

BAGEL SHOP

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Dear reader,

It's October again. The echoes of summer still resound in the new Bagel Shop issue: read about the first visit by an Israeli prime minister, Binyamin Netanyahu, to Lithuania, many warm meetings and many impressions from children's camps over the summer. Professor Markas Petuchauskas recalls the painful past... Did you know there were rabbi chaplains in the Lithuanian military in the period between the two world wars? Have you seen the new calendar for 5779 yet? This and so much more in this issue. Don't forget to share this issue with others, and, as always, please send ideas, comments and suggestions to radvile@lzb.lt

Radvilė

NEWS ROUND-UP

April 9 A unique statue called the Synagogue Square Memorial to commemorate the Jewish community of Jurbarkas was presented at the National Art Gallery in Vilnius. David Zundelovitch, the director of the CAN New Artists Collegium in Israel, accomplished sculptor and the creator of the monument, and Skirmantas Mockevičius, head of the Jurbarkas regional administration, presented the memorial project.

April 10 A screening of the film "My Vilne" was held at the Lithuanian Jewish Community with director Saulius Beržinis and montage director Rimantas Dichavičius attending. The film was accompanied with music by composer Anatolijus Šenderovas. Graphic artist Ovidijus Talijūnas's exhibition Monologue was presented during the event.

April 13 Memorial plaque unveiled at ceremony at Ninth Forth in Kaunas to commemorate German and Austrian Jews deported to Kaunas from Frankfurt and murdered on November 25, 1941.

April 14 Yiddish drama festival "Opening the Pages of Jewish Literature" held at the Russian Drama Theater in Vilnius.

May 8 The LJC marked Victory Day in World War II. Veterans and LJC members assembled at a monument to Vilnius ghetto FPO leader Yitzik Vitenberg and Jewish partisan Sheina Madeisker to pay respects to Jews who fought the



Nazis buried at the Sudervės road cemetery in Vilnius. A commemoration was also held to a full house at the LJC on May 10.

May 18-July 1 The Ukmergė Regional History Museum opened an exhibit of works by pre-WWII Litvak photographers M. Levi and S. Baier.

May 23 Eleventh annual March of the Living procession was held at the Ponar Memorial Complex outside Vilnius. Marchers assembled at the Ponar railroad station and marched the same path Vilnius ghetto inmates were marched to their murder at the edge of the pits in Ponar.

May 25-27 Lithuanian Makabi Athletics Club members from Vilnius, Kaunas and Šiauliai participated at the Sports

for Everyone festival in Palanga held to celebrate the 100th anniversary of the declaration of Lithuanian statehood.

May 29 LJC chairwoman Faina Kukliansky participated at an exhibition arranged by the Order of the Knights of Malta about Jewish rescuers called "They Witnessed to Humanity," the culmination of a joint project by the LJC and the Order to support Righteous Gentiles. The opening ceremony of the exhibit at the Tuskulėnai Memorial Park in Vilnius was attended as well by Lithuanian president Dalia Grybauskaitė.

May 30 Commander of the Lithuanian military lieutenant general Jonas Vytautas Žukas and the Kaunas Jewish Community held a ceremony to honor Jewish soldiers who had fought for Lithuanian independence.

May 31 A cultural evening of Hindu dance and speeches by distinguished guests including the Litvak author, Dr. Shimon Lev, was held at the LJC to present his book "From Lithuania to Santiniketana: Schlomith Flaum and Rabindranath Tagore."

June 5-17 The Lithuanian National Martynas Mažvydas Library held a small exhibit of works in its collection by Sara Finkelšteinaite (1941–1992), including paintings, watercolors and many photographs.

June 6 The Vilna Gaon State Jewish Museum opened an exhibit of works by world-renowned Litvak artists with over 40 pieces of artwork from the museum itself, the Lithuanian Art Museum, the National M. K. Čiurlionis Art Museum, private collections and the collection of the José Gurvičius Museum in Uruguay.

June 6 The Vocal Varshe group performed songs in Yiddish, Hebrew and Ladino in the courtyard in the Shulhoyf in Vilnius where the Great Synagogue still stood some 70 years ago.

June 10 Exhibit on Jews of the Molėtai region opened at Alanta synagogue. There are plans this year for the Goodwill Foundation and the Lithuanian Cultural Heritage Department to fund initial work for the restoration of this wooden synagogue.

June 11 Newly published book by the late Dr. Solomonas Atamukas (1918–2014) "The Paths of Lithuanian Jews: Memory, Faith, Hope" presented at the Lithuanian Jewish Community.

June 13 Literary evening by the Kaunas Literary Studio Poetogradas held at the LJC to present Dr. Elena Suodienė's book "Poem about Osip Mandelshtam." Presentation

opened with speech by International Association of Writers and Publicists Lev Mesengiser.

June 15 Memorial plaque commemorating Dutch consul to Lithuania and Righteous Gentile Jan Zwartendijk (1896-1976) unveiled in Freedom Alley in Kaunas.

June 15 Conference held in Pušalotas, Lithuania, to discuss Jewish heritage sites in the small town: conservation, commemoration and adaptation for public use of the synagogue and "Joshke's house." Conference organized by Pasvalys regional administration and head G. Gegužinskas, MP A. Matulas, Pušalotas town alderwoman P. Stravinskienė and Pušalotas community chairman A. Kumpauskas, who initiated the conference.

June 17 Mini-Maccabee Games held at Lithuanian Education University in Vilnius commemorating 100 years of Lithuanian statehood with athletes from Vilnius, Kaunas, Panevėžys, Šalčininkai, Lentvaris and Israeli exchange students resident in Kaunas participating. All received participation medals and the youngest contestant, Grytė Vaisbrodė, received a trophy.

June 22-24 Hebrew language camp held, organized by Vilnius Sholem Aleichem ORT Gymnasium Hebrew teacher Ruth Reches.

July 6 Lithuanian president Grybauskaitė awarded decorations to Lithuanian and foreign citizens for merits and contributions to the Republic of Lithuania. Professor Irena Veisaitė received the Order of the Grand Cross of the Commander "For Merit to Lithuania" for her work in preserving historical memory and encouraging tolerance. Radio host Ernestas Alesinas was recognized for encouraging civic activity and strengthening society, receiving the Order of Lithuanian Grand Duke Gediminas.



July 11 Folk artist and Žemaitijan Jewish history enthusiast Jakovas Bunka's (1923-2014) exhibit of wooden sculpture "Moses of Plateliai" was opened at the gallery of the Lithuanian National UNESCO Commission in Vilnius on the artist's 95th birthday.

July 12 Vilna Gaon Museum screened "The Good Nazi" about major Karl Plagge, who rescued Jews as head of the Wehrmacht's HKP 562 automotoive repair division at the HKP slave labor camp on Subačiaus street in Vilnius during the Holocaust.

