

# BAGGEL SHOP

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### *Dear Readers,*

You hold in your hands the new, expanded Bagel Shop magazine, no longer just a newsletter! In the sixteen pages making up this edition, we placed things intended to help dispel autumn's gray, including an interview with Laurina Todesaitė and her recipe for pumpkin soup, some Jewish jokes with illustrations by Ilja Bereznickas, a look around some Jewish locations and sites in Vilnius and snapshots from European Jewish Culture Day celebrations. In this issue you'll also find the regular columns Jewish Book Corner and Jewish Communities in Other Countries plus three new sections: Questions to the Lithuanian Jewish Community, Mystery Photo Contest and News at a Glance.

You're invited to compete in the contest, ask LJC staff whatever questions are of concern to you and to send in your comments and suggestions for the new and improved magazine. The editorial office of the Bagel Shop is waiting for your letters and emails.

*Sunny wishes from Israel,  
Živilė Juonytė, Bagel Shop editor-in-chief*

# NEWS AT A GLANCE

**August 5** The 14th European Maccabi Games end in Berlin. The Lithuanian delegation made a good showing, taking home 23 medals.

**August 6** The group Klezmer Klangen, who perform klezmer music with Yiddish lyrics, performed at the Lithuanian Jewish Community.

**August 10-14** The Lithuanian Jewish Community for the first holds an "en plein air" arts workshop called "Litvak Artists: the l'Ecole de Paris Period." The goal of the workshop is to recall the significant contributions made by Litvak artists in the history of art and to inspire new creative thought, inspired by the genius of Arbit Blat, Marc Chagall, Chaim Soutine, Lasar Segall and Jacques Lipchitz, among others.

**August 21** Volunteers organized to clean up old Jewish cemetery in Žiežmariai, Lithuania.

**August 25** The Vilna Gaon State Jewish Museum and the embassy of the United Kingdom to Lithuania open an exhibit of photography by Judah Passow called "Scots Jews: Identity, Belonging and the Future."

**August 28** Photography exhibit opens on Cathedral Square, Vilnius: "Pope Francis's Visit to Israel in 2014."

**September 12** The new premises of the Vilnius Sholom Aleichem ORT Gymnasium opens in the Žvėrynas neighborhood of Vilnius. After extensive renovation of the new building, the school is one of the most modern teaching facilities in Lithuania.

**September 4** Two memorial plaques unveiled in Kaunas to commemorate the heroic acts of Japanese diplomat Chiune Sugihara 75 years ago. After the Japanese consulate was closed in Kaunas, Sugihara continued to issue "visas for life" from the Metropol Hotel and continued even as his train was pulling out of the station.

**September 6** The Day of European Jewish Culture was celebrated with events as part of the Council of Europe's program on the Jewish cultural legacy in Europe. Events included tours, exhibitions and lectures in Vilnius, Kaunas, Panevėžys, Šiauliai, Kalvarija, Jonava, Kėdainiai, Radviliškis, Rokiškis, Švėkšna and Telšiai. The Lithuanian Jewish Community took part as well, holding an "Open House" day for the public to come in, meet LJC members and staff and learn about the community's activities, including the Bagel Shop tolerance campaign.

**September 8** On an official visit to Israel Lithuanian Prime Minister Algirdas Butkevičius called the country Lithuania's

strategic partner in the region and expressed the hope that partnership would only grow stronger in the future.

**September 9-11** Jewish Cultural Days held in Žagarė, Lithuania, with concerts, exhibitions, book presentations and meetings by Litvaks from around the world.

**September 13** The Lithuanian Jewish Community met the new year of 5776 with a Rosh Hashanah art workshop for members of the Dubi, Dubi Mishpaha, Ilan and Knafaim clubs as well as adults. All were invited to play the “Who? What? Where?” game, to attend a Jewish dancing lesson and to hear Dr. Lara Lempertienė’s presentation “Days of Trembling: Reading the Torah as a Social Engineering Means.”

**September 17-24** Celebration of YIVO’s 90th birthday and solemn observations of Lithuanian Holocaust Remembrance Day included events throughout Lithuania: concerts, tours, conferences, book presentations and remembrance ceremonies.

**September 17** Opening of exhibit “Anne Frank: The Story Today” at the Saulėtekis Pre-gymnasium in Panevėžys.

**September 18** Readings of Yitzhok Rudashevski’s diary at the Piano.lt concert hall. The diary is full of insights beyond the young writer’s years as he attempted to make sense of the horror which had overtaken him and his family, wrestling with an overpowering sense of doom, and tried to survive, to write and to witness. He and his family hid when the Nazis liquidated the Vilnius ghetto in the fall of 1943, but were discovered and murdered.

**September 19** The Klezmatics from New York perform for the first time in Lithuania. The Grammy-winning group formed in 1986 and presented their newest work in Vilnius, a conceptual performance utilizing unique video and other archival materials from the YIVO collection portraying Vilnius and other Eastern European cities in the 1930s as background to their music, a visual composition by the film director Péter Forgács.

**September 20** Conference for the 90th anniversary of the founding of YIVO in Vilnius held at the Lithuanian parliament. Presentations included Vilnius as a milestone of national memory in Yiddish literature, Lithuanian society encountering the death of the Litvaks, the loss of YIVO in Vilnius and its resurrection in New York, and others.

**September 22** Commemoration of Holocaust victims at Ponar. Lithuanian President awards 47 people, most posthumously, for rescuing Jews during World War II. Name-reading ceremonies held in Vilnius in ghetto library courtyard

and Skalvija movie theater. Name-reading events also held in Jonava, Molėtai, Švėkšna and Jurbarkas, Lithuania. Fifth anniversary of Names project in Vilnius. Mayor of Vilnius unveils sign redesignating Vilnius street in honor of rescuer Ona Šimaitė. Concert by Vyacheslav Ganelin and Arkadijus Gotesmanas at St. Katherine’s Church called “Shout of Silence: Music for the Destroyed Synagogues of Vilnius.”

**September 23** Concert for Lithuanian Holocaust Remembrance Day at Church of the Bernardines in Vilnius called “Breaking the Silence” with three premieres in Lithuania: Karl Amadeus Hartmann’s *Concerto funebre altui* and string orchestra; Erwin Schulhoff’s five works for strings and Arvo Pärt’s *Stabat Mater* for choir and stringed instruments.

**September 24** Memorial plaque to commemorate Jews who once lived there unveiled in Gruzdžiai.

**September 24** Panevėžys Jewish Community chairman Gennady Kofman meets with local students, teachers and public figures to talk about the Jewish community in the Panevėžys region and the Holocaust.

**September 24** Multimedia performance at the former HKP labor camp on Subačiaus street in Vilnius called “Subačiaus Street: Ghetto.” Stage monologues complemented by projections of images on local buildings. Actors read poetry by Vidmantė Jasukaitytė and memoirs of Jews who hid there. Žeraldas Povilaitis’s oration “Balsai iš po žemių” [“Voices from Underground”] was read as well.

