

The Rabbis taught: For $2\frac{1}{2}$ years the school of Shamai and the school of Hillel argued. The school of Shamai claimed that it would have been better if man had never been created, while the school of Hillel, on the other hand, claimed that it was good that man had been created. They took a vote at the end of $2\frac{1}{2}$ years and decided that it would have been better if man had never been created, but now that he has been created, let him investigate his past deeds and, some said, let him examine what he is doing now. In this argument between the schools of Hillel and Shamai we have projected the problem of the pain of life.

In life we all suffer. There is so much pain in life, pain which, for the most part, is not of our own making. Because there is so much pain in life, we should all see to it that we do not add more pain to life by acting mean or cruel. We should always be careful not to make life more painful than it already is. Today we can understand very well the opinion of Shamai, who said that it would have been better had man not been created. The pain of losing Joshua is very great. Why should a young man in the prime of life be cut down this way? Why did G-d have to create death? He could have created a world without death. He is omnipotent. Why did He choose to create such a world? We cannot understand it. We have faith and confidence that at the end of days we will understand it, but now we cannot understand it at all. Why should a young man looking for a map at the side of the road be cut down? A young man in the prime of life who had so much more to give, who had such promise for the future?

We cannot say that people are cut down early because they are not righteous. We learn in the very first chapters of Bereishis how when everyone was living 930 years, 950 years, 960 years, that Chanoch, the only one of the ancients of whom it was said that he walked with G-d, lived only 365 years. G-d chooses how long each of us lives. He determines who shall live and who shall die. Why He decides that some people should live many, many years and others should live only a few short years, only He knows. We cannot fathom His ways. All we know is that He has created a world which contains much pain and suffering. Why G-d had to create such a world, only He knows. Why young men like Joshua should be swept away is a question only He can answer.

Joshua loved Israel. He had opportunities to stay in the United States and to further his education and his abilities, but he told me, "Uncle Joey, I love Israel. This is my home, and this is where I want to be." G-d loves

the gates of Zion more than all the dwellings of Jacob (Psalm 87, Verse 2). The Holy One, Blessed be He, said, "I love the synagogues and the school houses, but what do I love more than them? The gates of Zion which is my palace." Joshua was a Zionist. He loved being in Israel. He loved being in the Army. He loved being an officer. He was so happy this past weekend. Everything was going his way. He was finishing up his officer's training course. He had a girlfriend, Eddit Yehuda. He was happy with the way life was going when he was struck down.

Against your will are you created, and against your will are you born, and against your will do you live, and against your will do you die. Perhaps it would be easier if Joshua had died in battle. At least then we could have understood that he died for a purpose, but to die looking for a map at the side of the road is very hard to understand.

Joshua was an excellent student. He was also an athlete, a star basketball player who played for Elitzur of Kiron, but more than this, his receiving top marks in school and his being an excellent athlete, he had a special kind of personality which allowed him to relate well to others. He was a very sensitive individual. The rabbis teach: In three things are deeds of loving kindness greater than even giving charity. Charity you can only do with your money. Deeds of kindness you can do both with your person and with your money. Charity is only for the poor. Deeds of kindness are both for the poor and the rich. Charity is for the living. Deeds of kindness are both for the living and the dead.

Joshua had the faculty of knowing how to reach out to people. When he would see that people needed to talk he would be there, an attentive listener, plying them with key words so they could say everything that was on their heart. If he knew that you needed something, or that he could help you, he would help you. He also had a Chush Tzedek. He had a feeling for justice. If he did not think things were fair he would speak out. He would do it, though, not in a confrontational way but in such a way as to let the offending party know that he thought justice was not being served, and that this person should reconsider his actions or words.

He had a very good mind, and he was an excellent student because he never fooled himself into thinking he knew something unless he really knew it. He would go over and over something until he got it right. V'low HaBaishan Lomaid. A person who is easily embarrassed cannot learn. Joshua believed

in asking questions. When he took a course he would always ask questions if he did not understand something. Sometimes the teachers got angry at him because they thought he was trying to show them up, but he never was. He just wanted to learn, and if he did not understand something he would ask until he did understand.

He also had a very unique quality, and that was that he would admit when he was wrong. Sometimes he would take a position which he, at first, thought was right and which he would pursue vigorously even though others opposed it, but if, after he thought the matter over, he determined that the other person was right and he was wrong, then he would admit his error even at the risk of looking foolish.

Shlomo said that life is like a shadow. Like what kind of shadow, the rabbis ask? If it is like a shadow of a wall, then it has reality, and if it is like the shadow of a palm tree, it also has reality. King David in the Psalms came and explained, his days are like a passing shadow. Rav Chuna, in the name of Rav Bacha, said that a person's day are like the shadow of a flying bird. When it flies its shadow flies along with it. In this life we really leave nothing behind except the shadows on the hearts and minds of our family and friends. The gold that we own others will own, and it will never know that we owned it. The houses we lived in will either be torn down or others will live in them, but the marks we leave in the minds and hearts of our friends and relatives, these will endure. Joshua left behind many such marks and impressions because he knew how to reach out to others. He knew how to relate to others. He had such a nice way about him. He had such a big nice smile. He was a good friend, and excellent son, and an excellent brother. He was also a very loyal person.

This is the second time in our family that a young man has been cut down in his 20th year. Joshua's Uncle Moshe, too, was struck down at that age. The pain today is very great. We will miss you very much, Joshi. Joshua was known to his friends in basketball as Shuki and to his friends in the army as Yosh. To us he was known as Joshi. His many nicknames, themselves, indicate his personality, how he was able to elicit the affection, love, and respect of everyone. He was a fine human being who never wanted to hurt anyone, who had a fine sense of right and wrong, and who always would go out of his way to help others.

Blessed are you when you come in, and blessed are you when you go out. Your departure from this world should be as your coming into this world. Just as your coming into this world was without sin, without hatred, without rancor, so your going out of this world should be without sin, without hatred, without rancor. Joshua was born pure and left this world pure. He wished to harm no one and only wanted to do what was right and fair.

T'hay Neshmoso Tzeruro Beetzror Hachayim. May his soul be bound up in the bond of eternal life. Yehi Zichro Boruch. May his memory always be a blessing. Amen.

CHEVRA KADISHA 1988
Rabbi Joseph Radinsky

Rabbi Yehuda said in the name of Rav, "For death occurs in the time all the times we are forbidden to find any work because we are bound to attend to the needs of the dead. Hear the trumpet announcing a death in the town." He saw the people doing the work. He said to them, "Let all these people be excommunicated, for is there not a death in the town?" They said to him, "There are burial societies in the place." He replied, "If that is the case, you are permitted to do work." In these words we learn the importance of the Chevra Kadisha. The Chevra Kadisha takes care of a holy task, that if it were not for this Chevra Kadisha then all those people in this town would be obligated to drop their work to take care of the dead. When the Chevra Kadisha takes care of the dead they are truly doing G-d's work. As Rav Sina explained, "The Torah begins with charity and ends with charity." It begins with charity because it is written, "And the Lord made for Adam and his wife skin and clothed them," and ends with charity for it is written, "And He buried him in the valley." G-d buried Moshe Rabbeinu Himself. The reason, of course, is so that Moshe Rabbeinu's death place should not be turned into a shrine and people should not worship him but worship G-d.

The Torah teaches us that attending to the dead is a sacred duty. It is one which is important not just for the dead but for the living. It is called "L'Chesed Shel Emes - the kindness of truth" because the person for whom you are performing the service can never repay you. Usually when you do things for somebody you may have in the back of your mind that they will repay you, but not when you do something for a person's corpse. That person can no longer repay you. I know that I used to do every Tahara in the small town where I was, of course, not alone but aided by others for 13 years. I remember the first time I did a Tahara. It was a terrible experience in the

sense that it made me feel very depressed. It changed my life as I know it changes the lives of everyone who is engaged in this holy task. In fact, Ron Kammerman just called me the other day to tell me that he had done his first Tahara and how it changed his life. Sometimes when we do a Tahara we might think, "What are we doing? Why are we doing this? Does it really make any difference to the living that the dead are taken care of this way?" The answer is that we are doing something very important for the dead. We are treating the dead with respect, but we are also doing something very important for the living because unless we treat the dead with respect life, itself, will become cheap and valueless and we will learn to treat the living with disrespect, too.

It is like what happened in the concentration camps of Auschwitz and Buchenwald where dead corpses were laying all over and the stench of death was in the air. People could not treat each other in a human and dignified way when this happened. It happened before the war in Shanghai in which it is reputed to happen in India today where people just lie down and die in the streets and are shuttled off in the morning. When you see this you cannot have the same respect for human life you have when they are treated with dignity and respect. The same applied, of course, in the Warsaw Ghetto where Jews died from starvation and disease in the streets, and in the morning the trucks would come and they would be thrown in the trucks like heaps of garbage, and that would be the end of them. If we treat men like garbage then he becomes garbage alive as well as dead. The difference between man and the animal was nothing. The rabbis ask, "What does ayin mean?" Rabbi Levy once said, "It is when we make him a burial and one says we make him a casket and one said, 'Make for him an ark and shrouds'." By making a coffin and shrouds for a person we are doing it not only for the dead but for the

CHEVRA KADISHA 1988
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living to show that man is not an animal, and man is something special, that you cannot take man and throw him in a garbage heap.

