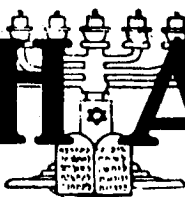


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Rosh Hashana Vision — 'A Genuine Yielding'

By Nehemia Polen

Editor's Note: Rabbi Dr. Nehemia Polen is Rabbi of Congregation Tifereth Israel in Everett. This coming year he will be on sabbatical at the Hebrew University in Jerusalem, where he will be a Visiting Scholar at the Institute of Jewish Studies.

Rosh Hashana is not a Jewish holiday.

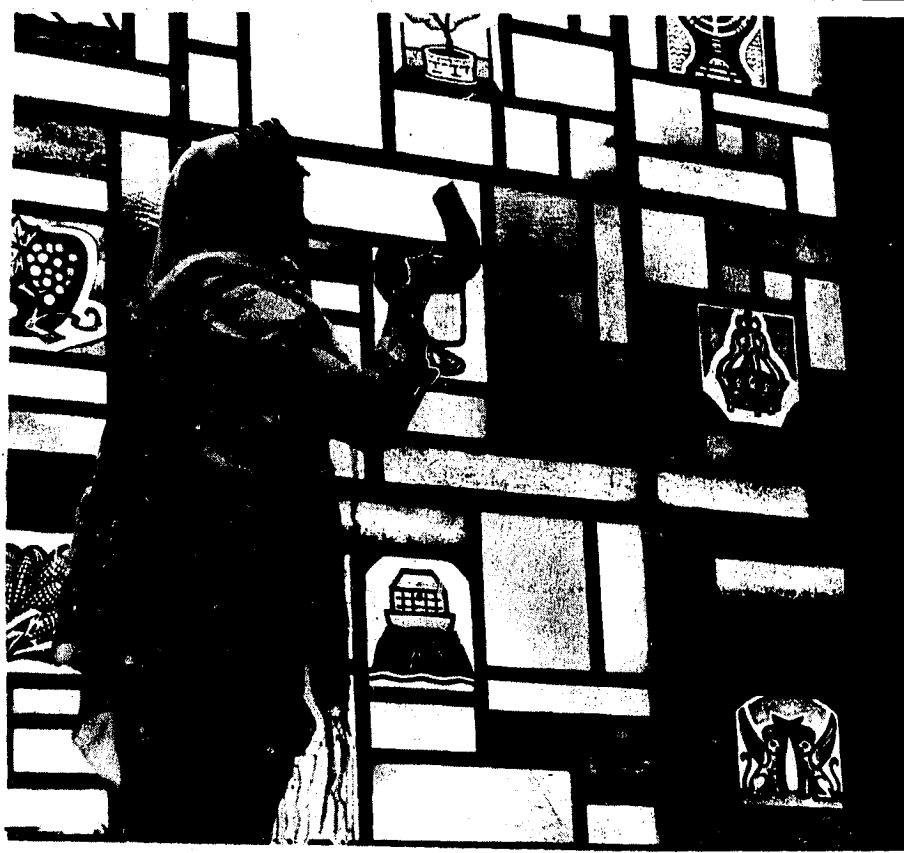
Consider that every other holiday celebrates an event in our sacred history, or the agricultural cycle in the Land of Israel. Pesach commemorates the Exodus from Egypt. Sukkot continues the story of the travels of the Jews in the desert after the Exodus. Shavuot is explicitly described in the Torah as an agricultural festival. (Pesach and Sukkot are also clearly linked with the rhythm of the seasons in the Land of Israel.) Only Rosh Hashana (along with Yom Kippur) is not linked in the Torah to a specific event in Israel's history or to an aspect of the agricultural cycle in the Holy Land.

