Sharon upsetting settlers; strategy still questioned

WEST BANK, Israel — A seeming turnabout by Prime Minister Sharon has added to the anxieties of Israeli settlers here, according to media reports.

The settlers have put their bodies on the line against Palestinian statehood aspirations in this area, but Sharon’s words recently have made them occupiers instead of settlers.

His right-wing Likud Party-led coalition has moved more than 200,000 Israelis into the West Bank and Gaza. Yet, pressured by the United States and other powers, he now has spoken of giving up the land in the quest for peace with the Palestinians—a stance previously espoused by his political rivals.

Fellow Likudniks attacked him for using the word kibosh—occupation—to describe the status of Israel’s position, but he insisted, “Holding 3.5 million Palestinians under occupation is a bad thing for Israel, for the Palestinians, and for the Israeli economy.”

The following day he fuzzed his position somewhat, saying he meant that the Palestinians were occupied but that the territory was not.

The settlers reject both versions. They have insisted they are living in their homeland, neither occupying it nor wrongfully displacing Arabs.

While angering fellow Likudniks and settlers, Sharon may be winning politically. The newspaper Maariv, following Sharon’s turnaround, published an opinion poll that indicated 62 percent of Israelis supported “ending the Israeli occupation of the territories.” Opposed were 32 percent, and 6 percent were undecided.

The poll of 593 people had a margin of error of plus or minus 4 percentage points.

West Bank settlers have made gains during Sharon’s tenure, with new roads, fences, and outposts. Besides immigrants, they include people born in the settlements and convinced they are on Jewish land.

Sharon is a pragmatist. His allies have said he means to keep as many settlements as possible while permitting a Palestinian state in less than half the West Bank, with Israel controlling the borders and airspace.

Bush seeks bilateral commitments at summit

WASHINGTON — If the summit this week between President Bush, Israel’s Prime Minister Ariel Sharon, and Palestinian Prime Minister Mahmoud Abbas works out as Bush wishes, it will end with a joint statement recognizing a two-state solution and a resolution against violence, officials here indicated.

Elliot Abrams, who holds the Middle East portfolio in the National Security Council, acted as the advance man seeking to draft such a statement.

The first stage of the road map requires the two sides to join in accepting the principles and goals of the plan. The White House announced that there would be two summits, the first in Sharm el Sheikh on Wednesday and the second in Aqaba with Bush, Abbas, and Sharon.

A separate meeting was planned with Jordan’s King Abdullah.

Secretary of State Colin Powell said Bush expects the Sharm el Sheikh
Something for Everyone

On Shavuot, study till you drop

By SHOSHANA HARPER

On Friday, June 6, at 10 a.m. at Congregation B’nai Torah everyone is invited – parents, brothers, sisters, even little babies – just like at Mount Sinai! Children will not want to miss it! Come and hear the Ten Commandments and have an ice cream party after! All the children at the Torah reading will be entered in a raffle. For more info call Lubavitch of Indiana at 251-5513.

You’ve heard of “shop till you drop” and people “partying all night long”? How much more satisfying might learning all night long be? And, you will not have a final exam the next morning!

Congregation B’nai Torah is hosting a wonderful weekend of study with special guest speaker Rabbi Eliezer Sandler on June 5-7.

Topics on Thursday Night:
• “Book of Ruth” (Rabbi Sandler, 11 p.m.-12 a.m.);
• “The Gathering and Revelation at Sinai” (Rabbi Sandler, 12:15-1:30 a.m.);
• “Da’as Torah: Are There Limits to Rabbinic Authority?” (Rabbi Crandall, 1:40-2:45 a.m.);
• “The Decline of the Generations: Is It All Downhill From Mount Sinai?” (Rabbi Hasten, 3-4:30 a.m.).

On Shabbos:
• “Kaddish: Its Meaning and Power Versus the Myth and Superstition” (June 7, lecture follows lunch);
• “Israel Today: A Challenge to Religious and Secular Jews” (June 7, 7 p.m. following Mincha).

Rabbi Sandler is originally from South Africa where he served as the chief Jewish chaplain to the South African Defense Force. He developed educational programs and kosher facilities in bases for Jewish soldiers. Rabbi Sandler served as the rabbi of the Touro Synagogue in Newport, R.I. and draws large crowds to his shiurim (classes) in Flatbush, Brooklyn. He is a dynamic and entertaining lecturer whom you can hear right in Indianapolis.

The cost for the Shabbos lunch is $15 for adults and $7 for children 6-12. You must RSVP to the shul at 253-5253.

Erev Shavuot confirmation
A confirmation ceremony will take place at Congregation Beth-El Zedeck on Thursday, June 5, at 7:30 p.m. with a reception following services. This ceremony marks the giving of the Torah to the Jewish people and a commitment by the young people at BEZ to continue their Jewish learning. This year’s confirmands include Michael Abrams, Molly Bodner, Jacob Breall, Eden Boukai, Kelsea Cadore, Chelsea Dinner, Lauren Geller, Jessica Gray, Jordan Holland, Eli Lowenthal, Whitney Nelson, Naomi Pescozvitz, Brett Sachs, Rottem Sagi, Lisa Sklar, Ryan Stoller, Emily Suskind, Stephanie Toof, Michael Warshauer, Jill Weinstein, Miranda Weiss, Anna Zukerman, and Katie Zukerman.

On Wednesday, June 11, at 7:30 p.m., the JCRC will hold its annual meeting in the Laikin Auditorium at the JCC. Dr. John Clark, senior research fellow of the Hudson Institute, will discuss “U.S. Foreign Policy: Challenges and Opportunities.”

Movies
On June 21 at 6:30 p.m. Beth-El Zedeck is sponsoring Sunday Night at the Movies, including drinks and popcorn.

Call 253-3441 for details.

Habitat

Want to do a quick and easy mitzvah and have numerous opportunities to choose from? This Habitat for Humanity Build may be for you. Congregation Shaarey Tefilla and Indianapolis Hebrew Congregation are the hospitality chairs for this special project for a Habitat for Humanity Build on seven occasions.

You may help provide a light breakfast and lunch on these occasions for 15-30 minutes at 7:45 a.m. or 11:15 a.m. Anyone who is serving as a breakfast/lunch host should feel welcome to stay to work on the Habitat Build if they would like to, or you may leave.

The dates to select from are Thursday, June 12, Friday, June 13, Thursday, June 19, and Friday, June 21.

This is a very simple mitzvah that will help Habitat for Humanity of Indianapolis. Call Rabbi Bienstock for more information, 253-4591.

Education

Rabbi Arnold Bienstock offers Intro to Judaism/Hebrew on Thursdays at 4:30 p.m. at Congregation Shaarey Tefilla.

Congregation B’nai Torah offers classes daily. Sunday, 8:30 p.m., Tractate Brochos with Rabbi Hasten; Monday, 8 a.m., Intro to Gemora with Rabbi Schusterman, 8 p.m., Women’s Parsha Class with Fraelid Schusterman, Tuesday, 10 a.m., Strive for Truth with Rabbi Crandall, 8 p.m., Partners in Torah with Rabbi Avi Grossbraum; Wednesday, 7 p.m., Kashrus with Rabbi Gold, 8 p.m., Women’s Te’hillim; Thursday, noon, Benesies with Rabbi Crandall, 8 p.m., Tractate Brochos with Rabbi Hasten; Shabbat classes: Saturday, 8:15 a.m., Parsha Hashavua; 10:45 a.m., Beginner’s Service, 253-5253.

An intensive Hebrew program will be offered this summer at Indiana University in Bloomington from June 20-Aug. 15. College credit is given for this course. Contact 812-855-0453.

Singles

Indy’s Over 40+ group will meet on Sunday, June 15, to watch the 49ers beginning at 86th Street. Meet at the south entrance of the Monon Trail at 86th Street, just west of Westfield Blvd, at noon. Bring Continued on page 4
Critic's Corner

‘La Bohème’ fills the seats for IO

By CHARLES EPSTEIN

The Indianapolis Opera presented the classic opera “La Bohème” at Clowes Memorial Hall. This was the production in which both Friday and Sunday performances were sold out. The added Saturday performance was almost a full house also, thus making this rendition highly profitable.

The lush music of Giacomo Puccini thrilled the audience as most productions automatically do. James Caraher masterfully conducted the Indianapolis Chamber Orchestra as the beautiful musical score soared out over the audience.

Amy Johnson was an admirable Mimi, revealing her excellent acting ability to go along with her magnificent voice. Carolyn Rock was a captivating Musetta with a soothing voice.

The four men who inhabit the freezing attic were Mark Thomsen as the poet Rodolfo, Thomas Potter as the painter Marcello, Rod Nelman as the philosopher Colline, and Stephen Hartley as the musician Schaunard. These four wonderful singers easily convinced the audience how cold it was in their attic abode.

They sang their hearts out shivering and freezing as they calmly took off their coats. Rodolfo actually sacrificed one of his manuscripts into the fire to make warm the room. Again, there were coats and blankets for the men to use, which they ignored. But as usual, we are forced to suspend belief in opera.

Thomsen had a sweet tenor voice as Rodolfo, easily persuading us of his love for the forlorn Mimi, who expires from operatic consumption. Potter was thoroughly convincing in the role of a jealous Marcello. Rod Nelman disappointed with the famous “overcoat” aria in the last act. Stephen Hartley had a much pleasanter voice than expected in the bouncy role of Schaunard.

The skimpy and unimpressive sets were designed by Boyd Ostroff. They were provided by the Opera Company of Philadelphia. Jeff Davis did the lighting design, which was unobtrusive, as well it should be.

The usual we are forced to suspend belief in opera.

Mud Creek Players’ Really Awesome Theater School (RATS) will present a time-tested day camp experience focusing on acting, lots of improv, movement, storytelling, and games.

Instructors Kate Ayers and Amy Walters have over 20 years of experience teaching young actors. They have taught acting and directing in many different settings, including camps, schools, and in RATS sessions.

Instructors Ayers and Walters are dedicated to providing an engaging and fun-filled camp experience for their campers. They believe in fostering a love of learning and creativity in their students, while also instilling the values of hard work, dedication, and teamwork.

