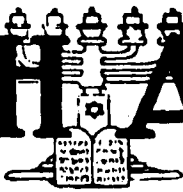


# THE JEWISH ADVOCATE

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Vol. 175 No. 14

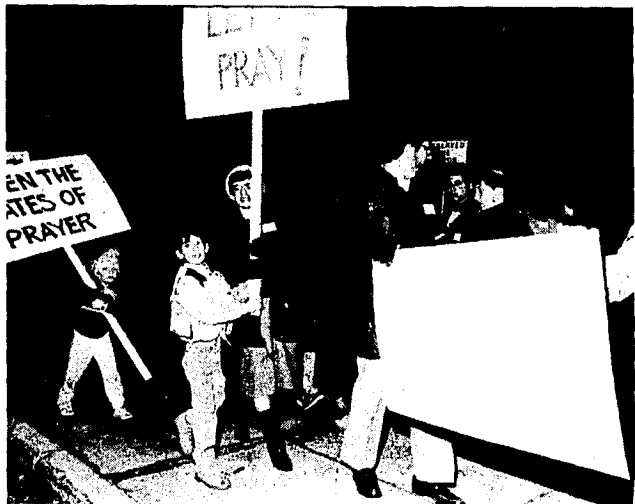
251 Causeway St., Boston, MA 02114

THURSDAY, APRIL 4, 1985

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## Passover: Expressions of Freedom...



COMMUNITY OBSERVANCES AND PROTESTS highlighted the freedom theme of Passover this week. In photo at top left, demonstrators urged an end to the emigration restrictions on Soviet Jews during a protest gathering last Sunday at Government Center. Pictured at top right are celebrants at the fifth annual Black-Jewish Freedom Seder, which took place last Thursday at the St. Mark Congregational Church in Roxbury.

Congregants of Newton's Shaarei Tefillah, bottom left, are shown at Monday's protest held to highlight a recent decision by that city's aldermanic land use committee to block the construction of the new synagogue. Pictured at bottom right is a rendering of the traditional foods and religious objects used to celebrate the Festival of Passover.

(Photos by Micki Keno)

## Aldermen to Reconsider Newton Synagogue Site

By Lawrence Harmon  
Advocate Staff  
SEE EDITORIAL

There is renewed hope among members of Congregation Shaarei Tefillah that a synagogue may yet rise at 841 Commonwealth Ave. in Newton Centre despite earlier prohibitions by Newton's aldermanic land use committee.

Several aldermen on Monday criticized the March 25 committee recommendation which, in effect, mandated that 30 parking spaces be included on the site, precluding the possibility of constructing the proposed one story synagogue. Newton's aldermen voted unanimously to send the issue back to committee for further discussion on April 30.

"I resent the attempt to create conditions that can't be lived with... it's illegal and it's a dangerous act by an elected body," stated Alderman Richard McGrath. Members of the Orthodox congregation were visibly relieved by the proceedings. "We're gratified that the Board of Aldermen has elected to reconsider the case on its merits," stated Alan Rockoff, president of the congregation.

Approximately 175 members of the Greater Boston Orthodox community demonstrated at Newton City Hall for two hours preceding the aldermanic session. Several demonstrators, including children, carried placards that read, "Save our Site," and "Open the Gates of Prayer."

Seventy of the Shaarei Tefillah congregants also conducted their evening prayer service on the lawn of City Hall.

The protesters heard words of encouragement from Grand Rabbi Levi Horowitz, the Bostoner Rebbe, who urged Jews to resist any challenge to their rights to worship. "We must not allow the issue of parking, automobiles and machines to obstruct the freedom of worship and the freedom of religion," the Rebbe stated.

Professor Marvin Fox, of Brandeis University, chastised the land use committee for "violating the most elemen-

tary principles of constitutional law." Fox further exhorted the demonstrators to "serve notice to all officials of this city that we will in fact be Congregation Shaarei Tefillah at the site which we have chosen."

