has too rapidly come to an end. In shul, the plaintive sound of the shofar is heard every morning, marking the advent of the month of Elul. The Days of Judgment are surely upon us. But for some of our Beginner friends, judgement has already been rendered.

It was a weekend in July that I'll never forget. The first call came on Friday morning at 2:10 AM. I was with my family in Tannersville, about 2¼ hours north of the city. I had spent 4 hours that

afternoon and evening at Sloan-Kettering Hospital saying the final prayers with my beloved friend, Les Nelkin. The doctors didn't know whether he would hold out for one hour or five days. So I went up to Tannersville.

Les had been diagnosed 28 The Nelk months earlier with Wilms tumor, a rare pediatric cancer that usually doesn't strike adults. Les was 37 when he died. He learned of his grave illness only a few

weeks after he and his family had been honored at the National Jewish Outreach Program dinner at the Waldorf. He fought a valiant battle, but finally succumbed.

Les was a superstar. The first student of Columbia Engineering School ever to be accepted to the prestigious 6

year joint undergraduate-graduate program with Columbia Law School, Les started his career as a lawyer at Skadden Arps before moving to securities. He was a top-rated analyst at Furman Selz and later a highly regarded investor.

Les was tall (6'4"), dark, handsome and athletic. As they say in Yiddish, aleh maylos—he had all the wonderful attributes. But Les also had a great yearning for Yiddishkeit, and was devoted to learning and personal growth. We had a standard joke at the Beginners Service. If Les would arrive late to the service, I would threaten that the stock market would go down. Once, when Les gave a D'var Torah at the Beginners Service he concluded by recommending Salomon Brothers stock. Those who listened to him made a small fortune (alas I didn't).

Les was generous to a fault. He would never pass up an opportunity to give charity, and even as he took his final journey to the hospital in the Hatzoloh ambulance he made his family promise to "take care" of Hatzoloh for their kindness, just as he made certain himself to generously "take care" of all the organizations that had helped him during his illness.

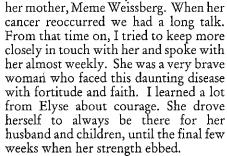
Some of the doctors said that the Wilms tumor was probably present in Les's body even as a child, but had been dormant. We had a gift of Les Nelkin for 37 years. We're so sad that he's gone; but we are certainly extremely fortunate to have known him.

Getting to the city from Pinelawn, Long Island, where Les's funeral was held, was a nightmare. All roads leading in were closed or blocked. After two hours of driving, I finally crossed the Whitestone Bridge and found everything there backed up as well. In desperation, I took the local streets of the Bronx, past

the neighborhood and house where I was born and raised, in the Tremont and Southern Boulevard section. It took an hour to get through the Bronx, but it was better than sitting on the highway. Thank G-d, I arrived in Tannersville about a ½ hour before Shabbat.

Saturday night, soon after Shabbat, the phone rang again. Elyse Spero had passed away. 45 years old, she was the wife of Ted, and mother of two young

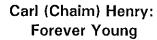
children, Sonny, age 11 and Hannah, age 9. An artist and a truly spiritual person, Elyse had been diagnosed with melanoma four years earlier and had been in remission for about two years. Elyse would come to the Beginners Service on the High Holidays, and occasionally on Shabbat with



The philosophers ask, Who is closest to G-d? They respond, He or she who lives up to his/her potential. Our tradition teaches that the Al-mighty doesn't judge by the length of one's days, but by the quality of one's life. Les and Elyse brought much joy, happiness and meaningfulness to their families, friends and to the lives of all those who knew them. To know them was to love them. Their all too short lives were truly of the highest quality. For them, the "judgment" certainly came much too soon. Our hearts are broken.

As the Psalmist (90:12) says, "Teach us to number our days." May the Almighty wipe away the tears from their families and from all faces. May their memories be a blessing for all.

