

Women in Judaism — Part II Cantor Roger speaks out

By LAURIE BORMAN

Cantor Janice Roger has been so readily accepted by her congregation that some of the children at the temple were surprised to discover that men can be cantors, too.

"It seems it's easier in Reform Judaism for people to accept women as cantors than to accept women as rabbis," she said. "I'm not exactly sure why."

Cantor Roger, who has served as cantor for Indianapolis Hebrew Congregation since she was invested by Hebrew Union College in 1979, joins a growing number of women who are performing leadership roles in the Jewish community. Indianapolis is also the home of two women rabbis, Rabbi Sandy Sass and Rabbi Amy Eilberg, who were featured in an interview in last week's Post and Opinion.

Women now make up the majority of the cantorial class at Hebrew Union College, which has been investing cantors since 1956. Currently 36 women have been invested there, and the

college is the only institution investing women cantors.

Cantor Roger acknowledges the great strides women have made in Judaism, but yet she said she also thinks that there is a long way to go in "combating a centuries-old mindset that men were the prime movers in terms of Jewish community leadership."

"It's still very hard for women, especially women of a generation older than myself to accept the fact that women can have leadership roles in general," Cantor Roger said.

Cantor Roger said she thinks that when women take on leadership roles, however, it encourages other women to participate when they might not have had the courage to do so. She noted that at I.H.C. there have been two women presidents of the congregation since she came, and she said she thinks her congregation may be more used to women in a leadership role now.

But not everyone in the
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Local rabbis protest in D.C.

Rabbis Sandy and Dennis Sasso recently returned from the Reconstructionist Rabbinical Association Eleventh Annual Convention in Washington, D.C. which was held from March 16-19.

The body of the convention demonstrated in front of the Soviet Embassy and the South African Embassy to protest human rights violations and religious persecutions and to voice opposition to racism and apartheid.

Rabbi David Saperstein, Director of the Religious Action Center, the keynote speaker, talked about how Jewish values provide guidance for responding to social action concerns.

Rabbi Arnold Rachlis, White House Fellow and Rabbi of the Jewish Reconstructionist Congregation in Evanston, Illinois, and Rabbi Sydney Schwarz, Executive Director of the Jewish Community Council in Washington, D.C. were respondents.

Convention workshops addressed nuclear issues, Black-Jewish relations, Jewish-Arab dialogue, Sanctuary, Abortion and Theoretical Approaches to Social Change.

On Tuesday evening, March 17, U.S. Congressman William Gray, Chairman of the House Budget Commission, addressed the group on religious and

moral values implicit in setting budget priorities. Hyman Bookbinder, Washington representative of the American Jewish
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Rabbi Adland leaving city

Rabbi Jon Adland announced that he is leaving his post at Indianapolis Hebrew Congregation this summer to accept a position in Lexington, Kentucky.

Rabbi Adland, who has been at I.H.C. since he was ordained by Hebrew Union College in 1982, will be the spiritual leader for Adath Israel synagogue. Adath Israel, a temple with 260 families, is the only Reform congregation in Lexington.

"Indianapolis has been a wonderful place to grow and be a rabbi," Rabbi Adland said. "I've been fortunate to be able to get into the community and not have to only stay in my office."

Rabbi Adland said he also appreciated the opportunity to be a part of the executive committee of the Jewish Welfare



Rabbi Jon Adland

Federation while serving as the chairman of the Indianapolis Board of Rabbis this year. His term as chairman will end in June.

Rabbi Adland, his wife Sandy and 16-and-a-half-month-old son Joshua will leave Indianapolis in July.

Teenage Israeli goodwill ambassadors visit Indy

By CAROL WEISS

"We're here to talk about Israel, to correct misconceptions which could develop into anti-Semitism." 17-year-old Boaz Maor said.

"Some people here think we took the land of the Palestinians and all we want is war," added 16-year-old Sarit Ari-Am.

Dressed in blue jeans and tee shirts, bantering easily, these young Israeli goodwill ambassadors comfortably discussed life in their homeland.

Boaz and Sarit, along with 74 other Israeli teenagers, were chosen from 2000 applicants to come to the United States. While in Indianapolis last week, the two visited various local schools including Chatard, Lawrence North, Lawrence Central, North Central, Roncalli, and Park Tutor. The In-



BOAZ MAOR



SARIT ARI-AM

dianapolis Jewish Community Relations Council co-sponsored the touring group with the Israeli Ministry of Foreign Affairs and Ministry of Education.

"The students here usually

know nothing about Israel, but they are interested in learning," said Boaz. "Some think that it's the size of Texas and others think it is nothing but desert."

Sarit continued, "They want to know about normal every day

life — drinking, driving, dating — and they want to know about politics, inflation, the PLO, and the draft."

Boaz and Sarit agreed that Israeli teenagers are more concerned with politics and world affairs than their American counterparts.

"In Israel we have only one T.V. channel. We turn it on and see news," Sarit explained. "Here, if you have the opportunity to choose between news, movies, basketball, or music, normal teenagers won't pick news. I didn't."

Both cultures, however, do share the pleasure and the pains of adolescence. All teenagers seem to enjoy movies, music, and restaurants while they bemoan the difficulty of school and teachers. Dating practices

are similar, although cars are more accessible to Americans.

Boaz, the only boy of three children is from Ramat-Gan, a city of 150,000. His father is a lawyer and his mother is a saleswoman. Sarit is from Kiryat-Gat, a development town of 30,000. Her father is an educational psychologist and secondary school teacher of economics and sociology. Her mother, born in Rumania, left her own parents at age 12 to come to Israel with a group of other children.

Both Boaz and Sarit plan on attending universities after fulfilling their military responsibilities. All Israelis enter the army after completing high school: the girls serve two years, the boys, three. The men

NORM WEISMAN



HC
Dr. Peter Goru...
old Hungarian physician w...
dinner guest of Ruth and...
Robert Rifkin on March 12.



Indianapolis played host to 10 Hungarian healthcare professionals on that day. Volunteers took them around the city and showed them how people work in Methodist Hospital. At night the group, four men and six women, were invited to different homes for some old fashioned Hoosier hospitality. Among the dinner hoses were Linda and Dr. Howard Eigen also. Agnes Vogel and Magda Csetenyi were among the interpreters, but often their translations were superfluous

almost all the Hungarians English fluently. Agnes that they were quite dressed by the modern and plentiful equipments and instruments seen in the hospital. The group also made the doctors' rounds and visited with bedridden patients.

A representative of the ten Hungarians received the key of the city at mayor William Hudnut's office. Agnes translated the event.

Ruth Rifkin said that their dinner guest was most amiable until the discussion came to politics. He was totally convinced and adamant in his Communicistic outlook. At one point Agnes asked one of the young doctors what was his religion; he whispered into her ear: "Communism".

CREATIONS: The latest trend in the fashion world is "Art To Wear". Artist, Dorothy Feibleman, London, England, an Indianapolis native, adds to this new trend.

Her medium is three dimensional porcelain and clay. Till the end of March, pieces of her works will be on exhibit and for sale at the Indianapolis Museum of Art. Dorothy — who's art pieces by now are widely known all over the world — selected a set of earrings and necklace combination, made of porcelain and gold, for the Indianapolis show.

VISITORS: Ruth Breeding's niece and her husband, Celia and Harold Schwartz from Jerusalem, Israel, are celebrating their 44th wedding anniversary with a three month long trip to the United States. During their sojourn across North America they will stay also for a week with Ruth in Indianapolis.

NEW RELATIONS: The daughter of Anna Ruth and Mark Hasten, Judy's wedding to Nati Friedman took place in Indianapolis on December 15, last year. This spring, March 8, in Givatayim, a party was given by the new bride and groom. The guest list consisted mainly of Mr. Friedman's family and friends, most of whom live in Israel, where the young couple will make their home. The 204 guests partook of the Motze Shabbes. The orchestra played for those who wished to dance and the young couple introduced the bride's parents to friends and family.

SWEET: The fundraising event of ORT was held on March 15 in the Convention Center. Old and young had fun sampling chocolates in every shape and flavor. The grand prize of the event, a pair of round trip tickets to San Francisco, CA, was won by Jeffrey Yolles, the ten-year-old son of Jane and Dr. Elliott Yolles. Congratulations!

BIRTHS

Jessica Suzanne, a daughter, was born on February 20 to Susan and Max Reisweg. Grandparents are Joanne and Joe Fox and Sadie and Rubin Reisweg, all from Indianapolis. Three year old Lauren is the first daughter in the family.

FLASH! Pre-holiday laugh! A Jewish judge in Brooklyn was bitter toward the culprit who was charged with petty larceny! The latter was a Jew and the judge did not like to see a member of his religion arrested and brought to court. He therefore spoke sternly to the defendant. "Is this your first offense? You you stolen anything before?" "Yes," replied the Jew. "So this is your second offense! What did you steal the first time?" "I thundered the judge. "The 'afikomen' on Passover," said the Jew!....And I love this! All over the East there are signs reading: George Washington Slept Here — George Washington Slept Here! If you think the British were worried about George, you should have seen Martha!

FLASH! Several months ago, I columned that there may be a "triplets bundle" on the way to a swell couple in Indy! But I won't reveal this blessed happening until all is over and well! A few more weeks will do it!....FLASH! A "confirmed" bachelor may be "un-confirmed"! He has a "girl" look in his eyes! It will happen May 1st! They will make a handsome couple! (So look in all bachelors' eyes and see if you detect "that" look!)

FLASH! Remember this coming Sunday morning's (March 30) "B'nai B'rith No. 58 Walk-A-Thon" Membership drive, starting at Ralf's Deli at 9:30 a.m. Enjoy a complimentary breakfast and hear the details about calling on prospective new members. Fred Pfenninger, VP Membership, needs your participation and any

prospects you may have. Call him at 255-5521....FLASH! I have a "literary" background — I sat on a "printing" press! But that's all behind me! Old jokes never die, they end up in Norm Weisman's column!

FLASH! That terrific dancer of the "Ankles Away '85", Cherri Jaffee performed in the Dance Kalidescope Concert at the IRT this past week, where she rated terrific applause! She rates high with us also!....FLASH! Attention Jewish Singles-Indy Connection! Last reminder! This Saturday night, March 29th, 8 p.m., the fabulous "Casino Night" awaits you! Join your friends at the River Bend Clubhouse, 8800 Allisonville Rd., after making your reservations with the Center!....A tee hee! A fussy old lady, on her way to New York for the first time, annoyed the conductor by her many questions. "Conductor, does this train stop in Grand Central Station?" "Madam, there will be a terrible wreck if it doesn't!"

FLASH! Paging Mr. Ripley! In reading a long-ago column, I discovered that by my mom, Sadie Weisman, was one of the charter members who started the "Over 60" club in 1947! I'm president of our "Over 60" NFL (not for ladies) club! Like mother, like son!....Which reminds me to remind you that the "NFL Brunch" will be held on Sunday, April 6th, 11:30 a.m. at the Center! So guys, make your reservations for you and the little woman by March 28th, with your check! See you-all there!

FLASH! Marcia Sklare and
Continued on page IN 4

Friends Flock to Find Big Bird!

Sesame Street, USA
Staff Writer

Will Big Bird be found in time to celebrate his birthday? For more on this story, see the original Sesame Street Live show, "MISSING BIRD MYSTERY."



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SHAVUAH TOV • GOOD WEEK • שבוע טוב

March 26 - March 31

'The Daily Life of Medieval Mediterranean Jews' lecture

"The Daily Life of Medieval Mediterranean Jews" is the topic of a lecture by Ronald Messier at 8 p.m. Monday, Mar. 31 in the Krannert Auditorium of Purdue University. The lecture is part of the Jewish Studies program public lecture series.

Messier, a professor of History at Middle Tennessee State

University, will talk about the daily life of Jews in the medieval Muslim Mediterranean world of the 11th and 12th centuries. Messier has done research among the records of the contemporary Almoravid Dynasty of Morocco and Spain, and he will discuss this research in his lecture.

Rabbi Sasso attends conference

Rabbi Dennis Sasso was among a select group of rabbis and scholars invited to represent the various movements in American Judaism at a conference sponsored by the National Jewish Center for Learning and Leadership (CLAL), in Princeton, New Jersey on Mar. 16-17. The conference involved leaders of the Orthodox, Conservative, Reconstructionist and Reform movements in dialogue, with the theme "Will there be one Jewish people by the year 2000?"

Among the speakers at the forum were author Elie Wiesel, Rabbi Gerson Cohen (Conservative), Alexander Schindler (Reform), Norman Lamm (Orthodox), Ira Silverman (Reconstructionist) as well as Charles Silberman, author of *A*

Certain People and Dr. Irving Greenberg, President of CLAL.

The purpose of the conference was to address and seek ways to avert the growing polarization among the various religious movements of Judaism in America and to engage the leadership of North American Jewry — rabbinic and lay — in this process.

From Princeton Dr. Dennis Sasso travelled to Washington, D.C. to join Rabbi Sandy Sasso at the annual conventions of the Reconstructionist Rabbinical Association. The convention focused on "Social Justice, Social Action" and addressed issues pertaining to Jewish-Arab Dialogue, Black-Jewish Relations, Sanctuary, Nuclear Disarmament, and Socio-Economic Justice.

Walk, run, jog, bike for heart

The Ninth Annual Walk, Run, Jog and Bike for Heart, sponsored by the American Heart Association will begin Saturday, April 19, with registration at 8:30 a.m. at the Indianapolis Motor Speedway. The bike event will begin at 10 a.m., and the walk, run, jog event will begin at noon.

The event is open to persons of all ages, with five age group classifications for prizes. Grand prize is a round trip for two anywhere in the continental

U.S., sponsored by Delta Airlines. Other prizes include season tickets to the Indiana Pacers, Karma Records gift certificates, video club passes, food coupons, radios, polo shirts and watches.

To participate, individuals must complete official entry forms and secure pledges for each mile they walk, run, jog or bike around the track. Professional medical personnel will be on hand at all times.

Shavuah Tov Deadlines

The Post and Opinion welcomes all news, whether from organizations or individuals, and everybody can expect equal and good treatment.

However, our deadlines must be observed.

Please do not rely on overnight delivery by the Post Office. Instead, allow at least two days for news dropped in the mail. All material must be in our office by Wednesday for publication the following Wednesday.

'Yummies for Yontif' offered

Festive fruit bowl centerpieces for Passover, a "Yummies for Yontif" project, is being offered by Ha'Ima Hadassah.

The centerpiece includes a bowl filled with fresh fruit, a can of macaroons and assorted chocolate bars. All items in the centerpiece are kosher for Passover.

The "Yummies for Yontif" centerpieces are \$15, which includes free delivery on Wednesday, April 23, in time for the first Seder. To order a centerpiece, call 255-2278 or 876-0613.

All monies collected from the "Yummies for Yontif" project support Hadassah's programs in Israel and the U.S.

Chairmen of the project are Deane Elkin and Marcia Sklare.

Dance Masters day of dance

Indianapolis will host the fifth annual workshop of the Chicago National Association of Dance Masters for a day of dance April 6. Registration begins at 8 a.m., with classes held from 9 a.m. to 4:30 p.m. at the Holiday Holidome South, 520 East Thompson Road.

Faculty includes Tommy Sutton, tap dancer and director of the Mayfair Academy of Fine Arts in Chicago; Jim Christensen and Elizabeth Monk, a member of the Joffrey Ballet.

Letters Second Jewish Bank

Dear editor:

The Post (March 12) reports the opening of "the first Jewish-owned bank in Indianapolis." If I remember correctly, the Meyer-Kiser Bank, for many years, under the ownership of the two Indianapolis families, operated at 108 E. Washington Street as a general bank of deposit, checking and savings.

Julian Bamberger
Indianapolis

Subscribe!

Mazal Tov — מזל טוב JCCA wins national Jewish Welfare Board award

The Indianapolis Jewish Community Center Association won the national Jewish Welfare Board award for excellence in continuing Jewish education for staff.

The JWB award will be presented at the plenary session of the JWB biennial on Friday,

April 11 in Toronto.

The J.C.C. won the award for their staff education program in "Maximizing Jewish Education," which included a series of lectures by local experts on Jewish topics such as Jewish life cycles, kashrut and Jewish day schools.

The week of Jewish Women

Governor Robert D. Orr has proclaimed Mar. 20-31 as "The Week of the Jewish Women," recognizing the "great responsibility and vital contribution" of Jewish women to society, its values, and the necessity "that a week be designated to highlight and reflect upon those responsibilities and contributions."

Lubavitch of Indiana nationally sponsors events concerning the Week of Jewish Women to highlight the unique and specific contributions of Jewish women throughout history. The week is scheduled to coincide with

Purim, which recalls the heroism of Esther and her leadership.

In celebration of the week of Jewish women, Lubavitch of Indiana has planned a program at 7:30 p.m., Monday, Mar. 31 at the new Embassy Suites North, with guest speaker Terri Naiditch of Minnesota. A hat fashion show and demonstration by Gidding Jenny will be given at the event. Cost for the program is \$4, which includes a dessert buffet. The event is open to the public. For reservations, call 251-5573 or 251-1664.

Etz Chaim's Spring Fling Dance

The annual Spring Fling Dance of Etz Chaim Congregation will be held from 8:30 p.m. to 12 a.m. on Saturday, Mar. 29 at Beth-El Zedeck Congregation.

Dance chairman is Jack I. Cohen, assisted by Anne Calderon. Tickets for the dance are \$7.50 per person: contact Eleanor Glickstein or Rich

Sandler. Other chairmen are Dee Calderon, Decorating Committee; Jack Alboher, Cash Bar; William Levy, Raffle; Terri Camhi, Publicity; and Claire Bohard, Celia Klein and Celia Yosha, Midnight Continental Breakfast.

Proceeds from the evening will go to the Etz Chaim Building Fund.

Interfaith seder

An interfaith seder conducted by Rabbis Dennis Sasso and Jonathan Stein will be held at Indianapolis Hebrew Congregation at 6:30 p.m., Thursday, April 17. The seder is sponsored by the Northside Interfaith Project, an organization of 14 Protestant, Jewish and Catholic congregations which work together to promote better understanding of various faiths.

Following the meal, Dr. Michael Kinnamon, Professor

of Theology at Christian Theological Seminary and an authority on ecumenical relationships, will speak.

Cost for the seder is \$6.50, and includes matzo ball soup, gefilte fish and horseradish, salad, cheese cake, beverages and ceremonial foods from the seder plate. To register for the event, contact Elaine Arffa at Indianapolis Hebrew Congregation, 255-6647.