**September 25** Final event in the “Let’s Save the Švėkšna Synagogue” project held in Švėkšna, Lithuania. Presenters spoke about Jewish holidays, Judaic traditions, the history of the Ponevezh [Panevėžys] yeshiva, the architecture of Lithuania’s brick and stone synagogues, and other subjects.

**September 25** Lithuanian National Martynas Mažvydas Library opens exhibit “YIVO Documents Preserved at the National Library: The Legacy of the Vilnius Period” organized by Dr. Lara Lempertienė and Kristina Dūdaitė of the Bibliography and Book Research Center at the library, and including works by the artist Jokūbas Zovė.

**October 2** Statue to Mahatma Gandhi and his friend from Rusnė, Lithuania Hermann Kallenbach unveiled in Rusnė.

**October 4** Classes in the “Introduction to Art with Raimondas Savickas” program by the Lithuanian Jewish Community and the Gesher Club begin. The program is scheduled to teach the basics of painting, drawing and art history to beginners as well as advanced adults in 2015 and 2016.

# LAURINA TODESAITĖ:

## You Can Cook Alone, but Eating Alone is No Fun. Food is a Means of Dialogue!

*When you talk to Laurina Todešaitė, it seems like the words “young, charming and active” were invented to describe her. A social sciences specialist, guide to Jewish Vilnius and expert on Israeli and Eastern European Jewish cuisine who honors tradition but isn’t afraid to experiment – all of these descriptions are true. I met Laurina in late August and we spoke about something that unites people and transmits tradition: about food and cooking.*

### **Speak to the beginning of your culinary journey.**

I began to cook around age 5, I decided to make small cakes. I had seen how dumplings are made, so I put jam inside the dumpling dough, pinched it shut and then spent about a half day in front of the oven trying to figure out how to turn it on. When everyone came home someone turned it on for me. The small triangular cakes were very similar to *oznei haman* or *hamantash* [a traditional Purim dish] but were inedible. However, the entire family ate them anyway and praised them highly. The next day they were all gone. Now I understand they were thrown out very quickly, but this experience gave me great encouragement to begin cooking. There were also old cooking traditions in my family.

### **How did you come to find yourself in Israel, and what did you do there?**

Half of my life has been spent in Israel. I traveled under a program in tenth grade, I graduated school in Israel and later studied at Haifa University. I am a qualified sociologist-anthropologist and education specialist. And in order to make ends meet with a student grant and help from home, I worked in a restaurant. How are my studies connected with cuisine? Food is communication. You can know a country in different

ways: through its buildings, talking with people, and also through its food.

### **What distinguishes Israeli cuisine?**

Israel doesn’t have its own cuisine, it is world cuisine. Jews who come to Israel bring their own foods from every region, including kebabs, pancakes, shakshouka [eggs poached in a sauce of tomatoes, chili peppers, and onions, often spiced with cumin], hummus [spread made from mashed chickpeas, tahini, lemon juice and garlic] and falafel [deep-fried ball or patty made from ground chickpeas, fava beans, or both]. The latter dishes, adapted and modified, have established themselves as Israeli “street food” and have become the country’s calling card. Mizrahi dishes—Mizrahi meaning Jews from the Middle East and North Africa—is much spicier, and the *chala* [bread] is not as sweet as that of Ashkenazim, Jews from Central and Eastern Europe. It is the rare Mizrahi who will eat gefilte fish, herring or aspic, but Ashkenazim gladly help themselves to spicier Mizrahi foods. Jews who come from Lithuania in Israel eat *šaltibarščiai* [a type of cold soup] and make salads with sour cream. So you can find all the foods of the world in Israel.

**Israel has the fastest growing population of vegans in the world. Vegetarians and vegans make up about 13% of**



Laurina Todešaitė. Photo from personal collection

### **the population. Why do you suppose this is the case?**

All state institutions keep kosher. This clearly separates milk from meat, so that where there is something meaty, there won’t be something milky. For that reason it isn’t difficult to adapt Israeli cuisine: when lots of things are made without milk, for example, bread, all you have to do is take out the eggs and the food item will be vegan. In Lithuania, on the other hand, milk and eggs are frequent ingredients. In Israel even *chala* has to be made without milk. Israelis often have food allergies, intolerance of certain items and ingredients, as well as individual and ideological decisions about eating. It is frequently asked whether something is kosher, so vegetarianism and veganism are not surprising at all. There are many choices of dishes to meet every taste in the country.

### **Why is it still difficult to find Israeli cuisine dishes in Lithuania?**

We don’t have a tradition of street food in Lithuania. But eating culture and Lithuanian eating habits are changing. It is harder and harder to find *karbonadas* [meat patties] with cheese and mayon-

naise, which makes me very happy. And there are more and more places offering hummus, even if they don't understand what it is (*smiles*). Actually hummus is a very nutritional and healthy dish made from chick-peas and tahini sesame-seed paste. It contains high levels of anti-oxidants, vitamins, minerals, calcium and iron. The important thing in making it is to use high-quality ingredients. I make hummus using tahini from Israel. You can find tasty hummus in Vilnius at the Jewish Culture and Information Center café (Mėsinių g. 3a/5, Vilnius), and they often have other delicious things from Israel as well as traditional Litvak sweets.

#### **Talk about the food events you organize.**

I and people with the same ideas want to create a space where people could learn about to cook both Jewish and Lithuanian dishes. You can cook alone, but it's no fun to eat alone. We are an informal community of people who enjoy food and are interested in traditions. The first event happened last year on Rosh Hashanah, the Jewish New Year. Some of the dishes were prepared beforehand, but we and event participants made the chala ourselves, in the traditional manner, with a prayer for consecrating the chala. A one-day event is not long enough to prepare certain dishes, for example, it takes thirteen hours in the oven to make cholent, not including the time it takes to prepare it before cooking. This is one of the most Jewish dishes, a stew made with a variety of meats, grains and beans, invented because of the ban on lighting a fire during Sabbath. Mizrahi Jews have their own variation called hamin. After that we also marked other Jewish holidays, and in the Trakai region this fall we had a three-day camp called "Cook Jewish, Be Jewish." There we combined Lithuanian and Jewish traditions. We ate kosher *kibinai* with turkey meat, gefilte fish, stuffed chicken, chopped herring snacks, and Israeli dishes such as chicken wings, falafel and hummus. The event with participants from Lithuania, Israel, the Netherlands, Belarus, Poland

and Ukraine was truly successful. After it was over we received requests for the next camp to last four or even five days.

#### **Do you plan to do so?**

We plan to keep working with the Jewish Culture and Information Center preparing events and samplings on the most important Jewish holidays, and cooking courses before the next holidays. The Jewish Culture and Information Center isn't just open to members of the Jewish community and food is a great means for dialogue. We are also planning an event in winter or early spring lasting several days, maybe before Purim. This will be a carnival; cooking *kreplakh* [meat dumplings], broth and *oznei haman*; and readings from the Book of Esther. I also hold private cooking lessons and events.

