



over Bares the my of Miracles

By Nehemia Polen

Editor's Note: Rabbi Nehemia Polen is spiritual leader of Congregational Tifereth Israel in Everett.

The story of the exodus from Egypt is filled with descriptions of signs, wonders and miracles. The Nile turns to blood, the waters of the Red Sea split, manna falls from heaven. Yet most contemporary celebrations of Passover do not emphasize these occurrences, preferring rather to focus on the concept of freedom and its social, psychological and political implications. Talk of miracles is quite out of fashion in our day and age. The scientific worldview has so dominated our thinking that there is simply no room left for the miraculous.

The fact is that the Torah itself displays a marked ambivalence toward miracles. We are warned in Deuteronomy 18 not to be impressed by the signs and wonders of a false prophet, and a famous talmudic passage (*Bava Metzia* 59b) establishes that even miraculous testimony cannot confirm the validity of an halakic opinion, for "the Torah is not in heaven."

It is considered a sin to endanger one's life by relying on miracles; a sick person must seek healing from a physician, and must not rely on prayer alone for salvation. Finally, the Midrash states that the biblical miracles were not violations of the natural order, but were preordained from the beginning: "G-d made a stipulation with the Sea at the Creation that it would one day part before the Children of Israel."

While some medieval Jewish philosophers attempted to restrict the role of the miraculous, others, especially, Nahmanides, expanded it. Nahmanides taught that many

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AN EARLY PASSOVER SEDER was given for the children of the Jewish Big Brother and Big Sister Associations of Greater Boston on Sunday, April 5, at the Jewish Community Center on Sutherland Road in Brighton. The 100 Seder participants included 35 pairs of "bigs" and "littles," as well as other guests. Above, Big Brother Hal Lavien of Sharon prepares to eat the first piece of matzo with his Little Brother Zachary.

Photo by Leonard Eisenberg

No Links to Pollard, Says Former Bostonian

By Lawrence Harmon
Advocate Staff

Generosity, say friends and colleagues of Harold Katz, was the most salient character trait of the former Boston attorney whose name has been linked in recent days to the Jonathan Pollard spy case. Katz, 65, a one-time aide of former Boston Mayor Kevin White and a man with friends in the highest echelon of Boston's Jewish community, is reportedly wanted for questioning by federal investigators who believe an apartment he owned in Washington, D.C. was used by Pollard and his Israeli "handlers."

Friends of Katz believe his "trusting nature" may have played a major role in the affair. "Harold Katz is optimistic and generous to a fault," stated Arnold Soloway, a Boston real estate developer and Katz's close friend. "Harold is the kind of guy who, if you asked him for a ride, would give you the keys to his car." Soloway said Katz often opened his home to visiting Israelis during his years in Boston.

It is the key to Katz's small apartment in Washington, D.C. which is the focus of the investigation. Katz, who worked in the legal department of Israel's Defense Ministry for 11 years after moving to Israel in 1972, admitted that he gave his apartment key to Irit Erb, Erb, at the time a secretary at the office of the Scientific Attache at the Israeli Embassy,

was one of the three Israelis who left the U.S. after Pollard was arrested in 1985 and subsequently told U.S. investigators that she used the apartment for meetings with Pollard. It was there, she said after being granted immunity from prosecution, that she also photocopied scores of classified documents provided by the convicted spy.

In a sworn affidavit from Tel Aviv, Katz said he knew Erb as a friend who offered to help furnish the apartment so that he could sub-lease it to Israelis looking for living quarters in Washington. He further stated that he did not know Pollard or any of the other Israeli principals in the espionage case and had never heard of what took place in his apartment until questioned by U.S. prosecutors in Israel more than six months ago.

Sources in the Israeli Embassy in Washington, D.C. are skeptical about the timing of the U.S. disclosures. "They've sat on the Katz business for six months. Why now all of a sudden?" one was quoted in the Jerusalem Post.