RATS is located at the Mud Creek Barn, 9740 East 86th Street. Sessions begin June 9th and run for 5 weekly sessions through July 18th. Ages-6-12. Sessions are from 9:00 a.m. to 4:00 p.m. Kids bring a sack lunch. Snacks are provided. Tuition is $160.00 per week. Call 920-5343 to register, or download a reservation form at www.mudcreek-players.org.

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Shoshana

Continued from page 2
the dogs, kids, and whomever you want to join for this event!

On Saturday, June 21, the group will enjoy Symphony on the Prairie at Conner Prairie. The featured event is “Summertime! A tribute to Gershwin.” A table of 10 will enjoy Symphony on the Prairie at Conner Prairie.

IN

singles@jccindy.org

mlandau@jccindy.org

Bahama Breeze, 3815 E. 96th Street

country travel program for teens. You may e-mail ideas for summer program­

USY hospitality

USY on Wheels Mitzvah Mis­

On Thursday, June 26, the group will meet for dinner at Bahama Breeze, 3815 E. 96th Street at 6 p.m.

Call or e-mail Marsha Landau at 251-9467, ext. 233 or mlandau@jccindy.org for more information about this event and ideas for summer programming. You may e-mail singles@jccindy.org with your ideas.

On Monday, June 30, a trip to Grand Victoria Casino will host a Summer Indoor Picnic on Sunday, July 20, at the JCC. The cost for lunch is $5. Res­

ersations are required. Call Naomi at 251-9467, ext. 227.

Call Shari at 253-3441 for more in­

Sassos return

Rabbi Dennis and Sandy Sassos will be welcomed back to the pulp­

ning service. The Sisterhood pro­

Yiddish

The Eises-Dorfman Yiddish Club will host a Summer Indoor Picnic on Sunday, July 20, at the JCC. The cost for lunch is $5. Res­

ervations are required. Call Naomi at 251-9467, ext. 227.

Sassos return

Rabbi Dennis and Sandy Sassos will be welcomed back to the pulp­

limation the project is "Space Lab Life Sciences." People will ride a space vehicle above the stratosphere. He will make a celestial journey. After his birthday on August 25 this year. Two days after his birthday on August 25 he will make a celestial journey. Literally, David, a physician and astronaut, will ride a space vehicle above the stratosphere. The name of the project is "Space Lab Life Sciences." May 26, 1993: This year’s HAI-Life Award banquet on June 6 will honor the three Farahan brothers for their sup­

port of the Hebrew Academy of Indianapolis both as parents and contribu­tors. The featured speaker in addition to Mayor Stephen Goldsmith and Gov. Robert Orr will be Israeli po­

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Posting the past

Ten years ago

From Gisela Weisz’s col­

umn, May 16, 1993: David Wolf, son of Dotty Wolf and Harry Wolf, will be 37 years old on Aug. 23 this year. Two days after his birthday on August 25 he will make a celestial journey. Literally, David, a physician and astronaut, will ride a space vehicle above the stratosphere. The name of the project is "Space Lab Life Sciences." May 26, 1993: This year’s HAI-Life Award banquet on June 6 will honor the three Farahan brothers for their sup­

port of the Hebrew Academy of Indianapolis both as parents and contribu­tors. The featured speaker in addition to Mayor Stephen Goldsmith and Gov. Robert Orr will be Israeli po­

tical leader Dr. Benjamin Be­

gin, son of the late Prime Min­

ister Menachem Begin. In 1990 the school received the U.S. Department of Education’s Ex­

cellence in Education Award, a distinction shared by only

three other Indiana schools." Twenty years ago

May 18, 1983: Jack Leventhal was named B’nai Torah member of the year, Bruce Frank was nominated as president of the JCC, and Rob­

ert Dropkin was elected presi­

dent of Kokomo’s B’nai Israel Temple.

June 1, 1983: Mark Hasten was renominated president of the Hebrew Academy, James Atlas was nominated president of Congregation B’nai Torah, and Jane Fauley [on May 24] interviewed former IHC Rabbi Murray Saltzman on “Today” after President Reagan re­

moved him from the Civil Rights Commission.

From Gisela Weisz’s col­

umn: Twenty children 2-4 years old are being taught how to use the computer by Judy Borinstein at Beth-El Zedeck. The Hebrew Academy also has computer classes for pre-schoolers at its summer camp.
Steiman teaches fitness through Pilates method

By MATTHEW SILVER

Idrienne Steiman has been involved in the world of dance and movement therapy most of her life. As a child in New York City she observed her mother, an occupational therapist, working with cerebral palsy kids. At age 8 she took her first dance lessons, finishing high school early to study at the prestigious Joffrey Ballet and Juilliard School. She went on to earn her bachelor’s degree from Skidmore College and a master’s from UCLA, both in dance.

Butler University hired her in 1989, and she taught in the dance department until 1995. She married Ben Steiman in 1990 and gave birth to Synthia two years later; a second daughter, Sharla, was born in 1995.

While in California Steiman had explored several neuromuscular therapies, including Alexander, Feldenkrais, and Laban, as well as Pilates.

The latter is named for Joseph Pilates (1880-1960), who as a frail and sickly child in late 19th century Germany overcame his disabilities through yoga and body building. During World War I he instructed injured soldiers how to regain their strength and mobility by methodically pushing against weighted springs he attached to their hospital beds, which shortened their recovery time.

After the war he refused the Nazis’ request to join their ranks and moved instead to New York City in 1926, where his innovative system attracted dancers and athletes to his studio for rehabilitation.

This system of “progressive resistance” transformed into the Pilates equipment in use today. What began as therapy for war-torn bodies evolved into a methodology combining coordination of breathing with specific exercises to strengthen abdominal and back muscles to achieve maximum fitness.

“Tikvah makes it possible for me to do everything I want to do,” says Steiman.

She became a certified Pilates instructor in 1985 and incorporated this unique training into her dance routines at Butler, often bringing students to the back room of her home for instruction on her single piece of equipment, a “reformer.”

Word spread, business grew, her living-room became a waiting room, and though busy being a wife and mother, she opened a studio in Winterton near Nora in June of 2000.

Then tragedy struck: in April of 2001 Ben died suddenly, devastating Steiman and her two young daughters.

Her world was shaken, but her resolve was steadfast, and she moved into her current, larger location at 1220 W. 86th St. in June 2002.

Her clientele comes from all walks of life, and she now has various pieces of equipment and instructs individuals as well as classes.

“Ben would be proud of me that I have continued to expand on the ideas we originally envisioned together,” Tikvah olan instructs us to help repair the world. Idrienne Steiman is doing it one person at a time.

Goldman Fund provides $1.2 million to camps

SAN FRANCISCO - As escalating violence in the Middle East prevents American youth from going to Israel, the Richard and Rhoda Goldman Fund announced a $1.2 million commitment to fund alternative summer programs for American and Israeli youth in the U.S.

Israel summer programs for American teens have become a rite of passage, solidifying the bond between Jewish youth and their faith. However, the ongoing security issues in the Middle East have caused a precipitous decline in summer travel to Israel. In the summer of 2000, 10,000 American teens traveled to Israel; in 2002, some reports put the number as low as 250.

This summer, Israeli teens will travel to the states to meet up with Jewish-American youth at 120 camps in North America.

The summer camp programs will foster relationships between American and Israeli youth; bridge the gap for Jewish youth separated by a generation of violence and ongoing security issues; facilitate sharing the different ways Judaism plays out for teens in their daily lives in countries with vastly different demographics, and give Israeli youth a break from the violence in their country.

The four programs supported by the Goldman Fund are: Foundation for Jewish Camp, New York, N.Y.; Union of American Hebrew Congregations, New York, N.Y.; Camp Ramah, Los Angeles, Calif., and Camp Tawonga, San Francisco, Calif.

Local recipients of Goldman funding are Camp Livingston in Bennington, Ind. and UAHC Myron S. Goldman Union Camp Institute in Zionville, Ind.
Editorial

As I was thinking about how to explain why one’s choice of words does make a difference, I came across the following article. I decided to give up space because the author eloquently accomplishes my goal. It is from the May bulletin of Congregation Beth-El Zedeck in Indianapolis where the author, Lauren Grabelle, is a rabbinic intern. Although it refers to the war with Iraq, the message is still valuable and can apply to any conflict.

Does what she suggests mean one has to let others take advantage of them? No. Is it easy to listen to viewpoints that are different from one’s own? Not for me. How challenging is it to refrain from speaking negatively about others with whom one disagrees? Extremely. Is it worth the effort? Yes, and I will explain why in a future editorial.

Jennie Cohen

Seeking peace through our words

By LAUREN GRABELLE

Every day, many times a day, for thousands of years, Jews have recited prayers for peace. In the evening, Jews recite the Hashkivenu prayer and ask God to spread over us God’s shelter and ask God to spread over us God’s shelter and our common humanity.

Lauren Grabelle is a third year rabbinical student at the Reconstructionist Rabbinical College in Wyncote, PA. Born in Cherry Hill, N.J. and a summa cum laude graduate of Rutgers University, Lauren worked as a community organizer with the Jewish Organizing Initiative and studied at the Pardee Institute of Jewish Studies before pursuing her rabbinical career. Grabelle previously appeared in the P-O on April 2, 2003 with her Parsha Perspective for Metzora.

Editor’s Chair

We often have reason to be proud of our alma mater, the University of North Carolina, where in our three years we not only earned our degree but participated in two varsity sports – boxing and cross country.

Now we learn that over a period of 24 hours the names of 100,000 victims of the Holocaust were read on the campus at Chapel Hill during Holocaust Remembrance Week. The back page of its alumni magazine featured a photo of the occasion.

The magazine related that a Carolina Center for Jewish Studies was launched this spring, which it described as “an interdisciplinary research and teaching center designed to explore Jewish history, culture, and religion.”

Noted also was that graduates Stuart E. Eizenstat, former U.S. Treasury Secretary, and Eli Evans, president of the Charles H. Revson Foundation of New York, serve on the Center’s advisory board.

Gabriel Cohen

Maybe You’ll Agree

The commandment to visit the sick may be a bit more difficult to perform under HIPAA, the Health Insurance Portability and Accountability Act, which took effect April 14.

At least, so we’ve read.

The Times of Northwest Indiana recently carried a report that various clergy are concerned.