May you and all of Israel be inscribed in the Book of Health and Peace. Ephraim Z. Buchwald



The Jewish world lost a remarkable, passionate and truly memorable member of its flock on the 5th of Elul, August 24, 2001. His name was Carl Henry, but he preferred to be called "Chaim." Chaim's Hebrew name was particularly appropriate because he lived a vibrant, exuberant and productive life for 88 years. What the Torah (Deut. 34:7) says of Moshe Rabbeinu, was true of Chaim Henry as well, "His eye did not dim, and his spirit did not wane." He was in fact as the poet/songwriter wrote, "Forever Young."

Carl was a true American success, a graduate of Harvard college, class of '34, when few Jews were accepted to that institution. Although he was thoroughly Jewish, he conducted himself in a very formal and proper, one might say patrician, manner. A gentleman's gentleman, with a subtle Boston Brahmin accent. Maybe that's what it took to survive as a Jew at Harvard in those days. At college, Carl became a close disciple of the famed philosopher Alfred North Whitehead. Few Harvard professors of that era were of the inclination or found the time to take a personal interest in their students. But Whitehead took a particularly keen interest in his promising student. When Carl was about to graduate he asked his mentor Whitehead for guidance, and even though Carl Henry was a gifted philosophy student, Whitehead advised him to go into the family business because he felt that Henry would be able to make far greater contributions to humanity if he had the wherewithal that a successful business career would provide.

Chaim was born in Cincinnati, where his family was deeply involved with Reform Judaism. His great-grandfather was a charter member of the Isaac M. Wise Reform Temple, the "mother" temple of Reform Judaism. And for most of his life, Carl followed his family's tradition of expressing his Jewishness as a Reform Jew. Until he was 79 years old, in fact. After college, he returned to Cincinnati and entered the family shoe business.

In 1941, in Miami Beach, two days before Pearl Harbor, Carl met his beloved future wife, Edith for whom his granddaughter, Barbara Edith, is named. Three weeks later they were married in Temple Emanuel in New York City. Together they built the business into one of the largest shoe manufacturing companies in America. In fact, Carl was made an honorary Colonel (like Colonel Sanders) by the State of Kentucky because of the economic contributions he made to the State. He was exceedingly proud of the fact that his wife, Edith, was at one time during the 1950's the (cont. on back)



The Nelkin Family

The Spero Family

(cont. from front)...highest paid woman executive in America. He retired in 1960 at age 47, moving permanently to New York with his wife (who died in Sept. 1984), and

beloved daughter, Diana.

During WWII, Chaim enlisted in the army and served his country with distinction under General Patton in the 81st infantry division. Carl used to delight in telling the story of how he saved a Torah scroll from a burning synagogue in Hochfelden, Alsace. Unfortunately, the Torah scroll was subsequently lost in the Battle of the Bulge, when Carl had to abandon the jeep it was in. But, Carl always attributed the fact that he came through the war unscathed to the fact that he had saved the Torah from destruction.

Carl became prominently involved in Jewish life, and was a lifelong defender of Israel rising to the position of co-chairman of the National Committee of AIPAC. Always very charitable, he belonged to Temple Emanuel for close to forty years. He was particularly fond of the associate rabbi of New York's Temple Emanuel, Rabbi Dr. David Posner, with whom he had a close and meaningful friendship.

In 1991, being a perpetual seeker of truth, Carl enrolled in an Aish HaTorah Discovery seminar which changed his life. It was there that he met and befriended two young Orthodox activists, Steve Eisenberg and Steve Jacoby. At their urging, Carl soon started attending the Beginners Service at Lincoln Square Synagogue, and although he lived on Fifth Avenue and 88th Street, for years he walked across Central Park to attend the LSS Beginners Service at 69th Street and Amsterdam Avenue. He wrote a letter to his rabbi explaining his decision to resign from Temple Emanuel. Rabbi Posner responded with a beautiful letter blessing Carl and wishing him well on his journey. They remained close friends until the very

Once Chaim started studying Torah, there was no stopping him. He began attending a host of Torah lectures throughout the city. So devoted was he to the Torah classes, that he became known by some as "King of the Torah classes," and gave out cards to all those he met promoting attendance at Torah classes. Every Tuesday night he joined thousands of young people to listen to Rebbetzin Esther Jungreis weekly Torah class at KJ. On Wednesdays he attended a Talmud class with Rabbi Yisroel Jungreis at Bear Stearns, insisting, out of respect, on caring for the rabbi's coat and hat. He was a regular attendee at Rebbitzin Leah Kohn's classes at the Jewish Renaissance Center and Rabbi Ben Zion Krasnianski's classes on Chassidism at the Chabbad Center of

the Upper East Side. He became a member of Congregation Kehillath Jeshurun and much admired Rabbis Lookstein, George Rohr, of the Beginners Service, and Rabbis Motechin and Cedar.