The answer, according to those sources, is "yet more coordinated pressure on Israel." The Israel government has refused to allow Katz to go to Washington for questioning by a federal grand jury about the alleged use of the apartment. But the government, and

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PASSOVER: MANY LOCAL EXPRESSIONS OF FREEDOM

Havurat Shalom Gives Sanctuary to Refugee



Salvadoran Refugee Emilio
Photo by Ann Waterflow

By Judith Antonelli
Advocate Staff

Nearly 150 people crowded into Havurat Shalom in Somerville on March 29 to welcome Emilio, the first Central American refugee to be given sanctuary by the Boston Jewish community.

"In the midst of preparing for our enactment of our freedom, let's not be content to view liberation as a ritual or a rite," stated one Havurah member in the series of Welcome Readings by various Havurah members. "In Central America a people is crying out... just as we

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B.U. Seeks Release of Soviet Refusenik

By Joy Frascinella
Special to the Advocate

In a press conference held Monday at Boston University's Hillel House, B.U. President John Silber and Nobel Peace Prize Laureate Elie Wiesel called on the Soviet Union to release Boris Lifshitz, a 19-year-old refusenik. Boston University's College of Engineering has granted admission to Lifshitz, and is offering to match funds towards his tuition.

Boris' father Vladimir, who has been trying to emigrate to Israel with his family since 1981, was charged with slandering the Soviet government in five letters he wrote to the West, including one to his cousin Lisa Shukel, a Brookline resident. He was sentenced to a labor camp in January 1986 but was released last month.

Boris, despite high grades in Soviet high school, was not allowed to enroll in the Leningrad Institute's engineering program when admissions officials learned about his family background. He is now serving in the Soviet army and, according to his cousin, suffers from a duodenal ulcer.

In a letter to Shukel, dated March 14, 1986, Silber said, "In refusing to allow Boris to study at the Leningrad Institute, and in jailing Boris' father, Vladimir, for exercising basic human rights, the Soviets are doing what communist dictators always do: oppressing free people. In refusing to be cowed, Boris is doing what free people do. Let us hope that in collaboration we can help this brave and gifted young man."

While Silber praised Lifshitz' courage, and the efforts of those endeavoring to free him, Elie Wiesel warned those present to be wary of the promises made by Soviet Premier Mikhail Gorbachev regarding the future release of other prisoners of conscience held captive in Soviet prisons.

"Premier Gorbachev wants us to believe that he is interested in liberalizing his country and working to promote civil rights within the U.S.S.R. I want very much to believe this — as much as I want to believe our two countries can work together in the area of nuclear arms reduction. But I say with much sadness that, for the time being, Gorbachev cannot receive my full trust. You cannot trust a man who would hold

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Anti-Bias Clause For Sister Cities

By Judith Antonelli
Advocate Staff

The Cambridge City Council has accepted a non-discrimination clause in the agreement to twin Cambridge with the Soviet city Yerevan, but has refused to make continuation of the sister city agreement contingent on compliance with the clause.

The non-discrimination clause, proposed by Councilor Alice Wolf, was a rewrite of the clause originally proposed by Action for Soviet Jewry. It reads: "These exchanges shall be free and open, providing freedom of communication and contact between residents of Cambridge and Yerevan; and... to foster the free exchange of ideas, their content will span the full range of interests and concerns of the people of Cambridge and Yerevan."

Action for Soviet Jewry has been working with the Cambridge-Yerevan Sister City Association for about a month in attempts to persuade the Association to include some human rights provision in its proposal. The Monday night City Council meeting was the culmination of these attempts.

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Rabbis Grapple with the Abuses of Power

By Joy Frascinella
Special to the Advocate

It has been a difficult year for America's Jewish community. The escapades of Jonathan Pollard and Ivan Boesky, coupled with tensions between the United States and Israel over the Pollard affair, have threatened to undermine the psychological well-being of American Jewry.

In Massachusetts, the tragic March 14 destruction of Temple Beth David in Westwood caused considerable distress throughout the Bay State's Jewish community. Police reports have not proven that anti-Semitism was the motivation behind a fire that gutted the temple and destroyed three Torah scrolls.

As Passover, the celebration of Jewish liberation from Egyptian bondage, begins next Monday night, rabbis across the Commonwealth will be encouraging their congregations to use the holiday as a time of self-examination and spiritual renewal.

