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The Indiana Jewish

# Post & Opinion

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## Anniversary Greetings

CLAL president says

### Present Judaism not sufficient to the task

By DEBORAH SELDNER

The three mitzvahs that have united Jews over the past 200 years are by and large done, and it is now time to move into the next phase of Judaism- a Judaism that will be compelling for Jews in the modern world, CLAL President Rabbi Irwin Kula told Portlanders.

CLAL (The National Jewish Center for Learning and Leadership) is dedicated to increasing awareness of sacred practices that vitalize North American Jewish life. Kula was in Portland May 13 to address an ongoing CLAL learning program for local businesspersons. While in Portland he also addressed a group of parents and staff at Portland Jewish Academy.

For 200 years, Kula said, Jews have built institutions dedicated to wiping out anti-Semitism, helping vulnerable Jewish immigrants adjust to a new life, and build one place where Jews would be the political majority.

Kula said he is not naive, he knows anti-Semitism still exists but "most of it's done relatively speaking in terms of equal rights." Regarding the absorption of vulnerable Jews, Kula acknowledged there are still some left but relatively speaking it is not as significant as a mandate for action. Building a Jewish state also has been achieved.

"We are ending the 20th century without understanding what is our mandate," Kula said. "Now that we have it all, what kind of Jews are we going to be? How are we going to use...our 3,500-year-old tradition?"

Kula said the present fighting among different kinds of Jews is going on because, "All present kinds of Jewishness are not sufficient to the task...Fighting is more about you than the other."

Kula said American Jews are driven by two fears, which are really the flip sides of the same fear. The fear of being different from others and the fear of being the same, of being assimilated.

"For the last 1,800 years we were scared they were going to

*Continued on page NAT 2*



BEFORE AND AFTER — The scene at Auschwitz before and after the removal of the crosses indicates a resolution to the crisis which had involved the world Jewish community. The large cross in the background — the Pope's cross — will remain standing.



Rabbi Irwin Kula

# Sassos get honorary degrees

Rabbis Dennis and Sandy Eisenberg Sasso received honorary Doctor of Divinity degrees from the Reconstructionist Rabbinical College in suburban Philadelphia at the college's graduation ceremony on Sunday, June 13.

The Sassos have served as spiritual leaders of Congregation Beth-El Zedeck since 1977. They were first couple in the nation to serve a congregation as married rabbis.

Rabbi Sandy Sasso also received an award from Kolot, RRC's Center for Women's and Gender Studies, in recognition of 25 years of inspiration and leadership.

Rabbi Dennis Sasso earned

a bachelor of arts degree cum laude from Brandeis University, an M.A. from Temple University and was ordained by the Reconstructionist Rabbinical College. He holds a Doctor of Ministry from Christian Theological Seminary in Indianapolis.

He has served as adjunct professor and/or lecturer in Jewish studies at Indiana University, Purdue University at Indianapolis, Marian College and Butler University and of the Indiana Interreligious Commission on Human Equality.

Rabbi Sandy Sasso graduated magna cum laude from Temple University with an M.A. degree. Ordained in

1972, she was the first woman graduate of Reconstructionist Rabbinical College. She received a Doctor of Ministry degree from Christian Theological Seminary, an honorary Doctor of Humanities degree from DePauw University and a Doctor of Humane Letters degree from Butler University.

She is active in the arts, civic and interfaith communities and has written and lectured on women and spirituality and discovery of the religious imagination in children. She has written nationally acclaimed children's books and is a past president of Gleaners Food Bank. She is lecturer in religion and Judaism at Butler University and Christian Theological Seminary.

Both Sassos are past presidents of the Reconstructionist Rabbinical Association and of the Indianapolis Board of Rabbis. Both have been named Sagamores of the Wabash, a recognition given by Indiana governors to citizens of distinction.

# 4-lecture Block Forum to feature 5 speakers

Subscribers to the Block Forum of Sunday night programs at Indianapolis Hebrew Congregation will get five speakers for the price of four in the coming season, led off by Patricia Schroeder, former Democratic congresswoman from Colorado.

Schroeder will speak Oct. 24.

Rabbi Marc Gellman and Monsignor Thomas Hartman will be featured in the second program of the series. The pair are dubbed "The God Squad," because they team up on a nationally syndicated interfaith cable TV program. Gellman is a Milwaukee native who is rabbi at Temple Beth Torah, a Reform congregation in Dix Hills, Long Island. Hartman celebrates Mass at St. Vincent De Paul in Elmont, N.Y. They have been doing their cable program for 10 years. Unlike some media teams, the two are said to be close friends.

Heading the spring half of the series March 5, 2000, will be Tweed Roosevelt, a Boston investment adviser who is the great-grandson of President Theodore Roosevelt. Tweed Roosevelt successfully lobbied Congress to recommend



Schroeder Roosevelt



Rabbi Marc Gellman and Msgr. Thomas Hartman

that his ancestor be awarded the Medal of Honor for his courage in leading the Rough Riders at the Battle of San Juan Hill in the Spanish American War. Other presidents have served in wartime, but none has been awarded the nation's highest military medal.

The final speaker of the series will be Christopher Cerf, a humorist, author, producer

*Continued on page 5*



Cerf

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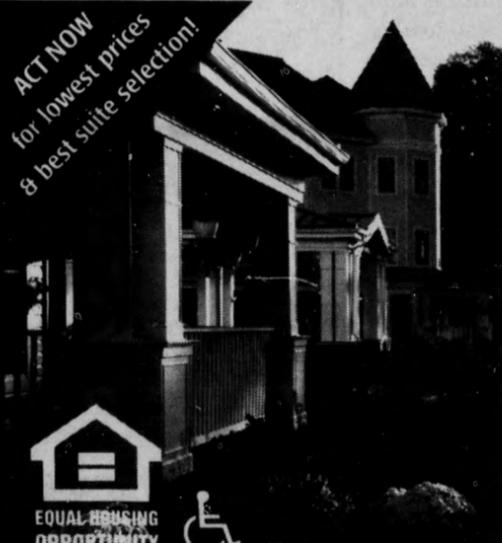
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# Who gives last can give best

By ED STATTMANN

He (or she) who gives last often gives most to charitable endeavors, but according to the Indianapolis-based National Committee for Planned Giving, few of us make provisions in our wills for supporting the causes we've supported all our lives.

Beverly Yeager at the Committee for Planned Giving didn't have a statistical breakdown for Jewish charities, but Winnie Goldblatt, who is endowment director for the Federation, indicates the situation is much the same.

Nationally, of \$6.3 billion given to charities in 1997 bequests totaled 8.8 percent, Yeager said. She said that percentage has remained nearly constant, adjusted for inflation, since 1987. It used to be more, in 1976, of total giving

to charities, 28.8 percent was in bequests. By 1992 it had fallen to 6.3 percent. Although one might expect people late in life to change their wills, a survey has shown that wills are infrequently revised. "What gets in there is probably going to stick," Yeager said.

The Committee for Planned Giving has developed a "Leave a Legacy" program to train development experts and others involved in charitable work to educate their constituencies about the advantages of giving by bequests.

She said 82 percent of the nation's wealthiest individuals who died and for whom estate tax forms were filed in 1996 left nothing to charity, according to Internal Revenue Service statistics.

"Bequests are certainly among the largest gifts a charity will receive," Goldblatt says. But she says a lot of people don't realize the impacts that planned gifts can make and may be unaware that charities are appreciative of those gifts.

"It is one way to have their lives remembered," she says.

She says they may not realize how much they could affect future generations.

"Some people say, 'My kids will carry on my philanthropy.' Sometimes they do. Sometimes they don't. Sometimes they carry on in a different way that doesn't reflect

that of the donor," Goldblatt says.

"The best way is by adding a codicil to their will that will make a difference," she says. "It will make a difference of how the future develops in the quality of life for Jews in Indianapolis."

Chances are good the resources will be needed, she says. "Who knows? There could be another Kosovo. Who knows whether people in Russia will need additional help?"

A lot of people simply don't realize how much they can help, Goldblatt says.

"Many people are under the impression that you have

to be a millionaire to make a difference." It's not so, she says, if they do the estate planning and learn what assets they will have available to be donated. "They often are surprised at how much they do have to give away." Sometimes the wealth is in old stocks that may have appreciated a hundredfold. Sometimes it is a home or other property that has greatly appreciated.

To omit the planning, she says, exposes any estate of \$650,000 or more to sizable federal estate tax, much of which can be avoided through a charitable tax deduction.

*Continued on next page*

## Latest church-state dispute involves 'pagans'

PLYMOUTH — One of the latest church-state disputes in Indiana, according to media reports, concerns the Midwest Pagan Council, whose request to use land it owns near Culver as a campground has been denied by the Marshall County Board of Zoning Appeals.

A spokesman for the Pagans, Stan Modrzyk, said they will seek assistance from the American Civil Liberties Union and sue the county for religious discrimination.

Members of the BZA voted to deny the request based on concerns expressed by residents, including the amount of traffic that is caused by the campground, safety, noise and sanitation. A BZA member said neighbors had com-

plained to the board about drums beating until the early hours of the morning.

The Pagans hold an annual Pan Pagan Festival in August and planned to have it at the campground. The BZA denial would cancel the festival.

Modrzyk said the BZA listened to negative religious comments from residents for two hours and gave greater weight to them than to eight years of the campground operation without complaint.

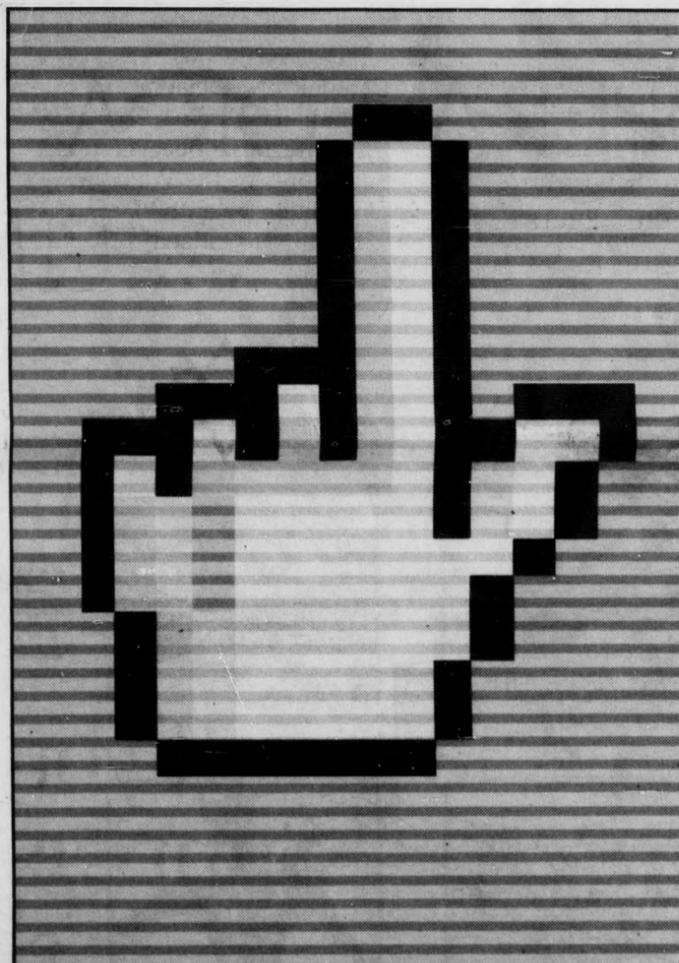
Modrzyk said his earth-based religion, Wicca, does not include a belief in Satan, contrary to what some of the complainers said at the hearing.

County Plan Commission Director Troy Kiefer said the board ruled on the basis of factors other than religion.

## Kid's Corner

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## Worth kvelling about

It's just a one-liner and it has a couple zeroes in it at that — but what a milestone: Congregation B'nai Torah recently congratulated **Sam Frankovitz** in honor of his 100th birthday.

Congregation B'nai Torah has bidden farewell to two families who are leaving the congregation and the community to move to Israel. They are **Dr. Michael and Aviva Targin**, and their family, who will be making aliyah and **Rabbi Bechor and Tamar Malakov** and their family,

who will be returning to Israel. The congregation, the Hasten Hebrew Academy and the Hasten families are sponsoring a sabbath kiddush luncheon for the the Malakovs on Saturday, June 26.

Nine members of Indianapolis Hebrew Congregation recently became b'nai mitzvah as adults, having completed a two-year course of study. They are **Judie Dohrman, Renee Faught, Nancy Felsher, Martha Karatz, Dr. James Nocon, Mary Cook Nocon, Esther Rosen, Andy Smith** and **Dr. Joy Steele**.

## Rabbi Bram returning to work after heart attack

Rabbi Eric Bram of Indianapolis Hebrew Congregation, recuperating from a heart attack, is gradually phasing in

his resumption of synagogue work.

Bram's secretary said he had been working one or two

## Give

*Continued from prev. page*  
The question is does the potential donor want to direct their philanthropy or do they want the government to direct it, Goldblatt says.

She says there are many perfectly legal ways a person can establish plans that meet their charitable goals and still provide for their loved ones while reducing the amount of their estate that is taken by taxes.

"So many people that I talk to say, 'Right now I'm

busy with my life. I'm not at the point where I'm doing my estate planning.'" But she says it can be a costly procrastination if later turns out to mean never.

"If you don't do estate planning the taxes are going to get you. And 'Life is full of uncertainties. 'the nice thing about planning is that then you can go on. You know you've taken care of your loved ones.'"

Even somebody who leaves less than \$650,000 can

give a lot, Goldblatt says, if they make plans to do so.

"Everybody can be a philanthropist. Everybody can make a difference. Philanthropy is a way of saying, 'I made a difference.'"



Larman

Lucas-Falk



McKasson

Glanz

### 4 at temple come to Torah

Two boys recently became b'nai mitzvah at Indianapolis Hebrew Congregation and two girls will soon become b'not mitzvah at IHC.

Joshua Larman, son of Ann and Charles Larman, became bar mitzvah on Saturday, June 5.

Seth Lucas-Falk, son of Donna Lucas and Kenneth Falk, became bar mitzvah on Saturday, June 12.

Elizabeth Glanz, daughter of Lori Weiss and Bill Glanz, became bat mitzvah on Saturday, June 26.

Lindsay McKasson, daughter of Cindy Voigtmann and Kelly McKasson, became bat mitzvah on Saturday, June 26.

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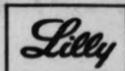
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## More Jewish giggles

### T for two

Seymour was a good and pious man, and when he passed away, the Lord himself greeted him at the pearly gates of heaven. "Hungry, Seymour?" the Lord asked. "I could eat," said Seymour.

The Lord opened a can of tuna, and they shared it. While eating this humble meal, Seymour looked down into Hell and noticed the inhabitants devouring enormous steaks, pheasant, pastries and vodka.

The next day, the Lord again asked Seymour if he was hungry, and Seymour again said, "I could eat." Once again, a can of tuna was opened and shared, while down below Seymour noticed a feast of caviar, champagne, lamb, truffles, brandy, and chocolates.

The following day, meal-time arrived and another can of tuna was opened. Meekly, Seymour said, "Lord, I am very happy to be in heaven as a reward for the good life I lived. But, this is heaven, and

all I get to eat is tuna. But in the Other Place, they eat like kings. I just don't understand."

"To be honest, Seymour," the Lord said, "for just two people, does it pay to cook?"

### Yiddin' kiddin'

**AFIKOMMENTS** n. Adult arguing that occurs as children search for hidden Passover matzo.

**BIALY ACHE** n. The result of lunch at your mother's and dinner at your mother-in-law's.

**BLINTZKRIEG** n. A late-night assault on the refrigerator in search of leftovers even though "I won't be able to eat for a week!" Particularly common 4-6 hours after special occasion gluttony.

**BRIS AND TELL** n. A detailed description given by parents of their child's circumcision, generally spoken quite loud in front of the grown child and those people he would least like to hear the story.

**DEJA NU** n. Having the

feeling you've seen the same exasperated look on your mother's face but not knowing exactly when.