What you all are doing here is very important because you are preserving not only the dignity of the dead but the dignity of the living. May G-d bless you and all your endeavors, and may we always realize that what we are doing is not just for the dead but for the living. We are preserving human dignity.

Genuva once said, "What is this world compared to?" He said the world is compared to a garden. What are we compared to? We are compared to a little fox, many times, who finds a garden that is fence in on all sides, and this garden has only one little aperture, and the fox wanted to enter into this garden but he was not able to do so. What did the fox do then? He fasted for three days until he became thin and wan, and then he went through that aperture into the garden and he ate of its fruits and he grew fat. Later he wanted to leave the garden, but he was not able to leave, so he fasted for another three days until he became thin and wan, and then he left as he entered. As he left he turned back to the garden and he said, "Garden, garden, what good are you, and what good are your fruits? Everything you have is beautiful and nice, but how can I benefit from it? As I came into this garden, so I must leave." Genuva then went on to say, however, that we are not foxes. We are human beings. It is not important what we take from the garden. What is important is what we leave behind. Have we left behind things of permanent and positive value? Have we made this world a little better place because of our life?

It can truly be said of Milly Plessner that she left this world a better place because she lived. She was always so outgoing. She was always reaching out to others to help. She was not content to live just for herself as so many people do. She belonged to Hadassah, to ORT. She volunteered to work at Seven Acres, the Jewish Home for the Aged. She worked as a volunteer at M.D. Anderson teaching children art, and she worked as a volunteer in H.I.S.D. and in the Methodist Hospital. She was a wonderful, wonderful human being who understood the paradox in the life that the more you reach out to others the more you find yourself, while the more you get into yourself the more selfish and self-centered and alienated you become.

The rabbis also give another parable to explain what life is about. They say that life is like the sea, that we are all cast into the sea, and the captain throws us a rope, and he says to us, "Grab ahold of this rope with your hand and don't let it go, because if you let it go you will not have life." And so the Holy One, Blessed be He, said to the Jewish people, "All the time that you cling to mitzvahs you have life. All the time that you cling to doing deeds of goodness you have life." As it says, "You who cling to the Lord, your G-d, all of you are alive today." Of course, this does not refer to length of days or that none of us will die. We will all die, but it refers to the quality of life, that people who are concerned about others, who reach out to help others, their quality of life is so much better. In fact, modern science has confirmed that, too. When people are beset with their own problems if they will reach out and try to help other people, their own problems will fade away into insignificance. They will not disappear, but they will be able to handle their problems so much better.

This, of course, was Milly Plessner. She had such a wonderful personality. She was always concerned about everyone else and not herself. I remember visiting her the last few months when she was ill. She always would ask how I was feeling, how my family was. She seemed to be more concerned with how I was doing rather than how she, herself, was feeling. She was such a giving person, such a concerned person, such a compassionate person. She also was a woman who not only gave of herself to others, but she also truly loved others, and, because people could feel that love, they reciprocated in a wonderful way. She was born in South Africa. She graduated from high school and from a business college there. She worked as a secretary. When she met her husband, Otto, it was love at first sight, and they went together for three years before they were married in Johannesburg. The

rabbis say that always a man should honor his wife because blessing is not found in the house of a man except for his wife. The rabbis also taught that one who loves his wife as himself and honors her more than himself and instructs his children in the upright path, upon him does the Torah speak when it says, "Ye shall know that there will be peace in your tent." Otto and Milly had a wonderful relationship. They were so close to each other. They did everything together. They never were separated. They travelled together. They were always concerned about each other, too. Milly was willing to go anywhere that Otto had to go in order to make a better living. In fact, she even helped her husband in business. She kept the books for her husband. After they were married a short time, they moved to southwest Africa in 1950 and then they moved to the United States in 1963. She was always adaptable, always willing to do those things to help her family. Rabbi Yossi always said, "I never called my wife my wife. I only called my wife my home because she made such a wonderful, comfortable home." Otto and Milly truly loved each other. More than that, they respected each other. As Rabbi Akiva declared, "A man and a woman, if they are worthy, G-d's presence is found among them. If they are not worthy, a fire consumes them." It is not enough just to love each other. You also have to be committed to higher ideals. You have to be willing to give of yourself as a couple to other people, and so Milly was and Otto is. She was very concerned about other people, and, not only that, but she loved her religion. She always lit candles Friday night, she always made Pesach. On the High Holidays she was always at shul. She was so proud to be a Jew. In fact, she gave lectures on Judaism in different churches. In fact, when they asked her about Passover, she would even prepare a seder for different churches and organizations. She was always a person who was there when others needed her. When her Christian friends wanted to take off time for Christmas,

she would be there in the hospital relieving other people so they could celebrate their holidays. She also belonged to the Women of Nile. Not only that, she used her art ^{to help people}. She was such a great artist. If you looked at her ceramics and flower arrangements, you would really be impressed because they were such high quality things, beautiful things.

Her embroidery, her silk flowers, her drawings, her tapestries, she was very artistic, and she shared this talent by working as a volunteer teaching occupational therapy to the residents of Seven Acres, the Jewish Home for the Aged. She was a woman who loved her family. Her children were precious to her. She understood the rabbis' saying that, "For the sake of the children are the parents honored." The greatest blessing that can come to a human being in this life, according to the rabbis, is children. Children give so much to life because they allow us to give to them, and we have a part in developing them. She loved Harold, Richard, and Jonathan, and, of course, Carol and Carolyn, with a very strong and abiding feeling. She would do anything for her children. She, however, was also demanding of her children. She demanded that they do things that were moral and in the right way. She was a strict disciplinarian, but she also loved them unconditionally. She was so easy to talk to. Her children could come and bring their problems to her. She was a woman who got along well with her grandchildren. Stephanie, Jennifer, and Melissa were so close to her because she was always there ready to listen to them. Her sister, Ethel, Sylvia, and Hilda, were also very special to her, as were her brother, Dr. Leslie Marovich. In fact, almost everyone came to see her in the last few months before she died even though they lived far away in many foreign countries, but, yet, they came to see her because she had given so much to their lives and they wanted to respond by giving something back to her. She came from a close family. She understood the importance of family, that family allows you to develop yourself further to be a

better human being. She also was very close to Richard's mother-in-law, Adele McCarble. To her, Adele was a special person and they always got along so very, very well. She was born into a hard environment. She did not have many things that other children had, but that did not make her feel bitter. She just started working. She knew that she had to help when she was very young. Her life when she was growing up was not an easy life, but, yet, she persisted and that was always her attitude. If you want something, then go ahead and work for it. Don't be jealous of other human beings if they have different things. She had so much courage. She was such a courageous human being. It is like Hillel the Elder said, "Once he was walking on the road and he heard a cry of despair coming from the city, and he said, 'I am sure this cry of despair is not coming from my household because I have taught my household well what it means in the Torah when it says, "Your heart shall remain steadfast. From evil news you shall not fear."'" That was Milly, too. Such courage, such strength. She was a wonderful person. It was a pleasure knowing her. And she led her people, too. She led the Jewish people, and she was a big Zionist. She went to Israel five times. She understood very well that unless the Jewish people have someplace to go to, that if another Hitler arises, another evil man arises who wants to do away with our people, at least we will have a place to go. She loved everyone, and, as a result, everyone loved her, too. She believed in life. She never knew a stranger. She had a wonderful sense of humor. She has been greatly missed since she left us just a little less than a year ago. She was a wonderful woman. There are not many like her. She truly has left behind the world a little better because she lived. May her memory always be a blessing.

The rabbis taught for 2 $\frac{1}{2}$ yrs Hillel & shamai argued. shamai said ~~would~~ would have been
n e better for man not to be born that to be born. Hillel said it is better that man had
been born than if ie had not been born. After 2-1/2 yrs, vote, d e vote, d ecided, it
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ijn life there's much pain & suffering; we don't ~~xxx~~ understand why god had to create
death; he could have created a world in which there would be no pain and suffering.
After all god is all powful & omniscent. we don't understand wh~~xy~~ certain people
live long lives & why some people are taken away before their time. We don't und erstand
why the good people suffer ; why manyh times it happens that those people who are sensit
kind, compas sionate die violently while those who are mediocre & even do evil live
to a ripe old age & die peacefully. We don't und erstand why god ha s created the kind of
world he ha . We have faith that eventually we will understand b, but we do not
understand.now. We've all come today to honor the mmemory of Tzvi Hirsch ben Michael
(Harry Vitomb) who was taken away from us while still in the prime of life. He wa
was gunned down by a dope-crazed youth. He was only visi ting a friend in his icre-cream
parlor. He was a kind a compassionate man. Why he had to be gunned down in broad daylight
at 11 a.m., in a good neighborhood on a busy street in a public business , we will ne er
never understand. He had just comp to pay a visit to a friend, A man who was also gunned
down,, Derrick Yao, who was a business associate and a good friend. Perhaps we ar e to bla
for allow ing this plague of drugs to take root in Ame rica. Perhaps because we have
built a self-indulgent societyh that doesn't believe in self-discipline, and which

teaches that we should try everything, taste everything and do everything. The Jewish tradition teaches us that there are certain things we can never do. That's one of the reasons for kashrut. It teaches that we can't eat everything or taste everything or do ~~anything~~ anything we want. We must learn self-discipline & restraint, ~~xxxx~~ if we are to have a nonviolent society. Harry's death should warn us all that we must do something about this drug culture. Harry was a very good man. He knew how to relate to people. He loved people, enjoyed making people happy. He was an extrovert. He loved to joke and kid. He was a very intelligent person, a man of wide, diversified interests. He was ~~editor~~ ^{the} editor of the Houston Courier when he attended the U of Houston; when he served in the Air Force for 2 years, he was also the editor of the Ellington Air Force paper. He was a free-lance writer for the Houston Post and he engaged in publicity and advertising for many people and many causes.