The Torah, in fact, is rather cryptic about the meaning of the holiday which falls on the "first day of the seventh month." Rosh Hashana (this name itself is not biblical) is simply described as a day of "sounding." It is the Oral Torah which tells us that Rosh Hashana is a day of judgment for "all the world's creatures" (*kol ba'ei ha-alam*), and that it is also the anniversary of the creation of the world, the world's birthday. Thus, in a sense, it is not really a Jewish holiday; it is a time of renewal and reconciliation for the whole world.

Yet it is certainly the holiday most identified with, and celebrated by, Jews. The paradox is resolved when we recognize that Rosh Hashana embodies a distinctly Jewish vision of universalism. The High Holiday liturgy expresses the hope that "all Your creatures may worship You; may they join one fellowship to do Your will with a perfect heart." Now the 'You' to whom this prayer is addressed is, of course, the G-d of all humankind; but first and foremost, He is the G-d of Israel, the G-d of Abraham, Isaac and Jacob, who revealed his will in the Torah of Moses, which He entrusted to the Jewish people to protect and transmit.

Contemporary Jews are not comfortable with the par-

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DAY OF SOUNDING — Solitary shofar blowing stands before the stained glass windows of Temple Bnai Moshe in Brighton. Rosh Hashana begins on Sunday night at sundown.

Interview with Author:

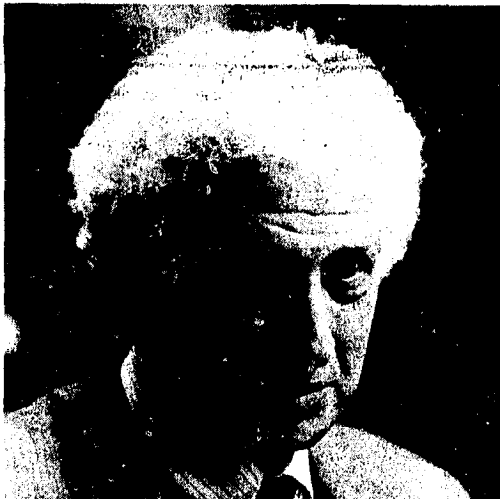
Is 'A Certain People' an Elitist View of Jewish Status in the US?

By Helen Epstein

Editor's Note: Helen Epstein is author of *The Children of the Holocaust*. Her latest work is *The Company She Keeps*, a biography of Tina Turner.

When Charles E. Silberman began his research on *A Certain People* in 1979, his major concern was, he says, "Would it be good for the Jews?" The sixty-year-old economist and journalist who had written *Crisis in the Classroom* and *Crisis in Black and White* was accustomed to controversy but he knew that this new book about the American Jewish community would be qualitatively different.

"It involved me emotionally in a way that the others didn't," he told the *Advocate* last week. "I didn't have any



Charles E. Silberman

critical distance and I had dilemmas that weren't there with the other books. 'Dare I discuss this?' was a question I often wrestled with. Friends pleaded with me not to discuss Jews in journalism or Jews in management. It could encourage anti-Semitism, they said. People don't like you to wash Jewish laundry in public. Deciding what to put in and what to leave out was wrenching. I've put six years into this book now and I like nothing better than talking about it. I'm spending three months doing just that. I want it to be read, sold and taken seriously."

It is with the determination of a man with a cause that Silberman, a mild-mannered, white-haired pipe-smoker with twinkling blue

(Continued on Page 9)

Channel 5 Manager to Get ADL Liberty Torch Award



S. James Coppersmith

S. James Coppersmith, vice president and general manager of WCVB-TV Channel 5, will receive the first ADL New England Torch of Liberty Award at the National Executive Committee meeting of the Anti-Defamation League on October 10 at the Westin Hotel, according to an announcement by Lester Gilson, chairman of the New England Regional Board.

Serving as chairman of the dinner is one of Boston's prominent corporate leaders, Jack Connors, Jr., president of Hill, Holliday, Connors, Cosmopolis, Inc. Keynote speaker will be Jack Valenti, president of the Motion Pic-

(Continued on Page 13)

CJP Cites Synagogues Aiding Ethiopian Jews

Sixty-three Boston-area synagogues that played a key role in the historic "Operation Moses" Campaign this past year will be honored with special presentations from CJP during the High Holidays.

