

Goodbye 2000, hello 2001

By ED STATTMANN

We're just ending the first year of the millennium, or just about to begin it, depending on how you figure — or neither by the Jewish calendar. At any rate, here are some of the highlights the P-O has reported through the year 2000 CE.

We hope nobody sees any derogation of those whose names we have omitted in this roundup of people who were recognized for their achievements or who died during the year. Space is limited. Those few listed here who were mentioned this past year in the P-O's obituary columns were simply among the better known persons in our community.

We reported Jan. 5 that Terre Haute's shrinking Jewish community had led to its Reform United Hebrew Congregation arranging to go by mid-year 2000 from a full-time to a part-time rabbi. Terre

Haute Jews also arranged an alliance with the Indianapolis Federation.

Cindy Simon Skjodt served as honorary chairman in January of INTRO 2000, a fund raiser for the Mental Health Association in Marion County. Skjodt has long been a battler against the stigma that colors many people's views of persons who are mentally ill or suffer addictions.

Benton Marks served Jan. 29 as one of the participants in Mayor Bart Peterson's summit on race relations.

Percy Simmons, who was an art collector, arts supporter and wine connoisseur, died Feb. 15 at age 93. Mr. Simmons spoke French and was an honorary French consul.

The Indianapolis Star in March honored Claudette Einhorn as one of 10 people statewide to be nominated for the annual Jefferson Award. The award honors Hoosiers who distinguish themselves by service to humanity without seeking celebrity. Einhorn and the other nine were recognized at a March 23 dinner where each received a \$500 grant for the charity of their choice.

Brett Shankman, who worked as our community's legislative liaison at the Indiana General Assembly left that position in March to take a higher post serving the Jewish Community Federation of Cleveland.

New laws on the books

Gov. Frank O'Bannon in March signed into law a bill that requires law enforcement agencies to report "bias crimes." This is not a comprehensive "hate crime" law but requires that reports of such crimes be collected at the Indiana Central Repository for Criminal History Information,

which the state police keep. The information collected may help law enforcement agencies identify problems and focus education and prevention efforts.

O'Bannon also signed into law a bill that would allow the posting of the Ten Commandments on government property, including schools. The law eventually generated several court challenges.

The July 1999 slayings by former Indiana University student Benjamin Smith led to lawsuits in 2000 against Illinois white supremacist Matt Hale. Victims accused Hale of spurring Smith to commit the shootings that left two people dead and nine injured before Smith killed himself.

A wise, loving son

Jonathan Weidberg, at age 7, after his mother was diagnosed with cancer, began to advance the progress of medical science. Within six years he had raised more than \$26,000 for "Jonathan's Mouse Fund," to help buy research mice to fight cancer. Jonathan was presented the first-ever IUPUI Chancellor's Award on April 27 in honor of his achievement. His mother, Wendy Weidberg, died several months later. His battle continues. Contributions can be made to: Jonathan's Mouse Fund, 3215 Smokey Ridge Lane, Carmel, IN 46033.

The Women of Reform Judaism branch at Indianapolis Hebrew Congregation won a district award for outstanding programming in multiple categories. IHC Judaica Shop director Amy Micon was recognized by the district with the Deborah Award for extraordinary service to the sisterhood and to Judaism.

Good news for IU

Indiana University, thanks to long relations with the Gladstein family of Louisville, received a \$1.2 million gift for cancer research to be used by the IU School of Medicine. Andy Gladstein is a restaurateur and an IU alumnus whose father also attended IU. They announced the grant in May.

The Christian Theological Seminary presented honorary degrees to Rabbis Dennis and Sandy Sasso May 13, honoring them for their work promoting interfaith understanding.

Lt. Gov. Joe Kernan recognized Phyllis Gabovitch May 10 as a winner of the Lieutenant Governor's Hospitality

Award. She was one of 31 such winners statewide, receiving the honor for her dedication as manager of information services at the Indianapolis City center.

Reuben E. Morville, the first employee of Aaron-Ruben-nelson funeral home founded in 1935 died May 6. A Seventh Day Adventist, Morville served for 52 years as general manager of the business until retiring in 1987.

The Indianapolis chapter of Hadassah honored Neoma Budd May 7 for her lifetime dedication to developing and preserving the Land of Israel as local Jewish National Fund chair for more than 50 years.

Cantor Giora Sharon was installed as cantor for Congregation Beth-El Zedeck May 6.

The Women's Division of the Federation successfully campaigned for people to donate their old cell phones to help battered spouses. Thousands of phones were collected and were then modified so they could be used to call for police or other assistance in times of danger.

Martin U. honors Wurzman

Martin University presented Allen Wurzman with an honorary doctorate of laws at the school's spring commencement ceremonies. Wurzman had aided the university for 14 years as a contributor, adviser, director, teacher and officer of its board.

Rabbi Sandy Sasso published her seventh children's book early in 2000. "God Said Amen" offers a lesson in working with God by working with each other. Like her other books, this one kneels to children's level without talking down to them, to address them as fellow spiritual seekers in life.

Controversy and eventually the firing of Indiana University basketball coach Bobby Knight dominated the year for IU president Myles Brand, one of the nation's

many Jewish university presidents. A Jewish professor at the university, Murray Sperber who had been critical of Knight took leave from the school for a time during the hullabaloo. Sperber authored books that argue big time college sports undermine the educational function of universities.

Ivan Ekhaus in midyear accepted appointment as general chairman of the 2000-2001 campaign for State of Israel Bonds of Indianapolis. He succeeded Douglas C. Rose, who had held the post since 1998.

Annual honors presented

The Federation presented its service awards June 4 at its annual organizational meeting. Honored with the L.L. Goodman Award for young leadership were Andrew Kleiman and Helen Kurlander Goldstein. The Newman award went to Hebrew teacher Yossi Cohen. The Liebert I. Mossler Award for community service posthumously honored philanthropist Dan Efrogmson. The Domont Award for enhancement of Jewish life was presented to the Helene Simon Hillel Center of Bloomington.

Benton Marks was elected Federation president at the meeting.

David Fogle died June 5 at age 79. He was a co-founder of the Hasten Hebrew Academy and had held the presidencies of Congregation B'nai Torah, United Orthodox Hebrew Congregation and the Jewish Historical Society.

The Hasten Hebrew Academy HAI-Life Awards Dinner honored Emmis Communications chief executive Jeff Smulyan June 11 for his community leadership and service.

June was bar and bat mitzvah time for several Indianapolis children visiting Israel. They were among more than 70 travelers on a Federation family mission to Israel

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The Indiana Jewish Post & Opinion
USPS 262-180
 Published weekly by
 The Spokesman Co. Inc.
 \$1 per copy
 \$36 per year
City Editor
 Ed Stattmann
Advertising
 Barbara Lemaster

All communications involving editorial material should be addressed to 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, 317 972-7800, Fax: 317 972-7807. All circulation correspondence should be addressed to The Indiana Jewish Post and Opinion, Subscription Department, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.

Changes of address and other circulation problems are handled by mail only. Please enclose a recent label from your copy of the paper showing your name and address.

All publicity must be in the office of the Indiana Jewish Post and Opinion by Wednesday, the week before publication. No publicity can be taken over the phone. Publicity photos must be in the office by Thursday the week before publication.

Known office of publication, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. Periodicals postage paid at Indianapolis, Indiana. Postmaster: Send address changes to The Indiana Jewish Post and Opinion, Subscription Department, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.

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2001

Continued from page 2
June 15-26.

July saw an announcement by the Jewish Education Service of North America congratulating Yosef "Yossi"

Obituaries

Dr. Harry S. Rabb, was physician, veteran

Dr. Harry Solomon Rabb, 92, who practiced medicine in Indianapolis for 36 years and in Louisville for eight years, died on Tuesday, Dec. 19.

Dr. Rabb was graduated Summa Cum Laude from Indiana University and was a 1930 graduate of the IU school of Medicine. He interned and did his surgical residency at City Hospital in Indianapolis, which now is Wishard Memorial Hospital.

He was a member of Jewish, medical, veterans and cultural organizations, among others.

Dr. Rabb practiced from 1930 to 1966 at 3139 E. 10th St. in Indianapolis and from 1966 until his retirement in 1974 at the Veterans Administration Hospital in Louisville.

He was a member of United Orthodox Hebrew Congregation and Congregation B'nai Torah. He was a life member of the United States

Cohen for winning one of the first annual national Grinspoon Awards for Excellence in Jewish Education. Cohen teaches at the Bureau of Jewish Education and at

Power Squadron. He held life memberships in Brookside Masonic Lodge #720 and the Indianapolis Museum of Art.

He was a past president (1937) of the Indiana Chapter of the International College of Surgeons and was a member of the Marion County Medical Society, Indiana State medical Association and American medical Association.

He was a World War II veteran of the Army Air Corps, where he served as a surgeon.

Survivors include his sisters, Shulamith Rabb Cohen and Evalyn Rabb Goldberg, and nieces and nephews.

Services were Wednesday, Dec. 20, in Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Shara Tefillah Cemetery.

Memorial contributions may be made to the charity of the donor's choice.

Doris Goldsmith Stadler, 82, social worker

Doris Goldsmith Stadler, 82, a former social worker, died Tuesday, Dec. 19.

Mrs. Stadler was a social worker for Jewish Family and Children's Services from 1963 to 1983 and was a social worker in private practice from 1983 to 1990.

She was a graduate of Butler University and earned a Master of Arts degree in social work from the University of Chicago.

She was a past president of the Indianapolis chapter of National Council of Jewish Women and was a member of

Indianapolis Hebrew Congregation.

Mrs. Stadler was the widow of Harold Stadler.

Survivors include her daughters, Susan Goodman, and Sally Stadler; her brother, Joe Goldsmith, and two grandchildren.

Services were Thursday, Dec. 21, in Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Indianapolis Hebrew Cemetery South.

Memorial contributions may be made to the American Cancer Society or American Heart Association.

North Central High School.

It was noted in July that Sheila Sues Kennedy had won a grant to research "charitable choice" the provision in the federal welfare reform law that allows churches and other faith-based organizations to provide government-funded support services to low-income families. The law attempts to harness the energy and commitment of religious groups for helping others without breaching the Constitution's requirement separating "church and state."

Nineteen young athletes who competed in the 2000 JCC Maccabi games at Tucson came home with a share of the medals in gymnastics, tennis, in-line hockey and basketball. The 19 were part of a gathering of 1,300 athletes from 27 cities. Some came from Mexico and some all the way from Israel. (See the Aug. 9 and Aug. 16, 2000 issues of the P-O for names.)

The community gained one more place to learn Hebrew as the new school year opened. Carmel High School offered the classes for students in grades 9 through 12.

The South Bend Housing Authority on Aug. 14 honored the late Rabbi Albert M. Shulman by naming its largest residence building for him. Shulman died at age 96 in 1998 after years of pursuing better services for the community's elderly and disabled persons. He was spiritual leader of Temple Beth-El in South Bend from 1934 to 1967.

Star honors Claudette Einhorn

Claudette Einhorn, who holds many honors as a leader in our Jewish community, garnered another as an art collector. Some of the objects she collects were displayed in the Herron Gallery of IUPUI in September.

The Efroymsen Fund announced in August that it had awarded more than \$482,500 in grants to charitable organizations throughout Indianapolis and Indiana. The largest grant, \$100,000 went to the United Way of Central Indiana "Forever Fund" campaign for matching grants. Other recipients' causes ranged from scouting to education to nature preservation, art and rehabilitation of convicts.

Not only the Jewish community, but the community at large mourned the death Sept. 5 of Sidney Maurer at age 73. Maurer founded and ran Atlas Supermarket. He also

founded Atlas Realty and Michigan Road Realty. Eleanor Maurer continued running the store after his death much as Sid would have done.

Speaking of groceries, Zoltan and Gisela Weisz renamed their 7-11 chain of six inner-city supermarkets 8&8. They also won praise for reopening in January their Brightwood neighborhood store that had sustained disastrous damage in a September 1999 fire. The neighborhood supermarkets are a boon to many of the city's poorest people, who cannot easily get to the large outlying supermarkets.

Outside Indianapolis, The Jewish Federation of St. Joseph Valley dedicated a new building at South Bend, the Kurt and Tessye Simon Community Building. Also in the northern region, Northwest Indiana State of Israel Bonds honored Hammond residents Arthur and Ida Friedman at the organization's 2000 Israel dinner of State Sept. 10. Holocaust survivor Morton Klein, president of the Zionist Organization of America, spoke at the event.

Efroymsen family honored

Indiana University in September honored three generations of the Efroymsen family by creating the first-ever endowed chair in philanthropy at Indiana University-Purdue University-Indianapolis. The Efroymsen Chair honors Daniel, Robert and Gustave Efroymsen's long contributions to Indianapolis and Central Indiana and their long civic leadership. The endowment was a gift from The Indianapolis Foundation through the Central Indiana Community Foundation.

They didn't win, but the election campaign season saw an effort by Sam Goldstein and his wife, Jame Goldstein, running for office as Libertarians. Sam was running for state superintendent of public instruction, his wife for Superior Court judge. The family is affiliated with Congregation Shaarey Tefilla and Eitz Chaim Sephardic Congregation.

Easy access to past

Beginning Oct. 3, the Indiana Historical Society displayed in its new downtown building its Jewish history collection. The society received much of the collection earlier in the year from the Fort Wayne-based Indiana Jewish Historical Society. The collection is a treasure for students of local Jewish history.

Indianapolis Jews rallied at Congregation Beth-El Zedek in mid-October to share concerns about new outbreaks of strife in Israel between Arabs and Jews.

Some of the city's Palestinians rallied on Saturday, Oct. 14 near the Federal Courts Building. Indiana embers of Parents of North American Israelis expressed confidence that their children would be safe.

In late October, the Jewish Community Relations Council held a pre-election forum at which Governor O'Bannon and his Republican opponent, David McIntosh, spoke.

October's entertainment included a performance by composer/conductor/performer Marvin Hamlisch, a fundraiser for Federation donors who had contributed at least \$100 per individual or \$250 per family.

Indiana Ku Klux Klan leader Jeff Berry suffered a setback in court. He faces severe financial losses if he loses a lawsuit brought Louisville TV station WHAS. Two members of the station's news team claim Berry and other Klan members held them hostage in November 1999 when they went to his northern Indiana home to interview him. Berry is national leader of the American Knights of the Ku Klux Klan.

The National Council of Jewish Women's Indianapolis chapter held its 25th annual Collector's Choice Sale Nov. 4, 5 and 6 at the Indiana State Fairgrounds. As usual, the sale was a big fund raiser, for the chapter's projects.

Claudette and Dr. Lawrence Einhorn were honored at the annual Indianapolis-Israel Dinner of State Nov. 19. Mrs. Einhorn

Continued on next page

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2001

Continued from prev. page
has been active on behalf of national and local Jewish organizations for nearly 30 years and is a member of the board of trustees of United Jewish Communities. Dr. Einhorn has saved thousands of men's lives through his development of treatments that eliminate testicular cancer.

Authors gather here

The Jewish Community Center was host to Jewish Book Month Nov. 9 through 19. The event brought nationally known authors to the city, including Rabbi Michael Lerner, founder of Tikkun magazine. Cybersavvy former P-O columnist Gisela Weisz churned out publicity for the event by e-mail.