**DISCAHKENTUDE** n. Looking like one isn't involved while one's dog goes to the bathroom on a neighbor's lawn.

**DISORIYENTA** n. When Aunt Sadie gets lost in a department store and strikes up a conversation with everyone she passes.

**FEELAWFUL** n. Indigestion from eating Israeli street food.

**HEBORT** vb. To forget all the Hebrew one ever learned immediately after one's Bar Mitzvah.

**HEBRUTE** n. Israeli aftershave.

**HINDSTEIN** n. A Semitic smart-aleck.

**IMPASTA** n. Someone who eats leavened foods during Passover while maintaining he/she is observant.

**ISROYALTY** n. Major contributors to the UJA, the JUF, or the IEF.

**JEWBILATION** n. Pride in finding out that one's favorite celebrity is Jewish.

**YENTILITY** n. A deceptively sweet manner used to extract information. Key phrases include, "trust me", "your secret is safe with me" and "if you can't tell me, who can you tell?"

**JEWDO** n. A traditional form of self defense based on talking one's way out of a tight spot.

**KINDERSCHLEP** vb. To be called on to carpool more children than one has fingers, in a car that was made in Japan.

**MAMATZAH BALLS** n. Matzo balls that are as good as mother used to make.

**MEINSTEIN** slang. "My son, the genius."

**MINYASTICS** n. Going to incredible lengths and

troubles to find a tenth person to complete a minyan.

**RE-SHTETLEMENT** n. Moving to Miami and finding all your old neighbors live in the same condo as you.

**SANTASHMANTA** n. The explanation Jewish children get for when they celebrate Hannukah while the rest of humanity celebrates Christmas.

**SHIKSABOB** n. A special meal that Muffy O'Brien prepares for Morris Greenblatt.

**SHOFARSOGUT** n. The relief you feel when after many attempts the shofar is finally blown at the end of Yom Kippur.

**TORAHFIED** n. Inability to remember one's lines when called to read from the Torah at one's Bar or Bat mitzvah.

**TRAYFFIC ACCIDENT** n. An appetizer one finds out has pork in it after one has eaten it.

## Block

Continued from page 2

and editor. He is the founding editor of Children's Television Workshop, which originated Sesame Street. He also has worked as a Random House literary editor and has produced a great deal of written and televised humor, including material for Saturday Night Live and other programs that show past what TV calls the "family hours."

Subscription historically has been only for the entire

series, but the latest IHC bulletin says the programs will be available at \$40 for the series or \$15 per individual lecture.

The "God Squad" lecturers will lecture Nov. 14. As always, all the lectures will be at 7:30 on Sunday nights.

IHC members of the committee in charge of the lecture series say they changed from series-only subscriptions to individual lecture subscriptions about midway through the 1998-99 series.

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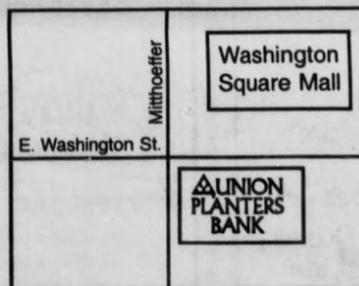
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# Critic's Corner

## 'Deathtrap' was Civic finale

By CHARLES EPSTEIN

The wonderful comedy thriller *Deathtrap* ended the Indianapolis Civic Theatre's season. The witty and clever play is by that distinguished



playwright and novelist Ira Levin.

Having seen *Deathtrap* many times and even having performed in it, this review might be slightly biased since I know the show well, probably too well. This play loses its punch when performed by inexperienced actors. Community theaters have trouble with the technical aspects as well as the difficult acting assignments. Such was my disappointment with Civic's rendition of this marvelous play.

Ira Levin's comical wit was nowhere to be found. The humor got lost somewhere in the

transition from script to stage. The thriller part of this play was also rather mild. So what the audience received was only a play with plenty of dull spots between furious action. Civic's *Deathtrap* did not even approach the jocular vein.

Civic's normal excellent technical elements were also missing. The set, usually filled with theatrical posters, had none. In fact, one of the actor's lines was changed to theatrical window cards. The famous mace was not in sight from where I was sitting. The lighting was strange also, as furniture was lit instead of acting areas. Upstage center was especially dark. The final bloody scene had no blood. So this thriller was the calmest *Deathtrap* I have ever experienced.

Perhaps knowing the play so well I expected too much from the talented staff and performers at the Civic. Director Robert J. Sorbera has directed many shows that were truly impressive. Most of the time the Civic's technical staff cannot be beat. However, when lightning shows in the center of a room the creative juices for this venture are suspect.

Because of the violent action in this play many times there are opportunities for things to go wrong. And they did during the performance I

saw. But experienced actors can overcome these obstacles, not ignore them as if they did not happen.

The cast was headed by Jon Cable as Sidney Bruhl, a respected mystery playwright. His wife, Myra, was played by Vickie Cornelius. Clifford Anderson, a young playwright, was performed by David Kingsworthy. The psychic Helga Ten Dorp was Sally Carter, who concentrated more on her accent than her interpretation. Porter Milgram, a lawyer, was played by Scott Cline who had a fascination for looking down at the floor. The inexperience of this cast was evident, except

for Jon Cable. But his performance was lacking the light, humorous touch which makes this role so delightful.

*Deathtrap* is a brilliant play, a thriller with plenty of wit. But with this cast there was no depth to any character. It was as if they were just reciting lines.

Obviously this show was an exception to Civic's excellent repertoire. Perhaps next season's schedule will make up for this disappointment. Next season's shows include the musical *Forum*, *The Diary of Anne Frank*, *The Wizard of Oz*, *Wait Until Dark*, and *Meet Me In St. Louis*.

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## Academy honors 3 couples; critic Medved praises school

Nationally known film critic Michael Medved, who campaigns for decency in media, was guest speaker at the Hasten Hebrew Academy's 28th HAI-LIFE Awards dinner, which took place Sunday, June 13, at the Laiken Auditorium in the Center.

Medved praised the school and its graduates, contrasting their values with the messages mass media too often distribute.

Hasten presented HAI-LIFE Awards to Esther

and Joe Epstein, Shirley and Dr. Gerald Kurlander and Marilyn and Dr. Maurice Schankerman. The three couples have shown long devotion to the school.

The event included the passing of the Academy presidency from Hart Hasten to his son, Bernard Hasten.

Irv Prince served as master of ceremonies.

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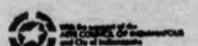
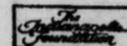
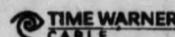
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# Obituaries

## Morton J. Shapiro, banker, co-owned deli

Morton Jack Shapiro, 70, who was an investment banker and a partner with his son Brian in Shapiro's Delicatessen, died Saturday, June 5.

Mr. Shapiro worked as a partner in Goelzer and Co. investment banking for more than 30 years before retiring. Before his banking career, he owned and operated 22 liquor stores in central Indiana. He served for many years as a basketball talent scout for Indiana University Coach Branch McCracken.

He was a *summa cum laude* graduate of Indiana University class of 1950 and attended Harvard Law School. He was a captain in the Army Quarter Master Corps during the Korean War.

Mr. Shapiro was a member of Indianapolis Hebrew Congregation. He was a former

president of Sigma Alpha Mu fraternity at IU and was a member of Beta Gamma Sigma honorary business fraternity.

Survivors include his wife, Arlene Greenberg Shapiro; son, Brian J. Shapiro; sister, Mrs. Edye Golden, and two grandchildren, Ellen and Joel.

Services were Wednesday, June 9 in Indianapolis Hebrew Congregation. Officiants were Rabbis Eric Bram and Michael Goldberg and Cantor Janice Roger. Burial was in Indianapolis Hebrew Cemetery South. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to the University of Cincinnati Internal Medicine Associates, Box 670547, Cincinnati, OH 45267-0547.

## Irving L. Epstein, headed scrap company

Irving L. Epstein, 83, who had been chief executive officer of Kastle Scrap Iron (Kastle Recycling), died Wednesday, June 9.

Mr. Epstein worked at the Kastle Co. from 1941 to 1984, working his way up from an office position to CEO. He was a 1936 graduate of the University of Toledo and went on to hear a master's degree in actuarial science in 1938 from the University of Michigan.

He was an Air Force veteran of World War II.

He was a member of Congregation B'nai Torah and its Brotherhood and was a member of the congregation board

of directors for 30 years. He was a co-president of City of Hope in 1978 and a member of B'nai B'rith Lodge #58.

He is survived by his wife, Constance Glazer Epstein; a son, Charles Epstein, and a sister, Lee Kastle.

Graveside services were on Thursday, June 10, in B'nai Torah Cemetery, Rabbi Shlomo Crandall officiating. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to City of Hope or Hooverwood Nursing Home.

## Harry Epstein, 90, owned N.Y. store

Harry Epstein, who owned and operated Epstein's Department Store in New York, died Tuesday, June 8, at age 90.

Mr. Epstein is survived by a sister, Mary Marter, and a nephew, Harvey Epstein.

Rabbi Lewis Weiss officiated at a graveside service for

Mr. Epstein Thursday, June 10, in Indianapolis Hebrew Cemetery South. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to Hooverwood Nursing Home.

# SKIP program benefits even teen who's been there

(Like Indianapolis, other communities have Send a Kid to Israel Programs. Here's a report from northern Indiana.)

MUNSTER — Adam Cohen has traveled more in 17 years than many folks do in a lifetime.

Later this month, he and a group of U.S. teens will make a four-week trip to Israel.

Adam has been there, but not done that. He lived in Israel until he was 6 and returns frequently to visit family on his father's side.

His mother, Naomi, was born in Chicago. She was an exchange student at Hebrew University in Jerusalem when she met her husband-to-be, Chaim. Adam says he's been told his first plane trip was when he was 6 months old.

He said there will be 33 teens on this trip, about half of them boys. Since he got the list of names, he's been talking via the Internet with Stacy, a Boca Raton, Fla., girl who's also going. He says she and some of the others are eager to meet everyone going on the trip. She has never been to Is-

rael before. Adam has been, but never with a group of teens.

Besides, the tour will include places in Israel new to him. This trip is part of SKIP, or Send a Kid to Israel Program. During their four weeks there, the students will visit Yad Vashem (the Holocaust Museum), hike a waterfall and Masada, visit the Dead

sea and rappel in the Judean Desert.

Adam's mother signed her sons up for these programs when they were young. It's an incentive program through the Jewish Federation of Northwest Indiana, intended to give the teens an overview of their heritage and a direct connection to their culture.



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contemporary values, religion and secularism. It is a nation that has absorbed Jews from all over the world in North Africa, Eastern Europe, the South Pacific and Ethiopia. Yet, in spite of this diversity, it remains a place where Judaism serves as a common bond, a thread that runs through all

of the people, tying them together and to one another.

With its intense political climate, its open desert spaces, and its religious communities, Israel is a study of how differences come together in a land the size of New Jersey.

A unique aspect of the overseas student programs in  
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If you would like your program to be featured in this supplement, or would like to recommend a particular institution please contact me: Debbie Miller Email: debads@jpost.co.il

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together with the neighboring kibbutzim. In the summer, this orchard consumes enough water each day to fill our swimming pool three times!

Vegetables have been grown here since before Ketura became a kibbutz,

when it was still an army base. The vegetables are especially sensitive to variations in the weather, and market prices are volatile. Nevertheless, the vegetables have always been one of Ketura's economic mainstays. Among the major

*Continued on next page*

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Israel is that they are so varied. Depending upon what a participant wants, each program has its own curriculum and focus. For example, geology major, whose goals are to examine the Negev and to dabble in archeology has just as much opportunity as a political science major who wants to get involved with the Israeli Knesset.

Because Israel is a nation based upon immigration and upon working together, the overseas student programs are geared towards granting participants access to resources which will enable them to reach their academic and spiritual goals. In addition, because of America's involvement in and influence on Israeli life, English is spoken widely by the population. Thus, while most university and kibbutz programs offer intensive Hebrew ulpan for incoming students, an English-speaking community mitigates the burden of having to immediately having to learn a new language while adapting to a new culture.

Despite its small size, the state of Israel is home to more than a dozen institutions of

higher learning, ranging from the most religious Yeshivah to a small town such as Safed to the most secular art school in the cosmopolitan city of Tel Aviv.

According to an American overseas student at the Hebrew University in Jerusalem, "The great thing about studying in Israel is that you have access to some of the best minds in the world because it has immigrants from all over the world."

Another student from The

Netherlands agreed and added, "The professors really want to help students find what they are seeking. The whole emphasis here is to help Jews stay in Israel and contributing to Israeli society." Both students felt that Judaism was a central theme in the relationships they formed on campus, with the students and also with the professors. As one student put it, "Judaism is what brought us here and is what will keep us here in the end."

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*Continued from prev. page*  
 harvests are Galia melons in the fall, onions in the winter, and watermelons in the spring.

The Jordanian border runs along the eastern edge of Ketura's fields. This border has been almost without incident for decades, and security arrangements are appropriately low-key.

The 1994 peace treaty with Jordan required minor adjustments to the border which did not significantly affect our property. One must use caution when exploring the east-

ern fields, as one accidental step on the patrol road can set off a security alert.

The pitaya plantation is one of Ketura's newest agricultural branches. Pitaya is an exotic fruit which is starting to develop a market in the United States. The grapefruit-sized fruit grows on a cactus, and has a white or reddish inside with tiny black seeds scattered throughout. Unlike the vegetables, the pitayas do not require the use of hired labor at harvest time.

Ketura's experimental orchard is home to dozens of

species of fruit-bearing trees, from the familiar to the exotic. Created and maintained almost single-handedly by Dr. Elaine Solowey (a member of Ketura), the experimental orchard is supported by grants from Ben-Gurion University and the Jewish Agency. This orchard combines scientific research with its application into profitable farming for us and our neighbors.

Let's cross the road and visit the kibbutz itself. Our first stop will be at the old guardhouse, which is just past the front gate.

Ketura's packing house is used for sorting and packing the vegetable crops, primarily Galia melons, onions, and watermelons. We put in extra hours here once or twice a week during the Galia melon harvest. The shipping and marketing of our produce is tracked by a computer in the packing house office. Ketura's dairy cattle are its most important and dependable source of income. All of our milk, like that of the neighboring kibbutzim, is processed at the dairy at Kibbutz Yotvata. We currently milk about 250 head of cattle three times a day, producing about 700,000 gallons a year. The night milking is done as an extra work shift by various residents, not all of whom work regularly with the cows. The same is true of milking the cows and feeding the calves on Shabbat.

In a new addition to this branch, bull calves are raised on Ketura until they are one year old, when they are sold for meat. Though equipment and facilities are shared with the dairy herd, raising the bulls is considered a separate work branch. Ketura's stables were originally intended for recreation, but during the early 1980's they were developed into a business. Our Shabbat policy and distance from Eilat are incompatible with the tourist industry, and

*Continued on next page*

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*Continued from prev. page*  
 most of the horses were eventually sold off. We still have about half a dozen horses, and riding instruction is offered to both adults and children.

Just beyond the stables, you can see a soccer field, tennis courts, and a basketball court. These get the most use in the winter, or on summer nights, when the air is cooler.

The Pub is the rowdy younger sibling of the Members' Lounge. It specializes in beer and dance music, rather than coffee and light jazz, and tends to attract the older teenagers and young adults. It's especially popular among our temporary residents. Because of our religious policy, the pub is closed on Friday night.

Some people who think this is the best reason to live on kibbutz. You drop off your dirty clothes at the kibbutz laundry, and pick them up a few days later at the clothing distribution center, washed and folded. Your clothes are identified by iron-on numbers inside the collar or waistband.

A building includes a library, a synagogue, space for parties and performances, and two classrooms. It is used extensively for cultural events, for classes run by our educational institutions, and for committee meetings. Constructed in 1981 with funds raised by Hadassah, it was dedicated in memory of Rose Halprin.

