

Președintele Statului Israel îl sărbătorește pe Șef Rabinul cultului mozaic din România



■ Președintele Chaim Herzog, felicitând pe Eminența Sa dl Șef Rabin dr. Moses Rosen

Cuvîntarea președintelui Chaim Herzog

În Tractatul PIRKEI AVOT ni se spune: „Cel ce ajunge la vârsta de 80 de ani intră în galeria eroilor”. Cred că acela care se referă la octogenari și comentarii care arată că această calificare se referă la forța și energia sufletească ieșită din comun l-au cunoscut personal pe dl Rabin Moșe Rosen din România.

Rabinul Rosen își exercită importanța sa misiune de mulți ani — de fapt, din momentul proclamării Statului Israel. Ne este clar tuturor că în această perioadă a fost sensibilități diferite pe care e de prisos să le relevăm aici. Eu personal am avut privilegiul de a sta de vorbă cu Domnia Sa — nu o dată — între patru ochi și să aud de la dînsul relații cărorora încă nu le-a sosit sorocul de a le da publicității — însă D-Sa s-a priceput să păsească pe un fir subțire și să continue să activeze, ca Rabin și ca un conducător de statură înaltă al comunității sale.

Așa cum se cuvine aceleia cărui i se atribuie meritul de erou, Rabinul Rosen a cutezat să aibă legături deschise cu Statul Israel, cu ambasada sa din București, cu iudaismul mondial. A făcut-o și atunci cînd a trebuit să-și pună, pur și simplu, viața în joc. Mai tirziu, apoi, a întărit aceste legături.

Nu voi exagera cînd voi spune că Domnia Sa are o contribuție hotărîtoare la menținerea scintei iudaice naționale și la pregătirea sufletească a evreilor din România în vederea plecării lor în Israel (ALIA). Dintre conducătorii evrei din spatele Cortinei de fier, el a fost SINGURUL care a izbutit să obțină de la autorități aprobarea să introducă educația iudaică și a realizat un statut su-

perior minorității evreiești în comparație cu celelalte minorități. Domnia Sa a fondat și un organ de presă evreiesc și s-a îngrijit, cu ajutorul „Joint”-ului, de întreținerea celor nevoiași. Vreau să spun, deci, că activitatea Domniei Sale în slujba turmei pe care o păstorește a îmbrățișat toate aspectele vieții comunitare.

Este cunoscut tuturor admiratorilor Rabinului Rosen adunați aici că în activitatea D-Sale de o asemenea importanță nu a lucrat singur. De un sprijin prețios i-a fost, și îi este, în toți acești ani, dna Amalia Rosen, o personalitate în sine, care l-a ajutat și l-a sprijinit și s-a asociat cu acțiunea sa în toată această lungă și intensă perioadă. Ne bucurăm de prezența domniilor voastre, alături de noi, aici la Ierusalim, în ultimii ani, deși această prezență e numai parțială.

EMINENȚEI SALE DOMNULUI ȘEF RABIN MOȘE ROSEN

Felicitări călduroase la împlinirea vârstei de 80 de ani. Viața Dvs. a cuprins în sine variate activități binefăcătoare, o bună și unică contribuție față de poporul coreu, în general și față de evreii din lume, în special.

Dvs. ați câștigat multe merite prin binecuvîntata Dvs. activitate pentru ALIA evreilor români în Israel și prin grija Dvs. manifestată de-a lungul anilor pentru păstrarea și dezvoltarea vieții culturale tradiționale și religioase evreiești, chiar și în comunitățile mici, îndepărtate ale României.

Cu prilejul zilei Dvs. de naștere, la împlinirea vârstei de 80 de ani, vreau să vă urez sănătate, viață îndelungată și continuarea binecuvîntatei Dvs. activități puse în slujba poporului evreu.

Cu binecuvîntări,

Și, spre a termina, sint convins că exprim părerea tuturor prietenilor adunați aici cu noi azi, că exprim sentimentele evreilor din România — de aici și de acolo — că exprim poziția conducătorilor evrei din Israel și din lume, care au avut cîntea să-l cunoască pe Rabinul Rosen, atunci cînd urez cuplului Rosen deplină sănătate în continuare și zile îndelungate.

Cuvîntarea prof. univ. dr. Ezra Fleischer

PREȘEDINTE AL UNIUNII MONDIALE DE STUDII IUDAICE

Cu îngăduința înaltului nostru amfitrion.

Această adunare s-a reunit pentru a cinsti și a exprima respect scumpului

nostru Rabin David Moșe Rosen, Șef Rabinul României, cu prilejul intrării D-Sale în vîrsta denumită de înțelepții noștri „vîrsta eroică”.

Socot că prăznuim această sărbătoare cu întîzire. Într-adevăr, D-Sa nu a ajuns astăzi la această definire de erou, ci încă acum 44 de ani a fost ales să slujească misiunea de Șef Rabin și de conducător spiritual al evreilor din România. De atunci și pînă astăzi, viața D-Sale și activitatea ce a desfășurat-o stau sub semnul unui rar înțîlnit, exemplar și unic eroism. Eroismul ce caracterizează viața Rabinului Rosen nu este la fel cu cel al eroilor obișnuți. Acesta din urmă este rezultatul unui ceas de înțelegere, care are — înainte și după consumarea sa — calmul.

Eroismul pe care-l relevăm azi este acela a nenumărați ani cumpliti și cenușii de încordare, de spaimă și de singurătate: ani în care nici măcar o scînteie mică de nădejde n-a luminat bezna lor.

YITZHAK RABIN
Președintele Partidului Muncii

(Continuare în p. 2)

Președintele Statului Israel îl sărbătorește pe

Cuvîntarea Eminenței Sale Iordul Jakobovits

ȘEF RABINUL EMERIT AL MARIİ BRITANII,
PREȘEDINTELE CONFERINȚEI RABINICE EUROPENE



Am cinstea de a aduce aici, în această înaltă adunare, în casa președintelui Statului Israel, omagiul și binecuvîntarea celor aproape o sută de rabini ai comunităților evreiești din Europa către per-

sonalitatea rabinică și laică unică în vremurile noastre, în întreaga lume evreiască, Șef Rabinul Moșe Rosen. Nici unul dintre noi nu va apărea pe scena istoriei cu un bilanț atât de strălucit al vieții și activității sale.

Salvarea fizică și spirituală a circa 400.000 de evrei, aducerea lor în Israel, o luptă acerbă dusă de peste patru decenii pentru educarea iudaică a tineretului, pentru hrănirea bătrînilor, o viață demnă și bogată în mărețe fapte, o luptă neînfricată împotriva tuturor dușmanilor noștri și cite ar mai trebui să înșirăm pentru ca să sintetizăm pe acest uriaș al spiritului și al faptelor!

De cinci ori am vizitat România și de fiecare dată nu-mi venea a crede ochilor ceea ce vedeam, o viață iudaică pe care și noi am putea s-o învidiem în mijlocul unui deșert comunist.

Un OM în luptă cu un imperiu — iată ceea ce înfățișează dl Șef Rabin Rosen, în ochii noștri. El ne slujește drept pildă vie, tuturor.

Să-I omagiem deci pe D-Sa și pe tovarășa sa de viață, Amalia, ca Dumnezeu să-i binecuvînteze pe amândoi cu o viață îndelungată, pînă la vîrsta lui Moșe — 120 de ani — o viață în care să-și continue cu aceeași vigoare, cu același curaj și cu aceeași înțelepciune opera lor în slujba comunității evreilor din România, a întregului popor evreu, a Tării Sfinte a Israelului, a Torei lui Israel.

Cuvîntarea Eminenței Sale Avraham Shapira

ȘEF RABINUL STATULUI ISRAEL

Îngăduiți-mi ca în numele Șef Rabinatului Statului Israel să aduc aici un omagiu Șef Rabinatului celui mai bine organizat din lume, aceluia care a slujit ca Șef Rabin în cele mai grele condiții din lume.

În ziua aceasta, o continuare a sărbătorii primirii Torei pe muntele Sinai, pe care am prăznui-o ieri, am cinstea de a adresa o binecuvîntare aceluia care poartă cu adevărat coroana Torei, cununa învățurii.

Spre deosebire de cele ce se întîmplau în Rusia Sovietică, în care s-a sfîrșit orice tradiție rabinică și prin forța au fost lichidați toți rabini, în România a rămas cu întreaga ei autoritate tradiția rabinică, și aceasta datorită numai personalității dlui Șef Rabin Rosen, grație talentelor și farmecului personal. Domnia Sa a reușit să mențină și să dezvolte iudaismul în România.

D-Sa a ținut cu îndeminare, energie și demnitate steagul Torei în plină beznă și a știut să răspîndească lumina învățurii noastre în pofida întinericului.

El este unic în generația noastră. Cu toții îl învidiem pe omul care a reușit să-și păstorească cu succes, în astfel de timpuri și în asemenea locuri, obștea sa atât de încercată.

Sinagogi, școli de ebraică Talmud Toră, instituții de alimentație rituală, cîte am mai putea înșira, toate le-a împlinit, toate le-a realizat. Pe deasupra tuturor, el a reușit să-și aducă aproape întreaga comunitate în Israel.

Din adîncul sufletului, cu dragoste și



venerație, în numele Rabinilor din Statul Israel, îi urez Rabinului Rosen și scieției D-Sale să continue a fi animați de tinerețea care îi înfiacărează și astfel să binecuvînteze Israelul cu a lor minunată operă. Amen.

Cuvîntarea prof. dr. Ezra Fleischer

(Urmare din p. 1)

El l-a însoțit în acești ani fără de număr, zi de zi și ceas de ceas, în vremuri în care nu a existat braț care să nu slăbească, statură care să nu se încovoie, genunchi care să nu se încoaie. Iar aceasta se petrecea în locuri în care mai marii lumii și vitejii în lupte s-au mulat de frică în fața tiraniei.

Pe suprafața unei jumătăți a globului pămîntesc n-a fost atunci și acolo vreun conducător, nici religios, nici laic, care să fi strigat pe față nelegiuirea implacabilă, care să-și fi ridicat glasul în apărarea celor împilați, care să fi purtat, cu jertfiri de sine, cu înțelepciune și cu clarviziune steagul speranței și al supraviețuirii, în afara sărbătoritului nostru.

Nu numai onoarea lui Israel a salvat-o în acele zile, ci onoarea omului, ființa creată „după chipul și asemănarea lui Dumnezeu”.

Dintre toate însușirile înalte cu care sărbătoritul de azi a fost binecuvîntat, și

Cuvîntarea Eminenței Sale Israel Lau

ȘEF RABINUL ORAȘULUI TEL AVIV



În Tractatul Chulin, folio 46, Talmudul ne relatează, în trei fraze, un dramatic episod.