His writing, though, was not his main occupation. He went in business with his mother for many years he helped to ruin the King Neptune shop; ~~xxxx~~ in later years he was a real estate broker and investor. He was a good man. He married Suzie when she had 4 little boys to raise and he raised Allen Byers, Kenny Byers, Sandy Byers as his own children. He and Suzie had Holly. He adored Holly and he made sure that he saw his daughter at least once or twice a week; when she moved to NYN, he regularly visited her. He encouraged his daughter to sing and learn real estate; he paid for voice lessons and her real estate course. He was so proud, too, that his daughter was becoming more religious. He encouraged his daughter to be religious and to return to many of the traditions of his grandparents and great-grandparents. He sent his daughter to ~~Texas~~ ~~xxxx~~ Touro College because she wanted to be religious. Harry was an easy person to talk to, very diplomatic, very friendly. He was such

3-- he was such a good son. He took good care of his mother. The last few years of his mother's life, he was a nursemaid to her. He was a very good son. Ironically, his own father was killed also in a robbery. Harry loved people. Becuz he loved people he was interested in that they shouldn't be alone; therefore he was very instrumental in starting many singles clubs and being the voice of the singles in the Houston community. He started Career Crowd, T&F and wrote a column for the JH-V on the singles scene. He made many marriages. The rabbis teach us that it's harder for God to make marriages than it was for him to split the Red Sea. The Rabbi tells the story of a roman matron who came to Rab Yosi Bar Halaftha and asked him what God was doing since he created the world. Rab Yosi said he was making matches. The roman matron said what's so hard a out that; I can do that myself. So she lined up 1,000 of her male servants opposite 1,000 of her female servants & said you're married. The next morning, this one had a broken arm, this one, a black eye and etc. She then went to Rabbi Yosi and said yr torah is true; you've spoken well. Harry liked to do God's work of making matches. He was always there for people to talk to. He had a big heart; he always tried to help. He never said no to people; people knew he could come to them with their problems. And he would do his best to help them. He was a very positive person. I never saw Harry in a depressed state. He was always upbeat. He always said the good in everything. He also loved to travel. He spent 3 months in mainland China; he went to Israel; he also loved painting and plays & music. He was a man of diverse interests. he loved his family; he was close to his nephews Jerry & Jimmy and his nieces Shane and Edye and his sister-in-law Gaye Jacobs and stepson. He maintained a close relationship also with Suzie. He is going to be greatly missed becuz he was such a giving person. He never held a grudge. And he was willing to help everyone. We're all going to miss him, especially

4-- Radinsky tribute to Harry Vitemb

Holly, Suzie and his stepsons. He was ~~ga~~ a good man. We'll ~~ala~~ miss his caring at t:
, cpmpassion & his can-do personality. May his memory always be a blessing; Amen.

EULOGY - LENA CAPLAN

The Rabbis teach that one who honors, respects, and appreciates his father and mother until they depart for the next world and also walk in the paths of righteousness thereby bringing joy and naches to his father and mother, to him the Holy One, Blessed be He, says, "My child, come and see the treasures of heaven that are treasured up for you by Me because you honored and respected your father and mother and because you gave joy and naches with your good deeds to your father and mother as it is said in the Torah and they shall come upon you all these blessings and they shall overtake you". Lena Caplan was such a woman who knew what many of us today do not know and that is that in order to find yourself you must attach yourself to others. A person who is only concerned about himself or herself quickly becomes alienated, lonely, and depressed. So many people today have big houses, big cars, fancy jewelry, and furs and they are miserable. They are depressed. Lena knew that in order to find herself, to be happy and contented, she had to be attached to others and this she ~~was~~^{did}. She loved to visit her family especially her parents. Every Sunday she and her family would first visit her parents and then her in-laws. She was deeply concerned about all her relatives. When her children would go visit another city she would say, "Look up my cousins". When they would protest that they would only be there for a few hours or at most a day or two she would still say, "You have time". She loved people. She realized that it is people whom we need not things. Modern psychologists will tell you today that in order to raise good children you must show them that you are a good child. This she was. She was a woman who even as a child understood that she had responsibilities for her parents even as her parents had responsibilities for her. The Rabbis have stated, "For the sake of the children are the children honored. Happy are the righteous. Not only are they worthy but they also make worthy their children and their childrens' children to the

end of all generations." When Lena's mother was sick she would come home from elementary school and cook for the family even having to stand on a stool because she could not reach the top of the stove. Parents not only must do things for children but children must do things for parents. There must be a mutuality in the relationship. Children in days gone by were not ashamed to sell papers or to get part-time jobs to help the family and even to bring home good grades. They had their responsibilities and their parents had their responsibilities. Each were dependent on the other. They each realized that they had each other. We need others in order to even realize ourselves. Lena was a devoted wife and mother. She loved her children and the whole family. She loved to go to simchas. If she was going to be in another city she would always try to attend a Bar or Bas Mitzvah of one of her friend's grandchildren even if she never knew her friend's grandchild because a simcha is not a simcha without people. People need people. When she would see members of her family or friends she would say, "How are your boys? How is your family?" and she would demonstrate such concern, such interest. She truly loved people and made their lives fuller and richer because of her interest. Our Rabbis teach that in three ways are deeds of loving kindness greater than even the giving of charity and we all know how important our religion considers the giving of charity. Charity we can only do with our money. Deeds of kindness we can do both with our person and our money. Charity is only for the poor. Deeds of kindness are both for the poor and the rich. The rich, too, need encouragement. They need concern. They need people who will take pride in them. Charity is for the living. Acts of kindness are for both the living and the dead. She always remembered that she came from a proud family immersed in Jewish learning. She did not turn her back on her heritage. She loved her people and her traditions. She and her husband loved everything Jewish. They even managed to take a trip to Israel even before the days of the jumbo jet.

Her concern radiated out from her family to her friends to all people. "For I desire kindness and not sacrifice", said the Holy One, Blessed be He. "More beloved to Me is the kindness you do one to another than all the thousands of sacrifices that King Solomon offered on the altar when the Temple was inaugurated." Kindness, care, and concern is what our religion demands of us. This was Lena Caplan, an inspiration to us all. May her soul be bound up in the bond of eternal ~~joy~~^{life}. Amen.

UNVEILING OF THE STONE OF JOSEPH DYCHE

We learn "all the paths of the Lord are mercy and truth ~~and and~~ to those who keep His Covenant and testimonies". In the hour that Moses said to Israel, "After G-d you shall walk," the Children of Israel looked at Moshe Rabbeinu and said, "Who is able to walk in the paths of the Holy One, Blessed be He, because it says G-d is in the storm and in the whirlwind. It is also written G-d is in the deep sea. It is also written that G-d comes in fire." Moshe answered them and he said, "I said for you to go in the ways of the Holy One, Blessed be He. All the ways of the Holy One, Blessed be He, are truth and kindness. Kindness, this is the doing of deeds of kindness to each other, and truth, this is Torah. And to who are these things given? To those who keep His Covenants and His testimonies."

We have all come today to honor the memory of Simon Yosef Ben Doveed, a person who understood well the teachings of the rabbis. He understood that all the paths of G-d are kindness and truth, and he was a man who dedicated and devoted his life to doing deeds of kindness. Ki Chesed Chofatzti V'Lo Zevach - Because mercy ~~to our~~^{is} desire and not sacrifice. The Holy One, Blessed be He, said, "More beloved to me is the kindness that you do one for another more than all the sacrifices that King Solomon sacrificed when he dedicated the Temple." Joe was always there to help. When someone came from out of town and needed an apartment, when someone had to go to the Medical Center, who was there to help them but Joe? Joe allowed them stay at his apartments when people could not afford it. Joe never turned anybody down. Joe was always there to help people. When he knew people needed something he was always right there to help them. He always was there when anybody needed him.

UNVEILING OF THE STONE OF JOSEPH DYCHE

Page Two

Joe was born in Chechloslovakia. He went to Germany to university and got a degree in languages. That, of course, saved his life. Because he knew languages he was able to become an interpreter on a cruise ship. When the cruise ship came to Mexico, he jumped ship and then he came to the United States. He came as an illegal immigrant. He was smuggled in the car of Dr. Greenfield. He always remembered this, and every Pesach he would tell the story of his own exodus from slavery, his own exodus from the ~~barbarity~~ ^{barbarity} of Europe. Hitler, of course, had ascended to power, and when Hitler ascended to power the Nazis took over, and Joe lost four sisters, a brother, a mother, who were killed in the concentration camps. He was a very cultured man, and he, himself, could not understand why the Nazis turned this way on the Jewish people, especially since the Jewish people had given to much to the world. He had traveled throughout Europe, and he was able to get on the ship and eventually make his way to America.

