

# Sh'ma

a journal of Jewish responsibility

9/175, MAY 25, 1979

## Please write a one-page "sermon" for us

During High Holy Day services, haven't you often wished *you* had a chance to preach? Our "congregation," the thousands of readers of *Sh'ma*, are ready to listen to you next fall. Speak to us on whatever topic you think we should hear about — but keep your remarks to one double-spaced typewritten page. Sorry, this invitation does not include rabbis and laypeople really preaching at the coming High Holy Days.

To make our *Rosh Hashanah* issue, your "sermon" needs to reach us by WEDNESDAY, AUG. 29. Please don't forget over the summer — we'll have no way of reminding you of our deadline.

## Please write a tzedakah check for sh'ma

We're grateful to the many readers who have responded to our annual deficit-reduction campaign appeal. If you've meant to send us a tax-deductible contribution but haven't yet, please use the enclosed postage-free envelope to do so. Your *tzedakah* enables us to keep the cost of *Sh'ma* low, particularly for study-groups and college students. And if you can be generous enough to tack on an odd 10% to your gift, it will ease our inflation suffering. Thanks. Have a good summer. We resume publication in September.

## Love your (gentile) neighbor

Michael Wyschogrod

The problem brought to focus in Michelle Mentzer's article (*Sh'ma* 9/174) dealing with Jewish

attitudes toward non-Jews (*goyim*) is the great sleeper issue of contemporary Jewish life. It interacts with almost every aspect of the Jewish situation. To a large extent, our attitudes toward gentiles serve as the cement that binds Jews together. At critical moments, we feel that only we care and that non-Jews are indifferent or worse. On the other hand, many Jews join the human race and condemn all group loyalties as dangerous atavisms. The problem of gentiles also goes to the heart of the question of Jewish identity. Is Judaism a set of ideas such that being a Jew is a function of subscribing to these ideas? Since the modern mind prefers the freedom of self-definition, an interpretation of Judaism which makes it available to all who wish to subscribe to its tenets seems very attractive. On the other hand, there is also the matter of birth. In spite of periodic exhortations on behalf of Jewish missionizing, the feeling persists that most Jews are Jews by birth and that this will remain the case in the future. The widespread Jewish conviction that Jews are smarter also plays a role in all this. Such intelligence is partly a function of Jewish culture but also a family (genetic?) trait. What does all this add up to?

There are two foci to Jewish self-definition. Judaism is not a teaching, acceptance of which defines the Jew. If this were so, a Jew who ceases to subscribe to certain beliefs would cease being a Jew and this is clearly absurd. Jewish law rules out all exits from Judaism and so does the opinion of mankind which refers to Spinoza, Marx and Co. as Jews. As Judaism understands it, God fell in love with Abraham and his seed whom he promised to make his beloved people. This people is especially dear to God and for this reason God demands exemplary conduct from it as defined in the commandments of the Torah. Because Judaism is election of the seed of Abraham, conversion to it should not be possible and, in a sense, it is not, though we will return to this point presently. There are, of course, teachings connected with Judaism; the commandments of the Torah are the expression of these teachings. But adherence to these teachings does not make someone a Jew. Only descent from Abraham does. Adherence to the teachings of the Torah distinguishes the good from the bad Jew but does not define the Jew as such.

## Conversion Is Also Physical

But isn't conversion to Judaism possible? It is, of course. But conversion to Judaism is properly understood only if we first understand that it

should not be possible. It should not be possible because being a Jew means being elected in the seed of Abraham and one either is or is not a descendant of Abraham. How, then, is it possible? Only as a miracle. The gentile who converts to Judaism miraculously becomes seed of Abraham. His conversion is not a spiritual one primarily, but a physical one. He miraculously becomes seed of Abraham. The commitment to accept the commandments coupled with circumcision and immersion for men or immersion for women brings about the miracle.

How can we prove that conversion to Judaism involves a miraculous physical change? Easily. According to Jewish law, a gentile male who converts to Judaism together with his mother, is free to marry her after the conversion. Since, in conversion they have been "born again" (this is the source of this expression), they are no longer mother and son and may therefore marry. It is true that the rabbis prohibit such marriages. But they impose this prohibition only because such marriages are, in rabbinic opinion, biblically permitted. What greater proof can there be that conversion brings about a miraculous physical change? The prohibition against incest is one of the gravest of the Torah and one of the most universal of human taboos. It is rooted in the biological bond between mother and son. If conversion to Judaism biblically erases the incest prohibition, then this can only mean that conversion brings about a quasi-physical change by turning the gentile into seed of Abraham.

