

Machsike Hadas

100 years anniversary

08/2 – 10/2/2013; 28 – 30 shvat 5773 Parshat Mishpatim,
erev Rosh Chodesh Adar.

B”H

Machsike Hadas was founded, as the charedish community of Copenhagen / Denmark on 13 January 1913. This initiative was a significant and very brave decision by Moreinu Rav Tuvia Lewenstein, to fight reform and maskilim. During the 100 year period, hundreds of charedishe families has emerged from Machsike Hadas, leshem uletifereth - shomrei torah umitzwoth.

Gedolei Hatorah has presided as Rabbonim in Copenhagen; Moreinu Rav Tuvia Lewenstein, Moreinu Rav Michoel Sholom Winkler (Mishbrei Yam), Moreinu Rav Zeev Wolly Jacobson (Seu Eneichem Lamorom); Moreinu Rav Ezriel Chaikin, Moreinu Rav Mordechai Lebovic, Moreinu Rav Mordechai Sechbach, Moreinu Rav Fuhrmann, Moreinu Rav Dov Steinhouse, Moreinu Rav Moshe Jacobson – Av Beth Din Beer Jaacov, and Moreinu Rav Meir Efraim Winkler.

Machsike Hadas continue our obligation as the mokom torah of Denmark. Today Raw Yitzi Löwenthal maintain shiruim, responsibility for mikweh and Chevrah Kadisha, and responsibility for halachah.

Machsike Hadas will l”H organize 100 years anniversary shabbath Mishpotim. Moreinu Raw Ezriel Chaikin will be our guest of honour.

Machsike Hadas invite families and friends - Yordei Copenhagen, to take part in this anniversary.

Further information and invitation; [www. Machsikehadas.dk](http://www.Machsikehadas.dk)

100 års Jubilæums Program – Machsike Hadas 1913 - 2013

B”H

Machsike Hadas has a long and very important history.

Machsike Hadas is planning I" H to celebrate the 100 years anniversary on 08/2 – 10/2/2013; 28 – 30 shvat 5773 Parashat Mishpatim, erev Rosh Chodesh Adar.

The history of Machsike Hadas, is also the history of the rescue and Jeshuah of the Danish Jewish population. We have succeeded to arrange some very interesting activities in connection with the 100 years anniversary, to give the new generation a possibility to be informed of history - otherwise hidden and forgotten.

Machsike Hadas is also today a small community, and we therefore must limit the participants.

For accommodation we have arranged with the Ibsens Hotel – walking distance 7 x minutes from Machsike Hadas, a special low price for this week-end. Ibsens is a nice family Hotel – but also a very friendly Shabbath Hotel with no difficulties as regards shmirath shabbath. Ibsens is located between the lakes and all the parks, and it gives participants a good possibility for a shabbath walk in nice area.

Details of the anniversary is updated on the homepage of Machsike Hadas; www.machsikehadas.dk and we advice participants to keep updated. Cost for all meals during the 3 x days; 160 EUR.

As the main highlight Rav Chaikin will return to Copenhagen and be our guest of honor. Rav Chaikin served in this community as Rosh Hayeshiwah 1958 – 1961, and as Rav of Machsike Hadas 1961 – 1968. We are most grateful that Rav Chaikin give us the honour of his visit to our community.

We wish everybody a Chodesh Tov.

Machsike Hadas
Eli Katzenstein

100years@machsikehadas.dk

100 års Jubilæums Program – Machsike Hadas 1913 - 2013

B" H

Friday 09/02 – 201	07:00	Shacharith	
	08:00	Daf Hayomi shiur by Rav Chaim Ruben	
	09:00	breakfast	
	11:15	Det Kongelige Bibliotek – Judaica dept.	
		- Royal Library Denmark will extraordinary open up for the hidden crown jewels of Denmark; original kisvei Yad – fragments from Genezia Cairo and important early seforim. Also giving an interesting speech of the history of Judaica in Denmark and Professor Simonsen. Max. 25 people can attend this session at Kongelige Bibliotek.	
	11:15	- Jewish Copenhagen. Miriam Bentow will take visitors who are not so familiar with Copenhagen, on a guided tour through town to	

visit interesting places where Jewish people have a history. Max. 25 people can attend this guided tour.

- people must preregister to take part at either program; Royal Library or Guided tour. Please notice that walking distance to Royal Library is approx 20 minutes.