A izbucnit un pogrom la Nehardea (reședința centrală a învățămîntului iudaic din Diaspora babiloneană). Doi învățați, conducătorii academiei, fug din oraș. Îi întîlnește Rabi Zerra și le strigă: „Dezertorilor, ceea ce au spus învățații în privința rămășiței de ficat, aceasta se referă la locul în care se află fiera”.

Bizar în aparență, strigătul lui Rabi Zerra. Ce legătură are fuga Rabinilor cu problema ficatului unei vite? Și de ce îi califică drept dezertori pe interlocutorii săi?

Să reamintim despre ce este vorba. Regulile rituale iudaice stabilesc că lipsa totală a ficatului (descompunerea sa) implică interzicerea consumului întregii vite, ea fiind declarată „treif”, adică incapabilă de a mai trăi.

Dacă însă a mai rămas o mică fracție sănătoasă din acest organ vital, atunci vita este consumabilă, deoarece din această rămășiță se reviecorează întregul organism și supraviețuirea vitei este asigurată.

Ei bine, Rabi Zerra îi întîlnește pe acești doi fugari și le spune: Ceea ce ați învățat despre funcția rămășiței de ficat privește o fracție rămasă în locul unde se află fiera (fiere, în ebraică e sinonim cu noțiunea „amar”). Tocmai în locul unde e amar, singura speranță se află în această rămășiță. Voi, dezertorilor, continuă Rabi Zerra, voi fuțiți tocmai acum, tocmai cînd e amar? Nu vă dați seama ce răspundere vă luați?

Onorată adunare, întotdeauna cînd mă întîlnesc cu respectatul meu prieten, dl Șef Rabin Rosen, îmi amintesc de acest pasaj talmudic.

Domnia Sa a rămas. Nu a fugit. Si-a expus viața în nenumerate rînduri, zeci de ani. A înfruntat vijelia comunistă, a luptat zi și noapte și a izbucnit să-și salveze obștea, fizicește și sufletește.

Cînd s-au împlinit patruzeci de ani ai păstoririi sale, am vizitat România. În timpul în care în întreaga Europă de răsărit coborise întinericul în toate comunitățile evreiești, în România comunistă au fost aproape o sută de sinagogi, zeci de cursuri de Talmud Toră, cu multe sute de copii învățînd într-insele

bucua evreiască, o splendidă acțiune de ajutor social, cu sprijinul „Joint”-ului, o activitate sionistă intensă, 97% dintre evreii români plecați în Israel spre a recăli Tara Sfîntă etc., etc. Cite aș mai trebui să înșir din această incredibilă și măreață activitate a unui singur om?

Acest om este un uriaș. Numele său este DAVID MOȘE. El intrunește virtuțile amindurora. Precum ei, el a îngrijit ca „obștea lui Dumnezeu să nu rămîna ca o turmă fără de păstor” (Numeri, 27, 17).

Ferice de tine, respectate Rabi, ferice de tovarășa ta de viață, care te-a sprijinit o viață întreagă. Privind înapoi spre acești „ani amari”, puteți amîndoi să fiți senini, mulțumiți ca nimeni alții.

Cînstă vouă — vă strigă acum poporul evreu. Cînstă vouă și viața îndelungată „AD MEA VEESRIM” — este urarea fierbinte pe care v-o facem. Să trăiți pînă la 120 de ani și să continuați a hărăzi poporului nostru îndrumare și învățatură.

Cuvîntarea domnului Yitzhak Artzi

ÎN NUMELE ALIALEI DIN ROMANIA

Marcarea, la Palatul Președintelui, a zilei de naștere a Rabinului Rosen, ajuns la vîrsta de 80 de ani, nu este un eveniment personal, doar pentru Domnia Sa, ci și un omagiu al președintelui Statului Israel și al soției sale pentru toată evreimea din România — acolo și aici.

Astăzi s-a adunat aici alita evreilor veniți din România în Israel, reprezentanți ai unor instituții foarte importante. Lipsesc însă de aici miile de vizitatori și de luptători, care au suferit prin închisori din cauza dragostei lor de Sion și cei salvați aici, care, de la întemeierea de către olimii din România a așezării Roș Pina și Zihron Iaacov au deschis o pagină istorică nouă, au fost prezenți în toate bătăliile iudaismului național, sionist, acolo și aici; lungă și impresio-

nantă este lista lor. Toți aceștia trec prin fața ochilor noștri în acest moment emoționant.

Prin ce s-au deosebit cei 44 de ani de rabinat ai Rabinului Rosen de toate celelalte rabinat din sinul iudaismului român?

Cum arată „Rabinatul Rosen” în perspectivă istorică?

În toate țările din imperiul comunist, Jewsecția, delegații evrei ai partidului comunist dominant, s-au făcut stăpîni peste viața evreiască. Pe evreii locali i-au pus la dispoziția stăpînilor lor comunisti, pe o tavă de argint.

În totală opoziție cu această orientare, Șef Rabinul Rosen, exprîmîndu-se personal, în mod conștient, a declarat război acestei orientări. Împlind curajul cu înțelepciunea evreiască, cu dragostea puternică față de Statul Israel și încăpătînarea evreiască veșnică, a reușit să creeze în comunitățile evreiești din România o situație total diferită.

Comunități organizate în jurul sinagogilor, cu servicii religioase depline: cu tăiere cașer, cu cursuri de Talmud Toră, e rețea educativă pentru învățarea limbii ebraice, formații vocal-instrumentale, un muzeu evreiesc, o revistă care apare și în ebraică, care, toate laolaltă, apropie tineretului evreu de comunitate, cămine de bătrîni și servicii de asistență, restaurante rituale, ajutor medical prin intermediul „Joint”-ului, care este în România un organism respectat și nu o agenție de spionaj americană.

Șef Rabinul Rosen întretine dorința de Alia și acțiunează pentru organizarea, sprijinirea și realizarea ei. Alături de reprezentanți oficiali israelieni, de factorii responsabili de Alia, Șef Rabinul Rosen, în fruntea cultului și a comunității, cu strădanie puternică și constantă, despre care va trebui încă să se scrie, a făcut ca, în cei 44 de ani, comunitatea, de la aproxima-



JOURNAL OF THE ROMANIAN JEWS

The President of the State of Israel, Chaim Herzog, celebrates His Eminence Chief Rabbi Dr. Moses Rosen

Speech by the President Chaim Herzog

On Monday, June 8, 1992, the President of Israel, Chaim Herzog, offered a reception in the honour of Chief Rabbi Dr. Moses Rosen at the Presidential Palace to mark his eightieth birthday.

President Herzog delivered a vivid eulogy praising Chief Rabbi Dr. Moses Rosen. He recalled his heroic work and struggle, his life full of dangers during the last 44 years since he has served as a Chief Rabbi; his serving the Judaic religion and teaching; his involvement in educating the Jewish youth; his struggle for the right of the Romanian Jews to ALIA (97 percent emigrated to Israel during all this time due to the risks run by the Chief Rabbi); his endeavours in promoting good relations between Romania and Israel, and his staunch opposition to antisemitism.

The event was chaired by Dr. Ezra Fleischer, a University Professor, President of the World Union for Jewish Studies, who also delivered an extremely impressive speech.

Professor Fleischer had experienced together with the Chief Rabbi the dramatic moments during the Communist terror when he acted as Editorial Secretary to the "Cultul Mozaic" Magazine (1956—1960).

Several outstanding personalities took also the floor to recall different aspects in Chief Rabbi's life, of whom it was said that "he became a legend while still alive". Among those who spoke were: Chief Rabbi of the State of Israel Avraham Shapira, Lord Jakobovits, the outstanding Chief Rabbi of Great Britain, Israel Lau, Chief Rabbi of Tel Aviv and Yitzhak Artzi, a former deputy, on behalf of the Communities of the Jews originally from Romania.

Chief Rabbi Moses Rosen answered and

in moving words he recalled the great miracle of the salvation he had experienced by surviving the dramatic crimes, by confronting successfully the tyranny and by realising the salvation of his community.

"As long as God will bestow upon me His mercy and will give me physical and spiritual strength, I will not allow the small light of the three per cent of the Jews in Romania that still flickers to go out and if need be to face again further dangers, I would not hesitate for a moment to be worthy of the responsibility incumbent on my shoulders".

The Ambassador of Romania to Israel and Mrs. Radu Homescu were also present. Chief Rabbi Moses Rosen asked the Ambassador to convey to the President of Romania, Ion Iliescu, "his decision and that of his community to preserve for Romania the same feelings of devotion and loyalty as did the Jews during the six hundred years of their existence in Romania".

TO HIS EMINENCE CHIEF RABBI MOSHE ROSEN

Warm greetings on your eightieth anniversary. Your life contains in itself a variety of beneficent activities, a good and unique contribution on behalf of the Jewish people in general and of the Jews throughout the world in particular.

You have gained many merits from your blessed work for the ALIA of the Romanian Jews to Israel and from your concern to preserve and develop throughout the past years the traditional religious and cultural Jewish life even in the small and far-distant communities of Romania.

On your Birthday and eightieth anniversary, I wish you health, long life so that you may continue your blessed activity in the service of the Jewish people.

With blessings,

YITZHAK RABIN
President of the Labour Party

Speech by Prof. Dr. Ezra Fleischer

PRESIDENT OF THE WORLD UNION FOR JUDAIC STUDIES

By permission of our distinguished host.

We have gathered together in this assembly in order to honour and pay respect to our dear Rabbi David Moshe Rosen, Chief Rabbi of Romania, on his entering the "heroic age" (as this age is called by our wisemen).

I think that we celebrate this feast rather late. Indeed, he did not get today the definition of a hero, but some 44 years ago when he was chosen to fulfil the mission of a Chief Rabbi, of a spiritual leader of the Jews in Romania. Ever since, his life and the work he carried out are placed under the sign of a rarely encountered, outstanding and unique heroism. The heroism that characterizes Rabbi Rosen's life is not like that of the ordinary heroes. This last kind of heroism is the outcome of a moment of trial, which is preceded and followed by calm.

The Heroism we reveal today belongs to many dreadful, dark years of tension, fear and loneliness; when not even a slight spark of hope did shine in their darkness.

This heroism accompanied him throughout all these endless years, day by day and hour by hour, and in times when there was no arm that did not band, head that did not bow, and knee that did not kneel. All this happened in places where the great people of the world and the brave men were softened by fear in the face of tyranny.