The dining hall is the heart of any thriving kibbutz. We meet here not only for meals, but also for social, cultural, and business activity. The kibbutz Assembly is held here, along with movies and other shows, but every meal is dotted with dozens of brief, informal meetings among the general hubbub. The bulletin boards feature announcements of cultural events, agendas for upcoming meetings and the minutes of past ones, and lists for the various extra work shifts. A generous

gift from Hadassah paid for the expansion of our kitchen and dining hall in 1993, and the entire complex was dedicated in honor of Charlotte Jacobson.

Members are gathering for an Assembly. The Assembly is the ultimate kibbutz authority and can rule on any issue. Since ruling on every issue would be impossible, it is up to the committees and executive board to function with enough wisdom that decisions are not appealed to this level, leaving the Assembly free to deal with issues of deep concern to the whole community — mostly matters of prin-

ciple and long-term economic planning.

The Arava Institute for Environmental Studies opened its first semester in 1996. Locating the AIES on Ketura was only natural, since we have an unusually high number of university graduates, as well as a strong commitment to education and the environment. In association with Tel Aviv University, the AIES is the first fully accredited university program to be taught on a kibbutz and the first Israeli university program in environmental studies to include foreign students. In its

*Continued on next page*

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**A history of the Samis Foundation**

Samuel Israel was born into the Sephardic Jewish community of Rhodes in 1899. Though a life-long student, Sam Israel's formal schooling ended in his bar mitzvah year when he was apprenticed as

a shoemaker in Rhodes. He came to Seattle in 1919, and continued his work as a shoemaker. At the beginning of World War II, he received a lucrative contract repairing 2500 pairs of shoes a day at

Fort Lewis and Fort Lawton. He invested his earnings in real estate, and created what has come to be known as the Samis Land Company.

In 1987, Sam Israel established the Samis Foundation as a legacy for the Jewish people of Washington and Israel — a legacy to be used to strengthen the Jewish community and the appreciation of Jewish culture, education and history.

The philanthropic guidelines for the Foundation reflect Sam's interests: He knew the value of a good Jewish education. He was concerned about preservation of wildlife and the environment. He closely followed the progress of archaeological expeditions in Israel. He had been an immigrant struggling in a new

*Continued on next page*

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first year, the AIES has welcomed students from Israel, North America, the Palestinian Authority, Jordan, Egypt, and China into a program designed to promote Middle East cooperation. The AIES is growing rapidly, and plans are already under way for the construction of a campus on Ketura.

The baby house has three distinct functions. The first is to provide a nurturing, stimulating environment for the baby while the parents are at work. The second is to help the new parents learn how to care for their baby, and to provide them with a supportive and comfortable place to visit the baby during the work day. The third is to introduce the whole child care structure and philosophy to the new parents, who are often understandably concerned about relinquishing the care of their child to another adult. The babies are usually in this house for the first 6-18 months, depending on when their age group moves on to the toddler house.

After a long hiatus in construction, due mostly to a lack of funding, our fifth and newest family neighborhood was completed in 1997. Unlike our previous houses, they were built almost entirely with government funding. The new houses are the first on Ketura with sloped roofs. The neighborhood is named HaGeshet ("the bridge") because it bridges two neighborhoods of family housing to the east and west.

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Continued from prev. page country, and so he empathized with immigrants everywhere. He loved Jewish culture, and wanted it to thrive.

His paramount concern, though, was the need for strong Jewish communities, and he knew that building them requires community involvement — and broad community support. As a result, The Samis Foundation partners with Jewish communities and institutions as they develop their own special strengths.

Grantmaking Policies & Procedures of the Samis Foundation

The Samis Foundation is managed by a sixteen-person Board of Directors operating under guidelines set forth by Sam Israel when he established the Samis Foundation in 1987.

The Samis Foundation's goal is to improve Jewish continuity by providing financial support to organizations involved in improving Jewish education and culture in Washington State and in specifically designated areas Israel.

In Washington State, the Samis Foundation works to strengthen the Jewish communities of Washington State by entering into partnerships with those communities that advance K-12 Jewish education. It is a long-term goal of the Foundation to help the Jewish communities of Washington ensure that all families, regardless of means, will have access to a meaningful Jewish education for their children.

To achieve this, the Foundation provides: operating assistance to institutions and community programs so that K-12 Jewish educational offerings are provided, and remain affordable; support for capital programs to build or renovate educational facilities; specific support for programs offering meaningful educational experiences in Israel, or Jewish camping experiences in Washington.

In The State of Israel The Samis Foundation provides financial support for programs in Israel that are consistent with Sam Israel's lifelong interest in Jewish history and culture and his support for new immigrants to Israel. Samis Foundation funding for programs in Israel

is used to: help in the resettlement and absorption of new immigrants; assist in the preservation of Israel's wildlife, and the maintenance of wildlifesanctuaries and national parks; promote the study of Israel's history through support of archaeological excavationsand museums; provide need-based scholarships for outstanding university students; support orphans, widows, the poor,

and families whose provider died while servingin the Israeli military.

Samis Foundation Contact Information

All inquiries about the Samis Foundation should be made to the address, phone number, or electronic mail address below: The Samis Foundation 208 James Street, Suite C Seattle, WA 98104 Telephone: (206) 623-0615 E-mail: samis@samis.com

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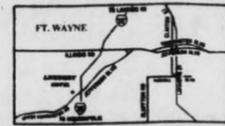
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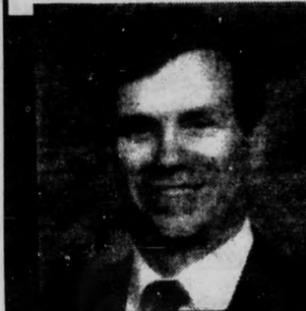
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# Ben Gurion: The man who made his dream come true

By SHIMON BEN NOACH

The simplicity of David Ben-Gurion's grave belies the impact of his life on the affairs of mankind. More than any other single person it was Ben-Gurion who brought the Jewish People out of the wilderness of exile into its ancestral homeland. Yet, at his request, the tombstone at Kibbutz Sde Boker in his beloved Negev desert bears one brief epitaph: "alah artzah 1906," ("emigrated to Israel in 1906"). Though he was Israel's first prime minister and his nation's most influential politician for several decades, the act of aliyah remained in his own eyes the most important deed of his life.

Thus it was in 1906 that David Grien, with only a

small knapsack on his back, left his native Plonsk in Russian-ruled Poland. He was 20 years old at the time and the sixth child of Sheindle and Avigdor Grien. His father was a lawyer; his mother had died in his infancy. As a teenager, the young David became obsessed by the dream of Zionism and determined to settle in Eretz Yisrael.

His first experience in the land of his dreams was the dusty port of Jaffa. David did not like its squalor and he continued on foot across the swamps and sand dunes that today have become the metropolis of Tel Aviv. He eventually arrived in the small village of Petach Tikvah, where he found housing in a workers' hostel and hired himself out as a field worker.

After several years of work in the Lower Galilee and Zichron Ya'acov, Ben Gurion came to Jerusalem, joining the editorial staff of the Labor newspaper 'Ahdut.' The following year, he went to Turkey for university studies,

hoping to influence the Turkish establishment into supporting the Zionist cause. At any rate, in 1917, the Turkish rule of Palestine was defeated by the British and the subsequent Balfour Declaration made Jewish statehood seem viable.

In that same year Ben-Gurion married Paula Munweis, a New York nurse, while on a fundraising visit to America. After a spell in the British office of the Poalei Zion labor organization, Ben-Gurion returned to Eretz Yisrael to be elected secretary-general of the newly formed Histadrut Trade Union Movement in 1921. He held this post for 14 years, as the Histadrut became the political force that was to mold Israel's economy and then served as chairman of the Jewish Agency Executive from 1935 to 1948.

When the U.N. voted to partition Palestine, it was Ben-Gurion's initiative that led to the decision to declare inde-

*Continued on next page*

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# If Israel had not been reborn

By **RABBI HARRY K. DANZIGLUE**

As we approach Yom Ha-Atzmaut — Israel Independence Day, I think about the impossibility of speculating on what Jewish history, Jewish life and the Jewish con-

sciousness would be had Israel not been established. There is no way to determine what the enormous effect of Israel's existence has been on every Jew in the world. But

there are a few obvious results of the presence of Israel.

First, had there been no Israel, presumably the most significant event and memory for

*Continued on next page*

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pendence on the day of partition. The following year saw elections to the first Knesset with Ben-Gurion officially become Prime Minister. He also held the post of Minister of Defense and thus helped nurture the Israel Defense Forces into the formidable fighting force that it was to become.

Ben-Gurion remained Prime Minister until December 1953, when he retired to settle in the desert at Sde Boker. In 1955 he was recalled to government, resuming the role of Prime Minister in November. He remained in office until 1963, when he once again resigned.

In retirement Ben-Gurion remained involved in the controversies of the Mapai party he was instrumental in founding. He broke with his party in 1965, forming his own Rafi party along with Moshe Dayan, Shimon Peres, Yitzhak Navon and Teddy Kollek. Although living in Sde Boker, he retained his Knesset seat and remained active until his death in 1973.

Perhaps Ben-Gurion's most bitter disappointment was that so few Jews emigrated to Israel, particularly from the United States. At first adamantly opposed to the notion that the Diaspora had a future after Israeli independence, he grudgingly accepted the status-quo, whereby Diaspora Jewry saw its principal role as lending Israel financial, political and moral support.

In retrospect, Ben-Gurion is often censured for not having respected the culture of the Oriental Jews. This stems from the fact that he fre-

quently referred to the hundreds of thousands of immigrants who poured into Israel as 'dust.' This seemingly derogatory term was meant in a poetic sense, alluding to winds blowing the exiles back to their homeland.

"Most important, Israel is not just an Eastern nation or a Western one," he once said. "It is both! In itself it invites the two great streams of the Jewish people: the Ashkenazim whose traditions are Western and the Sephardim whose cultural links are with the East. Here is another task of Israel:

to marry the East with the West and thus again to serve as an example of unity and brotherhood to all mankind."

Ben-Gurion envisaged the idyllic with apocalyptic overtones, although he was not a religious man. But clearly he was no idle dreamer. If Herzl conceived Israel, it was Ben-Gurion, the leader of the Labor movement who nursed the state into being with painstaking devotion. No other single individual had more influence in the formation of the State of Israel.

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**Schools denied tax privilege**

ALBANY, N.Y. — A village of Satmar Hassidim 50 miles north of New York City has become a three-time loser in the courts in its efforts to gain special tax status for its school system.

The most recent defeat came in New York state's

highest court, the New York Court of Appeals, which ruled that a 1997 state law creating a special district for Kiryas Joel violates the constitution's requirement that church and state be separate.

The 4-3 ruling could amount to a \$3 million loss in

state aid for the special education of the Kiryas Joel students.

The ban on publicly funded remedial education in parochial schools goes back to a U.S. Supreme Court decision in 1985. When Kiryas Joel  
*Continued on next page*

**Israel hosting Balkans' refugees**

JERUSALEM — The Hadassah Neurim Youth Aliyah Village in Israel is gearing up to welcome a second wave of Jewish teenagers from war-torn Yugoslavia. This residential youth center, co-sponsored by Hadassah, the Women's Zionist Organization of America and the Jewish Agency for Israel, has created a unique social, cultural and education program to help the displaced youth complete their studies in a safe and nurturing environment.

Seventeen 14-17-year olds have already arrived, with another 15 on the way.

The program was developed in response to an urgent appeal by the head of the Jewish community in Yugoslavia. Because of the war, these teenagers attended school for only seven months this year, and were displaced from their homes and communities. Most arrived in Israel without any possessions from home and only a two-day change of clothes.

For students who decide to remain in Israel for the following academic year, there will be a one-year program of high school studies at Hadassah Neurim, which is accredited by the Israeli and the Yugosla-

vian Ministries of Education. Students can attend any of Hadassah's high school tracks, ranging from the academic to technological. The tracks are supplemented with  
*Continued on next page*

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 modern Jewry would have been the horror of the Holocaust. Jewish children born during and since World War II would have seared into their identities the sense of being part of a massacred and beaten people. No victory of the Maccabees nor exodus from Egypt, nor David and Goliath could take away the bitterness of the feeling that to be a Jew is to be a victim. The existence of Israel has not brought back the lives of the six million dead in the Holocaust, but it has given a balance to our sense of ourselves as Jews.

Second, the existence of Israel has unleashed enormous energy among Jews everywhere and especially in America. The efforts on behalf of Israel — financial, political, and humanitarian — have spilled over into an energy on which American Jewry draws for other things — for our own Jewish lives, for concern with Soviet Jews, and so on. One wonders, if without Israel as a motivation, we would have discovered our own capacities, for Jewish action and Jewish living as post-Holocaust Jews.

Finally, Israel's existence has provided a rebirth of interest in things Jewish. The Hebrew language, the history of the Jewish people, the customs and ceremonies of Jewry, the land of the Bible itself — all of these have become part of us in one way or another in large part because "dead" or "alien" elements of Jewish life now live anew.

Take a moment to give thanks for the miracle of Israel — a miracle not limited to one land or one place — a miracle in which we participate more than we realize.

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## Schools

Continued from prev. page  
 complied by sending its disabled students to public school in a nearby town, many were taunted for speaking Yiddish and wearing Hassidic sidelocks and garb.

In response to the Hassidic parents' complaints, the state enacted a law in 1989 creating a special school district for the Satmars' children.

The state School Boards Association opposed the district and gained the U.S. Supreme Court's agreement with a 1994 ruling that ordered the district dismantled.

State lawmakers have tried to legislate around the constitutional objections, but the majority on the New York Court of Appeals said they had not done it. The court's three dissenters said the latest law had solved the constitutional problems.

The Kiryas Joel school district can again appeal to the U.S. Supreme Court. There has been no decision on whether it will do so.

The American Jewish Congress said the ruling sends a clear message to supporters of the district that its efforts are unconstitutional. The AJC's attorney Marc Stern said stu-

dents' special education needs could be accommodated if the

state implemented a 1997 Supreme Court decision that

permits public school teachers to offer secular remedial edu-

cation on the premises of religious schools.

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## Refugees

Continued from prev. page  
 enrichment programs in Hebrew, Torah, Israeli literature, and other Israel and Jewish studies. When the Yugoslavian youngsters arrived at Hadassah Neurim, they were paired with other teens the same age for support and friendship.

"Hadassah has a long history of giving shelter, care and education to disadvantaged children in our Youth Aliyah villages. We are happy to open our arms now to the traumatized children of Yugoslavia, and we hope they will choose to make their lives in Israel," said Hadassah National President Marlene E. Post. "We will do everything possible to keep these children safe and comfortable."



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# Jewish Post & Opinion

## Not only Reform

The acceptance by the Reform rabbinate and hopefully by the Reform membership of guidelines for observance, while somewhat watered down as the original and the final are shown in this issue, will no doubt be closely watched (and incidentally may surprise everybody) by the Jewish community as a whole, but there is another point that requires attention and that is what about Conservative and Orthodox action of a similar nature.

For while it is clear that observance of ritual by Reform required attention, it is just as clear that the same situation obtains in the Conservative and the Orthodox laity. Their synagogues are just as empty as are the Reform temples and while it can be accepted that family observances are more widely celebrated by Orthodox and Conservative Jews, when it comes to attendance at regular services, there is no difference whatsoever. As in the case of Reform, Orthodox and Conservative Jews do not attend Sabbath services regularly at all and that unfortunately is the case.

As a result the steps taken by Reform require the attention of the Conservative and the Orthodox rabbinate.

How successful the demand for observance by the Reform rabbinate will be remains to be seen, but if a prediction is called for here it is that there will be at least a beginning and hopefully a followup by the Reform laity that now has guidelines to pursue. It can be assumed that the rabbis will be urging compliance with the new guidelines in their bulletins and through other means, including the pulpit also, and it is almost inevitable that there will be a new recognition and acceptance in Reform Jewry of the new norms.

Ten years from now the Reform synagogues on the Sabbaths when there is no bar or bat mitzvah will no longer be marked by row after row of empty seats. Attendance will grow Sabbath by Sabbath. That will be so because the rabbis now can tell their membership what is required, and knowing rabbis as we do, the more courageous will clamp down and find their members responding, and the less courageous will see what is transpiring and then follow suit.