"Passover is a good time to feel a sense of rebirth in oneself

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Stones Named CJP Drive Closing Event Chairmen



Elliot Stone



Marion Stone

Elliot and Marion Stone of Newton have been named chairpersons of the Closing Event of the Opportunity '87 Campaign of the Combined Jewish Philanthropies of Greater Boston. It was announced this week by Alan M. Schwartz, Campaign chairman.

The Closing Event, to be held Wednesday, April 29, at

Temple Israel in Boston, will celebrate what is expected to be the most successful annual fundraising campaign in CJP history.

"This year we have focused on opportunities," stated Alan Schwartz. "Our campaign has had the opportunity to innovate, to expand and to plan for the future. As one

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EDITORIALS

Passover's Roots in Freedom

Passover is to the Jewish People what Yom Kippur is to the individual Jew. It marks the beginning of a productive, vibrant community life, which can only be realized in freedom. The distinctive celebration for Passover is therefore in the family, the basis for community life, and the Seder naturally finds its place in the home rather than in the synagogue. For it is in the home where joint action for the common good is to be originated, and it is in the home where admirable as well as deficient behavior is to be examined, and where role models are to be studied, so that the family as it forms the community may stimulate it to emulate the ideal.

Recitation of failings which will serve as the motivation for a new beginning for the individual Jew is reserved for the synagogue for the New Year. Passover emphasizes the wholeness of purpose attainable by a people who can find the strength to obey the Almighty's demands as they move away from a life of subjugation.

In contradistinction to the abstemious Days of Awe, the Passover Seder is heady and festive. Togetherness is vital; the generations are gathered so that every viewpoint may be added to the reenactment of the march away from slavery. But with the wine, with the songs, with the lengthy recitation of the travails of that first community journey, the discussion into the wee hours of the night winnows down to an examination of the wonderousness of the wellsprings of freedom.

To remain true to the conditions of Moses' time, this narration is carried on in an artificial context for us today, in the absence of the Torah, for it has not yet been given to the travelers. The connection with Torah, the reciting of the Omer at the end of the second Seder, is pointedly left for last, so

that freedom may be encountered in its pristine condition. So that freedom, if only for this moment in every Jew's life, may be experienced with a sense of abandon, the way it first came to our ancestors when they stepped away from the slavery of Egypt, into the whirling sands and then through the parting sea, toward a future dependent only on a promise.

Subtlety, sophistication, all the conceits, are placed aside. Freedom is to be felt, raw, at the point of liberation, achieved from the interaction with an unseen Force, not through clever maneuvers or as a result of human talents. The plagues, the pressures that break tyranny against all odds, are the Other's sledgehammer that pounds against the chains of captivity.

This realization dawns, after we have imitated the manners of the oppressor at our own table, through adopting some of his trapings and demeanor, and at the same time rejected his ways by sampling through the composition and tastes of the symbolic foods, the insults and harsh treatment experienced as slaves. Finally, we move beyond it — the lavishness of master and the downtroddeness of slave — into the neutral zone of freedom, a condition where hope reigns and opportunity waits to be fashioned.

Passover, then, is the festival not only of release but of equality. Spirit, emotion and purpose are mixed into the portion that is freedom, and it is to be experienced for each by the many, the community. It first must be encountered as pure, as unleavened, and then in time it will be ready to be molded, to be kneaded, into the higher forms which Torah instructs. But it is this delicious moment of passage that we are charged with savoring at Passover.

Of Spies and SPIES

How ironical it is that following the Pollard case, there comes the new scandal of U.S. Marine treachery at our Moscow Embassy. One wonders what damage Secretary of Defense Weinberger would assess to this since he characterized the Pollard wrong in behalf of a friendly nation as causing irreparable harm? If one is to believe what has been said about Pollard's information, it might have been responsible for hampering an international terrorist, for keeping nuclear arms out of irresponsible hands and for protecting an ally from being physically obliterated by gas warfare. On the other hand, what our potential enemy, the Soviets, learned from their exploration of our embassy will intimidate our policies and even threaten our defenses for a very long time.