Except for the man we celebrate today, there was no religious or secular leader on the surface of half of the planet Earth, who cried against the injustice of the oppressors, who carried the flag of hope and survival with self-sacrifice, wisdom and perspicacity.

During those days he did not only save the honour of Israel, but also man's honour, as being created "in the image and likeness of God".

Of all the outstanding features with which the man we celebrate today was blessed, and of which we are going to hear further, we have recalled this feature because it is probably the most striking, the most miraculous, and the most befitting to be considered as uni-

que, even though it is but one of many decisive qualities of His Eminence Chief Rabbi Rosen. Therefore, he deserves the honour we bestow upon him and the gratitude we express for all his other many qualities with which he is blessed, but we had no time today to enumerate.

His deeds and achievements shall be told, written and learnt; but the narrators, the writers and the teachers will be able to relate but a part of them. This solemn meeting, over which His Excellency the President of Israel has extended his protective arm and has sheltered it, comes mainly to tell him "thank you", a modest word in which an infinit number of great and beautiful words come together in order to express the symbol and the essence of our intentions.

Speech by His Eminence Avraham Shapira

CHIEF RABBI OF THE STATE OF ISRAEL

all envy the man who succeeded to lead successfully, in such times and in such places, his flock that was subject to so many trials.

Synagogues, Hebrew Talmud Torah schools, institutes serving kosher food, and how many other things could we recall here that he managed to fulfil and to achieve. Above all, he managed

order to draw up a clear image of this giant of the spirit and deed!

"I visited Romania five times and each time I could not believe my eyes what I saw: a Judaic life which we could envy in the midst of the Communist desert.

"A MAN battling against an empire. This is what Chief Rabbi Rosen embodies before our eyes. He serves us all as a living example.

"Let us therefore pay homage to him and to his partner in life, Amalia. May God bless them both with a long life, like that of Moshe — 120 years — a life in which they should continue with the same vigour, courage and wisdom, their work in the service of the Jewish community in Romania, of the whole Jewish people, of the Holy Land of Israel, of the Torah of Israel".

Speech by His Eminence Israel Lau

CHIEF RABBI OF TEL AVIV

In the Talmud Chulin, folio 46, is narrated a dramatic episode in three sentences.

A pogrom burst out in Nehardea (the main residence of the Judaic education in the Babylonian Diaspora). Two scholars, leaders of the Academy were fleeing the city. They come across Rabbi Zerra who calls them out, saying: "You, deserters, what the wise men said con-

cerning the liver remnant, it refers to the place where the gall is".

Apparently Rabbi Zerra's call seems rather strange. What is the relation between the Rabbis' flight and the liver of a cow? Why does he call the fleeing rabbis deserters?

Let us see what is all about. The Ju-

(Continued on p. 8)

Speech by His Eminence Israel Lau

(Continued from p. 7)

daic ritual regulations assert that when the liver is missing altogether (it had decomposed), it is forbidden to eat the whole meat of the animal, this is declared "treif", namely, incapable of living.

Nevertheless if a small healthy fraction of this vital organ remains, then the animal may be eaten, because this remnant gives strength to the whole body and the survival of the animal is ensured.

Well, Rabbi Zera meets the two runaways and tells them: "What you learnt about the function of the liver remnant it concerns the part that is left, where the gall is (gall in Hebrew is synonymous to "bitter"). It is exactly where the bitter is, it is the remnant that represents the only hope. You, deserters, Rabbi Zera says further, you flee now when it is bitter? Don't you realize the responsibility you take upon yourselves?"

Distinguished assembly, whenever I meet my venerable friend, Chief Rabbi Rosen, I recall this talmudic passage.

He stayed behind. He did not flee. He endangered his life many a time for many decades. He faced the Communist storm, fought day and night and ma-

naged to save his community body and soul.

I visited Romania when he celebrated the fourtieth anniversary of his rabbinat. It was the time when darkness descended upon all Jewish communities throughout Eastern Europe. In communist Romania, there were about a hundred synagogues; tens of Talmud Torah courses and many hundreds of children leaving the Jewish letters; a splendid social aid service, supported by the Joint; an intense Zionist activity; 97 per cent of the Romanian Jews left for Israel to rebuild the Holy Land etc., etc. How many other things I should recall about this incredible and glorious activity carried by one man alone?

This man is a giant. His name is DAVID MOSHE. He embodies the virtues of the two men. Like them he saw that "God's people do not become a flock without a shepherd" (Numeri, 27, 17).

Blessed be thou, venerable Rabbi, blessed be thy partner in life, as she supported you lifelong. When you look back on these "bitter years", you both can be serene and content as no one else.

Honour to you, the Jewish people calls out: Honour to you and a long life: "AD MEA VEESRIM", it is the warm wish we extend to you. May you reach the age of 120 and continue to give to our people guidance and learning".

Speech by Mr. Yitzhak Artzi

ON BEHALF OF THE ROMANIAN ALIA

The celebration at the Presidential Palace of Rabbi Rosen's birthday, his eightieth anniversary, is not only his own personal event. It is also homage paid by the President of the State of Israel to him and to his wife on behalf of the whole Jewry from Romania — that is still there and here.

We have gathered here today the elite of the Jews coming from Romania to Israel, representatives of some very important institutions. Nevertheless there

are missing today the thousands of dreamers and fighters who suffered in prisons for their love for Zion as well as those that were saved here, those who, ever since the foundation by the olims from Romania of Rosh Pina and Zichron Jacob settlements. They opened a new historic page and took part in all the battles of the national Zionist Judaism, both here and there. Their list is long and impressive. They all pass before our eyes during this moving moment.

Speech by His Eminence Dr. Moses Rosen

We have endeavoured to translate correctly the Hebrew text of this speech. However, it is known that "traduttore — traditore". One can achieve a correct translation, word for word, but the essential, the meaning of the sentence might look distorted.

That is why we apologize to our readers. As our main purpose is to render the speaker's thinking, we are going to avoid certain parts that are difficult if not impossible to translate for those who are not initiated into the Judaic thinking. (The Editorial Board).

"My first word is in the honour of our venerable host. I want to express thanks, from the bottom of my heart, to the President of the State of Israel Chaim Herzog, for having called this assembly in my wife's and my honour, in this lofty and distinguished home, the residence of the President of the State of Israel. There is no greater honour paid to a Jew in the present generation than to be celebrated in the Palace of the President. I am fully aware, deep down in my soul, of this honour and I thank him in all modesty required.

"This present day has a special significance. It is "the second day of SHA-VUOT in the Diaspora". Except for Rosh-Hashana — the New Year and Yom Kipur — the Day of Atonement, all our festivals are celebrated in Israel during one day only. Diaspora celebrates however a second day called "The Festival of the Diaspora". We all know that this is due to "the doubts" concerning the date of the day, namely, to the uncertainty felt by those in the Diaspora about the exact dating of the day. In Israel the day is established pending on the new Moon, the inhabitants of Israel came to know it as soon as the Moon rose up the sky. In the anti Diaspora (Rome, Alexandria, etc.) because of long distance this was not possible and for this reason "a second day of the festival" was established in order to overcome "the doubt" about the day when "the new Moon" came up, and as such about the exact day of the festival. But we are still confronted with the question concerning the reason that prompted our teachers to establish this difference between the Israelis and those living in the Diaspora.

I believe I can venture and go deeper into the notion of "the day of doubt". It represents the intention of the wisdom of Judaism to define the fate of the Jews living in Diaspora. Their whole life is placed under the sign of doubt. Time is not a clear notion for them. It

has nothing exact or precise that might enable them to calculate accurately both their existence in those places where they live and, even more so, their final salvation.

"Till when?" is a permanent question of the Galut. The mist of doubt envelops time. "When? When will we return to Israel?" Signs of doubt.

In the first liberation, during the exodus from Egypt, we distinguish a difference in language. The Almighty says it precisely "AT midnight thou shalt come out of slavery". But when Moshe spoke to the people, he said: "ABOUT midnight".

God alone can fix time absolutely; the landless, those subject to exodus and even Moshe speak as to time in relative terms.

It is against such a background that we understand "the blessing of time", which we utter on the festivals. Our teachers have established for it three stages. The first stage is "SEEHIANU". We give thanks to God for having bestowed upon us life, the physical life, as this prevents itself in our bodily shape. Without it there would be no sense in any blessing, no hope and the "time" phenomenon would not have been possible. The second is "VEKIYMANU", which is added to the simple foundation of the physical life; this refers to our spiritual existence, to the preservation of our Jewish identity, and for this we must be grateful to the Creator. Our physical existence would not have any meaning without the second enunciation of our spiritual life. The third "stage" in the meaning of the blessing is "VEHIGHANU". It embodies the Purpose which gives us joy in our physical and spiritual existence; the bringing together of matter and our spirit on the road that leads to the final aim: "HAZMAN HAZE" — to this time, to this precise, exact moment, emptied of any doubts, the Time (with a capital letter), the absolute certainty. The Time we hoped for, we suffered for and finally we have conquered.

At this moment, I feel like a man who "reached" "VEHIGHANU" the Goal and that I tread the land of absolute certainty, when all "doubts" dissipate. This moment, this Time, brings to my mind the time of "the years when I saw evil" (Psalm 90, 15), the time of the beginning of my journey as a Rabbi of the Jews in Romania. The hour when I was elected to this mission was an hour of darkness and despair, when no ray of hope could be foreseen. It was the hour of "the

What is the difference between the 44 years of Rabbi Rosen's Rabbinat and all the other Rabbinates within the Romanian Judaism?

How does "Rosen Rabbinat" look like in a historical perspective?

In all the countries of the Communist empire, the Jew section, the Jewish delegates of the dominant Communist party ruled over the Jewish life. The local Jews were placed on a silver plate at the disposal of their Communist masters.

Chief Rabbi Rosen was in complete opposition to this orientation. He expressed himself consciously and declared war against this orientation. He brought together the Jewish courage and wisdom, his powerful love for the State of Israel and the everlasting Jewish stubbornness and managed to create an entirely different situation in the Jewish communities in Romania.

There are communities organized around the synagogues, with full religious services, kosher slaughter, Talmud Torah courses, an educational network for learning Hebrew language, choir and instrumental groups, a Jewish museum, a magazine published in Hebrew, too, they all bring the Jewish youth closer to the community; homes for elderly people and social assistance services; kosher restaurants; medical aid through the agency of the Joint, which is a respected body in Romania and not an agency for American espionage.