#### **Israel Has No Reason To Be Arrogant**

It is interesting to note that while Christianity also speaks of being born again in baptism, no Christian author has ever, to my knowledge, advanced the idea that newly baptized mothers and sons are free of the incest prohibition. The reason for this is that baptism brings about a spiritual change. A spiritual change cannot affect the incest prohibition which is rooted in the biological tie between mother and son. But because conversion to Judaism involves more than the spiritual, the biological bond between mother and son is severed in conversion.

I have gone into all these matters to clarify the basic self-definition of the Jew as seed of Abraham joined by those who have miraculously become seed of Abraham through conversion. Understood in these terms, the potential for Jewish arrogance is limitless. If Israel is the chosen people of God, then the significance of the non-

Jews is secondary at best. When we add to this the suffering endured by Israel at the hands of the nations, the less than excellent reputation of gentiles among many Jews can be understood.

But now we must turn to the other of the two foci of Jewish self-definition. The election of the seed of Abraham is not for its own sake. Through this election, the nations will be blessed (Gen. 12:2). The single most important statement that the bible makes about man — that he was created in the image of God — is made not about the Jew but about man (Gen. 1:26). Israel's election is not due to its merit but to the free and undeserved love of God (Deut. 7:7-8; 9:5-6). Israel therefore has no reason to be arrogant. It must be grateful for the undeserved love of election which has been bestowed on it and it must remember that

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## **Sh'ma**

### *a journal of Jewish responsibility*

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Hence articles present only the views of the author, not those of the editors. We do not correct obvious typos.

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Address all correspondence to: Box 567, Port Washington, N.Y. 11050. For a change of address, send present mailing label and new address and allow four weeks.

Sh'ma is published bi-weekly except June, July and August by Sh'ma, Inc. Office of publication: 735 Port Washington Blvd., Port Washington, N.Y. 11050. Subscription \$15.00 for 2 years in U.S.A. and Canada; \$20.00 for 3 years. \$10.00 a year overseas. Institutional bulk (10 or more copies to one address) \$3.75 each per year. Copyright 1979 by Sh'ma, Inc. POSTMASTER: Please forward Form 3579 to Box 567, Port Washington, N.Y. 11050.

Second class postage paid at Port Washington, N.Y.  
Publication Number USPS 894500.

9/175, May 25, 1979

the purpose of its election is the salvation of all humanity.

### **The Jew Must Love The Gentile**

Without in the slightest loosening the tie of love that binds the people of Israel together in its election, the Jew must also love the gentile to whom he is tied by the strongest possible bond, the image of God in which gentiles and Jews are created. Since we are commanded to love God, we are also commanded to love the creature who carries God's image. Perhaps here, as a people, we have sinned. The deep fear of the Jew is that by drawing too close to the gentile, his identity and mission as Jew will be weakened. And therefore the rabbis erected all kinds of barriers to intimacy between Jews and gentiles. Such barriers must remain because the mission of Israel is at stake. But across the barriers, we must also love the gentile. Their non-election is not necessarily final. "The stone which the builders rejected has become the chief corner-stone." (Psalms 118:22). God has a way of electing the rejected and we therefore do not know what he has in store for the gentiles.

The love of gentiles of which I speak has nothing to do with missionizing them or in any other way erasing the barrier between Jew and gentile. Pre-messianically (and perhaps even post-messianically) we have different missions. But we must be humble in our undeserved election. Otherwise we turn the blessing into a curse.

### **Silent hate is also a sin**

*Balfour Brickner*

It is unquestionably true that a strong, frequently not too thinly veiled disdain for Christians and Christianity survives in the psyche of American Jewry. Solomon Mowshowitz's impressionistic piece revealed all too clearly the pathos of that sickness. One can only hope that his description is accurate when he says that "the feelings we're talking about I don't believe in at all." However, he does describe the sentiments of many Jews, not only those of the older community with personal negative memories. Anti-Christian bigotry infects every one of our age groupings. Paradoxically, it stems from their conviction that "*goyim* are nothing but anti-Semites."