Norm Weisman

Continued from page IN 2
Deane Elkin, Chairpersons of the Ha'Ima Hadassah "Yummies for Yontiff" event, invite the community to partake of a lovely centerpiece which includes a delicious bowl of fresh fruit, macaroons, chocolate bars, etc. for our Passover holiday! This terrific centerpiece, at a charge of \$15.00, will decorate your Passover table or as a gift for your Seder hosts! Call these gals and give them your order and same will be delivered as per your instructions! Hadassah needs all our support for their important work here and in Israel!

FLASH! We interrupt this column to take you back, back, back, to those "nostalgic" days of yore — as promised in my last week's column! The word "memories" is priceless! Of course, they must be "good" memories and as I read my old columns from 1940 to 1960

(minus the war years) they were "good" "wonderful" Kirshbaum days! The "Kirshbaum" Center era will bring back fond memories of those "good ole young" days! So gather round, you parents of today, you aunts and uncles and all you grandparents....and let our memories hark back to the "Kirshbaum" Center, the meeting place of the community!

As you will recall, I was the Kirshbaum Athletic Director and directed many gym classes, which involved every member of the family! They were fun classes, and everyone got a chance to play in the games of basketball, volleyball, badminton, baseball and handball! We had a beautiful swimming pool and you will remember that Itsy Caplin (Dr.) was our swimming instructor and guard, while he was attending his

Continued on page IN 7

CRITIC'S CORNER

'A funny thing happened...'

By CHARLES EPSTEIN

A funny thing happened inside the Beef & Boards Dinner Theatre. Their normal fare of presenting entertaining Broadway musicals re-



turned with a rousing production of "A Funny Thing Happened On The Way To The Forum."

The opening musical number "A Comedy Tonight", which is the most familiar from the musical score, set the tone for

the whole evening. "Forum" is a burlesque in Roman togas, nay, better than burlesque because a complicated confusing plot runs merrily along through the presentation.

The disguising, masquerading, name changing plot is based upon some plays by Plautus. The story was developed for the musical stage by Burt Shevelove and Larry Gelbart. The music and lyrics are by none other than Stephen Sondheim whose humor and spoof are dominant in this work.

Cashmere in togas

This musical delight at Beef & Boards was directed by Douglas E. Stark. He added a dash of imagination with some

unusual casting. The classy Richard Pruitt played Psuedolus, originally performed on Broadway by Zero Mostel. Hammy Brian Horton was subdued in his role as Lycus the dealer of courtesans. You can really make yourself at home in his "house".

Reliable character actor Whit Reichert returned to form in "Forum". Jacqueline Rohrbacker was equally impressive as Domina his wife. Young Patrick Parker played their son who loves Philia, played by Leslie Esser who was promised in marriage to Milos Gloriousus, the warrior with an ego bigger than Mount Olympus, gloriously performed by the magnificent Donald Sherrill.

The courtesans paraded, danced, swayed, bumped and grind to everyone's delight. Jennifer Campbell, Priscilla Quimby, Michelle Humphrey and Thea Mann filled their roles amply as (get these names) Tintinnabula, Panacea, Vibrata and Gymnasia. Mahlon Sharp honed his role as Erronius. He could get standing ovations counting, and does.

Stark's creative casting continues as Christopher Zunner and Nolan Hines play all the other parts. They almost steal the show with their variety of antics.

But the cherry on the whipped cream goes to Stark's choice of Douglas Holmes as Hysterium. This diversified actor fools me constantly and his performance this time was certainly eunuch (sic). Without revealing the ploy and plot I shall tell you that the character of Hysterium played by the one and only Doug Holmes was worth the price of omission. (sic)

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Rabbis protest racism at D.C. conference

Continued from page IN 1
Committee, spoke to the plenum concerning the importance of Jewish support for social issues on the public agenda.

Rabbi Ira Schiffer, President of the Reconstructionist Rabbinical Association, commented on the convention: "This has been a rich opportunity for rabbis to explore and express their personal commitments on social justice concerns and to bring home to their communities their witness to the Jewish tradition of *tikun olam* (world betterment)."

Rabbi Sandy Sasso is presently Corresponding Secretary of the Association, and Rabbi Dennis Sasso is a Past-President.

The Reconstructionist Rabbinical Association was founded in 1974. Originally consisting of 9 graduates of the Reconstructionist College (founded in 1968), it has grown to membership of over 100.

Joan Wurzman dies at home

Joan B. Goldhamer Wurzman, 55, died Tuesday, Feb. 25 in her home. Services were Thursday, Feb. 27 at Aaron-Ruben-Nelson Meridian Hills Mortuary, with burial in Indianapolis Hebrew Cemetery North. Rabbi Jon Stein officiated.

Wurzman was a member of Indianapolis Hebrew Congregation, IHC Sisterhood, Hadasah and the National Council of Jewish Women. She was also a member of the Indianapolis Bonsai Club.

During the past 12 years Wurzman worked with friends and other Indianapolis residents providing others with support and information in the fight against cancer.

Memorial contributions may be made to the Joan Wurzman Cancer Research Fund in care of Dr. Lawrence Einhorn, Indiana University Hospital, 1100 West Michigan St., Indianapolis, 46202.

Survivors include Wurzman's husband, Allen E. Wurzman; daughters Wendy Weidberg, Jane Cannon and Stacy Smith; son Michael Wurzman; mother Leona Goldhamer; brothers Stanley and Gary Goldhamer and eight grandchildren.



Rabbi Dennis Sasso (far right) at the Reconstructionist Rabbinical convention in Washington, D.C.

The Reconstructionist Rabbinical Association represents the rabbinical leadership of the Reconstructionist movement, and is dedicated to the advancement of Judaism as an evolving religious civilization. The Association works with

other arms of the Reconstructionist movement in promoting Jewish learning and living, advocating the centrality of Israel-Diaspora cooperation in the strengthening of Jewish peoplehood and stressing Jewish values of social justice for all.

Holocaust Conference at Purdue

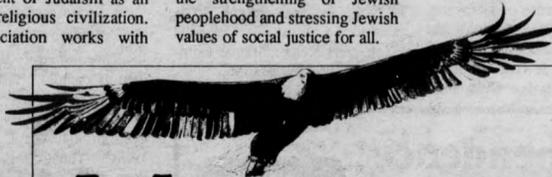
"Reconciliation without Remembrance?" is the theme of the Holocaust Conference scheduled for April 12 and 13. Words spoken by Richard von Weizacker, president of the Federal Republic of Germany, provide the topics for the Saturday and Sunday afternoon sessions held at several locations on or near the Purdue campus, West Lafayette, Indiana.

On Saturday afternoon at 2 p.m. panelists will discuss "Remembering" at the University Church. Participants include Jack Eisner, author and movie producer, who is a survivor of the Warsaw ghetto; Gunnar Kullerud, a Purdue

University physicist, who was a Norwegian survivor and RAF pilot; and Raul Hilberg, an historian.

Professor Hilberg, an outstanding authority on the Holocaust, will present "Remembering the Holocaust" at 4:00 p.m. in Stewart Center, Room 302-6, as a Purdue University convocation. Jack Eisner, author of *The Survivor*, will lead a discussion about the Warsaw ghetto uprising at the Loeb Playhouse following the 8 p.m. showing of the film "War and Love" based on his autobiographical account of the Warsaw ghetto revolt.

On Sunday, following a 2
Continued on next page



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Holocaust Conference April 12, 13

Continued from prev. Page
p.m. opening ceremony of remembrance of Nazi Holocaust victims, Sister Carol Rittner, a member of the United States Holocaust Memorial Council, will discuss reconciling at the Christian Ministry Center. Reconciling will be considered by a panel including Jack Eisner, Raul Hilberg, Gunnar Kullerud, and Hart Hasten, a survivor living in Indianapolis who is president of Herut, a Zionist organization. The final panel session at 5 p.m., "Implication for Today" will feature representatives from three local action groups, who will consider how remembering the Holocaust will help in facing critical social issues in our time.

The conference includes two sessions for small group discussions on Saturday and

Sunday afternoon to enable individuals to consider personal implications of the Holocaust. At the closing ceremony, a friendship circle will unite all in fellowship.

"Focus on Feelings" provides a special opportunity for a limited number of individuals to share feelings with Professors Joseph Rubinstein and Sandy Diskin Sunday morning at 10 o'clock at the Hillel Foundation.

The annual Holocaust Conference is planned by the Greater Lafayette Holocaust Remembrance Committee chaired by Joseph Krause, a social science teacher at West Lafayette Senior High School. Sponsors of the conference include the Catholic Chancery Diocese of Lafayette, Hillel Foundation, Holocaust Survivors Memorial Foundation, the Jewish Studies Program at Purdue University,

Tippecanoe County Federation of Churches, Tippecanoe County Ministerial Association, and the University Ministers Organization.

All events are free and open to the public. Individuals may attend all the sessions. The "Focus on Feelings" is limited and requires advanced registration. Registration forms may be procured from the Hillel Foundation or from 1 p.m. on both days of the conference at the University Church on Saturday, and the Christian Ministry Center on Sunday.

A dinner will be held at 6:30 p.m. at Hillel on Saturday for those who pre-register. For further information, contact Rabbi Gedalyah Engel, Conference Coordinator for the Holocaust Remembrance Committee, Hillel Foundation.

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CANTOR Janice Roger with her husband, Brandon Roger, at Indianapolis Hebrew Congregation.

Cantor Roger speaks out

Continued from page IN 7

Jewish community accepts women as cantors. The Orthodox and the Conservative movement do not invest women as cantors, even though the Conservative Jewish Theological Seminary does ordain women as rabbis.

Cantor Roger said she does not expect to be "welcomed with open arms" by the Orthodox, but she said would like to see some sensitivity from them toward those who do not espouse Orthodox beliefs. Because of these differences in beliefs, Cantor Roger has found hesitation by some of the local Orthodox community in participating in some events that she also participates.

"I don't think we want to erase our differences," Cantor Roger said. "It's always healthy to have different attitudes." However, she said, she thinks each movement should have respect for others.

Within her own congregation, Cantor Roger has found respect. She said it is satisfying to her when the people she works with on an individual basis look forward to meeting with her.

"When the mother of a bar or bat mitzvah student says: 'My son or my daughter comes away so happy and feeling like they've really accomplished something,' that to me is real success," Cantor Roger said.



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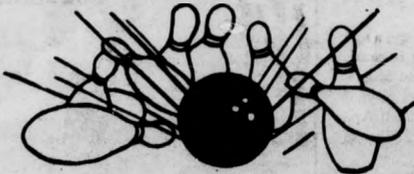
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'On the Town' dance show

"On the Town" an evening of dance, will be presented by Jean's Dance Academy for the Jacoby Foundation for Crippled Children at 6 p.m. Saturday, June 7 at the Murat Theatre.

Residents of Park Regency will receive a \$2 discount off the \$4 ticket price for the show.

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An advertiser from March 19's Woman's Touch issue is located at 1504 W. 86th (86th & Westfield)

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FOLK WISDOM & FINANCIAL PLANNING

BY RHODA ISRAELOV, CLU, CFP



"What's mine is mine, and what's your's is your's."

Financial planning for second marriage couples where children are involved can present some special challenges and some special joys. Money issues may cement or divide any marriage, but matters become several steps more complex when there are stepchildren involved from either spouse's previous marriage, or both, and sometimes children of this marriage as well.

He may have made several investments during his time as a single, including property purchases, IRAs, and assorted other investments; she's made financial moves before meeting him, as well. In addition, one or both may have financial obligations — mortgages, debt payment, child support, alimony. Often each comes to the marriage after years of going it alone, enjoying the sense of independence that making solo decisions can bring.

And that's just the past; from now on there may be two incomes, and these incomes may be quite disparate. Is it wise to maintain a "what's mine is mine" system in which all prior assets remain in separate names, but a one-pot system for ongoing income and expenses? Undoubtedly a touchy area, and different money management styles may work for different people. But I'd like to come out in favor of bringing together all the assets and liabilities to make one whole, as a firm symbol of commitment to make this new marriage work.

What about current earnings and expenses? Should each expense be allocated to one spouse or the other? How can his and her need for independence be reconciled with a common pot? The most important principle to reinforce is the "ours" rule. In marrying, he and she created a new economic entity, and productive thinking must be in the same direction in order to create a family unit in every sense.

A common pot system could work as follows: Both salaries are deposited into a joint checking or asset management account. Out of this account the rent or mortgage payment on the principal residence is paid, as well as all household expenses, family entertainment and vacation, all expenses for children living with the couple. Each month a certain predetermined dollar amount would go into an emergency fund and into jointly held investments and savings. But, each month, a second amount

Continued on next page

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Norm Weisman

Continued from page IN 4
college classes. Not too many rich folks then, but money or not, we were all friends and played together! At that time, Tete Dann was president of Kirshbaum Center, one of the greatest gentlemen that I have ever met — and he still is!

A few months after becoming Athletic Director, I got to know most of the community and I wrote a 20-skit show for the JCCA membership drive, in which over 200 people participated! Reading from my columns, I shall mention names listed therein, which at that time were "maiden" names for the gals! Some of those working with me or in the skits were Gerald Kraft, Julian Kiser, Abita Cohen, Bernie Arshop, Janet Cooler, Sylvia Materson, Leonard Larman, Bob Caresky, Sam Smulyan, etc., etc., etc.!

Shortly thereafter, I began writing a column for the Jewish Post and Opinion, "Wisecracks by Wiseman"! My primary purpose at that time, and which has continued to be, was to focus attention on our wonderful community; to publicize organization and synagogue or temple affairs; to announce happiness as in engagements, weddings, precious bundles, bar mitzvahs; to tell interesting tid-bits about him or her; and of course hoping to bring a smile with my "tee hee" jokes! I was soon known as the "Voice of the Community"! I also engineered a few weddings with my "mixed-up" initial items! I enjoyed and I hoped my readers enjoyed with me!

One of the largest Indiana Union of Jewish Youth Conclave-Jamborees was held at the Kirshbaum Center, on March 28th and 29th of 77 year! (not telling ages). Chairing this event, I had the great cooperation of some terrific workers, Sol Blickman, Janet Cooler, Thelma Ochstein, Gwen Rosenak, Sylvia Hockman, Harriet Tamler, Henrietta Schwartz, Leah Schneider, Jean Jaffe, Bernice Kaplan, Carolyn Strauss, Herb Larman, Marilyn Kaufman, Zeldia Cohen, Al Rosenberg, Charlotte Blieden, Sid Tuchman, Sanford Rothschild, Walton Sicanoff, Phyllis Cooler, Mildred Kraft, Carolyn Jaeger, Jeanette Schwartz, Esther Forman, Jeanette Rappaport, Clara Litvak, Nate Fogel, Herb Backer, Betty Sacks, Florence Slutsky, etc., etc., etc.

Coming next week, and a few weeks thereafter, will be some of the many shows and affairs, that you will remember as your names will be mentioned! And hope you-all will say, "Thanks for the memories"!

FLASH! The murder trial had reached the highest point of

tension and the beautiful blonde hung her head and squirmed under the cross-examination! "I repeat my question for the fourth time! Where WERE you on the night of December 15?" the D.A. bellowed! "Oh — I-I cannot tell you!" "YOU MUST

TELL US!" "All right! I-I was home working out a simple crossword puzzle!" "Why are you ashamed of that?" "Oh, it's terrible! A beautiful dame like me, wasting a night on a crossword puzzle!"

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eye-catching line of Nanelle sweaters in luscious Spring shades, many with angora trim and also beads and pearls. Courtyard Cottage also carries a complete line of Christian Dior lingerie and a new shipment from French designer Sonja Rykiel.



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Israeli teens visit city

Continued from page IN 1
then stay in the reserves for 40 days each year until they are 55. Although the training is identical, the girls are not allowed to fight in war.

"The fighting, the army is a way of life in Israel," said Boaz. "It's much simpler than in the states. We don't think about it; we just go."

"It's not brainwashing," Sarit insisted. "A soldier knows that when he goes to fight, his family is only a few miles behind him. He doesn't have any choice. He's fighting for his own borders, for his own family, for his own country."

These two Israelis found little to surprise them in the United States. Boaz, who was here three years ago, said, "We see the movies, we hear the music, we see T.V."

"But, the size is something I couldn't imagine," admitted Sarit. "It's big! It's also different because people here are closed in their own city. They know about their own state and that's it."

Although they are not sure what careers they would like to pursue, both Boaz and Sarit know that they want to spend their lives in Israel. "In Israel everyone is a Jew. Being Jewish is connected to your nationality," said Sarit.

"In Germany the Jews had a good condition," she continued. "They were in the government and universities; they were doctors and lawyers. They felt they were in control of the situation. You saw what happened there. The only place for Jews is Israel where they are always welcome."

Holocaust conference

Continued from page IN 6

Friday evening, April 11, children of the Holocaust will conduct a special 7 p.m. Sabbath service at Hillel, followed by a discussion including survivors. Dinner will follow. Advance reservations for dinner are necessary.

Books by Raul Hilberg, The Destruction of the European Jews, and The Survivor, by Jack Eisner, are for sale at the Hillel Foundation. These books will also be reviewed at Hillel, to which the public is invited. The Survivor will be evaluated on April 3 at 8 p.m., while The Destruction of the European Jews will be reviewed at 8 p.m. on Thursday, April 10.



Gabriel Paul

Gabriel Paul bar mitzvah

Gabriel Paul became a Bar Mitzvah Saturday, Mar. 22 at Congregation Beth-El Zedeck. Gabriel is the son of Deborah and Stephen Paul, and the grandson of Dorothy and Robert Dorman and Sophia and Alfred Paul. Gabriel has one brother, Jonathan David, age 9.

Gabriel attends Clay Junior High in Carmel, and received his Hebrew education at the Bureau of Jewish Education and Beth-El Zedeck.

Samuel Steinborn is bar mitzvah

Samuel Jacob Steinborn, son of Warren Steinborn and Susan Pollard, became a Bar Mitzvah Saturday, Mar. 22 at Indianapolis Hebrew Congregation. Edwin Barker of Bangor, Maine, Samuel's maternal grandfather, and Dr. and Mrs. Aaron Steinborn, Samuel's paternal grandparents, will attend the ceremony.

Samuel is a student at Orchard Country Day School and attended Hebrew classes at the Bureau of Jewish Education.