Chief Rabbi Rosen keeps alive the desire for Alia and works to this and by organizing and supporting its realization. The official Israeli representatives, those responsible for Alia, Chief Rabbi Rosen, at the head of the faith and the community, worked steadfastly and permanently and made it possible for the community of about 400,000 Jews to reduce itself to some 18,000. Out of these half are of the age of 65 and above, and many of them still perform the Alia, particularly the young people. Of this work things have still to be written.

In order to condense into a sentence this whole chapter, one should say that when the organized Zionist movement

day of doubt", the hour of the "till when so much suffering?", the hour of the "would salvation somehow come?"; the hour when the biblical curse was fulfilled: "in the evening thou shalt desire for the dawn to come quicker, and in the morning thou shalt long for the coming of the evening" (Deuteronomy, 28, 67).

I recall those dreadful days, "meaningless days". I felt like a man climbing the heights of a mountain and on his back a sack full of Jewish sorrows. My knees gave in at the beginning of this journey and the mountain ahead was the highest. It seemed huge and I felt it terribly difficult to reach its top. The dangers waiting for me along the road were enormous and I was aware of it all. There were many forces trying to stop me threading along this path. But my dream was to reach the top of the mountain and to throw off my shoulders my sack full with the sufferings and sorrows of my people.

I was dominated incessantly by this dream and I believed that it would come true, even though, logically speaking, there was no chance in achieving it.

Here I am now in the Palace of the President of Israel; here I am at the top; here I am "VEHIGHANU" — I have reached the Goal; here I am at the third stage of the Blessing of Time, precisely, absolutely, exactly; here I am with my heart full of gratitude to God; here I am uttering "the Prayer of Time without any shadow of doubt".

Our wise men praise our ancestors who cried first during this day (today is the day of the Sinaitic revelation — the day when the Torah was received), "we shall do", and then said "we shall obey", and in this way they accepted the teachings and its commandments. Even before coming to know them and as such, they took upon themselves and upon the coming generations "the yoke of the Torah", the yoke "of the Kingdom of God".

Certainly, they are worthy of praise. By this proclamation they expressed their whole faith in their Heavenly Father and their confidence in His unbowed mercy.

But what our wise men do not tell us is whether our ancestors would have made this unconditional commitment had they known at the time "the REBE GELD", "the price" which they and their descendants had to pay for the preservation of this teaching; had they knew what was in store for them, the pains and the humiliations, the persecution and the torture of the centuries that were to come; had they knew all

was abolished and its leaders were arrested. Chief Rabbi Rosen succeeded to inspire the spirit of a new life in the quality of the Zionist ideal, — the preservation of the Jewish existence in an outstanding manner, the intensive work and support for mass Alia to Israel.

I am sure that this outstanding period will be put down as befitting in the history books of the Jewish people, who crosses this stormy and most important period in its history.

On attaining the age of 80, his birthday finds him in a full struggle; in spite of the position of the Romanian government against any antisemitic manifestations, the antisemites in Romania take advantage of the freedom of thinking and speech in order to carry out antisemitic activities in a country which is almost left without Jews, by trying to overlook the butchering and the deportation of 300 thousand Jews in Romania. They dare to deny the Holocaust and to present it as something done by other people or as something that did not even exist and that it is but an invention of the Jewish imagination.

Still young, in spite of his age, vigorous, courageous, firm, full of imagination, Chief Rabbi leads the battle. He deserves support and encouragement, as he embodies the concern for the preservation of his diminished community and the preoccupation to extend its existence in dignity.

Today's event comes to express respect for Chief Rabbi Rosen on behalf of the President of the State of Israel and of all those here present and on behalf of the immense number of people who are not here, their homage and gratitude.

I wish that all wishes and blessing that were heard here in your honour may come true.

We firmly believe that in your case the verse shall be fulfilled: "And they shall enjoy still an extended life; they shall blossom and thrive".

There are still given to you and to us all great achievements and great and beautiful days.

Ahead, until the age of 120!

these I wonder whether they would have made this hasty proclamation? The test of acceptance is not made at the beginning of the road, but in whatever the soul and the conscience of a man says at the end, when he looks back on his own "Sinaitic revelation", when he considers it retrospectively from the other end of the road, aware of the blood tribute he has to pay if he would accept yet other three thousand years of sufferings and would cry again "Naase" — "we shall carry it out before Him, "Vanishma" — "we shall obey", then the true verification of man, of the Jew, would take place and it would establish his spiritual level.

The sufferings I have endured during the past 44 years; the obstacles I was obliged to overcome; the fear of death which so often seized me; the HAZMAN HAZE could not, during this solemn and specific moment when I give account of my work before this distinguished assembly, I say, it could not hinder me in saying, now that I turn my eyes to the future, that I am ready to start all over again and thread along the same path, to climb the same mountain and to endeavour to achieve the same Goal.

"This Time", HAZMAN HAZE, in which we are here, it is no longer the time of the great battles. They are already, praise be to God, behind us and it is right to underline with all due modesty that even though the forces we fought with were overwhelmingly stronger and more numerous, we did not lose the battle. I bring praise to Him Who governs us all that He made us worthy to reach "This Time", the Time without any doubts. Nevertheless the battles that end definitely and clearly are rare. At the beginning of my journey I felt, if I am allowed to draw a comparison without any modesty, like NAHSHON BEN AMINADAV, Nahshon was the leader of the Yehuda Tribe who was the first to enter the Red Sea. The water reached to his neck but he gave, with this gesture, courage to the others behind him and so, together, they accomplished the miracle.

Maybe I was the first to put on their shoulders at that time and in that place "the sack with the sorrows" of the people of Israel and made them climb to the top of the mountain. But now I feel "the last man in the platoon", like the tribe of Dan who had to stay behind and defended the others in the end, to ensure them the freedom to move, to raise their spirits, even though I still have enough reasons for further worries.

(Continued on p. 9)

Speech by His Eminence Dr. Moses Rosen

(Continued from p. 8)

It is said about Rabbi Zisse of Hanipol whose house was close to that of a poor shoemaker. In both houses the candles burnt till late in the night; the Rabbi was sleeping in his many studies and the shoemaker was hammering laboriously the soles prepared for the shoes of his customers.

One night, so the "CHASSIDIM" tell us, it became late well after midnight and the Rabbi's wife said to her husband: "It is late, dear Zisse, I wonder how much longer will you persist in your studies? Leave the books and come to bed". At that very moment, the same invitation was heard in the shoemaker's house, made by the shoemaker's wife to her husband. But he gave the following answer: "Woman, as long as the candle burns, I must carry on with the repairs".

Rabbi Zisse said to his wife: "Did you hear what the shoemaker said?" and added no further word.

Allow me to paraphrase the great and wise Rabbi and the humble and honest shoemaker.

Yes, my venerable and beloved friends, yes, as long as God is kind to me and extends my days and gives me bodily and spiritual strength "to repair", to put straight, to defend the last flicker that is left not to go out before its time, to help "the remnants God calls to abide in the light", I shall continue my mission and I pray God that He may help me finish my work to the end.

I do want to end my speech by expressing my deep gratitude to the President of Israel for having bestowed upon me this supreme honour, and to celebrate here this day in his house. It is not only today, but ever since he carries out his great function, that I felt many a time his influence and guidance during many crucial moments I experienced in my hectic life. The protective arm of the President has accompanied and encouraged me not only to the extent to which his high responsibility involved him, but even more.

I thank him in words that express but a small part of the feelings of gratitude I owe to him.

Unbounded is my gratitude I owe to my beloved and dear wife, Amalia. I wouldn't have been able to travel along this difficult road without her support and co-operation.

She was beside me; she strengthened my soul; she encouraged my spirit; she soothed me in times of difficulties; she

gave me from her marvelous spiritual powers the strength to go on.

I pray the Almighty that He may bestow upon us both long life together and to bless us with his mercy and loving kindness.

I thank His Excellency, Mr and Mrs Radu Homescu, the Ambassador of Romania, for having participated in this meeting. I pray you, Mr Ambassador, to be so kind and to convey to Mr Ion Iliescu, President of Romania, our solemn promise, of the Jews in Romania that we shall continue to serve with devotion and loyalty our Homeland, as we always did it during our six centuries old presence in Romania.

I would like to express deep thanks from the bottom of my heart to my friends Chief Rabbi of Israel, Avraham Shapira, Chief Rabbi of Tel Aviv, Israel Lau; Chief Rabbi Emeritus of Great Britain, Lord Immanuel Jakobovits, President of the European Rabbinic Conference, for their nice thoughts and feelings on my behalf.

Warm thanks to my friend Dr Yosef Govrin, Deputy General Director in the Ministry for Foreign Affairs of Israel, a former ambassador of Israel in Bucharest, for his endeavours to bring about these marvelous moments. My words are too meagre to express my thankfulness for his moving friendship.

As for my friends Rabbi Hachohen and Yitzhak, who initiated this meeting, I feel their love and devotion and they are an honour and a consolation for me, as well as an occasion to feel proud. To my friend Artzi, a special tribute for his tireless work to organize these moments, as well as for his words of praise he addressed to me. The Hebrew proverb "The last is loved most" fits well to my friend, who is dear to me as a brother. Prof. Dr Ezra Fleischer, President of the World Union for Judaic Studies, to whom I thank for everything he has done for me. The Ezra (Ezra means support), he has given me; the support that hardened my soul and strengthened my spiritual powers in times of uncertainties. Because I have always found in him, during the past 36 years, love and good brotherhood, advice and wisdom, to him and to his distinguished wife the best of my feelings.

May the will of Him Who has enabled us to live, to survive physically, to preserve ourselves spiritually to reach "this time", the Time that should arrive with divine precision at the Time of the great salvation, be done. Amen.

We reproduce herewith the text of an article published by the daily paper „Tineretul liber” (The Free Youth), on 5th June 1992, signed by writer Radu F. Alexandru :

An Answer That Could Be Forseen

About two months ago, Senator Motiu launched an idea to the end that the Romanian Senate invite Dr Alexandru Safran, former Chief Rabbi of Romania, for an official visit to Romania. Mr Motiu's initiative was accepted unanimously by his colleagues. There are two reasons which might have prompted the Senator's invitation. The first one involves the sincere desire to receive in the free Senate of Romania Rabbi Alexandru Safran — "senator for life" (he was given this high honour by virtue of the position he was holding at the time as a moral restoration for the events experienced when he was at the head of the Jewish Community in Romania and eventually for a documentary dialogue with a person who had known directly the difficult years of the war. The second reason could be tied up to the secret hope that the former Chief Rabbi might invalidate the serious statements by the present-day Chief Rabbi and that he might be ready to put forward a less painful historical version. As it is rather difficult for me to think evil of someone without having sound reasons, I incline in favour of the first motivations. I start from the idea that Senator Motiu wants nothing else but to find the truth. As I don't know if and when Dr Safran could accept the invitation, I take the liberty to quote selectively from his book of memories "Facing the Storm", published by Yad Vashem, Jerusalem, 1987, several passages as an irrefutable reply to a number of questions he might be invited to answer.