July 26 The Tolerance Center of the Vilna Gaon Museum in Vilnius hosted a lecture by professor of religious studies at Wabash University in Indiana Gary Phillips on the artwork of Litvak and Vilnus ghetto inmate Samuel Bak.

July Kaunas resident and artist Vytenis Jakas's project "Burning Stones" went on public display near the gates of the former ghetto in Kaunas, the Slobodka neighborhood.



July 26 Media invited to learn more about the Great Synagogue in Vilnius and archaeological discoveries over the last several years by an international team from Israel, USA, Canada and Lithuania. On-site press conference detailed determination of outer wall of synagogue, male and female mikvot, uncovering of some of the original floor of the main hall of the synagogue and the unearthing of a portion of the central *bimah*.

July Students from the Vilnius Yiddish Institute's summer course celebrated Sabbath at the LJC. This year there were over 30 students from the USA, Canada, Poland, Israel, Germany, Austria, France, Sweden, Norway, Finland, Lithuania and other countries. Many had Jewish roots and sought to learn the language of their forefathers and to get a better grasp of Litvak culture. The summer course has been held since 1998.

July Paul Packer, the new chairman of the United States Commission for the Preservation of America's Heritage Abroad toured Litvak heritage sites with representatives of

the US embassy, the LJC, the Lithuanian Foreign Ministry and the Lithuanian Cultural Heritage Department. They visited the Ponar Memorial Complex and the Jewish cemetery in Šnipiškės, a neighborhood of Vilnius, among other sites. He discussed Jewish heritage protection issues with representatives of the Lithuanian Government and the Vilnius municipality as well.

July 31-August 4 The LJC outdoor *plein air* painting workshop was held at Karvys manor near Vilnius. Sixteen participants assembled to take in the wonder of nature and try to capture it on canvas with help from Ramunė Savickaitė-Meškelienė and Raimondas Savickas, teachers at the Savickas Art School. The group reportedly produced 60 works of art in oil and acrylic during the workshop.

August 8 A concert of Yiddish songs by the Tunklgold group entertained Vilnius Yiddish Institute summer course students at the LJC.

August 23-28 First visit ever by Israeli prime minister to Lithuania and the other Baltic states. PM Binyamin Netanyahu travelling with wife Sara met with LJC and Lithuanian government representatives, attended a summit with Baltic leaders and spoke candidly with LJC members at the Choral Synagogue in Vilnius.

August 29 Molėtai region Jewish community commemorated at Alanta wooden synagogue where Vilnius Choral Synagogue cantor Shmuel Yatom sang a lament.

August 29 Writer Markas Zingeris received Liudas Dovydėnas Prize for the novel "I Sat on Stalin's Lap" published in 2017.

August 30 LJC opens exhibition of works from Savickas outdoor *plein air* workshop and diplomas were presented to the first graduating class of the Savickas Art School: Elen Janovskaja, Ala Segal, Svetlana Liser, Sergej Liser, Jelena Comik, Jevgenij Comik, Frida Vitkauskienė, Salomėja Rybokienė, Inga Mališauskaitė and Viktorija Gudžiūnaitė.





August 31 Lithuanian stage and film actor Marius Repšys (Cohen) spoke about his Jewish roots, latest work and struggle with depression at a special evening held at the LJC.

In the last week in August the Kaunas Jewish Community traditionally remembers Holocaust victims. This year they did so at the Petrašiūnai mass murder site, the Fourth Fort in Kaunas and mass murder sites in the towns around Prienai: Birštonas, Staklišiai, Jieznas, Balbieriškis and others.

September 2-9 European Day of Jewish Culture events held around Lithuania. This year's theme was "Stories," open to wide interpretation. In the run-up to Rosh Hashanah, the Jewish new year which the LJC celebrated from September 9 to 11, some of the stories took on a religious aspect. In events held in Lithuanian towns and *shtetlakh* the emphasis was on the Litvak material heritage and oral and visual recollections of the former Jewish communities.

September 2 Panevėžys Jewish Community members visited Riga, Latvia, and learned about the Holocaust there.

September 2 Exhibit of work by photographer Richard Schofield "Back to Shul" held at the Zavi shul on Gėlių street in Vilnius.

September 3-9 Sugihara Week celebrations in Kaunas included concerts, a symposium, screenings of films, public lectures, creative workshops and other events showcasing Japanese culture and friendship between Japan and Kaunas.

September 4 New Torah inscription began at the Choral Synagogue in Vilnius, initiated by Rabbi Sholom Ber Krinsky. This is the first time since the Holocaust Lithuanian Jews have begun inscribing their own Torah scroll.

September 6 Ideas on how to commemorate the Great Synagogue presented at a meeting at the Old Town Hall in Vilnius.

September 6 The Judaica Research Center at the Lithuanian National Martynas Mažvydas Library presented an exhibition called "Memory of Lightning" dedicated to the poet Abraham Sutzkever (1913-2010).

September 10 The musical group American Virtuosi perform a concert in honor of the 120th anniversary of the birth of Righteous Gentile Jonas Paulavičius in the Great Hall of Vytautas Magnus University in Kaunas.

September 21 premiere of Gintaras Varnas play "Ghetto" took place at National Kaunas Drama Theater.

September 23 World premiere of Giedrius Kuprevičius's chamber symphony "Under the Star of David."

September 23 Pope Francis says a prayer in memory of Holocaust victims in the former Vilnius ghetto.





Dear friends,

As the high holy days grow near, I am glad to be able to share with you important Lithuanian Jewish Community news. The Lithuanian Jewish Community faces many challenges every day, but this year we've grown, we've grown stronger and we are receiving ever more public and political support. Interest in Jewish culture is not fading, either, as shown by European Days of Jewish Culture events in Lithuania, a program which grows richer by the year. I greatly appreciate that 1,500 Litvaks abroad have officially joined the LJC from the Litvak Association in Israel chaired by Arie Ben-Ari Grozdensky. Jewish unity is the largest goal for the LJC which is celebrating the 30th anniversary of the national revival this year.

Thanks to the active work of the regional Jewish communities and Jewish organizations, Jewish values remain strong in Lithuania. A young generation of Jews is growing up and we need to pass on our history and our future to them. For a long time now we have been developing the idea of reviving the tradition of Litvak scouting and this year we finally managed to make it a reality working with French and Polish Jewish scout-

ing organizations. Vilnius ghetto prisoner and Jewish partisan Fania Brancovskaja was part of Jewish scouting in Lithuania before the war and shared her experience in scouting at our recent camping event. Although the Jewish community in Lithuania isn't large, we have proven we are able to continue the old traditions and to start new ones.

We met the Litvak prime minister of Israel, Binyamin Netanyahu, and his wife Sara at the Choral Synagogue in Vilnius, celebrating its 115th anniversary this year. This was an historical occasion to remind Europe and the world the Jewish nation is an indivisible part of European culture, and Europe should be grateful to the State of Israel for so many European lives which have been saved thanks to the work of Israeli intelligence in stopping attacks. Two small democracies, Israel and Lithuania, find striking parallels in their histories. We will recall them this December in celebrating 100 years of the union of Lithuanian Zionist organizations, which also supported Lithuanian aspirations for statehood.