According to Edwin N. Sidman, chairman of the 1986 Combined Jewish Philanthropies "Honor the Promise" Campaign, "The response by the synagogue community to CJP's urgent call for action on behalf of the 10,000 Ethiopian Jews who found their way to Israel symbolizes a new era in synagogue-federation relations. During the winter and spring of 1985, members of the 63 synagogues donated a remarkable \$400,000 for 'Operation Moses,' and enabled Boston to reach its goal of \$2 million."

Sidman, who recently led a

fact-finding Task Force to Israel to study Ethiopian resettlement, described the importance of our past and continued support. "These newest olim are fast learners and quite industrious. Although 65% are illiterate, all are now receiving Hebrew language instruction to ease their absorption. About 38% are single-parent families; spouses either remain in Ethiopia or died in transit. 1,300 of the children are orphans. Many are 18 years old or younger and 2,000 teens are enrolled in Youth Aliyah. Many more are on the wait-

ing list for Youth Aliyah where they learn about their heritage as well as gain vocational skills and more speedily enter into the mainstream of Israeli society. Of course, much of this progress is possible only through programs of the Jewish Agency, which is the recipient of all 'Operation Moses' funds."

Chairmen of the special campaign were Edgar and Steven Grossman of Chestnut Hill, under whose guidance Boston set a goal and met it. Steven Grossman and Joel B. Sherman, 1985 CJP

(Continued on Page 23)

White House Drops Jewish Liaison Post

By David Friedman

WASHINGTON (JTA) — Marshall Breger, President Reagan's Special Assistant for Liaison with the Jewish community since December 15, 1983, has been named by Reagan to be chairman of the administrative conference of the U.S., a job in which he will be responsible for administration deregulation efforts.

The White House has indicated that a successor will not be named to Breger because there are plans to reorganize the Office of Liaison, headed by Linda Chavez, from one centered on relations with various groups to issues.

Interviewed at his office in the old executive office building by The Jewish Telegraphic Agency Wednesday, Breger said he was excited about his new job which will give him the same rank as a cabinet deputy secretary. He will be one of the highest ranking Jews in the administration.

The administrative conference is the government advisory body on administrative law — the rules, hearings and programs of the federal agencies. The chairman also sits on several cabinet councils and is head of an informal group called the council of independent regulatory agencies.

The 39-year-old Breger, an Orthodox Jew and former law professor, will continue as liaison until he is confirmed by the Senate following a hearing by the Senate judiciary committee.

The post he now holds has always been controversial within the Jewish community since on one hand, all administrations have expected their liaisons to promote their policies in the Jewish community while the community looked on the liaison to speak for its views within the administration.

Breger said the most satisfaction he had in his job was to see the flowering of the strategic cooperation agreement between the U.S. and Israel and the establishment of the free trade agreement between the two countries.

Breger noted that he first brought the idea of the free trade agreement to Reagan and his national security advisor after it was suggested during a tour of Israel by conservatives which he led when he was a senior fellow at the heritage foundation, six months before he joined the administration.

But, he said, his "biggest thrill" came when he heard from the Sudan that the rescue of Ethiopian Jews had begun. He said a more personal highlight came in August, 1984, when his daughter, Sarah Gabriella, was born and he had to postpone leaving for the Republican National Convention in Dallas. The President heard of it and invited Breger to go to Dallas with him aboard Air Force One.

(Continued on Page 21)

71 Area Congregations to Join Israel Bond Appeal

Seventy-one congregations in the Metropolitan Boston area will take part in the 5746-1985 Israel Bond High Holy Day appeals to help mobilize funds to assist Israel in overcoming its economic crisis. The local synagogues will join the more than 1,100 congregations in the United States and Canada for the annual appeals, which are traditionally the single most productive element in the year-round campaign to raise development funds for the State of Israel.