The Polis Center "Spirit and Place Fest" Nov. 3-12 overlapped with Jewish Book Month and brought several outstanding authors to town including poverty and education expert Jonathan Kozol, naturalist Terry Tempest Williams and Christian theologian Martin E. Marty.

Brothers Hart and Mark Hasten were honored Nov. 12 in New York by State of Israel Bonds. They were among 17 North American Holocaust activists to receive the Elie Wiesel Commemorative Medal for perpetuating Holocaust remembrance and supporting the State of Israel. Wiesel addressed the gathering.

The year saw the growth in Indiana and elsewhere of "charitable choice" programs, by which faith-based organizations contract with government to run social programs. Indiana's version is called FaithWorks Indiana. Many Jews are suspicious of these arrangements, which allow sectarian employment decisions for nonsectarian purposes, but they look likely to continue, especially under the incoming Bush administration.

Nor do all Christians favor these arrangements, rather being concerned that relying on government revenue might ultimately threaten religious freedoms.

For the most part we managed to get through the annual "December dilemma" days without any controversies about nativity scenes and menorahs, although there were some diehards in Lafayette who wanted the Tippecanoe County commissioners to allow a crèche on the grounds of the county

courthouse. They didn't succeed. But there won't be one.

We did not escape the global impact of the Internet. The P-O launched its site, www.postopinion.com. Literary agent David Rogelberg invited the community to contribute to his www.JewishIndy.com as a meeting place in cyberspace, separate from, but not competing with the Federation's www.Jewishinindy.org.

Giants fall

Our community lost a couple giants within a week of each other in November. Holocaust survivor Mike Vogel died Nov. 21 and Thelma Pearl Kulwin Nov. 27. Vogel had spent many years educating the greater community about the Holocaust. Kulwin had been active for decades in volunteering and philanthropies, especially for Hadassah.

The P-O's theater reviewer, Charles Epstein, took a brief hiatus from his columns because of illness late in the year, but came back in full fettle in early December, reviewing the Butler Ballet. The Fiddler was on the roof again in mid-December, this time at the Murat Theatre, with one of the most famous of Tevyes—Theodore Bikel, playing the classic role to a new generation. Epstein can boast that he shared the stage in the past with Bikel for several performances of "Fiddler."

The long drawn-out presidential election ended happily for the Republicans, including former Indianapolis mayor Stephen Goldsmith. There was talk that President-elect George W. Bush might appoint Goldsmith to a cabinet-level post. Goldsmith had served during Bush's campaign as one of his main advisers on domestic matters.

Newman takes a break

Also in the political realm, Marion County Prosecutor Scott Newman announced in December that he would not seek re-election. He had been serving in that office since 1995. He did not immediately announce his future plans.

As the year was ending, Federation officials had begun a national search seeking to replace Harry Nadler as executive vice president.

After 16 years as the Federation's top administrator, Nadler had accepted a similar post in the much larger South Palm Beach County Federation in Florida.

Claudette Einhorn was chairing the search commit-

tee.

Several Federation officials, rabbis, agency officials and others were committed before Hanukkah to go on a solidarity mission to Israel in early January. They were to in professional and lay leadership from organizations all over the country determined to show their support for Israel and bring back news about what diaspora Jews can do to help the Jewish state during its latest siege of intifada violence.

The seemingly endless agitation to display the Ten Commandments and say there was nothing religious about doing so was continuing as 2000 ended. The U.S. 7th Circuit Court of Appeals reversed a

federal district judge's OK of such a display in Elkhart, but there were indications the city might appeal to the U.S. Supreme Court.

The appeals court decision was just the latest victory for Kenneth Falk, legal director of the Indiana Civil Liberties Union. He recently argued successfully before the U.S. Supreme Court for ending drug enforcement police roadblocks in Indiana.

The parents of imprisoned South Bend native Jonathan Pollard continued throughout the year to press tireless efforts to gain his freedom. Editor Gabriel M. Cohen began the year predicting Pollard would be freed. President Clinton has not freed him as

of this writing. Pollard was sentenced to life in prison for turning U.S. secrets over to Israel although others accused of crimes seemingly as serious have received lesser punishments.

When the 2001 legislative session convenes, the Jewish Community Relations Council will have its hands full as usual, tracking bills that deal with hate crimes, civil rights, human services, church-state issues and budgeting in the face of a less vigorous economy than the state and nation have recently enjoyed.

Our next issue is Jan. 3, 2001, so we wish all our readers a happy windup to Hanukkah and a happy secular New Year.

Critic's Corner**Bikel still astounds**

By CHARLES EPSTEIN

When will I get tired of seeing *Fiddler on the Roof*? Probably never as long as Theodore Bikel portrays the dairyman Tevye.



Theodore Bikel has played Tevye 1,650 times. This includes the 6 performances that Charles Epstein played his Rabbi in Anatevka. In all that time Bikel has not missed a beat and seems not to have lost a bit of energy from his masterful performances. In fact he seems to get better every time I see him. He improves with age of which he just happens to be 76 years old.

Bikel pulls out all stops in his recent portrayal of Tevye performed at the Murat Centre. His "new" nuances are as polished as his old ones. He is absolutely superb. He still is in excellent voice. His vitality is still with him. His comedic timing is fantastic. It would be a special mechiya if I could play the Rabbi again

with him. However, though I am not yet as old as he is, my health could not be conquered enough for the strenuous rigors of performing again. But what a fabulous dream to be on stage with the ageless Tevye again.

Bikel has surrounded himself with a brilliant array of supporting players. Outstanding were his three oldest daughters. Their rendition of "Matchmaker" was stupendous with Dana Lynn Caruso and Tamra Hayden handling the broom assignments while Eileen Tepper as Tzeitel does an exceptional job imitating Yente during the song. They all three sing and act with verve and conviction.

The highlight that had the audience buzzing during intermission and the end of the show was the amazing "Bottle Dance" during the wedding celebration near the end of the first act. There were audible "oohs" and "ahs" during this stupendous exhibition of the competition among the villagers. However, every musical number in this *Fiddler on the Roof* was a show stopper, especially the ones with Theodore Bikel singing his heart out. He received a well deserved and immediate standing ovation during curtain call.

This production had a few

new and improved wrinkles to it, not so noticeable as to detract from the traditional *Fiddler*. The added schtick added a lot to the enjoyment of the audience plus forced a few handkerchiefs out. This was a very emotional evening.

This reduction had running well water, milk being ladled by Tevye and some more realistic effects which made the huge movable upstage trees superfluous. These two dimensional monstrosities were a great distraction moving between every scene of which there were many.

Though a lot of the huge cast were not particularly outstanding, none of them hurt the production. One member of the cast that impressed me was in the small but significant role of Mordcha the innkeeper and MC of the wedding's entertainment. David Masters was wonderful. From his resume it seems he has played Mordcha since Zero Mostel first starred in the role of Tevye. His longevity in *Fiddler*, as well as Theodore Bikel's, is astonishing.

Coming up next in this fabulous Broadway Series is Rodgers and Hammerstein's *Cinderella* being performed in January at Clowes Memorial Hall as this best of all seasons continues.

Jewish Post & Opinion

Free Jonathan Pollard

We predict that President Clinton before leaving office will pardon Jonathan Pollard. Such an action fits with Mr. Clinton's approach to matters and his consideration for the wishes of a substantial part of the U.S. population and if and when he does so he will find that the nation as a whole supports his action.

The recent request for such clemency by Mrs. Schindler, wife of the late Rabbi Alexander Schindler, provides the opening for such action, one that fits in so closely with President Clinton's own approach to matters of character rather than expediency.

There is no real evidence that Mr. Pollard's disclosures to Israel harmed the U.S. and there are court records to show that Pollard and his attorney were deceived into believing that such a harsh sentence would not be rendered.

For Jews it is a matter of mercy, but for the general population it is an understanding of the relationship of the U.S. and the State of Israel, a much stronger feeling of the U.S. citizenry about Israel than may be generally conceded.

Which is why we believe that President Clinton, perhaps as his final action in office, will grant Mr. Pollard a reprieve.

He has only to request from his advisors what the reaction would be of the U.S. citizenry were Mr. Pollard to be allowed to spend the rest of his life with his wife in Israel.

Mr. Clinton could well heed Mrs. Schindler's appeal: "I pray that before leaving office you will find the strength to pardon Jonathan Pollard. It would be an act of justice and compassion."

So what?

In the news release from United Jewish Communities about the year 2000 national Jewish survey (one is made every 10 years) it was stated that from the survey it should be possible "to draw some valuable lessons and implications for American Jewry in such areas as Jewish identity, Jewish education, philanthropy, Israel involvement, and human services," and no one will want to contest that conclusion. Yet, most Jews on the national Jewish community level, can almost foretell the results of the survey so that while there is the valuable publicity that the survey will engender no radical new information not only will be possible but no remedies for what ails the Jewish community can be expected to surface.

The value of the survey, though, is the publicity it will engender and hopefully lead to actions that will serve to overcome the expected unfavorable statistics.

So the value of the new survey will be the publicity and hopefully the reaction it will engender from the Jewish community at large.

Meanwhile need the Jewish community mark time. No, not in the least.

And it is not doing so.

It is well aware of what the statistics will reveal and also that the value of the survey is the disturbance it will provoke in American Jewry that could lead to programs and activities that will stem the present directions in which the Jewish community is moving.

Just one point. Whatever the statistics show in the

area of intermarriage, the one point in the 1990 survey that stirred up wide reaction in American Jewry, what if anything was or could have been done to stem the direction in that area?

In fact the Jewish community is doing now what it will do in this area once the 2000 survey is completed and its findings publicized.

And that may be the real value of the new survey — that it confirms what is already known but can that confirmation lead to reactions by American Jewry which can make a difference.

It's like the bugler when the command is for the soldiers to advance.

We are failing the test

Wasting words to encourage P-O readers not to cancel planned trips to Israel and to urge others to visit Israel now that tourism has dropped off precipitately is not usually what takes place on this page.

But what is taking place is that American Jews are postponing trips to Israel for fear of attacks by the PLO.

Obviously Jews have and are dying from Palestinian gunshots and no one knows where the next Jewish fatality will take place. Recognizing that tourists are staying at home, certainly the non-Jews will follow the desertion of Israel by American Jews.

Many American Jewish leaders have visited Israel recently just to demonstrate solidarity with their brethren and there has been not one fatality in all the hundreds who have visited Israel specifically to show support of the diaspora with the citizens of the Jewish state.

Now is the time then for the average Jew to follow the action of their leadership. To show that not one diaspora Jew has been a recent victim of PLO bullets is not required.

Jews of the world are being tested and while they are sending dollars to Israel perhaps in larger proportion than usual that is not enough.

And we are failing the test.



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

You decide... it's your business in good times or bad.

Your mezuzah needs checking

JERUSALEM — While a mezuzah is affixed to the outside doors of most Jewish houses, it also is important that they be examined from time to time for any degeneration in the inclosed prayer and that is exactly what happened in the mezuzah on the door to Prime Minister Barak's office.

Prominent Israeli kabbalist Benayahu Shmueli examined it and found a flaw in the way it was written on the parchment inside. Immediately Mr. Barak donned a yarmulke and a new mezuzah was affixed as appropriate blessings were recited.

Firm cancels Israel tours

LONDON — When tour operator Thomson decided to cancel all trips to Israel this year, the Israel Government Tourist Office here described the action as "completely unnecessary". The company said it would monitor the situation "closely" before deciding whether to re-enter the market.

In Israel it was announced that there has been a 28 percent drop in tourism this year.

Blood for 981 in one drive

HAMMOND — Twenty-seven pints of blood which is expected to save at least 981 lives were collected at the blood drive at Congregation Beth Israel here. The congregation issued a regret that so many volunteers had to be turned away but stated that it hoped to be able to include everyone the next time.

2000 survey will reveal everything on U.S. Jews

NEW YORK — As a top research firm based here begins random-digit dialing as its interviews thousands of Jews across the U.S. to learn any differences in Jewish life practices since the last survey of the American Jewish community 10 years ago an emerging profile of the Jewish community should reveal whether intermarriage has dropped or perhaps increased and other factors such as attendance at services, etc., etc.

Prof. Steven M. Cohen who teaches at the Hebrew University is the senior research consultant to the survey being conducted under the auspices of the United Jewish Communities, successor to the Council of Jewish Federations.

The random digit telephone dialing audits will interview enough Jewish families to provide what is considered an accurate photo of Jewish life these days.

The design of the survey was reached by social researchers and statistical experts with the help of lay and professional leaders of the UJC and Jewish federation personnel.

Dr. Louise F. Stoll, UJC executive vice president, said the results of the poll will aid Jewish community federations and national agencies reshape the Jewish communal agenda. "NJPS 2000 will deliver much of the data we need to strengthen Jewish life in the 21st century," she said.

UJC is a combination of the UJA, the United Israel Appeal and the Council of Jewish Federations.

Youth director charged with sexual misconduct

PHILADELPHIA — A former youth-activities director of Reform Congregation Keneseth Israel was arrested on charges of the sexual abuse of children and related offenses stemming from an alleged relationship with a 16-year-old girl.

The news account in The Jewish Exponent here related that Ari Sorkin, 21, had worked for Reform Congregation Keneseth Israel in Elkins Park as its full-time youth-activities director until October when he resigned.

In a memo to the congregation Keren L. Sirota, president, and Rabbi Selig Salkowitz, interim senior rabbi, stated that "our congregation community has been deeply saddened to learn that a former employee, Ari Sorkin, was today accused of engaging in inappropriate sexual conduct in his personal life. Ari last served K.I. in early October and has since formally resigned his position."

The note added that "to date, there have been absolutely no reported incidents of inappropriate behavior in the context of his performance as a teacher and youth group adviser at K.I. His employment history, prior to K.I. showed no evidence of inappropriate conduct. To the best of our knowledge Ari's services to K.I. and its children and his conduct in this context, were of the highest order. We believe it is best for all involved that we react to this misfortune in a measured and compassionate manner."

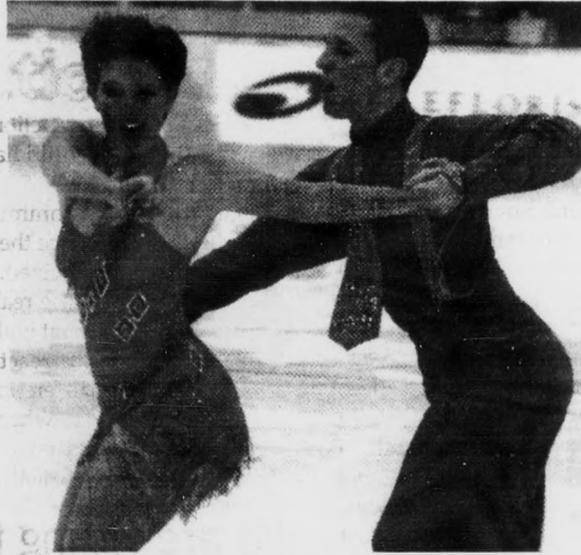
Editor's note: this is the second Jewish youth advisor in recent weeks to be similarly charged.

Reconciliation meet set between Catholics, Jews

CHICAGO — Jewish prisoners in a Chicago jail may have a cantor for their services if Cantor Joel Gordon, 51, and his wife of a few weeks, Alison, are convicted of charges of operating a prostitution ring. Following a police raid on three massage parlors operated out of private apartments in the northern suburbs, police said that female employees at Golden Touch Massage parlors offered sexual favors for money.