While watering down the original 10 principles was a sign of retreat, the decision to set down what Reform requires is what is important.

As success becomes evident in the Reform community, then, if not earlier, the Conservative and Orthodox rabbis will emulate their Reform colleagues' decision to do something about their own situation as far as observance is concerned.

## Rabbis, too

On this page we have recommended that Brandeis University might well award among its honorary degrees one to an American Jewish leader at its annual occasion and that suggestion has been adopted now for the past two years. So now we have another recommendation — that one honorary degree at every commencement be awarded to an American rabbi. This like the one to an American Jewish leader would entrench Brandeis not only as the American Jewish community's expression in the university world but

*Continued on next page*

# Editor's Chair

As far as we know no American Jewish organization, or even any American rabbi has made the Lori Berenson case a matter of Jewish concern based on the centuries old Jewish tradition of ransoming of the captives. That tradition stems from the Middle Ages when Jews of some prominence were seized and held captive. The obligation rested on the Jewish community as a whole, yet in connection with the Berenson

case no national Jewish organization nor no recognized Jewish leader has made justice for her its goal.

While late, it can never be too late.

What pressures the U.S. may be able to exert cannot be ascertained but the issue has not been pursued by any U.S. Jewish body to our knowledge and that is an unJewish position.

## In Israel as in Colorado

TEL AVIV — In Colorado a student kills his fellow students and in Israel the Third Jewish Reich, composed of 15 teenagers who attend a prestigious high school at Hod Hasharon, slashed tires and destroyed street lights and broke public telephones while breaking into cars and stealing tape recorders, etc. But this was only one incident.

At Nazareth-Elit in northern Israel 15-year-old Yivgeni Yakobowitz was accosted by four boys one of whom stabbed him in the neck with a knife while a third slugged him with a baseball bat. He died from his wounds.

## Palestinians favor fighting

JERUSALEM — Almost half of the Palestinians polled support armed attacks against Israel according to a new survey, although the percentage in a previous poll has dropped from 53 to 45.

Meanwhile their leader, Yasir Arafat, stated that "the Palestinians hope that all the parties which interfered in the Kosovo crisis would not hesitate to act in a similar manner to put an end to Israel occupation."

## Not sufficient

*Continued from page NAT 1*

kill us, now we're scared they're going to absorb us," said Kula.

The next step will be normal people wrestling with the institutions and traditions we inherit, according to Kula. He said what emerges "will not make any of us happy...but we must learn not to be Yugoslavia. We must learn not to be Protestants, who over beliefs become different sects."

Kula said the day school is one of the new emerging institutions in Jewish life and it is at the cutting edge. What parts of the tradition are taught and how they are taught is a major question that day schools are struggling with, he said.

To create a compelling Judaism, Kula said Jews must open themselves to conversations.

"How do you teach Shabbos at the end of the 20th century when leisure and recreation is a fundamental part of middle class and upper class life?" Kula said.

People have more vacation time in one year than their grandparents had in 10 years, so what does it mean you should rest one day? Two challahs make sense when you don't eat bread all week, but what about now? Kula asked.

The danger of opening conversations, Kula said, is what happens if you do not find a compelling meaning?

Kula said he hopes the Judaism that emerges from open conversations is a "Judaism so compelling, that the world looks in and says that's what I want to be."

Kula said Jews need to have the sense that "we have something to contribute to the world that will upgrade the value of being human."

The challenge for day schools, he said, is to "create an integrated way to be Jewish and to teach children who will become fascinating adults."

*Reprinted from The Jewish Review of Portland, Ore.*

## Yiddish opera draws a crowd

BEERSHEBA — For years Israel sought to discredit Yiddish to encourage use of Hebrew but now the world's first Yiddish opera could accom-

modate standing room only for a performance of "The Dybbuk, the Evil Spirit," at Ben Gurion University. It was standing room only.

## HOW TO KILL A BUSINESS IN TEN EASY STEPS

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6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

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## Forces driving Reform to the center: Yoffie

NEW YORK — The new principles of observance adopted by the Reform rabbis at their recent convention reflects the current mood in Reform Judaism Rabbi Eric Yoffie, president of the UAHC told columnist J.J. Goldberg. He said they indicated the current mood in the movement and showed that Reform "is, in fact, more traditional by any standard you want to use"

Goldberg quoted Yoffie as stating that "in any Reform synagogue in the country you're going to find greater openness to ritual, more Hebrew, more kipot (skullcaps) and tallitot (prayer shawls)".

Yoffie added that "the baby boom generation was a group of folks asking questions about community and larger meaning. People want to know how to find and build community. How to raise their children with values. There's a search for meaning, and a belief that Judaism holds answers."

Without actually quoting Yoffie Goldberg attributed to him the view that half the current members of Reform synagogues grew up somewhere else, including Conservative, Orthodox and non-Jewish homes and all these forces add up to a powerful, historical process, driving the biggest and most liberal wing of American Judaism steadily towards the center.

Another factor is the steady flow of Conservative congregants switching shuls. Many switch because of strict Conservative standards — barring bar mitzvahs for children with non-Jewish mothers, for example. Others switch after marrying or changing neighborhoods. These Conservative refugees become an internal lobby within Reform congregations for the traditional culture they're used to: skullcaps, prayer shawls, more Hebrew, more traditional liturgy.

Goldberg quoted Yoffie as estimating that half the current members of Reform synagogues grew up somewhere else, including Conservative, Orthodox and non-Jewish homes. All these forces, he continued, add up to a powerful historical process, driving the biggest and most liberal wing of American Judaism steadily toward the center.

Goldberg then quotes Yoffie as stating "It's about Jewish renewal, Jewish continuity, Jewish renaissance — all the buzz words refer to the same thing. It means that people are searching for meaning."

Asked if Reform's new traditionalist principles would soften the hostility of Orthodox leaders, Yoffie saw "no reason for optimism. But for everybody else, and that's 90 percent of the community, the fact that we're adopting more tradition creates bridges to more segments of the community. It is good for the Jewish community. It is."

### In recognition

Hal Lewis, executive vice president of Adath Israel Congregation, Cincinnati is being honored as he leaves to fill the

post as CEO and president of the Columbus Jewish Federation.

### Rabbis, too

*Continued from prev. page*

also in the American Jewish world where it still lacks the kind of recognition and part and parcel of American Jewish life it has earned and deserves.

Providing at least one such honorary degree a year to a deserving rabbi would easily make a difference in the way the American Jewish community views what has in 50 years become another Jewish contribution to American life, if not in the Jewish community as a whole but most certainly in the organized Jewish community — its leaders, its national Jewish organizations and obviously in the rabbinical world.

It will still take some time before American Jewish youth will consider Brandeis automatically when faced with the choice of a university, but 50 years can't build tradition that fast. Yet there are steps that Brandeis should be taking along with the ones promoted in this editorial plus in previous editorials on this page.

## Hitler won't be Time's Person of Century

PHILADELPHIA — Concern that Hitler may become Time Magazine's Person of the Century was expressed in The Jewish Exponent here as an urgent e-mail is making the rounds warning that Hitler may end up leading the poll and urging recipients to go to Time's Web site to vote for someone else.

But assurance came from Dick Duncan of Time who explained that the people's choice may not be the same as the editors' choice and the editors make the final decision.

"Somehow," he said, "they have taken 'Man of the Year' as an encomium — an honor. The actual qualification is for the person who, for better or worse, most influenced the century."

Time once chose Hitler as "Man of the Year". In the online poll Jesus Christ and Mohammed were leading but were disqualified as not meeting the criteria and that left Hitler out front. And since Elvis Presley with 68,000 votes has taken the lead. Trailing him are Bill Gates, Albert Einstein, Yitzhak Rabin and Hitler.



THE INEVITABLE PHOTOGRAPH — The inevitable victory picture in elections always shows a smiling victor and some attractive person, in this case Ehud Barak, and his wife, Nava, as they encountered a crowd in Tel Aviv.

## Rabbi, fellow thieves sentenced for crimes

CINCINNATI — Rabbi Jacob Lustig of Keneseth Israel Congregation and three of its members have been sentenced in connection with the theft of \$1 M. from instant charity bingo ticket sales. Lustig, 72, pleaded guilty to one count of felony theft.

Congregants occupied the rear seats of the courtroom and one supporter quietly offered a few prayers in the rabbi's behalf.

Judge Fred Cartolano explained that Lustig received complete support from the congregation and without any prior criminal record no prison time would be handed down. He was ordered, however, to surrender \$170,209 and \$250,000 could be forfeited to a law enforcement trust fund with equal additional installments each day by June 8 until 2002. He was also required to serve 400 hours of community assistance.

Bernard Moskowitz, the congregation's president, said his supporters will only remember the good that Lustig has done and explained that the rabbi had not received a salary for his services. "He was a successful businessman who never made money from the synagogue...He put his own money into the synagogue to keep it alive."

There were 19 storefronts involved with the Keneseth Israel charity bingo.

## Israel has half our pre-schoolers

JERUSALEM — That currently half of all Jews under the age of five in the world live in Israel was one of the interesting findings released by the Central Bureau of Statistics.

The Hebrew University's Contemporary Studies Institute estimated that about 4.8 million Israelis are Jewish, accounting for 36 percent of world Jewry as against 1948 when the figure was 650,000 or six percent.

The prediction was that in future years most young Jews would live in Israel. Currently 43 percent of Jews five to 15 years old live in Israel.

## Daouddeh told can't come in

JERUSALEM — Although facing a warrant from Germany for his role in planning the murder of 11 Israelis at the 1972 Olympic Games in Berlin, Mohammed Daouddeh said he would appeal the Israeli High Court of Justice ruling barring him from entering from Jordan to the Palestinian self-rule areas in the West Bank.

## Patient kills Dr. Bar-Levav

SOUTHFIELD, Mich. — Dr. Reuven Bar-Levav was shot and killed by a former patient in his office who then committed suicide but not before killing another patient and wounding four others. The gunman had been a former patient of Dr. Bar-Levav.

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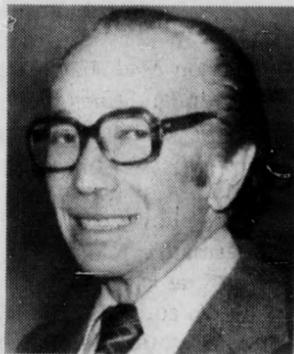
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## Obituaries

### Gaynor Jacobson at 87, was HIAS vice president

PHOENIX, Ariz. — Gaynor Jacobson, former executive vice president of HIAS, died at the age of 87. At various times of his career he served the agency in North Africa, South America and Europe. He was executive secretary of the Jewish Community Center of Rochester, N.Y. from 1937 to 1940, and was active with the JDC which stated that "his contribution and sacrifice will never be forgotten."



Gaynor I. Jacobson

### Rabbi John Rosenblatt served at Pearl Harbor

STERLING, Va. — Rabbi John Rosenblatt, who served Congregation Shalom Aleichem in Kissimmee, Fla., died here. He served as rabbi for the Family Service Agency and was vice president and advisor to the Jewish Service Club of Greater Orlando. He retired in 1995 from the Navy after having served in Vietnam and had been stationed for six years at Pearl Harbor.



Rabbi John Rosenblatt

### Alvin Chenkin, served the CJF

MEDIA, Pa. — Alvin Chenkin, formerly of Teaneck, N.J., who for 38 years was in-

involved with the Council of Jewish Federations, died at the age of 80.

### Joseph H. Katz, succumbs in NH

NEW YORK — Joseph Howard Katz, vice chairman of the executive committee of the Jewish Association for Services to the Aged, in whose creation he was instrumental, died at the age of 93. He was

former chairman of the board of the Park Ave. Synagogue. He was presented with the National Jewish Service Award of the Jewish Theological Seminary.

CLIFTON, N.J. — Harold Kramer, who was active in Jewish life and had served as deputy mayor of Passaic and

### was deputy mayor

was president of the Chamber of Commerce, died at the age of 90.

### Rabbi Sack dies in California

MOUNTAIN VIEW, Ca. — Rabbi Eugene J. Sack, emeritus of Congregation Beth

Elohim of Brooklyn, is being mourned.

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### U.S. Jewry size seen as 8-15 M.

NEW ORLEANS — The view that the American Jewish community could grow to between eight and 15 million from its present five and a half million has been projected by Dr. Gary Tobin in his new book, "Opening the Gates: How Proactive Conversion Can Revitalize the Jewish Community." Rabbi Edward Paul Cohen of Temple Sinai here in his message in the current issue of its bulletin quotes the figures.

Rabbi Cohn attributed the same figures to Rabbi Alexander Schindler 20 years ago.

### Shmashnova wins first tournament

TASHKENT, Uzbekistan — Anna Shmashnova's long search for a winning tournament was finally rewarded as she won the President's Cup here with an easy 6-3, 6-3 victory over third-seeded Laurence Courtois of Belgium. Just how much higher in world ranking her victory will bring remains to be seen but the tournament here doesn't rank that high in world tennis. Yet Shmashnova, who is kept busy throughout the world, has been improving right along.

### Rosenblatt wins his 35th

LEDYARD, Ct. — Dana Rosenblatt added another victory to his string as he outpointed Jamaican Lloyd Bryan for his 35th victory, although critics felt he failed to boost his world-title claims. The 27-year-old's reputation still hasn't recovered from his knockout by Vinny Paziienza for the vacant WBU middle-weight title in 1996.

Rosenblatt was in complete control despite suffering cuts to his eye in round two and to his head in round nine.

### In recognition

Howard M. Squadron, former president of the American Jewish Congress, was honored by Yeshiva University's Benjamin N. Cardozo School of Law at a testimonial dinner at the Plaza hotel in New York.

Ronald Lauder has been elected chairman of the Conference of President of Major American Jewish Organizations (COJO)...

## What Arab children learn about Israelis

BOSTON — In compliance with the 1993 Oslo Agreements Israeli school children are taught acceptance and respect for Arabs, but not so in Arab schools of the PLO where systematic incitement to hatred of Jews is a common theme.

So what do the Arab school children learn about Israelis?

Ninth-graders study from official text books that assert "treachery and disloyalty are character traits of the Jews and therefore one should beware of them". Jews are pictured as Satanic, violent and cunning and as "thieving conquerors" who have stolen Arab land and must be fought and defeated. Jihad and martyrdom are glorified as the means to liberating "Palestine" and children's poems contain calls to war and bloodletting. Sixth-graders read that "joy" comes only at "the sight of the enemy lying dead" or "fleeing for their lives."

Camera, the Committee for Accuracy in Middle East Reporting in America, quotes New York Times reporter Joel Greenberg to the effect that "we are free as educators not to lie to our kids and not to distort history" but then adds that Palestinian children are taught they are descendants of Canaanites in a land devoid of Jewish history.

## Gay Orthodox network seeks more recognition

LONDON — Seeking to gain greater recognition the Gay Orthodox Network, GAON, which was founded five years ago, hopes to win a higher public profile.

"We have always kept a low profile," said Mordechai, who is the coordinator, "but we've got some younger members and people are keen for the group's existence to be better known."

Mordechai said that most of the members are Sabbath observers and some are married. "For a religious person to discover that his or her sexuality is different from the norm is a frightening and very isolating experience," he said.

"Many people in this situation feel they have no option but to leave the community completely," he said. "Some find the conflict of being Orthodox and gay too much and try to end their lives. The group is therefore a great help to our members, most of whom are not 'out' and do not want to be 'out.'"

Another member of the group told The Jewish Chronicle here that "the thing that unites us all is that we have all managed to keep 'frum' despite everything and having this group makes it a bit easier."

## Lost submarine located, kaddish may be recited

JERUSALEM — For 39 years the relatives of the sailors on the Israeli submarine that sank in the Mediterranean as it was being brought to Israel from England, have not been able to recite the kaddish for them but now that the vessel has finally been discovered that should not be too long now.

The submarine has finally been located between Crete and Cyprus by the American Nautilus Corporation which had discovered the Titanic, and which used advanced technology to sweep the ocean floor.