In September we mark a great tragedy which has come to be a symbol of the Holocaust in Lithuania. We mark

the painful 75th anniversary of the destruction of the Vilnius ghetto. It's very significant that we are dedicating ever more informal means to commemorate history, but there are still areas where more needs to be done in discussing the role the Lithuanian Activist Front and the Provisional Government of Lithuania played in the Holocaust, and more needs to be done in the state's school curriculum as well.

We esteem highly as well the great work our partners--the joint Lithuanian-Israeli archaeology group--have done in work on the Great Synagogue of Vilnius. The LJC is responsible for drafting a study on ways to commemorate the Great Synagogue. As the spiritual successors to the Vilna Gaon, we feel a great responsibility to insure the respect due this special Jewish sacred site and the appropriate presentation of what's left of this heritage site to the public.

I want to thank sincerely all those who have been and are with the Lithuanian Jewish Community. Thank you for your energy and support. I wish you a sweet and happy 5779!

*Faina Kukliansky, chairwoman
Lithuanian Jewish Community*

Israeli Prime Minister Visits Lithuania for First Time

Binyamin Netanyahu visited Lithuania as the first-ever Israeli prime minister to do so between August 23 and 27. During the high-level visit to the Baltic state he attended a summit of Baltic leaders, met Lithuanian leaders and politicians, met members of the Lithuanian Jewish Community and attended a Holocaust commemoration at the Ponar Memorial Complex where for the first time ever a ceremony to award Righteous Gentiles was also held.

The Israeli PM gave his only public speech during the visit to the Lithuanian Jewish Community at the Choral Synagogue in Vilnius, now celebrating its 115th birthday. He

spoke of his connections with Lithuania, the importance of bilateral cooperation and expressed warm wishes to the small but ancient and proud Lithuanian Jewish Community.

"First we have to fight barbarism or it will burn us all. Second, Jews should never be vulnerable again," he said at the synagogue. "I'd like to tell my grandfather: Saba, I returned to this forest of death as the prime minister of the state of Israel. We will never be vulnerable again. We have a state, we have an army and we are able to defend ourselves." Prime minister Netanyahu also thanked the Lithuanian government for efforts to commemorate Jewish heritage and fight anti-Semitism.

LJC chairwoman Kukliansky said the meeting with the prime minister of Israel had rallied Lithuanian Jews and reminded them of the basic foundation of Jewish identity. "We can be proud to be Zionists and we say confidently, 'Am Yisrael khai! [Long live the people of Israel]," she said. She also said she hoped the Israeli PM would see the commemoration of the 100th anniversary of Lithuanian Zionist organizations being prepared for this December.

Around 200 people attended the event where opera soloist Rafailas Karpis and pianist Darius Mažintas sang traditional Yiddish songs, including the Partisan Hymn. The Israeli national anthem was also performed. After the ceremony prime minister Netanyahu and LJC chairwoman Faina Kukliansky visited the grave of the Vilna Gaon at the Sudervės road cemetery in Vilnius.

Lithuanian prime minister Saulius Skvernelis attended the commemoration and awards ceremony at Ponar with Netanyahu. Both leaders stressed the need to remember the victims and those who rescued Jews from the Holocaust. the family of Domas and Marijona Viščiai were awarded the title of Righteous among the Nations posthumously at the ceremony.





"At this place our feelings and mind are infused with sadness, endless heartache and powerlessness. This is a place of eternal silence and memory. As we look one another in the eye, we witness the tragedy and bow our heads to the people of Lithuania who became the victims of the totalitarian regimes and an unprecedented scope of aggression against humanity, to the victims of the Holocaust," the Lithuanian prime minister said.

Netanyahu's grandparents were Litvaks from Šeduva and Krėva, the latter of which is now in Belarus. Netanyahu's grandmother Sara Lurie was born in Šeduva in 1885 and married Nathan Mileikowsky. Mileikowsky lived in Krevė and was highly educated, a rabbi and a writer and a Zionist. Their son Benzion left for Palestine in 1920 and was secretary to Zionist leader Jabotinsky. The family Hebraized their surname in Israel. Netanyahu has said his family descends from the Vilna Gaon, which genealogical research has confirmed.

Binyamin Netanyahu was graduated from Harvard College in the United States as an economist and earned a number of other advanced degrees in that country at different universities. Before becoming Israeli prime minister on two different occasions, he served as finance minister. As head of the Likud Party he became prime minister in 1993, serving until 1996. He again became prime minister in 2009, serving in that post till the present time.



Pope Francis Prays for Holocaust Victims

A crowd waited at Rūdininkų square in the former ghetto in the Vilnius Old Town September 23 for the arrival of Pope Francis later that day. They placed small stones in a metal framework in the shape of the Star of David on the square. Students of director Oskaras Koršunovas read passages from the Lithuanian translation of Yitzhak Rudashevski's Vilnius ghetto diary. Pope Francis arrived in the afternoon and bowed down in silent prayer at a small monument to the inmates of the Vilnius ghetto located just next to Rūdininkų square. Papal representatives said there is nothing that can be said in the face of the tragedy of the Shoah. Vatican watchers noted Pope Francis always pays his respects to the Jewish communities in every country he visits.





This Year We Mark the 75th Anniversary of the Destruction of the Vilnius Ghetto

From the recollections of professor Markas Petuchauskas

A good friend of mine, a doctor, once said that being healthy and being healed are two completely different things. I would add that only a person who has been healed can fully appreciate the meaning of these words. Paraphrasing the good doctor, I can confirm: being alive and being not shot are not the same thing. And only one who has not been shot can understand this. Only one who has in one way or another "stood at the pit." Murdered, but not murdered: these are a special kind of people. They might be very different as people, but they share this one thing in common and it binds them together. This is the experience of the era of the Holocaust, which is like a stamp on life, action, thinking, the constitution of the psyche itself. Fate made me a member of this group of people.

Life fed me so may and such twists of fate of the kind you rarely see even in adventure films. I was a ghetto inmate and miraculously appeared among the ranks of those who survived. But throughout the rest of my ensuing biography, the positions of red and brown, playing together painfully, became much closer to one another.

IN THE VILNIUS GHETTO

On September 6, 1941, my mother and I found ourselves in a small room overcrowded with people on Rūdninkų street near the ghetto gate.

For two years we lived with the worries characteristic of the ghetto. How not to starve to death, how to survive. And there weren't many members of family left alive in Lithuania. Before the ghetto was established, my father Samuelis Petuchauskas, who was elected and consistently re-elected the deputy burgermeister of Šiauliai throughout the years of independence (1921-1940), was shot at Ponar. My father had been decorated by the president of

Lithuania with the Order of Gediminas "For Merit to Lithuania." But that didn't save him. My grandmother was also killed at Ponar, my father's mother Badana. She was killed during the liquidation of the so-called second ghetto. My father's sister Cilė and her entire family were shot in Alytus. Only Cilė's son survived, having managed to flee to Russia in time.