Kabbalath Shabbath	16:00	welcome Drashah: Rav Yitzi Loewenthal
	17:30	Shabbath Dinner - Speech by Rav Chaikin

Shabbath 10/02 - 2013

Schacharith	09:00	Rav Chaikin will speak before Mussaf
	12:30	Shabbath Lunch
Shiur	15:00	shabbath afternoon; Daf Hayomi shiur by Rabbi Chaim Ruben
Shiur	15:00	shabbath afternoon; shiur by Gittel Fuchs for ladies
Minchah	16:00	Seudas Shlshit – Divrei Torah Rav Yitzi Löwenthal
Maariv	17:40	

Melaveh Demalkah –		Jubilæums middag.
	20:00	Jubilæums Drashah by/ Rav Chaikin Siyum Hashass – Eli Katzenstein

Sunday 11/02 – 2013

	07:45	Shacharith
	08:30	Sunday morning Daf Hayomi Shiur
	09:15	Breakfast
	10:00	- Bent Blüdnikow; Jewish life & rescue 1940 - 45.
	10:45	Dr. Jørgen Kieler – correctly labelled; m’zadikei umoth haolom. Jørgen Kieler was amongst the initial people to act and set up the resistance movement in Denmark – Hvidsteen Gruppen, and he personally took part in the preparation to rescue the Jewish people in Denmark. Jørgen Kieler is today 94. He has written several books about his involvement in The Danish Resistance movement.
	11:30	- Torben Samson; Rabbi Lewenstein and his fight for Yiddishkeit in Denmark. Circumstances related to Repræsentantskabet in 1910 and the following court case. Torben Samson has gathered all the original manuscripts related to the establishment of Machsike Hadas.
	11:45	Rabbi Harry Ruben; My grandfather Julius Ruben. Julius Ruben was one of the founding personalities, and Rabbi Ruben will give a interesting view of the personalities related to establishment of M”H.
	12:30	lunch
	13:30	Mincha

14:30

Frihedsmuseet – a guided tour at Frihedsmuseet and the rescue of the Jewish population in Denmark. Special arrangement for Machsike Hadas.

Dinner, final farewell.

Navn: Jubilæums program

ROYAL LIBRARY – Judaic dept

David Simonsen: Rabbi, scholar, bibliophile and philanthropist

Background, collections and significance for the Judaica Collection

Chief Rabbi, Professor David Simonsen (1853-1932), whose private library and personale archives were acquired by The Royal Library in 1932, was through more than sixty years a central figure in Jewish Copenhagen.

His private library, with its app. 25,000 printed volumes - in Hebrew, Yiddish and Western languages - on Jewish topics, was supplemented by a collection of periodicals, comprising some 500 titles. Some of the works are known to exist in only few copies; that the collection as a whole was not damaged in the turmoil of World War II, makes it, in an European perspective, very rare. It forms the backbone of the Judaica Collection. All titles are recorded in REX (The Royal Library's OPAC).

Apart from the printed works, the collection of David Simonsen held also a collection of app. 190 manuscript volumes. These volumes, covering some 15 languages and 20 countries of origin, are available as digital facsimiles ([The David Simonsen Manuscripts](#)). For more information about the collection and the digital facsimiles, see [The David Simonsen Manuscripts - an introduction](#).

The content of the archives is an indication to David Simonsen's position, not only in Danish cultural life, but also in the international scholarly world. His exchange of letters with rabbinical colleagues, shows him to have been in contact with both the religious and political developments, and his scientific correspondence gives an insight into scholarly debates within the study of Judaism, Christianity and Islam, from the late 1870's until Simonsen's death in 1932. His extensive philanthropic involvement in Denmark and abroad are also evident from the many letters to, and from, organizations and individuals alike, none of which seems to have gone unnoticed. The letters are successively being made available as [digital facsimiles](#) (starting April 2011) - for the yet unpublished parts of the correspondence, see the [Correspondent list \(2006\)](#).

Last, but not least: the picture, of which a part only is shown at the top of this page, can be seen in its entirety [here](#) (PDF).