Response in kind has always been a predictable

defensive posture. This enmity is, I believe, based on a two thousand year old memory of Christian persecution of Jews, a thirty year old conviction that Christians have not been sufficiently supportive of Israel and a contemporary perception that particularly Protestant fringe types have Jewish conversion as one of their goal ends. Witness the "Jews for Jesus," "Hineni," "Beth Saar Shalom," etc.

These perceptions of the Christian world engender a highly negative attitude toward interreligious contacts. "What do we need them for?" I hear that *sotto voce* question constantly asked. It makes very little difference to many Jews that increasingly the enlightened element of American Christian scholarship seems to feel that *they* need to understand Judaism more deeply in order to understand their own faith, or that they see the continuation of the Jewish people as part of God's plan. As one Catholic scholar put it to me recently; "The Jewish people witnesses to me that God, our gracious father, calls His people as a people and never reneges on that calling."

**Do we Love only Those who do what we Want?**

Jews feel that Christianity is not necessary to their being Jewish. Most Jews seem to agree that we would have survived better without Christianity. Perhaps that is so, but the supposition fails to acknowledge some very real and powerful changes now going on in American Christendom. Clearly the Roman Catholic Church of 1979 is not the same in its attitude toward Jews as was its predecessor from earlier ages. Jesuit scholar Father Raymond E. Brown, author of the remarkable book *The Birth of the Messiah*, is as different from John Chrysostrum (344-407 C.E.) as I am from a Sadducean priest. Yet, Jews seem either unable or unwilling to recognize the changes. One might even think we enjoy the luxury of our prejudices. "Don't confuse me with the facts, my mind is made up."

When we do approach Christians, the contact is frequently asymmetrical. We have a tendency to treat the non-Jewish world as if its existence ought to be to promote issues and causes of concern to Jews. When it doesn't respond in ways which we think it should, we use that "failure" to justify our pre-existing dislike. It strengthens our unwillingness to be responsive to issues and problems that are high on their agenda, though not on ours. The concern highest on our agenda is, of course, Israel. Christianity, particularly mainstream American Protestantism, has not responded to what we consider the moral right of

Israel to survive as strongly as we have wanted it to. Yet, while increasingly many Christians are coming to understand the central role Israel plays in Jewish self identity, the result, to be sure, of some intensive Christian-Jewish consultations — the very kinds of contacts so many of those who are contemptuous of Christians tend to discredit — we still remain unsatisfied. We measure the positive or negative dimensions of our relationship to them in terms of support for that state. Israel is the litmus paper of our affection or rejection of Christians.

#### **Not every Ally is a true Friend**

This explains our uncritical and, I believe, misguided embrace of the Evangelical and Fundamentalist Protestant community. But in truth, their love of Zion is not predicated on our understanding of Zionism — the fulfilled continuation of the Jewish people as a distinct people in Israel. Their desire to see all Jews return to Israel derives from their own eschatological hope in the ultimate triumph of Christianity. Their theology ultimately suggests that the Jewish religion is incomplete. They envision the end of the Jewish people. I see no reason to embrace those whose ultimate hopes are for my demise. Moreover, in all other areas, they are ecumenically stand-offish and socially conservative. They do not share many of our views regarding America's domestic social program.

There is, to be sure, an element within the Christian Evangelical community that is not so conservative. The New or Young Evangelicals, as they are sometimes called, represent a small, highly literate elite, most of whom were active in civil rights struggles. They see their role as restoring Christ to this world and have all but abandoned the other-worldly posture of salvation. Unfortunately, they are also somewhat more critical of present Israeli politics than their mainstream contemporaries, sometimes taking a pro-Palestinian line. Perhaps it is for this reason that so far the Jewish community has not sought them out, avoiding the creation of coalitions with this element of the Evangelical world. It is time we did so.

#### **Old Prejudices do not fit New Times**

It is time too, that we learned to recognize some important differences within Christianity. Just as not all Christians are Evangelicals or Fundamentalists, so too not all Christians believe in converting Jews to Christianity. As Father Lawrence McCoombe, member of the Long

Island Episcopal Church's Commission on Christian-Jewish Relations put it: *Christians are realizing that Judaism has its own integrity and needs no Christian corrective. Together we are beginning to see that we can behave as equals, that we do not need to make each other's belief systems "wrong." We are siblings, each possessing his own validity, vitality and wholeness. Christians no longer pray for the conversion of Jews. The current rise of "Jewish-Christian" missionary activity is distressing to both Jews and Christians. It is upsetting to Jews because it impugns the integrity of Jewish belief. It is alarming to Christians because it misrepresents Christianity.*

Given the above, and this is only the thinnest smattering of evidence of the new positive situation that obtains between Judaism and Christianity, one wonders on what basis we continue to retain our historic prejudices? How long can we shape our future relationships on the basis of past experiences that came from a pre-modern, pre-enlightened world? To be sure there are still anti-Semites, but anti-Semitism is not increasing in this country.