Neighbors and abutters of the lot on the corner of Commonwealth Ave. and Morton St. have also been vocal in their opposition to the synagogue, citing the increase in traffic and safety hazards which they believe will accompany the project. Congregants have countered consistently that they must walk rather than drive to services, in accordance with the laws of the Sabbath, and have also offered to provide shuttle bus service to the site during large social and holiday functions.

Mark White, the attorney for the opposition neighborhood association, decried the fact that the controversy has escalated along religious lines.

"The most disturbing thing is that this has turned into a religious issue. Anyone who knows Newton would agree that we are not talking about a city that is unsympathetic to Jews," he stated. "Newton, above all cities, does not deserve the bum rap of a city impinging on religious freedom."

White also noted that many of the neighbors and abutters who oppose the site are Jewish.

Alderman Rodney Barker, who was the most vocal member of the land use committee to speak against the synagogue site, stated on Monday that the emotional content of the March 25 meeting should not be interpreted as an attack on religious freedom. "It's been upsetting to me to be accused of bias and even anti-Semitism in an era when such thing is a horror," Barker stated. "This is purely a land use issue," the alderman added.

Massachusetts state law exempts religious institutions from local zoning restrictions, but leeway is allowed for local authorities to place "reasonable restrictions" on construction and use. Shaarei Tefillah congregants, however,

(Continued on Page 16)

### Panelists Evaluate

## The Trouble with Jewish Fathers

By Gladys Damon  
Special to the Advocate

In his ambitious pursuit of the American dream of success, today's Jewish father is

threatening the family structure by relinquishing his traditional roles as teacher, moral guide and transmitter of discipline. This is the conclu-

sion of an American Jewish Committee report.

In an effort to stem this damage, the AJC sponsored a program of panel discussions on the subject last Wednesday at the Community Campus in Newton. Seven panelists led five workshops for the 50 persons attending. They engaged in animated exchanges, as they sought counseling and traded confidences, covering the problems encountered by fathers. While a few brought their wives, most of the men were unaccompanied.

Rabbi Herman Blumberg, New England executive director of AJC, acknowledged that while the AJC's focus has been on community affairs, the subject of Jewish fathers, until now, may have been neglected. "But the Jewish family is our vehicle for survival," he declared.

Dr. Lawrence Fuchs, chairman of American Studies at Brandeis University,

(Continued on Page 20)

## Linsey to Receive Top Award from Israel Bonds

Prominent community leader Joseph M. Linsey will be recipient of the prestigious David Ben-Gurion Award on Tuesday, May 14, at a testimonial dinner at the Westin Hotel, under the auspices of the Greater Boston Israel Bond Organization.

In announcing the tribute, Greater Boston Israel Bond General Chairman Leo Karas and Dinner Chairmen Jeffrey and June Kosow paid homage to Linsey for his "selfless leadership in the community and for his steadfast support of Israel."

Joseph Linsey has served the Greater Boston Israel Bond Organization as a member of the board of governors since its founding and as a member of the Campaign



Joseph M. Linsey  
Cabinet and Prime Minister's Club.

Dr. Abram L. Sachar, chancellor of Brandeis University, is honorary dinner

(Continued on Page 20)

## The Seder: A Time to Redeem Language

By Nehemia Polen  
Special to the Advocate

Editor's Note: Rabbi Dr. Nehemia Polen is Rabbi of Congregation Tifereth Israel of Everett. He also directs the Focus on Jewish Spirituality project.

The paradox of the Pesach Seder is that while it celebrates freedom and redemption, it leads us to acknowledge that we are still enslaved and in exile. As the Haggadah has us say, "This year we are here; next year we may be in the Land of Israel. This year we are slaves; next year we may be free." The Haggadah reminds us in several different ways that the Holy Temple no longer stands, and that our return to Jerusalem is a hope for "next year."

And yet we rejoice. The author of the Haggadah — none other than Jewish history itself — wishes us to stand astride the tension of promise and fulfillment, longing and resolution. The gap between these two poles is meant to induce a spark, releasing energy grounded in the past and arcing towards the future.