The first passage refers to the events in Jassy during the '41 Summer (page 67):

"The Jassy pogrom was organized and carried out by the Romania army and civil authorities with the help of German units present in the city. Four thousand three hundred Jews were dispatched to concentration camps, 2,650 of them suffocating en route in the "death train". A total of almost 12,000 Jews were killed".

The second passage involves Bessarabia (page 78):

"When the Romanian troops entered Bessarabia in July 1941, they massacred the Jewish population with unbelievable ferocity. The cruelty with which the Bessarabian Jewish population had been treated surpassed even the cruel treatment to which the Bukovenian Jewry had been subjected by the same Romanians".

In yet another passage there is a description of the only audience the Chief Rabbi had with Marshall Antonescu (page 81):

"When I finally met him, emotion filled my words, my tone, my insistence. I begged him to take pity on those wretched, dislocated, hunted people and

not to send them to their deaths. At a certain moment it seemed that he was touched, but soon after he started to rant and rave. I tried to calm him, to point out that, with but one word, he could stop the catastrophe, prevent the destruction of so many homes and return those people from that painful trek that could lead to the death of so many.

But he merely stared at me severely with his sometimes burning sometimes icy eyes, and maintained that the Jews "deserved their fate". His face grew alternately bright red and pale white, and he appeared like a wild beast ready to tear me to shreds. I had summoned all my spiritual strength to guide me through, this audience, but at this point I already started murmuring SHEMA ISRAEL (the funeral prayer for the Jewish martyrs. Our note). My feelings during this trying experience, which remains etched in my soul, cannot be transmitted in words. I have already mentioned that Antonescu was psychologically unbalanced".

About the deportations to Transnistria on page 85:

"On the way to Transnistria, many deportees fell exhausted on the marshy ways, stricken by the cold, stabbed by the bayonets of their oppressors, killed by the bullets of the soldiers, or massacred by those they encountered on their journey. When they finally reached the ravaged plains of Transnistria, others fell ill from exhaustion or died from lack of medical care, from hunger and cold. The survivors lacked essential food, cloths and medicines".

Such quotations can cover many pages. It is a painful, black chapter in the history of a people known for its generosity and hospitality. "To accuse" him, "to render him guilty" would be a tremendous and unforgivable mistake (and to my knowledge, nobody tried to do it). That is why, any accusations against the present-day Chief Rabbi to this end are entirely groundless.

It would be an equally grievous mistake not to tell the truth and not to give peace to the souls of those people who had been refused the right to life on this earth for the only "sin" of having been Jews. It is time that peace descend into our hearts, and while we feel deep pain for everything that happened and for which, I repeat, we cannot accuse the people of today — let us try to live together in this common house which is called Romania.

I would like to believe that these were also the thoughts Senator Motiu had in mind when he launched the idea of inviting Dr Alexandru Safran, Chief Rabbi of Geneva, and that the answers given by his book of memories would become a serious subject for meditation.

RADU F. ALEXANDRU

No Signals from Jassy!

Mr. Cornel Nistorescu,

I watched carefully the TV Broadcast when you appeared together with Mr Tautici and under the impact of your intervention and attitudes I decided to address you the following:

The "Romania Mare" Magazine on August 16, 1991, published an article signed by Dragos Suceveanu, in which the author introduced himself as an eye-witness of the actions by the Jews in Jassy, who signalled the enemies, from the roofs of the houses, the places which were to be bombed. The signer presents himself as a former fighter of a great Romanian infantry unit stationed in battle positions,

in commune Aroneanu, on the north-east side of Jassy to the Roznoveanu Cliff — East of Jassy. I was active for about six months around that area, from the heights of Topricani, to Roznoveanu Cliff and down to the left bank of Jijia, as an artillery observer and had, among other missions the task to watch the signals from Jassy of which the superior commanders were informed by the Security Police in Jassy. I wrote an article based on the position I held, entitled: "A Testimony against Untuh", in which I demonstrated that during the time I spent on the highlands around Jassy, at Miroslava, Letcani, Valea Lupului, Dealul Vinatorilor and during the last phase on the edge of the Platoul Popricanilor, I did not notice any signals from Jassy, even though I watched the city with the instruments at our disposal — the best at the time and I witnessed four bombings of the city — three Russian and one Anglo-American. I also argued that the instruments in our possession allowed us to see during the night a cigarette light at a distance of same kms., and as a result I appreciated Dragos Suceveanu's report as unreal and biased.

Sincerely,

Dr. Gh. Tufui
War Veteran

(From the "Express" Magazine, 1992, June, 2-8).

Fourty Four Years since the Enthronement of His Eminence as a Chief Rabbi of the Jewish Communities in Romania

The Jewish Community in Romania celebrates on June 20, the Forty-Fourth anniversary of the enthronement of His Eminence Dr Moses Rosen as a Chief Rabbi of the Mosaic Community in Romania. It is an opportunity for us to express our deep respect, admiration and gratitude to a first-rank personality in the contemporary Judaism, whose life and work mark a distinctive chapter in the history of the Jewish people.

During all these 44 years, Chief Rabbi Dr. Moses Rosen asserted himself as a wise and courageous leader, fighting — against the odds of the Stalinist and post-Stalinist period — to ensure a dignified Jewish life to the members of this community, remnants of the Holocaust, exposing antisemitism. He endeavoured to educate the feeling of the Jewish identity among the young people, by teaching them their ancestral language and faith during the Talmud Torah lessons. He also struggled for the right to Alia for all those wanting to do so. His Eminence had a decisive role in ensuring the adequate conditions for the Joint to carry out a social service in Romania and to alleviate the sufferings of the old, sick and lonely people.

Out of deep patriotic feelings, His Eminence had a substantial contribution to the progress of our country — Romania, while proving at the same time in addition to his love for Eretz Israel, his devotion to the country where he was born and formed his personality.

Through his whole activity as a Chief Rabbi of the Mosaic Community in Romania and later on as a president of the Federation of the Jewish Communities in our country, he earned an undeniable prestige at home and abroad, within the Leading Councils of the Great International Jewish Organisations, among the politicians and the leaders of the Mosaic Religion and of other Churches.

State of Israel appreciate highly his lifelong struggles and achievements. The words spoken by Mr Yitzhak Shamir, the Prime Minister of Israel, are eloquent to this end. He said: "To its good fortune, this Community was led during the past years by a valuable leader such as Chief Rabbi MOSES ROSEN. He helped enormously towards the physical and spiritual existence of the people and contributed tremendously to the Alia to Eretz Israel. There were moments when I thought how different would have been the fate of the Jews in the Soviet Union had they been led by a first-rate leader such as Rabbi Moses Rosen".

While we celebrate this anniversary, we express once again our devotion and admiration for His Eminence, Chief Rabbi Dr Moses Rosen, and wish him health and power to work and to continue his blessed activity to the benefit of the Jewish community in Romania.

AD MEA VEESRIM!

Holocaust's Commemorations in Cluj and Oradea

During these days special gatherings were held in Cluj and Oradea, Romania, to commemorate the Holocaust of the Jews from Transylvania. Over 150,000 Jews were deported to Auschwitz by the Fascist Hungarians and exterminated there by the Hitlerists.

The commemoration was attended in both communities by the Church leaders and representatives, as well as by a large number of Jews and non-Jews.

While in Oradea, Chief Rabbi Rosen addressed his sermon to the Mayor of the Town, Petru Filip and appealed strongly to have the name of

Marshal Antonescu given by the Townhall to one of the main streets changed. The Chief Rabbi said: "How can we commemorate in the synagogue the hundreds of thousand Jewish martyrs, victims of the German, Hungarian and Romanian Fascism, if murderer Antonescu is rehabilitated and in this way their memory is desecrated? Where, Chief Rabbi Rosen asked, where in Europe is this thing done? Fifty years after the Holocaust, neither in Budapest, Prague, Berlin, nor in Sofia did such a thing happen".

נאומו של כבוד הרב הראשי ד"ר דוד משה רוזן שליט"א

NU ESTE IN BROȘURA



הנשיא נכנס אל אולם החגיגה

מנחשון בן עמינדב אל שבט דן

דרכי הייתי, אם יורשה לי להש-
תמש בדיומי שיש בו "שמיינית
של גאווה", בבחינת חשון בן
עמינדב, ראשון, אולי, בין העומ-
סים על כתפיהם, במקומי ובשעתי
את צרותיהם של ישראל ומנסים
לסחוב אותן לחוז תפן ברזר
עכשיו אני בבחינת "מאסף לכל
המחנות", כשבש דן בשעתו, שמגן
על הנסוגים, על המעטים שמת-
אז נצטוו תחת עזני הכבוד, מבטיח
את תנועתם ומשקיף על סיוס
המבצע, בשמחה בלב, גם אם עדיין
בדאגה מוצקת.

"הזמן הזה" שבו אני נמצא
כעת אינו זמן המלחמות הגדו-
לות, אלו ב"ה כבר מאחורינו
וראוי שנענין בצנעה, שאף על
פי שהכוחות שאתם נלחמו היו
עדיפים עלינו בלך שיעור, לא
אנחנו הפסדנו בהן, משבח אני
את הגומל לחיילים טובות שלא
עזב חסרו מאתנו והגיענו לר-
אות את מירוי תקוותינו "בחצות
הלילה", בזמנם המדויק, בלא
ספיקא דיומא, אבל נדירות בה-
וויית האדם מלחמות שנגמרות
סופית ובאופן מוחלט, בראשית

כל זמן שהנר דולק

ואמרה גם היא לבעלה כדבריו
הללו, אמר הסנדלר לאשתו: "אשה,
כל זמן שהנר דולק, צריך לתקן
אמר רבי דושע לאשתו: "את שומ-
עת מה שהסנדלר אומר?" ולא
הוסיף דבר, אף אני אומר כעת
דברים מסוג זה: "כל זמן שה-
מאריך עמי את חסדיו, ונותן לי
אריכות ימים וכוחות הגוף וה-
נפש ל"תקן", להגן על האור שלא
ידעך קודם זמנו, ולרתת לשרידים
אשר הן קודא לשבת באור, אעשה
זאת ומאת הן אבקש עזרה להש-
לים את מלאכתי עד תומה.