Two years in the Vilnius ghetto: this was an entire epoch which remained vivid in the memory of an adolescent with its blood-curdling images of death, starvation, debasement and heroism.

I attended the Jewish school. My first glimpses of art are associated in my

mind with the books which I consumed in the morning at the ghetto library. The world of books, of artistic fantasy, helped in forgetting the horrible reality, the constant and torturous hunger, cold and fear. Trying to get accustomed to a very small room into which were crammed over twenty people. We all lay on the floor in two lines, heads towards the middle, feet towards the walls. To get out the door, one had to balance in the dark and go over the sleeping heads.

In the first months my mother and I ate from a holey and half-empty bag which contained moldy carrots and wilted cabbage heads. I cannot say where mother managed to get that bag.



We chewed carrots and cabbage right from the bag, without being able to boil them. The powerlessness was also oppressive: you heard of some military organization being formed somewhere, how someone fled the ghetto, while you were condemned to impotent waiting, which froze the soul...

Our overcrowded little room began to empty. Almost every day. Now one, now another resident of the room with whom you had just barely begun to be acquainted, having left in the morning, never came back to the room in the evening. The so-called "shayn" action of the Nazis in the fall of 1941 drastically reduced the number of residents. Much has been written about that now. The Nazis decided to liquidate the "non-working" portion of Vilnius Jews and assigned one group permits for work and a different kind of permit to those who didn't work. Everyone who got the work permit got the right for himself, his wife or her husband, their children to live. Temporarily.

My mother worked and she got that permit, protecting me as well. In October when the second ghetto had been liquidated the Nazis came after us. Every

family with a work permit was required to pass through the ghetto gate. After the documents were checked, we were formed into columns and marched into the second ghetto. The residents there had already been murdered.

It's impossible to forget the horrific executions at the ghetto gate. Frightened people huddled together, the women cried, the children screamed. All of them as if grasping at the last straw, trying to sneak through without a permit to the ranks of the lucky ones, on the other side of the gate. The soldiers beat them with rifle butts, pushed them back, threw children back over the gate. For one who has witnessed that, it is not difficult to imagine what the worldwide flood might look like. The people left in the first ghetto were condemned.

School also helped to get through it all. Every time I came back from school I felt exalted. The teachers vaccinated us with optimism, faith in the future. Once when I was coming back from school and getting ready to cross to the other side of Rūdninkų street, I noticed that it looked like it had been bricked up. That meant ghetto chief Franz Mürer was visiting the ghetto. When he did, not living soul had the right to appear on the street. You could be shot if you did. Creeping and hiding long and impatiently near the gate, I waited for Mürer and his entourage to exit the through the gate. Finally growing frustrated I poked my head out and looked around: all around it was quiet and empty. All I had to do was run across the street. And then, o God! I almost jumped right on top of Mürer, who had apparently emerged from the ground. I felt the painful kick from a shiny pointed black boot. As if I had kicked the ball into my own team's goal post. Only later, after the fear and pain had subsided, did I understand I had survived through a miracle. I don't know why Mürer didn't shoot me. Maybe at that instant he had been overcome by the soccer player's passion...

At the difficult hour when it became clear the days of the Vilnius ghetto were numbered, unbelievably the family of Jonas and Stasė Ruzgys extended a hand to us. We hadn't known them before the war. Actually, as it turned out, they were from Šiauliai and had heard much about my father. The Ruzgys family proposed we hide in their apartment. The complicated part concerned the child. I couldn't pass through the ghetto gate as hundreds of adults did on their way to work. After endless searching my mother managed to find workers who were being sent to put the Jewish cemetery in order. They hid me in the bottom of a one-horse cart, placed bags and straw over me, and the workers sat on top of that. The poor old horse pulled the cart through the entire city at a slow walk. I was lying under the weight of men covered in yard waste. The July sun boiled. It was impossible to breathe. And it seemed as if the cart wasn't even moving... Stasė Ruzgienė told the story of how the workers lifted me from the cart half-dead and green. Somehow they revived me. It was simpler for my mother to escape. She left for work, took off her jacket with the yellow stars and walked briskly to the Žvėrynas neighborhood with Stasė.

The Ruzgys family lived in Žvėrynas on Ona Vytautienė street (now Dionizas Poška street). They lived on the second floor of a small two-apartment brick building. Throughout the Nazi occupation the Ruzgiai had hidden the Jew Liza Aizenberg and her small daughter. For that reason it became impossible for us to stay there soon enough. Then someone remembered Jackus Sondeckis. Šiauliai burgermeister Sondeckis had worked with my father for many years in the municipality. My father's aura of goodness followed us even after his death.

A number of Lithuanian intellectuals extended a helping hand to Jews who ended up in the ghetto. Well-known attorney professor Kazimieras Šalkauskis, who had worked with my father in

the Šiauliai municipality, often invited my mother when she left for work to visit him at his apartment on Žygimantų street. He lived with the family of his brother, Stasys Šalkauskis, the famous philosopher. He used to feed her and give her food to take to her son. The professor was openly incensed by the atrocities of the Nazis and the Lithuanian murderers and in despair repeated to my mother that this dark stain would accompany the Lithuanian people for a long time to come.

In order to move out of Vilnius successfully, we needed new identification documents with Lithuanian names. Kazimieras Šalkauskis was able to acquire these.

Another woman resident in the same home, Elena Nasvytienė (wife of the doctor Nasvytis who was deported to Siberia), agreed to provide haven to my mother at her manor estate near Mažeikiai.

Because Ruzgys worked in the health sector in Vilnius, he was able to get train tickets allegedly for work. One had to pass through a check by German soldiers on patrol on the train platform.

Finally we were on a train going to Šiauliai. Before we had a chance to relax, a young Lithuanian woman sat across from us with a Nazi swastika on the lapel of her elegant costume. The woman seemed to be rather talkative and very curious, and so boasted she worked at the Gestapo. She seemed especially interested in me, asking me about then about that. But our experienced co-conspirator Stasė Ruzgienė had apparently foreseen this. She had earlier wrapped my head in a large white cloth. As if the child had a sore tooth and couldn't speak, and his face was not very visible.

In Šiauliai Stasė once again demonstrated how inventive and what a brave conspirator she was. It was evening and

we needed to sleep somewhere, but it was dangerous to go out into the city, it was full of people we knew. Stasė took the documents and went to the commandant at a hotel for German soldiers next to the railroad station. She got permission to spend the night at the hotel. What could be safer, or more dangerous, than to spend the night at a German military hotel!