A female police officer who applied for a job was told by the owner that she could make between \$600 and \$1100 per day but that all activities performed would be "illegal." Gordon was most recently cantor at Shirat Emet in Buffalo Grove, Ill. which no longer is in existence.

Gordon resigned from the Cantors Assembly last week.



JUNIOR TITLESTS — Whether they have the talent to become contenders internationally is a good question but that they can win competitions has already been decided as Pippa Towler-Green and Robert Burgerman, 21, won the British ice-dance junior title in Scotland. The photo in the Jewish Chronicle of London stated that Burgerman is a member of the Chigwell and Hainault synagogue but gave no such information about Ms. Towler-Green.

Denying of alcoholism problem to overcome

KANSAS CITY — The stereotype that Jewish people don't drink is like most stereotypes wrong said Maxine Uttal, director of Jewish Alcoholics, Chemically Dependent Persons And Significant Others.

Here to speak to a group of social healthcare and religious professionals she was reported in the Kansas City Chronicle as stating that denial is a problem that many Jewish addicts and their families must overcome. She said that denial, a general problem when dealing with any addiction, is exacerbated when one's community reinforces the denial.

She added that "the denial in the community keeps them sicker longer. That makes it more difficult for them to get into recovery."

She pointed out that fear of triggering anti-Semitic reactions helps keep Jewish addicts invisible.

Another Jewish problem contributes to the situation she said. "I also think that Jews have problems with superiority complexes. We're too smart and too special to have these things happening to us," she said.

Rabbis can help by emphasizing to their congregants that seeking treatment for substance abuse often falls within the halachic category of pikuach nefesh, saving a life.

Arsonists get years to regret

RENO — The five arsonists who attempted to firebomb a synagogue here a year ago have up to 15 years to regret their action. On Nov. 30 of last year the five men, aged 19 to 26, and accompanied by two teenage girls, tried unsuccessfully to burn down Temple Emanu-El.

According to testimony and plea-bargaining submissions which helped them avoid possible sentences of up to 40 years one of the skinheads threw a bottle filled with gasoline at the synagogue's eight-foot window followed by a Molotov cocktail. The gasoline bottle shattered but did not break the window and only the pavement was scorched.

They were also ordered to pay the congregation \$4000 in damages.

\$500,000 to aid Negev Bedouin

LONDON — A grant of almost \$500,000 has been awarded by the National Lottery Charities Board to the New Israel Fund for a program designed to nurture self-esteem and economic sufficiency among Negev Bedouin women through education and training.

The NIF supports hundreds of programs across the spectrum in Israeli society such as Jewish-Arab co-existence, civil and human rights, tolerance and bridging social and economic gaps as well as advancing the status of women in Israeli society.

A new era is here!

The Jewish
Post & Opinion
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Mouse by today.

Religious community not for sale: Saperstein

WASHINGTON — Concern was expressed here by the Religious Action Center of Reform Judaism about President-elect George Bush's call on churches, synagogues and mosques to accept tax money for their community service programs. The program for expanding the role of faith-based organizations was announced at a meeting with 30 religious leaders. Rabbi David Saperstein, director of the Religious Action Center of Reform Judaism, said the religious community should be cautious about accepting government funds because with them come government rules, regulations, restrictions and red tape.

"When President-elect Bush calls on churches, synagogues and mosques to accept taxpayer money for their community service programs we hope their leaders will respond that America's religious community is not for sale."

He added that if there are no government restrictions, as some have proposed, then government funding of particular religious groups that can proselytize, compel prayer and worship, and discriminate in hiring practices would violate the First Amendment's Establishment Clause and its guarantee of religious liberty and would amount to federally-funded employment discrimination. "Similarly, we would caution in the creation of the President-elect's proposed White House Office of Faith-Based Initiatives to ensure it does not run afoul of the Establishment Clause."

Saperstein added that "while we appreciate the efforts to reach out to an array of faiths that represent the great religious diversity of America, we are troubled by his failure to include a broader representation of the Jewish community at this initial meeting. The vast majority of the Jewish community remains deeply concerned about efforts to erode the wall separating Church and State and has expressed strong reservations over plans such as President Bush's to use taxpayer funds to support religious ministries."

He concluded that "we stand ready to work with the President-elect in exploring the proper relationship between church and state, but we will forcefully oppose efforts to knock down the wall of separation which has made America the great, and good, nation it is."

Talks said now relevant and next set for Israel

WASHINGTON — It was almost a repetition of previous rounds of talks here between Israelis and Palestinians as the view here was that the U.S. would probably be sending a U.S. envoy to the Middle East when the talks end here on Saturday.

But an Israeli diplomat said his delegation reported Thursday night that the sessions were productive.

Israel was accused of retreating on an earlier offer on Jerusalem. "They gave us positive indication on the issue of Jerusalem but they went back on it," said Yasser Abed Rabbo, a member of the Palestinian delegation.

There was a question of holding another round of talks here or sending an envoy to Israel.

"They are speaking about the real issues," Israel's foreign ministry spokesman Moshe Debby said in describing what he called a changed stance by the Palestinians.

Rabbo, a member of the Palestinian delegation, said his side was making progress toward one of its prized goals, sovereignty over Arab Jerusalem, including holy Islamic and Christians shrines.

The Palestinians are demanding that Israel agree that millions of Palestinians refugees have a right to relocate in Israel.

Mrs. Albright told the AP in an interview "there has been some evolution by both sides since the July summit. She added that the important thing is they are working very hard together, and we are doing what we can to help day by day.

Iran convictions being reviewed

NEW YORK — Would Bush forsake the Iran 10 as the headline over a news story by the Jewish Telegraphic Agency which related that their conviction is being reviewed by the Iranian pro-

secutor general for the second time. Convicted of spying for Israel their terms were reduced to from two to nine years while they could have dealt the death penalty.



SHE'S JEWISH — You probably have seen Heather Paige Kent in movies but never realized that she's following in the footsteps of Bette Midler and Barbra Streisand. You've may have seen her in "That's Life" where she portrays 32-year-old Lydia DeLucca. Reared in Chappaqua, N.Y., she majored in musical theater at Syracuse University.

Israel mainly safe, says girl

TEANECK, NJ — Displaying wisdom far beyond her years Meredith Weber, writing in the Jewish Standard here from Israel belittles fears of parents about their safety.

"We are not in the middle of a war zone," she reports. "The media are only showing you footage of the immense violence, failing to mention that this violence is only in select areas."

Obituaries

Israel Rubin, 73, taken by death

TUCSON, Ariz. — Israel Rubin, who established and is president of the Southwest region chapter of Kulanu, a national organization dedicated to locating lost remnants of Israel's ancient Jewish community, died at the age of 73.

His entire energy was devoted to Jewish projects such as restoration of Jewish cemeteries in Eastern Europe, the restoration of the Jewish Cemetery at Boot Hill in Tombstone, Ariz.

He was an employe of the U.S. Department of Commerce and designed minority business opportunities for the Satmar Hassidim of Brooklyn and created the WIC (Women, Infants and Children) Health Care Program.

Is media coverage fair? Foxman, CAMERA differ

NEW YORK — What could be a major international reconciliation dialogue between Jews and Catholics has been scheduled here for May 1-3 after discussions between the International Jewish Committee for Inter-religious Consultations and the Vatican's Commission for Religious Relations with the Jews.

An agenda is being discussed. Seymour D. Reich as chair of the IJCIC met with Vatican officials early this month to discuss the theme and preparations for the New York encounter. He said the preparatory talks had gone well but that the agenda was still in the formative stage.

Vatican experts hope the sessions will signal a turn to more theological topics which can transcend recent Catholic-Jewish disputes on historical questions related to World War II and other matters. Father Remi Hoeckman, secretary of the Vatican's dialogue commission, said "the main theme is going to be reconciliation and teshuva, which in The Criterion in Indianapolis, the weekly paper of the Catholic diocese there, was stated as being "understood by Jews as a process of repentance and freeing oneself from sin."

Father Remi Hoeckman, secretary of the Vatican's dialogue commission, said the hope is "for a more theological emphasis in the dialogue" that reflects the fact that "we are in the Church, and we want to be able to meet dialogue partners on the level of our faith commitments."

He added that the theme of reconciliation was also broad enough to include many questions. How it will be approached will happen at the meeting. I'm not going to anticipate anything," he said.

The news account added that "the question of discussing theological topics has been a sensitive issue for some of the Orthodox Jewish organizations that are represented in the IJCIC. Reich said in 1999 that although some members had a problem with dialogue on theological issues, "we have found ways to touch those topics and undoubtedly we will in the future."

Israel is to be proud of its gay rights position

PHILADELPHIA — A decade of civil rights progress for gay, lesbian and transgendered citizens in the Jewish state was praised by Hagai El-Da, a representative of the Jerusalem Open House, in an article in The Jewish Exponent here.

"In the sense of gay rights we have so many things to be proud of, he told a meeting of about 15 people here as he praised launching of the Jerusalem Open House on Ben Yehudah Street.

His talk was a feature of this year's Pride-Fest, which included Shabbat services at Congregation Beth Ahavah in Center City and a Havdallah service sponsored by Congregation Beth Zion-Beth Israel in Center City.

David Lazin, executive director of Pride-Fest, said, "there is a myth that gay people are less spiritual or committed to religious denominations. The suggestion is repudiated by the number of religious organizations presenting programs this week."

El-Da, who is a candidate in astrophysics at Harvard, noted a string of legislative and courtroom achievements benefiting gay and lesbian Israelis in the past 12 years. In 1988 the Israeli Knesset decriminalized sodomy after 39 years of non-enforcement of laws prohibiting the act. In 1992 it made workplace discrimination on the basis of sexual orientation illegal. A year later the Israel Defense Forces made it official policy to recruit homosexuals into the military and to promote the personnel without regard to sexual orientation. And in 1994 the Supreme Court approved El Al's grant of domestic-partnership benefits to same-sex couples.

Also he challenged the Israeli Reform movement's decision not to support its American counterpart's recent resolution on gay marriage a bad mistake, pointing out that the criticism Reform hoped to avoid from the Orthodox appeared anyway and they lost support from the secular gay community.

Historian wins book award

LOUISVILLE — The \$200,000 Louisville Grawemeyer Award has been won by James L. Kugel for his

book, "The Bible As It Was" published in 1997 by Harvard University Press.

Media Watch

Media has Russ mafia fixation

By RABBI ELLIOT B. GERTEL

The ever-popular "Diagnosis Murder," which stars Dick Van Dyke as a sweetly meddling physician-sleuth, has presented a full-blown Jewish



theme that revolves around, of all things, the breaking of the glass at a traditional Jewish wedding ceremony.

It seems that the good doctor has been invited to the wedding of a friend, a dress designer, and her associate, garment entrepreneur Stanley Baumgarten (Don Stark). At the beginning of the episode, ing able to fit her taitl (prayer shawl) over a designer dress provided by the bride and groom. In response to the groom's fear of cutting his foot with shards of the glass goblet to be broken, the rabbi responds that she uses a mild light bulb and that the groom need not worry.

As if invoking some kind of biblical poetic justice, writer Terry Curtis Fox has the wedding guests, including the good doctor sleuth and his detective son (played by Dick Van Dyke's real-life son, Barry), witness the bomb explosion that fatally injures the groom the moment he steps on the glass. The next moment we see the bride (Leila Kenzle) fretting over her groom as doctors struggle to save his foot and then his fading life.

In the scene that follows, we join with the erstwhile wedding guests as the same woman rabbi officiates at Stanley's funeral (unfortunately, not pronouncing the words of the Kaddish Prayer too well).

During the course of the investigation, we learn that Stanley had been distributing the drug "Ecstasy" to his models—during his bachelor days, of course—in order to score points with them. As one model explains, the beauties would have hung out with Stanley anyway because

he was "short, cute and funny" (and Jewish?), but "like most guys he thought he had to give something extra"—namely, the "Ecstasy." We also learn that Stanley had "rolled over" (that is, turned States' evidence) on the supplier so that Federal drug police could close their case.

Far be it from me to violate the sanctity of the murder mystery genre by giving away plot and resolution. I will not reveal the actual killer. But I can protest that the Jewish

mafia." I, for one, was saddened that, in this particular episode, Steve Lawrence played one such Russian mobster with joy and aplomb. Also, it should be noted that whatever positive image of Jewish women is offered here in the depiction of the rabbi and the bride is effaced by the implications of the depiction of one of the Russian women.

Sure, there is a Russian mafia and some Jews are involved in it. But where is media treatment of the lives and

Far be it from me to violate the sanctity of the murder mystery genre by giving away plot and resolution. I will not reveal the actual killer. But I can protest that the Jewish wedding scene is used

immigrants rather than a excuse, on big immigrants) with gratuitous profiling of the "Russian mafia." I, for one, was saddened that, in this particular episode, Steve Lawrence played one such Russian mobster with joy and aplomb. Also, it should be noted that whatever positive image of Jewish women is offered here in the depiction of the rabbi and the bride is effaced by the implications of the depiction of one of the Russian women.

wedding scene is used here as yet another media excuse, on big screen and small, to impugn Russian immigrants (and by implication, Jewish immigrants) with gratuitous profiling of the "Russian

achievements of the hundreds and thousands of Russian immigrants who escaped Soviet tyranny and post-Soviet chaos and made something of their lives and rediscovered their Jewish faith and heritage?

5 are elected Council members

NEW YORK — One angle of the election that is of interest to Jews was noted in The Jewish Week here as its James D. Besser reported that five members of the National Council of Jewish Women won election to offices in Florida. Former president Nan Rich was elected to the state senate, Cindy Lerner similarly, as well as Deborah

Wasserman Schultz who is moving up to it. And Eleanor Sobel and Stacy Ritter were re-elected to the state legislature.

Another member of the Council, Elaine Bloom, evidently lost her bid to unseat Rep. Clay Shaw, a Republican, but the race was considered too close to call and could end up in the courts.

Jewish Theater

A new Yiddish theater opens

By IRENE BACKALENICK

Never mind that a new Yiddish theater in New York grew out of "artistic differences" — or, more accurately, internal squabbles and politics



— within the Folksbiene Theatre. Bottom line is that Zipporah Spaisman, longtime mainstay of the Folksbiene, recently left the company and founded the Yiddish Public Theater.

The new company is located on the historic Lower East Side (on East Broadway, to be exact), where both the Forward newspaper and the in New York City, which is two more than anyone would have anticipated at this point! And both are putting forth a noble effort, judging by the current offerings and by audience reaction.

The Yiddish Public Theatre, for its first effort, has offered a classic Yiddish drama, a sweet, upbeat tale of Jewish country life in Eastern Europe. Green Fields (*Grine Felder*), written by Peretz Hirschbein in 1916, is the story of two farm families, and explores a little-known aspect of Jewish life. Not all European Jews (according to Hirschbein) lived in shtetls or the city. Apparently, there were Jewish farmers long before the founding of the State of Israel.

The crux of the tale is that these families, who have had little education, long to bring learning to their children and honor to themselves. When a traveling yeshiva student appears in the neighborhood, both families vie for his attention, seeing him as a tutor or

They win tourney and they're girls

SEATTLE — Jewish day schools are supposed to develop strong connections to Jewish study and practice but there is no objection to their students participating in athletics, so the girls at the one here won all of its nine league games and then proceeded to

a prospective son-in-law.