To quote from the article:

“Patients now must be given a lengthy list of privacy rules and asked to make decisions about whether information provided as part of their care may be divulged. The rules apply to everything from reimbursement from their health insurance companies to whether their minister, priest, rabbi, or imam is notified of the hospitalization or allowed to visit.”

The intent of the act is to put control of health information into the hands of patients, according to the government.

However, some clergy are reporting that hospitals might not notify them or might forbid them to see a patient whose room number they forget or mislay.

One Roman Catholic parish spokesman told the newspaper the patient must actually answer a series of questions, or the hospitals don’t notify the church that the member has been hospitalized.

The answer would seem to be that hospitals should routinely ask and patients should state — perhaps in forms that will be included in their doctors’ charts — whether they want hospital visits from clergy.

Sometimes, when a person is dying, the visit of a rabbi or other caring person provides a great comfort to a loved one at the patient’s bedside. HIPAA may also prove an impediment to nonclergy who wish to fulfill the commandment.

Clarification by the medical community is in order. Maybe you’ll agree.

Ed Stattmann

How To Kill A Business In Ten Easy Steps

1. Don’t advertise. Just pretend everybody knows what you have to offer.
2. Don’t advertise. Tell yourself you just don’t have the time to spend thinking about promoting your business.
4. Don’t advertise. Convince yourself that you’ve been in business so long customers will automatically come to you.
5. Don’t advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don’t advertise. Forget that you have competition trying to attract your customers away from you.
7. Don’t advertise. Tell yourself it costs too much to advertise and that you don’t get enough out of it.
8. Don’t advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don’t advertise. Be sure not to provide an adequate advertising budget for business.
10. Don’t advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it’s your business in good times or bad.
Bush, wife tour Auschwitz

OSWIECIM, Poland — En route to a Middle East summit President Bush and his wife, Laura, toured the Auschwitz and Birkenau death camps here.

The couple helped lay wreaths at both camps.

The president periodically wiped away tears as they viewed the place where Nazis tortured and slew more than 1.5 million Jews and tens of thousands of other prisoners.

"The sites are a sobering reminder of the power of evil and the need for people to resist evil," Bush told reporters. He wrote in the guestbook, "Never forget."

Bush

Continued from front page summit to be an expression of support by Arab leaders for the road map and for the Palestinian Authority.

Deputy White House Spokesman Scott McClellan emphasized that PA Chairman Yasser Arafat will not take part in the Israeli-Palestinian summit.

Eastern church, Jews seek stronger links

THESALONIKI, Greece — Jewish and Orthodox Christian leaders here announced plans to pursue broader interfaith dialogue and examine Jewish concerns in Eastern Europe.

At a conference here they announced creation of a joint commission on relations between Jews and Orthodox Christians.

Ecumenical Patriarch Bartholomew I, the spiritual head of the world's 200 million Orthodox, said he planned to visit a Jewish memorial here, where Jewish culture thrived before World War II. Only a few Jews remain in the area.

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Jordan envoy boosts Abbas

WASHINGTON — Jordan’s ambassador has called for worldwide support for new Palestinian Prime Minister Mahmoud Abbas as a major step toward ending the conflict with Israel and Mideast terror.

Ambassador Karim Kawar said Abbas, also known as Abu Mazen, is the only hope for ending the conflict. He told the Israel Policy Forum — a Jewish organization — that, although Yasser Arafat still leads the Palestinians, Abu Mazen needs their support.

Kawar also told the self-described pro-peace group that, although Yasser Arafat still leads the Palestinians, Abu Mazen needs their support.

Kawar also told the self-described pro-peace group that, although Yasser Arafat still leads the Palestinians, Abu Mazen needs their support.

He called for a compromise on the Palestinians' demand for a return of thousands of refugees, suggesting compensation for most of them, with donations through a worldwide appeal.

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Obituaries

Israel Levine, 79; AJC public relations director

FLUSHING, N.Y. — Israel E. Levine, former public relations director of the American Jewish Congress, died at the age of 79. He had served in the same capacity for City College and later edited Health Care Week magazine.

A decorated airman in World War II, he graduated from City College in 1946 and joined its public relations office meanwhile editing the alumni magazine.

Dr. Daniel George Miller; headed NY's Strang Center

SCARSDALE, N.Y. — Dr. Daniel George Miller, a cancer researcher and founder of the Israel Cancer Association USA and president emeritus of the Strang Cancer Prevention Center, died at the age of 78.

He was the founding president of the American Society of Preventive Oncology. From 1960 to 1995 he was director of the Strang Center, which is affiliated with Rockefeller University and Weill Medical College.

Bernard Mintz, 89; community leader

NEW ORLEANS — Bernard D. “Barney” Mintz, a past president of the New Orleans Jewish Federation and of the local chapter of the Anti-Defamation League, died at the age of 89.

He was a three-year letterman in football and track at Tulane University. He threw the winning touchdown pass in the Sugar Bowl, and in 2002 the university named the Barney Mintz Practice Field in his honor.

He was a recipient of ADL’s first Torch of Liberty Award and was president of the Jewish Community Center and of the New Orleans United Negro College Fund.

Abraham Tucker, 93; family counselor

PHILADELPHIA — Abraham H. Tucker, longtime executive assistant of the Jewish Federation of Greater Philadelphia, died at the age of 93.

He was a graduate of Temple University and earned master’s degrees from the University of Pennsylvania and Bryn Mawr College. He also was a graduate of Yeshiva Mishkan Israel.

An Army veteran of World War II, he served as a family counselor and as director of family life education at Jewish Family Service.

JDC, AJWS provide Iraqi civilians relief

NEW YORK — The American Jewish World Service is aiding international relief groups in providing emergency relief for Iraqi civilians harmed by the conflict. The JDC is also collecting emergency funds. Contributions may be made to its office at 711 Third Ave, New York 10017.

Synagogue deemed endangered landmark

WASHINGTON — The National Trust for Historic Preservation has listed Beth Hamedrash Hagadol Synagogue, New York, on its 2003 list of America’s most endangered historic places.

The synagogue on 60 Norfolk St. in New York City is considered a striking example of Gothic Revival architecture. It houses the oldest Orthodox congregation of Russian Jews in the United States, but the building is in much need of restoration.

“The congregation was founded in 1852 and has occupied the building since 1885. Originally built in 1850 as the Norfolk Street Baptist Church, it was bought in 1860 by a Methodist congregation. Rabbi Ephraim Osbry worked successfully to have the building designated a New York City Landmark in 1967 after it was threatened with demolition.

“The Lower East Side and New York City preservation communities are working to restore the building to its original splendor. Rabbi Osbry, the congregation’s leader for 50 years, was the religious leader of the Kovno Ghetto in Lithuania during World War II.

Jewish authors fare well


In the paperback category Jonathan Kellerman’s The Murder Book was in second place, while three Jewish authors were in the non-fiction best-seller listing — Bernard Lewis with What Went Wrong in fourth place, Peter Pelzer in fifth place with A Child Called It, and also in ninth place with his The Lost Boy. Lucky Man, by Michael J. Fox, was in 14th place.

There was also a long, laudatory review of Aryeh Neier’s Taking Liberties by Eugene R. Fidell.

Fidell, president of the National Institute of Military Justice, described the book as “subtle intelligence joined with an iron dedication to improving civil society.”

Seder in Seoul

SEOUL, South Korea — When Rabbi Ira Ehrenpreis, 43, dropped to the floor and did 10 push-ups wearing his kittel, the traditional white robe, at the seder here for the Jewish troops, he was paying the penalty for failing to inform the 150 U.S. soldiers to wash their hands in the three plastic tubs at the entrance.

This is his second year of conducting services here. Included at the seder, described as one of the most remote and eccentric worldwide, were 150 congregants, including Israeli diplomats, businessmen, English-language teachers, and Koreans.

The two seders cost $5,000 because of their location and the need to provide kosher food from abroad.

A problem was to get the message to the 150 Jewish troops scattered along the peninsula.

When it came to securing kosher wine, Ehrenpreis scouted the area’s liquor stores to find one with a kosher white wine, purchasing all 60 bottles to the surprise of the storekeeper.

Ehrenpreis is the only Jewish spiritual leader among the 200 chaplains in Korea.

This summer he will leave for another post with his wife, Miriam, and their five children.

Roitman scares French champ

PARIS — Argentinian Jews Sergio Roitman provided stiff competition during the early sets of French Open play against defending champion Albert Costa, but the Spaniard rallied to defeat him.

Roitman captured the first two sets 7-6, 6-2, but Acosta defeated him 7-5 in the third, and Roitman’s game suffered from then on.

Geraldo Rivera: the Jewish version

NEW YORK — Flamboyant television reporter Geraldo Rivera is about to return to his Jewish roots, he says.

Rivera, 59, has announced he and TV producer Erica Levy, 29, will be wed in a Reform ceremony at Manhattan’s Central Synagogue in August.

Senior Rabbi Peter Rubinstein will officiate.

Rivera is the son of a Jewish mother and Puerto Rican father. He told The Washington Post “the Jews need me right now,” which some media say alludes to reportage of the Israeli-Palestinian conflict and efforts to end it.

This will be Rivera’s fifth marriage, but his first at a house of worship.

Rivera has managed to continually be employed as a media news personality despite several serious gaffes in his reporting.
Shavuot

From silence to cacophony - What truth was revealed at Sinai?

By KATIE MIZRAHI
June 5th, 50 days after the night of the second seder, Jews all over the world will celebrate Shavuot, the holiday marking the harvest of first fruits and the revelation at Mount Sinai. Traditionally, Jews stay up all night on Shavuot, studying Torah until the wee hours of the morning. In our bleary-eyed sleep deprivation, perhaps we experience some distant echo of that original overpowering mythic moment in which the entire community of Israelites encountered God together.

But what exactly did they experience? What was the content of the original revelation? Jewish teaching on the matter reads like the joke about the 10 blind men describing an elephant by touch. To one, an elephant is like a tree trunk. To the next, an elephant is like a flap of leathery paper. To a third, an elephant is like a wall, and so on. Each man has only a partial picture, and only with proper perspective can we understand how the parts fit together.

The book of Exodus presents a highly confusing description of the Sinai moment. Moses and God ascend and descend the mountain in a dance impossible to follow. The people see sounds and find themselves surrounded by thunder, standing, it seems, underneath the mountain.