#### **What do you most like to cook and eat?**

Everything that's spicy, new, unknown. I like to make sauces, soups, stews and dips using seasonal ingredients. I experiment a lot and often use recipes as a guide. Exact portions are only required in dessert recipes, and with those you can only really experiment with spices and flavorings. When you experiment, though, a new dish may appear. Once when I was making chocolate truffles I ended up with a perfect cream. But what I most like to eat is soup. And the hun-

grier I am, the more I complain. To quote Omar Khayyam, it is better to go hungry than to eat any old thing, and it is better to be alone than to be with any person.

#### **What would you advise beginners?**

To begin to eat delicious food, to find a friend who makes delicious food, or a place which has delicious food. Once the taste receptors are educated, one naturally wants things to stay delicious. It is possible to achieve great results in little time, using the ingredients of love and spices.

#### **What recipes will you share with our readers?**

I recommend pumpkin soup this season. Eastern European Jews used hollowed-out pumpkins on Sukkoth to protect the candles lighting the sukka [special holiday hut or tent] from the wind. Since Ashkenazi never used to throw food away, the innards of the pumpkin were used, for example, for soup. Some people believe that Jews immigrating to America in the 19th and 20<sup>th</sup> century brought the hollowed-out pumpkin tradition to America where it became a Halloween tradition. And as we approach the cold season of the year we can treat ourselves to a bowl of steaming soup.

*Interviewed by Živilė Juonytė*



"Cook Jewish, Be Jewish" summer workshop. Photo: Julia Golub

## PUMPKIN SOUP WITH A SECRET

### Ingredients for large 4-liter pot:

2-3 kg pumpkin  
2-3 potatoes  
3-4 carrots  
2-3 onions  
2 Antanovka apples (the secret)  
Chili pepper, tumeric, salt  
Olive oil  
Butter (up to 100 grams, possible to skip)  
Sour cream for decoration  
100 g pumpkin seeds  
3-4 tablespoons vegetable broth powder

### Preparation

1. Heat the oven to 180° C.
2. Wash the pumpkin, cut it in half, remove seeds (if they're mature you can dry them, a tasty and healthy snack).
3. If the pumpkin is small (up to 6 kg), place half of it (2-3 kg) with the cut side up on the oven tray on top of cooking paper. Cook for an hour or longer until the pumpkin

becomes soft and begins to caramelize. The hollow should collect a small pool of juice (you can allow the top to burn, we won't use it, but the caramelization adds flavor).

4. While the pumpkin is cooking, peel 3 potatoes and 4 carrots, cut them up and place in boiling water in the pot in which you will make the soup. After the water boils add salt (I use 3-4 tablespoons of vegan ecological vegetable broth powder, which provides flavor and salt).

5. Peel and cut into rings 2-3 onions. Cook in olive oil, and you can add 50-100 g of butter for added taste. When the onions take on a golden color, place your two Antanovka apples already peeled, seeds removed and cut, or other sour apples, in the pan with the onions. When they are soft, add fresh or dried chili powder, a little salt and tumeric, which provides color. When it's all cooked dump the contents of the pan into the pot with the potatoes and carrots.

6. In the same pan in which the onions were cooked, place the pumpkin seeds with husks removed and cook them. They can be used to decorate the soup or as a separate snack.

7. When the pumpkin has been cooked, carefully remove it from the oven without spilling the juice in the middle and place all of it (except for burnt portions) into the pot with the potatoes, carrots and onions.

8. After the whole has been boiled and after a little more simmering, use a food mixer to liquefy and make the entire mass uniform.

9. Try it. It should be a complex mixture of sweet, spicy, sour and salty tastes.

10. Place in bowls, decorate with cooked pumpkin seeds and sour cream (use vegetable sour cream for a vegan version).

**Bon appétit, and don't be surprised if your friends and family ask for seconds!**

## Questions for the Lithuanian Jewish Community

We present a new column where we ask the Lithuanian Jewish Community executive and staff questions. This time, inspired by the interview with Laurina, we will try to determine which Jewish dishes are the favorites at the community.



**Faina Kukliansky**, LJC Chair

I don't have one favorite dish, I like all Jewish cuisine foods. I like to make aspic with garlic and cholent, usually for my daughter on the weekends. I don't like making pancakes with lung – we call them pancakes with black meat – or stuffed chicken, *gefilte heldzelech*.



**Maša Grodnikienė**, LJC deputy Chair

I like stuffed fish, I make it according to a special recipe I inherited from my mother and grandmother. Stuffed fish is the main dish during Jewish holidays, and preparing it is considered high art.



**Simas Levinas**, LJC Social Center director and chairman of the Vilnius Jewish Religious Community.

My favorite food is cholent or hamin.



**Žana Skudovičienė**, LJC Social Center programs coordinator

My favorite dishes are chicken-liver pâté, *gefilte fish*, matzo *kneidlakh*, *teigelakh* and *imberlakh*. I don't like to cook, but for New Year's, for Rosh Hashanah, I cook apple pie, and on Passover matzo cake and *kneidlakh*.



**Rašelė Šeraitė**, LJC Social Center JFS programs coordinator

My favorite dish is *kneidlakh*. When I was small my grandmother often made broth with meatballs, now my mother makes it on Passover.



**Gercas Žakas**, Kaunas Jewish Community chairman

My favorite dish is *gefilte heldzelech*, stuffed chicken necks. It's a real delicacy which I last ate long ago. My late mother used to make this dish. She didn't make it often, because *gefilte*

*heldzelech* requires a lot of attention and time, but that made it all the more delicious and desirable.

**We invite you to pose a question to the LJC and we'll pass it on to the management, staff and members for you.**

**Send your suggestions to Bagel Shop, Pylimo g. 4, 01117 Vilnius, Lietuva or by email to [zivile.ju@lzb.lt](mailto:zivile.ju@lzb.lt).**

# The Latvian Jewish Community



The Riga Synagogue. Photo courtesy of [www.jews.lv](http://www.jews.lv)

The Latvian Jewish Community, which today has about 10,000 members, is the largest Jewish community in the Baltic states and second in terms of numbers if Northern and Eastern Europe (after Sweden). The capital Riga is the main center of Jewish life but there are smaller communities in Daugavpils, Liepāja, Jūrmala and other cities.

Jews settled in the western part of Latvia (Courland) in the second half of the 16th century, mainly educated and well-to-do arrivals from Germany. In the 17th century Jews began to come to Latvia from the western Ukraine and Byelorussia.

At the end of the 19th century Latvian Jews contributed significantly to the expansion of industry and trade in the country, although a wave of anti-Semitism encouraged many Jews to migrate to the United States, Great Britain, South

Africa and other countries. Latvian Jews who went to Palestine together with Lithuanian Jews formed one of the first large settlements, Hadera. Many Jews left Latvia during World War I as well.