Director Bryna Turetsky knows how to work with the company's limited resources, turning them to an advantage. This lovely simple play is offered up on the Mazer Theater's small stage, which gives it intimacy. Everything is tastefully understated, a welcome relief from Broadway extravaganzas. Turetsky's set designer, Rachel Nemeč, has created a charmingly rustic set, enhanced by Nicole Pearce's lighting and Anthony Braithwaite's costumes. Though there's a good deal of dialogue, Turetsky never lets the action lag or lets boredom set in. For one thing, she keeps her cast (particularly the women) busy with homely household chores — scrubbing clothes, peeling potatoes, churning butter, while the plot progresses. It all feels natural and the decision not to do a naturalistic translation via earphones. One is not distracted by trying to hear both languages at once. Instead, overhead titles appear above the stage, which works beautifully.

Turetsky's cast is mostly first-rate. Roni Neuman creates a appealing young heroine, who captures the Yeshiva boy's heart, and Julie Alexander, who plays her friend, gives a vibrant performance in song and speech. Solid work also from Norman Kruger, Hi Wolfe, Felix Fibich, and Shifra Lerer. Spaisman herself returns to the stage in this show, proving that passing time cannot deter a real trooper.

Only Joad Kohn, as the Yeshiva boy, is disappointing. A lovely voice, but wooden performance (no doubt due to lack of stage experience). In any event, we welcome The Yiddish Public Theatre and *Green Fields* to New York. A joyous addition.

win the tournament at Bear Creek School. The team, led by three experienced eighth graders, Ilana Matt, Thea Chard and Rochelle Calderon, got strong support from seventh graders Daniella Bayley, Dorienn Medrano and Elise Wayne.

As I Heard It

'Wisdom' CD could have used some

By MORTON GOLD

As I write this I look forward to lighting the first Hanukkah candle tonight. I am really in a happy frame of mind. My school concerts are



behind me and well received, my students did well in auditions for various festivals and I hoped to write a positive review of a CD. Despite my intentions this is not the case. Sorry. T

The CD at hand is called *Shiru Li: Wisdom and Ethics in Song*. The music is by Ella Shurin, with solos by bass-baritone Zvee Aroni and a fortunately unidentified Children's Ensemble, plus a

Publications, 8 Music Fair Road, Suite 1, Owings Mills, Md 21117 (1-800-TARA-400.)

elves along with their translation and the transliteration. So far so good. The arranger of these innocent, spirited tunes is unidentified. Neither is there any biographical information on the composer, Ella Shurin, who in the probable scheme of things is the least important person. Nor is their any information about Mr. Aroni, who has a most pleasing bass-baritone voice and sings with verve and passion.

The idea behind this disc is surely a sound one. That is, teaching the text which is taken from a variety of Jewish sources, but chiefly from Pirke Avoth, that is the "Ethics of the Fathers." The orchestration, that is the arrangement of these melodies for this small ensemble is pretty uniform being a mixture of quasi-hassidic and commercial styles.

Mr. Aroni sings with clear diction and good intonation keeps things moving. It is with regret that I cannot write anything complimentary about the children's chorus and that goes double about the boy alto soloist. This type

and quality of singing can serve as a perfect illustration of what should be avoided at all costs.

What has literally set me off is that I have recently heard some exceptional children's singing, by boy sopranos and altos who sound exactly like boy sopranos and altos. Among other factors, they used head rather than chest voice, and they sang in tune. There are people who might well argue that this CD features *goyish* type of singing. I would counter by stating that this kind of singing, if you could call it that, is in the poorest of taste. And besides, since when is singing out of tune a trait we would want to endorse as Jewish? I think not. I do not want to beat a dead horse here, but listen to any recording, if you can find one of the Beth Abraham Youth Chorale (on LP) as an example of what good choral singing by Jewish children and relatives of these kiddies.

They do sing with spirit and enthusiasm, and probably because of the expert direction of Mr. Pasternak sing together and with decent diction. But even he could not make something out of what was not there. There are 16 songs in all on this CD. Now it just may be that you may like the music and/or the performances on this CD and if that is the case, that is your right. Go for it. In what follows I will briefly (in most cases) comment on each. The first is called "Sh'ma B'ni." The tune is pleasant enough with a repetitive phrase of "Hh'ma b'ni" (Hear my son.) In this age of gender equality it might have been better rendered as "Hear my child." Oh well. The second song is called "Yagati." On the repetition, the phrase sung by the soloist is taken by the children and on the third time there is a brief attempt at harmony by the children. At least I think it is harmony.

The third song is called "Tafasta" and has an Israeli influence with use of the melodic minor 7th, or the Dorian mode. All the songs are either in minor or Dorian form on mode with one tune being in *phreygish*, that is having a ma-

for third with minor second. The fourth song is called "Y'hi Ch'vod." On the repetition another (unidentified) voice sings the melody while Mr. Aroni sings a second part and then they reverse roles. This is well done. The tune is lively but forgive, corny with trumpet licks inspired by early Spike Jones, and an occasional wedding rhythm thrown in. I cannot be certain if the trumpet line is performed by synthesizer or a live person. If is the latter, his playing is still a work in progress.

My real objection is that the music does not reflect the spirit of the text. The tune is extroverted and jolly, yes, but one would never guess that the words mean "Let the honor of your fellow man be dear to you as your own: and don't judge your fellow man until you have been placed in his position."

The fifth song is called "Al Se'egad, the music is effective but spoiled (for me) by the "singing" of the children. The trumpet playing again is something I cannot praise.

I liked the sixth song, "Hadar." The net effect is cheerful and the music fits the text well. (Best of all, the kids aren't singing here!) Mr. Aroni's robust bass voice is put to effective use here. Song No. 7, "Kol Harodef" is another spirited tune that really shows off the text. This would really be an effective way of teaching this text and best realizes the premise behind this CD. (One who pursues personal glory, will find that it eludes him.) The only reservation I have with all these songs is that they are all simplistically cheerful, regardless of the text. I can visualize elementary age children happily singing these songs, even if they sing them badly, but not adolescents. The songs would probably be most effective in a Hebrew day school setting where music has a low priority, if it exists at all.

The eighth song "Lo Hamidrash" is "performed" by the children's chorus. (No reflection on the music.) The ninth song is called "Eyehyu Chacham" (Who is Wise) and is taken from Pirke Avoth. This spirited tune (and so are

they all) has an Israeli influence, basically because of the rhythm and the Dorian mode.) I can only wonder why every tune must be so lively and so similar in character. One can interchange the text of one song to the music of another. There is nothing at all wrong with any of the songs, but there is precious little that distinguishes one from the other.

The tenth song is called "Hazorim B'dima." This song (along with the last) is probably the best of the lot. Again, it is in the dorian mode. Even though the range is beyond most average voices, for a reason that is not readily apparent, the children manage to cope with it here, with a good assist from Mr. Aroni. There aren't that many basses around with a solid high F. Song number eleven is again taken from Pirke Avoth and is called "Al Shlosha D'varim / Some twenty years ago I wrote an entire oratorio based on the writing of Pirke Avoth, called "Proverbs of the Sages." It calls for a youth chorus (mostly SSA but some SSAA), with solo for high and medium voices with a small chamber orchestra. The tenor soloist at the premiere performance in Dayton, Ohio was Cantor Alberto Mizrahi and the choir was the Beth Abraham Youth Chorale conducted by Cantor Jerome Kopmar, now retired. The oratorio was recorded on two LP records, released through Tara, and is now unfortunately out of print. My point is that I had the same intent by Ms. Shurin, namely to make the text of Pirke more meaningful. The oratorio that I wrote was sung by children that sounded like children, not screeching out of tune would be adults. The music, (I hope) had artistic as well as musical merit. By contrast the songs here on this disc, collectively, have little musical merit or contrast. They seem to reflect the attitude that music has little worth by itself.

In a Hebrew Day School, Talmud Torah (and by extension to the religious schools of non-Jewish faiths) there is little time if any for music in-

Continued on page 14

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Milk, Honey & Vinegar

Self-help not always doable

By JUDY CARR

A reader wrote to me concerning my article on Chews from Jesus Jews saying "Where was your heart when you wrote that?" In the article, I advocated self-help, going out cleaning or buying cheap foods rather than getting free food.

At first I thought the writer was some Jesus crank herself, but on reading an article in the *Jerusalem Post*, the English language newspaper in Israel, I see that she is right, one hundred percent.

The article describes shocking cases of families who have gone under. Not through their own mismanagement. A respectable unemployed man with five children, aged eleven to three, too young to work, found his resources gradually decreasing. At first purchases became less and his children did not notice it too much. But his ordinary going hungry.

The article also told of a young widow, broken and exhausted, whose husband had been murdered by terrorists. She was living with her children in a shabby room and in stairwells. There was no food or basic cleaning or hygiene items.

These people were brought help by a voluntary organization, the Center for Aid, Welfare and Medical works. But many questions should be asked. Where is the unemployment benefit? Why does not the government aid the family of a terrorist victim? Why are they left to charity, great though such a charity is, it should not be necessary.

I wrote in a very snobbish fashion how such families could earn a bit of money. This may be all right for one person, such as myself, but not for a man who has lost his job and has always supported his family well. Where was the pension fund, the social worker, the government worker for terrorist victims? A woman cannot function well enough to support a family after such a terrible bereavement and trauma.

Not every woman alone with children has the guts of Alona. And if you will look

back at the articles about Alona, you will see that she was pretty desperate at first. Not everyone has Alona's kind of mind, willing to sacrifice practically everything for the sake of education for the children.

No longer say 'Go out and clean' or go and buy cheap vegetables. There are so many other things that have to be bought for a family. Make out a shopping list, American mother, of all the things your family needs for this week.

Now I say, rush help round

to these people. Don't waste a minute. As for Maimonides' saying that the best form of charity is helping people to get back on their feet, this should be done. But it takes time and effort and is not always possible.

If Maimonides could see what is going on in Israel today, he would tell Jews, 'Get round with help. Talk about helping themselves later.'

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About Books

By JACK FISCHEL

Nazi-occupied France is the setting for a most unusual biography. The book is *Voices in the Dark: Esoteric, Occult & Secular Voices in Nazi-Occupied*



Paris, 1940-44. The volume focuses on the Greek-Armenian mystic G.I. Gurdjieff 1866-1949) who has been called the Father of the New Age. It turns out that Gurdjieff arranged to have Jews hidden and fed during the Nazi occupation, although he expressed indifference about who might win the war. Arete Communications (December, \$34.95).

A fascinating and little known piece of Jewish history is told in *The Moscow State Yiddish Theater: Jewish Culture on the Soviet Stage* by Jeffrey Veidlinger. The author relates how the Soviet state saw this secular Jewish venue as a propaganda vehicle for the Stalin regime, and how eventually the director was killed, the theater was disbanded and its

In recognition

Jack C. Benjamin and Charles A. Snyder have been honored by the Family Service of Greater New Orleans as two of the Ten Outstanding Persons for their service to the community.

archives burned. Indiana University Press (January, \$39.95).

It was only a matter of time before a book was written about the tragic events, sur-rabbi who is presently charged with her murder. The book is *And the Flames Did Not Consume Us: A Rabbi's Journey Through Communal Crisis* by Gary Mazo, who was Rabbi Neulander's assistant. The book describes how the synagogue's 1,000 families coped with the tragedy and sensational publicity surrounding the rabbi's subsequent arrest. Rising Star (December, \$16 paper).

The rejection of the argument that religion can be an impediment to spirituality is the theme of *Six Jewish Spiritual Paths: a Rationalist Looks at Spirituality* by Rifat Sonsino. The author, a rabbi, contends that spirituality is a powerful way of expressing religious yearning. Although many Jews who seek spirituality turn to Eastern religions, the rabbi argues that Judaism has a rich spiritual tradition of its own, including six distinct paths, whose description is the essence of the book. Jewish Lights (January, \$21.95).

Benjamin, who has served on the boards of Temple Sinai and the Jewish Endowment Foundation, currently is on the boards of the Metropolitan Crime Commission, Visiting

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For a wide-range of readers

Reviews by SYBIL KAPLAN

The World of Jewish Desserts by Gil Marks, Simon & Schuster, \$30 hardbound.

This gourmet rabbi has researched practically every Jewish ethnic group and produced a phenomenal collection of desserts — "more than 300 delectable recipes from Jewish communities from Alsace to India" — with informative tidbits about the origin and history of each recipe and eating practices.

Cooks who have marveled at the extensive information and mouth-watering recipes of Rabbi Marks's previous books will definitely want this book for their collections. Reading this cookbook is a sheer pleasure; rereading it to make notes of the recipes to try will be a cook's delight!

The Kosher Palette by Joseph Kushner Hebrew Academy and Kushner Yeshiva High School (28 Mayhew Drive, Livingston, N.J. 07039), \$31.95 spiral bound interior, 312 pp.

This is one of the slickest examples of a cookbook with a purpose, for a Jewish cause to come out lately. It is an "upscale, professionally designed cookbook," with 350 recipes which, if exposed to a wide buying market, should change the entire face of kosher cooking! This is a cookbook for cooks who appreciate gourmet kosher cooking and who collect kosher cookbooks and want a really excellent produced work of art.

Anne Frank: A Hidden Life by Mirjam Pressler, Dutton, \$15.95 hardbound, 192pp.

This is the perfect accompaniment to *The Diary of a Young Girl* and the definitive edition of the Diary by a woman who is considered an expert on the life and writings of Anne Frank. Here is the biography of the Frank family, character traits of all who were in hiding and more insightful ideas to give us a new understanding of Anne Frank, the lifestyle and the people who were involved in the life of Anne Frank.

Bociany and Of Lodz and Love by Chava Rosenfarb, Syracuse University Press, \$29.95 each, 352 pp. each

These two volumes, translated from Yiddish into English by the author, a survivor of the Lodz ghetto, are wonderful novels set in a shtetl and in the town of Lodz in the late 1800s and early 1900s. The meticulously detailed writing

provides totally absorbing characterizations of people that give insight into a lifestyle of Jews at this time in these places.

Confronting Anti-Semitism: A Practical Guide by Leonard P. Zakim, Ktav, \$15.95 paper, \$39.50 hardcover, 157 pp.

Here is a guidebook to teach people how to respond to anti-Semitism with strategic guidelines, background, contemporary examples, responses to myths and responses to personal level confrontations. This is a must-read for high school youth, college youth and adults with well done analyses and well organized, practical material.

Essential Judaism by George Robinson, Pocket Books, \$27.95 hardbound, 644 pp.

Every Jewish family needs this compendium because this is an up-to-date overview of "everything you always wanted to know about Judaism..." It is an outstanding reference work for any family library, written in an interesting way.

Esther by Dvora Waysman, Simcha Press, \$9.95 paperback, 230 pp.

This is a woman's novel all the way about a special relationship between a Jewish-English journalist and an Australian Jewish woman and her relationship to Israel. The writing is very absorbing. This is a woman's book to curl up with, along with a box of tissues, a cup of hot tea or chocolate and a long period of uninterrupted reading time.

A Guide to Jewish Prayer by Rabbi Adin Steinsaltz, Schocken Books, \$28.50 hardbound, 444 pp.