Shall we continue to ignore each other, subtly teach hatred about one another to our offspring? Is that in our best interests? I think not. Instead, I am convinced that we need one another if the voice and power of organized religion is to be brought to bear on the social ills of our society. These ills will destroy us if we do not act together.

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#### **Sh'ma is looking for fellows**

*Sh'ma* fellows are responsible for completing book reviews for our Book issues, participating in editorial discussions, and planning their own issues. They meet on Thursday afternoons from 4:00 to 5:30 in New York City with the Editor and Assistant to the Editor. Salary for the year is \$250. Application deadline is JUNE 15th. If you will be away for the summer, please include a summer address. Send applications to *Sh'ma*, Box 567, Port Washington, N.Y. 11050.

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#### **Sh'ma Book Service**

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# K'ra

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## The Sh'ma Book Review

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**CHILDREN OF THE HOLOCAUST.** *Helen Epstein.* Putnam. \$10.95

**M**s. Epstein brings the message that those who survived the Holocaust have passed on their fears, anxieties and guilts to their children. Through personal interviews, a recounting of recent scholarship, and the example of her own life, the author moves us from tears to self-reflection. The scars run deep, even hidden, in these fellow Jews who range from a beauty queen to a Vietnam War veteran. They are the young men and women who have the Holocaust always on their minds; who have to live their lives to make up for those who died; who feel they must play down their own suffering because their parents felt the ultimate pain.

Though not to be taken as the story of every child of survivors, a psychological picture is painted of a special group who carries a special burden. The rest of us should read this book in order to be sensitive to that burden. Since talking about it openly causes pain, Ms. Epstein has taken a courageous step by baring her soul in order to teach us a stark truth. (*Debra R. Hachen*)

**JEWISH RESPONSES TO NAZI PERSECUTION** *Isaiah Trunk.* Stein and Day. \$15.95.

**D**r. Trunk has intentionally titled his book *Jewish Responses to Nazi Persecution*, for it is his purpose to concentrate on "the day-to-day life and struggle of the Jewish victims" (Preface, p. ix), in order to illustrate the variety of ways in which Jews reacted while under Nazi rule. This represents, in his eyes, a new direction in Holocaust historiography. Part I is a short, generalized overview of the patterns Trunk discerns in the Jewish reactions to the Nazis; Part II documents those patterns by presenting 62 personal memoirs, most transcribed shortly after the war's end.

This work's lasting value undoubtedly lies in its searing collection of personal testimonies. In this alone Dr. Trunk does honor to the victims, both living and dead, and provides a great service for the present and future generations. His focus on "response" is a necessary corrective.

(*Joan Friedman*)

**A GUIDE TO JEWISH RELIGIOUS PRACTICE**  
*Isaac Klein.* Ktav. \$12.50

**P**art of the Morasha series of the Jewish Theological Seminary, this work by Rabbi Isaac Klein, z'l, is primarily for Conservative Jews with a foundation of Judaism who need further guidance in procedural matters. Chapters include prayer, Shabbat, *kasbrut*, festivals, marriage, divorce, and others. Written originally in English for an American audience, its scope is limited to a compendium of traditional *halacha* which incorporates the legal decisions of the Rabbinical Assembly Committee on Law, with explanations of what issues are involved in making certain *halachic* decisions. The bibliography and citations are excellent springboards for further readings. It is tempting to call this work an updated *Shulchan Aruch* for the Conservative movement although this is denied in the preface. It may mislead one into thinking it is a handbook from which to make one's own religious decisions but this is clearly not the case. The former term better describes this excellent reference volume which is recommended for observant non-Orthodox Jews. (*Anne Mintz*)

**BEN-GURION: A BIOGRAPHY.** *Michael Bar-Zohar.* Delacorte Press. \$12.95

**I**n preparing this new study, Bar-Zohar had complete, and unprecedented, access to Ben-Gurion's extensive diaries, letters and other personal files, as well as interviewing the "Old Man" in Tel Aviv and Sde Boker. The result is a unique insight into, and analysis of, the personality and statesmanship of Ben-Gurion as well as much heretofore undocumented material on the political history of modern Israel.