Joe was a very resourceful person. He was a person who did not let the European experiences embitter him, but he became always a giving and a good man who was concerned about everyone. Joe was working in different occupations. He was in the jewelry business when a cousin of Mollie's arranged for her to come down and meet Joe. Mollie had been living in New York. When Mollie came down to Houston, they fell in love. It was love at first sight, and they were married within 20 days. They made a perfect couple. They always did everything together. They always loved each other and supported each other and helped each other, and that, of course, is the way it should be. The rabbis say any Jew who has no wife lives without joy, lives without blessings, and without happiness. Mollie, of course, helped him in his business. She did the books and she even sold when Joe was in the furniture manufacturing business. They took a honeymoon and went to Detroit, and Joe and Mollie were inseparable. Joe was so active in the shul and so was Mollie. Mollie was President of our Sisterhood for many years. Joe was President of our shul, President of ZOA, a member of the Hebrew Free Loan, President of Bnai Brith Hertzl Lodge. Joe was a very religious man. Joe was a man who believed in the principles

of Judaism. I can still see him sitting in his seat every Shabbos. He never missed a Shabbos in shul. He was a man who knew that you have to give to this world. You have to help make this world a better place. The terrible experiences of Hitler had not embittered him and made him into a mean and selfish person. If anything, it made him more active in the community. It showed that we have so much more work to do to make this a better place. He also did not hold it against the gentiles in this community for what happened in Europe, and he was very active in the Lion's Club where he was President for many terms. He also was there to help when anybody needed help. Joe never turned me down any time I asked Joe for anything. He was so devoted to his family. He loved Rebecca and David. They were the apple of his eye. How he would talk to me about them, and, of course, he considered it a wonderful, wonderful addition to the family when David Uzick married Rebecca, and, of course, Michele Lee was the apple of his eye. He would talk to me about her and he talked so much about his family. His family meant the world to him. He would have been so proud to have known that David came every day to say kaddish for him. He wanted David to say kaddish. It meant so much to him, but he would never ask. He told me before that that would mean more than anything else to him if his son, David, would say kaddish for him.

He, of course, was such a humble man. People did not realize when they talked to him what an educated person he was, what a fine human being he was, because he was so humble. He had a wonderful sense of humor, and he was a person you could rely on. He was not a person who would stab you in the back. He was not only a devoted husband and a devoted father, he was also a devoted friend as well. Thanks to his participation in the land, ^{etc!} the shul, along with many others who participated, was able to pay off their mortgage easily. He had lots of friends and he always had a lot of stories to tell. He was always a positive person.

He also was a Yeshiva Bocher. In 1924 and 1925 he, along with Henry Spira, went to ^{a Rabi} Yeshiva Rabinowitz in Hamburg. He took his Judaism seriously. He knew that G-d wants

UNVEILING OF THE STONE OF JOSEPH DYCHE

Page Four

us to make this a better world, and he never shirked from his responsibilities. He was a man who made this world a better place because he existed. He was a person who devoted himself to the principles of Judaism not just by mouthing them but by living them. His example of what it meant to be a devoted Jew, a devoted family man, and a devoted human being will always live in our memory. May his memory always be a blessing.

Amen.

EULOGY FOR JEAN SHAPIRO

The rabbis teach us, what is the difference between the death of the old and the death of the young? Rabbi Judah said, "When a candle burns out of itself it is good for it and good for the wick, but when it does not burn out of itself it is bad for it and bad for the wick." Rabbi Avuha said, "When the fig tree is plucked in due time it is good for it and good for the fig, but when it is not plucked in due time it is bad for it and bad for the fig."

We have all come together today to honor the memory of Sheindl Bas Yosef, Jean Shapiro, a woman who struggled courageously against all odds to maintain life even after she had lost her faculties. She was a woman of immense courage who never gave up, whose body kept fighting even though her mind was gone many years ago. She was born in New York. She married in New York at a young age. She had two boys, both of whom passed away before her. She was very fortunate to be born into a loving and caring family. Mollie and Sylvia Levine, her sisters, Reuben Baer, who passed away, and Morris Baer, her surviving brother, all were a close unit. They helped one another and cared for one another. You can see how Morris came especially for the funeral today to be here and pay his last respects.

Jean was a hard working woman. She worked as a bookkeeper and later worked for the county when she moved to California. She had a good sense of humor, and she was a woman who in spite of everything kept trying. She had a hard life. She was married to a man at an early age. It did not work out, but she was very fortunate to marry Mr. Shapiro and they lived in California for many years where they raised their children. She was a charitable woman. However, when her boys were young she had spinal meningitis, and many

doctors had even given up on her. This caused great hardship on the family, not just because she was sick, but also because her husband, who worked in the milk business had his business closed by the state. The state was afraid that perhaps the meningitis would be spread through his work. She tried all her life to do the right thing.

The rabbis teach us, "And Moses saw all the work, and behold they had done it as the Lord had commanded even so they had done it, and Moses blessed them." This refers to the time when the Jewish people completed the building of the Tabernacle in the desert, and what blessing did Moshe utter? He blessed them with the following blessing: "Let the graciousness of the Lord, our G-d, be upon us. Establish, Thou, upon us the work of our hands. The work of our hands establish Thou it." What he said to them was, "May G-d's presence rest in the work of your hands," and certainly it can be said that G-d's presence rested in the hands of Mollie, her devoted sister.

Mollie was always the pillar of the family. Even in New York she was the one who took charge and helped everyone. When people had problems they knew they could always turn to Mollie. When Jean became ill and after her husband had died she moved her to Houston to be with Mollie, because she knew that Mollie would always take care of her. Mollie took care of her for over two years, and even at this time Jean's mind had started to fade.

Mollie then was advised she had to put her in the Home. For twelve years Jean lived in Seven Acres, the Jewish Home for the Aged, and Mollie came every single day to feed her, Mollie, such a devoted sister, such a wonderful person who always felt and knew that her family was important and her sister was important, and she gave her sister the love and care and concern which made her last years easier. She knew Mollie by voice. She recognized her voice. Although her mind was gone she knew when Mollie was

there. Mollie, of course, made sure that Jean was perfectly comfortable, that everything was done for Jean that could possibly be done. In fact, Mollie even made sure there were portable oxygen tanks available for the residents so that Jean could take advantage of these portable oxygen tanks, too.

Jean did not have an easy life, but she tried her best to do what she could do to help others. The rabbis teach that it once happened to Hillel, the elder, that he was on the road when he heard a cry of despair coming from the city. He said, "I am positive this cry of despair does not come from my house. I have taught my household well. I have taught my household what it means when it says in the Psalms, 'From an evil news, do not be afraid, let your heart be steadfast trusting in the Lord.'" And truly Jean did trust in the Lord. She did try her best in spite of all the afflictions and troubles which came upon her. She was very blessed and fortunate to have such a good family and to have a good sister like Mollie who would stand beside her. She tried her best to do whatever she could for her own family, and she learned from Mollie's example about how to be strong and to help others and to extend yourself for others.

She is gone now. She lived a full life. She has four grandchildren, three grandsons and one granddaughter. She was a good sister, a good daughter. She left behind a legacy of courage that will always endure. In spite of everything she never gave up. "Because the commandments which I have commanded you this day are not in heaven." That is what Moshe said to the Jewish people. "Do not say another Moshe will arise and bring down another Torah from heaven. I am already announcing to you that the Torah is not in heaven. Nothing remains from in heaven. If we are to make a heaven on this

earth it is up to us to help each other, support each other, to create families which love each other and which help each other." Jean was blessed in this world because she had a sister like Mollie who knew what the words of this teachings of the rabbis meant. Mollie always helped her sister, and Jean never gave up.

May Jean's memory always be a blessing. Amen.

DAVID SEGAL EULOGY

The rabbis taught that for $2\frac{1}{2}$ years they argued the school of Shammai and the school of Hillel. The school of Shammai said that it would have been better for man not to have been created rather than to have been created. The school of Hillel said it would have been better for man to have been created than not to have been created. After $2\frac{1}{2}$ years they took a vote, and they decided that it would have been better for man not to have been created than to have been created. In other words, in this instance the halacha goes according to Beis Shammai. Usually in 99% of the cases the halacha goes according to Beis Hillel, but in this case the rabbis decided that it would have been better for man not to have been created rather to have been created and the halacha goes according to Beis Shammai, but they made a proviso. They said that now that he has been created let him examine his past deeds and others say no, that the proviso was let him examine what he is doing now. In other words, life is filled with pain and suffering. G-d, we know, could have created a world without pain, without suffering, without death, but He chose to create a world in which there is pain and suffering and death, and we are called upon not to add to the pain, not to add to the suffering, so we should look at our deeds and make sure that we do not add to the inevitable pain and suffering and death of life. Life is very difficult. Life is very cruel. It is hard to understand why G-d had to create such a world. Why did He have to create death?