This is an essential book for all to learn more about prayer, a wonderful addition to home Jewish libraries, for those who know little and those who know a lot.

The Last of the Just by Andre Schwarz-Bart, Overlook, \$15.95 paperback, 374 pp.

The single greatest novel of the Holocaust, published 41 years ago, is a powerful classic not to be missed by Jews today. Read it again if you read it before; give it to a teenager or college youth to read today.

Raquela by Ruth Gruber, Three Rivers Press, \$16 paperback, 436 pp.

This is the true story of a

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Lowenstein on Lowenstein

By RABBI WILLIAM BERKOWITZ

March 14 marks the beginning of the 21st year since that black Friday afternoon when Allard Lowenstein was killed by a deranged student whom he had befriended.

I remember it as if it were yesterday. I called his office at 4:15 to get an update on a matter that we were discussing. The secretary asked me to hold the line as she buzzed Allard. At the very next moment, a shot could be heard over the phone. The secretary got back on the phone and in a hysterical manner said, "Someone has been shot. I'll try to get back to you later." It was less than ten minutes later that public conversation before several thousand people, I had occasion recently to reread the discussion and I found it relevant and contemporaneous as if it took place today. Since, across the years, little of his life story has been revealed but most particularly his views on issues and challenges facing our society, I deemed it appropriate to bring to light this 1975 dialogue, which might be titled: "Allard Lowenstein as he sees himself," as a memorial tribute to this great American.

From the moment I first met him we became close and intimate friends. He was someone whose unequalled blend of idealism and friendship, commitment and integrity, concern and sensitivity, touched me very, very deeply. And most of all his simple, loving devotion to any cause or person or situation moved me for its rare presence in a world scarred by brutal selfishness and ceaseless hostility.

After almost two decades, I remain, as do thousands, shattered at this cruel, immeasurable loss of human power and unfulfilled potential. Al Lowenstein strove with singular brilliance and energy to uplift and mend man's condition, to restore his faith to an original purity. To this awesome quest, he dedicated every waking hour of his life. I offer this dialogue as a memorial tribute to this great American, special Jew, unique person, and loyal friend the likes of which will not be seen for a long time, if ever at all. He mattered. For he was a human being who taught us about being human. And now he is gone; gone too soon.

Blessed – and a blessing – will always be his luminous memory.

Rabbi Berkowitz: All of you know my guest by name, by reputation, by achievement, and by accomplishment. He is former Congressman, Mr. Allard Lowenstein. Mr. Lowenstein, welcome to *Dialogue*. I want to be talking about the November gap. What do I mean by the November gap? Namely, that before November, Election Day, a candidate for office always says the right thing. After Election Day, he begins to speak differently, and he begins to act differently, and he begins to respond differently. One example: When Gerald Ford was Vice President I heard him say with great passion, "I am in favor of changing the United States Embassy and designation of Israel's capital from Tel Aviv to its rightful place in Jerusalem." And then when he became President, he totally reversed himself. So, Mr. Lowenstein, in effect I'm asking two questions: (1) Does this disease of the November gap exist in every politician because of the nature of the job, and (2) if so, how can the average person believe or trust in public servants?

Mr. Lowenstein: The question that the rabbi started with is a most difficult one for anyone to answer who has been relieved of the problem of the November gap. But as far as I could figure out, I could not follow the prescription that one was supposed to follow, and as you will recall, as a result of that my seat was dismembered. I was introduced by a British student the other day who said,

"This is Congressman Lowenstein whose seat has been re-distributed." That is the most effective description of what was done to the congressional district. So I am an alumnus of the situation, which is a very difficult and, I believe, a very serious one in a democracy.

What happens to public officials when so often they are not what you think they are when you pick them? The first thing that happens in Congress is that you're briefed when you're elected. And when they take you into the briefing there's a blackboard and the senior members from both parties give lectures to the new members. I'll never forget the first lecture which began with the to achieve something which has to prevent your dealing with problems with any independence and courage. If you start out with the notion that your election is God's gift to the congress or the only solution to the problems of your community, then you can justify everything. And I'm afraid that the biggest difficulty that elected people have is remembering that their utility is dependent on their commitment to some purpose beside keeping themselves in office. Now I want to be fair to people who are in office, because it is a human trait which you find in every other profession as well. But if you ask why certain programs don't survive on television although they may have greater merit than others, or why certain kinds of commodities aren't available on the market although they ought to be, very often the answer is: "But we couldn't make as much money on it." Or "We couldn't keep as large an audience to have kept that program," or "We couldn't sell as many newspapers." Try it on any field that you want, and you'll find that the pattern is frequently the dominant consideration.

Politicians are like the communities that produce them. In many ways, they're a kind of multiplication of the problems of the community because they respond to pressure and very often pressures don't come from the community or from the good of the community. They come from smaller groups with more intense concerns and very often those intense concerns may be reflected in greater availability of funds for other purposes, and then you find this problem of saying one thing and doing another. I would want to defend politicians to the extent that the degree to which they are culpable is very often a reflection of the indifference of the community when the election is over. If people would persevere and insist that the Congressman or the politicians running for office be accountable for more than the slogans of the campaign, I think you'd find that the politicians would respond more effectively and more honestly than they would otherwise. What I'm saying is the way to make a person behave more honorably is to produce more pressure, because politicians are going to be human beings and are the products of a culture in which these pressures receive a response. It's better if you can get people who will do decent things out of conviction. If you want to be sure that people are going to do decent things in office, don't abrogate your own obligation the moment they are elected by thinking, well I've voted and that's the end of my responsibility. Then you're going to get what you get so often, which is people who respond to the smaller and more prevalent kind of pressures produced by interest groups.

Rabbi Berkowitz: Of those politicians who have been elected, what percentage would you say is filled with a sense of conviction and commitment and desire to carry out mandates that he offered to his constituency?

Mr. Lowenstein: Every politician, every human being, I think even rabbis perhaps, are a mixture of motives, and I wouldn't want to ascribe percentages

because in each person these tensions exist. Between the extreme of a Joe McCarthy and the extreme of say a Frank Graham, or an Eleanor Roosevelt whose notion of public life was always to try to stand for the things they believed in at whatever price, between those two ends of the spectrum the slide is much more toward a bland, non-committal, don't-do-anything-very-controversial position in the middle. I used to get lots of letters about the mistreatment of the Tennessee walking horses. I'm not even sure I now what a Tennessee walking horse was, but some group was concerned that a Tennessee walking horse was mistreated. Mail would come in about Tennessee walking horses. And no mail would come in about enormous social injustices to old people or the draft to young people, because there was no organized pressure.

The great middle part of Congress responds to public pressures much more consistently than to anything else. So I would answer the rabbi by saying there are some people in public life who will stand up and be counted – whatever the price. You can name them and you know perfectly well that they are a limited number. Nevertheless, the great majority are not evil. They are simply people who are inclined to go with whatever the pressures are, and that central spectrum probably accounts for four/fifths of the people who are in office. Now that can be used effectively for good causes, because if they're subject to the right sorts of pressures for the right kinds of commitment, you can get responses from them. That doesn't mean that they're going to be leaders, and the greatest shortage in public life in this country now, in my view, is in leadership. It isn't a question of whom you pressure to do things. The question is who will stand up and say the hard things about situations which require courage? If you think about that, you understand how much a democracy depends on this. Think for a moment what would have happened to the United States in 1933 during the Depression if the assassination attempt on Franklin Roosevelt had succeeded. We'd have ended up having to cope with say John Nance Garner as well as the Depression. It wasn't that Roosevelt was always right; it wasn't that Roosevelt was always courageous, or didn't have to change his mind. But there was a quality of independence and leadership that people expected and got. And I think that's the biggest problem we have. The silliest part of Congress is the Congressional Record. If you have insomnia at night, you read the Congressional Record. You're not reading what happens; you're reading what they want you to think happens. The procedure in Congress is that anyone who wants can get up and say, Mr. Speaker, I ask unanimous consent to accept my remarks and include extraneous material in the body of the Record. If you memorize a certain complicated formula, you can put into the Record anything you want as if you said it, but it's not said.

I remember with the invasion of Cambodia, the congress voted to adjourn. They wouldn't let us debate the invasion of Cambodia. But the next day the Congressional Record appeared and there were 30 pages of brilliant oratory in which everybody stuck in the Record what they hadn't been allowed to say. Now you understand the fraud involved. People who are mailed these things think, "Ah, that's the leadership going on..." So to answer you in sum, the process of trying to say difficult things honestly requires that people be more sophisticated about the kind of pablum that they're being fed in lieu of leadership, which we don't get very much of.

Rabbi Berkowitz: The late Jewish philosopher, Martin Buber, once said that the whole genius in the structure of Judaism during the period of the Judges and Kings was that morality and politics were two realms, but that politics too was under the rule and the judgment of God. With that in mind, can a man or a woman be an active, successful politician and yet be ethical? In other words, Mr. Lowenstein, are the realms of politics and ethics always in clash and contrast?

Mr. Lowenstein: There's always temptation in life, and politics has a microcosm of some of the worst temptations of all. There's always that temptation to forget what the central reasons for living are. I think that one of the greatest wisdoms of Judaism is the notion of the universality of ethics. I can't see any way that you can divorce ethical consideration from political judgment, because if you do that, you're saying that ethics is irrelevant to the decisions that affect life the most.

Rabbi Berkowitz: Specifically, though, I am asking if a Congressman can be successful and be ethical at the same time?

Mr. Lowenstein: Yes, you can make very difficult political decisions, difficult in terms of the political quotient that you face, if you're prepared to accept the greater degree of abuse for it. I think one anecdote describes the situation more clearly than anything else. This has to do with an incident that, well, many of you will remember that at the height of the war, I represented a district which was very heavily Republican Conservative. It was supposed to be a district that was still supporting the war. I always felt that since I said my views to get elected, then I would vote my convictions. That was not inconsistent with what I owed the district. I used to try to go to places where people would disagree with me, feeling that it was much more useful than going where people already shared the same viewpoint. I remember one night in one of the towns of my district I noticed an ad in the paper for a dance to support our boys in Vietnam. I thought I must go to that, even though I hadn't been invited. I went; it was in a quonset hut. They were charging \$2 admission, and when I arrived a terrible

argument broke out as to whether I should be let in. One person said, let him in, but make him pay ten times the normal fee. Another person said, don't let the SOB in at all because he's not supporting our boys. Why should he be here? Anyway, while they were arguing, I put down \$2 and I walked in. The next thing I knew I'm surrounded by a group of people who were very angry and they said, "Why are you defending draft dodgers?" Then a man comes over and he starts swinging and he tells me, "You're destroying America. Your position is outrageous. I'm gong to get revenge." He's going on like this, and I'm standing there wondering what's going to happen next. While this is all going on, the band stops playing a polka. And the next thing I know a woman got to the microphone and shouted, "Oh, my goodness, we have a Congressman here, a Congressman." The next thing I know she says, "You come down here Mr. Congressman and you say something to this group." I start walking down the aisle and I remember thinking about the man out for getting revenge; and the kids are still throwing beer. I said to myself: This is my last mile – that it should occur in a quonset hut with people drinking beer, I should end this way? It's a demeaning situation. Then all of a sudden the band starts playing Hail to the Chief. I get down to the end of the aisle and I said into the microphone the same thing that I would have said here, or at Harvard, or any other place – about why it was my idea that we were supporting our boys by trying to save people from being killed. You know, the things that you would have heard Bella Abzug say if she were there. Anyway, the end of the thing was fascinating because when I got through saying those things, the man who was going to get revenge was still rushing over at me and trying to get revenge. It was still a question whether I would get out without landing a punch. But the impact was clear on that audience that they never heard anyone express a point of view different from the one that they had been hearing over and over again. I mention that anecdote explicitly because if I hadn't been in Congress I would never have had the opportunity to speak to people who didn't agree with me.

Rabbi Berkowitz: As we leave the subject of politicians, may I just share with the audience two stories that are in a book entitled *Man Without a Country*, by Edward Everett Hale, who served as the Chaplain for the United States Senate. Once Hale met a man who turned to him and asked, "Dr. Hale, do you pray for the Senate?" Hale looked at the man directly in the eye and he said, "No, I look at the Senators and pray for the country." The second story he relates is how two men met on the street and one says, "Well, we can at least be sure of two things – death and taxes." The second man turns to him and says, "Listen, it's true, but there's one advantage to death – it doesn't get worse every time Congress convenes."

Mr. Lowenstein: Just before we push ahead, let me tell you about the Congressman who got very worried about whether he was doing so many bad things that he might not get to heaven. He was almost obsessed with this, so he called his rabbi and he said, "Rabbi, I have to find out if I am going to heaven." The rabbi said, "Well, I can't tell you offhand. I have to check up to see what you've been doing, what's going on. Call me next week. Call me on Friday before I go into shul." So a week passes, and the Congressman in his nervous state calls the rabbi, and he says, "Rabbi, what have you found out?" The rabbi answers, "Well, I have some good news for you and some bad news. The good news is that you are going to heaven. And the bad news – you're going tomorrow."

Rabbi Berkowitz: Mr. Lowenstein, to be sure you've come in contact for many years with young people. Would you say that young people today have given up on America? Moreover, would you say they have lost hope, or perhaps have they chosen the path of indifference, or the path of radicalism, or the path of revolution?

Mr. Lowenstein: No. I think not. I think young people are like most Americans. In one year a President and a Vice President were removed from office because they were both crooks. The generation growing up now has a different sense of America than we had. We grew up almost like father and mother were in the White House. We had a sense that when things went wrong there was a concern for justice. When our parents, or grandparents, or some of us ourselves came to this country it was, in a sense, a land in which justice was automatic. There was a sense of hopefulness to everything. Well, in the last decade that's gone. It's gone so far away that it isn't the young people who have lost it; it's the country that's lost it. In losing that, we've lost something clearly intangible but enormously important to any society, particularly a free society that has to solve difficult problems. So I don't think the young people have lost hope in America or become revolutionary, or whatever. I think what happened is young people are raised now in a situation where cynicism is such that if you weren't cynical about what public officials are doing and what's happening in the country, you'd be awfully stupid. There's too much to be cynical about.

The question is how do you translate the cynicism into something more hopeful? How do you turn that feeling into outrage instead of disaffection? That's the problem. I think a lot of young people are beginning to understand that whatever happens in this country, they are going to inherit it. If they write it off and say that nothing can be changed, what happens then? That's not a

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Digest of the Yiddish Press Lowenstein

Pistol-packin' Yids

By RABBI SAMUEL SILVER

Writers and readers of the Forward, mostly liberal, might guess that most Jews are in favor of gun control. Maybe. But there's an organi-



zation called Jews Who Uphold the Right to Bear Arms." It was founded 11 years ago by Aaron Zelman, 46, a native of Tucson, a Vietnam veteran, now a resident of Milwaukee.

The Forward's Itzik Gottesman interviewed Zelman and learned that the group has 700 members. Zelman is Orthodox. He told the Forward writer that gun control harms victims of firearms, not the gunman. Gottesman asked him whether it worries him that some of the anti-gun control people are anti-Semitic. It doesn't trouble him since Americans have a right to decide what view they want to take on an issue.

Zelman is furious against the U.S. government, which, he feels, is trying to reduce the right of Americans to take advantage of what the Second Amendment to the Constitution guarantees them, the right to use firearms. Zelman feels Jews would have had a better chance to check the Holocaust if they had been better shooters. Gottesman wonders whether there are other Jewish groups in the U.S. that oppose curbs on firearms.