Initially it was thought that the vessel may have been sunk by Egyptian forces.

Israel went into mourning as newspapers printed pictures of the crewmen and radio played somber music.

Itim, the Israeli news agency, quoted Shmuel Shenfer, whose son Reuven was on the submarine, to the effect that "I pray that they will pull the submarine from the sea and bring the boys to burial in Israel so we will have somewhere to go and cry."

(In a later news release Israel said it will not attempt to raise the vessel.)

### Israeli injured in Pristina fire

PRISTINA, Kosovo — An Israeli journalist covering events here suffered slight hip wounds when he came under fire while driving from

Belgrade to Kosovo. Ron Ben Yishai, a reporter for Yediot Achronot, was being treated in a hospital here.

## Media Watch

## Series not mad about Jews

By RABBI ELLIOT B. GERTEL

Sometimes, it is hard to figure out a TV series until you have seen its last episode. This is very true of *Mad About You*.

For the swan song installment, co-stars Paul Reiser and



Helen Hunt teamed up with writer Victor Levin to project forward the testimony of new baby Mabel Buckman, daughter of much-in-love Paul and Jamie, as we gaze into the future.

At first glance, the leitmotif would seem to be jokes about the parents' difficulty in explaining the "birds and the bees" at certain milestones in Mabel's life. But there is also a very real message here that the parents somehow missed the boat in their failure to develop meaningful rituals for Mabel at an early age. In the vacuum, mother and daughter evolved bickering rituals and, after the sex talk in which Mabel shocked her parents by saying she was "on the pill," father and daughter develop the Sunday morning practice called "buy the newspaper, buy some bagels, get an Italian ice, and make fun of perfectly innocent people in the street rituals."

Is there a suggestion here that the parents never quite got it together enough to provide a moral and religious structure for Mabel beyond some makeshift attempt at the outbreak of her adolescence to combine Jamie's old church day with Paul's ethnic dishes, and to shlep in another ethnic group's ices in order to keep things neutral? If the suggestion was not in the line about Sunday mornings, could it be in the pictures of Mabel leaving four men at the altar, with one of the scenes (out of four) being a "Jewish" wedding?

But most telling of all may be the nature of the "ritual" of father and daughter: the mockery of whoever happens to pass by on the sidewalks of New York. This, I submit, is the secret agenda and underlying motif of all the years of

*Mad About You*.

True, the series was gentle enough. And it tried to be downright "subtle." It took a few years and a few Mel Brooks appearances for there to be any direct talk of Paul's family being Jewish. The series presented loving portraits of the relationship of husband to wife, cousin to cousin, son to father. In fact, the Jewish side of the family was often presented as warmer and more loving — with the exception of Paul's mother who, even as widowed in the last episode, remained rather distant, acid-tongued, and self-absorbed.

But the dominant message

ness and even stupidity of the rabbi, the mohel, the Jewish (or Gentile) girlfriend, or even his parents. *Mad About You* is far more gentle and loving, but the implications and the scenario are still there.

Consider some vignettes from *Mad About You* from this final season. The situations speak for themselves.

1. Other Jews can't handle interfaith marriage with the same charm as Paul and Jamie. The final episode even posited that wonder couple once separated but were drawn back together. Their Jewish friends, a former co-worker of Jamie's and her husband, were unable to stay to-

witless on *Mad About You* as they were on *Seinfeld*.

2. Jews are most laughable when they do Jewish things connected with the synagogue. For writer Bob Nickerman, a joke about the synagogue is an easy laugh. So Paul's cousin's employee, a husky young Jewish man with aspirations to be a professional wrestler (like Bill Goldberg) is described as having the wrong name: "Marvin Bluestone does not sound like a man who crushes bones but who runs for president of the synagogue." The audience does laugh. But are they being trained to laugh at "synagogue?"

3. Jewish concerns about anti-Semitism are jokes. Unlike Freud, who found a coping humor in Jewish jokes about anti-Semites, the staff of *Mad About You* obviously think that Jews talking about anti-Semitism is ipso facto a funny scenario.

In one episode Jamie and Paul steal his parents' old car with the hope that the folks

buy a newer, safer car for a long auto trip that they are planning. Speaking to a Jewish police officer (played by Richard Belzer, who, the same season, was completing his tour as Jewish detective Munch on *Homicide*), Paul's mother speculates that Jamie may have a larcenous streak because of the way she has eyed family heirlooms like Bavarian cake dishes. Writer Jenna Bruce has the officer chide Paul's mother, "So you're into anti-Semitic (namely, Bavarian) desserts?" Clearly, the audience is supposed to laugh at "anti-Semitic." Will they be so programmed whenever the expression is used by Jews?

As time goes by, I predict, the gentle aspects of the comedy of *Mad About You* will not be able to camouflage the program's rather unpleasant suggestion that Paul and Jamie are superior to the rest of the masses (including the Jews) by virtue of chemistry, charm, and witty one-liners.

*Mad About You was, after all, direct heir to the Seinfeld ilk of sitcoms — the "cool ones" versus common foibles, the impaired standouts versus the generally neurotic. On Seinfeld, the principal, comedian Jerry, was identified as a Jew when it became time to assert that he was in a category unto himself, clever and funny, as opposed to the silliness and even stupidity of the rabbi, the mohel, the Jewish (or Gentile) girlfriend, or even his parents. Mad About You is far more gentle and loving, but the implications and the scenario are still there.*

of the series, particularly of the last episode, was something like this: Our relationship, our chemistry, our charm, say Paul and Jamie, entitle us to bare the foibles of everyone else, Jew and Gentile, family or friend or foe, of every non-Paul and non-Jamie. And our own foibles are impressive because we are the charming ones.

*Mad About You was, after all, direct heir to the Seinfeld ilk of sitcoms — the "cool ones" versus common foibles, the impaired standouts versus the generally neurotic. On Seinfeld, the principal, comedian Jerry, was identified as a Jew when it became time to assert that he was in a category unto himself, clever and funny, as opposed to the silli-*

gether because of their quirks and immaturity. A successful Jewish producer, played by Robert Klein, no less, is unhappy with his cranky baby and constantly arguing with his Dutch wife, whom he describes as a "crazy Dutch freak." He quarrels with his wife in Dutch, occasionally interspersing "New York" (Jewish?) phrases like, "Don't start."

Writer Stan Freitus even throws Abe Vigoda into the episode as an eccentric old Jewish "inventor" in Paul's rather dull documentary — dull mainly because of witless old Jews who lack the spark of funniness of Paul and his uncle (Mel Brooks) and the other males in this Jewish family. Jewish women are as

## Quotation of the week

By RIVY POUPKO KLETENIK

I've been on one of these wonderful gurneys that take you to cold operating rooms before, but this time things are different. I lie here now not fearing the worst and not dreading any horrific outcomes. I don't sense that hollow empty loneliness you have when you are being wheeled into surgery, either.

I'm feeling strong and somewhat heroic. I am a bone marrow donor. This is how it began. Six years ago in Pittsburgh the community organized a bone marrow registration drive for Jay Fineberg. I was one of the organizers. I didn't have much of a choice but to register. In the back of my mind, way back, I wrestled momentarily with the far out possibility of actually being a match.

It wasn't a long wrestling bout — "Rivy," I told myself, "register, you'll never be a match and if you are — we'll deal with it then." Gone and forgotten. But here begins some little piece of irony. We are not settled in Seattle a month, and we are told that Jay Fineberg himself is in town. A match has been found.

Something seems to be following me across the continent. We stop by the hospital and visit briefly with Jay's father. He says something that stays with me. He tells us that it is especially difficult to find matches for Jews because of the Shoah.

We leave the hospital and I honestly don't think much more about bone marrow, matches or donors. Fast forward six years. It is December '98 and I am going through a neglected pile of mail that has typically amassed on my desk. I open a rather plain looking envelope from the blood bank in Pittsburgh — assuming that it will be a holiday request for funds. I scan the letter quickly. I am surprised to read that I have been identified as a possible bone marrow donor.

The letter politely asks me to call for more information. I immediately call Pittsburgh and I am prepared to leave a message on this Sunday morning, but instead a voice answers. We talk for awhile. There is an individual who has leukemia and is in need of a bone marrow transplant — I am one of the potential matches, would I consent to being tested further?

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# Gutmann On Art

## Guide to practices

By JOSEPH GUTMANN

*Jewish Customs and Traditions* by Alexandr Putik, Eva Kosakova and Dana Cabonova covers the Jewish festivals, the synagogue and



its appurtenances, as well as the Jewish life cycle. It is an excellent guide issued by the Jewish Museum of Prague. This handsome book is beautifully illustrated, and explains Jewish ceremonies in the home and synagogue.

The authors begin with a short introduction describing what the Hebrew Bible and the 613 mitzvot are. They make clear that the Hebrew Bible is called the Old Testament only in the Christian tradition. They explain that the *Jewish calendar is based on a lunar cycle, which makes the Jewish year 11 days shorter than the solar year, necessitating the addition of a 13th month to the Jewish calendar once every two or three years.* This explanation is illustrated by an 18th-century chronological handbook for arranging the calendar.

A tallit, phylacteries, and an embroidered yarmulka are pictured next to the text explaining these objects. The Sabbath is illustrated by a 1760 silver kiddush cup made in Augsburg, Germany. Torah scroll mantles and silver Torah appurtenances from the rich Prague collection are depicted. Braided candles having at least four wicks, and silver spice containers from the 18th century enhance the story of the havdalah ceremony.

The story of the High Holydays is enhanced by a 14th-century Ashkenazi mahzor and a 1900 Bohemian shofar, as well as a silver belt buckle with lions made in Lemberg in 1847 to hold the kittel (the loosely cut garment of white cloth worn on Yom Kippur).

Pesach ceremonies feature an engraved 18th-century pewter Seder plate and a 1904 Moravian embroidered

matzah bag partitioned inside into three sections to separate the three matzot placed on the Seder plate. Bohemian 19th-century Omer calendars help explain the counting of the days of Omer.

A rare gilt-silver etrog container from 1675 Augsburg, and a 15th-century siddur illustrate the section dealing with Sukkot. Kinot (dirges) read during Tisha b'Av (Fast of the 9th of the month of Av) printed in Brno in 1760 introduce this day of sorrow.

Brass Hanukkah lamps and an 1812 Moravian Torah curtain with a Hanukkah menorah help to elucidate this holiday. Purim features an 1880 silver-gilt Esther case and scroll and an 18th-century painted Esther scroll.

The appurtenances of the synagogue include an unusual alms box from 1790 Bohemia having an outstretched arm and a hand with a slot for depositing money. A kapponet (valance) from 1748 Moravia has symbols, such as the table of showbread and the altar, which recall the ancient Temple. The early 1658 Torah curtain belongs to the splendid collection of surviving textiles in the Prague Museum.

The life cycle explains the rites and customs centering around brit milah. An 18th-century amulet from Germany is an example of the amulet hung above the mother's bed to protect the child from Lillith (Adam's first wife), who threatens all newborns. Circumcision chairs reserved for the sandak (godfather) and Elijah (the prophet) are shown, as well as circumcision implements once used by the mohel.

Also featured are illustrated 18th-century circumcision books giving rules and prayers for the ceremony. Included are Torah binders made from the linen swaddling cloth upon which the child was circumcised, such as the 1737 Moravian example shown. An explanation of the Pidyon ha-ben ceremony is accompanied by an illustration of a silver tray dating from 19th-century Hungary, on which is a depiction of the Binding of Isaac. It was customary for the required five silver coins to be deposited on

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# As I Heard It

## This cantor's too modest

By MORTON GOLD

Cantor Abraham Levitt of Temple Israel, West Orange, N.J., is too modest for the good of the rest of us — because he's only considering



and not hastening to make a CD of some performances he has taped — performances that deserve a wide audience.

The cantor was kind enough to send me a package of new materials to examine. Included in this musical care package was the score of a new Sabbath Eve Service with several "additional compositions" all published by Musica Hebraica (38 Colony Drive East, West Orange, NJ 07052) as well as a Prelude and Meditation for Organ. It will take me some time to assimilate this wealth of material, evidence of a wide range of creativity by an active hazzan.

I have previously written a column on another work by this great cantor who has been with his temple for over 25 years. That alone says much about him. This particular column is not so much about him as a composer but rather about him as an artist-hazzan.

Included in this package was an audio cassette and a note which indicated that he was considering making a CD of these renditions. After listening to it, he should ponder no more; he should DO it.

These selections show him at the considerable height of his vocal and artistic powers. If he needs any encouragement, this maven says, by all means go ahead. The performances on this tape are at least as good as many CD's already on the market and area better than most.

One problem which can readily be cleared up by a good sound engineer is the balance between piano or organ and the soloist. These selections, which probably were recorded in his temple, for example, the Unsane Tokey, are superb as is. Even though this tape is not yet available for purchase by the general pub-

lic, I'm reviewing it. Perhaps it may create a demand. I hope so.

The first selection is a setting of the Priestly Benediction — the "Birchas Kohanim" by Cantor Levitt. The music is in what many would refer to as the Mediterranean style. That is, it is warm and flowing with ample vocal melismas. The cantor's lyric tenor voice is sweet and up to the demands of the composer. While the harmonic style is original, it recalls (for me) the music of Bloch. This reference is intended as a compliment.

The second selection is "Eiluy evorim," by J. Rappaport, and has piano accompaniment. It was performed at Moshe Ganchoff's 80th birthday at Merkinhall, NY. Live concerts are tricky things to record. Here the microphone seems to be closer to the pianist than to the singer. That said, the performance suggests an expert hazzan singing hannonnes. This work would not be out of place at any Orthodox shul. While the collaboration between the pianist and soloist is excellent, that good pianist could just as easily have stayed home, because he really did not have all that much to play. The performers received a well earned ovation.

The third selection was the familiar (to me) "A Din Toire Mit Gott" by Jospe, arranged by Leo Low and also by Levitt who added a mixed choir and organ. One suspects that the organist and choir are from Levitt's Temple Israel. The Low piece was really enhanced by this excellent arrangement. I really enjoyed the performance of what may now be called a classic Jewish work. (I am happy he resisted the temptation to end in major.)

The fourth selection is "Katzir Baemek" by Moshe Wilensky with piano accompaniment. (Performer not identified.) There is no mistaking the Israeli style of what has become a standard Hebrew art song. The performance was stirring. The fifth selection was a setting of the blessing "Shehecheyanu" by Dan Aronowitz. The work was performed at the Mann Auditorium in Tel Aviv with the Haifa Symphony in honor of Israel's 25th anniversary

with a magnificent choir. The music and the performance were up to the occasion. Wow!

The sixth selection was "Rachel M'Lho al Boneho" by David Roitman with organ accompaniment. It seems we went from the heights to the depths in one fell swoop. One is really struck by the consistent quality of Cantor Levitt's voice in all of these selections, obviously recorded at various times. How fortunate are his congregants, who can listen to him daven every week.

The seventh work is a "Yismechu" by Max Helfman with choir and organ. This jolly and jubilant setting receives the full treatment by all concerned. The eighth work is a "Kiddush for Shabbat" by Cantor Levitt. The microphone level and balance is much better here. This kiddush is both modern and traditional at the same time. While there is no mistaking that a knowledgeable hazzan is the composer, there is also no mistaking that the composer knew his craft. Most enjoyable. *Yasher Koach.*

Selection No. 9 is a setting of the "Unsane Tokel" prayer by M. Milner with organ and choir. This selection, so movingly and yes, so lovingly performed, underscores the thrust of the best of the Conservative movement with respect to music. None of the selections on this tape would be out of place in an Orthodox shul. Yet the deletion of the organ and mixed choir could be compared to cooking without any herbs or spices. Something would be missing.

For the life of me I will never understand why components that add so much to the vitality of musical worth should be regarded with so much hostility as something which is alien, and thus threatening to the survival of the Jewish people. To my way of thinking, a guitar is much more goyish than either the use of a mixed choir or an organ. Speaking of the choir and organ as well, Cantor Levitt's choir is a cut above what one expects to hear in any but a handful of Conservative temples. His choir director and organist are no slouches either.