Rabbinic tradition tells many versions of the story. In a classical rabbinic commentary called the Mekilta, each person hears according to his or her ability or need. In midrash Shmot Raba, revelation at Sinai includes all Jewish souls who hear all of the Jewish laws later to be invented by subsequent generations. At the other extreme, mystical tradition teaches that the revelation at Sinai came in the form of the silent letter alef - infinite in its lack of particular sound, infinite in possibility.

Rabbinic tradition tells many versions of the story. In a classical rabbinic commentary called the Mekilta, each person hears according to his or her ability or need. In midrash Shmot Raba, revelation at Sinai includes all Jewish souls who hear all of the Jewish laws later to be invented by subsequent generations. At the other extreme, mystical tradition teaches that the revelation at Sinai came in the form of the silent letter alef - infinite in its lack of particular sound, infinite in possibility.

Our challenge is not to excavate the artifact of some actual revelation from the past. Rather, this year, as every year, Shavuot challenges us to find ourselves once again in the moment of ongoing revelation, listening for our own unique insights, and finding our own ways to tell the story of Sinai.

Teen Scene

Future of Judaism is in good hands

By JULIE COHEN
Before I begin, I just want to say that as a journalism novice, receiving feedback from readers is such a positive experience. I love to receive e-mails or letters from my readers; it truly is such a valuable thing to me.

Every week when my Jewish Post & Opinion arrives, I read nearly every word in each issue, making sure that I am familiar with issues in the Jewish community. This week, I was reading the letters to the editor, and there was mention of my column.

A few weeks ago I wrote about how tiring the school week is and how I love the weekends because they bring much-needed rest and relaxation. As one reader wrote, I made no mention of the Sabbath, the most important day of the week. He went on to suggest that the Sabbath played no role in my life and even went so far as to question the role of Shabbat in my family's life.

Now, as a Jewish teen, I feel a lot of responsibility to continue my heritage because it is important to me. I hope that most of you can see this when I write about my positive and influential religious school experiences (March 5) or talk about the Shabbat dinner that I have every week with my family (September 25). Even though I didn’t agree with that particular reader’s comments, I feel like he brought up an important issue. Jewish teens are not as involved in the religious community as they should be.

Whenever I go to temple, one thing that I particularly notice is that there are hardly any teenagers or young children attending the services, unless it is for a bar or bat mitzvah of a friend or family member. Instead, I notice that there are a great deal of adults and elderly people in attendance.

Naturally, more adults belong to synagogues than children or teenagers, but I feel like there is an uneven proportion between adult attendees and teen attendees. I know very few teenagers who attend services on a weekly basis for their own purposes. Hey, I don’t know very few teenagers that observe Shabbat each week.

There are a lot of things that I would like to change about my religious involvement, because I don’t want to miss out on anything. I want to go to temple more often, and I want to learn more about my heritage; that is partly why I write this column, because I truly learn a lot from it. But teen participation in the religious community is lacking, and I don’t know how to fix it.

There are wonderful organizations all over the country such as NFTY and USY that are great ways for teens to get involved in Judaism. They have entertaining activities that help get teens involved and help them interact with other Jewish teens. These organizations are great and so effective, yet there are tons of Jewish teens who don’t participate in them. Why? Is there a certain stigma in participating in religious organizations? I don’t think so.

Do Jewish teenagers want to help diminish their religion? Absolutely not. I think that teenagers just overlook the importance of their religion and in doing so, they overlook the importance of continuing it.

Everybody knows that teenagers possess a certain degree of ignorance. Speaking firsthand, I can tell you that I don’t take things like my religion as seriously as I should. But in all honesty, I am trying to change that. I am making a conscious effort each and every day to become more involved, to educate myself, and to broaden my horizons. I am optimistic that I am not the only Jewish teenager who feels this way. I know that there are other Jewish teens who are trying to make a difference and trying to become more involved, because even though we might appear indifferent about religion on occasion, it truly does mean a lot to us.

My generation is having a hard time grasping on to important issues such as religion, or culture, or politics. Wars are being waged all over the world right now, and I think that teens in particular are so dis...
Salwen on the Scene

Galas aid worthy causes
By JUDY SALWEN

Gala are fun! To interest attendees and raise funds, the sponsoring organization brings out its best entertainment, food, and guest list, the latter to entice people to mix and mingle with the rich and famous and movers and shakers.

The 92nd Street Y and the Jewish Braille Institute did exactly that in their May galas and succeeded in presenting two unique events.

"Comedy Tonight! A Funny Monday in New York," was the Y's offering with stand-up comedy by Joy Behar, Richard Belzer, Sandra Bernhard, Freddie Roman, and other legendary comedians. What a hoot of a show! It was taped for broadcast to our U.S. Armed Forces around the world, and no doubt our troops will get a basic course in our country's culture. We children not lose our faith in God. Despite my mother's wishes, during the years after her death my faith eroded and finally crumbled. By the time I entered college, I defined myself as an atheist. I saw no good purpose to "organized religion," and, in fact, I believed that religion could motivate human beings to do great harm in the world.

During my college years I made a few close Jewish friends, and I found myself identifying strongly with them. It was my former husband who introduced me to the Jewish religion. When we became engaged, he said that he wanted to raise any children we might have as Jews. I asked him what it meant to be Jewish. Having grown up here at Temple Israel, he emphasized social justice and the pursuit of peace as the core values of Judaism. These values resonated with my convictions about what religion ought to be. After our conversation, I agreed to raise a Jewish child without really understanding where that would lead.

It was in keeping my commitment to raise our son, Isaac, in the Jewish tradition that I discovered my place as a Jew. Isaac began to ask questions about his heritage, and I began to learn about Judaism so that I could answer him. As I began learning, to my great surprise, I encountered a powerful, inexplicable feeling of having found my home. This was an unexpected development because I had not realized that I was looking for a spiritual home - I had been perfectly content to live without religion. I began to study seriously and converted to Judaism one year later. My small synagogue in Olympia, Wash., afforded me many opportunities to volunteer as a lay person, including serving on the Temple's executive committee.

One day, as I was thinking about the direction that my journey to the rabbinate had taken, a friend introduced me to the Jewish Braille Institute. She had heard about the organization's collection of Jewish fiction, religious, and liturgical books for the blind and visually impaired and the more than 9,000 talking books and 7,000 Braille books JBI offers free to over 30,000 people of all ages in the United States, Israel, and countries in the former Soviet Union and eastern Europe.

Appreciating all that JBI does, gala attendees participated in spirit and with money to support this worthwhile organization, begun in 1931, and located in Manhattan. Volunteers are always needed by JBI. If you cannot support JBI by purchasing a gala ticket, offer your time. That's valuable, too!

Judy Salwen, author, broad­caster, and lecturer about lifestyles, is a professor at New York University. She also is a model for Sell Jewelry, a New York-based company.

ANNUONING PUBLICATION

Jewish Theater

Praise for 'Lost and Found'
By IRENE BACKALENICK

Adoption in this country has grown steadily, among families of all faiths - and that includes Jewish families. Or it may be that the subject is now more openly discussed. In any event, despite its greater visibility, the subject of adoption has not, to our knowledge, made its way to the stage. That is indeed one good reason to see Paul Harris' "Lost and Found," playing through the month at the Phil Bosakowski Theater.

But, more than that, Harris has done justice to the ramifications of adoption in dramatic form, creating a thoughtful piece which examines the issues in one family and the impact upon the three people involved. In this particular case, he has taken the child of a non­observant Jewish mother and a Catholic father and has him raised in a traditional Jewish family.

The story, briefly: Ken, now 38 years old, finds himself in Chicago on business and, armed with clues, searches out his birth mother. With her name in hand, he phones and tracks down Rachel, now an anthropologist and university professor.

She and her gentle husband Tom (not Ken's father) live in an attractive apartment overlooking Lake Shore Drive. Rachel, torn by emotions, is not at all sure she is pleased to meet her grown son, and Tom, feeling displaced by the in­vader, is even less pleased. Do they want their comfortable lives disrupted? And Ken, too, equally uncertain about the meeting, has his own agenda, his own angers and insecurities. Ultimately, it is Ken's Jewishness and Jewish practices which serve as healing elements among the three.

Harris and director Fred Barton lay it all out quietly, effec­tively, in an 85-minute intermissionless dialogue. Though the middle drags as Rachel and Ken examine and re-examine their feelings, it is indeed a slice of life and moves forward in real time.

Leila Martin is most touch­ing - in fact, memorable - in the role of Rachel. Every nu­ance, every change of emotion, Continued on page 14
Understanding Shavuot

What is the meaning of Shavuot?

Shavuot is a Hebrew word meaning "weeks" and refers to the Jewish festival marking the giving of the Torah at Mount Sinai.

When do we celebrate Shavuot?

Shavuot falls on the sixth and seventh days of the Hebrew month of Sivan, corresponding to May and June of the secular calendar. Orthodox and many Conservative Jews celebrate two days of the holiday outside of Israel while other Conservative, Reconstructionist, and Reform Jews observe one day.

How did Shavuot originate?

Shavuot, like so many other Jewish holidays, began as an ancient agricultural festival. In biblical times it marked the end of the summer wheat harvest. As with the other two Jewish "pilgrimage festivals," Pesach and Sukkot, Shavuot was distinguished by the bringing of crop offerings to the Temple in Jerusalem and the reading of the Torah.

What is the significance of this day?

It was the ancient agricultural festival of the Israelites, marking the completion of the harvest and the giving of the Torah.

How is Shavuot celebrated?

Shavuot is celebrated by studying the Torah, especially the book of Deuteronomy, reading about the giving of the Torah, and reciting the Hallel prayers.

Egypt to the foot of Mount Sinai. Thus, Leviticus 23:21-22 states: "And you shall proclaim that day (the 50th day) to be a holy convocation...." Hellenistic Jews of the 3rd century BCE called the holiday Shavuot, from two Greek words meaning "fifty." The name Shavuot, then, symbolizes the completion of a seven-week journey, a pilgrimage that led from a life of oppression to the giving of the Torah. It is the only major festival with no Torah-prescribed calendar date. We count the weeks and then rejoice.

When did Shavuot as we know it today, begin to emerge?