News for émigrés

The Soviet implosion sent Jews scurrying all over the world. Russian immigrants enriched life in the U.S. and Israel where many went. Because the Stalinists had put the kibosh on many Jewish organizations, some of the émigrés weren't much devoted to their faith. But in the U.S. and Russia, many of them made up for lost time and became greater devotees of Yiddishkeit.

Many of the émigrés were

scientists and intellectuals who enriched cultural life. But many of them didn't know Yiddish. So the Forward created a Russian-Jewish weekly paper that kept them posted on what's going on in Jewish life.

The Russian Forward is not a translation of the Yiddish or the English one. It is a separate newspaper. Recently the Russian edition observed its fifth anniversary and it got a salute from Bernard Sander, the paper's editor in chief.

We keep bookin'

Two Jewish book fairs are reported on one page of the Forward. Each one involved lectures in English and Yiddish, books for sale in both languages, films and musical offerings. Both occurred in November. In Toronto it was a ten-day event, morning, afternoon and evening. Some of the meetings required admission; some were free.

At one of them Reform Rabbi Gunther Plaut, author of a Bible commentary and other works, was the speaker. A popular presentation was a display of photographs of Jewish houses of worship from all over the world offered by Ben and Rebecca Dorfman, authors of "Synagogues Without Jews." Another speaker was S. Simchowitz, who reported the gathering for the Forward.

The good news is that most of the books were sold. In Washington a weeklong book celebration also offered talks, films and exhibits featuring both Yiddish and English. One of the lecturers was Yoram Perry, of Hebrew University, author of "The Murder of Yitzhak Rabin." The Forward reporter, Herman Taube, wrote that the gathering was a smash hit, with very large audiences.

Gelt for schools

For 35 years the Fishman Foundation for Yiddish Culture has been providing subsidies for groups interested in the study of Yiddish.

Two lovers of Yiddish, Aaron and Sonia Fishman of New York created the Foundation. It provides thousands

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great victory, because who lives here? I can't blame the young people for not having the same simple sense of America that I have, the same sense that almost inevitably we are going to work things out. It's not clear that it's inevitable anymore. Things are much more complicated than they were and much more difficult. The polls - Gallup, Harris - they show that 80 percent of the public feels less hopeful about the future than they did 10 years ago. The generation coming along now doesn't remember the unity and the esprit of stopping Hitler. They remember a war which nobody understood, in which people went on and on feeling that they were having their lives disrupted pointlessly, being lied to. There is erosion of fundamental optimism and sense of community. A lot of things that we had in this country have eroded and you read constantly of the feeling that penetrates a society in which nothing seems to exist beyond the touch or taint of corruption or abuse. In that regard I think that we need a revival of leadership which can give people a feeling of change. Young people will be in the vanguard of trying to make that change when there is new leadership. It's very hard for an individual of 80 years old or 18 to start that kind of effort in this country. It's so large. Who has the ability now to reach 200 million people? Moreover, if we quit, nothing will happen. We'll simply end up writing it off. So you can't do that. On the other hand, the difficulty of arousing people to make the effort is a very, very great one. Young people don't have the motivation they had years ago when they were facing the war, and just as all people respond to the immediate pressures on themselves, young people do too. I think we have to understand that if there is less activity, less emotion, less voluntary effort being projected, that's a problem we have to deal with and overcome. I don't think we should write off anything. In fact, I think in some ways the disengagement of young people is a reaction that's very intelligent considering what the options are.

We used to say that the people of East Berlin were voting with their feet because they would walk out of East Berlin into West Berlin. They were showing their contempt for Soviet oppression by getting

out. Now we have a situation in America where the great majority of people don't vote - literally, the great majority don't vote. Now ask yourself a question - maybe it's not apathy. Maybe it's a conscious decision of people who don't believe there is anything to vote for and, therefore, they're going to protest by not voting. That's a terrible situation, and I'm not condoning it. I'm simply saying that the turnout may be in part the consequence of the circular situation when leadership gets worse, problems get worse, people get more cynical, so they do less and that in turn makes things worse and leadership gets worse. I just hope that maybe dialogues like this which reach so many people who are concerned enough to come to meetings will produce a commitment from every generation to try to reverse that trend.

Rabbi Berkowitz: Now we're witnessing, Mr. Lowenstein, a distressing phenomenon. The fact is that New Yorkers and many other Americans in metropolitan communities do not go out at night. They are literally afraid to walk the streets. Now, we've heard a lot of talk and a lot of rhetoric about crime, law and order and justice. But we've

seen few results. Are we doomed to a situation where fear is going to reign as king? If not, what can be done? What is being done? What should be done once and for all to solve this problem of crime in our urban centers?

Mr. Lowenstein: I grew up on the west side of Manhattan. Then my wife and I lived with 3 small children in a section of Brooklyn which has the second highest crime rate in the City of New York. I can remember my wife was once asked what would happen if someone stopped her with a knife on the street. She said, "I'd stick out my hand and say, I'm Jenny Lowenstein, please vote for my husband," shake hands and walk off. The sense of fear that you have in this community compared to what it was when we were growing up here, the legitimate concern with survival - all these things that the rabbi is describing - are now such an engrained part of life not only in New York City but in the urban centers throughout the country that they constitute something which nobody in their right mind would accept; yet that's what people are doing. They are accepting. They're in acceptance which seems to me

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Misconceptions

Heir status complex

By RABBI REUVEN BULKA

Misconception: All first-born sons receive a double portion of inheritance.

Although it is generally the case that the first-born son



receives a double share of the inheritance, this does not apply to a child who is first-born by Caesarean section. A child born naturally, after another born through Caesarean section, would likewise not be considered first-born. Even though such a child is the first naturally

born, it is not the first.

Likewise, a first-born son who is born after the death of his father, does not claim a double portion.

First-born for inheritance purposes suggests there was another child. How is this possible if the first-born comes into the world after the father's death?

It is possible if the mother gave birth to twins. Had the father been alive, the first-born son of the twins could claim a double portion, but if the father passed away before the birth of the twins, that child does not have such a claim.

In order to claim a double portion, which is a monetary claim, circumstances must satisfy specific parameters delineated in the Torah.

Israel: As I See It

Intifada is crippling tourism, economy

By SAMSON KRUPNICK

Candidate for the key post of Prime Minister Binyamin Netanyahu in his expertise of expression, faced his audience and reported: "My wife and I



went to the huge mall — Empty! We went to the hotel for dinner — Empty! We are fearful in sending the children to school. Where is our security and self-confidence? We must restore our self-respect and take control. Whether we have a partner for peace or not our deterrent ability must be applied fully." For the past three months Yasser Arafat has been calling the shots with a full and violent intifada in operation. No one seemed to be able to restore the limited tranquility that existed. Resigned Prime Minister Ehud Barak had stated: "We will not negotiate while violence continues." Despite his declaration major efforts were made by Barak, Beilin, Peres and Ben Ami in time table desperation to salvage a piece of paper termed an "agreement" for presentation to a "stupid" electorate who would be fooled by Barak and ensure his victory in the coming elections. His later revised statement was: "We will negotiate peace with reduced violence." Arafat, triumphant over the fools that are chasing after him replied with a grin: "We will negotiate with the intifada continuing, but we have no time schedule with anyone."

Meanwhile the killing and ambush attacks continue, and "restraint" is still in effect. Our urgent recommendation to hit at the leadership of the violence is in effect and is producing results. However the reduced tourism has brought virtual ruination to the hotels and to the many enterprises connected with tourism. The hotels in desperation turned to internal tourism and offered fantastic deals to all comers. The response was large but not sufficient to offset the major tourist loss. Most

hotels were working with less than 20% of their labor force. Deals in Eilat were grabbed quickly. The national organizations arranged many tours to Eilat and around the country on a regular basis. Amit and Emunah women Zionist Organizations; Young Israel, Mizrachi, the Israel Center and many synagogues came to the rescue of the hotels. Some gave special deals on their sports spas with ready response. Organizations sponsored special conferences to draw participation locally and from abroad. Three such organizations combined efforts

Meanwhile the killing and ambush attacks continue, and "restraint" is still in effect. Our urgent recommendation to hit at the leadership of the violence is in effect and is producing results. However the reduced tourism has brought virtual ruination to the hotels and to the many enterprises connected with tourism. The hotels in desperation turned to internal tourism and offered fantastic deals to all comers. The response was large but not sufficient to offset the major tourist loss. Most hotels were working with less than 20% of their labor force. Deals in Eilat were grabbed quickly. The National organizations arranged many tours to Eilat and around the country on a regular basis. Amit and Emunah women Zionist Organizations; Young Israel, Mizrachi, the Israel Center and many synagogues came to the rescue of the hotels.

with joint programs that lasted some two weeks at the Jerusalem Renaissance Hotel. The first was the World Mizrachi Organization extended weekend that drew some 350 delegates from 15 countries worldwide including Amit and Emunah organizations, Bnei Akivah youth (100,000 membership in 350 units) Yavneh Religious stu-

dents (university campus), Mishmeret Zeirah, Zionist Kollelim and Tehilla to help new olim to become successfully absorbed into Israeli society (more than 10,000 have been so assisted). The opening session was a tribute to the late Yosef Burg, of blessed memory, President and statesman for over 50 years Mizrachi leadership worldwide were in attendance together with Israeli Knesset members and Chief Rabbis Lau, Bakshi Doron and Shear Yashuv Cohen. Featured were solidarity visits to Efrat hosted by Rabbi Shlomo Riskin and

Union of Torah Education. The urgent issues were the improvement of contacts between the rabbis and educators with Israel Yeshivot and the increased demand for more spiritual guidance for Jews in modern society dominated with great technical achievements. Emphasis was placed on identification of Israel as the Jewish country with Torah Judaism as a base and not just another country of Jews and others. Chief Rabbi Israel Meir Lau delivered a brilliant account of the accepted role of Torah Judaism in Israeli society even by "secular" leaders. Discussions by experts in various fields were of great interest to the many participants.

The third was the Orthodox General Assembly, the World Center for Religious Affairs in the Diaspora. Di-

rected towards community leadership and organization directors, issues of a demographic and sociological nature were presented. Matters of anti-Semitism and assimilation were central sources of deep concern to Jews worldwide. Of super importance were the combined conferences of Rabbis, Educators and community leadership. These conferences were planned and directed brilliantly by Eliezer Shefer, head of the Orthodox General Assembly of the World Zionist Organization. Some 700 Rabbis and leaders from 30 countries participated. Their visit was highly appreciated. They provided a much needed spiritual lift.

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POST & OPINION

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SYNAGOGUE EXECUTIVE DIRECTOR

The Ahavath Achim Congregation of Atlanta, Georgia is seeking a full time Executive Director with proven management experience to assume responsibility for all non-pastoral areas within the synagogue. Successful candidate will have a minimum of five years of experience with modern financial and information systems, personnel and facilities management, and public relations

Ahavath Achim Congregation is one of the largest synagogues in North America with a membership of 2200 families. The synagogue provides a full range of religious, educational, cultural and social programs for all ages.

Please send cover letter, resume and three references to: Search Committee, Ahavath Achim Synagogue, 600 Peachtree Battle Ave., Atlanta, GA 30327.



Social Calendar

By Jean Herschaft

As the year 2000 draws its curtain to a close we recall some columns that filled this area. And we wish a good year to all.

There was a mom's pride in noting the numerous prizes headed by the Pulitzer, the Polk, the White House Correspondents — (CNN televised with President Clinton awarding the top one. And the Overseas Press Club; John Hopkins U. Norvattiss Prize; Harvard U. First Prize; Nat'l Press Club First Page.

And in November, the most recent one: The International Consortium of Investigative Journalists awarded for transnational investigative, its \$20,000 prize to The Associated Press' Charles J. Hanley, Martha Medoza, Sang HunChu and Randy Herschaft (our son.)

The Pulitzer Prize Luncheon was the most exciting for us as we were invited to attend, not as journalists, but as the parents of an awardee at Columbia U. last May. Public Television Channel 13 in New York City televised the full event, later flashed on the Lehrer News programs as a feature event. What a thrill!

The Polk Award Luncheon at the Roosevelt Hotel sponsored by Long Island U, that makes the awards was another joy. Jack and I were the guests at the Associated Press table seated next to Randy and his wife Tami. Adjoining tables had winning writers from the New York Times, the Washington Post, the Los Angeles Examiner and dozens of other noted dailies that filled the grand ballroom tables to capacity. In the adjoining reception areas were displays of the winning entries.

On Dec. 20, Allan G. Hevesi, Comptroller of the City of New York and The Jewish Community Relations Council of New York City hosted a celebration at City Council quarters honoring Jewish Heritage and Culture.

Abe Foxman, ADL national director was keynote speaker. Distinguished honorees were: Seymour Reich, past chair Presidents Conference; Bernice S. Tannenbaum, past national president Hadassah; Randi Weingarten, U.F.T. President, a special tribute to the Yiddish weekly, The Algemeiner Journal, was accepted by editor Gershon Jacobson.

Jewish woman reached higher heights the year of 2000. METNY (Metropolitan Region of Conservative Judaism) and Women of Reform Judaism led the way.

METNY dedicated its annual gala dinner to Joy Perla, the assistant executive director, the right hand to its top executive, Bruce Greenfield, in June. In November, METNY installed its first female president of the region, Marsha Shlefstein, who holds the distinction of being president of the prestigious East Midwood Jewish Center, Brooklyn, New York.

Women of Reform Judaism has just issued another book of prayers by and for women.

The expanding influence of women's spirituality on Judaism, particularly within the Reform movement, is reflected in a new book of Jewish prayers, poems, and meditations written by and for women. The unusual volume, titled "Covenant of the Soul," represents the latest compendium of prayers, poetry, meditations and reflections composed exclusively by women.

Published by Women of Reform Judaism, The Federation of Temple Sisterhoods (WRJ), the 168-page publication is designed to be used at women's gatherings for study and worship, Sabbath services and as source of reflection for women in their daily lives. Communal and individual prayers are included.

"Covenant of the Soul" has been published as a companion volume and successor to WRJ's first book of Jewish prayers by and for women, "Covenant of the Heart," which appeared in 1993.

"We've been asked why the need for another volume at this time," says Judith Silverman, president of WRJ. "The answer is that the world and society have moved so far so fast in the last

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Lowenstein

Continued from page 10

the most debilitating part of this. There has got to be a procedure in the American institutions themselves that will restore the sense that it is possible to live as neighbors, a feeling that is disappearing in the cities.

To rectify the problem, first there ought to be unity. The unity ought to follow a program, but first — and I list this first because without it the rest doesn't work — we must clean out the conditions from which human beings inevitably end up turning to crime. That is what happens if you live in a situation from which only violence seems to offer a way out. If we don't understand that, it's only because we haven't experienced it, but there are people now living in major sections of this city and in other cities with six, seven children in a room. There is dope in the hall, no toilet that works, there is no heat in the winter. One goes through these conditions and lives in a community where children from this age grow up with the normal standards of relationship violence. If people are raised in that atmosphere, they're going to function in that fashion. And that starts so young. People watching it from a distance may not perhaps understand the mechanics of it. If you know a child who has unloving parents who mistreat the child, if a child is abandoned, you understand that the child may need psychiatric help. There must be some way of assisting people out of those bruises. Yet when whole communities are left hopeless, fundless, houseless, jobless, what happens is inevitable. Then even the most decent, the most hopeful people are swept into this problem of survival and they end up wanting to carry hand guns for protection. If you carry hand guns you don't know when you'll end up using them for other purposes. And so grows an extraordinary situation of weapons, of violence, and hate. Soon the police become the enemy because everyone is afraid that the police are going to put them away. Then the civil libertarians come in to protect the people from the police and the issue is no longer how you create an atmosphere in which none of these cycles happen.