My sincere thanks and congratulations to all the per-

*Continued on next page*

# Milk, Honey & Vinegar

## Attending synagogue services is hell

By JUDY CARR

Continual complaints appear in the Jewish Post and Opinion that synagogue services are unattended.

Those who do not attend are sensible. I used to attend services in the Reform synagogues in England and I suffered a silent hell.

I went dressed in my best, a quiet, decorous, modest Jewish girl. No one guessed how I was feeling and no one thought to ask. Truer, no one cared.

Sometimes I went with my mother, a daughter attending the service with a widowed mother. We had every consideration and my mother was invited to synagogue receptions and functions.

But... but, couldn't someone at the service have said just once, "Come home to lunch with us." Or invited us home to a good cup of English tea. Even after several years of attendance no one ever said it. They would on occasions give you a lift home in the car, but you were left on your own doorstep to go in and face the loneliness and the problems.

I feel that there are plenty as I was then, young and old, married and unmarried. Needing someone to talk to over a cup of tea, wanting to be made welcome, wanting to meet new friends. Look, we were not seeking dates or dinner parties, just a friendly word and some acknowledgment of what we felt like.

So tell me, grumbling Rabbi, why should anyone ever attend services? Just to chant prayers, hear a speech, enjoy a bite at the after-service snack and go home again.

And get no further.

Of course, not being an American, I have not attended American synagogue services. I speak from my own experience in England and later for a short time in the Reform synagogues in Israel. It may be that in America there is some warmth and caring and you can get closer to the people in the congregation. I would not know.

You would not gab out all your problems in the middle of the service or grab the rabbi during prayers and start pouring out all your troubles. It would be good, however, to feel that there was someone there when you needed him. Not all the time. But when the

difficulty arose.

Could this be why some Jews drift to churches or even the Jews for Jesus? They get a welcome. An invitation. A phone call. The motive may very well be conversion or to bring the Jew closer to Jesus.

So the rabbi is not hunting or your soul. Not trying to draw you in. So because he does not want your soul he does not have to bother with you. See what I mean?

It would be a very strange rabbi that went up to every new congregant at the service and said, "Tell me, dear, do you have a problem?"

But the rabbi might be more aware. He could try talking to those who came and being approachable. So that those with troubles felt they could come to him... Why not?

I know that a synagogue service is not a psychotherapy group or a psychiatric session. You do not want to attract all the people with problems.

But tell me, why don't they come? Those with no particular problems.

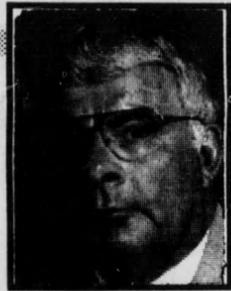
Let the rabbis work it out.

If no one cares a damn whether you live or die, why go and pray with them?

## About Books

By JACK FISCHEL

The May 28 issue of *The Chronicle of Higher Education* included an article on the controversial new book by Peter Novick, *The Holocaust in*



*American Life* (Houghton Mifflin). Among Novick's many arguments is his contention that the Holocaust offers no lessons at all; that most Americans know more about the Holocaust than they know about the dropping of the atomic bomb on Hiroshima and Nagasaki, and that many American Jews today use the Holocaust to win gold medals in a "victimization Olympics."

William F. Buckley's new novel is *The Redhunter: A Novel Based On The Life of Senator Joe McCarthy*. I predict this will be a very controversial book. Little, Brown & Co. (\$25, this month).

Carroll & Grof will publish four new books which should be of interest to this reader-

ship: The paperback edition of the classic *The Last Jews in Berlin* by Leonard Gross (\$13.95, Sept.). In February 1943, 4,000 Jews went underground in Berlin. By the end of the war, all but a few hundred of them had died in bombing raids, or more commonly, in death camps. Gross details this sordid history.

Also in paper is *Dossier: The Secret History of Armand Hammer* by Edward Jay Epstein. The book was a winner of the Financial Times Book Award. (\$15.95, Oct.)

In December, Carroll & Grof will also publish *Woody Allen: A Biography* by John Baxter. (\$27, Dec.). Finally, the same publisher will print a new edition of the classic *The Führer: Hitler's Rise to Power* by Konrad Heiden. As part of the opposition to the Nazi Party, Heiden watched the Hitler movement grow from an extremist party with little following to its eventual seizure of power. (\$16.95, paper, Dec.)

New from Transaction is *Swiss Banks and Jewish Souls* by Gregg J. Rickman. (this month, \$32.95). The author was part of the legal process that led to the settlement between the Swiss banks and Holocaust victims.

## Hebrew U. awards 12 doctorates

JERUSALEM — Leslie Wexner, U.S. business leader and philanthropist, and Arthur Gilbert, Los Angeles businessman, were among the 12 honorary doctorates be-

stowed by the Hebrew University. Others being so honored include Israel Asper of Winnipeg and Yasser Nahhal the first Palestinian Authority resident to be so honored.

# Fleishman's Flight

## Decision time for Barak

By ALFRED FLEISHMAN

Maybe it is a little too early. And I am perfectly willing to give Barak every reason to take his time before making his final decisions.



Those decisions are going to be just about the most important in recent Israel history. We have heard only rumors. But they run the whole list of what he might or might not do.

Several things we believe will be of the utmost importance in Jewish life. One is to give very careful consideration to the United States. I am not one of those who feels that we should roll over after any comment by government officials. We should, however, be very active in stating not only our position but reply or act with maturity which we should do as an important part of the world (Which I believe we are at this time). The questions such as those of the

future of Jerusalem should be stated in such a way as to convince the American leaders, but also the rest of the United Nations, especially Arafat and others like him.

We should be especially careful and diplomatic in every public statement we make, stating our positions and reasoning clearly and definitely, with no name calling.

Our desire should not be to make everyone or anyone mad, but that we need to show and state any act with the highest degree of right and security. This places an especial amount of when to speak, whom should be heard and careful thought given to what it will sound like to all concerned.

The time for any degree of fake reasoning has passed. And now as never before our brains need to be heard as spokespersons.

I state the above, knowing that it sounds pretty general. But I believe the powers that be understand and that too much need not be said for them to realize the high degree of responsibility which is theirs at this time.

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

## M. Gold

Continued from prev. page  
formers for a religious as well as a musical experience.

No. 10 is a setting of "R'bono Shel Olom" (S'fir a) by S. Alman. This is a beautiful tefila, beautifully performed. Some might feel that this setting is old fashioned, while others might suggest that the music is traditional as wine and challah on shabbat. Cantors have always had to make a big deal out of what is essentially announcing the number of days that have elapsed since Pesach (and the coming of Shavuot.)

Mr. Alman went to town, yes, but did so in a most musical way. While he was at it he wrote what I can state is traditional (Orthodox) music at its best, but used a mixed choir and organ. From my

point of view these only enhance the religious as well as the musical aspect.

The concluding selection is a setting of "Mogen Avot" by Jacob Schwartz, arranged by Cantor Levitt and with organ accompaniment. While the voice part could be boosted above the organ, that is my only *chesorn* (criticism.) This was simply a pleasure to listen to. I can and do say the same for all the selections on this audio cassette. I want to thank Cantor Levitt for sharing his multiple talents, as arranger, composer and hazzan with me. So go ahead, "make my day," make that CD!

(Dr. Gold may be reached at: 12 Avenue B, Rutland, VT 05701-4503 or by e-mail at: DrMGold@juno.com)



# The Ten Principles: before and after

## BEFORE

Ten Principles for Reform Judaism Elul 5758 / August 1998

### Preamble: Who Are We Reform Jews?

Much has changed in the Jewish world since the Central Conference of American Rabbis issued its Centenary Perspective 100 years after the founding of the Union of American Hebrew Congregations and the Hebrew Union College. Then as now we have been a movement of varying beliefs and practices, strengthened by our diversity yet increasingly in search of common themes that can deepen the religious life of the Reform community. We do not attempt to legislate a code of belief or conduct for Reform Jews, nor presume to advocate a single mode of religious expression for all. As Reform Jews we are open to the entirety of our tradition, commanded to engage in the study and practice that will embody that tradition in a manner appropriate to our different situations. As rabbis dedicated to a Reform Judaism that can transform through holiness the lives of individuals, the Jewish people and ultimately humanity, the CCAR offers these responses to those who seek to know: Who Are We Reform Jews—where are we going, what can we believe and what can we practice—at a significant moment in Western history, the dawn of a new century.

### Toward God

First: Created by the Holy One, We Are Seekers After God Reform Judaism embraces the story of the Jewish people which tells of three great encounters with God: Creation, our standing together at Sinai, and our redemption from Egypt. These encounters, re-enacted throughout the Jewish year, lead us to seek our own relationships with God, however different our beliefs, experiences and questions may be. Based on traditional liturgies and our movement's creativity, we pledge to create texts and worship environments that will enable us as individuals and communities to drink deeply from the Fountain from which our lives spring, and regularly to praise, thank, celebrate, petition, sing to, argue with and cry out to the Ribono shel Olam, the Great One who presides over all time and all space.

Second: Having Stood at Sinai, We Respond to the Call of Mitzvot Amid Modernity Standing at Sinai, the Jewish people heard God

reveal the Torah. Through study, we become aware of God's mitzvot, commandments, that call to us even though we live in modernity. In the worldview of Reform Judaism's founders, modernity was the center, the scale on which we measured what was valuable and enduring in Jewish practice and belief. Looking back at a century which has witnessed some of the greatest gifts and the most awful consequences of modernity, we proclaim that the mitzvot of the Torah are our center, and Judaism is the scale by which we shall judge the modern world. Though all the mitzvot are open to us as to all Jews, the Reform movement believes that changing times affect the way we understand the mitzvot. We respond to the call of Torah in two ways: out of the ever-growing body of interpretation by Keneset Yisrael, the eternal community of the Jewish people, and out of our individual understanding of what is holy in our own time. Study, prayer and reflection on our actions will help us offer informed responses to the Torah's call to do God's will in our days. Such responses will help us transform a life too often lived exclusively in a state of chol, ordinariness, into a life filled with kedushah, with holiness. We want to deepen the Jewish content of our lives not only to enrich our own existence, but to enhance the quality of the communities and the lands in which we live. Reform Judaism calls us to help transform our culture and our world.

Third: We Were Redeemed from Egypt to Help Repair the World

Central to the calling of Reform Judaism from its inception has been a commitment to the prophetic task of tikun olam, increasing the spiritual dimensions of our material existence in ways that can repair our shattered world. In our learning, in our daily striving to increase the holiness of our existence, in the private and public spheres of our lives, we pledge to work for the cause of the poor and oppressed as the Torah commands us, and for the protection of the earth and all the creatures God vouchsafed to us. Mindful of our own redemption from Egypt, we commit ourselves to help redeem the new century in modernity, striving to transform it into a realization of Israel's great messianic hope for the establishment of

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# AFTER

The following is the "Statement of Principles for Reform Judaism," approved by the Reform movement's Central Conference of American Rabbis at their recent convention in Pittsburgh:

## PREAMBLE

On three occasions during the last century and a half, the Reform rabbinate has adopted comprehensive statements to help guide the thought and practice of our movement. In 1885, fifteen rabbis issued the Pittsburgh Platform, a set of guidelines that defined Reform Judaism for the next fifty years. A revised statement of principles, the Columbus Platform, was adopted by the Central Conference of American Rabbis in 1937.

A third set of rabbinic guidelines, the Centenary Perspective, appeared in 1976 on the occasion of the centenary of the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion. Today, when so many individuals are striving for religious meaning, moral purpose and a sense of community, we believe it is our obligation as rabbis once again to state a set of principles that define Reform Judaism in our own time.

Throughout our history, we Jews have remained firmly rooted in Jewish tradition, even as we have learned much from our encounters with other cultures. The great contribution of Reform Judaism is that it has enabled the Jewish people to introduce innovation while preserving tradition, to embrace diversity while asserting commonality, to affirm beliefs without rejecting those who doubt, and to bring faith to sacred texts without sacrificing critical scholarship.

This "Statement of Principles" affirms the central tenets of Judaism-God, Torah and Israel-even as it acknowledges the diversity of Reform Jewish beliefs and practices. It also invites all Reform Jews to engage in a dialogue with the sources of our tradition, responding out of our knowledge, our experience and our faith. Thus we hope to transform our lives through *kedushah*, holiness.

## GOD

**We affirm** the reality and oneness of God, even as we may differ in our understanding of the Divine presence.

**We affirm** that the Jewish people is bound to God by an eternal b'rit, covenant, as reflected in our varied understandings of Creation, Revelation and Redemption.

**We affirm** that every human being is created *b'tzelem Elohim*, in the image of God, and that therefore every human life is sacred.

**We regard** with reverence all of God's creation and recognize our human responsibility for its preservation and protection.

**We encounter** God's presence in moments of awe and wonder, in acts of justice and compassion, in loving relationships and in the experiences of everyday life.

**We respond** to God daily: through public and private prayer, through study and through the performance of other *mitzvot*, sacred obligations-*bein adam la Makom*, to God, and *bein adam la-chaveiro*, to other human beings.

**We strive** for a faith that fortifies us through the vicissitudes of our lives-illness and healing, transgression and repentance, bereavement and consolation, despair and hope.

**We continue** to have faith that, in spite of the unspeakable evils committed against our people and the sufferings endured by others, the partnership of God and humanity will ultimately prevail.

**We trust** in our tradition's promise that, although God created us as finite beings, the spirit within us is eternal.

In all these ways and more, God gives meaning and purpose to our lives.

## TORAH

**We affirm** that Torah is the foundation of Jewish life.

**We cherish** the truths revealed in Torah, God's ongoing revelation to our people and the record of our people's ongoing relationship with God.

**We affirm** that Torah is a manifestation of *ahavat olam*, God's eternal love for the Jewish people and for all humanity.

**We affirm** the importance of studying Hebrew, the language of Torah and Jewish liturgy, that we may draw closer to our people's sacred texts.

**We are called** by Torah to life-long study in the home, in the synagogue and in every place where Jews gather to learn and teach. Through Torah study we are called to *mitzvot*, the means by which we make our lives holy.

**We are committed** to the ongoing study of the whole array of *mitzvot* and to the fulfillment of those that address us as individuals and as a community. Some of these *mitzvot*, sacred obligations, have long been observed by Reform Jews; others, both ancient and modern, demand renewed attention as the result of the unique context of our own times.

**We bring Torah** into the world when we seek to sanctify the times and places of our lives through regular home and congregational observance. Shabbat calls us to bring the highest moral values to our daily labor and to culminate the workweek with *kedushah*, holiness, *menuchah*, rest and *oneg*, joy. The High Holy Days call us to account for our deeds.

The Festivals enable us to celebrate with joy our people's religious journey in the context of the changing seasons. The days of remembrance remind us of the tragedies and the triumphs that have shaped our people's historical experience both in ancient and modern times. And we mark the milestones of our personal journeys with traditional and creative rites that reveal the holiness in each stage of life.

**We bring Torah** into the world when we strive to fulfill the highest ethical mandates in our relationships with others and with all of God's creation. Partners with God in *tikkun olam*, repairing the world, we are called to help bring nearer the messianic age. We seek dialogue and joint action with people of other faiths in the hope that together we can bring peace, freedom and justice to our world.

**We are obligated** to pursue *tzedek*, justice and righteousness, and to narrow the gap between the affluent and the poor, to act against discrimination and oppression, to pursue peace, to welcome the stranger, to protect the earth's biodiversity and natural resources, and to redeem those in physical, economic and spiritual bondage. In so doing, we reaffirm social action and social justice as a central prophetic focus of traditional Reform Jewish belief and practice.

**We affirm** the *mitzvah of tzedakah*, setting aside portions of our earnings and our time to provide for those in need. These acts bring us closer to fulfilling the prophetic call to translate the words of Torah into the works of our hands.

In all these ways and more Torah gives meaning and purpose to our lives.

## ISRAEL

**We are Israel**, a people aspiring to holiness, singled out through our ancient covenant and our unique history among the nations to be witnesses to God's presence. We are linked by that covenant and that history to all Jews in every age and place.