Carl's nighttime ritual always began with reading the Bible. He never slept very much because he was a voracious reader. He sent clippings to me and many of his friends from newspapers from all over the world. He particularly loved the passionate writings of the defenders of Israel in the Jewish Press. At age 84 he became a weekly columnist for the Algemeiner Journal. He was a courageous and outspoken advocate of the Israeli right, and took on all critics. One of the last articles he wrote was a review of David McCullough's book John Adams. He was particularly impressed by John Adams' admiration for the Jews. Carl went beyond McCullough's research to find obscure sources to account for John Adams' high esteem for the Jews and the



Chaim (Carl) Henry

influence of Judaism on this important

early American figure.

Chaim became a staunch supporter of the National Jewish Outreach Program, attending all events and annual dinners. He once complained about typos that he found in some of NJOP's published materials. To address the issue he volunteered to proofread the NJOP material. And so for the last six years nothing went out of the NJOP office without Carl having proofread them. It was ironic that this 85-year old "geezer" found mistakes that the young proofreaders in the NJOP office could not find. He was truly "forever young."

Walking the streets with Carl was a memorable experience. He was alert to the history and architecture of New York which he readily shared with his walking companions. His stride was the firm stride of someone 20 to 30 years younger. While on a trip to Europe several years ago, Carl broke his hip and dislocated his shoulder. His hip was

operated on in Europe, and after a brief convalescence he returned to the United States to have his shoulder repaired. He was soon back at the Beginners Service. No one would have known that he had been injured. He walked as strongly, as ramrod straight, and as fast as we'd come

to expect of Carl.

Carl was a great friend to many. He not only attracted numerous admirers, he worked hard at fostering those relationships. He was particularly adept at developing relationships with young people in their 20's and 30's, many of whom were present at his funeral. Carl was proud of his family and his origins. Several years ago, our family hosted a Shabbos lunch at our house which was attended some of the "older" members of the Beginners Services. The youngest was 80, the oldest 95. At that luncheon Carl met a landsman from Cincinnati, Esther Judith Manischewitz of the famed Manischewitz family. They discovered that they had grown up only six blocks from each other and were about the same age. But their paths never crossed because the Henry's belonged to the Reform Temple and the Manischewitz's were strictly Orthodox. Both these octogenarians possessed keen minds and amazingly accurate memories. Carl began to visit Judy Manischewitz on a regular basis, bringing her flowers and reviewing with her the memories of Cincinnati.

Carl was particularly proud of his daughter, Diana, who as a result of her father's influence also became involved in the study and practice of Yiddishkeit, and his granddaughter, Barbara Edith who

receives religious training.

Chaim Henry's funeral was attended by many prominent rabbis and leaders, including Rabbi Joshua Lookstein, Rabbi Ben Zion Krasniansky of Chabbad, Rebbetzin Leah Kohn from the Jewish Renaissance Center, Rebbetzin Esther Jungreis and Rabbi Yisroel Jungreis of Hineini. Tzivia Jacobson was also there from the *Algemeiner Journal*, as were Helen Freedman and Charlie Bernhaut of Americans For a Safe Israel.

Several weeks ago, Chaim was diagnosed with liver cancer and entered the hospital for an operation. He recovered remarkably, but apparently caught pneumonia. He passed away quietly on Erev Shabbat without suffering. Since he began learning Torah, when Carl was asked how he was doing, he would always say in his very proper Brahmin accented enunciation, "I'm doing fine, Baruch Hashem." His life was remarkable. It was a life worthy of celebration, not mourning. And Baruch Hashem, we had the privilege of knowing him. Baruch Hashem.

Ephraim Z. Buchwald