Shavuot began sometime after the destruction of the Second Temple. The Mishnah refers to Shavuot as Zeman Matan Toratenu, the "Time of the Giving of the Law." By that period it was already customary on Shavuot to read the section of the Torah containing the Ten Commandments and the Book of Ruth.

Why do we read the Book of Ruth on Shavuot?

Ruth, one of the five "scrolls" or megillot read on special holidays during the Jewish year, is particularly appropriate for Shavuot.

After a series of painful family tragedies, the story relates, Ruth journeyed with her mother-in-law Naomi and her sister-in-law Orpah on the road back to Naomi's homeland in Judah. Realizing that Ruth and Orpah would have difficulty in adjusting to life in Judah, Naomi urged them to remain in Moab, their birthplace. Orpah turned back, but Ruth refused: "Entreat me not to leave thee and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people and thy God my God." (1:16-17)

(Later commentators note that this speech was not only an expression of loyalty and devotion but also a formal act of conversion to Judaism. Surprisingly, Ruth was not Jewish.)

Ruth continued with Naomi, settling with her and caring for her, going out to the fields each day to gather that part of the harvest left for the poor in accordance with Jewish law. The owner of the field, Boaz, a distant relative of Naomi, fell in love with Ruth and married her.
The story of
Erwin Dold

By RABBI ALLEN H. PODET

The latest issue of the Freiburger Rundbrief (NF10:2-03,119-23) contains the fascinating story of the commandant of a Nazi concentration camp who, at the risk of his own life, saved the lives of many of his inmates. The tale was unearthed by the historical research of Thomas Seiterich-Kreuzkamp.
Near the Swabian Alps, close to the town of Rottweil in Germany where the nice doggies come from, lies the town of Dautmergen. During the last phases of the war, there was a concentration camp here of some 180,000 square feet, a village of death for people assembled from many lands of Europe. Dautmergen Camp, surrounded by high barbed wire perimeters, became the last stop for thousands.

In the summer of 1944, after the Germans lost the strategic Rumanian oilfields at Ploesti, they turned to the shale oil deposits near the Swabian Alps. The Gestapo asked the commandant of the Natzweiler Concentration Camp in Alsace to establish new concentration camps near the oil fields, and in a few days time, thanks to slave labor, the watchtowers and barbed wire fences were up, and the first shipments of prisoners began rolling in.

Prisoners slept in the open; there were no blankets, mattresses, kitchens, or sanitary facilities. Very soon there were outbreaks of tuberculosis, typhoid, and deaths due to exposure and cold. About 50,000 victims were deported to these camps between late summer of 1944 and the end of the European War in April 1945. At least half of them died. Thousands perished of starvation. The guards, themselves undernourished, looted the small rations that were meant for the prisoners. Thousands more froze to death, others died by violence. At this point, Erwin Dold was assigned to take over the camp as commandant.

Dold was a Nazi officer, a fighter pilot rather than a Party regular, who had been shot down in the Crimean campaign. He had spent, he wrote in his diaries, months in various hospitals in Rumania and Eastern Germany. Found unfit for further duty as a fighter pilot, he was returned to limited duty at Freiburg Air Force Base, not far from his home town of Buchenbach in the southern Black Forest region. In mid-1944 he was ordered to the administration of the Haslach slave labor camp.

“I had no idea,” he wrote. “Haslach was a labor concentration camp. Up to that time, I had taken no notice of the existence of such camps. Our family ran a small sawmill and guest house. We never spoke of such things.

“I will never forget the moment I first entered Haslach,” he went on. “Filthy, half-starved people, suffering with diseases and scarred by abuse, stared at me with terror. Not one or two, but thousands were living here in the most desperate need, and more were arriving every day!”

Dold was then only 24, already a combat veteran. He made up his mind in that first minute: “My folks raised me to be a good Catholic and taught me that we were supposed to help other people. But here it was pointless to try to help one or another of these victims. I had to think about all of them. I had to think of myself, in a sense, as one of them. I would have to do something about food, clothing, and medical care. Never mind if they were, as we were told, enemies of the Nazi State or parasites on the German people. I determined that they would survive.”

In the autumn of 1944 Dold was ordered to take over Dautmergen. Just a few days before, in Dautmergen, SS Unterscharfuhrer (section leader) Kruth had shot to death a Polish Jew named Mirka on the march to work in the oil shale fields because Mirka had dared to pick up a rotten apple from the gutter.

The camp was in a swampy area. There were no floors in the barracks. Every day another 40 to 50 people died. Out of one transport of a thousand Jews from Riga, for example, eight people survived. Of the Norwegian prisoners, who had it better, only 30 survived out of 80. The Norwegian concentration camp prisoner Alf Knudsen, who had been in many camps, testified later before a French war crimes tribunal: “Dautmergen, that was absolute hell. It was beyond comparison with any other camp. Until Erwin Dold arrived there.”

“I was in sick bay,” testified a Polish Jew named Tubiaszewicz, remembering his first meeting with the new camp commandant. “Jews were forbidden to be in sick bay. When Dold came in, I sprang up from the cot and stood trembling before him. He could kill me on the spot. I began to beg for my life. He laid his hand on my shoulder and said, ‘Why are you [polite form of address] afraid? You are clearly sick, and you are a person [Mensch] no different from me.’ I will never forget those words. Erwin Dold was sent to us from heaven.”

Dold moved quickly to save the 2,000-plus half-starved and feeble captives. Recognizing that many, perhaps most of them would not survive the grueling work in the oil fields, he placed the whole camp under a contagious disease quarantine. That not only gave him a breathing space, it ensured that higher authoritie would not be likely to pop in for an inspection visit. Of course, had he been betrayed by an informer, had it become known what he was doing and why, he would not only have been removed but certainly shot.

“My move was met with fury all the way up to Berlin,” he wrote. “In any case, we were somehow able to secure building materials, and we began to improve the barracks and the sanitary facilities. Without compounding tricks and lies, it would have been impossible to do any of this.”

For those Jewish prisoners who were beyond treatment and for some others there was a terminal barracks, which in the black-humor SS terminology was called the “Care Block.” Naked, laid on the cold earth, those who were near death awaited their end. The only caregivers who attended these houses of horror were those who came to break the gold teeth off the dead and dying.

Dold commanded the rehab of these “Care Blocks.” The whole camp hospital had only one doctor, a Polish deportee, so the concentration camp commandant arranged for German civilian doctors to come in and serve the camp. His odd justification was that the work of these prisoners was essential to Germany’s ultimate victory (how did he get away with this in late 1944?!), and to that end they had to be kept in good health.

He managed to procure blankets for the sick, when the German army itself was short on supplies. His strategy was simple: he stole them. “Midnight requisition,” I believe it is called. “I got hold of some really potent Black Forest cherry brandy and got the guards of the Schoemberg supply depot dead drunk,” he wrote. “While they were out cold, I brought in a pair of trustworthy people from the Dautmergen Camp, and we loaded a heavy freight delivery truck with blankets and underwear.” It was of course highly unlikely that the watch standers would ever report the theft, since they would have had to admit to being drunk on watch. Soldiers get shot for that. Still, betrayal by an informer, or even drawing the notice of an attentive soldier or townsperson, would have put paid to Dold and his plots.

The prisoners were still on the verge of starvation. Dold at extreme danger to himself requisitioned gasoline and a heavy transport truck. “Generally, we drove by night and fog past the Black Forest to Baden, where I was from, in order to procure potatoes, flour, and once even a whole slaughtered pig, all on the black mar-

Continued on page 14
An open letter to Prime Minister Ariel Sharon

By SAMSON KRUPNICK

We sent a letter to President George W. Bush a week earlier and received the following reply from the White House two days later: “Thank you for envailing President Bush. Your ideas and comments are very important to him.”

We emphasized that the costly error of his father in not destroying Saddam Hussein and his regime 12 years earlier should not be repeated with Yasser Arafat and his regime. President Bush was determined to get rid of Saddam Hussein and his regime. He defied the European Union, ignored France, Russia, and Germany, and proceeded in record time to win the war of Operation Iraq Freedom.

Furthermore, he is determined to introduce democracy in a rebuilt Iraq and to increase public support vote.

We were gratified when our recommendation to you a year ago via MK Ze'evul Orlev to fight terror and suicide attacks by destroying their houses and exiling the family if they cooperated was adopted. We recommend that while you are under obligation (not pressure) to President Bush with whom you have an excellent warm relationship, that you must be extremely careful not to take steps that become irreversible. You know very well with whom you now are dealing. You drove Yasser Arafat and his terrorists out of Lebanon. You are the hero of the Yom Kippur War of September 1973, and you are now prime minister with the highest public support vote.

We sent a letter to President Arafat stop the terror, disarm the Fattah, el Aksa, Hamas, and Islamic jihad. In order to permit the road map to proceed, Hamas “has agreed” to a cease-fire for a year against attacks of civilians in Israel (?) but to continue attacking the 250,000 Jews who live in Judea, Samaria, and Gaza, and soldiers.

You rejected this approach. Your 15 reservations as presented to the president have been considered, particularly when dealing with our security. The return of refugees makes the whole process a non-starter. The Palestinian hatred for Jews is three generations in the making, and the vast majority support terror. Abu Mazen chooses the return of refugees to overrun Israel. We were shocked to learn that some 134,000 Palestinians have been admitted in the past few years. Fortunately you stopped it.

Because of American policy to date Yasser Arafat has been “isolated” in Ramallah together with some 50 arch terrorists with Jewish blood on their hands. Yet European leaders, including French, Russian, and German foreign affairs ministers, visit him and continue to give him stature you must solve this basic problem otherwise there is nothing to talk about because anything that is written or promised is worthless as has been the case with the various agreements that have been ignored despite major efforts by President Bill Clinton and by President George Bush.

The disastrous Oslo Accord in September 1993, fostered illegally by Shimon Peres and encouraged by Prime Minister Ehud Barak, was designed to give the Palestinians all our land in Judea, Samaria, and Gaza — “land for peace.” Our cost in terror since then is 2,000 dead and 8,000 wounded and maimed.