In the morning Stasė went off to Manor Street where the Sondeckis family lived and received their blessing to travel to Šašaičiai village in the Telšiai district, to the Sondeckis farm where Jackus Sondeckis's sister Eugenija and her husband Juozas Kazlauskas kept house. We stopped in Mažeikiai on the way there. Then we travelled from there with Stasė to Šašaičiai and her mother, as agreed, left for the Nasvytis manor.

The long epic of hiding began. It only ended in the fall of 1944 when the Nazis were driven out of Samogitia.

Stele Unveiled for Site of Future Monument to Righteous Gentiles in Vilnius

A stele was placed at a site in Vilnius near Ona Šimaitė street, named after the Lithuanian Righteous Gentile, to mark the site set aside for a future monument to all Lithuanian Righteous Gentiles. The small standing black stone was inscribed with a Star of David and the Posts of Gediminas, a Lithuanian symbol of statehood. A larger monument is intended to replace the stele by 2020.

The site is at the base of a hill upon which sits the courtyard of the Monastery of the Missionaries. The courtyard was the site of the final selection of Vilnius ghetto inmates on September 23, 1943, during the final destruction of the ghetto. Several members of the armed ghetto underground were hung there the same day. Lithuanian Jewish Community chairwoman Faina Kukliansky, who proposed a monument to Righteous Gentiles be erected in the Lithuanian capital, spoke at the ceremony to unveil the stele and personally thanked the Žukauskas, Matukevičius, Daugevičius and Lukaševičius families who rescued her family from death during the Holocaust. "There is a picture of people sitting on this hill. There were the courtyard gates... The people sit and await their fate. The lucky ones were sent to concentration camps, the unlucky ones to Ponar. That is why this site is so moving," she told BNS.

First deputy Lithuanian Government chancellor Deividas Matulionis said the new monument should be unveiled at the site by 2020. Vilnius archbishop Gintaras



Grušas said both the shared pain as well as those who displayed their goodness cannot be forgotten. "This monument to the Righteous Gentiles, to the rescuers is and may it continue to serve as a reminder to all of us of the heroism that existed among us, but which we must continue to foster," the archbishop said.

Amehaye Children's Summer Camp 2018

In July the Lithuanian Jewish Community sponsored a day camp for members' children aged 5 to 12. As every year, this year's camp was held at a beautiful natural location, the Karvys manor in Paežeriai village in the Maišiagala alder-manship in the Vilnius region.

Parents and children alike look forward to the camp and the experience of nature, relaxing by a lake and playing with friends. The day camp includes educational activities, walks and breakfast, lunch and dinner. Buses take the children to the camp in the morning and return them home in the evening. The day camps were held from July 16 to 27 this year.

This year 49 children attended, from Lithuania, Israel, Russia, Norway, the USA and Great Britain.

Children learned songs and Israeli dance, performed skits and learned to bake challa bread for Sabbath. The educational program included discussions about Jewish traditions, art, swimming, athletics and some delicious food.

Camp counselors took the campers to visit dog trainers and to meet with scouts in Labanoras Forest. The scouts talked about what it means to be a scout and everyone had a nice picnic by the lake. The campers will likely long remember the Riešė stables as well because instructors there showed them how to ride horses.

Lithuania's Russian Drama Theater actress Yuliana Volodko created a play with the children called Noah's Ship which the children performed for parents at the closing ceremony. The play was followed by a Sabbath celebration with children and parents, attended by about 90 people in total. The closing ceremony featured cake and fireworks, and children made wishes and then released helium balloons.

Lithuanian Jewish Community chairwoman Faina Kukliansky thanked all the organizers, volunteers and guests who made this year's Amehaye such a success, including director Sofija Sirutienė, Avital Libman, Mišel Caikova, Ana Koževatova, Samuelis Garas, Margarita Koževatova, Ana Jegorova, Kristina Bagavičiūtė, Natalija Rapoport, Valerija Tabatadze, Boris Kirzner, Kristina Sazontovienė, Michailas Lapida, Nadežda Kogan, Ninel Skudovičiūtė, Julija Lipšic and Michailas Tarasovas, and also thanked the company Nikadita, the Bagel Shop Café and the Sluoksniiai Café for their support and help.



Sabbath in the Forest: The Rebirth of Litvak Scouting



The first new Litvak scouting camping trip with children from Vilnius, Kaunas, Klaipėda, Panevėžys and Molėtai took place on the last weekend in August. Litvak scouting has a long tradition in Lithuania until the Holocaust and there were thousands of scouts. Jewish scouting stopped after the Holocaust, making the revival, Sabbath in the Forest, an important milestone. The goal of the renewed organization is to include religious Jewish children, secular Jewish children and non-Jewish children in Jewish scouting activities.

The main concern is to make sure minimal standards are adhered to make it possible for religious Jewish children to attend the camping trips. The camping trips place special emphasis on Jewish religious traditions and prayer, serve kosher food and observe all the requirements of the Sabbath.

Many of the children experienced the great outdoors for the very first time, setting up tents and sleeping in them, setting up wooden picnic tables, cooking bread on the fire and challa in an outdoor oven and going on an evening hike.

Fania Brancovskaja, who became a member of the Bin scouting organization in Vilnius before the Holocaust, ushered out the Sabbath with the young scouts. The scouts called her "Sister Fania" as she shared her experience in scouting and stories about the scouts in pre-World War II Lithuania. Fania was presented a Lithuanian scouting necktie.

Lithuanian Jewish Community chairwoman Faina Kukliansky attended the camp and welcomed all campers, expressing joy at their enthusiasm and hoping the organization would stick together for many years to come, thus strengthening the Jewish community.

The Sabbath in the Forest camp was held in cooperation with the Lithuanian Jewish Community, the International Forum of Jewish Scouting and the Polish-Lithuanian Hartzel Union of Scouts (Związek Harcerstwa Polskiego na Litwie). We would like to thank all the chairmen of the regional Jewish communities for their enthusiastic cooperation in making this camp possible for the children.

Rabbi Chaplains in the Military of the First Republic of Lithuania

Chaplains began serving in the Lithuanian military in 1918, right when the military was formed in the first Republic of Lithuania. The chaplains had different creeds of faiths: Evangelical Protestant, Evangelical Lutheran, Old Believers, Russian Orthodox and Jewish. The Soviets when they occupied Lithuania immediately did away with this institution, fired all the chaplains and installed a political guidance board instead on July 6, 1940.

Rabbi Chaplain Izraelis Kaplanas (1875-1926)

Rabbi Izraelis Kaplanas was born to a family of rabbis in Kaidanava (now Dziardzhynsk) in the Minsk guberniya of the Russian Empire. His family contained many rabbis. At 5 Izraelis began attending a Jewish primary school in his hometown, learned Hebrew well over four years there and studied the Old Testament in depth. He prepared himself and entered the Volozhin yeshiva, and completed studies there at the age of 16. He went on to study much and learned at the feet of different renowned rabbis. In 1896 he was conscripted into the Russian army and served as a private. In 1901 Kaplanas's father in law died, the rabbi of Seredžius, and Kaplanas assumed his post. He quickly earned respect as rabbi of Seredžius, not just from Jews but from wider society as well.