שבת ותודה

הרגלים הרבנים הראשונים, כבוד
הרב אברהם שפירא שליט"א
וכבוד הרב עמנואל יעקבוביץ'
שליט"א, על שכבדו את המעמד
הזה בזכותם, על הדברים הנפ-
לאים שהשמיעו לכבודי.
אני מודה מקרב לבי גם לר-
דידי היקר מר יוסף גוברין,
שהטובות שגמל עלי רבות מספור
ושפתותי אינן מספיקות לומר
לו עליהן תודה ידו רב לו גם
במעמד הזה, ותודתי הצנועה,
האמורה לו בזה אינה ממעטת
במאומה את חוב האהבה שאני
חייב לו.

אני מבקש לסיים את דברי
בדברי הודיה נרגשים לכבוד
נשיא המדינה שחלק לי את הכ-
בוד הגדול, לחגוג את יום הגיעי
לגבורות בביתו חש אני שקטנתי
לא רק מן החסד הזה, אלא מכל
החסדים ומכל האמת שהשיפע עלי
כל ימי כהונתי בכל דרכי וע-
שיותי בשנים הללו חשתי בעליל
את ידו התומכת לא רק בשיעור
שפתחייב מתפקידו הרם, אלא הר-
בה מזה, על כולם אנו מודה לו
בעמד הזה, כמלים שאין בהן אלא
ביטוי קלוש לעומק הכרת טובתי
תודה בלי גבול אני חש על
היותי כעת במקום הזה ועל
יכולתי לומר את הדברים האמ-
תי, לרעייתי היקרה עמלתי
שתחיה, שבעדיה לא הייתי
סמוגל לעבור את הדרך הקשה של
חיי היא עמדה לצדי והתמכה
בידי ועודדה את רוחי ונחמה
אותי בער לי ונתנה לי מקבו-
רות רוחה, כח להמשיך אני מתפ-
לל לקב"ה שאריך ימינו ביחד,
וישיפע חסד וברכה עלינו עד
עולם.

אני מביע את תודתי גם להוד
מעלתו השגיר Honescu, שגרר-
רה של רומניה על השתתפותו ב-
מעמד הזה, אודה לו אם יעבר
לנשיא רומניה, יו"ן איליאסקו
את הבטחתי החגיגית שיהא
רומניה ימשיכו לרשת באמנות
את מולדתם כפי שעשו במשך 800
שנות נוכחותם בארץ זו
אני מודה מקרב לב לדידי

בכון ונישא זה, משכן נשיאי
ישראל, ההתכנסות זו לכבוד רע-
ייתי ולכבודי, אין כבוד גדול
מזה שיכול ליפול בחלקו של
יהודי כבוד הזה, מלהיות נחוג
בבית הנשיא, אני מודע עד עומק
נשמתי לכבוד הזה ומודה עליו
בעזווה הראויה.

כבוד נשיא המדינה,
גברת הרצוג הכבודה,
מורי ורבותי, קהל נכבד

פוחת אני בכבוד אכסניה רמה
לו, אני מבקש להודות בזה מקרב
הלב לכבוד נשיא המדינה, מר
היום הרצוג, על שזימו בבית

ספיקא דיומא או אמונה שלמה

החכמים היתה להבליט את העוב-
דה שיהודים שושבים בתפוצות
חיייהם הם בחזקת דספיקא דיומא
הזמן למענם הוא מושג בלתי כ-
דור, אין בו דבר של כבש, שניתן
לחישוב מדויק, לא לענין קיו-
מם שלהם במקומותיהם, ומכל שכן
לא לענין גאולתם, לגבי היות-
בים בגולה, הגאולה עצמה היא
בבחינת "כחצות הלילה", גם אם
יש בחצון בכואה, זמנה מוטל
לעולם נספק המור, רק בעיני
הקב"ה עצמו יש דיוק כחוט הש-
עה במועד גאולתם של ישראל
אצלו בלבד, יש האורה שהוא בב-
חינת "בחצות", בריוק נמרץ, בלי
ספיקא כלל.

תפילת הזמן

ליו אנו חייבים הודיה נפרדת
לבורא העולם, בלי "וקיימו",
אפילו אחרי "שהחיינו", אין
ברכה מעמ, והתחנה הלשונית
היא "והגיענו", היא מחוז התפן
שלמענו אנו בחזקת "החיינו ו-
קיימו", הוא העיוור המיוחל
של הרוחני והגשמי, המוביל אל
המטרה העולה, שהיא בבחינת
"הזמן הזה", הזמן המדויק, שאין
בו ספיקא דיומא, שהוא מחוז
התפן של שאיפות האדם, אשר ב-
בוא האדם אל הגשמתו חייב הוא
לברכה.

שנות ראינו רעה

שית צעדי וההר הנישא שמדל ל-
נגדי נראה מרוחק וגבוה בלא
שיעור הסכנות שארבו לי בדרך
היו נוראות, והייתי מודע להן:
כוחות אינן ספור קמו עלינו כב-
ני בדרך שבקשתי ללכת בה, חלום
היה שאגיע אי-פעם למרום ההר,
ואפרק את השק הנורא מעל כתפי
דבק הייתי בחלום הזה כל הי-
מים, והאמנתי בו, אף על פי ש-
לכאורה לא היה שום סיכוי
שיתגשם, והנה אני היום בפסגה
ממש, בבחינת "והגיענו", בשלב
השלישי של מהלכי הארוך, אצל
"הזמן הזה", כדיוקו ממש, כחוט
שודתי, מברך לטובה, בלב מלא
הודיה, והכרת טעבה, בשם ומל-
כות, בללי ספיקא דיומא, את
כרכת הזמן.

זמן זה שאנו עומדים בו, הוא
יום טוב שני של גלויות, שהוא
ענין בחינת חג ליושבים בתפו-
צות וכבר יום חול הוא ליוש-
בים בארץ הקודש, כולנו יודעים
סיוס טוב שני של גלויות הוא
מסום ספיקא דיומא, כלומר מפני
הטובה שבני הגלויות שרויים
בשאלת הקביעה המדויקת של
זמניהם, אבל שאלה קשה היא מה
מטע קיומו חכמינו הבדלה זו
בו מנהגם של ישראל במקומו-
ותם השונים, מה המעם העמוק
שלמענו ביקשו להבליט כך את
הבדל שבין יושבי ארצות נצור
ובין היושבים בארץ הקודש,
ונראה לי קרוב לומר שכונת

לענין זה שייך גם ניסוח בר
בת הזמן, שאנו נוהגים לומר
במדינה, שקדמונינו בעכו בו
קלוש תחנות שקדמות ל"זמן",
אחת מהן תחנת "שהחיינו", התח-
נה הראשונה, שבה מודים אנו
לקב"ה שנתן לנו את היינו כ-
נות שם, בהווייתם הבסיסית ה-
בסיסית, שבעדיה אין מקום לבר-
כה ואין מקום לתקווה ואין
חיותי הזמן אפשרית כלל, הש-
נה היא בבחינת "וקיימו" ש-
נוספת על התשתית הפשוטה של
המים: קיום הווייתנו הרוחנית
קיום זהותנו היהודית, אשר ע-

במעמד הרם הזה אני חש את
עצמי כמי שהוא בבחינת "והגרי-
ענו", ורגליו עומדות על 90 ה-
"זמן" הנחרץ, שכל הספיקות מת-
בלימים בו, הזמן הזה מזכיר לי
שנות ראינו רעה", את ראשית
דרכי נבי יהודי רומניה, השעה
שבה נבחרתי לכהונה האת היתה
שעה של קדוות וראוש, שעת חשכה
ממורה, ששום קרן של אור לא
נראה בשולי אופקיהם, זאת ה-
תה על שם ספיקא דיומא, של
"יערב תאמר מי יתן בוקר ובכו
קו תאמר מי יתן ערב", אני זו-
מר את הימים הנוראים ההם,
מיים אין חפץ בס, הייתי בעיני
כמי שעולה בעמלה ההר ושק א-
דיר, ובו צרותיהם של ישראל,
על כתפיו, נרכי כשלו כבר ברא-

אלו ירעו אכותינו מה שצפוי להם

טרבו של אדם אומר לו לקראת
סופה, כשהוא צופה ב"מעמד הר
סיני", שלו, במבט לאחור, האם
שב ואומר, באותה תמימות ממש
"נעשה" קודם ל"נשמע", היסודים
שהיו מנת חלקי בארבעים ונמש
שנות כהונתי, הקשים שאתם נא-
לצתי להתמודד וחבלי המות שא-
פפוני היו ללא נשוא, אבל כ-
"זמן" הזה, בחשבון שאני עורך
היום במעמד הרם הזה, אני שב
ואומר "נעשה" ל"נשמע" הייתי ע-
דיך להכריע עכשיו אם ללכת ב-
דרך הזאת אם לאו, הייתי מתחיל
מחדש, בהסכמה ממורה, בבטחון ג-
מור בהן וברחמי, צופה במפתח
למי שמחיה ומקיים, - שהגיענו
לזמן הזה.

מדרשי הגדה מבינים לספר ב-
שפתם של ישראלי על שהקדימו ב-
שעת מתן תורה, "נעשה" ל"נשמע"
וקברו על עצמם ועל צאצאיהם
על סוף של הדורות, עול תורה
ועול מלכות שמים, ודאי ראויים
ל"נעשה" לשבח על זה; ההכרזה בט-
אה אז את אמונתם התמימה בה'
אמת כפתום בחסדיו וברחמיו,
אבל לא נאמר במקורותינו מה
היו ישראל אומרים אלמלא הק-
דמו "נעשה" ל"נשמע", מה אמו-
נה היתה הסכמתם הפזיזה לחייב
אותם ואת ילדיהם ברבות העתים
לא ידעו ישראל במעמד הר סי-
ני את מה עפוי להם - היו ממ-
הים לומר "נעשה" ? מבנתה
של ההסכמה אינה באכרזה התמי-
מה של ראשית הדרך, אלא כמה

ברכתו של מרן אברהם שפירא שליט"א רבה הראשי של מדינת ישראל

צריך להביא את הדורות כדי להביא איך הוא רבי בונים יכול להיות מנהיג ובראותו את הורו הבין שדור כזה צריך פרנס כמוהו והדור שלנו היה זקוק למנהיג כמו הרב רוזן הוא יחיד בדורו. מקנאים בו אנתנו שיכול היה להנהיג את הדעת בתקופה קשה זו. הרבי מרופשיץ הכריז על עצמו כיחוס גדול מאוד ואין בעל - יחוס גדול ממנו. אבל אחד החסידים הפשוטים ענה לו שחושב שהוא יחוס גדול יותר. ושאל הרבי איך? ענה לו שהוא בכל משפחתו שמניח תפילין ושומר שבת. נכון, אמר הרבי, אני, שכל משפחתי יראים וצדי-קים, אין הדבר נחשב, אבל אתה שיוצא מן הכלל לטובה לכל מש-פחתך אכן אתה יחוס יותר גדול וכן כאלו. להתחזק יהדות של מסורת במקום כזה, בתנאים כאלו ודאי יחוס גדול הוא מכובדנו הרב רוזן. איך עוד רב כזה? שלבדו מחזיק בחי - כנסת, תלמודי-תורה ומערכת כשרות. אין זכות גדולה מזה. כולנו מקנאים בפועלך רב רוזן הוא בכוחו הרוחניים שהעלה את כל קהילתו לארץ ישראל.