On the eve of World War II, about 93,000 Jews lived in Latvia, a little under half of them in Riga. The community had many state and private Jewish schools and cultural, social and other types of institutions, and actively participated in political life, contributing to the country's cultural, economic and scientific development.

More than 70,000 Latvian Jews and about another 20,000 Jews deported from other European countries were murdered in Latvia during the Holocaust. About 200 mass murder sites have been identified in the country.

The life of the Latvian Jewish community was restored in the 1980s, in 1988

the Latvian Jewish Cultural Association was formed and later reorganized as the Riga Jewish Community.

In 2003 most Latvian Jewish organizations banded together to form the Council of the Latvian Jewish Community. Today this council, headed by Arkadiy Suharenko, includes 34 communities, congregations and other Jewish organizations in nine cities. It seeks to develop Jewish communal, social and religious life, to improve integration in Latvian society and to care for community members in need. It works together with the American Jewish Joint Distribution Committee. The Community includes Welfare, Youth, Community and Career Development centers.

The Jewish Community Council is currently trying to educate the Latvian public on the history and culture of Latvian Jews and to commemorate Holocaust victims. The Council was responsible for identifying and setting up signs at fifty mass grave sites and for a monument to rescuers of Jews in Riga. The return of the property of Jewish communities seized after 1940 remains a hot topic.

Latvia is the only former Soviet republic to have a working Jewish hospital. There are three Jewish kindergartens and two Jewish schools in Riga and the University of Latvia has a Judaic Studies center. Historical synagogues continue to operate in Riga and Daugavpils and museums in Riga, Daugavpils and Liepāja present the rich history of the Jews of Latvia to the public.

*Compiled by Živilė Juonytė*

*Our thanks go to Gita Umanovska, executive director of the Latvian Jewish Community, for the information furnished.*

## INVITATION

We are pleased to be able to invite you to the Bagel Shop café located on the first floor of the Lithuanian Jewish Community at Pylimo street No. 4 in Vilnius. Come on in and try a bagel, bagel sandwich, Jewish sweets and our freshly-squeezed fruit juice. You can also buy books, cards and get the latest edition of the Bagel Shop magazine. **We're open every workday from 10:00 A.M. till 5:00 P.M.!**



Photo: Deimantė Varnaiytė

# EUROPEAN DAY OF JEWISH CULTURE CE

On September 6 this year events were held to celebrate the European day of Jewish culture in more than ten different Lithuanian towns and cities. Events included walking tours, discussions with historians and cultural specialists, lectures and exhibits. A new event this year was an open door day at institutions and organizations dealing with Jewish culture, during which members of the public could wander in and talk to directors and staff, and receive answers to the questions concerning them. The Bagel Shop invites you to remember some of the highlights of European day of Jewish culture, which focused on the theme “Bridges” this year.



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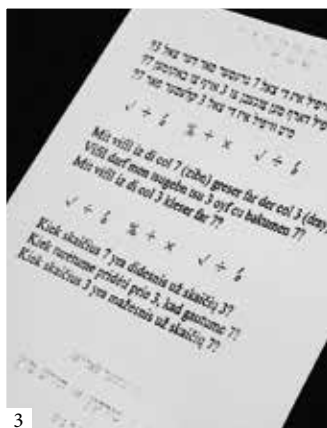
18



# CELEBRATED TWELFTH TIME IN LITHUANIA



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1. Exhibit of documents of Jews living in Jonava between the wars.
2. Jewish culture researcher and tour guide Asia Gutermanaitė talks about Jewish traditions and culture in Jonava.
3. Walking tour "Return to Your Place of Birth" organized by the Lithuanian National Martynas Mažvydas Library. Photo by A. Jagminaitė-Markevičienė.
4. Concert by Jewish song and dance ensemble Fajerlech at the Lithuanian Jewish Community.
5. Students from Radviliškis at the new sculpture by Romualdas Kvintas in the Liaudiškiai Forest.
6. The Pandėlis Gymnasium in the Rokiškis region stages the event "A Bridge between the Lithuanian and Jewish Peoples."
7. Open Door Day at the Lithuanian Jewish Community.
8. Tour of Herbarium of Vilnius University called "Tales of the Hills of Ponar: Professor Jakub Mowszowicz and Studies of the Flora of Lithuania in the Inter-War Period." Photo by A. Meldžiukienė.
9. Rokiškis Regional History Museum director Nijolė Šniokienė and Rokiškis regional administration director Antanas Vagonis unveil informational panel on the synagogues of Rokiškis.
10. Organizers and audience at the Commemoration of the Site of the Rokiškis Synagogues event.
11. A. Gutermanaitė guides a survey tour of the Kaunas Choral Synagogue.
12. Museum specialist Monika Žasytienė leads a tour in the town/shtetl of Švėkšna and presents an exhibit on the windows of the Švėkšna synagogue.
13. Tour around Josvainiai, Krakės, Dotnuva, Šėta and Kėdainiai dedicated to remembering the once-large Jewish community of the region.
14. Tour participants visit wooden synagogue in Žiežmariai.
15. Vilnius Ghetto Posters exhibit of the Vilna Gaon State Jewish Museum shown in the Chaim Frenkel villa of the Aušra Museum of Šiauliai. Photo by R. Parafinavičius.
16. Ichokas Meraš's play "A Thousand, a Thousand, a Thousand Miles..." performed in the Chaim Frenkel villa of the Aušra Museum of Šiauliai. Photo by R. Parafinavičius.
17. Readings of the memoirs of Jokūbas Josadė at the Kalvarija synagogue.
18. Artwork created during the open-air art workshop "Signs of Jewish Heritage in Žiežmariai."

# DRY LEAVES!

And how many palpitations of the heart, as well as thoughts, hide within...



The Vilnius University Herbarium conserves about 1,500 specimens collected and described by professor Mowszowicz. His academic work on the flora of the Vilnius region is even today considered valuable and topical.

This year Jewish Culture Day participants were invited for the first time to an unusual location, but nonetheless one deeply connected with Litvak history: the Herbarium of Vilnius University (Index Herbariorum identifier WI). The protectors of the herbarium's collection invited participants to do more than simply "wade" through the Lithuanian meadows, swamps and forests of the 1910s and 1920s, and to discuss the Litvak contribution to the development of botany in Lithuania.

It should be noted that it is unusual to have the opportunity to visit the VU Herbarium, because this scientific organization is not a museum, but a scientific archive, one whose doors are usually only open to professional scientists, not the public. The herbarium conserves examples of scientifically-described plants, fungi, algae, mosses, lichens, fruits and seeds. Although the plants in the collection are named and characterized, the people who made these collections and their fates remain largely unknown. This is true of Jews who worked in the field of botany in Lithuania as well. The most famous Lithuanian botanist of the 20<sup>th</sup> century, Marija Natkevičaitė-Ivanauskienė,

put it well: "The Lithuanian herbarium is the legacy of over two centuries of studies of the flora of Lithuania, clearly recalling for us not just the history of the green covering of our country, but also the history of science of the Lithuanian people rallying around the tree of knowledge. Dry leaves! And how many palpitations of the heart hide within them, not just thoughts."