*We are committed to the mitzvah of ahavat Yisrael, love for the*

*Continued on page 13*

# Digest of the Yiddish Press

# Jacob's World

## Misnomers

By RABBI SAMUEL SILVER

The world contains a number of misnomers. They are not earth-shaking but interesting. Let's list some:

**America:** Our nation got its



name from an Italian navigator who drew a map of what he thought the area looked like. His name was Amerigo (Americus) Vespucci. Just because he signed his name on the map made it no reason that this region should be named after him.

**Judaism:** Judaism is not the faith of Judah. He was one of the 12 sons of Jacob whose descendants occupied a section of what was once Canaan. A more correct term for the faith of the Hebrews would be Mosaism.

**Christianity:** The word, Christ, is Greek for the Hebrew mashiach, messiah, meaning "one who is anointed." Jesus was a superb spokesman of religious values, but he did not start a new religion. According to the New Testament (Mark 5) he said, "Think not that I have come to abolish the law," adding that his followers should abide by "every jot" of the law.

He came, he said, only for the "lost sheep of my people." What we call Christianity is right perhaps more accurately called Paulinianism since St. Paul promulgated the new version of Judaism about Jesus, which came to be known as Christianity.

**Islam:** Islam means "peace" or "submission." True, many Moslems cherish peace, but the religion itself is hardly pacifistic. Mohammed was a warrior as well as a disciple of Abraham. The term Mohammedanism, might be a more precise way of describing the tenets Mohammed championed.

**Catholicism:** The word means "universal." True, many Roman Catholics would like their adherents to be global. But there are parts of the world sans Catholicism. A more correct term would per-

haps be papalism.

**Israel:** That embattled country should never have been named Israel, a term which means "the Jewish people," as in "Hear, O Israel." It was long known as "the land of Israel." A better name would have been Israeland.

**Pro:** There are two terms beginning with that particle which are not quite accurate. "Pro," in Latin, has two meanings: "in advance of," and "in favor of," or "on behalf of."

In the Jewish Bible there were spokesmen of the Lord who pleaded with their people to cling to moral ways. If not, they would disappear. In Hebrew such a person is called "nahvee," which means "enthusiast." When the Bible was translated into Greek the "nahvee" was called "prophet," which literally meant "a speaker on behalf of God." But posterity gave the "pro" the meaning "in advance of." The nahvee was a protagonist, not a prognosticator.

Another misnomer involved "pro" is the word Protestant. True, "protest" means to object and some took exception to some of the practices of the Vatican. But the word "protest" means to testify "on behalf of God." Protestants are as affirmative as they are negative.

**Delaware:** My native state has an interesting name, that of a British nobleman named Lord de la Warr. But I'm told he never set foot in that lovely area. How ironic!

**Yugoslavia:** Or is it Serbia? Will someone tell me?

### Forward it to Forward

This year is the 140th anniversary of the birth of Shalom Aleichem, the great writer who adopted the nom de plume because whenever two Jews meet and say, Shalom Aleichem, he wants to be there.

His real name was Shalom Rabinovich (1859-1916). Years ago the *Forward* invited people to tell of any meetings they may have had with the writer. Some of those recollections are reprinted in the paper.

The *Forward* invites readers  
*Continued on page 14*

## Can't pooh-pooh bear facts

By JACOB LURIA

If you believe in reincarnation, pray to be reborn as a member of ursidae, the bear genus. In his native habitat, a bear is a predatory beast.



Should you see one coming toward you on a walk in the woods before dinner, change your route quickly. Bears love a meat meal. And they don't worry about kashrut.

And yet what wild animal has had the mazel to be loved despite its feral ferocity? In fairy tales wolves eat grandmothers, but bears cook porridge and leave it to cook on a table top just in case hungry little girls happen by. That stalwart big game hunter, President Theodore Roosevelt, didn't mind being immortalized by the teddy bear.

Pious Jews used to come to shul in bear-pelt coats. My maternal zayde was named Sholem Dov Ber. So I am descended from a bear.

One can hardly hear the atrocious puns that "bear" has born. Maternity wards advertise their shtick with the logo "Bear with us." A pregnant woman spends lots of time at the bear house in the Bronx Zoo. Sure enough, her child is born bare.

And now I make a confession. A half dozen years ago I fell in love with a bear. My wife Miriam knew about it, yet she wasn't at all jealous. Perhaps it was because only the head of the bear was bare and had his/her being in my head.

Let me come clean: I met the bear on the trunk of a huge eucalyptus tree a quarter mile from my apartment. The tree was firmly anchored on a stretch of First Avenue in San Diego which has a splendid view of the cerulean waters of the harbor. Judge from the photograph if I exaggerate when I describe my bear head as precious, endearing, embraceable, and caressable. Can you fault me for petting, patting, fondling and chucking it



Jacob Luria and his 'bear'

under the chin? Did anyone ever get as close to a bear head without getting his head snapped off? Please note that out of respect for the bear's head, my own head isn't bare.

Surely I aroused the envy of the malign pagan gods. One afternoon, two years ago, I strolled towards my bear head with my arms at the ready for  
*Continued on page 14*

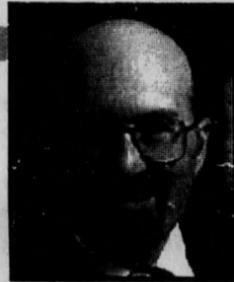
## Misconceptions

### Longevity isn't fated

By RABBI REUVEN BULKA

**Misconception:** Our fate is determined, and there is nothing we can do about it.

This argument has been used by those who overin-



dulge in activities that may be detrimental to their health. Why should they refrain from such pleasure, they contend, when the matter of how long they will live has been firmly established by the Ultimate Power.

The logic of this position is questionable, to say the least. To whom has it been revealed that how one lives has nothing to do with how long one lives? How can we be sure

that the matter of fate is an absolute rather than a contingent fate? For example, it is possible that the Divine approach to the individual is as follows: If an individual takes care of themselves, this will be acknowledged by extending that person's life. However, if that person engages in questionable health practices, deliberately scoffing at the requirement to take care of one's self, then why should God care? In such instance, God may curtail the number of years given, since they are not appreciated anyway.

Using the argument of fate to justify smoking or any other unhealthy practice is a flawed argument. When the Talmud asserts that one in a hundred dies through heavenly decree, and 99 in a hundred die from negligence, the Talmud is explicitly telling us that how we behave is a potent factor in the unfolding of our fate.

# Israel: As I See It

## Hospital progresses despite money pinch

By SAMSON KRUPNICK

The International Board of Governors of Shaare Zedek Medical Center in Jerusalem, together with a Mission from overseas, celebrated a historic



occasion at its recent annual conference. The happy event was the dedication and operation of the 9th floor known as "Charlie's Floor" (after the late Board Chairman Charles Bendheim) The Woman and Infant Center.

The huge 70,000 meters on one floor serves the full facilities of all departments dealing with women and infants in all stages of development. It now joins the 10th floor, the Jesselson Cardiac Center serving cardiac attention from preventive medical application to cardiac open heart surgery. The development of these two floors, the only such development in all of Israel, represents the realization of a vision by the Board, Medical Director David Maier and Board Chairman Samson Krupnick.

In November 1979 when Shaare Zedek moved from its old quarters on Jaffa Road to its new spacious facilities, all of us were criticized roundly by officialdom, by the media and by a good section of the Jerusalem population. We were accused of building a huge "white elephant" destined to drain our resources. Less than 20 years later we are now hailed as great visionaries — a good feeling for those still active in Shaare Zedek affairs.

The sessions concentrated on the new conditions arising from the adoption of the medical services directly by the Ministry of Health together with the Welfare division of the Social Security Department (Bituach Leumi.). The four Sick Funds continue to service over 95 percent of the population but payment by the members are to Bituach Leumi rather than to the Sick Funds. The Sick Funds are then reimbursed for services rendered by their facilities or

by referrals to hospitals. Theoretically the member patient may have a choice of facility and doctor. Practically what has occurred in a relatively brief time is the virtual refusal by the Sick Funds to issue a "hitchayvut" (an obligation to pay for referrals to hospitals) except for real emergencies. Further in cases of hospitalization health inspectors check on a 24-hour basis the need of the patient hospitalized.

Mr. Menno Ratzker, chairman of the International Board welcomed the members especially for this gala occasion of the dedication. He made reference to the 100 year

level but not to increase medical outlay at this stage.

Hence the attitude of the Sick Funds financed through the Government has affected considerably the volume in the outpatient clinics and in the laboratory examination sector. However, the increased demand in the emergency clinics has forced the medical center to increase the facilities considerably. Another area of expansion has been in the palliative cancer center, including research and use of alternative medicines. Changes in the demands in different department services have brought limited changes in personnel.

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mark for Share Zedek in the year 2002 and the required expansion of services to meet the needs of a rapidly growing population in the Jerusalem area and particularly in the newly built community within the Shaare Zedek area.

Professor Yonatan Halevi, director general of the Medical Center, reviewed the past year operation and emphasized the changes occurring at Shaare Zedek to adjust to the new conditions, The Government, spending some 8.4 percent of the Gross National Product (in the U.S. it is 14 percent, but much less in Europe) is eager to maintain this

However cost control is limited since some 70 percent of total cost is personnel, with scales determined by the Government.

Chronic care has increased considerably as the population grows older. Planned is a new idea called "Hotel for new mothers."

The Government's policy of "capping" to cut overall cost of medical care of necessity curbs the scope of present medical hospital operations. Hence the switch to day care treatment has been instituted where possible, especially in certain surgical procedures like eye cataracts now done by

laser and the patient released the same day.

Deputy Director General Shlomo Sirkis presented the financial report of a budget of some \$100 million with a deficit of about 10 percent covered by annual fund raising yielding \$12 million. The Sick Funds have continuing problems in their remittances, sometimes causing serious shortages. The Board members were excited to read a brochure in their folder called "Firsts" listing four pages of innovations at Shaare

Zedek in many fields of research, treatment and medical care ahead of all other hospitals in Israel. However the most cherished title earned over the past 98 years is "The hospital with the heart!" All the Board members and the Mission enjoyed a very pleasant reception at the home of Professor Yonatan and Adina Halevy.

(Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel) e-mail krupnick@netvision.net.il)

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## Social Calendar

By Jean Herschaft

A farewell address that may well go down in Conservative Judaism history as prophetic was delivered by **Rabbi Ezra Finklestein**, retiring spiritual leader of Midway Jewish Center, Long Island, N.Y., where he has been on the bima for 23 years and a total of 38 years in his lifetime of service.

It was at the New York Metropolitan Region (METNY) of Conservative Judaism's annual dinner, at the Plainview Jewish Center, Wyosset, Long Island, where Rabbi Finklestein and **Dr. Saul Shapiro** of Brooklyn, were honored, each receiving a silver Havdallah cup. The truly memorable affair was hosted by **Eugene D. Zinbarg**, president of METNY and the Park Avenue Synagogue of New York City.

Ezra Finklestein, a tall vibrant figure, son of the late leader **Dr. Louis Finklestein** of the Jewish Theological Seminary, said "I am retiring because I want to... because the Movement cannot live in the glories of the past... because it's time to examine and answer the challenges and seek new answers in the different world we live in today..."

In a commanding tenor, he spoke of today's new congregants, some who are more interested in identity than in Hebrew. He pointed to a young couple, **Mr. and Mrs. Mitchell Weingarten**, president of Midway Jewish Center, who were



Shown at the Annual Dinner of the New York Metropolitan Region of the United Synagogue of Conservative Judaism are: Eugene D. Zinbarg, Stephen S. Wolnek, Dr. Saul Shapiro and Rabbi Ezra Finklestein and Rabbi Ronald Androphy.

present; whose pulpit he has served for 23 enriched years. And confided that it was time to hand over the reins to a young rabbi who is in tune with the new directions of the world.

"I became a rabbi because I wanted to and now I am retiring because I want to."

His love for the Conservative Movement demands recognition of the changing world and its young congregants. And present and asked to stand was the young rabbi, **Perry Rank**, to whom he was handing over his bima come September. It was a moving moment to remember.

The formal phase of recognition was held in the huge majestic sanctuary of the Nassau dream Plain View Jewish Center. Close to 150 guests filled the pews. It followed the intimate reception hour where Rabbi Finklestein warmly greeted each guest. In addition to rabbinical colleagues there were former congregants from his Whitestone Jewish Center, Queens, and Town and Village Synagogue, Manhattan, as well as the current Midway Jewish Center.

"Don't be afraid to take a stand," **Rabbi Jerome Epstein**, executive vice president of the national United Synagogue, urged in his talk. Challenge congregants to live more as complete Jews. In that direction he stressed that better religious schools need more intense hours than are in the curriculum today. If challenges are not issued it won't happen, was his message. He preceded Rabbi Finklestein whose own message had his own visions and challenges.

The advances in uniting all phases of the Conservative Movement in the Nassau/Suffolk areas of Long Island was given by Rabbinical Assembly director **Rabbi Androphy** of the region. He spoke of a recent first-time meeting of JTSeminary delegates,

Continued on page 14

## Jews By Choice

### 'Invisible' child opens my eyes

By MARY HOFMANN

It started out to be a very dreary day. John and I had to travel to Stanford Medical Center for an unpleasant diagnostic procedure and real-



ized we'd better get some cash, so we stopped at an unfamiliar branch of our bank on the way out of town.

We solemnly got into the short line, then wended our way to the teller, who looked up, grinned broadly from ear to ear, and nearly crowed with joy. "Mrs. Hofmann! Oh, I am SO glad to see you again!" I looked up, startled. "Lus!" I responded with surprise. "My goodness, look at you! You're an absolutely beautiful young woman!" "I can't believe you remember me after all these years!" she glowed. I didn't tell her that her name badge assisted heartily in the initial recognition. Meanwhile, I mentally shuffled back through the years of eighth graders I have loved and taught, and the adolescent Lus began taking shape in my mind.

Lus Ramirez had been a bubbly, round girl of average ability. She was open and friendly and everybody liked her, but she didn't have a clique of friends, any particular talent, nor did she stand out in any way from the rest of the group.

When Lus began eighth grade she was nearly a non-writer and read only books like the pleasant, but insipid, Sweet Valley Twins series. She always did her work with enthusiasm, however, and she did grow significantly over the year, writing comfortably and fluently (if not insightfully) and progressing to novels of moderate depth and substance. She began the year afraid to speak in public, but after our required weekly oral presentations (which I tried to disguise as games or news bulletins or readers theater) ended it confident enough to try out (albeit unsuccessfully) for graduation

speaker. When I looked back at the adolescent Lus, my main thought was, "Nice kid. Really nice kid."

But there she stood, a self-assured young woman staring at me in wonder, nearly tearful with joy. "You were my favorite English teacher," she bubbled.

"When I started eighth grade, I didn't think I'd ever be able to write. You made us write and write and read and read and by the end of the year I really felt like a writer. I still have my journal," she went on. "We wrote in that journal every single day."

awkwardly to hold myself together. "You look wonderful, you have a good job.

Do you enjoy it here?" "Oh, yes," Lus confided. "I've been here three years, but it's only temporary. I'm going to college, too. I'll be starting my senior year in the fall."

"Good for you," I responded. "Are you majoring in business?" "Oh, no," she chuckled, looking down again. Then, once more she met my eyes.

"I'm going to be a teacher." I didn't know whether to laugh or cry, so I did both and

*The kids — the people — we most affect in our lives are almost never the ones we'd suspect. The standouts stood out to everybody and, though they are often grateful, they basically expect good teachers and good relationships. The near catastrophes we try to salvage are often grateful, and that gratitude is always rewarding, but not surprising. The ones who tug your heartstrings most, though, are the Luses — the kids you never really noticed, but who saw the attention you did give them as something remarkable: the day-my whole life-felt warmer and sunnier. I plan not to forget the lesson I learned from Lus and the other "invisible" people I meet along the way. They matter.*

"I remember," I laughed. "Everybody hated that journal." "Oh, no," Lus rejoined. "That journal changed my life."