It is especially hard today to understand the death of a brilliant, bright, wonderful little boy, an almost perfect child, who was so loving and so caring and so empathetic, and, yet, he was taken away at only 9 years old by the dread disease, cancer. G-d has a lot of explaining to do. We will not let G-d off the hook. We do not understand why G-d had to create such a world, why He had to take such a wonderful young man who was always there in his short 9 years for everyone. It is especially hard to understand since just a little over a year ago his own father died from cancer, and he was such a help to

DAVID SEGAL EULOGY

PAGE TWO

his mother after his father died. He was so sympathetic and helpful. His mother said that she did not think that she would be ^{have} able to ^{have} get ^{her husband's death} over ~~it~~ without the help of her boys, without the help of Graham and David, and here David was taken away at such a young age. He had so much yet to give to the world. He wanted to be a doctor, to go into practice with his brother, just as his father and mother are doctors. He wanted to be something in this world and he could have been something in this world, but his life was cut short. G-d has a lot of explaining to do. We do not understand His ways. We do not understand why such a tragedy could have occurred to this wonderful, wonderful family who have done so much good for humanity. We do not understand now G-d's ways, but we have faith that in the end of days we will, that we will understand why G-d ~~has~~ to rule the world this particular way. There have only been 6 recorded cases of this type of cancer among youngsters in all the medical literature of the world. David now was the seventh case. The type of cancer he ~~received~~ ^{had} was a cancer that people usually only get when they have smoked for 30 or 40 years. David was such a brilliant, young man who had so much to look forward to. He was such a good student who all his teachers loved ~~him~~, who had lots of friends, who never did anything bad to anybody ~~really~~ in his whole life. Yes, he was a mischevious child sometimes because he was curious and wanted to see things, but he was about as perfect as you would want in a child. You would not want a child who did not have curiosity, a child who did not have spunk, and, yet, he was taken away at such an early age. His mother ~~had~~ ^g told us that when he was born 6 years after Graham that she named him David because she said David means a gift from G-d, and he most certainly was a gift from G-d. We do not know why certain people live long lives and certain people live such short lives. In the very beginning of the Torah we learn how people are living 930 years, 911 years, 905 years, 969 years, and the only one in those early generations who it is said walked with G-d was Chanoch, and he

only lived 365 years. Why G-d has to take those people who are so precious to Him so early is very hard to understand. David was a person who even looked like his dad. He had his father's sense of humor. He had almost identical tastes with his father. He looked so much like his father. In fact, Tuesday night, which means early Wednesday morning about 4:00 a.m., David woke up from his sleep and, of course, his mother was with him by his bedside. Emilie is such a wonderful mother and such a wonderful person. He looked at his mother and he said, "You see that man over there? That's my dad. That's my dad." And his mother said, "What's happening?" He said, "Seven thirty eastern time," over and over again, and every time his mother asked him what was going to happen at 7:30 he just repeated, "Seven thirty eastern time." Well, this morning, ~~which means~~ ^{at} 6:30 a.m. central time, Thursday morning, 26 hours after he woke up from his sleep he died, and, of course, 6:30 a.m. central time is the same as 7:30 a.m. eastern time. Perhaps his daddy needed him. Who knows? Perhaps he missed his dad so much. Who knows? But we [&] know now he is with his dad. He is laying right next to the grave of his ^{in the grave} ~~death~~ ^{dad}. They are together. But why was he taken at such an early age? We needed him here, too. He was such a comfort to his mother. He was such a wonderful little brother to Graham. Graham, being 6 years older, tried to discipline him sometimes and, of course, that did not go so well, but they did so many things together. They went to football games, basketball games, Graham called him Little D, and they were so close. As I mentioned before, they had planned to become doctors together, to go into practice together. He was a boy with such a beautiful smile, with gorgeous eyelashes, such a handsome young man who had all the good qualities that you want in a young man. He loved sports also. Not only was he a good student but he loved sports. He had no temper, even though he knew how to get his way. He also never complained. He was such a brave young man. I remember sitting in his hospital room when the nurse came in and took blood

the last few days of his life. He did not say a word. He did not complain. I asked the nurse if he was always like that and she said, "Always, he never complains when we take blood." He was such a brave, courageous young man. Everytime you would ask him how he was doing, he always said, "Good, fine," even to the last day. He was a young man who loved life also. It must be said to the credit of Akeem Olaijawan, who is the star of the Houston Rockets, that when he became apparent that the tumor was growing and growing and growing and that it would be impossible for ~~anybody~~ ^{David} to survive, The Wish Foundation was contacted by the nurses in the hospital, who were just wonderful to David, and they were informed that David loves basketball, and on Tuesday night after the game around 11:00-11:30 p.m. Akeem Olaijawan came to David's bedside and Graham was there, too, and he visited him and gave him t-shirts and spent maybe 10 minutes with him telling him about the game. This was a high point ~~almost~~ ^{of} ~~for~~ ^{at} David ^{in this} last month, ^{the best of his life since he} when ~~he~~ became ill, and Graham, too, was there and it was something to see how Akeem Olaijawan took the time out to come see a boy who was wasting away from cancer ~~and who~~ ^{He} spent ~~the~~ time with him and gave him a lot of joy and happiness. This is something that Graham will always remember, how David almost at the next to last night of his life was visited by Akeem Olaijawan and how he responded. David was conscious almost to the very end. He was recognizing what was going on but he did not complain. He was there courageously facing whatever problems he had to face. Again, he told his mother the last day, "Seven thirty eastern time, seven thirty eastern time." David was an affectionate boy, an empathetic boy, a sympathetic boy. Not only did he play sports, and he was good in basketball, but he had his father's sense of humor, a very dry sense of humor. He also played the violin. He was fortunate to come from such a loving, kind family. Emilie is such a wonderful mother and, of course, his father, Ian, was such a wonderful father. They were such a happy family. Why G-d had to visit all these problems on

this family only He knows. We certainly cannot understand it. It was fortunate, too, that in this last month of his life. (after all, he was only sick for one month) that his auntie and uncle came to America and that he was able to play with his cousins, Wesley, Jody, and Jason, because that gave him a lot of pleasure.

~~He~~ was also fortunate to have an uncle and aunt in South Africa, Alice and Trevor Freedman, who ^{she} he knew well, and whose children are Ariel and Elie and Yarel, ~~he~~, too, appreciated his cousins. Then, of course, his aunt Helen and uncle David Rose and aunt Rona and Frank Shane and Leona Segal and his cousins Charles Ruah who are here and Melody and Nadine Shane who also came to visit him on these last days. The family all came together around him and those who sent regards from South Africa were, I know, a big comfort to him. David was fortunate to have a grandmother in South Africa, Jennie Segal, and, of course, a great-grandmother, and I want Graham to know this. Genes are a funny thing. Just because your father died a young man from cancer and your brother died a young ~~man~~ ^{boy} from cancer, it does not mean that you are afflicted because, after all, you have a great-grandmother and a grandmother who ~~is also~~ ^{is} of advancing ~~years~~ ^{years}, so that genes work in peculiar ways, and we are looking forward to having you around here for many, many years. It is hard to understand David's death. It does not make any sense, and it is especially hard on Emilie, on Dr. Emilie Segal. She ~~lost~~ ^{lost} already her parents, she lost her husband, she has lost a son, and she still is a young woman. Everyone should be there for her and help her, but, remember, please give her some space. She also needs time to be alone. Don't give up when you call and she says, "Not today, I can't talk." ~~Still~~ ^{Call} her later because maybe later she will be ~~able~~ ^{able} to talk and will want to do things. She is such a wonderful empathetic person herself. She has saved so many lives. She is such a wonderful pathologist. Why this had to happen to her, I don't know. Both she and Ian were exemplary doctors. ^{she is still on}

They were not doctors for the money. They were doctors because they wanted to help people and they did so much good. Why G-d had to cause all these catastrophies to come down on Emilie's head, only He knows. He will have to answer for ~~it~~ ^{it}.

We know that ^{son} we are going to say the kaddish prayer. The kaddish is a prayer that people say after they have had a loss, but actually the kaddish has not a word about death in it. It does not say anything about the deceased. We say kaddish for a person after he dies not because there is anything in the kaddish about death or dying; it is because in the kaddish we have stated the Jewish belief that eventually pain, suffering, and death are going to be overcome.

We have almost ~~such~~ ^{an irrational} ~~Jewish~~ ^{the Jewish belief} beliefs that somehow death and pain and suffering are going to be all wiped away, that G-d is going to be able to explain to us at the end of days all these terrible tragedies that have occurred. It is considered a great merit to a parent, to a relative to say kaddish because it means that we still believe in spite of our terrible pain and suffering that there is an answer, even though now we do not know what the answer is and anybody who tells you that they can understand why this happened is either a liar or a charlatan. We do not understand why this happened, but we have ^{that} faith in the end of days ~~it~~ G-d will explain it to us. We do not know why David

was taken from us, but one thing is sure, he had such a perfect, pure soul that he will go right up to heaven. He will be among the pure and holy in the splendid realm of paradise. He will certainly be with his father. Why G-d had to take him now when we all still need him so desperately ~~now~~ here on earth where he could have accomplished so much, we do not know. We do know, though, that David's soul is eternal. Each of us has a piece of G-d ^{in us} and that soul is now together with his father and together, I am sure, they are in paradise.

May the memory of David always remained inscribed in our hearts. In his 9 short years he touched so many lives. I know I had a brother who died from cancer but at least he was 19 years old, but ^{he} ^{was} still much too young, but he had

DAVID SEGAL EULOGY

PAGE SEVEN

10 more years than David. David could have accomplished so much. In his 9 short years he touched the hearts of so many people that he will never be forgotten. May his memory always be a blessing. May his soul be bound up in the bond of eternal life. Amen.

ROSE BEHAR EULOGY

We read in the Book of Psalms, Psalm 20, Verse 2: "G-d will answer you in the day of troubles." The rabbis ask, which day is that? They answer in a day where everybody testifies that there is trouble above and below, a day that even the ministering angels are afraid of. What is this compared to? It is compared to a father and a son who were walking on the road. The son grew tired and said, "Where is this state? Where is this city?" The father said, "My son, I will give you this sign in your hand. If you see a cemetery in front of you the state, the city is close at hand." So the prophet said to Israel, "If you will see trouble encompassing you immediately you will be redeemed." As it is said, G-d will answer you in the day of trouble.