The WI Herbarium is the largest and oldest herbarium in Lithuania and one of the oldest in Eastern Europe. Professor Jean-Emmanuel Gilbert is credited with founding the herbarium and establishing the science of botany in Lithuania, although he worked in Vilnius only briefly, from 1781 to 1783. The Herbarium currently has 300,000 examples of plants, mushrooms, lichens and algae. The collection reflects the difficult history of the Vilnius area and Lithuania: it conserves the remnants of the collection of the old Vilnius University which was sent to Kiev after Vilnius University was shut down in 1832 as well as collections compiled by teachers and students when Vilnius was part of Poland and Vilnius University operated as Stefan Batory University. It also conserves the collection initiated by pro-

fessor Konstantinas Ragelis of the University of Lithuania. The remainder was collected by the current Vilnius University which resumed operation in Vilnius in 1940.

The collections making up the herbarium are stored separately. The old Vilnius University collection is constituted of about 15,000 specimens and in 2011 was recognized as a heritage object of regional significance and entered on the Lithuanian list of the UNESCO Memory of the World registry. The *Herbarium Generale* collection is comprised of about 40,000 plant specimens received from around the world through exchanges. The foundation of this collection comes from the interwar period when professor Ragelis administered the herbarium in Kaunas. The largest collection is the *Herbarium Lithuanicum*, which is continually growing. It contains about 200,000 types. Collections of mosses, lichens, mushrooms, algae and seeds are kept separate. The Herbarium also has botanical illustrations, flower models and optical equipment for teaching botany.

The last time the name of professor Jakub Mowszowicz (Jokūbas Movšovičius) was uttered at the Natural Sciences Faculty of Vilnius University was back in 2003 when conferences were held in Vilnius and Łódź, Poland, to mark the 100th anniversary of his birth. Sadly, in Lithuania the name of this exceptional person is only known to specialists. He was actually born in 1901 to Yitzhak and Fruma and was their eldest son. The family lived at No. 22 on what is now called Aušros vartų street in Vilnius. In the hills around Vilnius, Jakub Mowszowicz found his true calling, and his love of nature never faltered even during the most horrible times. Mowszowicz chose the flora of the Vilnius area as the subject of his studies. He began to audit classes at Stefan Batory University even while he was still a gymnasium student. After graduating from Stefan Batory and doing military service, he came back to complete a master's at the same university. His work on the flora of the Vilnius and Trakai areas didn't go unnoticed and the Polish ministry in charge of religious affairs and education awarded him a prize of 200 zlotys. His master's thesis, for which he chose the very compli-

cated *Poaceae* or *Gramineae* and *Cyperaceae* families, also received the highest marks. From 1932 to 1934 Mowszowicz taught at the Epshtayn and Shpayr Gymnasium and over a relatively brief time had collected valuable floral and ethnobotanical data which he examined and summarized in a doctoral dissertation more than 500 pages long called “Flora of the Vilnius Area.” Part of the material presented in the dissertation called “Flora and Plant Communities of the Hills of Ponar and Other Areas around Vilnius” was printed in the publication of the Polish Association of the Friends of Science and has been of great value up to the present day. The other valuable part of the work was lost during the war.

In 1936 Mowszowicz became an unpaid assistant in the Department of Botany at Stefan Batory. His economic situation was dire and to make ends meet he helped students characterize plants and make collections of specimens required for passing courses. He was also appointed curator of the Botanical Museum and not only guarded but significantly added to the herbarium collection. Many years later in his memoirs the professor wrote that this was an important, interesting and joyful occupation. On December 15, 1939, Stefan Batory University became Vilnius University again. The decision was made to move the Natural Sciences faculty from Vytautas Magnus University in Kaunas to Vilnius University in the summer of 1940. Mowszowicz elected to stay on at the now-Lithuanian university and sent a request to professor Regelis. During this time of upheaval he continued to work as an unpaid assistant and guarded university property and the botanical garden at Vingis park in Vilnius. At the restored Vilnius University Mowszowicz managed phytopathology laboratory work and over a brief span published six articles in Lithuanian academic journals. He was fired from Vilnius University in July of 1941 under Nazi orders banning Jews from working at universities and other cultural enterprises. He was sent into the Vilnius ghetto, where he taught mathematics and natural sciences at the underground ghetto school. Several times he was able to hold excursions to Vingis park in Vilnius for the children of the ghetto.

After his family were taken away to Ponar from the apartment at Rūdininkų street No. 6 in the Vilnius ghetto during one of the many culling operations, Mowszowicz fled the ghetto. In 1943 he spent ten months wandering between apartments of colleagues, lived at professor Kazimieras Bieliukas’s home, and finally decided to hide in the orangery at the botanical garden. A mere two hours before the liberation of Vilnius, German soldiers seized Mowszowicz in the botanical garden. He was ordered to dig his own grave between the raised flower beds. It was these which protected and saved him from an unexpected hail of bullets from the Red Army. After the war, having lost everything and everyone, all Jakub Mowszowicz had left was science. He returned to Vilnius University in 1944 to head the Department of Geobotany and was in charge of the Vilnius University Botanical Garden for some time. The late Dr. Rokha Margolis provided a very accurate description of Mowszowicz’s exceptional personality, describing how they met at Lukiškių square in Vilnius in 1944. He asked her how she managed to survive the Holocaust and when he heard the former university student had spent long months in the forest, he impatiently asked her whether she had seen any interesting plants there, and asked her to describe them. As Dr. Margolis recalled: “We spent several hours walking around the hills in Antakalnis [a Vilnius suburb]. Jakub

spoke about the plants we found in such an interesting way that I forgot all I had suffered, all my concerns and unpleasant things. I was in heaven, a green and wonderful heaven.” She remained grateful to him for the rest of her life for encouraging her to go back to university to study biology, which Mowszowicz called a wonderful science, there being no more interesting science than it in the world.