Bar-Zohar's study, for example, sheds much new light on the longtime feud between Ben-Gurion and Chaim Weizmann, thought by many to be only political, yet, it was also personal. Bar-Zohar documents for the first time the many details of Ben-Gurion's personal life, including the story of his longtime relationship with Doris May, once Chaim Weizmann's secretary in the London Zionist office and for more than two decades the "other woman" in Ben-Gurion's life.

Bar-Zohar's candid study is not only the definitive biography of Israel's first Prime Minister but also, perhaps, the best political biography yet published of any Israeli public figure.

(*David G. Dalin*)

**NACHMAN OF BRATSLAV: The Tales.** *Arnold J. Band.* Paulist Press. \$6.95.

*A collection of tales by the great Hasidic master.*

SHELANU: An Israel Journal. *Maggie Rennert*. Prentice-Hall, \$12.95.

**M**aggie Rennert was hardly the ardent Zionist. But as a widow of 50 with one Jewish grandmother in the family tree, a heavy medical dossier, and a few novels under her belt, she decided to shed the "ideological coziness" of Cambridge, and settle in Beer-Sheva to write a book about becoming Israeli. The "book" turns out to be a lengthy, shapeless journal: chatty discourse on domestic comedies in the desert and a loving portrait and defense of the Israelis who made her *shelanu* (ours).

Her descriptions of war-weary fellow townsmen are among the most moving in the book. She describes a heavy man finding room for himself and his groceries — with Yiddish and a smile — on a bus already bursting with passengers; or the washing down every day of the stone floors of Beer-Sheva against the encroachment of desert winds.

Maggie herself is cheering company — much more appealing than this somewhat overstuffed journal. *(Michelle Mentzer)*

BEHOLD A GREAT IMAGE. *Sharon Strassfeld and Arthur Kurzweil, editors*. Jewish Publication Society. \$17.50.

**C**hassidim predominate this large album of black and white photographs and one cannot help wondering what became of the rest of the Jewish population. Indeed, photos that do not depict skullcaps, traditional garb, tombstones or synagogues often need the identifying captions to dub them "Jewish." Reserve a space on your coffee table for this interesting photographic commentary of contemporary Jewish life. *(Mory Korenblit)*

DEFENDING MY ENEMY: American Nazis, the Skokie Case, and the Risks of Freedom. *Aryeh Neier*. Dutton. \$9.95.

**T**he Jewish former head of the ACLU refutes arguments that the Nazis in Skokie were an exception to freedom of speech. Neier asks his readers to appreciate the irony of protecting freedom by extending it to those who would take it away. *(Michelle Mentzer)*

A STRANGE COURAGE. *Richard E. Sherwin*. Bar Ilan University.

*Poetry on general Jewish and Biblical themes, both in Hebrew and English.*

WHITE NIGHTS. *Menachem Begin*. Harper and Row. \$8.95.

**R**ecent events have forced many to painfully reassess their evaluations of Menachem Begin, turning to his writings as a starting point.

In his cool, yet powerful prose, Begin describes his incarceration in Soviet prisons and its impact on the formation of his inner character and his everpresent sense of mission. People eager to understand Menachem Begin should not miss gleaning the valuable insights he offers about himself in *White Nights*. *(Mory Korenblit)*

ABRAHAM ISAAC KOOK. *Tr. Ben-Zion Bokser*. Paulist Press. \$6.95.

**M**uch has been written about Rav Kook, the famous mystic and Ashkenazic Chief Rabbi of Palestine from 1921-35 but here, for the first time, we have a rich harvest of his major works, his essays, letters and even his poetry. The selection seems commendable and the translation remarkably fluent considering the notorious difficulties of mystic Hebrew.

Again and again the reader is impressed by Rav Kook's comprehensive vision of the organic unity of the cosmos. He is dedicated to the Torah, the Jewish people and the Land of Israel, but his sense of truth encompasses all humankind and all of history, indeed of everything ever created. He does not exclude from this divine, creative energy, the power to sin, thereby causing problems for the post-Holocaust reader. And one wonders how he reconciled objective discipline with subjective, encompassing truth.