In making the announcement, Leo Karas, general chairman of the Greater Boston Israel Bond campaign, said, "The National Rabbinic Cabinet of Israel Bonds has chosen the theme, 'If not now, when?' from the sage Hillel to dramatize the urgency of providing loans for Israel's domestic development in this year of economic crisis."

Israel Bond dollars help provide jobs for Israelis, especially in the development

(Continued on Page 21)

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Bond Appeal

(Continued from Page 1)



Malcolm H. Flash



A.I. Lerner

towns, as well as research and development funds for the nation's high technology industries.

Malcolm H. Flash and A.I. Lerner, co-chairmen of the Greater Boston Israel Bond Congresses Division, noted, "Our goal is to obtain an Israel Bond purchase from every family in every participating congregation in our community. We are also taking the opportunity before the holidays to introduce our newest instrument, the Individual Variable Rate Instrument (IVRI) to select members of congregations through small IVRI meetings."

The Bond leaders report

that a number of area synagogues have already scheduled IVRI meetings in their rabbis' studies or in homes of synagogue leaders, and that a substantial number of the new instruments have already been sold in advance of the High Holy Day appeals.

During the appeals, synagogue members will be urged to make an Israel Bond purchase, preferably of \$1,000 or more, and then to purchase an additional Bond or \$250 Certificate for children or grandchildren. By buying \$1,000 or more in Bonds, participants in the appeal enroll as Shomrei Yerushalayim in this "Chai" year of United Jerusalem.

White House

(Continued from Page 1)

Breger said his most difficult period was last spring during the controversy over the President's visit to the German military cemetery at Bitburg. He said it was hard "getting the administration to understand the deep feelings" of the Jewish community on this issue.

Breger came under heavy criticism from the Jewish community when it was learned he had tried to prevent Elie Wiesel, Chairman of the U.S. Holocaust Memorial Commission, from criticizing Reagan at a White House ceremony in which the President presented Wiesel with the Congressional Medal of Freedom.

Breger was reluctant to discuss that period except to note that "he had just returned from spending Passover in Israel and walked into a maelstrom." He noted it was a case of the messenger being blamed for the message.

David Brody, Washington representative of the Anti-Defamation League of B'nai B'rith told the JTA that Breger was "good and effective" at his job. A spokesman for the American Israel Public Affairs Committee (AIPAC) said Breger had done an "excellent job." Calling Breger "intelligent and dedicated," the AIPAC spokesman said "He had earned the respect of all those with whom he worked." He added, "he represented the views of American Jews to the administration and those of the administration to Jews."

Breger was the third person to hold the post of Jewish Liaison in the Reagan Administration. When the administration first came to office in 1981, it indicated that it did not want any liaison to various communities but then named to the post Jacob Stein, a leading Jewish supporter of Reagan and former chairman of the Conference of Presidents of Major American Jewish organizations.

Stein stayed for about a year and then resigned, to be replaced in June, 1982, by Michael Gale who had been congressional liaison for AIPAC.

When Breger was appointed, he was given a higher ranking of Special Assistant to the President and was also given the additional duties of liaison with the academic community.

Jewish representatives in Washington have indicated that even if a successor to Breger is not appointed, they still will be able to have contacts at the White House.

Brody noted that Breger will now be free of the White House hierarchical structure and will now be free to call people there who share his views who, in his present job, he might not have been able to call as freely.

Rosh Hashana Vision

(Continued from Page 1)

ticularist element in our universal faith. We like to focus on the all-embracing vision of Isaiah and the other prophets, but we finess the obvious fact that the prophets assigned a very special role to the Jewish people even (especially!) in the messianic era.

It is not hard for us to pray, in the words of the High Holiday liturgy, "May You reign over the whole universe in Your glory, . . . may every creature realize that You have created it," but we squirm uneasily at the passage's conclusion: "may every breathing thing proclaim, 'The Lord G-d of Israel is King, and His majesty rules over all.'"