While this dynamic worked quite well for hundreds of years, the evidence is that it is no longer working. Yes, the Seder Night is as popular an institution as any in the Jewish religion, and the Haggadah continues to be issued in an unending succession of new editions. Yet something is clearly amiss. Families do come together, but in many (most?) families, there is an awkwardness, a sense of void and unfulfilled expectations. As the Gerer Rebbe once put it, the wheel still turns, but the hub has vanished.

People do not quite know what it is they are celebrating, so it is much easier to skip the words and get to the meal. The new Haggadah, so thoroughly modern and relevant, betrays a spiritual insecurity, an inability to confront squarely the record of Jewish memory preserved in the received text. We feel the need to alter the words, to make them read more like the newspaper and less like the Talmud, in large measure because we do not experience the generative core around which most of the Haggadah crystallized: a personal sense of exile in the midst of a

(Continued on Page 20)

## CJP Big Push for \$20 Million

With just four weeks remaining in the 1985 Challenge Campaign of the Combined Jewish Philanthropies, some 100 key volunteer chairmen and workers gathered last Sunday for a status report which showed that a \$20 million Campaign is within reach.

Joel B. Sherman of Newton, Campaign chairman, speaking to the group at the CJP Gosman Jewish Community Campus, stated that "We are past the \$17 million mark and we have an opportunity to reach \$20 million for the first time in our history. This is a reflection of the tremendous team effort of those here today — and hundreds of others — who understand

the ongoing and increased needs of Jews locally and overseas."

Sherman said the drive is running three weeks ahead of the record 1984 pace, with several key divisions reporting impressive gains over last year. "Average increases,

card-for-card, are holding steady at 18%," Sherman said.

He urged attendees, representing all of CJP's six divisions, to redouble their efforts in the final phase of the

(Continued on Page 20)

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## Groups in U.S. Trying to End Trials of Nazis

By Kevin Freeman

NEW YORK (JTA) — Neal Sher, director of the Justice Department's Office of Special Investigation confirmed that various emigre groups in the United States were conducting "a vociferous campaign" in Washington aimed at having the OSI abolished.

Sher said in a telephone interview with The Jewish Telegraphic Agency that "various emigre groups have fanned out to the executive branch and Congress in order to press their case." He did not identify the groups.

Sher was contacted following the release Tuesday of a report by the World Jewish Congress charging that various Baltic and Ukrainian emigre groups and activists have engaged in "an intensive and shocking campaign aimed at undermining the Justice Department's Nazi prosecution program."

According to Sher, contacted at his Washington office, the emigre groups "don't like the fact that the OSI deals with the Soviets" when seeking to gain eyewitness to atrocities committed by alleged war criminals.

Sher said that the emigre groups also object to the pursuit by the OSI of members of the emigrant community for activities that occurred during World War II. "I suspect this does not sit well with people the fact that there is blood on the hands of many of these collaborators," Sher said.

The OSI, established in 1979, is the Justice Department's unit responsible for investigation, and when necessary, taking legal action against U.S. residents suspected of complicity in Nazi war crimes.

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## Top Israel Bond Award

(Continued from Page 1)

chairman. Nearly two-dozen top business and community leaders are serving as associate chairmen of the testimonial event, with another seventy individuals as members of the Tribute Committee.

The associate chairmen are: Harvey Allen; Robert L. Bernstein; George L. Carney, Jr.; William Freid; Hon. J. John Fox; Lawrence Gelb; Abraham Gosman; Stanley J. Hatoff; Louis L. Kaitz; Ralph Kaplan; Dennis Kunian; Newton Mayor Theodore D. Mann; Bertram R. Paley; Alfred Ross; Melvin A. Ross; Dean William Schwartz; James V. Sidell; A. Raymond Tye; Irving Usen; Harold Widdett and Rabbi Richard M. Yellin.

The Israel Bond Organization, since its establishment in 1951, has been the principal source of development capital for the State of Israel.

In Greater Boston, Linsey has been a generous supporter and key official in such institutions as Brandeis University where he has been a trustee since the creation of the university, among many other posts of honor and leadership. In 1966, the Joseph M. Linsey Sports Center was dedicated at Brandeis.