As a top army general the matter of security is foremost in your mind. Giving up land to Palestinian occupiers is a major risk. Prime Minister Yitzhak Rabin, former chief of staff told us, “There is no room for two states in our Land.” We presume even with your statement that you would decide what can be given and what may not be given, you know fully well that whatever you choose to give will never be

NAT 10 June 4, 2003

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Advice By Edlin

Praise for ‘Lost and Found’

By RITA EDLIN

Q: Most of my friends went through the "empty nest" stage long ago. They missed their chil­
dren, of course, but after a while they began to enjoy their new
freedom. Now they don’t have to share the phone, the car, or the
bathroom. They come and go as they please. They’re not responsi­
able for meals, laundry, or pick­
ing up socks.

Some of them say they envy
me because my 25-year-old still
lives at home. Frankly, I’m de­
pressed and I envy them. I love
my son, but so often I wish he
would move out on his own.
Then I feel guilty. I do love him,
but I can hardly wait till he
moves out. Am I a bad mother?
A: Not at all! And you are
not alone. The “empty nest”
has been blamed, falsely, for
many ailments, including de­
pression, chronic pain, and
difficult menopause. In the
past, middle-aged women who
had complaints of sad­
ness, uselessness, or em­
ptiness were said to be suffering from
the "empty nest syn­
drome." This assumption
dates back to a time when
psychiatrists labeled the syn­
drome “involutional melan­
cholia.” That diagnosis, hap­
pily, is no longer used.

It is true that depression
affects twice as many women
as men (or women report it
twice as often). But it is more
common in mothers with young children at home and
women move out and live
on their own.

It sounds as if you are
ready for the “caregiver” role
to end. Successful parenting,
in our society, seems to be felt
when children move out of
the nest. And most mothers
feel some sense of accom­
plishment at that time. They
enroll in continuing education
courses; they begin new ca­
ters; they travel more, and, in gen­

eral, seem to enjoy a new
sense of freedom.

There’s nothing wrong if
you feel impatient to empty
the nest. Most women secret­
ly breathe a sigh of relief when
that happens. But if you can’t
hasten your son’s departure,
you can do a few things to
make life easier.

First, you can create more

space between him and your­
self. Can you move your bed­
room to the first floor? Can he
move to the basement or attic?
That would give each of you
more privacy. If he’s working,
you could ask him to pay
some regular amount toward
room and board. That will
ease him toward the time he
can support himself com­
pletely.

You could also establish a
few ground rules. If he brings
friends home, set some limits
on how many and where and
when he can entertain. If the
phone rings, consider having a
second line (at his ex­
pense). Ask him to help with
meals, shopping, cleaning up,
laundry, and yard work. If he
shares the maintenance as
Continued on page 14

Digest of the Yiddish Press

Umbrella policy ensures results

By RABBI SAMUEL SILVER

In the Algemeiner journal
Rabbi Moshe Kaiman ex­
presses joy over the recent bar
mitzvah gift: an umbrella. He was asked why
and replied, “No, she’s not Jewish.”

Another Moses?

Headline in the Algemeiner
Journal: “Bush and Moses as
Liberators of the Oppressed.”

Rabbi has TV show

Here’s a first: a rabbi with
his own show on television. Rabbi Irwin Kula, president of
the National Jewish Center for Learning and Leadership
(CLAL), is now appearing on many PBS stations. His pro­
gram is called “Simple Wis­
dom,” and he discusses love,
spirituality, and the meaning of life.

He appears with a
yarmulke and wears a beard
but is not called rabbi in the
program. (Lisa Keyss, the For­
ward)

Sam Silver may be reached at
2730 N.W. Timberview Circle,
Boca Raton, FL 33431.

dependence. When children are unhappy,
it affects mothers more deeply than it
affects fathers. When the children live at home, mothers are
more involved in their children’s ups and downs. No wonder mothers have a
deep sense of relief when children move out and live

For women, not against men

By JUDY CARR

An issue has just reached
me calling me a man-basher.
I am grouped with Arlene
Peck as a hater of men. Arlene
is a much more tal­
tented and successful personal­
ity than I am.

Picture me and Arlene
running down an American
street, waving bluegloves at
a crowd of scared men all flee­
ing as fast as they can go.

The trouble is that I said
all the troubles of the world
are caused by men. Of course,
you could ask him to pay
some regular amount toward
room and board. That will

In the Algemeiner journal
Rabbi Pinchas Wiliger re­
 remind readers that weddings
are banned during the 50 days be­
tween Passover and Shavuot.
But they are permitted on the
first day of the month (Rosh
Chodesh) and on the 33rd day
of the period. That 33rd day
(Lag b’Omer) marked the end
of an epidemic that had smit­
ten the students of Rabbi
Akiba.

That reminded me of the
story about the young fellow
who asked his rabbi when Lag
b’Omer occurred because he
wanted to be married then. The
rabbi, a Reformer, asked him if
he really wanted to be married.

His fiancee was Orthodox. He
replied, “No, she’s not Jewish.”

Naomi tells her, “Do you know
that Jewish people don’t go to circuses and the­
aters? That there are certain
kinds of things, Jewish people
don’t do?” Ruth responds,
“Wherever you go, I shall go.”

Naomi says to her, “Do you
know about the four kinds of
death penalty with which the
court punishes certain extreme
crimes?” She raises the pros­
ppect of death as not only part
but part of the legal struc­
ture of the community, empha­
sizing its inviolable bound­
aries. Ruth responds, “Where­
ever you die, there will I be buried.”

Naomi tells her, “We are for­
bidden to walk beyond a cer­
tain distance on the Sabbath.
We can go so far and no fur­
ther.” Ruth answers,
“Wherever you go, I shall go.”

From “Reading Ruth,” ed­
it by Judith A. Kates and Gail
T. Reimer.

"The Concealed Alternative”

By AVIVA ZORNSBERG

The Midrash, by reading
Ruth’s poetic statements as lit­
eral responses to questions
from Naomi, imagines Naomi
presenting Ruth with even more
constructed possibilities.

Naomi has asked her, “Do you
know that Jewish people
don’t go to circuses and the­
taters? That there are certain
crimes?” She raises the pros­
ppect of death as not only part
but part of the legal struc­
ture of the community, empha­
sizing its inviolable bound­
aries. Ruth responds, “Where­
ever you die, there will I be buried.”

Naomi tells her, “We are for­
bidden to walk beyond a cer­
tain distance on the Sabbath.
We can go so far and no fur­
ther.” Ruth answers,
“Wherever you go, I shall go.”

From “Reading Ruth,” ed­
it by Judith A. Kates and Gail
T. Reimer.

Milk, Honey & Vinegar

By JUDY CARR

An issue has just reached
me calling me a man-basher.
I am grouped with Arlene
Peck as a hater of men. Arlene
is a much more tal­
tented and successful personal­
ity than I am.

Picture me and Arlene
running down an American
street, waving bluegloves at
a crowd of scared men all flee­
ing as fast as they can go.

The trouble is that I said
all the troubles of the world
are caused by men. Of course,
you could ask him to pay
some regular amount toward
room and board. That will

In the Algemeiner journal
Rabbi Pinchas Wiliger re­
 remind readers that weddings
are banned during the 50 days be­
tween Passover and Shavuot.
But they are permitted on the
first day of the month (Rosh
Chodesh) and on the 33rd day
of the period. That 33rd day
(Lag b’Omer) marked the end
of an epidemic that had smit­
ten the students of Rabbi
Akiba.

That reminded me of the
story about the young fellow
who asked his rabbi when Lag
b’Omer occurred because he
wanted to be married then. The
rabbi, a Reformer, asked him if
he really wanted to be married.

His fiancee was Orthodox. He
replied, “No, she’s not Jewish.”

Naomi tells her, “Do you know
that Jewish people don’t go to circuses and the­
taters? That there are certain
crimes?” She raises the pros­
ppect of death as not only part
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Naomi tells her, “Do you know
about the four kinds of
death penalty with which the
court punishes certain extreme
crimes?” She raises the pros­
ppect of death as not only part
but part of the legal struc­
ture of the community, empha­
sizing its inviolable bound­
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A Feast of Weeks

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Across
1. Verbal contraction
6. Noun and adjectival suffixes
10. Conurbation
14. The five books of Moses
15. Tide type
16. Canine's or feline's 'hands'
17. Broadcast medium
18. Berne's river
19. District
20. They labored, in Hebrew (emphatic verb form)
21. Klinship group leader, beneath the tribal head among Israelites, others
23. Match parts
25. Moses to Israelites: "... go up, lest you be routed" Exodus 14:42
26. The Israelites went on many of these in the Sinai
30. Rosurgeon starter
31. Disregardful of musical key
32. Daytimes when dew and manna were found in Sinai
37. Orange variety
38. Possessive pronoun
39. Characteristic
40. All David needed to hurl a stone at Goliath (2 words)
42. Microscopic alga with siliceous remains
43. Direction from tip of the Sinai to Etzion Geber
44. Nimrod and Esau
45. Pacific island nation
48. Twinge, sharp sensation
49. Grain yield from which sheaves figured in the ritual of Shavuot
50. Tabula ___

Down
1. ___-purpurea (plant descriptor)
2. Israelites did this 40 years
3. Utah city south of Salt Lake
4. Hammer takes to it
5. T'shree words used 11 times in 10 commandments
6. Legislates
7. Shaquille O' and Tatum O'
8. Skater Lipinski
9. "Hey, big ____!
10. Pitching great Warren
11. Cuomo
12. How some like coffee
13. Hebrew name meaning "gathered"
22. Ancient daily ritual from Pesach to Shavuot
24. Some swans love this grass
26. Hand, in Florence
27. Bit of sun gives you this (2 words)
28. Wandered, or Karl
29. Toronto's fairgrounds, namesakes
30. Neither's partner
32. Holds your coffee
33. If you see just this many leaving a ship, you might worry
34. Henthoff
35. A leader of the Jewish Revolt v. Rome, 69-70, Simon bar ___ (abbr.)
36. Devices for imaging surfaces at microsc. scale
38. "The Lord is ___"
41. Where corn is stored (3 words)
42. Demand payment
44. Occur
45. Goes out to buy
46. Eagle's abode
47. Ship's officers
48. Baffling question
49. Question beginner
50. Tabula ___
52. Sit for a photo or painting
53. ___'Ale, Ethiopian volcano
54. Plant that gave name to sea the Israelites crossed
55. Add this to 'f' and it's just not true

A Feast of Weeks
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See answers on page 14

Subscribe to the Post!
Kosher Kuisine

Soy Caesar Salad Dressing

By DEBI VAN FLYMEN

Last Shabbat I was challenged to prepare a meal after a long week at the restaurant and catering as I hosted my son Ariel's BBYO chapter Shabbat dinner. Having very limited time between delivering Shabbat meals to some downtown hotel guests and the impending arrival of the teenagers, I also had to dodge some food allergies.

