

incredible work. They are doing Hashem's work, bringing His children home. May the *Eibishter* continue to have much *nachas* from them, and may they in turn be blessed with much joy and *Yiddishe nachas* from their children, their students, and all the beautiful families they have helped to create.

MIRIAM LIEBERMANN

MORE ON VOLCANOS AND MIRACLES TO THE EDITOR:

After reading the story "When a Volcano Did Hashem's Will" in the *Parashas Behaalosecha*/May 26 issue of *Hamodia Magazine*, my wife asked me, "Why did they publish this story?" I replied, "I really do not know."

Let me explain. First, how do we know that this story is true? Several people sent it to me via email, and I chose not to distribute it to my email list. At the end of the story it says, "All names and some details have been changed to protect privacy." I understand this, but who can vouch for the veracity of this story?

Secondly, I find the title of this story strange. Does not all of nature do Hashem's will? Is not the rising and setting of the sun Hashem's will? Everything we encounter is Hashem's will, because if He decided that the world should not exist, it would instantly cease to exist.

Thirdly, I have never understood why people find "miracle" stories like this of such interest. We encounter miracles constantly in our lives. The birth of a baby is a miracle. The fact that a baby, who can do nothing more than cry, eat and sleep when it is born, grows into a human being with limitless capabilities is a miracle — and on and on. Every moment of life is filled with miracles, so why look for them in stories like this? Is it perhaps because we do not take the time to note the miracles we encounter constantly? If so, then this is our failing.

You may think that such stories strengthen our *emunah*, but I think that the opposite might be

true, based on a conversation I had many years ago with Harav Avigdor Miller, *zt"l*. Whenever I would told him a "miracle" story, he would dismiss it with a wave of his hand and say, "We are not *mechuyav* to believe such stories." I once asked him why he invariably responded this way; he replied, "Our *emunah* is strained enough by what we are required to believe. To add to this is not wise"

PROFESSOR YITZCHOK

LEVINE

HOBOKEN, N.J.

EDITOR'S RESPONSE:

This story was verified as one-hundred-percent true by the family.

REB CHAIM GELB, Z"l, FONDLY REMEMBERED

TO THE EDITOR:

I would just like to add my fond memory of Reb Chaim Gelb's tremendous *ahavas hamitzvos* and *ahavas Yisrael* (*Parashas Shemini*/April 8).

I remember him so clearly as he stood daily at the entrance of the Torah Vodaas elementary-school lunchroom on Wilson Street in his *tallis* and *tefillin*, holding a plate with bits of bread.

He always listened so lovingly to each and every *Yiddishe yingeleh* reciting the *brachos* of *Al Netilas Yadayim* and *Hamotzi*, and he always responded with his loud, unforgettable *amen*.

Yehi zichro baruch!

RABBI SHOLOM GINZBERG
BYA-MAALOT SEMINARY



See Jews, wearing yellow stars, who were deported to Auschwitz, 1944. By the Nazis who recognized that these old victims to be sent to Auschwitz-Birkenau.

THE DESTRUCTION OF HUNGARIAN JEWRY

A TRAGIC SAGA, A PROUD LEGACY

PART III



During the next several weeks, many Jews of Hungarian extraction commemorate the *yahrzeits* of family members who perished in the Holocaust. In response to numerous requests from our readers, *Hamodia Magazine* will reprint the chapter on the destruction of the Hungarian Jewish community from *Witness to History* by Ruth Lichtenstein. In Parts I and II we learned about Jewish life in Hungary from World War I until the end of Phase One and Phase Two. This week we will read about Phase III, deportations — how they began, what the Jews endured, and what brought the deportations to a halt in the fall of 1944.

Thank you for your letters and comments. We reserve the right to edit letters. Letters and emails should include your name, address, and daytime and evening phone numbers. See address on page 2.