Rabbi chaplain Izraelis Kaplanas
(1875-1926)

During World War I Rabbi Kaplanas along with all the Jews of Seredžius were forced to evacuate to Russia. When he returned to the small town in 1918, Kaplanas found his home with its large library destroyed by fire. When a Joint representative from New York visited him while collecting information about Jewish victims of the war in Lithuania and offered Kaplanas a rather large amount of money to

build a house, the rabbi asked only for money for building a synagogue and primary school. His request was granted.

In 1920 the military government invited Kaplanas to become the chaplain rabbi for the Lithuanian military. The rabbi prepared the text for an oath of loyalty for soldiers of

the Jewish faith which was adopted by the government, and also some serious observations for the designers of the chaplain rabbi uniform. In 1921 Kaplanas proposed project on Jewish Chaplain's Office (LCVA, 384/2/229/p. 61) where duties and rights of Jewish Chaplain were presented. However, neither this nor any other Order on the Rabbinical Service in the army was accepted and made public. As rabbi chaplain, Kaplanas worked both in the office and visiting different military units. He wasn't concerned merely with matters of faith, but also culture and education. While teaching soldiers Judaism, he always emphasized they should be not only good soldiers, but good Lithuania citizens as well. Rabbi Kaplanas and his family were all Lithuanian patriots and knew written and spoken Lithuanian well. In 1924 Rabbi Kaplanas became one of the founding members of the Mizrachi organization and the Mizrachi HaTzair youth organization. Kaplanas died of typhoid fever while still young, aged 51, and was buried at the Kaunas Jewish cemetery with all military honors and ceremony. He was survived by his widow Sorė Mirjam Kaplanienė and daughter Rachelė Kaplanaitė.

Rabbi Chaplain Šmuelis Aba Sniegas (1887-unknown)

The family of upper middle-class merchant Nachum Mausha Sniegas (1860-1929) and Eida Menkin (1863-1939?), both born in Rokiškis, had two sons--Šmuelis Aba born in 1887 and Icikas Leizeris born in 1900--and a daughter, Roza, born in 1904. Nachum's father Leizer Sniegas (1830-1912?) was also born in Rokiškis, and Eida was a great-great-grandchild of the Vilna Gaon, Eliyahu ben Shlomo Zalman. It is known she dealt in factory goods at the market square in Rokiškis in 1931. It's very likely the tombstones of Nachum Mausha Sniegas, his mother Khava Leia Sniegas (1844-1930) and his wife Eida could still be located in the Jewish cemetery in Rokiškis.

Avraham Orelowitz wrote Šmuelis Aba Sniegas studied at the Slobodka yeshiva in Kaunas with his younger brother Icikas Leizeris. In Rokiškis they used to say: " Šmuelis



Rabbi Šmuel Aba Sniegas's identification document, Lithuanian Central State Archive (LCVA)



Rabbi Šmuel Aba Sniegas with believers studying religious texts, 1945.

Aba has grown as a great scholar and wise man, he would make a great gaon of Israel, he's a wonderful person of the Jewish nation." The Jews of Rokiškis were proud of both brothers who went on to become modern, intelligent young men who got along equally well with the Hassidim and the scholars (Litvaks). During World War I Šmuelis Aba Sniegas was forced to evacuate to Russia (he served as rabbi in the town of Sebezh in the Vitebsk guberniya). In 1919 he came home, got involved with politics and fought in the Lithuanian battles for independence from 1918 to 1920. He later concentrated on Jewish community work and several times headed the Va'ad kahila (the community council) and the Jewish People's Bank. He also studied the Gemara with a group at synagogue. During the period of Lithuanian independence, after the death of rabbi chaplain Izraelis Kaplanas in 1926, Rabbi Šmuelis Aba was appointed chief rabbi of the Lithuanian military. He moved to Immanuel Kant street no. 2A-6 in Kaunas. Jews and others alike respected him highly. He worked in the Lithuanian press and was a permanent correspondent for the Lithuanian military newspaper. Everyone was surprised Šmuelis Aba knew how to write Lithuanian so beautifully, better than many Lithuanian journalists. People from that period recalled him as a remarkable person who supported the idea of Lithuanian independence. He organized celebrations of Lithuanian holidays for Jewish soldiers at numerous locations, and organized Passover seders during which he read to them about Jewish holidays and encouraged them to do their duty conscientiously.

Newspapers of the time mentioned the rabbi chaplain's rousing speeches during state holidays. Rabbi Sniegas was a founder and member of the Committee for Jewish Refugees set up in late October of 1939.

Rabbi Sniegas was recognized for the contributions he made to the Lithuanian state in 1928 and was awarded a medallion commemorating 10 years of Lithuanian independence and the Order of Lithuanian Grand Duke Gediminas, 4th degree.

Rabbi Sniegas and his wife were imprisoned in the Kaunas ghetto in July, 1941. He became a member of the ghetto council of elders, or Ältestenrat. Rabbi Sniegas and other men were deported to Dachau in July of 1944, where the rabbi somehow survived. The families of his brother Icikas



Meeting of Jewish refugees and Jewish American leaders in the American zone in Germany, 1946. Last row from left to right: Rabbi Herbert Friedman, Abraham Hyman, Isaiah Kennen, Philip Bernstein, Philip Forman, Leon Retter (Aryeh Neshet), Boris Pliskin, Rabbi Gerhard Rose. Front row from left to right: Rabbi Šmuel Aba Sniegas, Nahum Goldmann, Rabbi Stephen Wise, Jacob Blaustein and Samuel Gringauz.

Leizeris and his sister Roza Sniegaitė-Orelovičienė were murdered in Rokiškis in 1941.

Rabbi Šmuelis Aba Sniegas survived the terrible years Hitler was in power. His wife was murdered. In a letter from Munich dated March 16, 1945, he wrote he was the chairman of the board of the Central Committee for Liberated Jews in the American Zone (*vad agud kharevim*) there. He also said he wanted to move to Israel to live. Sniegas was the senior rabbi in the American zone of Allied-occupied Germany and together with Rabbi Shmuel Jakob Rose printed the 19-volume Talmud of Survivors. He went to general Joseph McNarney, then the commander of the American zone in Germany, who approved of the idea and, with the help of generals Lucien Truscott and Lucius Clay, although paper was in very short supply, about 500 copies were printed. At Berlin headquarters in 1949, Rabbi Sniegas presented the first copy of the Talmud of Survivors as a gift to general Lucius Clay, who was then in charge of the American zone in Germany. Chaim Weizmann, the first president of the State of Is-

rael, likewise received a copy of the collection. On December 17, 1950, the Central Committee of the Liberated Jews which operated in the Museum of Germany in Munich announced its dissolution. Of the original group who had set up the committee, only Rabbi Sniegas and Rabbi Rose remained. The rest had left the country, most to Israel. Korman (1984) wrote that in 1954 when they had all still lived in Germany, Rabbi Sniegas wanted to move to Israel but was in poor health and used to travel frequently to Switzerland for treatment. With mediation from the Joint, the printing plates for the Talmud were handed over to Rabbi Sniegas and Rabbi Rose as the initiators of the idea in the hope they would be turned over to the State of Israel in the future. There is no reliable information about Rabbi Sniegas after this. The letter from Rabbi Sniegas dated 1954 still survives. According to other extant correspondence, he seems to have still been alive in 1955.