At Boston University, he is a member of the board of governors of the Human Relations Center and member of the Campaign Cabinet for

the 100th Anniversary Development Program; and at Boston College, is a member of the President's Council.

Linsey is an honorary life trustee of the Beth Israel Hospital; honorary life trustee and past chairman of the building completion campaign for the Hebrew Rehabilitation Center for Aged; national council member of the American Jewish Joint Distribution Committee; member of the national cabinet of United Jewish Appeal; past president and director of Jewish Memorial Hospital; director of West End House; and director of American Friends of the Hebrew University.

In addition, Linsey is a member of the executive committee of the National Conference of Christians and Jews; a trustee and member of the executive board and past vice-president of the Massachusetts Chapter of the Arthritis and Rheumatism Foundation; past general chairman of Combined Jewish Philanthropies of Greater Boston; member of the New England Regional Board of the Anti-Defamation League; past president of Sports Lodge of B'nai B'rith; and member of the Masonic and Shrine orders.

He has been awarded an honorary doctorate of Humane Letters from Brandeis

University and honorary doctorate of Commercial Science from Suffolk University, as well as numerous other honors from important civic and communal institutions and agencies, here and abroad.

Linsey is chairman of the board of Taunton Greyhound Association, Inc. which includes Mile High Kennel Club in Denver; Pueblo Greyhound Park, Pueblo, Colorado; and Sodrae Kennel Club, North Sioux City, South Dakota. He is a partner in Wood Ayer Realty Company; partner in Baker Walter Trust; owner of Darlin Realty Company; and retired president and chairman of the board of Whitehall Co., Ltd.

He was first president of the American Greyhound Track Operators Association and was twice reelected to that office. Linsey is past president and treasurer of Wine & Spirits Wholesalers of Massachusetts; past member of the Convention Bureau and Tourist Committee of the Boston Chamber of Commerce; and served as chairman of the Wholesale Beverage Division of the Cancer Society, Jimmy Fund, Infantile Paralysis Foundation, National Mental Health Association, Red Cross, Red Feather and Community Fund.

Campaign. "Although the numbers are impressive, we must remember there is still \$4.5 million outstanding. We cannot afford to sit back now, rest on our past accomplishments and allow the gains of the past six months to slip away," Sherman warned.

Of special note are the figures for the Young Women's Division under Judi Krupp, which is running 54% ahead of last year; and the Young Professionals, led by Campaign Chairman Neal Shain, at 73% over 1984; both of which have already surpassed last year's campaign totals.

The Business and Industry Division, chaired by Elliot J. Stone, is 33% ahead. Major Gifts, chaired by nine veteran community leaders, is 15% over 1984 and has passed the \$10 million mark. Women's Division, chaired by Paula Sidman, will pass the \$2 million mark for the first time in its history and is 21% ahead. The Metropolitan Division is 17% ahead, chaired by Bonnie Rosenthal and Richard Rossman. And the Professions Division led by Dr. Lewis H. Millender is 18% ahead.

Campaign workers were

asked to complete their personal solicitations by the end of Passover.

In the final weeks of the Campaign, a series of "Campaign Countdown" telethons, chaired by Paul Katz, will be held at the Gosman Campus, evenings between April 22 and May 2. Supper will be served to volunteers at 6 p.m. and phoning will run from 6:45 to 9 p.m. Volunteers are also needed for day-time calls, as many CJP contributors are only accessible during business hours. Those interested in days or evenings may call 542-8080 to help.

The "Partners in Freedom" Jewish Community Walkathon, sponsored by CJP in cooperation with the Jewish Community Center of Greater Boston, is set for Sunday, April 21. Chaired by Naomi and Roger Gordon of Brookline, it is expected that several thousand people of all ages will walk the Freedom Trail in a show of partnership with Soviet and Ethiopian Jews. For Sponsor Cards, call 965-7410, ext. 174.

It was announced that the Campaign Closing Event will be held on Sunday, May 5, at Temple Reyim in Newton.