An introduction to the collection and its digitization

Thanks to a very generous grant by Mr. Harry Rosenberg and Mrs. Annette Rosenberg, Copenhagen, The Royal Library has the pleasure to make available, as digital facsimiles, the collection of manuscripts acquired in 1932 from [Prof. Rabbi David Simonsen](#), as [The David Simonsen Manuscripts](#). The donation also covers the digitization of parts of The David Simonsen Archives; for more on this part of the project, click [here](#).

The digitized items range from the only [Genizah](#) fragment in Danish collections - [a Judeo-Arabic letter, tentatively dated to the 12th century](#) - to modern copies of manuscripts in other libraries. Until now, the perhaps most well-known manuscript has been "[Gemma's Prayer book](#)", an Hebrew prayer book written for the widow Gemma (Yemma) in Modena in 1531. It is lavishly decorated with red and blue patterns – to the beholder perhaps reminiscent of the "Blue Fluted" line of Royal Copenhagen porcelain.

The scope of the collection can perhaps best be described in numbers. Twenty countries of origin have been identified, together with fifteen languages. All in all, 193 volumes of different types have been digitized, covering 137 shelf marks - and resulting in more than 26,000 digitizations.

The majority of the manuscripts contain Halakhic texts, i.e. texts related to the legal interpretation of the Hebrew Bible, and the other Jewish authoritative texts, e.g. the Talmud. But there are also documents concerning personal and community history, [a single musical score](#), [three marriage contracts](#) and many other works and documents. Information regarding search possibilities in the collection can be found on [The David Simonsen Manuscripts - a user's guide](#).

Exclusions from the project

A small amount of items has so far been excluded from this project, namely the ten Esther scrolls (i.e. *megillot*; shelf mark Cod. Sim. Heb. rot. 4-13), as the scroll format is awaiting the development of a viewer compatible with the underlying retrieval system of The Royal Library's digitized items. A fragment of a liturgical text, possibly from the 14th century (Cod. Sim. Heb. Add. 12), is so badly damaged by water and mould, that it can only be documented, not scanned. The resulting photos will be made available in due course.

Bent Blüdnikow – guest speaker on Sunday 10/02

Filed Under: [Europe and Israel](#), [International Law](#)



Jewish Political Studies Review 18:3-4 (Fall 2006)

For fifty years after World War II, no one in Denmark investigated in detail the fate of the Jewish refugees who sought asylum there in the 1930s and 1940s. Denmark's status as one of the Allies was a delicate matter, and only the rescue of the Danish Jews to Sweden in October 1943 were widely known. Danish historians averted their gaze from darker aspects of Denmark's policy, which continued even after the war. Since the 1990s, closed archives have been forced open by a new generation of historians, revealing previously concealed aspects of World War II Denmark. It emerges that from 1935 Denmark rejected Jewish refugees at its borders, and that it expelled twenty-one Jewish refugees to Germany in 1940-1943 most of who were eventually killed. New findings also show that Danish firms used Jewish slave laborers and that Denmark exported agricultural products that helped feed the German army.

The Danish World War II legacy is ostensibly a pleasant one. In most international presentations to date, the Danish chapter of World War II history has been positive. On the international level, the Danish rescue of nearly seven thousand Jews to Sweden in 1943 is probably the most important factor in this favorable assessment. Because of the policy that Denmark adopted immediately after the Nazi invasion in April 1940, Denmark also had fewer losses in lives and treasure than most occupied countries in Europe.

Within Denmark, its approach during the war has gradually come to be called the “cooperation policy” (*Samarbejdspolitik*) or “negotiations policy” (*Forhandlingspolitik*). More critically, it has been termed a “collaboration policy” (*Kolaborationspolitik*). In recent years, however, the negative definition “collaboration policy” has been disappearing from works by Danish historians on the occupation, whereas the cooperation policy has been receiving a status as the “only right solution” for Denmark. Sixty years after the liberation, a new generation of Danish historians is glorifying the cooperation policy with the Nazis as a necessity, and even arguing that other European nations should have adopted the same approach.

Nevertheless, new findings over the past decade have revealed problematic aspects of Denmark's World War II legacy. Having been neglected for various reasons, these are finally emerging and being addressed.

Many of the new findings are not easy to accept for many Danes, especially those who esteem the cooperation policy. One reaction to the new findings is to define the historians who have explored the bleaker aspects of Denmark's World War II history as moralists. They have, it is charged, only a black-and-white vision of that era, are cut off from the realities of the 1940s because they were born in the 1950s or later, and are only seeking to create sensations and bestsellers.