Reaching into my stack of tried, true, and tested recipes, I opted to make roast chickens, garlic roasted potatoes, and a Caesar salad. (I had crudites to keep them busy until the meal was ready to serve and some fresh fruit and angel food cake for dessert.) I know that teenagers and salad are not always words that can be used in the same sentence, but I have learned that Caesar salad is often a hit. Yes, I did say Caesar salad, even though this was a kosher fleishig (meat) meal. And while I couldn’t use my standard dairy-based Caesar dressing recipe, I recently learned of an alternative.

I wanted to share this creative recipe, as I had several of the BBYO youngsters ask to take home Ziploc bags of salad dressing they could use for their own meals. I had several of the BBYO youngsters ask to take home Ziploc bags of salad dressing they could use for their own meals.

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Book Reviews

Buckley masters historical fiction

By MORTON I. TEICHER


Ostensibly, this is a novel about conservatives during the decade from 1956 to 1966. However, many real events are described, and there are more historical figures than fictional ones. The story is actually a thinly disguised opportunity for Buckley, a mainstream conservative, to comment on some extremists who, he believes, give conservatism a bad name.

The book calls to mind Buckley’s 1992 extended essay, In Search of Anti-Semitism, in which Buckley exorcised his fellow conservative, Pat Buchanan, for being anti-Semitic and anti-Israel.

Buckley has been advocating centrist conservative views for more than a half century. He began in 1951 when he published his first book, God and Man at Yale, in which he criticized his alma mater for being too secular and too inhos­table to religion. He went on to found National Review in 1955, serving as its editor-in-chief until 1990. His syndicated col­umns appear in more than 300 newspapers, and he won many fans with his TV series, "Firing Line," in which he wittily crossed swords with his ideological opponents.

A prolific author, Buckley spends the winters in Switzerland where he has been writing a book a year in addition to his columns. Getting It Right is not his first novel. Among others, he has written 11 spy stories featuring Blackford Oakes, a CIA agent.

This new book introduces two college students, Leonora Goldstein and Woodroe Raynor, whose romance blossoms as they go to work for two of the people Buckley wants to weed out of the conservative movement.

Woodroe is employed by the John Birch Society, founded by Robert Welch, who is ridiculed as believing that Eisenhower was a communist agent. He supports General Edwin Walker, who was dis­charged from the army and who is pictured in the story as a bumbling right wing crackpot. Woodroe is sent to Texas to serve as liaison between Walker and the John Birch Society.

Leonora gets a job with Ayn Rand, founder of the libertarian Objectivist cult, who urges Leonora to change her name from Goldstein. Rand says that she was born Alissa Rosenbaum and that her aco­lyte in Objectivism, Nathaniel Branden, changed his name from Nathan Blumenthal.

Several of Rand's followers were Jews, including Alan Greenspan. Buckley lampoons Rand and Branden for having an affair even though they are both married. When Branden becomes involved with a third woman, Rand summarily dis­misses him. These peccadillos give Buckley ammunition for rebuking Rand and her move­ment. Similarly, he portrays Welch’s paranoia, stamping him as ludicrous.

The story rambles on to the 1964 election when Barry Goldwater ran against Lyndon Johnson. Leonora and Woodroe flit in and out of the narrative, eventually becoming engaged, but their role is inci­dental to Buckley’s satirical treatment of Rand and Welch. Today, they and their organiz­ations have withered, although they had some fleeting significa­nce during the period cov­ered by the book.

Writers have combined his­tory and fiction for a long time. The formula calls for fictional characters to participate in actual historical events and to move among actual persons from history. The result is a pic­ture of a bygone era in personal and vivid terms. In this book Buckley fully demonstrates his mastery of the art of historical fiction.

Dr. Morton I. Teicher is the founding dean of the Wurzweiler School of Social Work, Yeshiva University, and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

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A witty and unusual travelogue

By MORTON I. TEICHER


As a child, Shaffer learned to travel as she moved back and forth between her father’s home in Kansas and her mother’s home in California. This apparently produced a wanderlust that was satisfied when she discovered that she could visit exotic places by writing essays. Some were equally funny; some were dif­ficult situations that Shaffer was able to write her way out of. Others were more than the help-res. This story of an inadvertent jumble typifies the kinds of experiences that she describes in a series of sparkling, well­written essays. Some were equally funny; some were difficult situations that Shaffer was able to write her way out of. Others were more than the help-res.

This story of an inadvertent jumble typifies the kinds of experiences that she describes in a series of sparkling, well­written essays. Some were equally funny; some were difficult situations that Shaffer was able to write her way out of. Others were more than the help-res.

However, she never gave up hope that a good purpose might be served.

During the course of the year she made many Ghanaian friends, saw a number of sights, and had numerous ad­ventures. Various encoun­ters are described with witty humor and with penetrating enthusiasm. She candidly de­scribes "men's incessant over­tures" and her success in fend­ing them off, partly because she had a boy friend at home for whom she felt "profound love and equally profound confusion."

Towards the end of her travels, Shaffer was asked to join in Muslim prayers. She ex­plained that she could not be­cause she was "an agnostic-learning-toward-atheist Jew."

This is an unusual travelogue, emphasizing the people Shaffer met rather than the sights she saw. She is hardly the stereotypical tourist, al­though some readers may be tempted to visit Africa after seeing it through her acute and perceptive eyes.

Dr. Morton I. Teicher is the founding dean of the Wurzweiler School of Social Work, Yeshiva University, and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

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Thoughts

For success, attitude is equally important as ability.

—Harry F. Banks
Story

Continued from page 9

Dold always traveled on these night forays with a couple of concentration camp prisoners, "always the same five or six that I could trust. I dressed them up in Army uniforms, but they still looked so pitiful and hungry that the farmers took pity and willingly sold us food, even though that was a punishable criminal offense." Dold's daily violations of the war regulations placed his own life in constant danger. "When we fell into an unanticipated threatening situation, I played the tough concentration camp commandant. It always worked." Had it not worked even once, the 24-year-old would have been headed for the gallows.

Once it nearly happened. Dold had bought a load of black market beef on the hoof from some wholesale farmers nearby to Dautmergen. "My problem was that the concentration camp itself, like all similar installations, was under military guard, to whom I could say nothing. How could I possibly get the cows into the kitchens?"

"Well, I would run into my office by night and hit the air raid siren alarm. Immediately the watch commandos had to extinguish the perimeter spotlights, and in the ensuing darkness I ran out with a couple of prisoners and we grabbed the cows, whom we had stashed in the woods nearby, and brought them in."

A few days later, the police arrived, tipped off by an informer. They were investigating an alleged illegal slaughtering of diverted food, a criminal offense in those late war days. Dold coolly had the senior police officer brought to him and offered to shoot him on the spot. From the mouth of a concentration camp commandant in the winter of 1944/45, that was without question a very serious offer. Thereafter the police authorities never looked into the affairs of the camp again.

In April 1945 the order came to clean up the camps in the Rottweil area before the Allied advance got there. SS commandos were sent to drive the survivors by forced march to the southeast. Before the march, Dold distributed all the food there was: 12 potatoes and a loaf of bread per person. At one train station, against the objections of the SS, he broke into a railroad car and distributed the contents—chocolate and cigarettes—to the prisoners as supplementary provisions.

He rode ahead of the column on a motorcycle, finding sleeping quarters and food for the prisoners. Five days later the prisoners were freed by the French army.

In the fall of 1946, Dold himself was brought in chains, together with 49 mass murderers, torturers, and administrators, as "Accused number 41" before the French military tribunal in Rastatt. A scene took place without parallel in the history of war crime trials. One after another, the former prisoners of Dautmergen came forward in tears to beg for the life and freedom of the former concentration camp commandant. When one venerable old Jew appealed for the blessings of heaven for "this man, his children, and his children's children," one of the judges burst into tears.

On the 17th of January, 1947, Erwin Dold was freed from investigative custody. On the morning of 1 February, Judge Jean Ausset, president of the tribunal, sentenced 21 Nazis to death or imprisonment. Erwin Dold was the only concentration camp commandant of the Third Reich who was dismissed as proven completely innocent.

It is important to know that there were some people like Erwin Dold. Not many, certainly not enough, but some. To those of us who take philosophy seriously, it is a matter of no little disturbance that people who acted as Dold did almost always attribute their actions to religious motivations, not philosophical. Dold was raised, he said, to be a good Catholic. Others speak of simple faith or following the will of God. Very few speak of liberal convictions or philosophic principles as compelling motives for risking their lives for others. One cannot help wondering why.

Comments: apoder@yahoo.com.

Cohen

Continued from page 5

severity of these conflicts. But even though we are distant and occasionally uninform ed, I can guarantee the sometimes skeptical adult population that as Jewish teenagers, we do care. We might appear oblivious to religion sometimes, but I know and can assure you that the future of Judaism is in good hands.

Julie Cohen welcomes comments at: julie447@sbcglobal.net.

Quotation

Continued from page 6

Backalenick

Continued from page 6

Rita Edlin may be reached at 2412 Ingleside Ave., Cincinnati, OH 45206.

Edlin

Continued from page 11

well as the benefits, it won't take him long to realize it might be better for him to live on his own.

Remember, his move toward independence is a sign of your success as a parent. It doesn't mean you will cut off all ties. It simply means you can relate to each other as adults who care about one another. The child's dependence on parents comes to an end when childhood is over. The new stage is inter-dependence. And that's the stage you are so impatient to begin. I'll bet he is, too. Good luck.

Kudos also to set/lighting designer Jim Stewart whose mellow lighting and richly-de-
Gold review demeaning

Dear editor,

I am sorry that Morton Gold, in his pseudo-review of my CD, “Open the Gates! New American-Jewish Music for Prayer,” saw fit to bore readers with a tiresome account of the exchange of e-mails that preceded the review — and, far worse, to insult the composers of beautiful religious music on the CD by cluttering his story with demeaning allusions to Britney Spears and Jennifer Lopez and irrelevant ones to Shakespeare and Verdi.