Although some prospects for working at the university appeared after the war, life was not happy. People were being deported and oppressed, and in the fall of 1945 Mowszowicz “repatriated” to Poland. He became a respected professor in Łódź, the founder of the academic school of geobotany there and an expert on the flora of Poland. He had a fertile crop of students and followers: he was in charge of 258 master’s candidates, 14 doctoral candidates, 4 of his students became assistant professors, and 2 became professors. Over the course of his life professor Mowszowicz authored about 800 academic articles, was an active member of scientific associations and about 20 forest preserves were designated in Poland thanks to him. Mowszowicz post-doctoral work, as with all his other major works, was dedicated to Vilnius, “*Conspectus florum Vilnensis*.” It is a comprehensive survey using historiographical material as well as Mowszowicz’s own field work on the flora of the Vilnius region. The most fitting monument to the man is perhaps



Left: *Poa bulbosa* L. specimen type collected and described by professor Mowszowicz. Right: Narrow-leaved marsh orchid (*Dactylorhiza traunsteineri* (Saut. ex Rchb. f.) Soł) discovered at Ponar. It is listed in the Lithuanian *Red Book* as an endangered species.

the 5 kilometer scenic landscape route named in his honor near the town of Przedbórz in Poland.

Another exceptional personality whose collected plant specimens are conserved at the Vilnius University Herbarium was Abraham Simkha Kisin. He was born in 1899 to Yakov and Khaya in Panevėžys, Lithuania. He began to teach in 1918 and worked as a teacher his entire life, with some interruptions. He was highly interested in the Hebrew language. He was an active member of social and political organizations, worked in the Lithuanian Ministry for Jewish Affairs, belonged to the Lithuanian Socialist Zionist Party's central committee. He was part of the editorial board the Yiddish-language *Dos Vort* [The Word] newspaper. He also edited the publication of the Lithuanian Union of Hebrew Language Teachers called *Be'Misholey HaKhinukh* [Ways of Education] and was chairman of the organization as well as vice-principal of a gymnasium. Professor Konstantinas Regelis encouraged the talented student to begin work on the vegetation growing on sand on the coast of the Baltic Sea. In 1925 and 1926 Kisin did study the vegetation of the coast and summarized his findings in the work he successfully defended in 1927 called "Flora of the Dunes on the Palanga Shore," which was published in the Lithuanian magazine *Kosmos*, which popularized the scientific achievements of that period. Kisin continued to do work on the coastal plant associations and association com-

plexes, and wrote and defended a doctoral dissertation on this subject in 1934.

In 1941 Dr. Kisin, his pediatricist wife Pesia and their daughter Avivit were imprisoned in the Kaunas ghetto. It is known Dr. Kisin was one of four Jewish polyglots selected by the Rosenberg task force for inventorying books and *Judaica* seized by the Nazis in Kaunas and scheduled to be sent to Germany.

It is highly likely Dr. Kisin continued to be an active participant in underground Zionist activities inside the ghetto. When the Kaunas ghetto was liquidated in 1944 the botanist was sent to the Kaufering concentration camp in the Dachau complex of camps, where he died in 1945, just two months before liberation. His wife Pesia and daughter Avivit survived and remained grateful for the rest of their lives to the family of professor Tadas Petkevičius and to Bronislovas and Juozas Paukštys. In one issue of *Nitzotz* (*Sparkle* in Hebrew) – the only Hebrew publication in Europe – there is a text by Mendel Sadovsky entitled "Thirty Days after the Death of Abraham Kisin." Sadovsky wrote of his teacher: "Never in my life will I forget your black eyes, the eyes of a teacher, a searcher and a leader. You were strict not just with us, your students, but with yourself. ... You never stopped enriching your students with knowledge, and never stopped getting them to know nature and the living world more closely. You were always collecting specimens of plants and animals, and you saved every

little blade of grass you find. And you were determined, undeterrable, like your Jewish nature. It wasn't enough for you just to discover a plant, you experimented with it, and gave it a name, not just any old name, but a new-old name from the Bible. Nature... and Hebrew. In the Hebrew language your world was without limit. Your death is the loss of your people, the loss of a good and loyal son. And the Zionist movement has lost one of its remaining pioneers, a man of ideas and a loyal friend, who always worked and encouraged the youth to fight for their homeland, for Israel."

Participants of the tour had the opportunity to see the herbaria collected by both professor Mowszowicz and Dr. Kisin and their manuscripts as well as other type collections made and described by other Jewish students. Sadly, less is known about these students than about the collections they compiled. They included Sarah Goldman-Finkelbrand, a teacher at the VU Faculty of Medicine, and Cecilia Melamed, Ita Kremerman and Genrik Ziman, who completed their diploma work under professor Regelis. In tending the herbaria collected in the middle of the last century, one comes across the specimens expertly collected, dried, described and fastened to paper by the students Kristijanovaitė, Namikaitė, Michuraitė, Nonevičius, Sadovaitė, Trapidaitė, Kardelis and other students from Vytautas Magnus University in Kaunas. We will leave their stories for a future time.

*Compiled by Radvilė Rimgailė-Voicik*

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## COMMEMORATING JEWISH VILNA: ACHIEVEMENTS AND CHALLENGES

The appellations "Vilnius, the Jerusalem of Lithuania" and "Jerusalem of the North" are often encountered in texts describing Vilnius's Jewish heritage, culture and history. It is a fitting term when writing about the period of the Vilna Gaon and the interwar period, when Jewish political and cultural life was truly flourishing in the city. Today, Vilnius, which is still presented as a multicultural

and multiethnic city, must live up to its name not merely by standing on its historical laurels, but through the use of existing and new signs which might prove the concepts being employed are not just nice but empty phrases. Are there a sufficient number of posted locations in the city witnessing to the legacy of the huge Jewish community which lived here? Are opportunities being created for Vilnius

residents and visitors to learn about that legacy? These questions stimulated the author of this article to take a closer look at Vilnius locations and to attempt to determine what history of the city these heritage sites are telling the public, and what alternative methods might be used to learn about Jewish Vilna.

The concept of heritage as it is used today has been greatly expanded to in-

clude not just tangible material objects inherited from the past, statues, monuments and memorial plaques, but also the information and images to which the heritage sites and different initiatives to represent the past give rise. It is, of course, necessary to preserve and commemorate Jewish heritage sites in Vilnius. Different forms of heritage, however, are important not merely so that specific sites and monuments which are worthy of preservation in their own right are presented to the public, but also so that sufficient information be presented, and explanation made why this heritage is important to us, and what story it tells. This article will survey initiatives implemented between 2004 and 2014 regarding Jewish heritage in Vilnius. The point of departure for the survey was chosen as the year 2004 because that was the year Lithuania acceded to the family of nations of the European Union and began to participate in “European Jewish Culture Day” events organized by the Council of Europe, meaning changes in the area of commemorating Jewish Vilna could be expected.

Cities where there survives a relatively small Jewish community but which in the past had a rich Jewish history have become expressions of “virtual Jewishness.” Spaces where there is interaction with forms of Jewishness are no longer inhabited by Jews and people of non-Jewish origin dominate who select and chose methods for accepting, comprehending and utilizing the remaining or recreated Jewish heritage there. Modern commemoration activities in the Jewish quarters of Cracow, Berlin and Budapest, including public festivals and other events as well as in academia and at museums, have been the subject of many studies. This article will look first at signs of commemoration of Jewish Vilna created over the last decade as well as initiatives aimed at providing understanding of the significance of these signs.