Out-of-town guests included Mrs. Roberta Bash and family of Shawnee Mission, Kansas; Mr. and Mrs. E. A. Barker of New York; Mr. Harold Tenebom of Phoenix; and Mr. and Mrs. Jim McLarty of Bangor.

Rhoda Israelov

Continued from prev. Page

could be placed into each of two separate accounts. That way, each would have discretionary money for personal expenses, clothes, gifts, club dues, and support payment or alimony to former children. Or course, the amounts may need to be unequal, depending upon separate obligations. The purpose of the separate accounts is not to build up future assets, but to provide for the personal obligations and to put back the sense of personal spending autonomy enjoyed before the marriage.

All tax, investment, retirement and estate planning should be done jointly, and providing for all children's needs should be a joint effort. This is easy for a planner to recommend, and often difficult for a newly joined couple to accept. In the long run, though it can be easier on everyone to join expenses, income, decisions, and to learn to use the word "ours".

Strong marriages, both first and second, can be created using many different kinds of building blocks. There perhaps are no hard and fast rules for success. But, if you're planning on a lifetime together, and are willing to do the planning, communication, and work to make it happen, a good saying to remember might be "What's mine is ours and what's yours is ours".

OBITUARIES

Laura Rosen Sider, 96

Mrs. Laura Rosen Sider died Tuesday of last week at Hooverwood after reaching the ripe old age of 96 and living to see her seven great-grandchildren. She had moved with her husband, S. W. Sider, from Logansport 40 years ago, where he had operated the S. W. Sider Broom Works.

Graveside services were conducted by Rabbi Jon Adland

Wednesday at the IHC Cemetery South. She had been a member of the Indianapolis Hebrew Congregation and its Sisterhood.

Mr. Sider died on Oct. 22, 1954.

Mrs. Sider is survived also by a son, Mel Sider; two daughters, Sylvia Solender and Estelle Bahre, and five grandchildren.



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Jewish women stereotypes lead to high intermarriage

NEW YORK — Negative stereotypes of Jewish women, especially those found in JAP jokes, contribute to the high rate of intermarriage in the view of Dr. Judith Weinstein Klein, who was interviewed in Keeping Posted, a publication of the Reform movement.

"JAP stereotypes often express many of the fears that lead Jewish men to avoid getting involved in relationships with Jewish women," the Berkeley psychologist said. "They don't want to be viewed as the means to solving all of life's problems. The stereotypical expectation that he is going to be like my daddy and provide me with everything I need and want creates an impossible role for anyone to play." Continuing, she said,

"JAP jokes tap this provider/provided dynamic, one of the core problems between Jewish men and women. Many Jews try to escape their struggles with their own Jewish identity by marrying non-Jews. Intermarriages, however, produce problems that are just as potent, alienating and painful as those that often emerge between Jewish men and Jewish women."

Mrs. Klein, who is the daughter of the late Rabbi Jacob J. Weinstein of Chicago, has become a leader in Ethnotherapy. For her doctoral thesis, she wrote on the subject, "Jewish Identity and Self-Esteem."

She was asked "How is Jewish self-hatred reflected in

Continued on page 4

Ask deportation of Karl Linnas

Nazi on Long Island

NEW YORK — The World Jewish Congress has branded a Long Island resident an "enemy of all mankind" and, citing his participation in Nazi war crimes, petitioned the U.S. court of appeals in New York to deport the individual — Karl Linnas — from this country.

Linnas, the former commandant of the Nazi concentration camp at Tartu, Estonia, was stripped of his American citizenship by U.S. courts in 1981. According to the Justice Department, he had taken part in the firing squad executions of 1,000 persons.

Linnas is currently appealing a 1985 court decision ordering him deported to the Soviet Union. The WJC entered the case by filing a lengthy 'amicus curiae' (friend-of-the-

court) brief supporting the American government's effort to deport him.

In its brief, the WJC stressed the basis of its interest and expertise in this case: "In 1945, WJC representatives participated in the first war crimes trial held in the U.S. occupation zone of Germany and helped formulate the principles that would later govern the Nuremberg trials. At the first Nuremberg trial, Dr. Jacob Robinson, director of the WJC's Institute of Jewish Affairs, served as advisor on Jewish affairs to the U.S. chief consul, Mr. Justice Robert H. Jackson, and provided American prosecutors with key documentation on Nazi crimes. Since Nuremberg, the World Jewish Congress has been the non-

governmental organization most frequently called upon by West German and U.S. prosecutors for assistance in locating survivor-witnesses to Nazi crimes against humanity."

The court-brief notes that Linnas, 66, was stripped of his U.S. citizenship in 1981, after a federal district court found that he had "supervised and assisted in atrocities" while serving both at the Tartu camp and in an Estonian unit which worked alongside German personnel of the Einsatzgruppen mobile killing units in carrying out mass killings of Jews.

Linnas' attorneys argue that it would be fundamentally unfair and would violate his constitutional rights to send him to the USSR but the WJC

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In Argentina: democracy and assimilation

By ROSE KLEINER

Democracy came to Argentina in 1983, after the nightmare years of inflation and abuse of human rights by the ruling dictatorship. With democracy has come a flowering of Jewish life, and a new challenge to its survival, according to Professor Judith Laikin Elkin.

In her article, "Argentine Jewry Between Dictatorship and Democracy," which recently appeared in "The Jerusalem Letter" (Jerusalem Center for Public Affairs), Elkin analyzes the historical, cultural, and political background against which Jewish life has developed, and survives, in Argentina.

Democratization, she writes, has resulted in an outburst of Jewish activity in all field of endeavor. In publishing and broadcasting there has been a resurgence of Jewish names and Jewish content.

The revival of Yiddish and Sephardi culture, and of such papers as "Nueva Sion," a

leftwing Zionist youth group publication, bear witness to the diversity of the Jewish experience in Argentina.

Jews apprehensive

Jewish participation in various areas of Argentine life has again become possible. Six Jews were elected to the Chamber of Deputies. The Senate and the executive branch have a substantial number of Jewish members. About one third of the deans at the University of Buenos Aires are now Jewish.

Yet the possibility of a military return to power, leaves some Jews apprehensive about this newly won freedom. In the past 20 years, writes Elkin, no period of democracy has lasted longer than four years in Argentina.

Concern about the safety of their children's future still looms large for Argentine Jewish parents. On the university campus there is the

fear that their children would be the first victims of the next round of repression. In society in general there is the threat of assimilation, despite Argentina's traditional anti-Jewish prejudice.

One in every three marriages by Jews is to a non-Jew, writes Elkin, and the community has shrunk to a population of 230,000. Such developments have led some segments of the Jewish community to view religion as the solution.

With democratization schools and yeshivas have been established by the Satmar and Lubavitch Chassidim, by Agudath Israel, and by Mizrahi. Funding comes from a community of Jews with secular educations, who hope this new route will give their children a stronger Jewish identity, and keep them away from Argentine politics.

Political prisoners

The treatment of Jewish political prisoners, during the

repression of the dictatorship, has shaken Argentine Jewry into an awareness of their vulnerable status. Testimony by survivors, such as Jacobo Timerman (in his book, "Cell Without A Number, Prisoner Without A Name"), has made that amply clear.

Because of press censorship during the dictatorship many Argentines did not learn fully of the government atrocities until after democratization. According to Elkin, the Jewish community generally regards those years of violence as not being directed

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Dr Ruth desires return to tradition of matchmaking

BALTIMORE — When Dr. Ruth Westheimer spoke to a UJA audience in Washington recently, she addressed her audience from their interest and concerns as Jews. A report in the Baltimore Jewish Times of her speech suggested bringing back the institution of matchmaking for Jews. "We Jews don't do enough to be really effective with getting people together. When all this is over, when I'm not getting people together. When I'm not going to be Dr. Ruth anymore, I really would like to do something about matchmaking. The old tradition of match-making should be reinstated."

She also had these other views, all from the Jewish angle:

•It is perfectly permissible for us Jews to talk about these matters (sex) explicitly. The Bible, the Torah and the Mishnah specify the necessity for frank discussion.

•The Jewish husband has three obligations, promised under the chuppah: to provide food, shelter and sexual gratification.

•The sages were so smart. They said that if a man marries a short wife, he should bend down and listen to her." (Dr. Ruth thought that was particularly apt.)

•About Purim: "Vashti knew about sex. She refused to sleep with Ahasuerus when he was drunk and might beat her. Vashti should be celebrated, not only Esther." (Editor's note:

Vashti is not celebrated by Jews because she forced her Jewish retainers to work on the Sabbath.)

•The Song of Songs, the most sensual book of the Bible, is read on Friday night, the night when it is a mitzvah to have sex.

•The sages were wise. They knew that a woman's sexual satisfaction affects the whole household.

•The ancients knew about contraception. The Bible does not say that sex is only for procreation.

•The 12 days of abstinence during and after menstruation (as required by Jewish law) can be exciting.

'Rethinking' of passion play

NEW YORK — The American Jewish Committee has praised a Roman Catholic pastor for having initiated a "fundamental rethinking" of a 72-year-old American passion play to bring the drama into line with post-Vatican II teachings and insights.

Rabbi A. James Rudin and Ms. Judith H. Banki, respectively AJC's director and associate director of Inter-religious Affairs — both of whom attended and strongly criticized the Oberammergau Passion Play during its 1984 performances in Bavaria, West Germany — expressed appreciation to the Rev. Kevin Ashe, pastor of the Holy Family Church in Union City, New Jersey, for having "opened

the text of his church's passion play to critical review by scholars." The two AJC leaders viewed the play recently at Father Ashe's invitation.

Reporting to the AJC's Board of Governors meeting, Rabbi Rudin said: "In 1984, the American Jewish Committee published a document calling attention to a variety of passion plays performed annually in the United States. Among others, the Holy Family Passion Play, known as America's Oberammergau, was criticized in that document of religious stereotyping and historical misrepresentation. Shortly after its publication, we received a call from Father Ashe expressing his willingness to revise the drama

Continued on page 8

Project Renewal's successes

TEL AVIV — In the U.S., Project Renewal is a series of local fundraising efforts with help from United Jewish Appeal. In Israel, it is a series of local problem-solving programs in 56 neighborhoods. Because of local factors — in Israel and the U.S. — results have varied, although the project has, overall, been remarkably successful.

At one end of the spectrum are 15 success stories, 15 Israeli

neighborhoods to be independent by December of private overseas Jewish philanthropy (12 by this spring). These neighborhoods, across Israel, have job-training, counseling and placement; early childhood, remedial and adult education; health services; new buildings and supplies; and child-care, parenting, counseling, sports and cultural programs — help for everyone. They also have residents whose former despair

has been changed to optimism, and who have friendships, with visitors or pen-pals, from the sponsoring Jewish community in the U.S. They include neighborhoods such as Hatikvah here in Tel Aviv (aided by New York City area Jews) and Ramat Eliah, five miles south (twinning with Metro-West and North Jersey Federations). And they all prove that Project Renewal works.

In mid-spectrum are 23 neighborhoods such as Yahud, five miles east of this city (linked to Atlanta's Jewish community), in which some major needs have not yet been met, but sufficient progress is being made.

At the far end of the spectrum are 18 neighborhoods with substantial gaps between

aid and need. In some, such as Ramat Amidar on Tel Aviv's eastern perimeter (twinning to smaller New Jersey communities), the fundraising challenge has been simply too much. In others, such as Ramla, eight miles southeast of here (linked to Detroit), help has come but the problems have proven unexpectedly pervasive or pugnacious. In still others, help has been limited because the paired U.S. Jewish community has had difficulties awakening its constituents to the importance of giving. Progress in all neighborhoods has been hampered by the Israeli economic crisis and austerity measures to rebuild the national economy, which have hurt every renewal neighborhood family.

Mubarak expresses sorrow over attack

President of Egypt Hosni Mubarak has met with Israeli officials in Egypt to express his sorrow over the terrorist attack on four employees at the Israeli embassy. It was the second such attack on Israeli diplomatic personnel in Cairo in less than a year. One of the Israelis, Etti Tal-Or, was killed last week when gunmen opened fire on the car that she was riding in. A second woman, Etti Yefet, and two men, Ori Ziev and David Saroya, were also wounded. The men were described as Israeli Embassy attaches and the women as secretaries married to other Israeli diplomats. A group calling itself Egypt's Revolution claimed responsibility for the attack.

Shcharansky said to be ailing

Avital Shcharansky has confirmed reports that her husband, Natan, is in poor health at the present time. Concern has arisen over Shcharansky when he was not seen in public for a number of weeks and also skipped a banquet that was to be held in his honor. Avital said that her husband's sleep has been disturbed by nightmares and speculation has suggested that Natan has had trouble adjusting to a normal diet after years of deprivation in the Soviet Gulag. Some reports have indicated that Shcharansky is suffering from a heart ailment as well. Avital, however, has called some of the news "a little exaggerated" and said that her husband would be having a medical check-up soon.

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1st Jew arrested since summit

Soviet Jewish refusenik, Vladimir Lifshitz, was convicted and sentenced on March 19 to three years for anti-Soviet slander, according to the Union of Councils for Soviet Jews.

Lifshitz was arrested on January 8, 1986, on his way to work. He was charged with anti-Soviet slander, Article 190-1 of the Criminal Code of the RSFSR. These charges were based on statements Vladimir made in letters he wrote describing his current situation in the Soviet Union. The letters, which Lifshitz admits he wrote, were illegally confiscated from the mail by Soviet

officials, as well as copies of other personnel correspondence seized from the Lifshitz apartment during a search carried out prior to his arrest.

Lifshitz was the first Soviet Jew arrested and tried since the Geneva summit. Vladimir, his wife, Anna, daughter, Maria, and son, Boris, have been repeatedly refused permission to emigrate since 1981 on grounds that it is "against the interests of the state."

An electrical engineer and a mathematician, Lifshitz worked as head of the Division of Economic Forecasting at the All-Union Scientific Research

Institute for the Jewelry Industry until 1981, when it became necessary to resign because of his application to emigrate to Israel.

Congressman Barney Frank (D-MA) has spoken out repeatedly on behalf of Lifshitz, and most recently wrote a legal petition on his behalf. Lifshitz has relatives in Frank's Congressional district.

Word was also received that a criminal case was opened against his wife, Anna, and Leningrad refusenik Semyon Borovinsky, for their refusal to give evidence at Vladimir's trial.

OPINION

Combatting Jews for Jesus

By RACHMIEL V. TOBESMAN

Throughout the country in several newspapers and magazines large full-page advertisements have heralded a massive campaign to reach out to the Jewish people. To those who aren't affiliated, or just curious, or maybe seeking answers, Jews for Jesus offers simple answers.

Cute tracts and fellowships with a lot of music and friendly faces put many unsuspecting Jewish people at ease and they become very receptive. The door is open to begin a cordial indoctrination of Christian fundamentalism.

Many Jewish people fall victim to this missionary trap laid by groups like Jews for Jesus, Hebrew Christians, or the Messianic Jewish movement.

During the past few years these groups have become more and more visible, vocal, and sophisticated in their use of missionary tactic. The focus has changed from assimilated Jews to the many Jewish people seeking to find love and understanding in their beliefs and faith.

The missionaries claim to actually believe that they are Jewish and Christian at the same time. They commonly use traditional Jewish symbols and employ Jewish rituals and customs in their fellowships. They claim this is done as a deceptive tactic, but to "show people that you can believe in the Messiah and still be Jewish."

We live in a very tech-

nologically oriented society, and yet many young Jewish people seek simple solutions to many problems generated by society...When young, sympathetic clean cut and self confident missionaries come to them and say there is an order to life and the answers to their many questions are indeed simple, and we can solve them quickly, the young Jews are eager to join. Because of the many Jewish trappings, these young Jews often feel this is what their Jewish background requires them to do.

"Judaism is a cold religion governed by harsh laws" — this statement, often used by missionaries, offers a religion based on love, not law, as an answer. Many confused Jews accept this offer after seeing the warmth and friendship that the Jews for Jesus and the Messianic Jews seem to abound with.

Simple answers are many, but do they give purpose and meaning to life? Judaism offers no easy answers for the many complex problems of daily life. The Jewish people strive for solutions of many of these questions by seeking truth and a system of laws. Yet life is so sacred that the Torah itself teaches us that we can break all laws save three, to protect and preserve life.

A major problem of the activities of the Jews for Jesus, Hebrew Christians, and the Messianic Jewish movement is that they have a very harmful effect on Jewish-Christian relations. They reinforce the many fears of those Jews who suspect all Christians of having missionary intentions. To counter this many Christian groups

Continued on page 6

West Bank on the map

NEW YORK — A Chicago company has corrected the Middle East area on its 12-inch globe in response to a complaint from the Anti-Defamation League of B'nai B'rith. The company — Replogle Globes, Inc. — acted promptly after it was informed by Abraham H. Foxman, ADL's associate national director and head of its International Affairs Division, that the globe mistakenly showed the West Bank as part of Jordan. Mr. Foxman noted that "the historical records shows that Jordan invaded western Palestine in 1948, seizing the West Bank and the Old City of Jerusalem (and) remaining an occupying power for 19 years, eventually losing control of the territory after it attacked Israel in 1967." He pointed out that "neither the United States nor any Arab country has ever recognized Jordanian sovereignty over the area." Mr. Foxman went on to say that in recognition of the disputed sovereignty, "reputable cartographers have designated the West Bank in their maps with a particular form of shading or boundary."

Rabbis protest Soviets

WASHINGTON, D.C. — The presidents, officers and lay leaders of the nation's six rabbinic and congregational organizations will launch a new wave of protests to aid Jews in the Soviet Union with a demonstration in front of the USSR's embassy here on Thursday, March 27, at about twelve noon. "Natan Shcharansky was released because the world cried out loud in protest and anger," stated Rabbi Alexander M. Shapiro, South Orange, NJ, president of The Rabbinical Assembly (Conservative). He stressed that Jewish organizations "cannot solely rely on quiet diplomacy or on the good offices of the Reagan administration. Our outcry must continue until the prisoners of conscience are freed and open emigration for repatriated families exists," Shapiro added. The Jewish religious organizations represent 3500 rabbis, 2500 synagogues and a congregational membership of four million. The symbolic protest and civil disobedience, if necessary, will involve 50 rabbis and laymen from: (Conservative): The Rabbinical Assembly and The United Synagogue of America; (Orthodox): Rabbinical Council of America and Union of Orthodox Congregations of America; (Reform): Central Conference of American Rabbis, Union of American Hebrew Congregations.