## CJP in Big Push

(Continued from Page 1)

## Time to Redeem Language

(Continued from Page 1)

ritual celebrating redemption.

Most of us would dismiss the proposition that we are in exile as absurd. We empathize with our brothers and sisters in Russia, Syria, and other oppressed lands, but their experience is one which, thank G-d, we do not share. So that sense of longing and yearning for fulfillment of the promise of freedom which informs the Haggadah, leaves us cold. It strikes no resonant chord in our souls. We then attempt to inject new issues and concerns into the old framework, but the new words ring hollow and contrived. And so the question becomes, no matter which edition of the Haggadah is used, "When do we get to dinner?"

A Hasidic master taught that the depth of our ancestors' exile in Egypt was reached when they no longer had the sense that they were in exile. Could there be a parallel to our own situation? The answer may lie in a curious statement of the Zohar (*Var-ava*) that as long as Israel was in Egypt, "speech was in exile."

It seems that the Jews' language had come to reflect the perspective and worldview of their oppressor, so that they were not able to even conceive of the possibility of freedom. They were robbed not only of their liberty, but more fundamentally of the linguistic and conceptual tools necessary to envision that liberty.

It is curious that in a century which has repeatedly seen language usurped as a tool of political enslavement, and in a society which is now so sensitive to subtle modes of bias embedded in language, Jews have barely woken up to the ways in which the English language frequently opposes our most central cultural and religious affirmations.

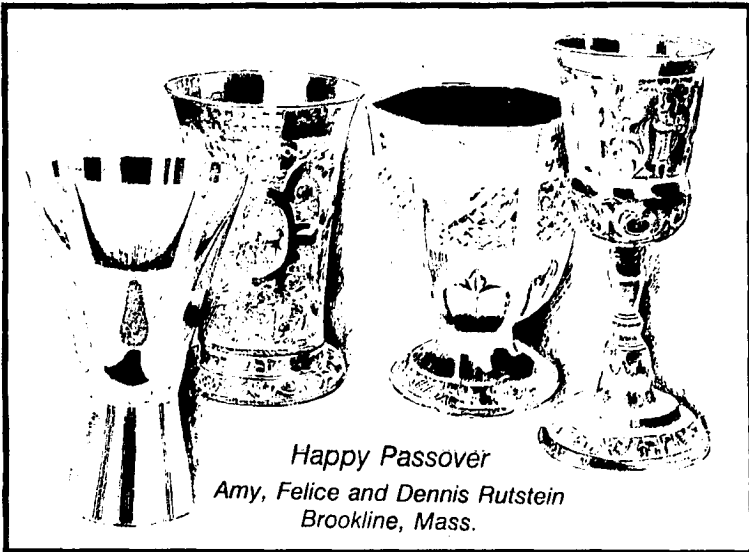
When we use the term "Wailing Wall" instead of "Western Wall", we propagate the notion, rooted in a hostile theology

and culture, that the proper vocation of Jews is to "wail." When Jews employ the phrase "Old Testament", we unwittingly support the view that the Torah is at best incomplete, having been superseded in a new dispensation. We ought to know that Judea and Samaria are not the same as "the West Bank", and that "Arab Jerusalem" — a new form of verbal aggression currently seeking a foothold — does not designate the Old City.

The American Jewish Community is perhaps the first major Diaspora community which does not have (except in certain Yeshiva circles) its own language, in the manner of Judeo-Greek, -Italian, -French, -Arabic, Judezmo and, of course, Yiddish. Whatever positive features this situation may have, it means that we cannot express our own thoughts in our own way; in the contours of our linguistic landscape, there is no sanctuary endowed with extraterritorial status. So it is that uneducated Eastern European Jews who spoke Yiddish knew certain truths which we do not have the words to articulate, much less affirm.

Jerome Bruner, writing on the power of mathematical symbols, once said that "good representation is a release from intellectual bondage." This is even more true in the realm of spiritual and religious ideas. The Seder (which, as Professor Moshe Bar-Asher points out, means "Course of Study", not simply "Order"), reminds us that to be released from spiritual bondage, we must turn to our classical texts, posing questions to them, and if not finding immediate answers, at least finding the conceptual and linguistic matrix out of which contemporary Jewish answers can emerge.