This can also be viewed as the reaction by an older generation of historians and their followers to newcomers with fresh ideas and approaches. In the history departments of Danish universities, there is rarely debate on new hypotheses contradicting those of the regnant professors. Works by authors who praise Danish collaboration with the Germans as an ingenious solution, resulting, for instance, in the 1943 rescue of Jews, are the bestsellers, the stories that most Danes still want to hear.

The focus here will be on less-known aspects of World War II Denmark that have recently emerged, particularly in the Jewish sphere.

An Official Danish Apology to the Jewish People

On 4 May 2005, at the celebration of the sixtieth anniversary of Denmark's liberation, Prime Minister Anders Fogh Rasmussen of the Danish Liberal Party did something that would have been unthinkable a few years ago. He presented an official apology to the Jewish people for the Danish expulsions of Jewish refugees to Germany from 1940 to 1943. Thus Fogh Rasmussen became the first Danish head of state to directly address this matter, which contrasts so greatly with the rescue of Jews in 1943 and the alleged advantages of the cooperation policy.

In 1999, the question of an official apology was publicly debated after the initial reports on the expulsions and the fate of the Jewish refugees involved. Fogh Rasmussen's predecessor Poul Nyrup Rasmussen, a Social Democrat, was reluctant about an apology but ordered an official investigation of the claims about expulsions. Earlier prime ministers, many of whom may also have known about the expulsions, kept their silence. No prime minister before Fogh Rasmussen admitted that Denmark during the war was an accomplice in the murder of Jewish refugees..

An apology cannot alter history. But it can contribute to the recognition of historic mistakes. So that present and future generations will hopefully avoid similar mistakes in the future.⁶

The Museum of Danish Resistance 1940-1945



Section about the reception of arms



The museum tells the story of Danish resistance during Nazi occupation 1940-1945. It springs from an exhibition called Fighting Denmark, arranged by the Freedom Council in the summer of 1945. In 1957 a permanent museum was opened on the present location. The exhibition you see today was inaugurated in 1995.



A Copenhagen arms factory sabotaged by the organisation Bopa on June 22, 1944



The exhibition proceeds chronologically as an illustration of how the resistance movement developed within the ever-changing framework provided by Danish society and the tides of battle. Different types of resistance work are present

Guest speaker Sunday 10/02

Mr. Jorgen Kieler age 93

Resistance fighter – personally saved hundreds of Jewish people

By **Jørgen Kieler**, born 1919 in Horsens, Denmark, Dr. Jørgen Kieler interrupted his medical studies to join the Danish resistance group Frit Danmark (Free Denmark) to fight against the Nazi occupation. Until his retirement in 1989 he was director of the Fibiger Cancer Institute in Copenhagen. A survivor of Porta Westphalica, he has published extensively on the stress-related disorder KZ (Concentration Camp) Syndrome.

Published by Gefen Publishing House, Jerusalem & New York.

This is the gripping story of then medical student Jørgen Kieler at the inception of World War II, and the resistance group he and his family started. The courageous battle he and his fellow resistance fighters waged against the Nazis – **ferrying Jews to safety in Sweden** and sabotaging collaborationist factories producing Nazi war material – eventually landed five members of his family in prison, after which he and his younger brother were sent on to Porta Westphalica concentration camp, where they suffered from extreme starvation, hard labour in the mines, and savage maltreatment. Almost half of the prisoners died within six months, but the author and his brother were saved at the very last moment by the Swedish and Danish Red Cross.

Writing in lively tones with a wit that reveals his indomitable spirit, the authors paints a vivid picture of the resistance movement in Denmark, with detailed descriptions of many of the Holger Danske group's daring sabotage operations. The Painful consequences of his heroism – from being shot by a German soldier to his imprisonment in the brutal forced labour camp at Porta Westphalica – are also laid bare. The author's personal story is augmented by historical notes and observations for a good overview of the resistance movement and of wartime Denmark as a whole. Above all, this is the inspiring story of a man who refused to allow the Nazis to corrupt his humanity.

Resistance fighter

Accommodation when staying in Copenhagen.

We recommend the following hotels, with good pricing.

Ibsens Hotel is 9 minutes walk to Machsike Hadas.

www.ibsenshotel.dk

Jørgensens Hotel

www.hoteljoergensen.dk