בפרשת השבוע, פרשת המתאו-נים נזמר בסופה אספו שבעים איש. המתאוננים כקשו בשר, אבל למעשה לא בשר הם צריכים. אלא רבנים למנהיגים היו צוקים. לכן נזמר: אספו לי שבעים איש. אני שמת בשם הרבנות הראשית לבדך את הרב רוזן בהגיעו לג-בורות בכוחות רוחניים יחד עם ויקויים כנו "עוד יבובו" בשיבה דשנים ורעננים יהיו."

כבוד הנשיא, כבוד הרבנים הראשים, אורחים נכבדים ואחרון תביב, כבוד הרב הראשי ליהדות רומניה, הרב רוזן שליט"א

כבוד לי לברך בשם הרבנות הראשית את הרבנות המארגנות יותר בעולם למי שהיה רב ושמש ברבנות הקשה יותר בעולם. היום המשך של יום השבועות, המשך חג התורה, יום קטן של מתן תורה. ביום הזה כבוד לי לברך את מי שנשא בכתר התורה. חז"ל אומרים פרנס לפי הדור יש התאמה, הרב רוזן היה רב-נות הקשה ביותר, אנתנו ידענו שבניגוד לרוסיה הסובייטית ששם נשבר מסורת ובכוח סילקו את כל הרבנים ואלו ברומניה נשארה בתוקף מסורת הרבנות אישיות של הרב רוזן. וכותו, כשרובנו כסמיו האישי שיכול היה לכונן במקום הזה ולהחזיק עול של תורה.

בפרשת השבוע שעבר, פרשת נשא זה פרשה של י"ב שבטים. הרמב"ן אומר: י"ב שבטים י"ב סוגים של יהדות, וכתוב על דגלי השב-טים יש שלושה דגלים - דגל תורה, דגל תשובה ודגל גבורה. בהמשך מסביר הרמב"ן את מימד עבודת השם שצפון יצא חושך לעולם ועליו יעמוד בשבת שיאיר את החושך. כהרב רוזן היה צריך ברותו ולהחזיק בשלוש הדגלים יחד, להאיר את החושך של מסירת התורה. רב בונים אומר: מה זה פרנס לפי הדור, הגמרא מציינת שהביא הקב"ה לאדם הראשון את כל הפרנסים בכל הדורות, היה

ברכתו של לורד ישראל יעקובוביץ שליט"א יו"ר ועדת רבני אירופה

היו"ר בקרתי כבר חמש פעמים ברומניה ובכל פעם חזרתי מלא התפעלות.

"יצוב פתגם" - אמרנו אתמול - אמת ויצוב שהאיש הדגול הזה הוא דוגמה לא רק לרבנים אלא לכל מנהיגי היהדות בעולם כולו. לכן רבותי הבה נשתמש במלים של היום "יצוב פתגם, לאמרי אפריון, לברך מקרב הלב באהבה בהוקרה ובהערצה אותו ואת רעיותו הכבודה עזר חייו ומפ-עלו, הרבנות אמליה שתחיי ויז כו לאריכת ימים ושנים טובים וימשיכו באותה החכמה והתבו-נה בעבודת הקודש, לעשות חיל בעד קהלתם, בעד עם ישראל כולו בעד ארץ ישראל ובעד תורתנו הקדושה, כה ל ח י !

בשם ועדת רבני אירופה, שיש לי הכבוד לעמוד בראשם, אני מביא פה, בכינוס רם זה את דב-רי ברכתנו לחברנו וידידנו הרב הנערץ ר' דוד משה רוזן שליט"א שהוא אישיות רבנית ומנהיג קהלתי שאנתנו יכולים לומר בהחלט שאין כמוהו בזמ-נו. אני בשם קרוב למאה רבני אירו-פה, אני מצהיר פה שאי אפשר לשגם אחד מאתנו שיוכל להופיע על פתח הליסטוריה "ותלמודו יבירו". שיש לו ממפעל כביר של הצלת ארבע מאות אלף יהודים, של הצלת נפשות ממש של חינוך הוחצו' ושל מאבק צורא, כמו הרב רוזן. "נהירון לי שבילי דדונו-

דברי מר יצחק ארצי בשם עולי רומניה בישראל

לעליה ועושה לארגונה, עידודה וזירונה. נציגי ישראל הרשמיים הגורמים הממונים על העלייה, הרב רוזן בראש הדת והקהילה, במאמץ אדיר ורציף אשר סיפורו המרתק עוד ייכתב, מביא לדרי כד שתוך 44 שנים, הקהילה, מכ-400 אלף יהודים מצמצמת ל-18 אלף, כמחציתם בני 65 ומעלה אשר גם היום עולים משורותיהם בעיקר צעירים. כמספר המסכם פרק זה: בתקופה של חיסול התנועה הציונית המאורגנת ומאסר מנהיגיה, מצליח הרב רוזן להפית רוח חיים חדשה במרות האידילאל הציוני - שמירה על הקיום הי-הודי, עבודה במקום ועידוד עליה המונית לארץ-ישראל.

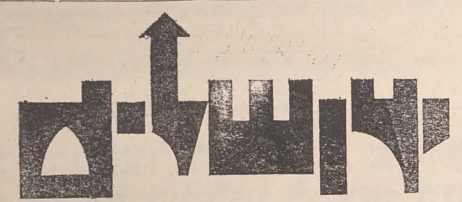
עיון יום הולדתו של הרב רוזן בהגיעו לגבורות בבית הנשיא אינו אירוע אישי לכבו-וד, כי אם מחוזה של כבוד נשיא המדינה ורעיותו לכלל יהודי רומניה - שם וכאן. היום התכנסה כאן, השמנא והסלטא של יוצאי רומניה בארץ ציגי ארגונים חשובים מאוד. עם זאת חסרים כאן אלפי החול-מים והלוותמים, אסירי ציון ופודוי ציון אשר מאז יסוד ע"י יוצאי רומניה של ראש - פינה וזכרון - יעקב, פתחו דף היסטורי חדש, נכתו בכל החז-רות של הלוחמה היהודית הלאו-מית הציונית שם וכאן. ארוכה ומרשימה הרשימה, כל אלה עוב-רים לגדג עינינו ברגע מרגש זה.

במה נשתנו 44 שנות רבנותו של הרב רוזן? מכל שאר הרבנו-יות בקרב יהודי רומניה? כיצד נראית רבנות רוזן בפרספקטיבה היסטורית? בכל מדינות המרחב הקומו-ניסטי, הייבסקציה, השליחים הי-הודיים של המפלגה הקומוניס-טית השלטת, משתלטים על החיים היהודיים, את היהודים המקומיים הם מגישים לאדוניהם הקומוניסטים השליטים על טס של כסף.

בניגוד מוחלט לקו זה, הרב רוזן, תוך סיכון עצמי מחושב, מכריז למחמה על ממה זו. בשי-לוב בין תקיפות, חכמה יהודית, אהבת ישראל והעורף היהודי העולמי, עולה בידו ליצור בחיבי קהילות רומניה מציאות שונה לחלוטין.

קהילות מאורגנות ממוקדות מסכבו לבתי-כנסת, עם שרותים דתיים מלאים; שחיטה כשרה, עם תלמודי-תורה, רשת חינוכית ללימוד השפה העברית, מקהלות, מוסיאון יהודי, עתון גם בעב-רית המקיבים את הנוער היהודי לקהילה, בתי אבות ושרותי טעו מסעדות כשרות, סיוע רפואי באמצעות הג'וינט שהוא ברומ-ניה ארגון מכובד ולא סוכנות ריגול אמריקאית.

הרב רוזן מחזק את הרצון



רבני הרב הראשי לתל-אביב - יפו מרן ר' ישראל לוי שליט"א

רי, דוקא "במקום מרה", במדינה קומוניסטית. בזמן שכל אירופה המזרחית לא נשאר שריד ופליט מן החיים הקהילתיים, הדתיים, התרבותיים, הלאומיים של האו-כלוסיה היהודית, ברומניה קרוב למאה בתי-כנסת, עשרות תלמודי-תורה, מפעל כביר של עזרה לנצ-רחים, ארגון המוני של עליה לישראל כ-400.000 יהודים בה-מוניהם, כתב עת שמפרסם כרבים דברי תורה, לשון עברית שלום-דים אותה וכו'. הכל נעשה על ידי איש אחד שלחם סכסכת נפשו נגד כל השונאים, נגד הר גדול של מהרסים ומחריבים את היה-דות. אם זוהיא לא גבורה, אז מה פירושו של המוסק הזה של גבורה?

הרב רוזן, יש לו בי שמונת שנתו לו אביו, הרב הגאון זצ"ל השם דוד משה, שמו של הבכור של הצדיק מריזין זצ"ל, דוד משה זצ"ל, האדמור מטרופטקוב. כן, דוד ומשה, שניהם היו מנהיגים נאמנים לעדתם ודאגו שלא תהיה עדת ה' כאלא אשר כשמו כן הוא, הקרוב את חייו למען עדתו, לא עזב אותה ונש-אר העמוד הימיני של יהדות אירופה המזרחית.

במסכתא תולדו דף מ"ז אנת-נו מוצאים בשלושה שורות סי-פור היסטורי מלא מוסר יהודי, שאני רוצה להזכיר פה במעמד רם זה, כדי לנסות להביע בהם את השבח וההודיה שאנתנו חבים לתכבוד הרב משה רוזן שליט"א חתן הגבורות שלנו.