### COMMEMORATIVE SIGNS

Even when authentic heritage has disappeared, it is possible to fill in the city spaces and preserve the history of those spaces using memorial plaques and sculpture. Regarding commemorative plaques put up in Vilnius in the decade since 2004,

we find three main trends. First, most of the signs testifying to Vilnius’s Jewishness are not set up for the majority of foreign visitors, because the inscriptions are Lithuanian, Hebrew and Yiddish. Tourists touring the city on their own simply cannot understand many of the city’s “hues and tones.” Second, the theme of the commemorative signs is changing. The Holocaust theme dominating in 2004 is being replaced by cultural themes, and an ever greater number of commemorations of artists and public figures are appearing in the city. Third, the majority of memorial plaques and sculptures are set up in years when important events are held and historical dates are being marked in the country. In 2004, when four memorial plaques and the first part of the memorial to the Užupis cemetery were unveiled, Vilnius was hosting the 2nd World Litvak Congress, so Lithuania and especially Vilnius were under heavy scrutiny. In 2011, declared the Year of Commemorating Holocaust Victims in Lithuania, six commemorative objects were set up. The observer gets the impression the appearance of plaques and signs is encouraged not by some natural need to supplement city spaces, but rather because of specific events and commemorations which bring to mind the importance of creating cultural memory.

It remains an open question as to why some people and not others are selected for commemoration in the city. Does it depend upon recognition and awards, or is it actually a chaotic process without clear direction? Why, for example, does the famous writer Chaim Grade still not have a memorial plaque in Vilnius? Another painful question: what form should commemorative signs take so they do not become “foreign bodies” which convey no associations or emotions and so do not become part of the general history of Vilnius? How can the history of the city become integrated?

### SITES OF CULTURAL DIALOGUE

In Vilnius, where a large part of the Jewish heritage was destroyed, and the surviving sites are not fit for use, although locations with a connection to Jewish history are posted with the commemorative plaques mentioned earlier, these signs

are not sufficient. So-called Jewish spaces become important if the inheritance is passed on through a cultural dialogue. It must be understood that a geographically defined location with a Jewish heritage connection which often contains authentic artifacts from the past doesn’t necessarily coincide with spaces where events are held, Jewish identity and the history and culture of the community are presented through lectures, concerts and other activities.

Events, projects, festivals and, in this time of modern technologies, information on the internet are non-material forms of transmitting heritage which present the Jewish history of the city of Vilnius. Activities aimed at the public rather than specialists – exhibitions, concerts and the marking of dates connected with Jewish topics—are usually held in Vilnius on official commemoration days. On September 23 Lithuanian Holocaust Remembrance Day is held, January 27 is International Holocaust Remembrance Day and Yom HaShoah, the official Holocaust remembrance day in Israel, falls in April or May. These days which focus the attention of the media should not, nonetheless, marginalize alternative events not necessarily connected with the Holocaust, for example, the Shalom Festival of mini-plays held in 2009-2011 in Vilnius which attempted to give the public an understanding of Jewish theatrical traditions and characteristics and to allow people to meet Jewish actors and directors. Klezmer music reached Lithuania in 2009 when the first klezmer music festival in the Baltic states was held in Vilnius. By 2013 it had outgrown Vilnius and reached the cities of Biržai and Zarasai, but in 2014 the festival was no longer held, although interest in klezmer remained keen; that same year one of the the Kristupas Summer Festival concerts was dedicated to this sort of Jewish music.

Beyond the events discussed above, more important were new initiatives in the 2004-2014 period to present Jewish culture and heritage and to help learn about Jewish Vilna. Material presented both in “Jewish spaces” where real contact and a lively exchange of information are possible and in cyberspace provide access to the multifaceted and diverse

Litvak heritage. It is interesting to note that most of these initiatives were grassroots, organized by private individuals. It is also noteworthy that these initiatives, making intensive use of communications (webpages, social networks such as Facebook), not only managed to attract volunteers, but greatly increased the number of participants and audience members.

The Jewish Culture and Information Center was opened in 2007 in a restored building in the former Jewish quarter of Vilnius and provides information to residents and tourists, organizes tours, publishes publications and hold events at its Shofar Gallery. The Šiaurės Jeruzalė [Jerusalem of the North] organization began work in 2011 and posts information on Litvak heritage on the LitvakWorld website [www.litvakworld.com](http://www.litvakworld.com) so that Litvaks scattered around the world and anyone who's interested have the opportunity to learn about the cultural heritage of the Jewish community. That same year the public initiative Names project began,

where volunteers read out the names of people imprisoned in the ghettos on Lithuanian Holocaust Remembrance Day. The Ponar Lullaby (Being a Jew) project provided the public the chance to “be a Jew for a day” and learn about Jewish home life, culture, traditions and history. Under an initiative by the Lithuanian Jewish Community, the Bagel Shop tolerance campaign was begun. The project team, including many volunteers, monitor the media to identify expressions of intolerance, actively communicate on Facebook, publish a newsletter and hold lectures, events and meetings at the Jewish Community. European Jewish Culture Day also hosts a variety of events annually.

### POSITIVE CHANGES

One might say the residents of Vilnius are lucky because Vilnius is a hotbed of new initiatives. The city offers the most opportunities for entering “Jewish spaces” which provide, through various activities, an experience and comprehension of Jewishness. The Jewish community's

involvement in these sorts of initiatives is also significant. The aspirations, projects and events of organizations and institutions established in the 2004-2014 period show that the door to learning about the diversity of Jewish Vilna really is open, although the theme of the Holocaust continues to dominate. It's worth noting that most of the projects are the initiative of private individuals rather than specifically organized programs, and that cooperation among the existing projects is lacking. This hinders successfully demonstrating the full potential of Jewish Vilna. But considering the “Jewish spaces” created over the past decade allowing for an increasing number of opportunities to encounter Jewish topics, one could say that although the transmission of the heritage of Jewish Vilna is taking place slowly, it has been firmly established in the public consciousness. Likewise, the public has embraced the idea that Jewish culture and history are not “foreign,” but a part of our general history.