Of course, this comparison in no way excuses or sanctions what Jonathan Jay Pollard and his Is-

raeli accomplices did. It was serious and criminal, and he deserves punishment (though not as severe as a life sentence), and the Israel Government must fully explain just what happened and deprive the accomplices of any benefits. But the Moscow affair should bring us to our senses and set in relief the kind of danger that can arise from enemy spying.

Though such behavior between friends cannot be excused, or reasoned away, the consequences that flow from each should be easy to understand. As a result of spying, a friend nevertheless remains a friend, and may become an even more valuable one, once the shameful nature of the act is acknowledged. But as a result of the same behavior, an enemy is strengthened and becomes potentially more harmful. Perhaps even Casper Weinberger could grasp these conclusions!

Looking Beyond Baby M

The decision by Judge Harvey R. Sorkow of New Jersey to declare the surrogate mother contract under which the famous Baby M was produced as valid and to grant custody to her father, has caused disquiet in many quarters. Some of those who agree with the decision nevertheless have reservations about permitting contracts for birthing. A large percentage of those who opposed the validating of the Whitehead-Stern contract recognize that the problem itself will not quietly dissipate — more such babies are on the way.

It was the subject of this particular contract, a human life, that obviously weighed heavily in Judge Sorkow's humane decision. But, of course, even in New Jersey upper courts may reverse his decision. Moreover, most other ju-

risdictions are without clear, accepted laws on the matter. If the surrogate choice is to be allowed at all, rights project on every side: primarily, of course, consideration of the baby's need to parents, care and love; then there must be carefully defined principles governing the duties and obligations at each point of the process for the surrogate mother, for the natural father and for his wife if one exists.

Because this is a scientific development that goes to the very heart of human creation itself, and because science is evolving so quickly along related lines, it is vital that both legislatures and courts be informed on the ethical and moral considerations which should be governing practice. State governments should act quickly to appoint broadly qualified commissions as advisory bodies.



Israel's Public Opinion Battle

By Robert E. Segal

The Greek word "Exodus" makes an indelible imprint on Jews marking Passover everywhere. We recall not only the blessed biblical exodus from slavery in Egypt, but far too many grievous ones that were ordered by hostile governments.

And this year, as we rejoice in the Passover festival, we may encounter an Exodus from America's traditional high regard for Israel as reflected in public opinion polls. Let's hope not. (In times of crisis, such polls have run favorably for Israel as high as 14 to 1.) The strain between the U.S. and Israel due to the Jonathan Pollard spy episode seems certain to be healed in time. Meanwhile, the going is rough.

Both Secretary of State George Shultz and Secretary of Defense Casper Weinberger have indicated they are not keen about a projected \$3 billion foreign assistance funding for Israel. Weinberger has even gone so far as to say that a stronger Israel upsets the balance of power in the Middle East, making war more likely, and has complained about Israel's aggressiveness. One wonders how he felt about Israel's aggressiveness at Entebbe.



Jerusalem's promotion of two Israelis, Col. Aviem Sella and Rafael Eitan, both apparently involved in the spy case, didn't help. (Sella finally resigned, citing foreign policy pressures.) Yet another cause for concern is a published report that some Washington bureaucrats aim to have Israel placed on the "criteria country list," a roster of hostile nations.

As we might have expected, despite strong criticism of the espionage from many American Jews, the long-dormant smear of dual loyalty by U.S. Jews blackens the news. Nor will the usual array of anti-Israel hardliners in the U.S., including propaganda specialists, miss this chance to pounce on Israel.

Is there then no light ahead? Oh, yes. Hopes rise because Israel,

aware of sharp criticism from aroused, influential protesters in its own provinces, has reversed its original stance and mounted an appropriate probe and review of the matter.

From Washington, word has gone out that sectors of the government grateful for the military skill and customary cooperation between the government of Israel and U.S. are expanding joint planning efforts.

Still another plus came when Sen. David Durenberger (R. Minn.) was reported to have said in the course of a talk to a small group that American intelligence personnel had used an Israeli military officer as a spy a few years ago. At that time, so the story has it, it had been agreed by the U.S. and Israel that neither would recruit agents in the opposite camp. Now opinions differ as to whether that understanding was in existence when the Pollard case surfaced.