The Talmud of Survivors is modeled on the world-renowned Vilna Talmud (first published in 1880) which also became the basis for all subsequent Tal-

mud printings. The title page features Avner Grilikh's engraving of the twin pillars, Boaz and Jachin, at King Solomon's Temple. This printed version of the Talmud intended for use at *ye-shivot* and for other teachings of Judaism is still widely employed. Currently many title pages of the Torah, Mishna, Shulchan Aruch and other books also feature the engravings of Vilnius Jew Avner Grilikh. The original publication in Vilnius of the Vilna Torah was by the Widow and Brothers Romm. This Talmud is also referred to as the Vilna ShaS, from *Shisha Sedarim*, the six parts of the Torah. It is composed of 37 chapters which include the entire Babylonian Talmud. The publication uses the traditional numeration according to Bomberg's standard, where Gemara and Mishna are central with Rashi's commentary on an inner margin and the tosaftot on the outer. Next to this there are observations by all sorts of other famous Talmudic sages. On the title page of the Talmud of Survivors there is barbed wire surround an image of daily life in a concentration camp, and at the top the light of Jerusalem with an inscription from the Old Testament: "From slavery to freedom, from darkness into wondrous light." Each title page is inscribed with this annotation by Rabbi Sniegas: "The publication of this Talmud is dedicated to the U.S. Army. The Army played an important role in saving Jews from total destruction, and following Hitler's defeat bore a great burden in maintaining the refugees of Jewish faith in Germany. This special publication of the Talmud was announced in that very same land where only very recently everything Jewish or made by Jews was announced a curse, and it will remain as a symbol of the indestructibility of the Torah. The Jewish refugees will not forget the generosity and unprecedented humanity of the American forces in whose debt they remain."



Title page of Babylonian Talmud, Vilnius, 1908



Title page of Talmud of Survivors, Heidelberg, 1949

Compiled by Geršonas Taicas

Lithuanian Jewish Community

Jewish calendar for 5779 featuring the children of the Holocaust

This September, 2018, reminds us of the destruction of the Vilnius ghetto 75 years ago and the Holocaust, staining the history of our country for ages with great loss.

The most fragile portion of our society, the children, also became hostages to this horror. By condemning our children to death, the Nazi invaders and their local collaborators attempted to snuff out our future; more than a million children in Europe became the victims of those who supported this ruthless and inhumane ideology. And the effects of the Holocaust in Lithuania were also ruthless: complete Jewish shtetlakh left empty, broken Jewish families, family lives cut short and the loss of great civic and intellectual potential.

My parents were also children when the war began. The war deprived them of the joy of childhood. My mother was rescued from the Kinder aktion in the Šiauliai ghetto by her mother, my grandmother. She was haunted by the ghost of this event for her entire life. My father's mother was murdered at the onset of the war, and he could never remember her face. Frequently the children who were evacuated returned home without anyone to greet them, their parents were gone. The experience of the Holocaust ruined the lives even of those children who were rescued by good people. At first the parents entrusted their children to people they didn't know, to these good people, these Righteous Gentiles, and the bonds of love connected these rescued children forever as if by blood. Those who survived the Holocaust, those who were forced to become martyrs in the concentration camps, the real parents, were often barely recognized by their own children after the war.

Thousands were murdered in the massacres and mass murders in Lithuania in 1941, and those who remained were sent to the ghettos in Vilnius, Kaunas, Šiauliai and Švenčionys.

The diary entries of Yitzhak Rudashevski, translated to Lithuanian and published in 2017, offer a window onto everyday life in the ghetto. This chronicle by an adolescent man gifted with literary talent both show the daily experiences of this young person and commemorate the daily life of the ghetto. Although grim and painful, it also testifies to this young person's resolve and thirst for life: the ghetto was infused with cultural and social life which kept the inmates from losing their humanity.

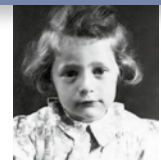
The Jewish calendar for 5779 commemorating the 75th anniversary of the destruction of the Vilnius ghetto is dedicated to the children of the Holocaust, to commemorate those who were powerless in the face of all-destroying hatred. The majority of them never saw the eyes of their true parents again, never returned to their homes, many of their names are unknown to us, but they carried within all the faith and hope of the Jewish people. Let their fate remind us of our duty to the world: never again.

*Faina Kukliansky, chairwoman
Lithuanian Jewish Community*



2018/2019
5779

ŽYDIŠKAS KALENDORIUS
ידישער קאלענדאר
JEWISH CALENDAR
לוח השנה העברי



Subdominika	Premadiena	Šeštadienis	Septyniadienis	Penktadienis	Ketvirtadienis	Trečiadienis
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday

Liepa | July | Sivan – Tamuz

Subdominika	Premadiena	Šeštadienis	Septyniadienis	Penktadienis	Ketvirtadienis	Trečiadienis
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday

September | Elul – Tishrei 2018 5779



Subdominika	Premadiena	Šeštadienis	Septyniadienis	Penktadienis	Ketvirtadienis	Trečiadienis
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday

Rugsėjis | September | Elul 2019 5779



The theme for the 2018 European Day of Jewish Culture was "stories." We present here a story about a goat which at once seems familiar, but which you've probably never read, illustrated by Ilja Bereznickas.

Happiness Is Not Found in a Goat

The tailor Mendel Katz lived with his prolific family in a small village together with other tailors, cobblers, poor musicians and strange and wise rabbis... They lived in poverty and as head of the house Mendel worked from early in the morning to late at night, sewing shirts, vests and trousers. The work had to be done very carefully and peace and quiet was required to concentrate, otherwise all sorts of things happened: a sleeve was sewn to trousers, or a pant-leg to a shirt. Mendel often made such mistakes. Why? For several reasons. His wife Sonya was a great village gossip. The children--five girls and even worse, ten bone-headed boys. And wife Sonya also had a spinster sister, a mother dissatisfied with everything and a father who was going deaf. This was reason enough for someone to be driven out of their mind.

The entire family lived in a tiny house. Mendel's sewing machine stood next to a dark window. How can one possibly work when the scandals never end from the morning onwards? But, as the local wise man Josef said, an end comes to every person's patience, even that of a Jewish tailor. And one morning Mendel's patience ended.