We have all come here today to honor the memory of Rose Behar. Rose was one of the few American born Jews who were caught up in the Holocaust. Her father and mother came to New York from Bulgaria in the early 1900's. She was born in New York City and then when she was just a baby her father opened a store in Michigan. He was very successful but, unfortunately, he died when she was only 10 years old. Her mother in 1921 took the family back to Bulgaria. Rose was given a wonderful education. She went to a French Catholic college in Bulgaria where she not only graduated with a college degree, but she also was taught by the nuns there how to repair glass, china, and all sorts of precious objects. She married Albert Behar and together they opened a phonograph and radio store in Sofia. They were very successful. He imported parts from the United States and produced phonographs and radios. Unfortunately, she never could carry a child to term. She had many miscarriages. She would have been a good mother, but G-d

did not see fit to allow her to have children. Today with the advances in medical techniques, she probably would have been able to have children. She was a very well educated woman, though, and she participated fully in the life of her community. She was an artist and a poet who took special interest in Jewish books. In 1933 Hitler came to power and in 1939 World War Two started. Her brothers, Harry and Irving, decided in the 1930's to go back to the United States where they had been born. Since she and her husband had a successful business and her husband did not know English, they decided to remain. Unfortunately, Hitler's terrible venom reached even to Bulgaria. Bulgaria was not known as a particularly enlightened country, but Bulgaria saved a larger percentage of its Jews in World War Two than even Denmark. The king was determined that the Nazis would not kill his Jews. Even though Bulgaria became allied with Nazi Germany, the king kept making all sorts of excuses why he should not send his Jews to Auschwitz. The Jews were rounded up and everything was taken away from them. Rose was sent to different concentration camps but the king kept telling the Germans that he needed the Jews for this project and that project and kept shifting them around the country. In this way he was able to shield them from the Nazis. Rose and her husband suffered but they were not killed. Many times they were without food and were forced to march in the middle of the night but they were not killed. Rose's concentration camp experiences never made her bitter. She still was willing to help everybody no matter what their religion, nationality, or race. Her concentration camp experiences, though, made her a fervent believer in the necessity for the Jews to have their own state in Israel. Being an American citizen, after the war

in 1946 she moved to Michigan to be with her brother. Then in 1947 she came to Houston. Shortly afterwards she brought her husband and mother to live with her and in 1950 she opened the World Toy and Gift Shop, which has since become a landmark in Houston. Although she was a very tough businesswoman she had a good Jewish heart. If anybody came in her store and asked for something she would always give it to them, and she told Adelaide, who was her faithful friend and coworker since 1952, that if they had to ask for it, give it to them. In 1959 her husband of 33 years died in an automobile accident. They had had a wonderful marriage even though he was quite a bit older than Rose. She had started the business with just \$5.00 in 1950. In Sofia her husband had been in charge but here she was in charge. She was a workaholic. She loved to work. Her business was open 6 days a week, but she always closed for Rosh Hashonna and Yom Kippur. She believed in her religion. She was a generous woman who gave to the UJA, she belonged to Hadassah, the U.O.S. Sisterhood, and she always gave all the presents necessary to make our synagogue Purim Carnival a success every year. To her business associates she appeared hard as nails but that was only on the outside. She actually had a very soft heart. She had originally come to Houston because her brother, Harry Blatt, lived here. In the course of time he suffered several business reverses and his health was none too good. The last 8 years of his life she supported him. She also helped her nephews in Israel and she went to see them. She was especially close to Adelaide Friedman, who she considered her best friend. She considered Adelaide's daughters, Paula and Jackie, like her own daughters. Probably because of

ROSE BEHAR EULOGY

PAGE FOUR

her concentration camp experience, she never threw anything away. She was a very independent and a very strong willed woman who never let her own health problems stop her from coming to work. I remember many times seeing her come to work when her legs were swollen several times their size. She also was very close to her brother, Irving, and his wife, Shirley. When her brother had open heart surgery a few years ago she flew to Florida to see him even when she had to be in a wheelchair. For the past 3 years she talked to him at least 2 or 3 times a week. She was an extremely educated woman whose talent for fixing things was known throughout the United States. Because of her education she had a correct feel for art and she knew how to preserve the beauty of artistic objects. People from Washington, D.C., New York, California all sent her things to fix that nobody else could. She was actually an artist. She belonged to our synagogue from almost the first moment she came to Houston because she loved the Jewish tradition. Her house was filled with Jewish books. Talking to her cursily in a business way no one would ever realize how educated and refined and religious she really was. In spite of her rough ways, she was a good friend to many people. Bubba Hanna, who was in charge of her store's security and who is also a Baptist minister, was not only an employee and a good friend but one who could always count on Rose to help him help others. Rose was a wonderful woman who never let her concentration camp experience embitter her. She was always willing to help everyone, no matter what religion, race, or creed. She was a hard nosed business lady who had a heart of gold. She was a landmark in Houston. She had golden hands and people sent precious objects

ROSE BEHAR EULOGY

PAGE FIVE

to her to repair from all over the United States. Also, her love for her family and for the Jewish people was an inspiration to us all. She will be greatly missed. May her memory always be a blessing.

EULOGY FOR RABBI CARL KLEIN

Once it happened that the Roman Emperor Antoninus said to Rabbi Yehuda HaNosi: "The body and the soul can each evade judgment. How is that possible? The body can say, "It is the soul that sinned because from the day that the soul separated from me I have been lying dumb like a stone in the grave. The soul can say, "It is the body that sinned because since the day that I separated from the body I have been flying in the air like a bird." Rabbi Yehuda HaNosi answered him by saying: "Let me tell you a parable. To what can this thing be compared? To a king of flesh and blood who had a beautiful orchard and in it were juicy, ripe figs. He placed two watchmen over this garden to watch it. One was lame and one was blind. The lame watchman said to the blind watchman, 'I see some beautiful, juicy figs in this garden. Come. Let me ride on your shoulders and we will be able to come and eat them.' The lame man then got on top of the blind man's shoulders and the blind man carried them both to the figs and they ate them. A few days later the owner of the orchard came and he said to them, 'Where are these beautiful, juicy figs of mine?' The lame man said, 'Do I have feet that I would be able to walk to them?' The blind man said, 'Do I have eyes to see where they were?' What did the owner of the orchard do? He put the lame man on top of the shoulders of the blind man and he judged them as one. So the Holy One, Blessed be He, brings our soul and throws it into the body and judges them as one."

We all come together today to honor of the memory of a great man, a Rav Yekutiel Ben Harav Shmuel Menachem. He was a man who understood that both the physical and spiritual needs of the Jewish people had to be taken care of. That's why he was such an ardent supporter especially of Bar Ilan University in Israel. He was an ardent supporter of Bar Ilan not just because it is the second largest university in Israel,

but because it is Israel's only religious university. He knew that the Jewish people could only survive if both their physical and spiritual needs were taken care of. He fervently believed that Israel needed the latest scientific developments coupled with the finest insights into human nature and interpersonal relationship that our tradition affords. Jewish tradition which goes back 3500 years has so much more yet to teach the world, and if it can be coupled with the latest scientific discoveries Israel will truly be a light unto the world. He passionately believed in the Jewish people. He passionately believed that the Jewish people are G-d's instrument in order to bring about a better world. He was such a warm human being. I had the great privilege of being with him on an Israel Bonds trip to Israel. We spent a great deal of time talking. He was a man who looked to the future and not to the past. He knew the terrible suffering that our people had endured in the Holocaust, but this did not make him bitter; this just impressed upon him how much more the world needs the Jewish message. He was a descendant from a long line of rabbis, but this did not make him haughty or unapproachable. He was beloved by everyone who knew him. Everybody could approach him.

He was born in Hungary, ordained in Germany, and served congregations in Canada, Mexico, and the United States. People felt close to him and could pour out their hearts to him, and how he loved his family. He and Helen were inseparable. They shared common goals and aspirations. She was a complete partner in all his work and he reciprocated by confiding in her and talking with her. He was so proud of his children and grandchildren. The rabbis taught that he who loves his wife as himself and respects her more than himself and leads his sons and daughter on the right path about him does the Torah speak when it says, "And you shall know that peace will be in your tent." He truly loved his wife as himself and honored

her more than himself and he served as the best possible example for his children. He knew that many times they had to suffer because his congregants and the Jewish people took up so much of his time. So many people and so many organizations depended upon him, but he truly loved and cared for his family. When he went to retire in Florida the people there urged him to take a small congregation. They needed his help. Quickly that congregation burgeoned into 1200 families. Everybody recognized his caring and concerned nature and people flocked to him. He was truly a great man. He was vice president of World Mizrachi. He was an orthodox rabbi who served conservative congregations, but he believed always in the Halacha. He said that Judaism could only survive if things were done the Halachic way. He was a rabbi's rabbi. He was elected by his colleagues to be a member of the Law Committee of the Rabbinical Assembly, and he influenced the decisions of that committee in a very great way. He was recognized throughout the world as a natural born leader, but he was more than a leader. He was a kind, compassionate, caring human being. He touched the lives of everyone with whom he came into contact. Rav Hanan Bar Raba said in the name of Rav, "On the day our ancestor Abraham departed this world all the great people of the nations of the world stood in line and said, 'Woe to the world who has lost its leader. Woe to the ship who has lost its captain.'" We all say woe to the Jewish people who has lost a great leader, and woe to a family who has lost a loving and caring father. We will all miss him. He was so close to so many people. There are not many like him. May his memory be a blessing. Amen.