פרץ פוגרום בנהרדעא, שני רבנים, ראשי ישיבות בורתיים מן העיר, פגע בהם רבי זירא ואמר להם "עריקאי! כזית שאם-רו במקום מרה". ושואל הצל"ח מה ענין שמישה אצל הר סיני? איזה שייכות יש לבדיחת שני הרבנים למתה החמורה שמשמשם בה ר' זירא "עריקאי"? ואיזה שייכות להלכה של "כזית במקום מרה"? ומשיב הגאון הנ"ל וא-מר: הבהמה שנמש הכבוד שהה שריפה, אבודה, נעלמו ממנה סי-נויי החיים, אבל אם נשאל כזית היא כשרה, זאת אומרת הכזית הזו תוכל להחיות את כל הכבוד, את כל הגוף וממנה תבוא הישו-עיה, ברגע דוממי זה, כשפולמוס הפוגרום פרץ בעיר, דוקא ברגע זה שהזאא בבחינת "מרה", דוקא עכשיו "במקום מרה" כשבר הגו-ל של קהל דוקא עכשיו, עליכם להשאר, כי רק אתם יכולים לה-ביא את הישועה.

חיה, בכבוד, האירוע היום בא לבטא כבוד הרב רוזן בשם הנשיא ואנשי הצמרת הזוכחית, בשם המונים שאינם כאן - כתר והוקרה, אני מאת לד שיקויים כל הברכות שהושמעו כאן לכבודך, בטוחים אנו שלגביך יקויים הפסוק: "עוד יבובו כשיבה דשנים ורעננים יהיו", עוד נכונז לד ולכולנו להשגלים גדולים וימים גדולים ויפים, כה לתו, עד 120!



הגיגה לכבוד הרב הראשי ד"ר דוד משה רוזן שליט"א בארמון נשיאי ישראל

דברי נשיא מדינת ישראל מר חיים הרצוג

לכבוד הרב

הד"ר משה רוזן

ברכות חמות עם הגיעך לגבורות 80 שנות חניך מקפלות בתוכן פעילות עניפה, ותרומה וייחודית לעם היהודי בכלל וליהדות רומניה במיוחד. זכויות רבות שמורות לך על פעלך המכונן למען העלתם של יהודי רומניה לישראל ועל דאגתך לאורך השנים לשימורם ולפיתוחם של חיי התרבות, המסורת והדת היהודיים גם בתחוקות ובקטנות שבקהילות רומניה.

לרגל יום הולדתך ה-80 ברצוני לאחל לך בריאות, אריכות ימים, והמשך של עשייה מבורכת למען כלל ישראל.

ב ב ר כ ה

י צ ח ק ר ב י ן
י ו ך י ם ע ב ו ד ה ך

היהודים מאחורי מסך הכרזת הוא היה היחיד שהצליח להשיג מהשלטונות אישור להנהיג חינוך יהודי והשיג סטטוס מועדף למיעוט היהודי בהשוואה למיעוטים אחרים. הוא גם ייסד בטאון של הקהילה היהודית, ודאג כסיוע הגיוני, לסעד לנזקקים כלומר, פעילותו למען צאן מרעיתו מקיפה את כל היבטי החיים הקהילתיים. ואולם לכל מוקייר הרב רוזן המכונסים כאן ידוע שבמפעלו החשוב הוא לא פעל לבד, עזר כנגדו במשך כל השנים הלכו יתרה ועודנה ד"ר עמליה רוזן, אישיות בזכות עצמה, אשר תמכה וסייעה וישתתפה איתו פעולה כמשך כל התקופה הארוכה והאינטימיסטית הזאת. אנחנו שמחים על נוכחותם עימנו בירושלים נ"נים האחרונות למרות שהיא חלקית.

ורמיוס אני כותב, שאני מבטא את דעתי כל היידיים המכונסים עימנו היום את תחושתם של יהודי רומניה שם וכאן, ואת עמדתם של המנהיגים בארץ ובעולם שזכו כהכירם, כאשר אני מאחל לבני הזוג רוזן המשך בריאות טובה ואריכות ימים.

הפיקי אבות נאמר "בן שמונים לגבורות". נדמה לי שמי שתאר את בני הגיל הזה כבעלי גבו-הוהפרשנים שהסבירו שמדובר מוזק ובמרוץ מיוחדים, הכירו את הרב משה רוזן מרומניה באופן אישי. הרב רוזן מכהן במשרתו החשובה של שנים רבות - למעשה מאז תום המדינה, ברוב כולנו במתקופה הזו היו רבישויות שנות שמינות לפרט כאן. אני עצמי זכיתי לשבת איתו לא אחת בארבע עינים, ולשמע ממנו סיפורים שטרם הגיע זמנם להת-סמס אולם הוא השכיל ללכת על הכל דק, ולהמשיל לפעול, כרב וכמנהיג בעל שיעור קומה של הישגות.

מיאה לבעל גבורה, העז הרב רוזן לקיים קריים גדולים עם מדינת ישראל, השגרידות בבוק-הט ויהדות העולם גם כאשר היה בכך מטוס פיקוח נפש אמרי-קני מאוחר יותר מיסד הקשרים הללו.

לא אגידם אם אומר שיש לו תרומה מכרעת בשמירה על הגחלת היהודית הלאומית ובהכשרת לכנות היהודים ברומניה לקראת העתיד לארץ מבין מנהיגי

נאום הפתיחה של פרופסור דר. עזרא פליישר נשיא האגוד העולמי למדעי היהדות

נשות בעל הכית הרם הזה, מורי ורבותי.

וגיבורי חיל נמוגו מפני אימת העריצות, על פני מחצית כדור הארץ לא היה אז שום מנהיג. לא דתי ולא חילוני, שקרא חיגר על יהדת המרכאים, שהרים קול למען הזכאים, ושנשא, בחירוף נפש, בחכמה ובתושיה, את צם תקוות הקיום וההישרדות, לבד ממנו. לא את כבודם של ישראל הציל בימים ההם, אלא את כבוד האדם הנברא בעלם, כאשר הוא מבין כל המידות התרומיות שבעל היובל נתברך בהן, ושעל מקצתן נשמע בהמשך, באתי להזכיר רק מידה אחת זו, מפני שהיא אולי המופלאה, הייחודית, הניסיונית שבמידותינו, גם אילמלא היא אחת מני רבות מאוד, ראוי היה בעליה לכבוד שאנו חולקים לו ולהכרת הטובה שאנו רוחשים כלפיו. אבל לא כמונים את מי-דמותו אנו היום, בעשירי תוקפו וגבורתו של בעל היובל עוד יסופרו וייתכנו וייתקרו וי-למדו, ועדיין יהיו בחינת תני ושירר, מעמד זה, שכבוד הנשיא הואיל לפרוש עליו את הסותו, בא בעיקר לומר לו תודה, מילה צנועה, שאין סוף מלים גדולות ויפות במקשות לראות בה את סמלן ואת תמצית כוונתו.

התכנסות זו נועדה לחלוק כבוד ויקר ליקרינו ונערצנו הרב דוד משה רוזן, רבה הראשי של רומניה, לרגל הגיעו לגיל הגבורות. חושש אני שאנו חוגגים את חג הזה באיחור מעט, על צד הממ, הרב רוזן הגיע לגבורות לא היום, כי אם לפני ארבעים וחמש שנים, כשנבחר לכהן כרבה הראשי ומנהיגם הרוחני של יהודי רומניה, מאז ועד היום, חיו ופעלו עומדים בסמימה של סגולה מופלאה ונדירה זו, הגבורה האופפת את חיו של הרב רוזן אינה כגבורה השגורה של הגיבורים, שהיא שעה אחת של ניסיון, אשר לפניה ואחריה תהוה, ובתור לכה הסיכוי, היא גבורה של אינספור שנים מודרות ואפורות של מתח, של חרדה ושל כדירות, שאפילו ני-עוצן טען על תקווה לא האיר את אופיו, היא תלונותה עליו באינספור שנים אלו, יום יום ושעה שעה, בזמנים שבהם לא יתהה יד שלא רפתה, קומה שלא שמה, ברכים שלא הולכו מים, ובמקומות שבהם גדולי עולם

בבית נשיאי ישראל בירושלים עיה"ק צעד-כה קבלת פנים לכבוד הרב ד"ר רוזן, הרב הראשי ליהודי רומניה בהגיעו לגבורות. הנואם המרכזי, פרופ. ד"ר עזרא פליישר נשיא האקדמיה הבינלאומית למדעי היהדות תיאר ברגש עילאי את פעולתו של כבוד הרב הראשי ד"ר דוד משה רוזן, בעיניו במיוחד את תקופת המרוו הקומוניסטי, העלה זכרונות מזמנים שבהם עבד ליד כבוד הרב הראשי בערל כת כתב העת של הקהילה בין השנים 60-1968.

נשיא המדינה, מר חיים הרצוג, שיבון בהתלהבות את כבוד הרב הראשי דר. דוד משה רוזן, בהדגישו את גבורתו במעשיו הרבים, במשך 44 שנות כהונתו כרב ראשי והעריך את עמדתו האיתנית בעומדו על המשמר בתחום החינוך, הדת, וזכות העליונה של יהודי רומ-ניה (97% עלו לישראל בתקופה קשה זו הודות למאמצים עליונים וסכנות אין ספור עיי כבוד הרב הראשי) וכן תרומתו לקשרים הטובים בין מדינת ישראל לרומניה וכן ציין את מלחמתו ללא לאות באנטישמיות, כמו כן יתר הזואמים שבתו את פעולו של כבוד הרב הראשי וציינו את גדולתו והשגיו הרבים "בהיותו אגדה מהלכת", ביניהם כבוד הרב הראשי לישראל, הרב אברהם שפירא, לורד דר. עמנואל יעקובוביץ, הרב הראשי לבריט-ניה הגדולה, הרב ישראל לאו, הרב הראשי לתל-אביב, מר יצחק ארצי, ת"כ לשעבר בשם יוצאי רומניה.

כבוד הרב הראשי דר. דוד משה רוזן הודה למברכיו במילים נרגשות בהדגישו את צם ההצלחה הגדולה שהתרחש לנגד עיניו בהצלחתו להשרד וכן להציל את קהילתו המפוארת בתקו-פה קשה זו, בעיניו שכל עוד הקביה יעזור ויתן לו כוחות גופניים ונפשיים, ימשיך להנהיג את שארית הפליטה ורואה כיעד בחייו שהלהבה הקטנה מלבלבת (כ-3% יהודים שנשארו בגלות רומניה) לא תכבה ומרגיש ומבין את האחריות הכבדה הרובצת על כתפיו. כן השתתפו במעמד חגיגי זה שגריר רומ-ניה בישראל, מר ראדו הומסקו ורעייתו שנת-בקש מכבוד הרב הראשי דר. דוד משה רוזן להעביר מסר לנשיא רומניה, מר איליאסקו, ושיהודי רומניה והרב הראשי בראשם יהיו לויאלים ונאמנים למדינה כמו שהוכחו זאת במשך 600 שנות של קיום חיים יהודיים ברומניה."