Why did it take a Catholic publisher, concerned to include the Jewish witness in a series on western spirituality, to make Rav Kook's writings available in English? *(Eugene B. Borowitz)*

BEING JEWISH IN AMERICA. *Arthur Hertzberg*. Schocken. \$16.95.

**T**his collection of Arthur Hertzberg's essays is somewhat of a disappointment. He frequently writes extremely well, especially on Zionism and the problems of modernity, but much of his other work is surprisingly unenlightening. He has included several essays that are from fifteen to twenty-five years old, and their relevance has faded with the years. Despite some valuable material, for the exorbitant price the reader deserves more from such an important Jewish figure. *(Jeffrey K. Salkin)*

**THE DOOMSDAY SCROLL.** *Barbara Rogers.* Dodd, Mead. \$8.95. **THE JERUSALEM DIAMOND.** *Noah Gordon.* Random House. \$9.95. **THE MURDER OF LAWRENCE OF ARABIA.** *Matthew Eden.* Crowell. \$9.95. **PORTRAIT OF ALICE.** *Evelyn Cowan.* Taplinger. \$8.95.

*Novels; suspense; historical fantasy; revisionist biography; comic middle-aged/Scottish-Jewish housewifery. At the beach, any might do.*

**FROM THE BROKEN TREE.** *Lee Langley.* E.P. Dutton. \$10.95.

*Novel of three generations of a Polish Jewish family from 1900 to modern life in America written through the eyes of the family matriarch.*

**SHAY AGNON'S WORLD OF MYSTERY AND ALLEGORY.** *Israel Rosenberg.* Dorrance and Co. \$5.95.

*Detailed analysis of Agnon's vision of Zionism and Israel as seen in the symbolism of "Iddo and Aynam", an Agnon novella.*

**PERSPECTIVES ON JEWS AND JUDAISM.** *Ed. Arthur A. Chiel.* Rabbinical Assembly. \$25.00.

**T**hese thirty seven essays in honor of Wolfe Kelman have something for every reader. I was stimulated by Schulweis on God as person, Teshima comparing "strange thoughts" in Hasidism and Zen, Wechsler on the self and its body and Wolf on Zionism among others. *(Eugene B. Borowitz)*

**CONFRONTING THE HOLOCAUST: THE IMPACT OF ELIE WIESEL.** *ed. Alvin Rosenfeld and Irving Greenberg.* Indiana Univ. Press. \$12.95.

**T**his is a collection of extremely literate essays by such contributors as Terrence Des Pres, Emil Fackenheim, and A. Roy Eckardt. Its chief merit is that it moves beyond analysis of Wiesel's work and into such issues as Holocaust literature in general, the scope of response to the tragedy, theology, and history. *(Jeffrey K. Salkin)*

**YOUR WORD IS FIRE.** *Eds. Green and Holtz.* Paulist Press. \$1.95.

**T**his delightful anthology of mystic Hasidic texts opens up some of the more accessible realms of the Jewish inner life. I was touched, moved, surprised and even elevated

and occasionally put off, as I savored these excerpts. The editors and publisher have done us all a great service. *(Eugene B. Borowitz)*

**THREE WEEKS IN OCTOBER.** *Yael Dayan.* Delacorte Press. \$8.95.

**G**oing beyond sweeping historical generalizations concerning the mood and feelings of the Israeli population during the Yom Kippur War, Yael Dayan creates people with whom we can identify and with whom we can share sorrows and actions and failures and hopes. In this easy reading and sometimes touching novel she portrays men, women and children who live through the three emotionally dark weeks in October. The well written story line and the clearly identifiable characters enhanced my appreciation of the book. *(Mory Korenblit)*

**FAITH WITHOUT PREJUDICE.** *Eugene Fisher.* Paulist Press. \$2.45.

**T**he author makes a well-intentioned but faulty attempt at strengthening Jewish-Christian relations by positing that the teachings of Jesus are synonymous with rabbinic Judaism. With references to Jesus as "our Lord," the book is written primarily for a Christian audience. It draws an intimate theological relationship between Christianity and Judaism by reducing the latter to a philosophy of love. *(Steve Bauman)*