EULOGY FOR MORRIS LICHTENSTEIN

We read in the Book of Ecclesiastes, "The day of death is better than the day of one's birth." The rabbis at first were at a loss to understand this. After all, the Jewish toast is always, "L'Chayim - to life", but the rabbis say, to what can this be compared? Once there were two ships laden with merchandise. One was coming into port and one was going out to sea. Strangers who came to that particular port were surprised to see that the townspeople were praising the ship which was coming into port and not the ship that was going out to sea. They turned to the townspeople and they asked, "Why are you praising this ship that is coming into port and not this ship that is going out to sea?" They answered, "We are praising the ship that is coming into port because we know that it went in peace and returned in peace. As for the ship which is going out to sea, we do not know what its fate will be."

Similarly the rabbis say when a man is born we do not know what the nature of his deeds will be, but when he leaves this world we know what the nature of his deeds were. We have all come today to honor the memory of Moshe Ben Chaim, Morris Lichtenstein, who understood well this beautiful parable by the rabbis. He understood that we are called upon in this life to make this world a little better place because we have lived. We are called upon not to rectify all the wrongs of the world but to rectify those things that we can. We are called upon to devote ourselves to our family and friends, to be a loyal and faithful husband, father, and employee, to make sure that we leave this world a little better place than we found it.

Morris was born in Houston. His father died when he was 5 years old. Because of this, he

was exceptionally close to his mother, sister, and brother. He understood the importance of family and the importance of a home. He understood that what people need more than anything else are other people, people they can depend on, people who will be there for them when they need them. Morris was such a person. He was always there for everybody, especially family members, who needed him. He graduated high school and went to Massey Business College. He worked for Benjamin Clothiers for over 43 years. He started as a bookkeeper in the credit department and quickly became a manager. He was a faithful, loyal employee who made sure that everything ran smoothly at Benjamin Clothiers.

Rav Tanchum said in the name of Rav Chaneelai, "Any Jew that does not have a wife lives without joy, without blessing, and without goodness," and Raba Bar Vila added "without peace". Morris was totally dedicated to his wife, Jennie Faye, of 58 years. Every time he saw her his eyes would light up. Even in the last few days when he was so very sick when he would see his wife a smile would come to his face. The rabbis teach, "One who loves his wife as himself honors her more than himself and instructs his children in the upright path. Upon him does the Torah speak when it says, 'And you shall know peace in your tent'."

Morris was totally devoted to his children. He would do anything for Harris and Dennis. He was easy to talk to, a very good father. They could always bring their problems to him. In fact, when they opened a business together Morris worked for them as their office manager and bookkeeper. He also offered them sage advice. When they were about to enter into different projects he would tell them whether or not he thought it would be something worthwhile or not to do. He had such a nice personality, too. He knew how to tell things in such a nice and wonderful way. People liked him and he was such a giving person. He

never knew a stranger. He was very friendly. His mother-in-law and sister-in-law lived with him in his own house for over 20 years. His house was strictly kosher because he knew that that was what his mother-in-law wanted. He made sure, too, that his children had a bar mitzvah in our shul. He was close to Fran and, of course, he adored Greg and Jill, and although he was ill when Jill married Bradley, he was so proud that Bradley had entered into the family.

The rabbis teach us that in three ways is the doing of deeds of personal kindness even greater than giving charity, and we all know how important charity is in our religion. Charity can only be given with your money; personal deeds of kindness you can do both with your person and your money. Charity is only for the poor; personal deeds of kindness are both for the poor and the rich. Charity is only for the living; personal deeds of kindness can be done both for the living and the dead. Morris was a homebody. He loved his home. He was not interested in getting his name in the papers or being a social butterfly, but if anybody had a simcha he would be there. He was a member of the Lions Club and of the U.O.S. Men's Club and when our synagogue was located in the third ward he was the treasurer of the synagogue for many years. He was born and raised in Beth Israel and was a member there all his life. He knew that it was not in the flashy and showy things that a lasting imprint is made on the world. He knew that it was through doing one mitzvah after another that we really make an impact on the world.

Our religion believes in the conservation of mitzvahs. We know that just like in science there is the law of conservation of matter and energy, we know that we cannot destroy matter or

energy, (and since the time of Einstein we know that we can convert matter into energy) but we cannot destroy either matter or energy. If we burn a piece of paper it will still exist only it will now be ashes. We believe the same thing applies to mitzvahs. Every mitzvah we do endures and based upon every mitzvah we can eventually redeem the world. Every time we commit a sin we create another impediment which our mitzvahs must overcome. Morris knew that doing one mitzvah after another is the way we make this world a better place. Even when he was at Seven Acres and his body was failing him bit by bit he did not get bitter. He always smiled. People there liked him because he related to them always in a positive way. Throughout his life he maintained a positive attitude. He had a good sense of humor and everyone loved him. He knew the importance of home. Perhaps because his father died when he was so young he wanted to make sure that his home was always there if any of his family needed it. He loved to stay home and watch sports and take care of his dogs. He knew his wife liked to travel and he would go with her once a year on New Year's to Las Vegas, but aside from that, he liked to stay home. He and Jennie Faye had a special relationship. They were lovers to the very end. When he lay so ill in the hospital he would only really respond to her and when she sat next to him a big smile would come over his face. By just looking at him you knew that he was trying to communicate his love to her. He was a good man who truly left this world a little better place because he lived.

As King Solomon said, "A good name is better than precious oil." Moshe Ben Chaim left behind a wonderful name. May his soul be bound up in the bond of eternal life. Amen.

EULOGY FOR NORMA ELLA GRENVILLE

The rabbis taught in Braisa: The death of a man affects his wife mostly, and the death of a woman affects her husband mostly." We learn how the death of a husband affects the wife mostly when we read, "And Elimelech died, the husband of Naomi," and we learn how the death of a woman affects her husband mostly when we read about Jacob, "And as for me when I came from Podamm, Rachel died on the road." Jacob lamented the fact how on the road of life he would now be bereft of Rachel, his beloved and precious Rachel.

Rav Yochanan, when he finished the Book of Job, would say truly: The end of man is death, and the end of cattle is slaughter, and everything is designated for death. Blessed be he who was reared in Torah and who toiled in the Torah and acts so as to please his creator, and who has grown up with a good name and has departed this world with a good name. Concerning him, Solomon said, "A good name is better than precious oil."

We have all come today to honor the memory of Nechama Bas Daniel, Norma Ella Grenville, who understood well this teaching of the rabbis. She was such a sympathetic, empathetic person. Everyone loved her. She was there for

everyone. She knew well that the purpose of life was to make this world a better place than she found it. Her sudden death shocked us all. We do not understand G-d's ways. We know that He owes us an explanation. At the end of days, we believe He will give us an explanation.

In the Unsane Tokef prayers, we say, "Who will live and who will die? Who in his time and who not in his time?" Who would ever have thought that Norma would be taken from us so quickly and so suddenly. She was never sick. She was so full of life, and many of us talked to her actually the day before she died. She had such a Gutta Neshoma. She was so empathetic and so sympathetic.

Rav Chelbo said, "A man should always be careful of the honor of his wife because blessing is not found in a person's house except for the sake of his wife, and Rav Tanchum, in the name of Rav Chamnilai said, "Any Jew who has no wife lives without joy, without blessing, and without happiness," and Rabba Burulah adds, "Without peace." Rabbi Chana Bar Chanina said, "When a man marries a woman, his sins are stopped up," because we read, "Whoever finds a good wife finds the greatest good there is."

Norma and Ralph were so compatible. They did everything together. They were married for 38 years. Norma met Ralph at a college dance. Norma was born in Northampton, England during the war. She was evacuated from London because of the German V-2 rockets which were raining down on London. After the war, she grew up in London, where she graduated high school and college, the University of London, and received a teaching degree. She went with Ralph for four years before they got married. In 1976, she came to Houston to help Ralph further his career. She had such a pleasing personality.

Rabbi Shimon, the son of Eliezer, said, "Any mitzvah that the Jewish people have accepted with joy they are still doing with joy." Norma had such a wonderful sense of humor. Ralph and Norma spent many a seder and Rosh Hashonna with us. We were privileged to have them grace our Shabbat table many times also, and everyone knows how I love to pun, and she would pun right back. She loved being a Jew. Every Shabbat she was in shul, and I can still see her with that feather in her hat.

The rabbis ask, "What difference does it make to G-d if we kill an animal or ritually slaughter an animal, if we eat kosher or treif?" The answer is, it does

not make any difference to G-d; it makes a difference to us because G-d gave us these mitzvahs to refine us. When a person keeps kosher, he knows that he cannot take a life any time he feels like it, even an animal life, that he cannot eat even foods that are kosher any time he wants, but he must eat milk and meat separately, etc. Norma was such a refined human being. It was always such a pleasure being in her company. She was such an intelligent person with always a twinkle in her eye. She supported Ralph as president of our congregation for five years, and she could, with a light hearted remark, deflect criticism, especially unjust criticism. She had such Chain, such grace.