*Compiled by Rasa Stakauskaitė*

## JEWISH BOOK CORNER

### BOOK INFORMATION

**Author** טאמאס מאן Thomas Mann

**Title** דער צויבערגער Der Tsoyberberg/ Magic Mountain

**Original title** Der Zauberberg

**Translated from German** יצחק באשעוויס  
Isaac Bashevis Singer

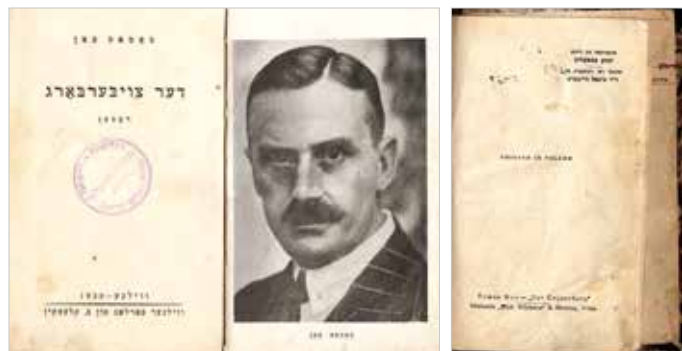
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**Leidimo vieta** ווילנער פארלאג פון ב. קלעצקין  
Boris Kletzkin's Vilner Ferlag, Vilnius

**Year** 1930

In the late 1920s Isaac Singer, a young Yiddish literati from Warsaw who had recently begun publishing his first stories in the periodical press under the pseudonym Bashevis and had already won a literary contest, received an assignment from Boris Kletzkin's Vilner Ferlag publishing house to translate Thomas Mann's novel *Magic Mountain*.

The publishing house, founded in 1910 and which only published literature in Yiddish, had already garnered recognition. In 1925 it moved to Warsaw but kept its name. Kletzkin's generosity towards employees and authors, his perfectionism, his refined aesthetic tastes and his love of the Yiddish language made the Vilner Ferlag a shining example of publishing of Jew-



First volume of “The Magic Mountain” from the library of Vilnius branch of the Jewish society *Mefitse haskala* (hebr. The Disseminators of Education)

ish and world classics. Famous writers and editors of the period translated foreign-language works into Yiddish. Bashevis's translation of *Magic Mountain* was edited by prose writer and dramaturge Dr. Michał Weichert. The Vilner Ferlag entrusted the translation of Mann's grandiose novel only after publishing Singer's translation of Knut Hamsun's novel *Pan* in 1928.

These translations were completed before Bashevis published his first novel, *Der sotn in Goray* (*Satan in Goray*, 1935) and became the author's first steps on the path to the Nobel Prize for Literature.

*Compiled by Dr. Lara Lempertienė  
Lithuanian National Martynas Mažvydas Library*

## FOR YOUR AMUSEMENT

\*\*\*

A ship sank just a mile from shore. All the passengers drowned except two Jews who didn't know how to swim.

"How did you do it?"

"When the ship sank, we had just started having a very interesting conversation, and we kept on talking until we felt the ground under our feet."

\*\*\*

During the time of the Third Reich there was a big circus that was held in Berlin. The "lynch-pin" of the program was the trainer's battle with a man-eating tiger. Once the trainer got sick and the circus management announced they were looking for a replacement. Only one elderly Jew responded to the announcement.

"Even though you're a Jew, we have to warn you this is very dangerous."

"Well, in any case no one will employ me, and if the tiger eats me up, at least my family will get a little money."

The Jew entered the cage and, prepared to die, began to pray: "Shema, Yisrael..." To his great and utter surprise the tiger began to say the prayer, too.

"Wait, you're not a real tiger?"

The tiger answered dryly: "And what makes you think you're the only Jew to find work in Germany?"

\*\*\*

A Jewish man and wife went to Pisa and looked at the famous tower:

Man: "Ha, ha! Just look how limp and bent it is!"

Wife: "You're one to talk."

*Illustrations by Ilja Bereznickas*



## MYSTERY PHOTOGRAPH CONTEST

Try to determine what architectural site in Vilnius is portrayed in the photograph and send your answer to the editorial office of the Bagel Shop magazine (photo by Vytautas Balčytis, 1991). One of the responders with a correct answer will receive a prize!

Send your answer to Bagel Shop,  
Pylimo g. 4, 01117 Vilnius, Lithuania,  
or by email to [zivile.ju@lzb.lt](mailto:zivile.ju@lzb.lt).



## MAZL TOV

Best wishes and congratulations to all members of the community about to celebrate or just having celebrated their birthdays! These include:

- Jadвига Brazienė – August 10
- Lija Smirnova – August 11
- Mendel Ostrovskij – August 17
- Lidija Šestokienė – August 19
- Anatolijus Šenderovas – August 21
- Galina Kostrova – September 9
- Vera Furman – September 13
- Jelena Stukienė – September 16
- Tatjana Vinokurovna – September 20
- Bunia Keselman – September 21
- Ninel Stalevič – September 22
- Raja Štelmanienė – September 25
- Roza Kurganova – September 25
- Tatjana Dobkevič – September 26
- Mendelis Rudekas – September 26

- Svetlana Nikonova – October 7
- Jakov Gurin – October 9
- Irena Giedraitienė – October 14
- Leonitas Plakchinas – October 17
- Bronislava Cheifec – October 28
- Klara Levenčuk – October 28
- Julija Surnakova – October 30

## USEFUL INFORMATION

Schedule of services at the Choral Synagogue in Vilnius, Pylimo st. no. 39:

- ▶ workdays from 8:30 A.M. to 9:30 A.M.
- ▶ Saturday from 10:00 A.M. to 12:30 P.M.
- ▶ Sunday from 9:00 A.M. to 11:30 P.M.

Guided tours of the synagogue are available daily from 10:00 A.M. to 2:00 P.M. except on Saturdays

Telephone: (8 5) 261 25 23

Vilnius Jewish Cemetery (Sudervės way No. 28, Vilnius) open:

- ▶ workdays and Sunday from 9:00 A.M. to 7:00 P.M.
- ▶ closed Saturday

Telephone: (8 5) 250 54 68

## CONDOLENCES

Our deepest condolences to the friends and families of community members who have recently left us. They will live on in our hearts and minds.

**Grigorij Aizenštat**

(1924 05 23 - 2015 08 01)

**Zenonas Knižnikovas**

(1925 07 28 - 2015 08 06)

**Ilja Kacnelson**

(1938 04 17 - 2015 08 09)

**Grigorijus Kugel**

(1928 09 15 - 2015 08 12)

**Aron Friman**

(1920 12 24 - 2015 08 15)

**Ševka Melamedas**

(1926 04 10 - 2015 08 31)

**Isakas Cesas**

(1957 06 04 - 2015 09 16)

**Miuda Levina**

(1935 10 08 - 2015 10 13)

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Rašėlė Šeraitė	Social support for children and middle-aged adults	8 652 13146
Sulamita Lev	Medical equipment, laundry and dry cleaning services	(8 5) 261 1736
Erma Jakobienė	Nutrition, heating bill compensation	(8 5) 261 1251
Michailas Segalas	Coordinator, medicine programs; Social Center manager	(8 5) 261 4582
Marija Sanko	Director, Patronage Services Department	(8 5) 261 7244
Daiva Olkštinaite	Curator, Patronage Services Department	8 650 74645
Diana Paškovaite	Curator, Patronage Services Department	(8 5) 261 7244
Gydytojai savanoriai	Medical consultations from 12:00 noon to 3:00 P.M.	(8 5) 261 7244
Geršonas Taicas	Lecture and lesson series	8 689 83293

## LJC CLUB COORDINATOR CONTACTS

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