This is how it happened. Mendel began sewing in the morning, the entire famished family sat around the table, the children banged their spoons waiting for the porridge to be ready. Sonya put a pot of porridge on the table and stood there in silence, but not for long. The eldest daughter, blue-eyed Riva, a real boss, pointed her finger towards, she told the youngest daughter, a fly which had alighted on the ceiling, and this young fool of a girl turned her head upwards and began searching for the fly. You understand that this was exactly what Riva had wanted. As soon as the youngest understood she had been tricked and her porridge eaten, she began to howl so that even the deaf father-in-law was awakened from his slumber, the mother-in-law in fright and the unexpectedness of the thing sat on the cat. And so it began... Mendel's wife grabbed the broom and began chasing the eldest daughter through the small house with it. The brush flew off the handle and hit the wedding dress which Sonya's quiet spinster sister had been sewing.

A miracle happened! The always-silent sister turned into a dragon. The sisters began to exchange blows, Mendel jumped in to break them up and the girls suddenly went to the forbidden sewing machine and just as quickly sewed three sleeves to a pair of trousers, trousers to a vest and the vest to something else. Now everyone in the house was busy. But seeing how the children had wrecked the clothes he was working on, Mendel for the first time in his life pounded his fist on the table and yelled: "Silence!" Suddenly the pot emptied of porridge sitting on the table jumped up and came back down right on top of the father-in-law's head. His voice emerging from the pot overcame all other noises and sounded like the trumpet of the archangel. The neighbors had only been waiting for such a signal: they dropped what they were doing and everyone ran to Mendel's house in order to give him their most cherished possession: their sensible advice. Some said they should break the pot, others said they should hang the old man upside down and the pot would fall off by itself. But the mother-in-law wouldn't let anyone break the pot: it was her only possession. When they turned the old man upside down he began to yell so loudly that the sound of the archangel's trumpet was that of a soft flute in comparison.

Hopelessly Mendel fled the house and went right to the local wise man, the old rabbi Josef who, he thought, was his last hope. For a long time Mendel told the rabbi of his troubles and misfortunes. The rabbi listened to him without interrupting: a person has to let it all out for once in his life.

Finally Mendel had confessed all of his heartache and waited for the advice the old rabbi would give.

The wise rabbi said:

"Mendel Katz, go and buy a goat and bring it into your house."

"Why a goat? Mendel asked, surprised, but the wise man was no longer listening to him and began to read the Talmud.

Mendel decided to follow the advice and went to market to ask for advice. He looked for a goat to buy for a long time.



Since he had very little money, he bought the leanest goat there was from a Gypsy. He not only paid his last groshen in the bargain, he threw in his vest as well.

It was even harder to get the stubborn goat home. Mendel only reached his house late in the evening, pulling the goat into his small home and tying it to the door with a rope, and then fall into bed next to Sonya and fast asleep. While the whole family slept, the goat gnawed through the rope and began eating Sonya's unmarried sister's wedding dress until only the veil was left on its horns. Then it began to lick the sleeping Sonya, who was greatly frightened, jumped out the window and began to awaken all the neighbors. The cat jumped on the mother-in-law. All hell broke loose. The tiny house rocked with the terrible noise: dishes broke, the father-in-law's voice boomed out of the pot. Such a thing had never happened in the tiny town before. The neighbors led by Sonya busted into the house and within a minute had broken the pot on the father-in-law's head, and the trum-

pet of the archangel fell silent. But then with a great bang Mendel threw open the door and ran out, and the goat with the veil on its horns followed. Sonya's sister quickly began trying to rescue the remains of her wedding costume...

Early that morning Mendel, tortured and covered with bruises, again went to the home of the wise man and began to tell of his troubles. The rabbi listened to him and didn't interrupt: he seemed to know already what advice to give to the unfortunate tailor Mendel.

The wise rabbi spoke:

"Mendel Katz, sell the goat."

"Why did I buy it yesterday and today I have to sell the goat?" Mendel asked in surprise again, but the wise man was no longer listening and had begun reading the Talmud.

There was nothing else for Mendel to do, so he went to market. But it was more difficult to sell the goat than it had been to buy it. He had wasted a lot of time when he saw the Gypsy again and got back only his vest in exchange for the goat. Mendel took a long time walking home, talking to himself and wondering whether his life would finally ever change.

When Mendel returned home, the whole famished family sat around the table, the children pounded their spo-

ons, and Mendel also sat down. Sonya put down the put and heaved porridge into the children's bowls. Everyone was silent. And then the youngest daughter told the eldest, Riva, there was a fly crawling on the ceiling. Riva smiled, turned up her head and pretended not to see how the smallest one then grabbed her porridge. Everyone watched the children and waited for what Mendel would say. Mendel began to laugh, and then his wife Sonya, her sister and finally the mother-in-law began to laugh wildly. Even the father-in-law smiled. Not waiting for anything else, the children got into their trousers and shirts sewn together and began to dance. Then Mendel Katz could stand it no longer because if you have successfully exchanged a goat for a vest, and your children are dancing around, you'd have to be worst fool not to dance with them freylakh. And Mendel began to dance... He danced and he thought, Rabbi Josef truly is the most intelligent person in the entire town. He would have to go visit him tomorrow and wish him health and many long years of life. He would have to do that for certain.

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Žana Skudovičienė	Abi men zet zich Club	8 678 81 514 zanas@sc.lzb.lt
Geršonas Taicas	Lecture series	8 689 83 293
Home-care service		(8 5) 261 7244
Volunteer doctors	Medical consultations from 12 noon to 3:00 P.M.	(8 5) 261 1736

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Name of club	Coordinator	Telephone	E-mail
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Union of Former Ghetto and Concentration Camp Prisoners	Tobijas Jafetas	(8 5) 212 7074	
Jewish song and dance ensemble Fajerlech	Larisa Vyšniauskienė	8 687 79 309	larisa.vysniauskiene@gmail.com

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THE LITHUANIAN JEWISH COMMUNITY

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WRITE US!

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18.30-20.00 Advanced Hebrew, teacher from Israel Juda Vagner

Lithuanian Jewish Community, Pylimo str. 4, Vilnius, Conference Hall, 2nd floor



Information and registration:

lecturer Ruth Reches
ruthrech@gmail.com

USEFUL INFORMATION

Simas Levinas, chairman of Vilnius Jewish Religious Community,
e-mail sinagoga1903@gmail.com

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.

Synagogue telephone: (8 5) 261 2523

Vilnius Jewish Cemetery (Sudervės way No. 28, Vilnius) open:
workdays and Sunday from 9:00 A.M. to 7:00 P.M.; closed on Saturday.
Telephone: (8 5) 250 54 68

On the cover - Binyamin Netanyahu's public speech during the visit to the LJC at the Choral Synagogue in Vilnius, now celebrating its 115th birthday.

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