Center bimah moved to front

CINCINNATI — What may have been the first non-Sephardic congregation to bring the bimah to the center of the congregation has returned to the former front stage arrangement after a vote of the membership. By a vote of 39 to 33, the conventional seating pattern was resumed. "I am disappointed by the vote because I thought that it was a great advantage to get away from the 'performance' style of services," said Rabbi Gershom Barnard of Congregation B'nai Avraham of Northern Hills. The bimah in the center style will be used occasionally, he said, if requested for a special family function, such as a bar mitzvah, he said.

Israel Appeal adds local reps

NEW YORK — The move to increase the identity of the Jewish Agency in the American Jewish community has found the United Israel Appeal taking the same tack as it plans to add 24 members to its board from local Federations. The additional members will be selected by the Federations. At present boards of Federations have achieved some representation through the 12 United Jewish Appeal and 12 UJA at-large nominees to the UJA 39-man board. The UJA is the conduit for funds from the UJA to the Jewish Agency. The criteria for the 24 new board members includes a record of leadership services in Federations and "excellent" contributors to the annual Federation campaign. The decision to add 24 new board members will be placed before the UJA board for ratification at the annual meeting next month.

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Argentine Jewry

Continued from page 1

deliberately against Jews. Jewish radicals and liberals were victimized, as well as some innocent Jews, who were arrested by mistake. But Jewish institutions continued to thrive. The latter is used as proof that the community as a whole was not a target.

Assimilation threat

Looking to the future of Argentine Jewry, Elkin cites the main concern voiced by community leaders. In their view it is not anti-Semitism, but assimilation, which is the real threat to survival. Yet according to Elkin the spectre of

assimilation is hardly likely to diminish in a democratic Argentina.

anti-Semitism cannot be dismissed. Even the pressures of assimilation, she says, could be regarded as a form of anti-Semitism in a country with traditions such as Argentina's

Democracy, she states, is giving Argentina a chance to reconcile its two antagonistic elements — the liberals and the traditionalists. Should this happen, Elkin thinks that the Jewish response of assimilation or ghettoization would be obsolete. However, this is doubtful. If North American democracy is in any way instructive, the trend toward

Nazi on Long Island

Continued from page 1

brief points out that "as an organization which has long been at the forefront of efforts to secure improvements in Soviet human rights practices, the World Jewish Congress most assuredly harbors no naive illusions about the serious shortcomings of the Soviet legal system."

It adds: "American courts, applying the most rigorous American standards of procedural fairness, have found that Karl Linas perpetrated atrocities against men, women and children while collaborating with the Nazis during the second world war. These barbarous crimes amply qualify him for the opprobrious designation — enemy of all mankind."

by the organization's general counsel, Eli M. Rosenbaum, with the assistance of Sanford J. Hausler of Yeshiva University's Cardozo School of Law.

When the Linas case is heard in court next month, the government's position will be argued by U.S. attorney Rudolph W. Giuliani. Saying that he was "very pleased" that Giuliani, one of the nation's most highly regarded prosecutors, has taken personal command of the case, WJC executive director Elan Steinberg said that the WJC "views this as another indication of the dedication which the government has at last brought to combatting the long-ignored problem of fugitive Nazi war criminals in America."

Jewish women stereotypes

Continued from page 1

one's body image and attitude towards Jews and of the opposite sex?"

"In our research," she responded, "we found that 88 percent of the sample accepted a stereotypical notion of Jewish appearance. The stereotype of Jewish looks included being dark, short, curly-haired, big nosed, flabby or wiry, with premature baldness in men and oversized breasts in women. Even though at some level we all know that Jews can look as varied as any other people, this stereotype remains strong."

"The research revealed that Jewish looks are held in much lower regard than WASP looks. Forty-six percent of the sample wanted to change eight or more features of their bodies. These Jews do not believe that Jewish is beautiful."

"Jews, like blacks, have been taught to despise their looks. In Jewish ethnotherapy groups, women talk about hair and noses and heaviness in much the same way that black women do. All minorities are vulnerable to WASP images of sexual desirability, often promoted by the media. It is therefore very important that a minority culture learn to appreciate its own models of physical and personal attractiveness. Movie stars like Dustin Hoffman, Barbra Streisand, Gene Wilder and Gilda Radner give Jewish kids an opportunity to identify with and eroticize their own kind."

To the question, "What difference have you found between Jews with positive and negative identities?"

"In my research I found that those with a positive Jewish identity chose Jews as their closest friends and did not want to alter their bodies to resemble the WASP (White Anglo-Saxon Protestant) stereotype our culture seems to worship," she answered.

"They were content with how they looked, even with those features that they identified as Jewish. They had positive memories of Jewish holidays celebrated as children and later grappled with the meaning of the holidays as young adults."

"In addition, they felt that they would defend Israel if her survival were at stake. Most importantly, these Jews identified with Jewish role models. Whether philanthropic relatives or biblical heroes, worthy models provided them with a sense of groundedness in Jewish history. Moreover, those with positive Jewish identity had significantly higher self-esteem than those without. Those with a negative Jewish identity, who showed a tendency to disaffiliate, had greater self-contempt. Today I use these results in running ethnotherapy groups which try to develop therapeutic strategies to help young Jews resolve conflicts they feel about their Jewish identity."

Aron-Hirt's final question was: "What can be done to prevent or at least minimize the harmful psychological effects of Jewish self-hatred." She replied:

"We have to strengthen Jewish identity through our educational system. Ethnotherapy groups help people unlearn some of the stereotypes

they have grown up with, so that they can examine the things that have led them to disaffiliate. We need to address the issues of whom do Jewish children admire, whom do they model their lives after, whom do they hope to marry."

"Jews have achieved a large measure of status and financial success in this country. We now need to work on the internal territory — the territory of our own psyches, the territory of our deepest feelings about ourselves as Jews."

Agency budget

NEW YORK — The Board of Governors of the Jewish Agency last week concluded its first open session ever to be held in North America by approving a budget of \$381 million for 1986-1987. This figure includes a special allocation of \$25 million to help rural settlements to cope with serious economic problems. The Agency will provide an additional \$25 million for these settlements in the budget.

Over and above the Agency's expenditure, the Government of Israel will allocate \$25 million to settlements not under the Agency's care. Monies totaling \$20 million will be expended to build 4,500 housing units for new olim (immigrants) in a joint program with the Government, which will provide an additional \$20 million. The Board also approved \$48 million for Project Renewal, the program which aids disadvantaged Israeli neighborhoods by twinning them with U.S. cities.

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Studio Y Players

By IRENE BACKALENICK

The Studio Y Players Community Theater, though strictly of non-professional status, is a vigorous, successful operation, attracting some 1000 subscribers and about 7000 annual theatergoers.

Located in northeast Philadelphia, a middle-class residential suburb, the theater is housed in the Jewish Community Center of Greater Philadelphia, Klein Branch. It was launched ten years ago, and for the past six years, has been under the direction of Cynthia Kolker. The company fills a community need, managing director Kolker says, providing the only theater in northeast Philadelphia and adds "an important cultural dimension to the JCC programs."

Moreover, as a community theater, it draws its actors, crew and governing committee from the neighborhood and surrounding suburbs.

Like many other JCC-based theaters across the country, SYP does not confine itself to strictly Jewish-oriented material. Audience and board member interest determines the choice of plays and accordingly covers a wide range. Its middle-aged Jewish audiences prefer musicals, comedies and mysteries. But the SYP is required, under its bylaws, to offer at least one play each season for the "enhancement of Jewish cultural values."

The current season, for example, offers two out of four productions with Jewish themes. It includes the new Israel Horowitz play, "The Chopin Playoffs." The play, the last in a Horowitz trilogy, is based upon writer Morley Torgov's stories of growing up Jewish in Canada and certainly deals with the Jewish experience. And the season closes in June with the musical "Cabaret," which is based on the John Van Druten play about pre-war Nazi Germany. The other two choices, however, are Tennessee Williams' "The Glass Menagerie," and British playwright Alan Ayckbourn's farce, "How the Other Half Lives."

Mrs. Kolker points out that productions have grown steadily in quality over the years and recalls among its many highlights such offerings as "All My Sons," "The Diary of

Anne Frank," "Awake and Sing," and "Fiddler on the Roof."

Nonetheless, difficulties do exist — for example, in finding competent volunteer technical help — and, she adds, "The budget is never enough, subscriptions are never enough, public relations and reviews are never enough." The SYP is, in point of fact, reviewed by Jewish and area papers, but Mrs. Kolker would like to get the message out beyond that.

The SYP also maintains a "readers' theater," which offers informally staged readings performed with minimal rehearsal time. Its purpose is to try out plays for possible later full-scale production, to give exposure to new plays and local playwrights, and to offer avant garde and classical works that would not attract a large audience. The stagings are held in a comfortable large room at the JCC and are followed by discussion sessions. The readers' theater also offers opportunities to neophyte actors and directors.

In addition, the Studio Y Players' Young Actors' Music Theater Workshop, offers an intensive summer program for young people between the ages of 15 and 23. The Workshop completed its sixth season this past summer with a production of "Anything Goes" and has scheduled "Grease" for next summer.

Mrs. Kolker says that the JCC's auditorium, which SYP shares with other JCC cultural events, is an excellent facility. It seats 400 people, and its large proscenium stage allows for extensive sets.

The SYP has had its share of recognition, not only from loyal audiences, but from its peers. It was given the American Community Theater Association award for the best community theater production in Pennsylvania for both 1983 and 1984. In 1983, it went on to win the Regional (five-state) Competition and to compete for the national award in Alaska.

Celebrating its tenth anniversary this year, and its 50th production in June with "Cabaret," the Studio Y Players is a solidly-ensconced Philadelphia institution and gives every evidence of a continuing long and vigorous life.

Are Jews religious?

By JACOB NEUSNER

Christian observers of the Jews do not think we are a very religious people. They reason that we do not do the things they do to express their



religious beliefs, so we cannot be very religious. For example, churches are crowded on Sunday mornings, but synagogues are empty on Saturday mornings. While enormous proportions of those who call themselves Catholics or Protestants attend worship weekly, markedly smaller proportions of Jews do. So, by Christian standards, we are not a religious people.

But if you understand that religions differ not only in detail but in fundamental category and definition, you realize that that judgment is not only false, it is also misleading. In fact, Jews work out a profoundly religious and living conception of themselves as a holy people, but they do so in different categories. Christians tend not to understand that fact, because, as I said, they quite naturally impose the categories they know on the things they do not understand.

Since my world is one of learning, I have very specific evidence to point to the simple fact that the generality of Jewish scholars of Judaic studies work out, through the processes of learning, deeply held and profoundly important religious convictions. It comes to me in the observation of Brian Stock, University of Toronto, one of the most brilliant medieval historians now at work, who encountered a number of Jewish scholars of Judaism at the recent meeting of the American Academy of Religion and Society of Biblical Literature in California. This is what he wrote to me about that meeting. When I was in Anaheim, I had the impression, especially among the students of Judaic studies that I met, that they were different from me in one important respect. They believed in something, whereas I did not. However one phrases this sort of difference, it is a basic one. Judaism is a living religion. I am not sure that Christianity is a living religion in the same sense. For people like myself, Christianity may have an

internal life of a private and personal character, rather like the lessons one can learn from Tolstoy. But its public or community life is something of the past. By contrast, Judaic Studies has the advantage, and, in another sense, the fetter, of not yet being quite dead, and in fact of being quite alive...The problem of subjectivity is therefore posed in quite a different way. When I speak of subjectivity in textual analysis, I have the detachment of a surgeon performing an operation on an anaesthetized and dehumanized body of discourse...Judaic studies, by contrast, is a kind of textual community: the text is the corpus of Jewish learning, and the interpretive position is the objectivity of the text...

have task to perform for God: our entire public agenda. Our theology consists in our public policy, the things we do together.

Nothing humanity has made constitutes a less personal, a less private, a less trivial fact of human life than religion. But Protestants maintain that religion is something private and interior, individual and subjective: how I feel all by myself, not what I do with other people. Religion is something you believe, all by yourself, not something you do with people. In columns later this spring, and in a coming issue of the National Review, I shall expand on this point, but let me state the matter simply even now.

In this country the prevailing attitude of mind

Jews have a task to perform for God: our entire public agenda. Our theology consists in our public policy.

I take this to be an extraordinary tribute to Jewish scholars of Judaic studies, and I accept it. I think we have earned it — not always in a nice way, to be sure.

The very vehemence and personal animus expressed in disputes, in Judaic Studies, testify to what is at stake: issues of life and death, not merely of learning. Error is sin, disagreement threatens the faith, and, above all, matters of dispute about fact and interpretation quickly transcend all rational discourse. So our pathos portrays our power, our faults form the statement of our virtue: we care deeply, which is why some in seminars, yeshivas, Israeli universities, and even American academic settings think *ad hominem* savagery a form of appropriate academic discourse.

The point of difference between us Jews and Christians is quite explicit: we do form a public and a community, we are a religion with public business to do, and we are not merely a collection of individuals who happen, on the basis of what happens in our internal life, in our private souls, to concur. We are not a community of like-thinking individuals, believers. We are a community of people who, collectively and publicly, serve God through our common action. So as a holy people we do holy deeds, and our religious life expresses itself in those deeds that we do together. We

identifies religion with belief, to the near exclusion of behavior, and in the hands of its academic scholars religion tends to identify itself with faith, so religion is understood as a personal state of mind or an individual's personal and private attitude. When we speak of religion, the present picture suggests, we ask about not society but self, not about culture and community but about conscience and character. People therefore exhibit far more sustained and intense interest in faith than in works, so to speak, in analysis of propositions of belief than of programs of society and public behavior.

So when we talk about religion and decide who is religious and who is not, we tend, in the aggregate, to speak of individuals and not groups: faith and its substance, and, beyond faith, the things that faith represents: faith reified, hence, religion. In this connection, William Scott Green at the University of Rochester comments:

The basic attitude of mind characteristic of the study of religion holds that religion is certainly in your soul, likely in your heart, perhaps in your mind, but never in your body. That attitude encourages us to construe religion cerebrally and individually, to think in terms of beliefs and the believer, rather than in terms of behavior and

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CULT

By BEN COHEN

For the past 12 years, 32-year-old Steven Hassan of Somerville, Massachusetts, has been involved with the Unification Church — The Moonies. Over a two year period, Hassan ascended the church hierarchy, recruiting all who would listen and believe. But for nearly 10 years now, he has been working vigorously to help cult members sever their links with the Moonies and various other cults.

Hassan's story begins in the student union lounge at Queens College in February 1974. Three attractive women befriended the naive junior and invited him to spend a weekend in the country with them. Still feeling the pangs of loneliness from a recent break-up with his girlfriend, Hassan accepted.

In describing the experience at this camp-like country retreat, he says, "There was a sense of spontaneity, of intimacy, as though these were really my friends. You never knew that it was all orchestrated, systematized, that it had been done a thousand times before and would be done 10,000 times after."

Hassan succumbed to their urgings to join their movement to "create a Garden of Eden on earth" — and what was to become a hell on earth for his parents.

He was soon elevated to one of the 'American disciples,' and thus became a leader in Moon's family. During one period in 1976, he had gone three days without sleep, trying desperately to see that his subordinates sold enough candy and carnations to meet their \$100 per day quotas. That's when he crashed the van he was driving, resulting in a hospitalization.

One day, when Hassan realized that his father was driving him to an apartment where deprogrammers would be waiting, his mind was so fully controlled by the cult mentality that he seriously considered reaching from the back seat and snapping his father's neck. Outside the apartment they argued, and his father began to weep.

"That hit me very strongly," Hassan recalls. "I'd only seen him cry once before when my grandmother passed away. He said, 'What would you do if your son quit college and joined a controversial group?' I stopped to think for the first time in two and a half years...and I agreed to listen to them, although I was still completely convinced I was right."

Hassan's moment of truth came when the deprogrammers were reading one of Moon's speeches in which Moon spoke to the U.S. Congress, saying what great respect he had for the American people. Hassan, who had spent a good deal of time at Moon's side, suddenly realized that the cult leader was a liar and a fraud.

"I'd heard him say on 100 occasions that

Americans were the scum of the earth, the slaves of the future race. My response was, 'The guy's a snake,' and it was like a dam bursting; all the pressures of conflicting thoughts and emotions came out, and I began to cry." This sudden realization of the group's deception is known as the 'snapping experience.'

Today, Hassan does deprogramming full-time, though he calls himself an exit counselor. His approach to deprogramming is quite different from standard methods, which often involve kidnapping the cult member and holding him somewhere, then working on his mind till he "snaps" out of it. That method largely ignores family members and can cost from \$15,000 to \$30,000. Hassan says that it can be extremely traumatic.

"What I have come up with in the past 10 years is a client centered approach, which involves participation from family and friends extensively," he says. "It's a nonjudgmental, nonconfrontational kind of approach. I teach them communication strategies to undermine the cult indoctrination and to sidestep techniques like thought-stopping."

Thought-stopping, Hassan points out, is a process which virtually all destructive cults employ: the cult member is taught (using chanting, meditation, or prayer) to stifle any negative thought that might undermine the group. For example, if a parent in a phone conversation is critical of the child's involvement, thought-stopping techniques take over, thus immersing the child further into the cult mentality. So Hassan coaches families on how to ask nonjudgmental questions, the goal being to get the cult-member to think, and evaluate his experience.

"When someone gets into a cult it creates a crisis for the whole family," he says. "It's an opportunity for everyone in the family to get to know one another better. Unless they can come together as a team and say they'll pitch in and help, there will be sabotaging elements."

For the actual intervention, timing is crucial. It is best done when the member is to some extent disenchanted with his cult existence, a frequent occurrence. This would happen for example, when a promised promotion never materializes.

"My approach requires a lot more attention and effort," says Hassan. "A lot of people just want me to send them a bill. They don't want to talk to their child, to tell them how they feel."

Even though his method takes longer, it costs less: about one fifth to one third the cost of standard deprogramming. After Hassan completes three to seven days of counseling, there are two to six weeks of rehabilitation, either at a rehab center or by meeting informally with ex-cult members.

Three years ago, he founded a group, Ex-Moon, and from that has sprung FOCUS, a nation-wide network of ex-cult members.

Rabbi James Rudin of New York, author of "Prison or Paradise: The New Religious Cults" (Fortress Press), estimates that 15 to 30 percent of adherents to cults like the Unification Church and Hare Krishna are Jewish.