**THE LIFE AND TIMES OF MENAHEM BEGIN.** *Frank Gervasi.* Putnam. \$12.95.

**A** journalist in the Middle East since 1940, Gervasi, through interviews with relatives and close friends and extensive research, has given us a sharply focused, excellent portrait of Begin the lawyer, scholar, rebel, organizer and family man — Prime Minister and now Nobel Peace Prize winner. A history book that reads like an adventure story. *(Alicia Seeger)*

**PHILO OF ALEXANDRIA.** *Samuel Sandmel.* Oxford. \$12.95.

**S**tudents of first century Judaism are once again in Samuel Sandmel's debt for deftly summarizing the state of knowledge and research on an important topic. For all that the rabbinic tradition ignored him, Philo was as Greek as we are American and interpreted his Judaism accordingly. "Everything you always wanted to know . . ." in only 163 pages.

*(Eugene B. Borowitz)*

**WITH EYES TOWARD ZION: Scholars Colloquium on America-Holy Land Studies.** ed. Moshe Davis. Arno Press. \$18.00.

*Examines the relationship between America and the Holy Land from Colonial times to the founding of the State of Israel, with special focus on Christian, Jewish, and Afro-American attitudes.*

**WITHOUT SURRENDER: ART OF THE HOLOCAUST.** Nelly Toll. Running Press. \$6.95.

**A**rt uncovered in ghettos, concentration camps and other hiding places depict the grim tale of the Holocaust. A series of accompanying essays outlines the environment in which the drawings were produced.

*(Mory Korenblit)*

**ISRAELIS, JEWS AND JESUS.** Pinchas Lapide. Doubleday. \$7.95.

*A believing Jew open to Jesus' place among his people, here states his case.*

**LEGENDS OF GALILEE, JORDAN AND SINAI.** Zev Vilnay. J.P.S. \$10.95.

*Third volume anthologizing the marvelous imaginings of Jews and some others about The Land.*

**THE HOLOCAUST.** Martin Gilbert. Hill and Wang. \$3.45.

*Again Gilbert's fine sense for maps illumines Jewish history. The pictures are less helpful.*

**LOOKING AT HENRY MOORE'S . . .** Shirley Kaufman. Unicorn. \$5 pb.

*The poetess, in Jerusalem during the '73 war, goes to an exhibit and 16 lyrics result.*

**NO TIME TO MOURN.** Leon Kahn. Laurelton Press. n.p.

*A Jew who fought as a partisan during the Holocaust tells his remarkable story.*

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### Sh'ma's List of Jewish Bestsellers

**A GUIDE TO JEWISH PRACTICE.** Isaac Klein. Ktav. \$12.50.

**WANDERINGS.** Chaim Potok. Random House. \$17.95.

**A JEW TODAY.** Elie Wiesel. Random House. \$10.00.

Thanks to our sources: *Behrman House Inc.* in New York; *Hamakor Judaica* in Chicago; *Harellick and Roth, Booksellers* in Los Angeles; *Abe's Jewish Bookstore* in Wheaton, Md.; *Negev Importing Company* in Toronto; *Israel Book Shop* in Brookline, Mass.; *Spitzer's Hebrew Book and Gift Center* in Southfield, Mich.; and *Skybook Associates, Inc.* in Maplewood, N.J.

Editors' Choices: Nora Levin — **THE WARSAW DIARY OF ADAM CZERNIAKOW:** Prelude to Doom. Ed. Hilberg, Staron and Karmisz. Stein and Day. \$16.95; **LEST INNOCENT BLOOD BE SHED.** Philip Halle. Harper and Row. \$12.95; Harold Schulweis — **CONTEMPORARY JEWISH ETHICS.** M.M. Kelner. Sanhedrin Jewish Studies. \$7.95; **THE BULGARIAN JEWS AND THE FINAL SOLUTION.** Fredrick Chary. University of Pittsburgh. \$11.95; **SERVING THE JEWISH FAMILY.** Gerald Bubis. Ktav. \$15.00; Arnold Jacob Wolf — **THE HIDDEN REVOLUTION.** Ellis Rivkin. Abingdon. \$12.95.

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. . . but others say about *tzedakah* . . .

#### In Response to Our Appeal

I wish with all my heart that I could help with the effort to defray *Sh'ma's* expenses. However, at this time I am in the — — Prison, and don't have any money.

What makes me want to give some *tzedakah*, is that I do not want a fine publication like yours to be in need. Your journal has brought me an untold number of enjoyable hours of reading.

Name withheld

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