We must learn to express the world in the words of the Torah rather than those of the nightly news. Redeeming our language from exile would truly give us something to celebrate.



presented the keynote talk, "Fathers and Families: The Jewish Experience." The Torah, he said, exhorts Jewish men to find self-fulfillment through having a wife and children, and Yahweh became the model of the protective father.

"Thus, the principal characteristic of the Jewish man's experience has been the exclusive male-bonding system which puts men only on a very special relationship with God, a fraternity in which only they read the Torah in the synagogue, only they could become rabbis, and only they, in their act of putting on the tefillin every morning, speak these words to the Lord and to the Torah: 'I will betrothe Thee to myself forever . . . in righteousness and in kindness, in justice and in mercy . . . and in

faithfulness," he said.

But in today's value-system, women have increasingly assumed the former duties and responsibilities of their husbands, Fuchs pointed out, by taking over their former roles as teachers and purveyors of family discipline. The Jewish father has sought to become successful as "generous provider, friendly playmate and imaginative storyteller," which is hardly enough to qualify as a Jewish father. Instead, he must be a moral guide, instilling authoritative paternal love as the keystone to maintaining a mechanism for the survival of traditional Jewish values, Fuchs emphasized.

This is essential to counteracting the pernicious effects of the contemporary "weak" American father, who does not at all represent the Jewish tradition, Fuchs said. "The traditional pattern of Jewish family life worked remarkably well within the family system, against threatening destabilization. There are enough rewards and satisfactions to the job of being a good Jewish father, he said. "In my work thus far, I have found no culture which makes such a fuss about being a father as do the Jews."

Dr. Daniel Margolis, executive director of the Bureau of Jewish Education, described the "new Jewish father" as trying to be "Superman," while the "new Jewish mother," as a result of feminist egalitarianism, tries to balance all the roles — as wife, mother and career woman. American fathers are urged to use "quality time," being available to their children as much as possible.

"But perhaps Israeli fathers can serve as an ideal example," he proffered. "Israeli ads exhort 'Be a man, give her a hand', with the dishes and diapers . . . It may be instructive for us."

Judith Kasser, executive director of the Jewish Family and Children's Service, declared, "Every day we see mixed-up kids, as a result of divorce. It's become acceptable to seek your own personal freedom; individual happiness has become the highest good . . . Fatherhood is very complicated now. It's become a 'cultural artifact.' We see our children as valuable 'objects' . . . In America, you spoil your kids, but you don't really like them . . . This is antithetical to Jewish family life . . . You must ask yourself if you really want to be a father . . . and then, enjoy it!"

The group, dividing into individual workshops, selected one of the following: "Living Jewishly in an Egalitarian Marriage," led by Cherie Koller-Fox, director of Harvard Hillel Children's School, and her husband, Dr. Everett Fox, professor of Jewish studies, discussing what happens to traditional Jewish roles of mother and father in marriages where parents are co-equal; "Fathers in the Reconstituted Family," on the special issues men face in

families which are "blended" from pre-existing units, and "Fathers as Single Parents," on the challenges to fathers after divorce or widowhood, who seek to relate to their children and influence their development as Jews, led by Dr. Evan Longin, psychologist and family therapist.

"Fathers and Sons in Adulthood," on the involving and often difficult bond between fathers and sons, was led by Dr. Zick Rubin, professor of Social Psychology at Brandeis; "Father in a Dual Career Family," when parents share the daily tasks of parenting, was led by Rabbi Richard Meirovitz of Temple Emunah, Lexington; and "When One Parent Is Not a Jew by Birth," on the unique challenges faced by fathers of children who are raised as Jews, when one parent is not a Jew-by-birth, was led by Judith and Dr. Victor Himber, both psychotherapists and psychodramatists.