Why do so many Jews join cults? Hassan suggests several reasons. Because Jews are taught to think about social issues, to have compassion for world problems, the cult ideals can be very appealing. He also suggests that since Jews are by nature perfectionist, they are susceptible to guilt tactics to get them to improve, to work harder — and cults use guilt as a primary manipulative, too. "It's a familiar kind of manipulation," says Hassan, "and works really well on our own psychology."

A third reason is that Jews often excel at whatever they do; consequently, they frequently rise to leadership roles in cult groups. "We serve as role models to recruit other Jews," he says. "A Jew will meet a leader who is Jewish and think that it must be all right."

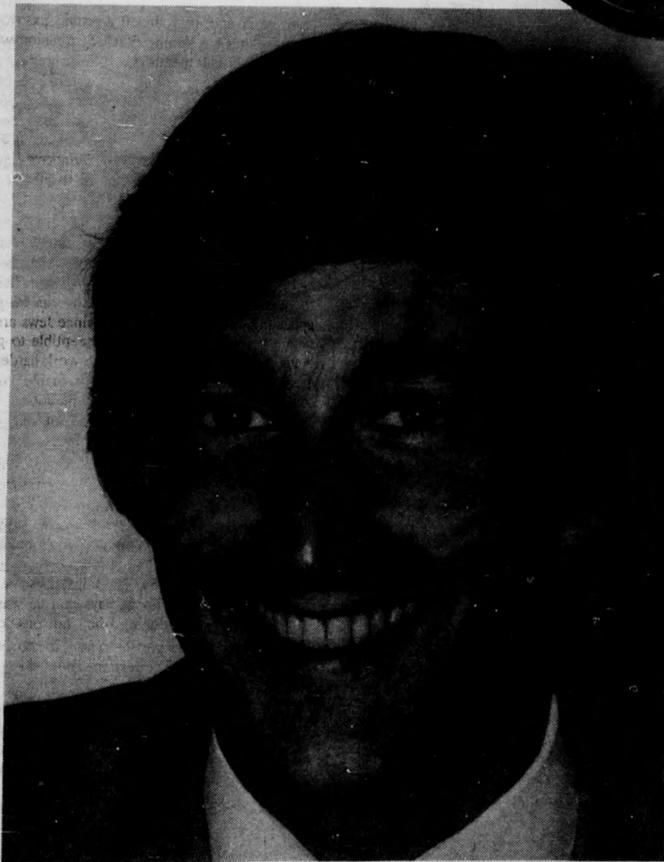
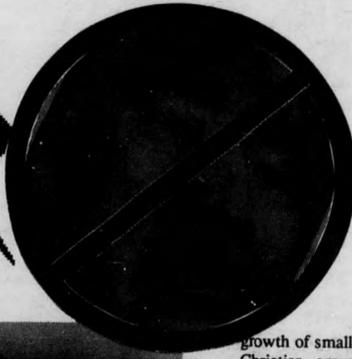
In assessing why he himself so easily swallowed the bait, Hassan says that he was too sure of himself, thinking that no one could manipulate him. He says he was also too polite, and didn't ask specific questions about the group, or accepted evasive answers.

And yet, after that first weekend in the country, Hassan returned home to seek advice from the rabbi of the synagogue he grew up in. "The rabbi couldn't even say to me 'I'm going to find out everything I can, and I want to see you in a week,'" he recalls. "He didn't do anything. That, in its essence, is the biggest crime."

Hadassah Magazine reports (May 1985) that the Union of American Hebrew Congregations has developed a 17-session cult curriculum for the upper religious school grades, and both Conservative and Orthodox councils have focused attention on cult-education too. In addition, anti-cult task forces have sprung from Jewish Federations in New York, Los Angeles, Philadelphia, Miami, Chicago and Toronto.

In New England, B'nai Brith has developed a cult education project for both children and their parents, providing materials such as videos and pamphlets. But in the Boston area, not much has been done to address the cult question, and, according to Rabbi Richard Israel, program director at a suburban Jewish community center,

BUSTER



Steven Hassan

not much needs to be done.

Rabbi Israel feels that the actual number of Jews involved is quite small. Though it may be devastating on a personal level, he feels that on a community level it is not a major problem. "It's not to be taken lightly," says Israel, "but it must be looked at in terms of what are the priority issues. If a lot more people are affected by intermarriage than by cults...and I believe that is the case...then we know where to put the emphasis."

There is no lack of emphasis placed on the cult problem in New York, as evidenced by the 24-hour Cult Hot-Line and Clinic sponsored by the

Jewish Board of Family and Children's Services. Director Arnold Markowitz explains that the Hot-Line receives calls from throughout the country, and they handle about 30 to 40 cases each month.

The approach at the clinic is similar to Hassan's. "We're not at all in favor of deprogramming methods that hold a cult member against his will," says Markowitz. "We do a process called voluntary exit counseling where we negotiate for the person's cooperation. We've been very successful with that."

Markowitz says that the heyday of growth of the major destructive cults such as the Moonies is past, but that there is now an upsurge in the

growth of smaller cults, particularly the Hebrew-Christian groups. He suggests a key reason behind the recent push to convert Jews is that the Book of Revelations requires that 144,000 Jews be converted before Jesus's predicted return at the turn of the century. Another important reason has to do with an international conference of Fundamentalist Christians groups held in 1978.

"At that conference," says Markowitz, "they felt that their prior belief that it wasn't necessary to proselytize Jews was in error, and they decided it was now necessary to convert Jews." Although Markowitz believes that most of those 50,000 messianic Jews are between 20 and 30 years old, he feels that many older Jews are getting involved as well.

Hassan agrees that the major cults — The Moonies, Scientology, The Way, Hare Krishna are no longer growing as they once were, and that the Hebrew-Christian groups *are* growing, due to their million dollar proselytizing techniques aimed at Jews. "They take out full page ads in Time Magazine," says Hassan.

Yet Moshe Rosen, leader of the most well-known of these groups, Jews for Jesus, expresses frustration at the limited success of his group. He told Hadassah magazine that in 1984 only 504 Jews joined the organization while about 2,000 gentiles joined that year.

Philip D. Abramowitz, director of the New York Jewish Community Relations Council's Task Force on Missionaries and Cults, is not impressed with Rosen's numbers. "Even if we accept Rosen's figure as genuine," he told Hadassah magazine, "the 504 Jews converted by Jews for Jesus are only a small part of the total number of Jews who were converted by messianic Hebrew groups last year. The number of such congregations is growing around the country."

Hassan believes that part of the reason Jews join Hebrew-Christian groups is partly because Jewish education wrongly neglects teaching about Christianity and other religions. Without that understanding, he feels that Jews have no frame of reference to evaluate the truth of what they're told about Christianity for example, and are thus easy bait for cult recruiters and missionaries.

So Hassan strongly recommends that education about cults and other religions be incorporated into the religious schools. And for those families whose children have already swallowed the bait, family members can call New York's 24-hour Cult Hot-Line (212-860-8533) or write to Steven Hassan at Post Office Box 45032, Somerville, Massachusetts 02145.

UN perversion

By RABBI SAMUEL SILVER

The suspicion that Kurt Waldheim's past was Nazi-tainted is "old yarmulke" to readers of the *Algemeiner Journal*, whose columnist, Dr.



Hillel Seidman was writing about it a long time ago and put his findings into a book "UN: Perversion and Perfidy," which appeared in 1982. When Patrick Moynihan, then the U.S. man in the UN, asked the CIA to check out Seidman's charges, that agency reported that Waldheim was innocent. Later Moynihan complained that he had wanted to vote as chief of the UN a Jew named Jacobsen, a Norwegian diplomat, but the State Department ordered him to vote instead for "Waldheim, a Nazi." The *Journal* says that Moynihan, now a U.S. Senator, and Rep. Stephen Solz are asking Federal officials to check Waldheim, who's running for president of Austria, over again.

some months ago. Burg told Baker that Israel must find some way of Judaizing the many Jews of Russia even if they remain behind the Iron Curtain, though he hopes that intercessors like Edgar Bronfman and Armand Hammer may yet prevail upon the Kremlin to let more of them out.

Reform rabbi

Though it's an Orthodox gazette, the *Algemeiner Journal* was happy to print a photo of a Reform rabbi, Dr. Jordan Pearson, of Toronto, shaking hands with the Pope. The *Journal's* Canadian leg man, Jacob Rabinovitch, tells readers that Rabbi Pearson was part of a delegation of Catholics and Jews which met with the Pontiff. Simon Baker, of the *Algemeiner Journal*, got an interview with young Burg on a recent visit to Israel and learned that he speaks a fine Yiddish (as well as a number of other languages), that he is a member of the Avodah party, that he lives in a suburb of Jerusalem because he doesn't like city life, that he is married with children and that he still regards his father as a friend even though they disagreed about the Lebanon war.

Burg's son

The youngest aide to Shimon Peres is 31-year-old Avraham Burg, often identified as the son of Dr. Joseph Burg, an Orthodox rabbi who has been in every cabinet since Israel was born. Of late more people are describing Joseph as the father of Avraham, because that young man, whose task it is to keep Peres apprised of what is going on in world Jewry, is rising so high in popular acclaim that some think he's a future prime

Rethinking passion play

Continued from page 2
in consultation with Roman Catholic specialists."

Ms. Banki added: "He also took notice of comments and analyses published by the American Jewish Committee and other Jewish sources. Father Ashe's approach to this sensitive area represents a model for other passion play producers."

Rabbi Rudin and Ms. Banki strongly stressed that their concern with the Holy Family Passion Play and other such dramas was not to diminish or belittle the foundation of Christian faith, but to remove from passion plays the "vicious, anti-Jewish stereotypes which

have served to inflame anti-Semitism and to obscure the religious and historical realities of the time."

The present production, they said, makes substantial progress toward correcting such stereotypes.

For example, Ms. Banki specified, it places Jesus "within the Jewish community of his time, not in opposition to it." Unlike most such dramas, it depicts Pontius Pilate "as a deceitful and manipulative ruler who would not hesitate to ruthlessly quell any popular uprising against Roman rule." Moreover, she added, it gives some "dimensionality" to the character of the high priest.

Arab public relations blitz

By ARNOLD AGES

As I have indicated in previous discussions Canada has had very close relations with Israel since the early days of the Jewish State. Former Prime



Minister Lester Pearson was a good friend of Israel throughout his incumbency.

The last 10 years have been marked, however, by a diminished resolve among Canadians and their leaders to support Israel. While various polls indicate that the average Canadian is still sympathetic to Israel, the percentage is smaller; support for Arab causes, moreover, is increasing.

I do not wish to suggest, heaven forbid, that the government of this dominion has taken any strident anti-Israel positions. In one sector, for instance, that of trade and

commerce, relations between Israel and Canada are improving. To this, one should also add the important academic and cultural exchanges carried on by the two nations.

There is much evidence to suggest, nonetheless, that the Arab and the PLO viewpoints are gaining a much wider audience in the Canadian parliament, in the media and the universities.

For a long time the Canada-Israel Committee, a group roughly equivalent in purpose if not scope to the American-Israel Public Affairs Committee, has been very successful in getting the Canadian Jewish consensus on Middle East problems across to Canadian parliamentarians, to the press and the public at large. The group's annual meeting with members of parliament has been especially effective in promoting Israel's cause.

In recent years the CIC has come under criticism from supporters of the Arab viewpoint in Canada. A new book, called *Canada and the Arab World* (University of Alberta Press), contains some subtle and not so subtle

negative commentary about the CIC's effectiveness in advertising the virtue of Israel.

The book bears a superficial resemblance to Paul Findley's (the former congressman) book "They Dare to Speak Out" in its attack on AIPAC. Clearly the pro-Israel lobbies in Canada and the United States no longer have a clear field in which to pursue their advocacy.

Arab supporters in Canada on the other hand are now pursuing their advocacy with special vigor. In Ottawa, the nation's capital, the PLO now has a full time representative, Abdullah Abdullah, who works out of the Arab Information League in the same city.

Abdullah's success may be measured by a number of criteria: he has helped organize more than 60 Canadian MPs into an Arab-Canada Parliamentary Organization, which supports Middle East junkets for its members.

Some of these same MPs have been making some very stridently anti-Israel statements in the public domain. One such MP was recently quoted in the

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FLASHBACKS IN JEWISH HISTORY

Women are Big Givers too

BY RABBI A.P. BLOCH

1899 — Coralie Cahen, social worker and philanthropist, died in Paris at age 67.



Cahen was driven by a profound sense of compassion, which crystallized in a crucible of personal tragedies. She was the wife of a wealthy physician in the employ of the Northern Railroad Company. Her happy life was cruelly jolted by the death of her husband and only daughter. In despair and near collapse, she plunged into social activism to find a purpose in life.

Cahen's initial project was the establishment at Romainville of a residence for homeless Jewish girls. The Franco-Prussian War (1870) presented new challenges calling for a

broad range of social work. Coralie was appointed vice president of the Society for Aid to the Wounded and also head nurse in the hospitals of Metz. Her success in obtaining the release of 300 prisoners of war won her national acclaim.

Philanthropy was historically the exclusive domain of men. Most women in their active years had no control over property of funds. But there were some exceptions. Some capable young women, mainly widows, who inherited wealth or amassed a fortune on their own, carved an enviable niche in the annals of philanthropy.

The Midrash extols the virtue of the mother of Doeg B. Joseph who daily weighed her child and contributed his gain in gold to charity. Benvenida Abrabanel (d. 1560) carried on the extensive business transactions of her late husband. She was a patroness of learning and contributed to the upkeep of Palestinian scholars. She dowered poor orphans and ransomed about 1,000 Jewish captives.

Dona Gracia (d. 1569) was

a young widow when she inherited her husband's great wealth. After she moved to Constantinople and openly reverted to Judaism, she opened her magnificent mansion to the poor and daily fed 80 indigent Jews. She patronized scholarship and maintained rabbinical academies in Tiberias and Salonica. She also established underground safe houses to help fleeing Marranos elude the agents of the Inquisition.

The mother-in-law of the famous talmudist, Samuel Edels, founded a yeshiva and maintained the students out of her own funds. A lady who lived during the Thirty Years War (1618-48) is said in her epitaph to have given books to poor scholars, fed the poor and distributed shirts to the needy.

In modern times Florence and Irene Guggenheim won fame as patrons of art. The number of women philanthropists will grow now that women enjoy equal rights with men.

Husseinspeak: fit for a king

By SAMSON KRUPNICK

English speaking Israelis and tourists have a limited selection of news broadcasts on Israel Television. There are no foreign language news broad-



casts other than a 7:30 P.M. news report in Arabic. Surprisingly, at the very same time, there is a news broadcast in Hebrew from Jordan filled with anti-Israel propaganda.

English speaking Jews in Israel, accustomed to TV news broadcasts, turn to Jordan's Foreign Channel at 10:00 P.M. for a 15 minute "news" report. It begins each night with, "His majesty the King" and proceeds with news in "occupied Palestine," "occupied Jerusalem," even "occupied Haifa" and "occupied Jaffa." Arab terrorists are "commandos," and any police or Israel army action is "brutal" and invariably directed against innocent women and children. Derogatory comments in the Israel press are immediately quoted on Jordan TV. The most frequently quoted is the Jerusalem Post, which provides Jordan with a wealth of mud for regular slinging to gullible audiences. Despite the knowledge that listening to Jordan news can be a most unpleasant, sometimes a downright disgusting experience, many English speaking Jews tune in nightly.

I consider it a necessary, albeit a stomach-turning chore, to see what "the other side" has to say, akin to say — taking a spoonful of cod liver oil. So I suffer 15 minutes every evening, except Friday (thank the Almighty for Shabbat). Recently, I turned the dial, in passing, to Jordan TV and noticed that Hussein was speaking, with an accompanying English translation. It was only around 8:00 P.M., two hours earlier than the usual news broadcast time. It turned out to be something really special. I could not believe my ears. This little king who has been engaged in double talk, in duplicity, in evasive meaningless phrases, in outright lies and "promises" for the past two decades or more, was now accusing his associate of recent vintage of doing precisely what Hussein had been doing all

along with considerable success. Hussein, during a three hour speech read on Jordan TV (and delivered in a very boring manner) was screaming, "Foul." Yassir Arafat was a plagiarist. He was stealing blatantly that which Hussein had been perfecting all these years, a blithe technique that kept all interested parties guessing and interpreting a beautifully constructed phraseology that lent itself to turning, bending and twisting to suit all purposes, much like the multi-colored "Playdoh" so popular with children.

Hussein became an expert at this game. U.S. special Ambassador Richard Murphy,

of subdued fury. He suspended all negotiations "...until the PLO proves it is committed to what it says and can be trusted." The king lashed out at Arafat as a "dishonest liar" (lives there an honest liar?), declaring solemnly and with obvious emotion tugging at every viewer's heartstrings, "We are unable to continue to coordinate politically with the PLO leadership until such time as their word becomes their bond, characterized by commitment, credibility and consistency." A revivalist preacher at a faith healing rally could not have put it better.

The king, obviously impressed by his message to the

Despite the knowledge that listening to the Jordan news can be an unpleasant experience, many English speaking Jews in Israel tune in nightly.

shuttling back and forth was convinced that he had a "peace process" going. Israel Prime Minister Shimon Peres, long a touter of the "Jordanian Option," albeit disturbed no end by Hussein's insisting on Arafat's participation, also thought that something significant was in motion, leading to a hope that would culminate in "sitting down" to peace negotiations. What would happen if such an unlikely event would occur was not clear to anyone. That the very maximum that Israel could possibly give — and it would be Israel who would be doing the giving — could not, even remotely approach the bare minimum that Hussein would or could possibly accept, appeared to be of little concern to any and all of the parties involved.

Meanwhile, Hussein had enrolled Arafat as a playmate in the game of dodging the issues. As a team, they became the "artful dodgers" keeping everyone in hopeful suspense. Hussein had Arafat almost perfectly trained in this delightful role, when all of a sudden Arafat upset the entire apple cart, becoming too specific in his rejection of the so-called peace process. It reminds me of the folk tale about the peddler who was succeeding in training his horse to eat less and less, until he had the nag down to eating almost nothing, when the horse suddenly up and died.