Durenberger is former chairman of the Senate Intelligence Committee. The report of his talk had an upbeat close. It's not a one-way street the two nations are on, the Senator said in effect. "I can't justify Pollard," he added, "but I can understand it."

Advice of Arab and Irishman

By Carl Alpert

HAIFA — "Israel should set up a Palestine state alongside. It will be a weak state, and you will have no administrative worries and nothing to fear."

The speaker was Dr. Hatem Abu Ghazala, a physician, and identified as a Palestinian activist from Gaza. He was one of a number of speakers taking part in a stimulating two-day conference on the subject of "Irish and Jewish Nationalism in the 20th Century: Politics, Religion and Terror," sponsored by Haifa University.

There were many on the panel who agreed with this "moderate" Arab, but in the subsequent heat of debate some of the participants, departing from their carefully prepared and polished diplomatic statements, revealed their true feelings and policies in spontaneous, blurted-out statements. Dr. Ghazala was one of these when, in response to a generous Israeli "offer" to return the occupied territories, he retorted: "Even if you give us the West Bank and Gaza, we'll be getting only 18% of the land which we consider rightfully ours!"

Undoubtedly the central personality at the conference was a fighting Irishman, Conor Cruise O'Brien, whose recent book on Israel, *The Siege*, became the major text of the proceedings. At one session he categorized the two principal Arab attitudes toward the Middle East conflict. There are some Arabs, he said, who are willing to give peace in return for territories, using this as a springboard for eventual action to take over the whole country.



And there are other Arabs who say: "To hell with the springboard, we want it all now."

Oblivious to O'Brien's warning, a number of Israeli Jewish speakers urged withdrawal from the West Bank. One, a Haifa University professor of geography, was quite blunt. After describing the night of Syria's massed 4200 tanks, he went on: "As far as I am concerned, I am ready to leave the Golan Heights and the West Bank tonight. I say to Arafat and Abu Nidal — take it!" A member of the audience asked if he really meant to let those 4200 tanks advance up to the old border, overlooking the kibbutzim in the north and up to the perimeter of Ein Gev — especially in view of what Dr. Ghazala had already said. And was he in earnest when he welcomed Arafat and Abu Nidal and perhaps George Habash right up to ten miles east of Netanyahu?

Both points of view drew applause from the Israeli audience.

The right wing Israeli speakers were not dogmatic extremists. Even a maximalist like Ehud Olmert, noted that since the Arabs were not interested in any compro-

mise, we were destined to remain in the West Bank for a long time. Under these circumstances, he favored reduction of tensions, firstly by avoiding settlement in thickly populated areas, which could lead only to confrontations, and secondly, by improving the quality of life for the Arabs there.

O'Brien: "Conditions on the West Bank are far from intolerable. They are certainly more tolerable than conditions under many Arab regimes."

Prof. Z. Kedari, of the Hebrew University, warned all the prophets of doom that they were basing their dire predictions on the assumption that prevailing circumstances would continue. In the past, who could have foreseen, even a short while before the events, that an establishment of the state so many Arabs would flee the country; that the attack on Israel by Jordan in 1967 would lead to our occupation of Jerusalem and the West Bank; that Sadat would come to Israel and make peace? Changes are going on all the time, he said.

Nevertheless, there were speakers who were convinced that in a short period of time the Arabs would be a majority in the area, and Israel should be forewarned. A visiting lecturer from the U.S. noted how unreliable written history is: "History is written backwards," he observed. "Governments write today what they want to show should have happened," and that is how the account is recorded.

The program was replete with stimulating speakers (Continued on Page 18-2)

Israelis Retreating from Politics

By Allen E. Shapiro
Jerusalem Post Foreign Service

Israel is in the throes of a retreat from politics. Failure on the part of the government and the individual ministers involved to accept and exercise responsibility has led to a crisis of public confidence, with regard not only to the government but to the political process itself. The inevitable consequence has been a search for solutions in the apolitical realm.

The judicial commission of inquiry is one such apolitical solution. Indeed, it was designed to meet the demands of a crisis of public confidence. In the original British proposal, on which Israel's investigatory commission law was based, a crisis of public confidence was a condition for the appointment of such a body.