We're going to have to spend money on this instead of spending it continually on the kinds of things which buy nothing but more inflation and waste. IN addition to this effort

to remove the causes of social injustice that produce very angry people who are hurt and physically trained to violent situations, we have to understand that when crimes and violence are committed, it is outrageous and ludicrous to have a system of justice which turns people loose again to repeat what they did before. Now understand this — our penal system increases crime. The purpose of penology is supposed to decrease crime, but ours does the opposite. If you've ever spent time in prisons, you'll understand exactly why. We have a court system where people wait 18 months to be tried. They are in prison for the 18 months if they can't raise the bond money. If they're innocent, they're bitter when they come out because they spent 18 months being treated as criminals. If they're guilty, they tend to be acquitted after 18 months because the evidence has disappeared and the witnesses left. So the system has generated an atmosphere which corrupts beyond the corruption of the social decay. If we don't stop letting people who stab others go free because we don't have evidence after keeping them in prison, or because they can't raise bail, if we can't make the system of justice responsive to the people who are victimized by the crime that rages through the cities, then all the social improvements are not going to change the fact of criminal misconduct. I just appeal to all of you, you are intelligent people. We must deal with impossible housing, with no jobs, with no adequate opportunity to get a decent education in a school near where you live. They vanish. Where do you think that they are? What do you think they're doing? The cycle must stop because, well figure it out. If you can't get an education, how do you get a job? If you can't get a job, how do you get paid enough to get a decent place to live? And the cycle goes on and on. I remember in Congress we had a bill creating a program for training the kids who dropped out of high school. A hundred and sixty thousand dollars was the whole appropriation. We took 75 kids who had dropped out and they were on drugs and we began a rehabilitation program. We had private sector jobs promised to them. The program was stopped because it was inflationary; they couldn't afford the one hundred and sixty thousand dollars. You know what the cost will be if we have to pay for those kids after expectations were raised and then dashed? They can't get jobs, can't get an education. What are they going to be doing? It costs \$6,000 to maintain one of them in prison where they end up more criminal than when they went in. There is insanity in the way we're spending our money, and there's insanity in the way we're dealing with these social problems.

I voted no on a bill which was called The Federal Criminal Justice Act. It was a very unpopular vote. I think there were only six of us who voted no on it. In effect, what it did was it provided for no-knock. You know what no-knock is? It violates the First, the Fifth and the Eighth Amendments of the Constitution. That is not going to stop crime. It is demagogic. It's labeled as a bill to stop crime in the streets, so everybody's going to vote for it. Are you going to stop even one crime in the streets by breaking into a house without having a warrant? You're not. You know the problem that arose all over the United States when people's houses were broken into? In fact, police got shot because didn't know who was breaking in. They'd shoot a policeman. In Indiana, in Ohio, incidents occurred of innocent people having themselves destroyed, literally destroyed by this.

(to be continued)

Recognition

Continued from page 7

Nurses Association, Louisiana Center for Law and Civic Education and CASA, and Snyder is a city parks commissioner, board president and board member emeritus of the City Park Improvement Association, and is a past president of Temple Sinai and served on the board of the Jewish Federation.

Henry Kissinger will be installed as chancellor of the College of William and Mary, succeeding British Prime Minister Margaret Thatcher.

Kaye Chavinson, executive director of the Jewish Family Service Association of Cleveland was honored for 20 years of service at its 125th anniversary celebration.

It's Arlene Peck!

Neither fish nor fowl

By ARLENE PECK

Folks, I have a flash for you. Hanukkah isn't the "Jewish version" of Christmas." Furthermore, I have no patience when I read full page



articles in the Los Angeles Times elaborating on how "Religious leaders often advise choosing one or the other to avoid a clash of activities and a confusion of emotions... Yet, for some households, the holiday season is fulfilled by celebrating both cultures."

Teresa Watanabe, the Los Angeles Times religious editor, wrote glowingly how many interfaith couples solve the "December Dilemma."

She described how one blended couple "puts a ten-foot Christmas tree, glittering with colored lights and ornaments in one room. In another, they put a menorah, a Star of David candle and a Happy Hanukkah wall hanging." Then apparently to blend this mishmash all together, they throw a "holiday bash" that apparently features potato latkes, a "Hanukkah bush" trimming, holiday songs and gifts.

Somehow, the featured couple justifies their "multi-cultural family" by celebrating their annual Christmas/Hanukkah party every year. Oh yes, and it makes gift shopping more convenient for interfaith couples.

Well, folks, I think NOT. I think Rabbi Steven Z. Leder, who heads the Wilshire Boulevard Temple, best summed it up. "It isn't about Christmas and Hanukkah. It's about world views, in-laws and parents, childhood memories and constitutes wants, comfort and meaning." I think it ludicrous how Jews could actually bring into their home a Christmas tree, which is the symbol of Christ and the cross, and call it "holiday Hanukkah bush."

I have talked to rabbis and friends who once thought that those who follow the path of interfaith would get the best

of both worlds. Instead, they've learned that they end up creating confusion by trying to follow a path of different values in their lifestyles. It just doesn't work. I remember one of my college roommates. She had an Italian mother and a Jewish father and she was raised to "make her own decisions." When she dated a Jewish guy she wore her Jewish star. The rest of the time, there was a cross around her neck. She had absolutely no conception of what or who she was. She, like so many others who are in the "mixed" envi-

They represent Jesus as the light of the world and hide the true nature of the holiday, which is in truth a lovely religious holiday. However, it is not, in anyway anything other than a Christian experience. The same as Hanukkah is not anything that deserves "equal time" in the schools and public buildings. Respect for each holiday is good, as is the knowledge of what they mean. Schools are meant to teach, not promote religion.

And, finally, it truly bothers me that although we are only six million Jews living in

Somehow, the featured couple justifies their "multi-cultural family" by celebrating their annual Christmas/Hanukkah party every year. Oh yes, and it makes gift shopping more convenient for interfaith couples. Well, folks, I think NOT. I think Rabbi Steven Z. Leder, who heads the Wilshire Boulevard Temple, best summed it up. "It isn't about Christmas and Hanukkah. It's about world views, in-laws and parents, childhood memories and constitutes wants, comfort and meaning." I think it ludicrous how Jews could actually bring into their home a Christmas tree, which is the symbol of Christ and the cross, and call it "holiday Hanukkah bush."

ronment, observed Hanukkah in the home if they were being raised Jewish, but then they celebrated Christmas with friends or relatives outside of the home. It's not a system for stability.

Incidentally, while the Times articles were glorifying the "blended household," I noticed a comment from one of the children. "It's confusing. You learn one thing and then you learn another. You take the two and mush them together." Maybe it's the Christians who have become so commercialized that they have forgotten that Christmas is an inherently religious event. The Christmas lights are more than decorations.

the United States, studies confirm that almost two out of three no longer identify as Jews, nor do they maintain affiliation with a synagogue. A New York Times survey printed that "a majority of respondents said they did not oppose interfaith marriage. Forty percent said they were neutral about such unions, and 16 percent said they regarded interfaith marriages as 'a positive good.'" Sure, they have no problem with "blended cultures," as intermarriage is now the norm with more than 54 percent of those asked. The situation is bad enough with about one million children being raised

Continued on next page

Advice By Edlin

Tips for interviewees

By RITA EDLIN

Q: I'm applying to colleges and part of the process includes a personal interview. I dread personal interviews. I never seem to do well. I'm



nervous and tongue-tied. My best friends tell me that something called "body language" is important. She says I should smile a lot, cross my legs and lean forward. Then I'll make a better impression. Other friends tell me to act natural. How can I act natural when I'm so nervous? Please tell me what people mean when they talk about body language and how I can use it to make a good impression - R.M., N.Y.

A: Only the most skilled actors can completely disguise themselves through body language. But most of us manage to present an acceptable "public" face that conceals our deepest failings and presents the best possible "self" to the world. That public face gives others some impression of our personality and character. "Body language" is the name given to the facial expressions, body poses and gestures that express what we are feeling and who we are.

Most people form first impressions, in part, on clues they "read" from body language. More often than not, they are mistaken and their impressions of people change as they get to know them better. But first impressions are important, especially when applying to college or for employment.

The personal interview is a standard part of most job applications and some colleges. The interviewer's ability to "read" the personality or character of the applicant is not scientific and many applicants know they don't make a good impression. That makes them more nervous than others and more likely to "blow" the next interview. Those who do the interviewing rarely find out

about the good applicants they turned away. But they do find out about the people they accepted for the wrong reasons. Maybe a better system will be invented one day. Meanwhile it will help to keep your excellent qualifications in mind when you go in for the interview. That will give you more confidence. And confidence is the most valuable asset you can have in the interview. It might also help you to know some of the most common cues in body language and how they are generally interpreted.

Smiling a lot, for example, can disarm the interviewer, make him more relaxed and even distract him from his task. But a forced smile or one that is inappropriate gives a different message. Sometimes people who smile too much are thought to be flippant or unwilling to address serious matters. How much smiling is appropriate? Only the interviewer will judge that. And you have to evaluate him to decide that. How does he respond to our smile or nod? If he changes the subject, or seems unresponsive, try to be a bit more serious.

There are some commonly held beliefs about body language. Generally speaking, leaning forward is clearly seen to be a sign of interest. It can do no harm. But people who sit with arms crossed, leaning back in their chairs are thought to be aloof, disagreeable, or downright hostile. So avoid that pose. Crossed legs might be a relaxed pose for you, but others might find it seductive, so think twice before you cross your legs, especially if you are wearing a short skirt.

Making good eye contact indicates interest and honesty. Averting the eyes is often seen as a sign of "shiftness" or dishonesty. So make a point of looking directly at the interviewer as often as you can. Pay attention to what she is saying. Notice when her voice tone has more energy and try to respond to the areas that seem to concern her most.

People who fiddle with things, slouch in their seats or keep their heads down are not the ones who make good impressions. Try to avoid

Continued on next page

M. Gold

Continued from page 6
struction. So what if the children cannot sing in tune, their parents can't either! So what if they do not sing in parts or know something about how to sing or the art of listening to what for a better term I would call "concert" music.

Peck

Continued from prev. page
as non-Jews. So, forgive me if I don't rejoice as these interfaith families and blended culture synagogues do at the combined holiday season.

When I was a kid, growing up in Atlanta, I remember spending the entire month of December painting Christmas scenes in the classrooms of my school. They discovered that I had a knack for art and that is what I ended up doing. Of course, I loved it as that meant I didn't have to stay in my room studying things like math and English like the rest of the class. Maybe that's why,

Edlin

Continued from prev. page
those body postures without appearing to be rigid or unresponsive.

Above all, remember the qualifications you have to offer and focus on those. Try to be enthusiastic. Your nervousness will diminish if you forget about body posture, smiling and making a good impression. Focus instead on the content of the interview, and your own assessment of the interviewer. Find out what she's looking

These concepts are dismissed as a waste of time and these things are goyish besides. Do we really want to take pride as identifying poor singing as a Jewish quality? This is my point. As for Mr. Pasternak, I must state that the instrumental group played with disci-

pline and that the children were together at all times, and did sing with enthusiasm. That has to be to his credit. However, he is merely a musician and not a magician and could only go so far with what he had to work with. Song No. twelve "Et Lifratz" is a tune with text taken from Ecclesiastes that would be impressive if sung, I imagine by a group of Hassids, preferably after Kiddush! I can't imagine children picking up on this tune. Song number thirteen is called "Talmide Chachamim." The same can be said for this one. Song number fourteen "Shalach Lachm'cha" is in the Phrygian mode and the same can be said for this one. Song number fifteen is called "Lo M'komo."

It is a song in ABA form with the first four measure phrase repeated and in d minor and the second four measure phrase repeated in F major and then there is a return to the original phrase in d minor. There is nothing poor about his song, or the many which preceded it. However, there is nothing to distinguish it or the others either as previously stated. As my mother of blessed memory said on sniffing milk not yet turned from the refrigerator, "Si smekt nit, si shtinkt nit!" More delicately put, "'tis neither good nor bad."

The last song "Mitzvat Goreret" is another lively and repetitive tune that features the children and Mr. Aroni. It is well that this song was saved for last as it is the best one on the CD that is uneven in quality.

To conclude, it was not my for and present yourself as the best possible candidate. Your school counselor could be a wonderful resource for you. Those counselors are trained and experienced. They can give you detailed information and advice about college applications, personal interviews and all the how-to's in the process. If you haven't already consulted one, do so now. Good luck.

Rita Edlin may be reached at 2412 Ingleside, 1-C, Cincinnati, OH 45206.

when my kids came along I was determined to send them to the Hebrew Academy where they would get a better basis than I was afforded. They have the memories of latke parties, Hebrew songs, Hanukkah menorah lighting and gift giving. I would much rather see Jewish children receive such a heritage than the Christmas tree in one room and the Hanukkah wall hanging in another.

The whole situation reminds me of that marvelous line in Fiddler on the Roof... "A fish loves a bird, where are they going to live?"

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intention to deliberately give this CD a poor review. Mr. Aloni's singing is commendable and the ensemble playing is good. It is simply that the sum of the musical material and its worth is not particularly distinguished. I have already commented redundantly on the quality of the

Silver

Continued from page 10
of dollars for groups that promote the study of the language. This year the foundation has announced that it will underwrite projects on three continents.

One recipient will be the Hillel Foundation of the University of Moscow. Did you know that school has a Hillel? Another will subsidize the creating of Yiddish textbooks for Orthodox day schools in Jerusalem. A third outlay will be for salaries of Yiddish instructors in U.S. day schools.

Day schools may write the foundation for financial help. You have until Oct. 31, 2001, to submit your requests for funds. The Foundation is at 3615 Henry Hudson Parkway, Apt. B-N, Bronx, NY 10463.

Herschft

Continued from page 12
decade that Judaism is encountering new needs and concerns that just had to be addressed."

The writings in the new volume are all new, although the publication's structure "builds" on its predecessor, explains Ms. Silverman, a resident of Yarmouth Port, Mass. She notes that a section of parental prayers has been enlarged, in keeping with the added complexities of family.

The book was assembled with contributions from dozens of past and present sisterhood leaders, WRJ officers, women rabbis and individual sisterhood members. It took six years to collect, select and edit from hundreds of submissions. Publication was made possible by a grant from WRJ's Norma U. Levitt Publication Fund.

Copies of "Covenant of the Soul" may be ordered by sending a check for \$12.50 per copy (plus \$4.00 for postage and handling) to Women of Reform Judaism, 633 Third Avenue, New York, NY 10017.

Kaplan

Continued from page 7
ninth-generation Jerusalemite woman whose life parallels the story of Israel from the 1920s to the 1970s. She was a fascinating woman and those who enjoy reading about modern-day pioneers in Israel

children's singing. Please note that I cast no aspersions on the children themselves (nor their parents, grandparents, etc. etc.) only their singing. *Chag Sameach*.