Hussein's reaction was one

world, now recommended — philosophically — a "period of reflection" for all parties. The State Department, hitherto the most buoyant in the "peace process," now demurred in tacit agreement, but added meekly, "The U.S. will continue its efforts to help advance the goal of direct negotiations." Prime Minister Peres, having previously made an excellent impression in the U.N. and in Europe with forthright statements regarding Israel's readiness for direct negotiations, even under "international sponsorship," was definitely shaken by Hussein's speech and apparent withdrawal from any negotiations. Peres reacted with a weak "I told you so. Arafat is no partner to any peace negotiations." But obviously, the Jordanian option, really never alive, was now stone dead.

Politically, for Peres, the hoped for beginning of peace negotiations could have meant a possible continuation in office as Prime Minister on an emergency basis, or at worst, a positive presentation to the electorate in the likelihood of new elections before the turnover of the office to Deputy Prime Minister Shamir. For Israel, the latest turn of events means a relief from pressures from the U.S. as well as from internal political strife. Once again it becomes crystal clear that it takes "two to tango" — and our dancing partner, whomever he might be, is simply too shy, too timid for our embrace.

Ivan the unimportant

John Demjanjuk, the alleged Nazi war criminal, said to have operated the gas chambers at the Treblinka death camp, is now safely ensconced in the Ayalon prison at Ramle, the same jail where Eichmann was held. Soon after arrival from the U.S. he faced a Magistrate's Court judge, and his imprisonment was extended pending trial. All the legal forms were strictly observed, and he will certainly have a legal and fair trial.

The press in Israel has featured every aspect of the case, from his arrival after extradition, to pictures and stories about the cell he is to occupy, its furnishing, and its round-the-clock guard.

Survivors of Treblinka (and there are not many) are already speaking out and recalling the brutality of the Nazi who had been nicknamed "Ivan the Terrible."

At the same time some observers are beginning to have second thoughts about the impending show trial. Eichmann had been one of the central figures in the Nazi hierarchy, and his trial had served as an indictment of the whole Nazi system. Demjanjuk, on the other hand, was a relatively minor figure. Pictures taken of him here show a smiling, relaxed chap who continues to insist that there has been a mistake in identity and that he had never been in Treblinka.

Undoubtedly there will be some sort of national hysteria as the prosecution presents its witnesses and its documentary evidence. But what if the evidence does not stand up in court? What if Demjanjuk's reiteration of his innocence is not broken? After all, it is extremely difficult to identify a man positively after 40 years. His defense attorney will be skillful. And the question is being asked: What if, after all this, the court finds Demjanjuk innocent (perhaps for lack of suitable convincing evidence) and sets him free?

"What did we need all this for," some people are asking. — A.C.

SMALL TOWN AFFAIRS

Rabbis & Federations

By RABBI ALAN WEITZMAN

I had the opportunity to attend the 54th General Assembly of the Council of Jewish Federations. The rabbis, for the first time in the history of the community, were



sponsored by the local Federation.

Also, another first in Reading, Pa., was the rabbis were invited to attend the Big Gift's Dinner held by the United Jewish Appeal. Formerly, this was not open to Jewish professionals unless they were major contributors to the campaign. The rabbis participation in these two events are symbolic of the new direction of the Reading Jewish community.

For many years there has been tension between the Federation and the synagogue. Some professionals have viewed the Federation as competing

with our synagogue programs. We have also seen the Federation raise huge sums of money from our membership while the synagogue has faced growing deficits, and lacked the same ability to raise major dollars from our members. We have seen the synagogues professional staffs shrink in numbers, and the professional staff of the Federation grow.

Last year when the synagogues jointly asked the Federation for financial assistance for our religious schools, the request was tabled. Tableing is a polite Jewish way of saying "no."

We are delighted to see a new direction is unfolding. Possibly, because we all realize that tension and competition is counter-productive and self-destructive. The synagogues and the Federation are beginning to see each other as allies and partners who are working for the same people and who want to realize the same goals.

On the drawing boards is the plan to establish a Jewish Family Service. The rabbis have been requesting this for years. The Jewish community is

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SOCIAL CALENDAR

BY JEAN HERSCHAFT

The 78th annual B'nai Zion Award Dinner at the Grand Hyatt Hotel selected Sen. Daniel Inouye (D. Hawaii) to receive its America-Israel Friendship Award. Also honored was Judge Arthur Markewich, a former justice of the Appellate Division of the New York State Supreme Court who received the Dr. Harris J. Levine Award. The late Dr. Levine was a past president of B'nai Zion as is Judge Markewich.

At the same time, it more than saluted that great lady — The Statue of Liberty. Paul Saftro, another ex-president noted in a moving address that the organization was fully participating in a fundraising drive for Jewry's contribution towards the restoration of that gallant lady and the refurbishing of Ellis Island.

"Jews have a closer association to Ellis Island than any other ethnic group," Saftro noted. "The number of Jews who filed through customs at Ellis Island is greater than that of any other ethnic group," he said. While Saftro did not quote figures, leaders of the Jewish Campaign for Liberty, as the Jewish drive is known, quoted for the media "a \$50,000 minimum pledge by B'nai Zion."

The Jewish unit, Saftro told me, has expressed interest in endowing one of three projects of Lady Liberty: a \$5 million immigration studies library, a computer genealogy center of \$10 million and or a canopy over the Ellis Island main entrance estimated at \$5 million. While restoration of Lady Liberty is almost complete, plans for Ellis Island renovation are scheduled for completion in 1992.

It was under the sponsorship of the BZ that a booklet, written by Ernest Barbarash, a long-time editor of its publications, tells the glowing story of U.S. support for Zionism by words of former Presidents. First issued in 1976, "The Birth of Two Nations" is now being reissued by popular demand. A copy may be found in practically every college campus across this great land, said Herman Quittman, BZ's former executive head for 40 years.

Of the many Israel-oriented organizations dotting the U.S. B'nai Zion has been at the head of the line linking arms with American projects even as it promotes friendship between both lands, Quittman noted.

Ernest Zelig, its president, gave a brief profile of BA: Paint in 35,000 Jewish households in the New York area functioning through its 350 chapters and regions, including Florida and California, and you have the oldest American fraternal Zionist organization. Brush stroke in the more than 45 humanitarian, social welfare and education projects it has established and funded in Israel, and you begin to get the 'heart' of the profile. Use green to pin-point the afforestation and the agricultural settlements of Kfar B'nai Zion, use red for the artists colony Ein Hod, and blue for the Maccabi sports centers. Color in pink and yellow, the BZ Home for Retardates in Rosh Hayayin and Kfar Hasvedil devoted to the care and rehabilitation of close to 750 disadvantaged and disabled children and adults. Pencil in its newest pride, the Beit Halochem Rehabilitation Centers for Disabled Veterans in Tel Aviv, Jerusalem and Haifa, the Medical Center in Haifa and Kupat Holim Meudhedet in Jerusalem, all of them servicing thousands of beneficiaries in need of physical and rehabilitative aid. Paint red-white and blue UJA/Israel Bonds/JNF for whom BZ collects. And now the Statue of Liberty.

Perhaps B'nai Zion's greatest contribution to culture has been its \$1 million plus contribution of the auditorium that graces the Beth Hatfutsot, the Israel Museum of the Diaspora, in Tel Aviv.

And so, its 78 dinner-dance saluted a Hawaiian Senator, Inouye, with a very small Jewish constituency who has gone all out in support of Israel in the Senate and a Justice of the Supreme Court and active member, Judge Arthur Markewich. It was his late father, Samuel Markewich, who was a founder of the BZ 78 years ago.

"Founded on the three pillars of Americanism, Zionism and Fraternalism, we are a non-partisan Zionist organization unaffiliated with any political party in Israel or here, in the forefront of promoting American Israel Friendship," said Zelig, a survivor of the Holocaust who was elected its head last June.

Several years ago it merged with B'rith Abraham, which is set to mark its 100 anniversary and is headed by Robert Freeman

Continued on next page

JEW'S BY CHOICE

Conversion is more than ritual

By SAMANTHA LINDBLAD

Last year I served as a panel member for a program on conversion at which Rabbi Cohn served as moderator. During the question and answer portion of



the program he was asked how long the period of study toward conversion usually took. He answered that, while the time varied depending on the rabbi, in his case the process generally took a minimum of three years. This seemed to surprise the audience and so he went on to explain that conversion to Judaism is more than just learning the ritual practices, history, and so on, that there is also time needed for the person considering conversion to undergo an adjustment of their thinking and attitude.

How true his statement is.

One aspect of this adjustment involves the need to overcome the point in every convert's journey toward Judaism when you begin to become intolerant of other's religious beliefs. In Judaism you have begun to find answers, reason and reality, so many things that make sense to you, and you can't understand why others are unable to see these same things in the same way you do. You become angry at the slurs and bigotry toward this people and this "religion" that makes so much sense to you and, in an ironic twist, you suddenly become intolerant yourself.

You notice there are quotation marks around the word "religion" in the last sentence. That's because the other aspect of this need for time to adjust refers to the fact that, whether you were raised in Christianity or had no religious affiliation before, in the beginning (and for a long time after) you equate everything in Judaism with something in Christianity.

For instance, when a person first becomes interested in Judaism they usually assume that becoming a Jew probably involves replacing devotion to one man, Jesus, with devotion to another, Moses, in their thinking. This doesn't present much of a problem because, usually by the time they've decided to contact a rabbi, they've already begun to doubt

the Divinity of Jesus and assume the rabbi will come up with some good solid facts, reinforced with Biblical quotes, as to why Jews also do not believe he was the messiah.

The prospective convert also knows that Jews celebrate the Sabbath on Saturday instead of Sunday, call their place of worship a synagogue instead of a church, and their clergyman "rabbi" instead of "pastor", "father", or "reverend". They know Jews abstain from eating pork and while they obviously don't celebrate Easter, they do have a holiday called Passover at that time, which has something

it really means to become a Jew.

In reading the many letters that passed between us before my conversion, Rabbi Cohn's answers to my questions now seem so simple, direct, and understandable. They tell me so much more now than they did when I first read them because I read them now with Jewish eyes and a Jewish mind. His answers could not have been more clear or better. They were concise and to the point. But he could have told me the same thing over and over again, in a million different ways (which, in fact, he did),

Judaism is more than just learning the ritual practices, history, and so on, that there is also time needed for the person considering conversion to undergo an adjustment of their thinking.

to do with Moses.

Therefore, becoming a Jew is obviously only a matter of replacing Jesus with Moses, learning a somewhat different set of religious beliefs, and acquiring a new vocabulary.

It takes a long time to truly understand this isn't true, and even longer to fully grasp what

and I would not have fully grasped those answers until I had had time to adjust my way of thinking.

It takes time to finally understand that Judaism is more than just a series of practiced rituals, more than just a religion — it is a way of thinking and a way of life.

Combatting cults in Jewish community

Continued from page 3

throughout the U.S. have disassociated themselves from the Jews for Jesus, Hebrew Christians, and the Messianic Jewish movement. The missionary activities of these groups has been deplored by the Christian community of Long Island, New York and several other communities. Several Christian clergymen throughout the country have condemned the deceptive tactics of the missionaries.

This new faith of "Jewish believers" clearly contains both Jewish and trans-Judaic elements. These elements, in spite of their many attempts, conflict with one another, often giving rise to anti-Jewish feelings, and even a source of anti-Semitism.

The treat of the missionary activities are set loose everyday on the Jewish community by groups like Jews for Jesus, Hebrew Christians, and Messianic Jews. Some even mislead us with Hebrew names like Beth Sar Shalom and Beth Yeshuah. The Jewish community needs to be aware of these groups and their activities.

Let the Jewish community rally together to protect ourselves from this very real threat. Before this virus spreads and sickens the Jewish spirit of our young, let us all join together to oppose any further attacks by the missionaries on our communities.

(Rachmiel Tobesman is the editor of the Jews for Judaism newsletter.)

Read The Post & Opinion
...For news about your Jewish community!

Leo Frank: 'too little, too late'

By ARLENE G. PECK

The recent headlines about the pardon of Leo Frank after 70 years remind me of the old story of "too little, too late."

For those of you who are not



familiar with this case, let me tell you a little about it, along with all its ramifications. On April 26, 1913, a 29-year-old Pratt Institute and Cornell University graduate was convicted of murdering a 13-year-old female employee in his families' pencil factory. He was convicted of a crime on only circumstantial evidence and the testimony of Jim Corley, a black janitor at the factory who implicated Frank.

This important case was taken all the way to the U.S. Supreme Court. Meanwhile, blatant anti-Semitism had been building that had been encouraged by the press. On August 17, vigilantes pulled the convicted man, Leo Frank, from his hospital bed where he had been taken as a result of his throat being slashed by another inmate of the Milledgeville prison. They blindfolded him and carried him to Marietta, Ga., where they hung him from a tree amid the cries of "Kill the Jew!" Incidentally, there were many pictures of the lynchers but, nothing was ever done to bring charges against them.

The impact of the Frank case was widespread. Before the lynching, Georgia populist leader Tom Watson used his personal newspaper for propaganda and called for Frank's death. Much as a result of his involvement in this case, Mr. Watson was elected a U.S. Senator in 1920. Hugh Dorsey, the man who prosecuted the Frank case, was later elected governor. However, Gov. John Slaton, the man who commuted Frank's death sentence to life, doomed his own political future. He wrote a compelling argument as to Frank's innocence. The public, however, wanted the "Jew hung."

The case provoked such anti-Semitic protest across my wonderful state of Georgia that it led to a resurgence of the Ku Klux Klan. Along with this re-birth of the Klan, the Anti-Defamation League of B'nai B'rith was also formed. No

murder in the history of the south has held such a record of influence upon its people.

The Jewish community of Atlanta and various Jewish groups have long sought a pardon in this shameful period of Georgia history. Finally, in 1983, a witness, Alonzo Mann, stepped forward to set the story straight. It seems that Mr. Mann had been a witness while he was an office boy in the pencil factory. In 1983 he reported to the press that he saw the janitor carrying the girl's limp body from the factory. Unfortunately, he never mentioned it at the time because he was threatened with death if he ever told anyone. I suppose after 70 years his conscience got the better of him and the truth came out.

As a result of this confession, attorneys for three Jewish

certainly deserved a pardon. I feel very good about it." The Atlanta community leaders and members of the Atlanta Jewish Federation held a press conference and praised the pardon. The American Jewish Congress even said in a prepared statement, "A serious flaw in the history of Georgia has been remedied." Well, I'm not impressed I feel that he certainly deserved complete exoneration and nothing less.

I think that the reason for the pardon — instead of a declaration of innocence for this crime — is because an element of guilt would be passed on to the descendants of families who were directly involved in this lynching. Even the descendants of Mary Phagan, the murdered girl, were quoted as saying, "I opposed the pardon. He was convicted in a court of law by a

I'm not impressed with the recent pardon of Leo Frank. I feel that he deserves complete exoneration and nothing less.

organizations petitioned the Georgia Board of Pardons and Paroles to pardon Frank. Despite the overwhelming evidence, our Georgia officials, despite the urging of present Gov. Joe Frank Harris, declined to pardon Frank saying that "His innocence has not been shown."

This decision prompted national criticism. The State Board of Pardons and Paroles seemed surprised that their actions still depicted the south as an area of the country which was not only backward but, not interested in doing the right thing. The right thing, however, was to exonerate a man who was obviously innocent. So, instead, they took the easy way out and gave Mr. Leo Frank an ambiguous pardon: not explicitly stating his innocence. Wayne Snow, the chairman of the State Pardon and Paroles was quoted as saying, "We felt like Leo Frank had been done an injustice, that the state had failed to protect him or guarantee him an appeal, and he

jury of his peers and it is still a matter of record today." Members of the government don't want to admit that such a travesty of justice happened in Georgia. Today, it is still a travesty of justice to not own up to the reality of Leo Frank's innocence.

Also, concerning the government of that time: John Slaton should be given the recognition he deserves. It is to his credit that a man, in that particular time, and in the face of what was taking place had the integrity to stand up and fight for justice. He should be remembered and honored by our state.

I know that anti-Semitism is still around and thriving in this country. When I wrote a column about the Nazi J. B. Stoner, my mail was filled for weeks with hate letters. The reactions of our city officials, despite the ADL and American Jewish Congress, is nothing to feel elated about. The man was innocent. What are they waiting for?

**people start pollution.
people can stop it.**

VISITING WITH RHODA HAUPTMAN



I can no longer delay writing here because I am both heartened and embarrassed by the many letters and long distance calls I have had from you readers. Indeed, you have given me the assurance that I have become a part of your circle of friends. For this, I bless you!

I am at a loss to tell you why I have been so remiss in sending a few lines to the Post and Opinion now and again. I suppose that, as one grows older, one sometimes grows lazier. At any rate, that is what has happened to me.

Since I visited with you on these pages, winter has come and gone. The spring brings with it a promise of better things and I am banking on that promise.

You might be interested in hearing about a literary lecture series that is locally planned. The Marvin N. Stone Centre for Jewish Arts and Letters has organized the forum through the Jewish Community Centers of Chicago.

The first event is a talk by Charles Silberman, author of "A Certain People." His talk is subtitled, "Successful and Jewish in America(?)" I read and enjoyed his book and though I do believe that the author is overly optimistic about the future of Judaism in America, I still found the book well worth reading and discussing.

There will also be a lecture by E.L. Doctorow, author of "World's Fair." The subject is: "How I write; Why I write." This talented writer, who has written such books as "Ragtime" and "The Book of Daniel," has produced his best work, I think, in "World's Fair." This memoir of a boy growing up in New York City in 1939, the year of the world's fair, is one of the most touching books of this season. I loved it and I hope that you will read it. It is one of the few of today's books that does not resort to explicit sex scenes or even the usual four letter words to engage the readers' attention.

The highlight of this excellent series is, it seems to me, "An Evening with Saul Bellow." How can this be less than perfect? Whatever Mr. Bellow will have to say will be worth hearing. I do not think that there is anyone who presently writes in the English language who writes as brilliantly as does Bellow. An evening hearing him ought to be pure platinum.

I have only partially covered the series which also includes Liz Harris, whose articles in the New Yorker became the nucleus of "Holy Days: the Real Life of a Hassidic Community." As a Reform Jew, I found this fascinating and illuminating.

You know, it is hard to catch up after I have not written for too long. Ever since my children went away to college, I learned that when one writes frequently, there is always so much to write about. It is only after a long time lapse that there is less continuity of communication and often the circuits need repairing. We have had so much to say to one another, you and I. I said it here each week in "Visiting" and you said it in so many ways: in your notes and calls and even in sharing some of your concerns. For a time, I had the notion that I was writing the legendary "Bintel Brief."