Dr. Rubin, who has done extensive research in the father-son relationship, said, "It is almost inevitable that during the son's adolescence, fathers and sons spend years of conflict, and later spend years trying to come to terms with their conflict." Trying to analyze their familial strife, two members of Rubin's group recalled past conflicts from their own painful personal experiences, one as son, the other as father.

An older man in the group, now a grandfather, confessed that he feels he had been "neglectful" of his two sons while they were growing up. "I wasn't Jewish enough. I didn't transmit Jewish values to them. I wanted them to assimilate. I tried to discipline them too much, but afterwards, I softened up. The most important thing I can tell you is that we are living in a rapidly changing world. It's not the same as my world used to be."

The Koller-Fox workshop analyzed the problems of reconciling how to be Jewish, while being career professionals. "We are struggling with this idea of how we, as Jews, can have a more equal relationship, how we can live more Jewishly, and raise our children more Jewishly, when we don't have much background or training . . . We both came to our knowledge of our Judaism as teenagers and adults, so we've developed our own style."

Cherie Koller-Fox related that three Jewish fathers, all Nobel Prize winners, whose children attend her Harvard Hillel school, while knowledgeable about their scholarly pursuits, are not conversant with their own Judaism but are eager for their children to learn about it.

As for mothers conducting the Passover Seder, Everett Fox endorsed the idea. Despite the traditional power-role assumed by men, who were "always in charge" while the women took care of the food preparation, he said, "In a day when the Jewish population figures are shrink-

ing fast, it seems stupid to cut out half of them (the women) from officiating. In fact, although the father used to play the dominant role, it's not an accident that what's happening is that women are now in charge."

The Single Fathers' workshop attended by five men and one woman, resembled a group-therapy session, with give-and-take focusing more on parental roles, than on specifically Jewish issues.

"We're better parents now, than we were spouses. We've talked it out, we work together. Our son knows we're not going to get together again," one father confided. But Evan Longin stressed that being a Jewish father involved providing moral authority and serving as a moral example.

"It's extremely important that parenting includes teaching and passing along moral guidelines to your children. While, in a divorce, there are two separate families, with different value systems, the situation can also be enriching for the child. But we should not give them choices they can't make for themselves," Longin advised.

The Himbers' workshop comprised three generational age groups. Some were not Jewish, others were Jewish-by-choice. They all shared personal experiences from their own lives, dealing with

their feelings, within their families that include non-Jewish members. They related how they had to cope with "doing either too much or too little, without offending anyone." Fear of "doing the wrong thing," while respecting their Jewish traditions and bonds to their Jewish allegiance, gave rise to their concern of acting with thoughtfulness toward the non-Jewish members of their families.

The group expressed pleasure and relief at being able to discuss the subject. "They got ideas and support from each other," Dr. Himber said. "We felt it was a useful forum because we could discuss family issues, both within and outside a strictly Jewish context. The group was an enormous storehouse of knowledge, guts and real caring for each other," he said.

Himber advised families in a similar situation to have open discussions with their children about "doing Jewish things" with their grandchildren. "You have to be straight about it. Relatives should ask in advance about the parents' preferences in sharing their Judaism with non-Jewish family members, instead of making decisions by themselves. There has to be agreement, to avoid unpleasant situations," he warned.

### Education Day for Families

The Rabbi Zev and Florence Nelson Religious School at Temple Emeth in Brookline announces its first Family Education Day. This will take place on Mother's Day, Sunday, May 12, from 9 a.m. to 11:30 a.m.

Students in grades 2 through 7 will participate

with their families in a fun and unique learning experience. A variety of workshops will be offered including theatre, arts and crafts, and discussion groups.

For further information contact the School office at 469-9459.

## SHARING

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The joy of sharing Passover with family and friends has been part of our rich heritage for over 3,000 years.

It is also our tradition to share throughout the year with those in need of our help. Tzedakah, through your paid CJP pledge, makes it possible to provide medical care, housing for elderly, Jewish education, group programs, vocational training and employment assistance and counselling for individuals and families. You aid many programs in Israel, including the modern day Exodus and resettlement of Jews in trouble. Help continue these humanitarian programs during the year. Please pay your pledge now.

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