Dr. Gold may be reached at: 12 Avenue B, Rutland, VT 05701-4503

Yiddish being read

Relatively few Americans speak Yiddish, but many are reading Yiddish literary works.

The works are in anthologies, translated, according to David Damrosch, a professor of comparative literature at Columbia University.

Damrosch told a Forward interviewer, Michael Kritikov, that he doesn't speak the language, but, like most of the colleagues in his field, he includes lectures about translated Yiddish works in the courses he gives. Damrosch elaborates on that theme in a book he has written. It's called, "Meetings of the Mind," which stresses the way Americans of all religions are feeling the impact of Yiddish writers.

and courageous Jewish women will find this wonderful reading. Ruth Gruber's other recently issued books, *Exodus 1947* and *Haven* complete a reading of books by an extraordinary female journalist and foreign correspondent.



Mystery Person

Do you know who's who?

- The Mystery Person holds two important presidencies.
- The Mystery Person was the recipient of the Stanley M. Isaacs Human Relations Award of the New York Chapter of the American Jewish Committee.
- The Mystery Person is a past president of the JWB Book Council.
- The Mystery Person is a life member of Hadassah, AMIT Women among others.

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.

Letters

Seize the day to help others

Dear Editor,

The Baal Shem Tov taught that a Jewish soul descends to the physical world, oftentimes wandering the face of this earth for a lifetime—70, 80 or 90 years—for the singular purpose of doing someone a kindness. Of course, the nature of our individual, respective mission is not necessarily divulged to us.

Thus considered, we have no way of knowing whether the opportunity to do a kindness today is our *raison d'être*. We only know that every opportunity must be seized; that no chance to reach out and help a fellow Jew, may be missed.

As you read this letter, I want you to know that the thousands of Chabad-Lubavitch shlichim — the men and women who devote their lives to reaching out to Jewish people, do so by the inspiration of the Baal Shem Tov's teaching and the lifelong example of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, who founded these institutions. Passionately, they search out Jewish souls, and work, round the clock, round the year, to illuminate the life of yet another Jew.

You are surely looking forward to celebrating Hanukkah, the Festival of Lights, with family and friends. There'll be ample food at your table, and a feeling of joy and gratitude will permeate your home during the eight days of Hanukkah.

Wouldn't it be wonderful if we could make this true for everyone?

I believe it is our shared obligation to do so; to make sure that every Jewish child, every Jewish mother, every Jewish soul, will feel the warmth, the light and the gladness of heart we associate with this celebration.

The public menorah lightings that will take place around the world every night of Hanukkah, the Hanukkah parties, the Dreidel Houses, the Olive Presses, the hundreds of thousands of menorahs that are distributed to Jewish people worldwide — these are just few of the popular, visible activities sponsored by Chabad-Lubavitch on six continents, in

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more than 60 countries.

But there is much more. So much more that happens every day, every hour, to reach out to Jewish people and help them spiritually, educationally, and materially in ways that have a lifelong impact upon them, their children, and the future generations of our people, Am Yisrael. And, ultimately, upon you and me.

Think about this for a moment. There are Jewish kids on college campuses suffering from confusion and aimlessness. There are Jewish kids in public schools who do not have the benefit of an inspiring, colorful Jewish experience that their peers in Jewish day schools have. There are elderly Jewish men and women, who have been all but forgotten; and there are, sadly, Jewish men incarcerated in prisons. All of these people need to be remembered — not just on Hanukkah, but especially on Hanukkah — a time of light and warmth and Jewish unity reflected in the menorah's lights.

Support the work of Chabad-Lubavitch to illuminate the darkness and despair of a Jewish soul.

With your sincere desire and generous support, I believe that together, we can yet make this the most joyous, the most healing and most illuminating Hanukkah for countless Jewish hearts.

Wishing you a very happy, very bright and warm Hanukkah.

Rabbi Yehuda Krinsky
770 Eastern Parkway
Brooklyn, NY 11213
www.virtualchanukah.com

Tzedakah works for this reader

Dear editor,

I just wanted to tell everyone about the REAL meaning of the holiday season and of giving. I had written a letter about two years ago telling of my desperate financial needs (they are back again!) and how locally (in New Jersey), I could get no assistance (I have since, but again need help).

I received a telephone call from two strangers. At first I was hesitant, but they were really great people and they helped me with a loan for my past rental problems. They did not even know me, yet they helped me.

I have attempted to pay

them, very little by little, as my finances were able and this year, according to Jewish Law, they forgave my loan! I just want to tell people who have little hope that, with people like these two in our world, hope is near...

Don't ever give up. Dream your dreams and continue on. Jewish people indeed DO come to the aid of those in need. We do help "our own" and I, in turn, have learned the lesson from these two wonderful ladies and will help someone else in their way sometime in my life.

This is a public "thank you" to two strangers who are no longer strange to me. The world can be a cold place, but there will always be a warm spot for these two gracious people.

Plainsboro, N.J.
(identification withheld by request)

Convict seeks Jewish aid

Dear Editor,

I would like to make people aware of the plight of Jewish prisoners. Not in Israel, but right here in America. I am now one of those prisoners. I am an inmate in the Illinois Department of Corrections.

I have learned a lot about life being in prison. One of those things is how the world (outside society) views inmates. I must admit that prior to being locked up, I was a very successful businessman and viewed people in jail as "scum." I have come to learn that many of us are human beings and just made mistakes, we are not animals.

A Jewish inmate not only faces abandonment by friends and family, but at a time of need, our temples and rabbis also abandon us. Not only is racism alive in our prisons, but anti-Semitism is even more pronounced.

Being Jewish in prison is not easy. There are no services to go to on Friday night, no support or rabbi, and most of all, thank G-d, very few of us in prison. I, though, have found three organizations which help and support Jewish prisoners. Jewish Prisoner Services International (JPSI), Aleph and Jewish Prisoner Assistance Foundation.

JPSI, who's honorary na-

tional chairman, Marty Hochberg, is a wonderful man. They provide support, help, Passover and Hanukkah cards and so much more.

The Aleph Institute of Surfside, Fla. also provides services, educational and religious materials to Jewish prisoners and their families.

The Jewish Prisoner Assistance Foundation is headed by a fantastic rabbi. Rabbi Binyomin Cheiman is the only rabbi in the state of Illinois who visits every prison and every Jewish prisoner. As one man, he spends his time unselfishly devoted to G-d and Jewish prisoners. Whenever you are feeling down, Rabbi Scheiman seems to appear for a visit.

These organizations do great work, and make life for Jewish prisoners more bearable and make prison life acceptable. I would ask, no, beg, that when you donate, remember these organizations. They have no fund raising efforts and use mainly volunteers. Please be charitable and send a donation to:

Jewish Prisoner Services International, P.O. Box 85840, Seattle, WA 98145-1840, 206-985-0577, www.jewishprisonerservices.org.
Jewish Prisoner Assistance

Foundation, Rabbi Binyomin Scheiman, 9401 N. Magril Ave., Des Plaines, IL 60016, 847-296-1770.

JPSI also needs people to be pen pals with prisoners. Remember, just because we are in jail doesn't mean we are not people too. We are human beings who many times just made mistakes.

Steven Horvitz

K82377

P.O. Box 999

Pinckneyville, IL 62274

In memory of student

Dear editor,

David Dornstein in memory,
Dec. 22, 1988-Dec. 22, 1998

The call came out of nowhere. "Is this Professor Neusner?" "Speaking."

"You don't know me, but he would have wanted me to tell you."

"Who would want you to tell me what?"

"David Dornstein. He was your student at Brown. You remember? Class of 1985. He was on the Pan Am plane. He would have wanted you to know."

Jacob Neusner

Comfort for mourners

Review by **RABBI DANIEL A. ROBERTS**

Living with Loss, Healing with Hope: A Jewish Perspective, Rabbi Earl A. Grollman
Beacon Press, Boston 2000

Kind, gentle and hopeful; terse, concise yet powerful; insightful, perceptive and validating are all words that could be used to describe Rabbi Earl Grollman's latest book (19 prior) dealing with bereavement, *Living with Loss, Healing with Hope* (Beacon Press).

Earl Grollman is one of the acknowledged pioneers in the field of death and dying. I personally have heard him lecture many times at the International Conference on Death and Dying at Kings College in London, Ontario. He is always charismatic, charming and leaves his audiences longing for more words of wisdom and comfort, and so it is with this book.

Living with Loss, Healing with Hope is the type of book

a loving friend could give, and should give to a mourner. It is the type of book that a mourner (who has very little patience or ability to concentrate in the months following a death) could pick up, read a few pages put down and then return to at a later date. The text on each page only encompasses the top third of the page.

It is the type of book that when a mourner is feeling the varied emotions of anger, denial, panic, guilt etc. he/she could select the brief readings dealing with this sensation and gain comfort that their response is normal. Rabbi Grollman put words to emotions that the mourner believes no one else has ever felt before. He validates them, he gives encouragement, and he gives hope when he writes,

"Life is not like before.
Not like you would
Continued on next page

Book Reviews

More tough guy Jews from Rich Cohen's pen

Review by MORTON I. TEICHER

The Avengers. By Rich Cohen. New York: A.A. Knopf, 2000. 262 Pages. \$25

Rich Cohen, a writer whose work has appeared in the New Yorker, New York Times Magazine and Rolling Stone, is determined to prove that Jews can be strong and hard-boiled.

He began his campaign with *Tough Jews* (1998), an account of dangerous Jewish gangsters during the 1920s and 1930s in which he successfully demonstrated that Jews could be hard-bitten thugs. His esteem for those ruthless rowdies is now extended to a more admirable group of tough Jews: the Jewish partisans of World War II.

Cohen tells their heart-

rending story to demonstrate that not all Jews fatalistically resigned themselves to their doom at the hand of the Nazis. Some of them fought back fiercely, committing heroic acts of sabotage such as blowing up bridges and German trains and destroying or capturing German weapons.

Cohen's fascination with the Jewish partisans began in 1977 when he was just ten years old and his family visited a kibbutz where they met Ruzka, a cousin, and other former partisans. She, Vitka and Abba Kovner are the protagonists in Cohen's narrative. Vitka and Ruzka were teenage girls in Vilna when the Nazis took over. They became lieutenants to Abba, who was

a leader of the guerrillas. After the war, they all settled in Israel where Abba wrote poems and novels devoted to the Jewish resistance during World War II and to Israel's War of Independence, based on his personal involvement. Several books of his poetry have been translated into English.

After Cohen's initial encounter with Ruzka, Vitka and Abba, he met them a number of times in Israel and the United States, learning bits and pieces of their stories. In 1998, after Ruzka and Abba died, Cohen spent several weeks in Israel systematically gathering information about their wartime experiences from Vitka and those partisans who were still alive. This book is the result of his research, supplemented by his embellished reconstruction of conversations and ruminations as well as his embroidered descriptions of harrowing events.

The partisans led by Abba Kovner fled from the Vilna ghetto, escaping through the city's sewers to the forest where they joined forces with other resistance movements, although there was considerable mutual suspicion and distrust. However, they were all kept together by their common hatred for the Nazis and their resolve to commit acts that would obstruct and damage the German war machine. They had limited success and some failures, most notable of which were frustrated attempts to wreak revenge by killing Germans after the war ended. More effective was their rounding up Jewish survivors and helping to get them to Palestine where many participated in the War of Independence.

Cohen describes in detail the courageous resistance of the partisans and devotes a lesser segment of the book to the War of Independence. In both accounts, he proves that Jews can be brave fighters thus augmenting his picture of Tough Jews.

His two books have clearly demonstrated the validity of Cohen's thesis that Jews can be strong, stouthearted, vigorous and valiant. They can also be misdirected, as in the case of the gangsters he depicts in his first book and in the mis-

guided attempt to seek vengeance by poisoning German prisoners after World War II.

The Avengers is a stirring refutation of the allegation that all European Jews were like sheep led to the slaughter at the hands of the Nazis. It is a notable addition to the list of books that are devoted to the Jewish resistance, several

of which are identified in Cohen's useful four-page bibliography at the end of his exciting and inspiring book.

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

Jay Fiedler compared to Sid Luckman

MIAMI — Although the season is not over Jay Fiedler is already being hailed for his job as quarterback for the Miami Dolphins and is being compared to Hall of Famer Sid Luckman who retired in 1950 as the NFL's last prominent Jewish quarterback.

Through ten games he completed 136 of 238 passes for 1,599 yards and 10 touchdowns, and added 214 yards rushing on 48 carries.

"I feel great now, but I'm still not satisfied," he said after leading Miami to a 23-8 victory over the Detroit Lions. "I want to keep this thing going. I want to get this team into the playoffs. I want to take the team to the Super Bowl."

Fiedler, 28, was born in a sports-minded family in N.Y. His father taught physical education and coached high school basketball and track.

Fiedler began playing football at age six but in high school he starred in track and was a two-time state pentathlon champ, plus basketball and football. He chose Dartmouth although he was offered a scholarship by Stanford. At Dartmouth he was starting quarterback for the Big Green.

"I didn't go to Dartmouth thinking that I'm going to take that as a springboard to the NFL," he explained. "But I had a good junior year, opened up some eyes, scouts were coming around and it looked like pro football was a good possibility."

The 6-foot-2, 225 pound Fiedler was not selected in the NFL draft but he earned a spot with Philadelphia as the Eagles' third quarterback. He saw only brief action in two games in 1994-95. From there he went to the Cincinnati Bengals but he only received playing time with the Amsterdam Admirals of the World Football League in spring 1997 where he completed 46 of 109 passes for 678 yards and two touchdowns.

Failing to land a spot with an NFL team he put together a personal video which he sent to every NFL team in early 1998 that brought him a contract as second-string quarterback with the Minnesota Vikings. When Minnesota signed free agent quarterback Jeff George in the offseason, Fiedler asked for his release and signed with Jacksonville.

His break came last year in playing in eight games including one start. He completed 61 of 94 passes for 656 yards and two touchdowns and capped the season by playing in the second half of the Jaguar's playoff victory against Miami.

At that point nine teams, including the Jaguars, tried to sign him. But Dolphins' coach Dave Wannstadt assured him of a chance to earn the starting quarterback post and he signed a three-year contract with Miami worth a reported \$1.2 m per season.

In an article in the American Israelite of Cincinnati Fiedler said he comes from a Reform background and was bar mitzvah, but has never missed a game because of a Jewish holiday. He said he receives "a lot of interest and a lot of support from the Jewish community in Miami and New York."

He downplays his role as a prominent Jewish athlete. "I don't want to feed into any kind of stereotype. Just because there aren't a lot of us there, doesn't mean there aren't great athletes who are Jewish. I'm proud of where I came from, what I am, and proud of what I've been able to accomplish so far."

Roberts

Continued from prev. page
choose....

But you are choosing to begin again."

Each page of this small book (only 103 pages long) is replete with gems of insight as to the sensitivity, the tasks, the healing and the hopes of those recovering from the overwhelming journey of bereave-

ment. Although Rabbi Grollman calls this a Jewish perspective, it is just as much a universal insight to the task of surviving after the loss of a loved one. It is must reading for anyone coping with loss. It is a must gift to those who care about a friend or a relative who is burdened with sorrow.

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