Well, I'll try harder and please don't stop thinking of me

Social Calendar

Continued from prev. Page

as Grand Master.

A special favorite phase of the evening was the awarding of 23 American Jewish college students from across the land awards for excellence in Hebrew: Barry Katz, U. of Pa.; Barbara Eulenberg, Chicago; David Rubinstein, Yeshiva U., N.Y.; Debra Brief, Indiana U., Daniel Fink, Hebrew Union College, Cincinnati; Naomi Falk, Brandeis U., Mass; Rabbi Shalom Novoseller, Dropsie College, Phila.; Michele Pakow, of Calif.; Sima Rynderman, State College, Yeshiva U., N.Y. Gerry Schneeburg, Gratz College, Phila.; Benia Haber, Brooklyn College, N.Y.; Simon Amir, City College, N.Y.; Michael Kizzia, Drew U., Madison, N.J.; Loretta Smith, Drew U.; Orna Darvish Sassani, C.W. Post College, Long Island, N.Y.; Daniel Kaydar, Queens College, N.Y. and Lisselotte Schuster, Temple U., Phila.

"An old organization rewards its young," was an apt way of the dinner guests applauded the awards.

The Keegstra Affair: teaching anti-Semitism

By **RABBI DAVID HARTLEY MARK**

David Bercuson & Douglas Wertheimer, A Trust Betrayed: The Keegstra Affair. Toronto, Ontario: Doubleday Canada Ltd., 1985. 241 pp. Indexed. \$17.95.



How would you feel if your teenager was attending a high school social studies class taught by an anti-Semite, a man who twisted historical facts to suit his own mad notions? What if your child were forced to memorize these groundless lies about the Jews, even to write term papers about them, in order to pass? Could this really happen in a modern-day

classroom in western Canada?

Tragically, for over a decade, in a small town in Alberta province, a teacher named James Keegstra armed himself with anti-Semitic books and tracts, many of them published in the United States, and proceeded to poison the young minds he had been hired to teach. He also served as mayor of Eckville, a "typical" western Canadian small town of 800 people. His 14 year teaching career at Eckville High School produced little stir; rather, he is remembered for being a strong disciplinarian — an important skill for any high school teacher — and a friend of his students, using his skills as an auto mechanic to help them repair their cars. He was also, incidentally, a fundamentalist Christian of Calvinist background and a right-winger in his political views.

As a self-made man, his knowledge of Jews and Judaism stemmed from his anti-Semitic

readings. He claimed that the Talmud justifies anti-Christian activity by Jews, citing a booklet originally written by a Russian clergyman in 1892, called "The Talmud Unmasked" — a pack of lies. Why this bit of literary offal has not been allowed to vanish into history is due to the efforts of Liberty Bell Publications, an American company, and the Canadian League of Rights, "one of the largest and best organized Canadian anti-Semitic groups."

Others of Keegstra's suppliers included Noon Tide Press, owned by Willis Carto, who also heads the Liberty Lobby and the Institute for Historical Review, listed by the Anti-Defamation League as "the most influential professional anti-Semite in the United States today." There is no need to trace the insane manderings of Keegstra's mind, but to have such a bigot teaching young children — therein lies the horror.

Most of the book deals, not with Keegstra's classroom activities, but the efforts of parents, the Alberta Board of Education, the media and later Canadian Jewish groups, to have him removed. He was anti-Catholic as well as anti-Semitic, though slightly less of the former. A few Catholics live in Eckville, but no Jews whatsoever. Surprisingly, during the many years Keegstra taught in the high school, some Catholic parents withdrew their children, but no formal complaints were ever made. The school principals were aware of the situation, but took no action. One principal, Joseph Lindberg, when "a girl professed to have Jewish ancestry" complained to him, told her that, since social studies was not compulsory, she should not take the course. Lindberg advised his own daughters not take Keegstra's courses, but never followed through on his suggestion to the teacher that he teach only shop and mechanical courses — the only areas in which Keegstra was certified to teach.

knotty issues: the right of government to regulate, as well as supervise, what teachers may teach. It also points up how a teacher operates within the trust of his students, their parents, and the community — when the bell rings and the classroom door is shut, who can know what goes on? Teachers are an embattled breed, working long, stressful hours for little pay. It was natural, though ironic, for the Alberta teachers' union to go to bat for Keegstra.

In a curious Catch-22 situation, following Keegstra's delivery of a sample history lesson in which he paraded his bigotry for all to see, "...there could no longer be any doubt in the minds of the Board or Keith Harrison (president of the teacher's union) that (Keegstra) was strongly committed to the notion of a Jewish conspiracy. This was not enough, however, to warrant his dismissal because Keegstra claimed to be teaching it as theory only and not as fact." In the end, Keegstra was dismissed for not following the accepted history curriculum.

Lindberg never personally visited the class, and was fearful of making waves in the community. Both he and his successor, Ed Olsen, were nonchalant. When one concerned parent, Margaret Andrew, submitted a complaint to the county schools superintendent, an oral warning was issued to Keegstra, but no letters were sent or report filed. Only in December of 1982 did a new superintendent, Robert David, finally fire Keegstra.

Then and there, the other Eckville High teachers, concerned more for academic freedom than the facts of their colleague's activities, confronted David: "When (David) entered the staffroom, pandemonium broke out as the teachers vented their anger against him and the Board... (They) shouted questions at him: 'Does this mean that we have to show you our lessons before we teach them from now on?' Does this mean that teachers have no academic freedom whatever in this country?" A young teacher declared, "If this is the way this school system is going to treat teachers, there is no way I'm going to participate any further in this... program." He then threw his looseleaf binder on the desk in front of David with a loud bang.

Parts of this book are well-written, and it deals with some

The book suffers overall from its authors' dogged pursuit of the Keegstra case through the Alberta Board of Education and into the Canadian judicial system. The reader trudges through a morass of detail, finding it hard to place names and organizations. It is difficult for a non-Canadian reader to understand that country's legal system and criminal code, and some explanation might have helped. The Jewish groups were fairly late in coming to the attack, most of them being based in the eastern part of Canada, and the impression one gets is that they fairly well fell over one another in trying to nail Keegstra's hide to the wall.

Unfortunately, over-organization and duplication of efforts, as well as a desire to hog the spotlight, afflict Canadian Jewish leaders as well as their American counterparts. One wonders if the entire affair was not exaggerated just a bit. The hapless premier (governor) of Alberta, Peter Lougheed, came under fire for not issuing a strong enough statement against race hatred. The newspapers covered the story efficiently, but

SPORTS SCENE

Big shot Igal Litovsky

By **SHEL WALLMAN**

It's official! With a 35.0 point per game average, Igal Litovsky of Chicago's Ida Crown Jewish Academy has won the scoring title for the



state of Illinois. "I really haven't thought about it much," Litovsky said. "I had no idea at the beginning of the season that something like this could happen, but as the season went along I knew it was possible. It brings me a lot of satisfaction."

Igal has a silky-smooth jumpshot (from 20-25 feet) that has propelled him to 1409 career points in 51 varsity games and a shooting percent over 50, but critics still point at Igal's league, the Metro Prep, which is comprised of seven private schools, most with student bodies of under 400. "The skep-

tics are out there by the hundreds, I know that," Litovsky said. "...They can go ahead and say what they want, I've done something that no matter what anyone says can never be taken away from me."

Where does Igal go from here? Igal has narrowed down his college choices to the U of Chicago, Harvard, Washington (St. Louis) and Northwestern. His summer basketball camp mentor and Northwestern coach, Rich Falk explained, "My two scholarships for next year are used up, but Igal is welcome to try to make it as a walk-on." Falk thinks that Igal is, perhaps, good enough to make it. Igal will have to decide how high he wants to shoot.

Lew Lefkowitz of Hastings (NY) High School had the world by the tail. As a junior in 1984-85, Lew netted 22 ppg and was named All-Westchester Country, 1st-team, and All-State, honorable mention. But just prior to the start of his senior year, Lew came down with a severe case of mononucleosis forcing him to drop out of school. Lew is expected to repeat his senior year and

return to the team in 1986-87.

Cory Aronovitz of Lower Merion H.S. was named Basketball Player of the Week by the Philadelphia Inquirer. First, Cory hit two last minute free throws for a 39:38 win over Cheltenham. Then, he bottomed out a jumper with five seconds to play to cap a 21-point game and a win over Wissahickon. The senior forward then netted 16 points in a post-season tournament 43:42 loss to Holy Cross.

In a previous week, Mitch Edenbaum of Akiba Hebrew Academy received a similar honor from the Philadelphia Inquirer. A 5:10 junior guard, Mitch has turned the program around at Akiba from a dismal 3:13 to an impressive 14:3 record. To quote an opposing coach, Cal Benfield of Phelps, "He does everything and he's a very smart player. He's a very good shooter and has great body control, and that makes him effective inside against bigger people."

OBITUARIES

Bernard Malamud, storyteller

Bernard Malamud, the award-winning novelist and short story writer, died last week at his apartment in Manhattan.

Nearly all of Malamud's

work included Jewish characters and themes, the most well-known of which are his second novel, "The Assistant," the story of a Jewish grocery store

owner and his Italian assistant; "The Fixer," which was inspired by the trial and acquittal of Mendel Beiliss, a Russian Jew who was accused of murder in 1913; and "The Jewbird," a short story in a crow who speaks with a Yiddish accent makes his way into an Jewish apartment in the city.

Malamud, who found the label of Jewish writer too confining, insisting that he writes for all men, was nonetheless profoundly influenced in his writing by World War II and the Holocaust. Until then, he said, he had not given much thought about what it meant to be Jewish. But the horror of the war and the destruction of European Jewry compelled him to begin reading and studying about Jewish history. He knew then, he said, that he wanted to write.

"The suffering of the Jews is a distinct thing for me," he once said. "I for one believe that not enough has been made of the tragedy of the destruction of 6 million Jews. Somebody has to cry—even if it's a writer, 20 years later."

Bernard Malamud was born in Brooklyn, the elder of two boys, to Max and Bertha (Fidelman) Malamud, poor Russian Jewish immigrants who owned a small and barely profitable grocery store. They worked 16-hour days and maintained a Jewish though nonreligious environment, although there were no books, music, photographs or cultural interests in his home, Malamud has said. Both English and Yiddish were spoken, and some of his mother's family actually performed on the Yiddish stage. When he was 15, his mother died.

He attended Erasmus Hall High School, where he was an editor of the school magazine. He received his B.A. degree from City College of New York in 1936, and after working for a number of years in the family store, in various factories and at the Census Bureau, he received his M.A. degree from Columbia University in 1942.

After graduation he taught English at night between 1940 and 1942 at Erasmus Hall and then years afterward at Harlem Evening High School in 1949, but always writing in his spare time.

In all, Malamud spent more than 40 years teaching narrative fiction. From 1949 until 1961 he taught English at Oregon State College. He was elected to the National Institute of Arts and Letters in 1964 and to the American Academy of Arts and Sciences in 1967.

Are Jews religious?

Continued from page 5

community. The lens provided by this prejudice draws our attention to the intense and obsessive belief called "faith," so religion is understood as a state of mind, the object of intellectual or emotional commitment, the result of decisions to believe or to have faith. According to this model, people have religion but they do not do their religion. Thus we tend to devalue behavior and performance, to make it ephiphenomenal and of course to emphasize thinking and reflecting, the practice of theology, as a primary activity of religious people...The famous slogan that "ritual recapitulates myth" follows this model by assigning priority to the story and to peoples' believing the story, and makes behavior simply an imitation, an aping, a mere acting out.

Now as we reflect on Green's observations, we of course recognize what is at stake. It is the definition of religion, or, rather, what matters in or about religion, emerging

from Protestant theology and Protestant religious experience.

For when we lay heavy emphasis on faith to the exclusion of works, on the individual to rather than on society, conscience instead of culture, when we treat behavior and performance by groups as less important and thinking, reflecting, theology and belief as more important, we simply adopt as normative for academic scholarship convictions critical to the Protestant Reformation.

Judaism and the historical, classical forms of Christianity, Roman Catholic and Orthodox, place emphasis at least equally on religion as a matter of works and not faith alone, behavior and community as well as belief and conscience. Religion is something that people do, and they do it together. Religion is not something people merely have, as individuals. And we Jews happen to form one of the most profoundly zealous and devoted religious communities in the West today, second only to the Mormons.

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ASSISTANT RABBI/YOUTH DIRECTOR — needed for Traditional Congregation located in Louisville, Kentucky. Must have Ruach. Responsibilities include Sunday morning Religious School, Sabbath Youth Services and Youth Groups. Send resume, photograph, references and salary requirements to: P.O. Box 5295, Louisville, KY 40205.

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CANTOR — Can you lead a "NFTY" type service with guitar accompaniment? Can you also dance? If you are comfortable with both the old and the new, then lets talk! We are a growing, young vibrant congregation with beautiful facilities only 20 minutes from the Big Apple and the G.W. Bridge. Write Cantor Search, Temple Beth El Fishon of Northwest Bergen County, PO Box 345, Wyckoff, NJ 07481.

EDUCATIONAL DIRECTOR — Educational Director wanted for Conservative congregation in open, generous Southwestern community. Candidates should be energetic and masterful, with an innate sense of life in an American Jewish community. Strong cantorial skills highly desirable. Send resume to Educational Search Committee, P.O. Box 52430, Tulsa, OK 74152.

EXECUTIVE DIRECTOR — Synagogue Executive Director with substantial administrative experience for "modern Orthodox" congregation of 800 families. Replacement for retiring director. Position open immediately. Resume to: Search Committee, BMH Congregation, 560 South Monaco Parkway, Denver, Colo. 80224.

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Send resumes to: Ms. Ozzie Nogg, Beth El Synagogue, 210 South 49th Street, Omaha, NE 68132.

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RABBI — For a 200-family Conservative Congregation seeking to enrich their religious experience through a young, modern rabbi. Send resume to: J. Katz, c/o Arden Heights Blvd Jewish Center, 1766 Arthur Kill Road, Staten Island, NY 10312.

NICE JEWISH BOY

Moving from North Carolina to New York City in April. Want to share an apartment. Born, raised and educated in North Carolina. College graduate. Professional. Bilingual. Early 30's. Single. Non-Smoker. Athletic. Impeccable personal and family references. David Bernstein 315 Meadowbrook Terrace, Greensboro, NC 27408 (919) 275-6063

WITH THE CONGREGATIONS

Honors

The fourth annual Isaac Mayer Wise Award for contributions to Reform Judaism by Temple Emanuel, Denver, has been presented to Rabbi Joseph Glaser, executive vice president of the Central Conference of American Rabbis...Rabbi and Mrs. Allan Blaine will be honored by Temple Beth-El of Rockaway Park for his 18 years as its spiritual leader...The 80th birthday of Rabbi William Greenburg will be marked with a two-day celebration at Temple Beth El, Allentown, Pa. on April 18 and 19...Rabbi Richard F. Steinbrink was honored by Congregation Rodeph Shalom, Philadelphia, at special Sabbath services celebrating his 25 years in the rabbinate and his receiving an honorary degree from HUC-JIR.

New pulpits

Rabbi Jon Adland has been elected to the pulpit of Temple Adath Israel, Lexington, Ky.

Morris Silvera, 88

MANCHESTER, N.H. — Morris Silvera, member of the city planning board for 28 years, and a past president of the Jewish Community Center, died here at the age of 88. He was a fellow of Brandeis University and a trustee of Bentley College.

He served as a Republican city chairman.

He was founder and president of Silver Bros., Inc., largest beer distributorship in New Hampshire, and was president of Cott Beverage Co.

Sara Evans

DURHAM, N.C. — Sara Evans, who reached almost to the top in Hadassah after serving for almost 60 years, died here. She was a member of its Honorary Council. She is survived by her husband, E. J. (Mutt) Evans, who served as mayor of Durham for eight eight years, and two sons, Robert, who has been active in the UJA, and Eli, who is president of the Revson Foundation.

Death Notice

RABBI BEN ZION
STEINDEL

We record with sorrow the passing of our beloved colleague and extend our heartfelt condolences to his family and to all who were blessed by his fellowship and ministry.

Rabbi Alexander Shapiro,
Pres.
The Rabbinical Assembly

LaRouche's future...

The LaRouche victory in Illinois is frightening. But it has its value also.

We should not ignore even the puniest threat, and that is a lesson the LaRouche episode teaches us.

The test will be in Indiana because now the community, not alone the Jewish community, has been alerted to the LaRouche candidates seeking office there.

If the Jewish organizations in Illinois did their work and did do everything possible within their capacities to advise the electorate of the LaRouche threat, if this is so, and the LaRouche camp still went on to victory, then this takes on the aspect of a great danger. But here too we would learn a lesson — the one of eternal vigilance.

...Waldheim's past

In order to evaluate the disclosure of the Nazi past of Kurt Waldheim it is necessary to break down the fallout of the action as between the Jewish and the general communities.

From the Jewish standpoint, it is clear that Waldheim has deliberately hidden his Nazi past. He was not just another soldier. He was an officer in Solinika and the Nazi general who led that country's occupation was ordered beheaded at the Nuremberg trials. Waldheim knew this and he went through his life as one of the world's top leaders, keeping this information locked in his Nazi heart. He was guilty of hiding the facts and the World Jewish Congress properly unearthed them, whether timely or not.

From the reaction of the general public there may be a different interpretation. If as it is suspected there is a widespread feeling, or more a definite negative repulsion all the "fuss" over the Holocaust at this "late date", and in view of the disclaimers of Waldheim and his defenders, then the general public not only may be fed up with the Jewish determination to never forget. This then could be an unfortunate watershed. The Waldheim case may be a second step after Bitburg, which was a resounding defeat for the Jewish view of the necessity of "remembering."

Jews will and can never forget and will do everything to keep before the public view the slaughter of its six million. But there may be a need here for a reconsideration of tactics.

Might not top officials of other American and world Jewish agencies have been consulted in advance and more information of Waldheim's guilt have been collected? Even techniques for withstanding the expected denials from the Waldheim camp could have been considered. Perhaps not furnishing all the facts to the press at one time and planning the releasing of them over a period of time to build on the first charges may have been the wisest course. Even now, additional evidence of involvement should be sought.

Whether or not Waldheim is elected president of Austria is unimportant. The possibility should not be dismissed that his election will have been made certain by the release of the facts of his Nazi past.

It should not be thought that the World Jewish Congress should be faulted for its disclosure. The Jewish community knows that it must do what it considers necessary. That was the one lesson, if not any other, we have learned from the Holocaust.