After she came to this country, she taught in the Spring Branch School District for a number of years. She was educational coordinator for Amdahl Computer Company. The last few years, she worked for Nurit Patt as her office manager. She loved her family. Her mother, Eve Josephs, spent at least six months a year with her, and she was so good to her. She yearned for her company, and she did not try to shun her, as some people do who do not want to be involved with old folks. She spoke so highly of her sister, Esme in England, and of her aunt, Barbara Schlar, and her cousin, Judy Kovil from Ohio. She had such good friends. Everyone loved her. Alan and Myra Cole came from England to be with Ralph on this day, as did their friend Michael

Cohen from Florida. The Coles and Michael Cohen were friends from England. She also was so close to Lois Genison, who used to walk with her every day, and who was in the hospital with her. She was a wonderful cook and Baalabusta. She loved to do the New York Times crossword puzzles, and she played bridge with the ladies.

"And Moshe saw all the work and they did it as G-d had commanded, so they did, and Moshe blessed them, and what blessing did he say? That the graciousness of the Lord our G-d be upon us, the work of our hands. He said to them, 'May G-d's presence be felt in the work of your hands.'" Everything that Norma did, she did well. She never said a bad word about anyone. She was always cheerful. She always had a smile. She was always positive. She had so many friends. Every Saturday night, she and Ralph and the Blogs and the Patts went to the movies. She was an avid reader and up on all current events. Her home was a kosher home. Pesach was Pesach, and all the Jewish holidays were kept. She entertained every Friday night. Aaron Stehr was always there. She and Ralph were surrogate parents to Michael Lipman and Regina Rogers. She loved being Jewish. She was proud to be a Jew. She and Ralph went to Israel, and she was very concerned about everything going on in Israel. She was a Zionist. She was active in our Sisterhood and

did the publicity for our Sisterhood. Everyone loved to be in her company. Some people do good things, but it is hard to be in their company because they act like such boors. That was not Norma. She had a sparkling wit and a pleasant manner and a heart overflowing with kindness. It is hard to believe that she is gone.

The rabbis teach us that in three ways is doing deeds of personal kindness even greater than charity, and we know how important charity is in our religion. Charity you can only do with your money; deeds of personal kindness you can do with your person and with your money. Charity is for the poor; deeds of personal kindness are both for the poor and for the rich. Charity is for the living; deeds of personal kindness are both for the living and the dead.

On Thursday night at 3:30 in the morning, I received a call that Norma had passed on. I could not believe it. The Blogs took me to the hospital where we met the Patts and Lois Genison, her good friend. Apparently, Norma felt a little stomach upset when she went to bed. She told Ralph she was going into the other bedroom to watch TV until the stomach upset passed. Ralph woke up with a start at 1:00 in the morning with a bad dream. He then went

into the room and saw that she looked restful, and went back to bed.

However, the moment he touched the bed he had an uneasy feeling. He went back and felt her pulse and found no pulse. He called 911 and they came immediately and tried to revive her, and took her to the hospital, but all to no avail. She had left us. She was such a good woman. Juliette and I were so close to her and Ralph. She will always be remembered. I am completing my ninth book, and although I have only dedicated my books to deceased members of my family, except for David Taubenhau who I was also very close to, I have decided to dedicate the ninth book to Norma so that she will be remembered in this special way. She had such a Gutta Neshoma. We are all going to miss her. May her soul be bound up in the bonds of eternal life. May her memory always be a blessing.

JOSHUA FRIEDLAND'S EULOGY

The Rabbis taught: For $2\frac{1}{2}$ years the school of Shamai and the school of Hillel argued. The school of Shamai claimed that it would have been better if man had never been created, while the school of Hillel, on the other hand, claimed that it was good that man had been created. They took a vote at the end of $2\frac{1}{2}$ years and decided that it would have been better if man had never been created, but now that he has been created, let him investigate his past deeds and, some said, let him examine what he is doing now. In this argument between the schools of Hillel and Shamai we have projected the problem of the pain of life.

In life we all suffer. There is so much pain in life, pain which, for the most part, is not of our own making. Because there is so much pain in life, we should all see to it that we do not add more pain to life by acting mean or cruel. We should always be careful not to make life more painful than it already is. Today we can understand very well the opinion of Shamai, who said that it would have been better had man not been created. The pain of losing Joshua is very great. Why should a young man in the prime of life be cut down this way? Why did G-d have to create death? He could have created a world without death. He is omnipotent. Why did He choose to create such a world? We cannot understand it. We have faith and confidence that at the end of days we will understand it, but now we cannot understand it at all. Why should a young man looking for a map at the side of the road be cut down? A young man in the prime of life who had so much more to give, who had such promise for the future?

We cannot say that people are cut down early because they are not righteous. We learn in the very first chapters of Bereishis how when everyone was living 930 years, 950 years, 960 years, that Chanoch, the only one of the ancients of whom it was said that he walked with G-d, lived only 365 years. G-d chooses how long each of us lives. He determines who shall live and who shall die. Why He decides that some people should live many, many years and others should live only a few short years, only He knows. We cannot fathom His ways. All we know is that He has created a world which contains much pain and suffering. Why G-d had to create such a world, only He knows. Why young men like Joshua should be swept away is a question only He can answer.

Joshua loved Israel. He had opportunities to stay in the United States and to further his education and his abilities, but he told me, "Uncle Joey, I love Israel. This is my home, and this is where I want to be." G-d loves

JOSHUA FRIEDLAND'S EULOGY

Page Two

the gates of Zion more than all the dwellings of Jacob (Psalm 87, Verse 2). The Holy One, Blessed be He, said, "I love the synagogues and the school houses, but what do I love more than them? The gates of Zion which is my palace." Joshua was a Zionist. He loved being in Israel. He loved being in the Army. He loved being an officer. He was so happy this past weekend. Everything was going his way. He was finishing up his officer's training course. He had a girlfriend, Eddit Yehuda. He was happy with the way life was going when he was struck down.

Against your will are you created, and against your will are you born, and against your will do you live, and against your will do you die. Perhaps it would be easier if Joshua had died in battle. At least then we could have understood that he died for a purpose, but to die looking for a map at the side of the road is very hard to understand.

Joshua was an excellent student. He was also an athlete, a star basketball player who played for Elitzur of Kiron, but more than this, his receiving top marks in school and his being an excellent athlete, he had a special kind of personality which allowed him to relate well to others. He was a very sensitive individual. The rabbis teach: In three things are deeds of loving kindness greater than even giving charity. Charity you can only do with your money. Deeds of kindness you can do both with your person and with your money. Charity is only for the poor. Deeds of kindness are both for the poor and the rich. Charity is for the living. Deeds of kindness are both for the living and the dead.

Joshua had the faculty of knowing how to reach out to people. When he would see that people needed to talk he would be there, an attentive listener, plying them with key words so they could say everything that was on their heart. If he knew that you needed something, or that he could help you, he would help you. He also had a Chush Tzedek. He had a feeling for justice. If he did not think things were fair he would speak out. He would do it, though, not in a confrontational way but in such a way as to let the offending party know that he thought justice was not being served, and that this person should reconsider his actions or words.

He had a very good mind, and he was an excellent student because he never fooled himself into thinking he knew something unless he really knew it. He would go over and over something until he got it right. V'low HaBaishan Lomaid. A person who is easily embarrassed cannot learn. Joshua believed

in asking questions. When he took a course he would always ask questions if he did not understand something. Sometimes the teachers got angry at him because they thought he was trying to show them up, but he never was. He just wanted to learn, and if he did not understand something he would ask until he did understand.

He also had a very unique quality, and that was that he would admit when he was wrong. Sometimes he would take a position which he, at first, thought was right and which he would pursue vigorously even though others opposed it, but if, after he thought the matter over, he determined that the other person was right and he was wrong, then he would admit his error even at the risk of looking foolish.

Shlomo said that life is like a shadow. Like what kind of shadow, the rabbis ask? If it is like a shadow of a wall, then it has reality, and if it is like the shadow of a palm tree, it also has reality. King David in the Psalms came and explained, his days are like a passing shadow. Rav Chuna, in the name of Rav Bacha, said that a person's day are like the shadow of a flying bird. When it flies its shadow flies along with it. In this life we really leave nothing behind except the shadows on the hearts and minds of our family and friends. The gold that we own others will own, and it will never know that we owned it. The houses we lived in will either be torn down or others will live in them, but the marks we leave in the minds and hearts of our friends and relatives, these will endure. Joshua left behind many such marks and impressions because he knew how to reach out to others. He knew how to relate to others. He had such a nice way about him. He had such a big nice smile. He was a good friend, and excellent son, and an excellent brother. He was also a very loyal person.

This is the second time in our family that a young man has been cut down in his 20th year. Joshua's Uncle Moshe, too, was struck down at that age. The pain today is very great. We will miss you very much, Joshi. Joshua was known to his friends in basketball as Shuki and to his friends in the army as Yosh. To us he was known as Joshi. His many nicknames, themselves, indicate his personality, how he was able to elicit the affection, love, and respect of everyone. He was a fine human being who never wanted to hurt anyone, who had a fine sense of right and wrong, and who always would go out of his way to help others.

JOSHUA FRIEDLAND'S EULOGY

Page Four

Blessed are you when you come in, and blessed are you when you go out.

Your departure from this world should be as your coming into this world.

Just as your coming into this world was without sin, without hatred, without rancor, so your going out of this world should be without sin, without hatred, without rancor. Joshua was born pure and left this world pure. He wished to harm no one and only wanted to do what was right and fair.

T'hay Neshmoso Tzeruro Beetzror Hachayim. May his soul be bound up in the bond of eternal life. Yehi Zichro Boruch. May his memory always be a blessing.

Amen.