That stopped me cold. "Changed your life?" I asked. "What on earth about it made such a difference?"

Lus looked down shyly for a moment, then met my eyes seriously. "You wrote back to me," she said. "Nobody ever wrote back to me before." I was stunned! It was all I could do to swallow and speak. "Well, you certainly have done a wonderful job with yourself," I fumbled, trying

walked out of the bank with joy in my heart and a spring in my step. Precious moments like that don't happen often to teachers, but when they happen, life itself takes on significance. But you know the main lesson I think I've learned from them?

The kids — the people — we most affect in our lives are almost never the ones we'd suspect. The standouts stood out to everybody and, though they are often grateful, they basically expect good teachers and good relationships. The near catastrophes we try to

Continued on page 14

## Principles — Before

Continued from page 8

truth and justice, for moral and spiritual discipline, compassion and integrity, and at long last, a world repaired, a world at peace.

### Toward Torah

Fourth: We Are Committed to Shabbat, Which Elevates Our Work and Frees Us From It

To strengthen our calling, we commit ourselves to observance of the mitzvot of Shabbat, which our tradition has seen as *mey-eyn olam ha-ba*, a foretaste of the world to come, a world transformed. Standing at the climax of the week, Shabbat and its holiness inspire us to bring the highest moral values to our weekday labor and our interactions with other human beings. Shabbat also liberates us from the obligations which our work places upon us that we may focus on our obligations to God. Shabbat offers us the opportunity to participate in the sanctity of our synagogue community and to sanctify our homes through *shamor*, the mitzvot of refraining from ordinary weekday acts, as well as *zachor*, the mitzvot of welcoming the special Shabbat rituals into our lives.

Fifth: We Are Committed to Learning and Seasonal Celebration

An informed response to the call of the mitzvot requires a disciplined commitment at every stage of our lives to learn Torah in the widest sense—biblical, rabbinic, medieval and modern texts, history, literature, philosophy, art, music and dance; and by encouraging our children and our friends to learn and interpret these with us. Because Torah needs to be studied in an environment of *kedushah*, we commit ourselves to steer the course of our lives by creative celebration of the seasonal festivals and the other commemorative days of our calendar, delighting in the special foods and observing the somber fasts that nourish our modern souls. We will celebrate the seasons of our personal lives as well, through traditional and creative rites of entrance into the *brit*, God's covenant, for girls and boys, at stages in children's maturation, at marriage, at other milestones in the adult life cycle, at creative ceremonies of commitment to those closest to us, for healing, and in death. Conscious always of our mortality, we are committed to filling our days with the joy of living as Jews.

Sixth: We Are Open to Expanding the Mitzvot of Reform Jewish Practice

As we strive to admit a

greater degree of holiness into our own lives and those of our communities, we commit ourselves to some mitzvot that have long been hallmarks of Reform Judaism, and, in the spirit of standing at Sinai with all other Jews, we know we may feel called to other mitzvot new to Reform Jewish observance. We also respect the Jewish beliefs of the past, and are open to explore how they may be applied to each new generation's search. As part of Reform Judaism's classic belief in ongoing revelation, we know that what may seem outdated in one age may be redemptive in another. Thus we renew our classic devotion to *chinuch*, to Jewish education, some of us sending our children to Jewish day schools, others to supplementary schools, but all striving to participate actively in our children's Jewish schooling. We renew our commitment to *tzedakah*, to setting aside a portion of our earnings to provide justice for those in need, and to engage in regular acts of *gemilut chasadim*, showing by our caring presence our love for those in pain. In the presence of God we may each feel called to respond in different ways: some by offering traditional or spontaneous blessings, others by covering our heads, still others by wearing the tallit or tefillin for prayer. Some will look for ways to reveal holiness in our encounters with the world around us, others to transform our homes into a *mikdash me-at*, a holy place in miniature. Some of us may observe practices of *kashrut*, to extend the sense of *kedushah* into the acts surrounding food and into a concern for the way food is raised and brought to our tables. Others may wish to utilize the *mikvah* or other kinds of spiritual immersion not only for conversion but for periodic experiences of purification. Some of us may discover rituals now unknown which in the spirit of Jewish tradition and Reform creativity will bring us closer to God, to Torah, and to our people. In the spirit of early Reform Judaism, we too hope to fulfill our mission as an *or la-goyim*, a light to the nations we live among, by creating communities of learning, celebration, moral rectitude and respect for diversity.

Toward Israel, Land and People

Seventh: We Are Members of a Holy People, From Whom We Learn, Whom We Can Teach

Seeking to draw from the wisdom of the *am kadosh*, the people to whom God imparted

a particular measure of holiness, we wish to strengthen our ties with Jews from all the movements in Judaism. Reminded that we all once stood at Sinai together, we seek to work together in mutual respect, aware of our many serious differences, trying to understand the motivations that lead to our divergence. While our solutions may radically differ, we all face common problems. If we can only listen to each other, we can learn much. Perhaps our greatest common concern is the consequences of the successful integration of Jews into our society. While this often seems an invitation to assimilation, our Reform commitment to let Judaism help transform society leads us to see this integration as a challenge to expand individuals' knowledge and practice of Jewish tradition. Because of Reform Judaism's openness to Jews from patrilineal and other untraditional backgrounds, we believe that by filling the minds, hearts and souls of seeking Jews, we can assist Jewish life on this continent too fulfill its great potential. We are cheered that by the close of the 20th century Jewish life has been reborn across Europe. We pledge to help provide Progressive congregations around the world with rabbinic service, to share insights with each other, and to respect our common membership in *Kenesset Yisrael*. We promise to be vigilant in helping Jews around the world protect ourselves against renewals of anti-Semitism and other forms of discrimination.

Members of a Holy People, We Are Rooted in a Holy Land

After 2000 years of statelessness and powerlessness, the restoration of *Am Yisrael*, the people of Israel, to its ancestral homeland in *Eretz Yisrael*, the Land of Israel, represents an historic triumph of the Jewish people and of modern Zionism, which created *Medinat Yisrael*, the State of Israel. We wish to help create a State which promotes full civil, human and religious rights for all its citizens, and in which no religious interpretation of Judaism takes legal precedence over another. We wish to help the State work unceasingly for a mutual atmosphere of peace, justice and security with Palestinians and other Arab neighbors. While Israeli and Diaspora Jewry are both creative and vibrant communities, independent yet responsible for one another, we encourage Reform Jews to make *aliyah*, immigration to Israel, in fulfill-

ment of the precept of *yishuv Eretz Yisrael*, settling the Land of Israel, in a manner consistent with our Reform commitments. We call upon Reform Jews everywhere to dedicate their energies and resources to strengthening an indigenous Progressive Judaism that can help transform *Medinat Yisrael*. (Adapted from Reform Judaism and Zionism: A Centenary Platform)

Ninth: Members of a Holy People, We Are Heirs to a Holy Tongue

Seeking holiness, we echo our people's belief that God endowed the Hebrew language with a particular measure of *kedushah*. Hebrew binds us to Jews in every land, and especially to our brothers and sisters in the State of Israel. We shall strive to read it, to let it help articulate our prayer and inform our study, to speak it. The more Hebrew we use in our prayer and our study, the more we shall share in the holiness of our people's heritage.

Tenth: We Are Committed to the Equality of All the People of God

We have all benefited from the growing fulfillment of Reform's historic promise of equality between women and men. Jewish women and men

alike have been strengthened from the admission of women to the rabbinate, the cantorate and other positions of Jewish religious leadership. Listening to women's voices in our tradition has taught us all a new language to encounter faces of God once hidden from us, new ways to encounter God's presence in our lives, new ways to relate to each other and conduct our institutions. We shall encourage Jews in all the movements to learn from these voices as well. We all commit ourselves to honor the different contributions men and women can make to our movement and to ensure that the women and men who lead us, whether professionals or lay people, are able to fulfill their calling with appropriate recognition and respect. We affirm that all people, regardless of gender, age, belief, physical condition, or sexual orientation, are all created in the image of the Holy One. In whatever ways we can, we shall strive to help all the children of God and all the peoples of God fulfill their divine potential to contribute to a world transformed, the world of our people's storied dream. *Ken y'hi ratzon*. May this be God's will.

## Principles — After

Continued from page 9

Jewish people, and to *k'lal Yisrael*, the entirety of the community of Israel. Recognizing that *kol Yisrael arevim zeh ba-zeh*, all Jews are responsible for one another, we reach out to all Jews across ideological and geographical boundaries.

We embrace religious and cultural pluralism as an expression of the vitality of Jewish communal life in Israel and the diaspora.

We pledge to fulfill Reform Judaism's historic commitment to the complete equality of women and men in Jewish life.

We are an inclusive community, opening doors to Jewish life to people of all ages, to varied kinds of families, to all regardless of their sexual orientation, to *gerim*, those who have converted to Judaism, and to all individuals and families, including the intermarried, who strive to create a Jewish home.

We believe that we must not only open doors for those ready to enter our faith, but also to actively encourage those who are seeking a spiritual home to find it in Judaism.

We are committed to strengthening the people Israel by supporting individuals and families in the creation of homes rich in Jewish learning and observance.

We are committed to strengthening the people Israel by making the synagogue central to Jewish communal life, so that it may elevate the spiritual, intellectual and cultural quality of our lives.

We are committed to *Medinat Yisrael*, the State of Israel, and rejoice in its accomplishments. We affirm the unique qualities of living in *Eretz Yisrael*, the land of Israel, and encourage *aliyah*, immigration to Israel.

We are committed to a vision of the State of Israel that promotes full civil, human and religious rights for all its inhabitants and that strives for a lasting peace between Israel and its neighbors.

We are committed to promoting and strengthening Progressive Judaism in Israel, which will enrich the spiritual life of the Jewish state and its people.

Continued on next page

## Quotation

Continued from page 5

After allowing several vials of blood to be collected at the Puget Sound Blood Bank, I again relegate this to the back of my mind. Anyone I tell about this seems to have also been tested, but never been matched. No big deal they tell me. Truthfully? I had a feeling that this would not be the case for me. I had a feeling that I would be the match. I don't know why, but I had this feeling.

It seemed to follow me yet again. Six weeks later, the call comes. You are the best match. Would you consider becoming a bone marrow donor? Is there any other answer to this question? For me, no. It's one of those choices that really isn't a choice. They are the very Jewish kind of choices. They usually go something like this: If you want to live, then do such and such. If not, not. No real choice.

There are interviews, blood samples, physical exams and more blood samples. People are impressed with my decision, I am not. True, it is a sacrifice, but in the great scheme of things a small one. The date is set. I begin to feel like I am eating for two. My life is a bit more precious now.

On one hand the temptation to become familiar with the recipient is powerful. But the elegance of anonymity is purer. I recall the levels of tzedaka outlined by Maimonides. The value of anonymous giving is the protection it offers both parties.

The recipient does not become beholden and the donor cannot become arrogant. But it does not stop me from thinking about them, usually moments before falling asleep at night. As the day approaches heroes begin to grow around me.

People are so good, kind and generous. As I prepare for the procedure, I include their gifts in my mind — I may be the actual donor but my gift rests on the shoulders of their kindnesses, they share in this gift as well. The day approaches and a friend says something to me that I myself have said many times to others, but this time, it really strikes a chord. I begin to tear up. She says, "tizkee l'mitzvot."

It is a traditional response to a mitzvah. For example, if we are collecting tzedaka and someone gives us some coins, we say "Tizkeh L'mitzvot. You should merit to do mitzvot." We don't say thank you — that doesn't quite fit. How can a fellow human thank another human for the performance of a mitzvah? Instead we give a bracha, a blessing — Tizkeh L'mitzvot, you should be worthy to do mitzvot.

As I am wheeled in, I am buoyed by the prayers and the misheberchs being said for me around this town and around the world in schools and in shuls. The experience turns out to have some surprises. But physical pain is just that, physical pain and in spite of some of the messy stuff I would do it again. I donated the bone marrow to save a life and that is what we are expected to do.

Former Pittsburgher Rivy Poupko Kletenik is Director of Jewish Education Services for the Jewish Education Council of the Jewish Federation of Greater Seattle. This spring she became a bone marrow donor and urges all to register at their local blood bank.

(This is being reprinted from *The Jewish Chronicle* of Pittsburgh.)

## Luria

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a hug, but no tree did I see. A couple of workmen were sawing its fallen magnificence into chunks and hoisting them into a truck bed. Apparently the city fathers had gotten into a funk about what El Niño, the fearful spectre the scientists had conjured up, and ordered the termination of anything arboreal they deemed vulnerable to windborne fury.

If you were able to bear this tale about a bear head, I hereby order a volley of shots in your honor. Boom! Boom! Boom!

Jacob Luria may be reached at 3450 Third Ave., Apt. 302, San Diego, CA 92103.

## After

Continued from prev. page

We affirm that both Israeli and diaspora Jewry should remain vibrant and interdependent communities. As we urge Jews who reside outside Israel to learn Hebrew as a living language and to make periodic visits to Israel in order to study and to deepen their relationship to the Land and its people, so do we affirm that Israeli Jews have much to learn from the religious life of diaspora Jewish communities.

We are committed to furthering Progressive Judaism throughout the world as a meaningful religious way of life for the Jewish people. In all these ways and more, Israel gives meaning and purpose to our lives.

Baruch she-amar ve-haya haolam—Praised be the One through whose word all things came to be. May our words find expression in holy actions. May they raise us up to a life of meaning devoted to God's service and to the redemption of our world.

## Silver

Continued from page 10

to share the memory of any encounters they have had with famous Yiddish writers. Send your reminiscence to the paper at 45 E. 33 St., New York City 10016.

## Writing at 95

Noah Whitman of Winnipeg is 95 years old. He

## Gutmann

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this tray.

Bar mitzvah gifts included decorative tallit bags and large prayer shawls (tallit gadol). Accompanying a discussion of the Jewish wedding is a ketubah from 1715 Ferrara, Italy, and a 19th-century wedding wreath and veil.

The largest section of the book is devoted to death and the burial society, including a 1725 Moravian Maavar Yabbok (Crossing the river Yabbok) manuscript from Nikolsburg containing the or-

## Hofmann

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der of prayers for the sick, dying and deceased. A most informative series of paintings of the 1780s by an anonymous Prague artist illustrates the duties of the hevrah kaddisha. Jewish tombstones, sepulchral symbols, the burial society organization and its annual banquet completes this fine guide which is highly recommended to all readers who want a beautifully illustrated, easy to read and authoritative manual on Jewish customs and celebrations.

## Herschaft

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Women's League leaders, cantors planning to implement programs that enhance Conservative Judaism replicating other parts of the METNY region, to new heights.

Bruce Greenfield, indefatigable executive director of METNY, announced his plans to place METNY-Conservative Judaism on the map. "Advertise, advertise, advertise our programs, meetings, synagogue fare in the media, print anglo-Jewish and other press." Bruce named the figure he plans to budget for this mammoth endeavor, \$40,000. He called on synagogue leaders here to reproduce these ads in their bulletins.

But Bruce was as sentimental of the past as he was pragmatic of the future. Camp Ramah, 1961, was his recollection when he was a young student and the camp was just starting up with young Rabbi Finklestein and the other honoree, Dr. Saul Shapiro in the directing posts. "Ezra Finklestein taught me how to swim but more... as did Dr. Shapiro. I learned to love Conservative Judaism."

Stephen Wolnek, national United Synagogue president made the presentation to Dr. Saul Shapiro, the other honoree. Wolnek warmly recited Shapiro's role beginning at Camp Ramah and on to METNY president. He referred to him as a king in a layman's leadership role in the Movement.

Present as always at these annual dinners was Jack Stein, ex-president of the United Synagogue, with lovely wife Jean Stein. The family of Ezra Finklestein, wife Elaine, children Dr. Harvey and Miriam, Rabbi Joshua and Elana Finkelstein and Adina and Mark Legman.

## Mystery Person

Do you know who's who?

- The Mystery Person was naturalized in 1943.
- The Mystery Person was chairman of his local federation and is a member of the board of the UJA.
- The Mystery Person was fundraising chairman of the campaign of his local community.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.