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AN INTERESTING SIDELIGHT on how Jews were looked upon in the U.S. in the last century when they were still, as in some isolated sections of the country today, looked upon as oddities may be gathered from the following quotation from a letter in the Christian Register of Boston of May 4, 1833. This is reprinted from the bulletin of Kahal Kadosh Beth Elohim Congregation of Charleston, S.C.

I went to the Jews' Synagogue, it being Sunday, and their Sabbath, to see the ceremonies of the Hebrew Church. The synagogue outside, is very much like all our churches. Inside, there was in the center of an area a sort of elliptical staging on which were mounted the Rabbis, chanting, praying and reading, all in Hebrew, not much to my edification assuredly, for all that I could understand of the whole service was "the President of the United States and his Excellency the Governor of South Carolina," a prayer probably uttered in the same breath for each. The chants were occasionally ended by the chorus of all the Jews whose numbers were about one hundred or more. The noise then was almost deafening, for man, woman and child screamed quite as loud as their voices would permit. The men and boys all had over their shoulders, or twined around their bodies, a sort of shawl — some of silk, some of worsted, and some of woolen, I believe. All the men kept their hats on, even the Rabbis. During the service a kind of cymbal, or rattle was carried round the church by the Rabbis, and then deposited in the ark of the Covenants which was in the place where the pulpit usually is in our churches. Boys and men kept constantly going out and coming in. Many very pretty Jewesses were in the galleries. I cannot say that any of them were very attentive to the service. Probably they understood not a word of it.

JACK SHER has been a reader of The Post and Opinion for years, but also more than that. He has kept us au courant on Jewish happenings of national importance in the Eastern, Pa., region where he has held positions as high as executive director of the Easton Jewish Center and Council and was at it for over a half century there. He sent us the following:

"Ruth Sher, wife of Jack Sher, of Easton, Pa., succumbed to a heart attack on Feb. 6, just two days after they had observed their 56th wedding anniversary."

"The deceased was known to a large number of social workers during Jack's incumbency as executive director of the Easton Jewish Center and Council. The overflow attendance at Bnai Abraham Synagogue in Easton heard Rabbis Jonathan Schnitzer and Jerald Bobrow laud Ruth Sher as a woman of valor."

"Colleagues may send condolences to Jack Sher at 1137 Spring Garden St., Easton, Pa. 18042.

The news of the cooperation between the Conservative and Reform cantorial organizations is not that they have agreed to a series of joint projects but why it has taken all this time for such a development to occur. What is there in the service of the cantor that makes a difference between the two organizations? The answer is very little, if anything. The one substantial difference is the use of the organ, which incidentally has fallen on evil days as far as Reform Jewish services are concerned, but at one time was almost the hallmark of Reform services.

So what is the difference between the Reform and the Conservative service?

There are differences, if course, but the direction of the trend is towards minimizing them, whether in the use of more Hebrew in Reform services and more English in Conservative ones, or the acceptance of women in almost every area of the service, not to mention as rabbis and presidents of congregations, etc.

THE EDITOR of our Kentucky Jewish Post and Opinion did a survey of the possibilities of a strictly kosher restaurant in Louisville and came up with the conclusion that it was not economically feasible. He talked to a number of Jewish leaders and deli and restaurant owners, and almost without exception it was thumbs down on the idea.

That called to mind the restaurant that Mrs. Miller, a widow, started in Indianapolis on the second floor over a shop downtown perhaps 60 years ago. It was a teeming lunch and supper room, and the food was part of the attraction. In those days, kosher was of course more widely observed. That restaurant grew under her son's administration (a Purdue graduate who couldn't get a job with his engineering degree because he was Jewish) into a major restaurant widely heralded far

Continued on page 16

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Children and divorce

Dear Editor,

Through the years I have been accused of many things, but your article's assertion (P-O Feb. 12 "When Mixed-Marriages End") that I called my own proposal, "tenuous at best," is a first. The purpose of this letter is to clarify what in fact, I said about "keeping children Jewish."

You correctly reported that I discussed the legal framework in which questions about the religious upbringing of children are raised. Further, I explained that, depending upon the jurisdiction, written pre-marital agreements may make a significant difference in the outcome of mediation or litigation about the issue.

When litigation is necessary, courts are more likely to require that children be raised Jewish, when the facts show (1) that the non-Jewish parent promised, before the marriage, to raise the children Jewish; (2) before separation, the parents observed Jewish ritual and religious practices; (3) the Jewish parent's commitment to Judaism and to raising the children Jewish is sincere and not just a way to "get" the other parent; and (4) the Jewish parent's other plans for raising the children are sensible.

In sum, issues concerning the custody and upbringing of children are among the most difficult that courts have to decide. Any Jew facing the unhappy prospect of a broken "mixed marriage," who is committed to raising the children Jewish, should communicate that concern to his/her lawyer, at an early age, so that the best possible strategy can be determined and implemented.

I offer this correction because I believe that this is an important issue, one that we Jews, collectively and as individuals, should directly confront, for the sake of ourselves and our children.

Robert N. Schlesinger
Attorney at Law
St. Paul, Minn.

Hassidic teachings

Dear Editor,

In the midst of the current controversy which is pulling one Jewish group away from

another, I would like to offer this from page 232 of Buber's "Tales of the Hasidim, the Early Masters."

When the enemies of Hasidic teachings attacked Rabbi Levi Yitzhak because of his manner of conducting the service and did him all possible harm, some understanding people wrote to the great Rabbi Elimelech and asked him how it was that these persons dared to do such things. He answered, "Why does this surprise you? This sort of thing has always gone on in Israel. Alas for our souls! If it were not so, no nation in the whole world could subjugate us."

The title "Patrilineal Descent" is the cause of most of the really bad feeling between traditional Jews and the Reform Movement. You see, we in Reform recognize as being Jewish, the children born to couples in which the father is a practicing Jew regardless of the mother's religion, provided that the child is raised as any other Jewish child — Brit Mila, Hebrew School, Consecration, Bar or Bat Mitzvah, Confirmation. The traditional Jewish view is that only the mother's religion can make a child Jewish without formal conversion.

Twenty years ago we used to point out that Nikita Khrushchev's son, married to a Jewish woman, had an atheist child who could claim Jewish descent and admission to Israel under the Law of Return as a born Jew but the sons of a European woman convert who were slain in battle fighting for Israel's independence, could not be buried in a Jewish cemetery in Israel because their mother was converted by a German Reform rabbi, which, to many traditional Jews, means not a rabbi at all.

Now the London Jewish Chronicle quotes "Erev Shabbat" (an Orthodox weekly newspaper in Jerusalem) that Moamar Qaddafi's mother was a Jewish girl who had been kidnapped by a desert sheikh named Ivan Lenegi. This beautiful girl named Zamirah lost her father while very young and was abducted by the notorious sheikh who made her his Sheikha. The Orthodox newspaper editorialized on "the consequences of intermarriage" but I cannot resist the opportunity to point out the ridiculous implications of matrilineal descent.

The only sensible criteria is the religious practice of the child, himself. To use parental criteria whether maternal or paternal, is to deny the significance of religion and assume that we are a race or ethnic group. That is the assumption of modern anti-Semites who

would arrest Catholic Nuns who have one Jewish grandmother or grandfather.

The term we need is "Parentilineal Descent" which does not implicitly remove the validity of Matrilineal Descent. Thus we emphasize personal behavior as the text for membership in a religious peoplehood.

Rabbi Leonard Winograd
McKeesport, Pa.

Orthodox approach

Dear Editor,

Whenever Reform rabbis convene meetings with their colleagues in Orthodoxy and Conservatism, the end results are pre-programmed: Reform Judaism capitulates, Orthodoxy concedes nothing, the Conservatives are one step closer in "conservatizing" Reform Judaism. Rabbi Jack Stern, president of the CCAR, enters into what are called negotiations with his Orthodox and Conservative colleagues, and The Jewish Post and Opinion shouts Hosiannah (Jan. 15), because the president of the NY Board of Rabbis (interdenomination) Rabbi Haskel Lookstein, said a few kind words about his Reform and Conservative colleagues.

In fact, Orthodoxy wants nothing less than the complete Orthodoxization of Reform Judaism, and it has been quite successful already insofar as a large segment of the Conservative rabbinate is concerned. These "traditionalist" Conservative rabbis are just about ready to secede from their Rabbinical Assembly of America and jump into the open arms of their halachic confreres in the Rabbinical Council of America (Orthodox).

Within Reform Judaism, the scandalous demolition of our religion continues apace. Thus, Reform services of worship are no longer recognizable as such in all too many Reform congregations. At Hebrew Union College, so-called "liturgical arts" mavens are replacing our heritage of liturgical, sacred music. In lieu of our immortal composers Sulzer, Lewandowski, Naumbourg, Mombach, Kirschner, some preposterous junk and shock "music" of kobsary typology is being foisted on our rabbinical seminarians. Kobsarys were the wailing tunes of blinded Cossack and Ukrainian beggars and became introduced into the corpus of "chassidic" melodies. That his particular enterprise of shame and disgrace is actually

being financed by well-meaning sponsors makes a statement as to their understanding of Jewish liturgical music and civilized music as such.

In Massachusetts, Reform Judaism even has accomplished the goal of having its own Chassidic "rebbe" and his "hoif". Our official journal "Reform Judaism" recently and proudly published an article on the unbelievable antics of this "Reform" congregation, which evidently is in competition with the Lubavitch and Medziboz chassidim. No one in is right mind would ever have dreamed that the membership of the CCAR would now include Chassidic "rebbe" in the name of Progressive Judaism.

There continues to be increased emphasis in the highest Reform circles of Headquarters such, as to introduce a fake and spurious adherence to Halacha among Reform communicants of Judaism. Examples are too numerous to mention and include persecution of authentic Reform rabbis who solemnize mixed religious marriages, railroaded resolutions against such officiations, vicious and unprofessional smear attacks against eminent scholars of the Talmud who have dared to lead ad absurdum the hysterics of Reform Headquarters against rabbinical officiation at mixed religious marriages (i.e. the attack against Rabbi Eugene Mihaly), laughable imitations and fawning with reference to Orthodox-Jewish customs and garb (Satmar-style talithim, beanies, tefillin-amulets, insistence on ritually butchered meats and Passover obsessions inter aliae).

Utterly inexcusable re-writing and transformation of our Union Prayer Book and Union Haggadah were undertaken, whose results are deemed by the greatest of authentic Reform rabbis to have been a detestable exercise in uprooting Liberalism in Judaism and replacing it with a mish-mash of Orthodox/Conservative wholly misunderstood theology. The worst example here was the re-institution of the discredited Kol Nidre legalistic formula into our new "Gates of Repentance," thus licensing Reform Jews to disavow their pledges and promises to God and their conscience. In fact, as the legalistic formula contains no express mention of God, it would not be the first time that his awful legalism could be employed to suggest that Reform Jews want to abjure their promises to their fellows also. (The explanation in GoR to the contrary notwith-

standing). These "newly revised" so-called Reform prayer books and Haggadah are theologically dishonest, they propagandize Zionism under the guise of petitionary prayers for a Return to Zion and Jerusalem, whereas these prayers in Orthodoxy are of eschatological, messianic direction, Reform does not recognize a personal Messiah, nor the physical resurrection of the dead, but I would not be surprised if our Reform leaders were willing to accept even these Orthodox postulates in compensation for being recognized by the Orthodox.

The introduction of Reform-Jewish gittin in lieu of the civil bill of divorce was one concession, which resulted in nothing more than Orthodox refusal to recognize these.

At Hebrew Union College-JIR, emphasis is being placed on serving kosher and ritually butchered meats at Table and there is discussion of training shochemim, mashgichim and menakerim (porgers) at HUC. No doubt, the day is not far off, when HUC-JIR is going to issue M.A. degrees in fields of ritual butchering and a certificate to go along.

What is there to discuss at these meetings of CCAR President Jack Stern and his co-presidents of the RA and RCA except that lockshen kugel and smetana make for a good and satisfying meal? Surely, no one in his or her right mind would want to imagine, that patrilineal descent be acceptable to the Orthodox rabbinate and most of the Conservative rabbinate to boot.

We, who are in the authentic and legitimate and honest tradition of Liberal or Reformed Judaism do not have any quarrel with Orthodox rabbinical views. We could not care less about what the Agudath HaRabbonim says about us, or the Rabbinical Council of America, the Rabbinical Alliance of America or even the Rabbinical Assembly of America.

Our great and immortal forebears, beginning with Geiger and Holdheim, with Formstecher and Mendel Hess, with Samuel Hirsch and Joseph Lehmann...were not worried about their non-recognition by the Orthodox rabbis. Why ought we to be and debase ourselves in the bargain?

Klaus J. Herrmann
Montreal

Israel's exports to Singapore rose by 38 percent during the first nine months of 1985 to \$41.5 million.

Kissinger kid

David Kissinger, son of former Secretary of State Henry Kissinger, has won a national contest to become this year's "English Leather Musk Man." David, 27, a senior at Washington State University, will get \$1,000 for college expenses, and will spearhead the advertising campaign which begins in May. Bob Perilla, contest publicist, said young Kissinger submitted a picture showing him wearing glasses, the only entrant to do so. "Then, when I met him in New York last month, I asked where his glasses were. He said, 'I don't wear glasses. I just thought it made a more interesting picture.'"

Honor

Special significance was attached by a report in The Jewish Chronicle here of the appointment of Alexander Yakovlev as a secretary of the Pope. One of the highest honors the Pope can confer and one rarely given to non-Catholics went to Sir Sigmund Sternberg of London as hundreds of Jewish and non-Jewish leaders crowded Westminster Cathedral to witness the colorful ceremony. Resplendent in a dark green, silver-braided uniform with a sword at his side, Sir Sigmund was invested as a Knight Commander of the Equestrian Order of St. Gregory. Doing the honores was the Archbishop of

Canterbury, Cardinal Basil Hume. The signal award was bestowed because of Sir Sigmund's work for Catholic-Jewish relations as chairman of the executive of the International Council of Christians and Jews. In his talk, Cardinal Hume acknowledged the "Jewish origins of the Christian Church" and the "debt of gratitude Christians owe to Jews." He added that the knighthood was not only a personal honor but also "a gesture of friendship on the part of the Catholic Church to the whole Jewish people."

After you

When Brigadier General Itzhak Mordechai handed over his post as Israel's chief paratrooper and infantry officer to his successor, Brigadier

planning to buy a mini-bus in which we will all share the expenses. We will be able to transport people to Center, Federation, and synagogue functions. We will be able to offer transportation to our senior citizens.

We are now talking seriously about the synagogue merging their mid-week Hebrew program. We would all maintain our individual religious schools, however, but we would pool our resources for a joint Hebrew school. The curriculum development and staffing would be a

General Shmuel Arad, the scene was a parachute jump one after the other, the traditional form of transfer of power in that branch of service. Another 40 of their fellow officers followed suit.

cooperative venture and the Federation is going to provide financial assistance.

There is a growing awareness that our survival, and the survival of our children and grandchildren as Jews, will only be made possible if we work together. This is an "urgency" for rabbis to work with the Federation. There is an obligation for the Federation to see the rabbis as helpers and allies.

Agas cont.

Toronto Star suggesting that PLO attacks on school buses were no worse than Israeli air attacks against Palestinian civilians in the camps.

The quantum jump in pro-Arab sentiment in this country may also be gauged by the anti-Israel phone callers who tie up talk show lines whenever a Middle East theme is on the agenda.

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Editor's Chair

beyond the bounds of Indianapolis.

Going back to Mama Miller, is not such a modest kosher restaurant a financially viable project? Would there not be enough patronage to cover the minimum expenses and small overhead if only one or two salaries were involved.

We do not know. But if it is factual that there is a baal teshuvah (return) movement, and if kashrut is on its way back, may not our suggestion have validity? Except for the large urban centers, kosher meals are no longer available in the U.S. Cannot something be done?

THE BEST AMERICAN JEWISH weekly today is the Jewish Week of New York. It provides coverage not available elsewhere and its columnists do not hesitate to speak out on all issues. Its editorial freedom is somewhat, not entirely, circumscribed by the fact that the vast majority of its subscriptions come from the New York Federation of Jewish Philanthropies.

But it is also human, and in an editorial in its

March 7 issue, it erred in challenging the extremists in the Orthodox camp, using as a takeoff the laundering of illegal funds by a New York yeshiva. The East Side yeshiva, whose past history is glorious, has been facing financial difficulties for years now, and two of its leadership have been charged with illegally laundering funds which they deposited in the yeshiva account and then a few days later wrote checks on its account in return.

The Jewish Week published the news, but then editorialized on a theme which seemingly does it credit because of its straight talk, but which on closer examination shows a bias. Its theme is ultra Orthodox extremism, and the theme is buttressed by referring to Meir Kahane and "the Jewish underground that imitated Arab terrorists in arbitrary violence...in the administered territories of Judea and Samaria, etc."

The Yeshiva dereliction is, the editorial contends, part and parcel of ultra-Orthodox extremism. That almost sounds reasonable. Yet in the one case the extremism is violent (in Israel) while that at the yeshiva was a civil breaking of the law. The similarity is not there, and if there is any connection, it strains reason to try to find it.

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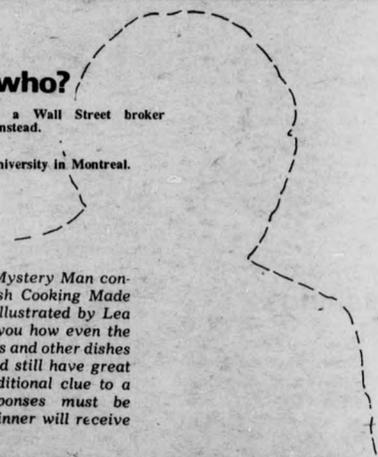
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CONTEST

Do you know who's who?

He considered a career as a rabbi, a Wall Street broker and a lawyer but joined the family business instead.

He graduated with honors from McGill University in Montreal.



The winner of the Post and Opinion Mystery Man contest will receive a free copy of "Jewish Cooking Made Slim" edited by Marjorie Weiner and illustrated by Lea Gabbay. This unique cook book shows you how even the most luscious desserts, breads and pastas and other dishes can be prepared with fewer calories and still have great taste! Each week there will be an additional clue to a well-known Jewish personality. Responses must be made by mail. In case of a tie, each winner will receive the prize.