As the institution has developed in Israel, however, it is a substitute for effective democratic government, not a means of strengthening it. It is no cure for the failure of the ordinary political processes to function properly.

Getting hooked on what is essentially a palliative carries with it a failure to deal with the causes of the malady.

Sometimes, the symptoms themselves can be so dangerous that they must be treated independently. This may be true with regard to the Pollard affair. However, getting to the bottom of the present mess should not be confused with dealing with the factors that have caused one mess after another and can be summed up as a failure of responsible government.

Governmental opposition to the appointment of a commission of inquiry is supposedly based on considerations of secrecy.

Actually, the statutory commissions, such as the Agranat Commission on the Yom Kippur War and the Kahan Commission on the Sabra and Shatila massacres, have a very good record with regard to keeping security matters secret.

A major difference between the statutory commission and the examining board that the government has appointed is that the former has the right (although not the duty) to make recommendations.

Both bodies transmit conclusions to the government, but only a judicial commission has the right to go beyond its findings and translate them into concrete recommendations.

The Kahan Commission, for example, recommended that the then defense minister, Ariel Sharon, resign, and that if he did not do so, that the prime minister exercise his statutory right to discharge him.

According to the then attorney-general, Professor Yitzhak Zamir, the recommendation was binding on the government, unless it had strong and compelling reasons for non-compliance.

The Rotenstreich committee, on the other hand, has no authority to make recommendations of any kind, let alone the dismissal of a minister found personally responsible.

Ministerial statements that the findings of the Rotenstreich committee will be honored are deceptive. Those who make them know that the committee can present the government with its conclusions but has no authority to make recommendations.

The original bill on investigatory commissions introduced for Knesset consideration did not provide authority to make recommendations. This was changed, in the course of its passage into law, largely at the insistence of former attorney-general Gideon Hausner, despite the objection of the minister of justice, Haim Zadok.

The authority to make recommendations, which the legal opinion of Professor Zamir has since converted into binding directives, has made the statutory commission an ad hoc substitute for government.

No wonder the government looks askance at a recourse to such a body. In Israel, governments rarely resign. They never commit suicide, if they can help it.

The publicity given to the question of compelling witnesses to testify and possibly incriminate themselves has served to divert attention from the main problem.

Another side-issue is the conflict-of-interests problem of Knesset Member David Liba'i, who represents three of the government employees involved in the Pollard affair. With all due respect, Professor Liba'i has given an example of responsible conduct not very different from that of the government.

Liba'i has stated that he became aware of a possible conflict between his duty to his clients and his position as a Knesset member when the Knesset Foreign Affairs and Defense Committee, led by committee chairman Abba Eban, decided on an investigation into the affair.

At that point, he tried to be relieved of his responsibility to represent his clients. However, they refused. Professional

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Betrayal of a Trust

By Rabbi Marc H. Tanenbaum

Why is the downfall of the flamboyant television preacher, the Rev. Jim Bakker, commanding such obsessive national attention?

Clearly the admission that Bakker had an adulterous affair with a church secretary made for a very spicy scandal. That's troubling enough in itself, but I believe the serious moral issues are to be found on other levels.

It is important for us non-Evangelicals to understand that Evangelical preachers occupy a unique place among their followers. They are generally held in high esteem and trust that approach a Protestant infallibility. With that authority, Fundamentalist preachers traditionally proclaim that one's salvation depends on deep personal piety and living a life of near-perfect moral behavior. That's why Fundamentalists historically have condemned personal sins — such vices as alcohol, gambling and adultery — rather than social injustices, with hellfire as punishment.

Bakker violated the core beliefs of his followers and betrayed their trust. Along the way, he frequently condemned over the air-waves other Protestants as well as Catholics and Jews as being spiritually blind and without salvation.

Bakker deserves the fruits of his moral hypocrisy and bigotries. But Americans, I would urge, have a clear moral duty not to stereotype collectively most of the 50 million Evangelical Christians and their responsible leaders for the failings of this one tragic black sheep or of others like him.

THE JEWISH ADVOCATE

Founded in 1902

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