The relationship of G-d to His people is embedded in the knowledge of His name. The four letter name of G-d — the Tetragrammaton — is usually translated into English as 'Lord', but it is really a proper noun, which refers not to a divine attribute such as lordship, but, as it were, His essence.

As the High Holiday liturgy reminds us, this name was uttered by the High Priest on Yom Kippur, and occasioned a full prostration by the people assembled in the court of the Holy Temple.

Nowadays we do not pronounce the Tetragrammaton, and in casual speech it is customary to refer to *Hashem* ('the Name'), which is simply a place-marker for the ineffable. Although, after the destruction of the Temple, the name has not been pronounced, its written form continues to serve as an object of contemplation, especially in the Jewish mystical tradition.

Now this divine name, which is the matrix of the divine-human encounter, was entrusted to the people of Israel, who are still responsible for its written production, and who await the day when once again it may be correctly uttered. Thus when the prophet Zephaniah foresees the time that all the peoples will be given "a pure language . . . to serve Him with one consent", it is so that they "may call upon the name of *Hashem*", i.e., that four letter Hebrew name which is inextricably interwoven with the people Israel's history and destiny.

So the universalistic vision of Judaism is not simply that one day all the world's inhabitants will adopt a monotheistic faith, but that they will come to see that faith as embodied in and articulated by the Jews. The stream of living waters will flow from the Holy temple not to nurture some new Jerusalem elsewhere, but to draw everyone to the old Jerusalem, as the Midrash puts it, all cities will one day be suburbs of Jerusalem. Judaism's universalism is an ever-expanding circle whose radii are forever attached to their origin and center, not a displacement of the center to some new location.

The tragedy of so many of this century's best and brightest Jews is that, while they excelled in expressing the universalistic outlook of their prophetic ancestors, they recoiled from its particular locus of realization. One

thinks of such "non-Jewish Jews" as Simone Weil, a woman of great spiritual sensitivity, who was capable of infinite compassion for all suffering peoples except her own. Our history demonstrates that those who reject the expansive particularism of Judaism often succumb to the tyranny of some pseudo-universalism whose constrictive grasp knows no limit.

At one point during the Rosh Hashana service, and several times on Yom Kippur, something takes place which occurs at no other time during the year — a full prostration. In many American congregations, the practice is limited to the Rabbi and Cantor, which saps its meaning and transforms it into a ceremonial, vestigial token.

In those synagogues where all congregants participate, this act of submission before the G-d of Israel conveys a genuine sense of presence and power. By reenacting an element of the Temple service we connect ourselves to the deepest levels of our people's soul; we also taste a sublime inner sweetness. A genuine and complete yielding to *Hashem* is not abasement; it is fulfilling and restorative.

If we enter our synagogues on Rosh Hashana and our hearts embrace the concerns of all the world, and at the same time stay rooted in our own people, then we advance the time when, in the words of Isaiah, "a great shofar will be sounded; those who were lost in the land of Assyria and those who were cast away in the land of Egypt shall come and bow to *Hashem* on the holy mountain at Jerusalem."

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Thinking Out Loud

(Continued from Page 4)

Now, we are ending the fifth decade since we sat in the auditorium of the building on Warren, Townsend and Decker Sts. and sang "Mother Memorial." Our ranks have been thinned by war, time and the ravages of nature. Many of us are grandfathers! Our hair may have grayed or disappeared; our waistslines probably have expanded; our eyesight and hearing may have diminished but our memories of the Class of 1936 remain vivid! 1986 will mark the 50th year since our graduation took place. Some of us think that now is the time to start planning a 50th reunion. Hey, Charlie! Hey, Red! Hey, Moe! Hey, Mayor Collins! Hey, Eddie Pellegrini! Hey all you guys, let us know where you are so that at least one more time we will be able to sing, "Mother Memorial!"

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