P&O readers were left, I fear, knowing nothing about what my CD is about. “Open the Gates!” is a compilation CD of the “heart music” — inclusive and intimate, alternately plaintive and exuberant — that so many American-Jewish men and women are praying (and dancing, and meditating, and seeking healing) to today: music for conversation with God, both prayerful and public music for conversation with God, both prayerful and public — elaborating on the folk roots and “gorgeous” music.

Why is it? Why is it that democracy is a thing that people keep wanting Israel to have, that there are so many Jews who believe in the future of Israel. I can just imagine what would happen to the politician who would say to those living in Florida: “You have to move, the Semi- nolite lives the land so you must sell what you own.” Or to the annexation of the Territory of Arizona: “You must give back Arizona, California as the Israeli Defense Force is, and as good as the Israeli police are, still, Israel suffers from Palestinian terrorists who kill and maim civilian men, women, and children.

The residents living in Judea and Samaria are not set­ ters any more than someone living in Oregon is a settler. The notion living in Judea and Samaria are not occupiers of a foreign land; they are heroes — people who believe in the future of Israel. I can just imagine what would happen to the politician who would say to those living in Florida: “You will have to move, the Seminole nation wants the land.” Not surprisingly, he or she would be laughed off of the political stage.

Regarding your piece on democracy [May 28, 2003], I like the rhetoric, and I don’t use the term in its pejorative sense at all.

More to the point, of course, is the content. I would agree with you that democracy is a sacred cow but at times ought not to be.

I am pleased that the Boston Globe found the CD “unmistak­ ably Jewish, both in its melodicism and religious lyricism... as appealing for its musical qualities as its spiritu­ tal.” Other listeners have commented on its “inspiring” and “green” music.

Many have, gratifyingly, found my extensive liner notes — elaborating on the folk roots and Hassidic inspiration behind today’s liturgical music and (technically) on the controversy that this music has occasioned, and on the meanings of the prayers and hymns included — informative; one grate­ fully offered that it was “learned, thoughtful, inspira­tional, and loving, all at the same time.”

P&O readers can sample, or order, “Open the Gates!” At cdbaby.com/openthegates

Dr. Gold is not sure what gates are opened by this CD: it is intended to open hearts, as so much of the enchanting music of this generation has opened the hearts of worship­pers today. Hassidim say that everyone has to find the melodies that speak to his or her own heart, and Dr. Gold is en­titled, however improbably, to aver that none of the enchant­ ing melodies on this CD speak to him. He is not entitled to liken the sweet and soaring song of Shlomo Carlebach, z”l, Debbie Friedman, Hanna Tiferet Siegel, Tanchum Portnoy, and other musically inspired Jews to junk food — let alone to Britney Spears. In doing so, he only closes gates for P&O readers.

I hope that some of your readers will want to knock on them for themselves.

Robert Cohen
cdbaby.com/openthegates

More concerned with soul than state

Dear Rabbi Pootz

Regarding your piece on democracy [May 28, 2003], I like the rhetoric, and I don’t use the term in its pejorative sense at all.

More to the point, of course, is the content. I would agree with you that democracy is a sacred cow but at times ought not to be. But I would assert, too, that you have not grasped the term democracy as shorthand for representative government.

I think that, in the long run, all people are better off when all people are involved in whatever decisions affect them. The suppositions that you propose in your article cannot be known to be true. The U.S. might indeed be a third-rate power if certain events had not come to pass, but we might also be ignored by the rest of the world, happier, less of a consumer nation.

It is impossible to know the consequences of our actions. Similarly for the state of Is­ rael. It is impossible to know the consequences of what they do.

What is possible, however, is to be the sort of person and the sort of nation one wants to be, regardless of the conse­ quences. Israel might cease to exist as Jewish state, for ex­ ample, but it might have been able to pride itself on never having bulldozed homes of in­ nocent people. (I don’t say that to be inflammatory, just as a matter of fact. Doubtless some of the homes it bulldozed be­ longed to parties that in some sense were “guilty.” But many, probably most, are not. Cer­ tainly olive groves are not guilty.)

So the issue, it seems to me, is not what is necessary to pre­ serve the State of Israel, but what is necessary to preserve the soul of Israel. And I am enough of an optimist to think that in the final analysis, the two would be the same. But even if they weren’t, I’d be more concerned with the soul than with the state.

Rabbi Barry Can

Thanks for your thoughtful and helpful comments. I cannot help being concerned with the state itself.

Allen Pootz

Terrorists have won this round

Dear editor,

Why is it? Why is it that people keep wanting Israel to give up land? Nobody I know has said recently that we should give back the Dakotas to the Sioux nation. Israel has had to engage in three wars to keep its freedom. In addition, Israel funds off terrorists daily. The president of the United States is not using Congress to give back Arizona, California, nor even Texas to Mexico.

As cautious as we are as Americans, we do not as a mat­ ter of habit wonder if our chil­ dren will come back from a day at the mall. We do not become overly concerned with riding a bus. However, parents in Israel have to warn their children daily to be very careful where they walk. And, even as superb as the Israeli Defense Force is, and as good as the Israeli po­ lice are, still, Israel suffers from Palestinian terrorists who kill and maim civilian men, women, and children.

The residents living in Judea and Samaria are not set­ ters any more than someone living in Oregon is a settler. The notion living in Judea and Samaria are not occupiers of a foreign land; they are heroes — people who believe in the future of Israel. I can just imagine what would happen to the politician who would say to those living in Florida: “You will have to move, the Semi­ nole nation wants the land.” Not surprisingly, he or she would be laughed off of the political stage.

Unfortunately, Sharon of Is­ rael has been put under intense pressure from the Bush Ad­ ministation, who in turn is paying back a debt to the Arab nations. Appeasement never has worked, as England and the world found out in 1939. Nazi terrorists won the battle at that point and millions died.

Palestinian terrorists have found that they have achieved their purpose. These same murderers will not stop until either they take all of Israel or until someone finally says a loud “No” to these murderers.

Nazi murderers and their collaborators wanted every Jew in the world exter­ nated. They killed more than six million Jews before they were stopped. Times have not changed between 1933 and 2003. Present day terrorists want to push Israel into the sea and see every Jew in ev­ ery land slain. Regrettably, it would appear that the terror­ ist murderers have won this round.

Thomas Roper
Virginia Beach, Va.

Democracy viewed in parochial terms

Dear editor,

The following are my reac­ tions to the Podet “Democ­ racy” article.

1. We in 21st century USA tend to think of democracy in rather parochial terms — namely, in terms of a representa­ tive government. This is far from traditional in most of the rest of the world. While you mention Native Americans in passing, you do not do them justice. Their spirit of neighbor­ hood coexistence is shared equally by all Americans.

At the time of settlement, the English Parliament had no politicians who might reasonably be called “men of the people.” The concept of decentralized local government de­ rives as much from Native American tradition as it does from British Common Law.

Our attempts to export de­ mocracy have mainly found­ ered on our (arrogant) as­ sumptions that any people would see our example and im­ mediately try to emulate us. Our tolerance of dictators and thugs in the latter days of the Cold War has led to the rise of fair-weather friends and foul-weather terrorists.

2. What makes the loss of democracy in Israel so tragic and unsurpassable is that there is already a tradition of demo­ cratic institutions and of non­ racist civil rights and of democ­ ratic participation by both Arab and Jews. What makes the talk of abandoning democ­ racy so ugly is its connection to the annexation of the Terri­ tories.

3. The justification for United States political support to Israel (and whatever Euro­ pean support we can muster) relies in great part on Israel’s being a democracy. Should Is­ rael become simply a Jewish Satrapy, I have no doubt that this support would vanish in only a short time.

Ben Burrows
Elkins Park, Penn.
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Women seeking men

I’d like to meet a man who lives in Indianapolis and is 50 to 60. Like me, he’d enjoy discussion groups, home entertaining, dining out, and is reform in thought. If possible, I like water and outdoor life too. #1001


DJF 57, non-religious, medical social worker, new to the area, looking for new friends, people to show me the sights, accompany me to the movies for new friends, people to show me the sights. Phone Me. Birgming, Alabama. #1003

Boca Raton: Slender JF, 5’6”, loves life, laughter, and spontaneity. Is warm with passion and compassion. Enjoys the arts, tennis, travel, walking, and golf. Values intellectual curiosity, affection, and an optimistic attitude toward life. Photo please. E-mail: krameree@aol.com. #1005

WANTED: A man to love and share a wholesome life, and poten-tially shared cooking. Warm, creative, adventurous, age 57 Indianapolis professional, who exercises regularly, enjoys life, stimulating conversation, exploring together. Seeking, intelligent, successful man who, like her, has been lonely and finds compatible partners a treasure. #1006

Men seeking women

I’m a single Jewish man looking for a special, nice-looking Jewish lady for marriage (age 55-72). I’m a retired professional, 62 years old, appropriate weight, 6 ft tall, residing in Pittsburgh. My income is more than enough since it is all “sacred money”. I’d like to meet a nice-looking lady. Interests include jazz, film, and mysticism. #2004

DJM, a young-at-heart 44, 5’8”, proportional build, attractive, sense of humor, honest, a gentleman, affectionate, very positive, healthy lifestyle. NS who loves dogs, traveling, and softball. ISO LTR with JF aged 33-40, preferably height and weight proportionate. Louisville, Kentucky. #2005

I am a nearly 26-year-old man taking graduate courses at the SLS at IU Bloomington. I am kind, sensitive, caring, intelligent, and handsome and have a nice lifestyle. I like bicycling, running, swimming and lifting weights occasionally. I am 5’7”, 195 pounds. Contact: a specchi@yahoo.com. #2006

I am a young 55. I would like to meet a young lady in her 30s who would settle in Brooklyn, NY. She could even be chubby. No divorcees or widows. Purpose of marriage and family. #2007

SJM NBM 5’11” 49: God is a Verb and so is this affectionate, erudite, athletic, youthful mind and body mensch. I love for hugs, tennis, books, film, Jewish meditation, good banter, and flames in the fireplace. Love could relocate. View me at www.jdate.com (jay1067). #2008

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