

offering for his indirect sin" (*Hor.* 10b re Lev. 4:22). (3) They have demonstrated no plan of action to help those who have so terribly suffered in this whole episode.

On the basis of all this I have joined together, along with many other American Jews, with the Peace Now movement in Israel in calling for the resignations of both Begin and Sharon. They have endangered the Jewish body and have tainted the Jewish soul. Their removal from public office must be part of our collective repentance (see *Maim.*, *Tesh.*, 2.2).

DAVID NOVAK is Rabbi of Congregation Darchay Noam in Far Rockaway, New York. This is an abridged version of his Yom Kippur Sermon. ●

Reflections on the Lebanon massacre Seymour Siegel

The tragic events in Lebanon have presented to the Jewish people dilemma of unprecedented dimensions. We have so often been the victims of massacres, pogroms, and persecutions. Never since the time of Herod have we been implicated in a massacre in which others have been the victims. The Jewish people have reacted to this unique situation with characteristic self-flagellation and exaggerated self-guilt. In assessing the outrageous events that happened last Rosh Hashana the following points ought to be kept in mind:

I. There is a difference between *guilt* and responsibility. The guilt for the massacre belongs to the people who actually shot the guns or wielded the daggers, that is the Christian falangists. We should not forget in all the discussions that Jews did not shoot the guns nor did they kill anyone in the refugee camps. As Menachem Begin pointed out in his letter to Senator Cranston, the world will soon forget that it was the Christians who killed the refugees and will retain in its memory the lie that the Israelis actually killed the refugees. We are not, at this writing, Oct. 4, 1982, sure of the extent of the Israeli responsibility. This awaits the inquiry which is now beginning. We are sure that the responsibility does not devolve upon the entire Israeli nation. However, until the results of the investigation are before us we should avoid the kind of extravagant language which is being heard and read.

The Roots of the Attack on Israel

2. The extent of the world's reaction; its intensity; its ferocity; and hostility arouses suspicions that something more than meets the eyes is present here. After all, the events at the camps is not the first time that such outrages have been experienced by the world community. Some of these outrages indeed were directed against Jews without a fraction of the emotion and oratory evident. Why then such frantic outcries, such vehement condemnations now. Part of it is of course the well known Soviet and Arab hostility to Israel. The unfortunate happenings represented a golden opportunity for an outpouring of hatred against Israel. But that does not explain completely the torrent of abuse which was heard after the massacres.

I think that part of the reaction was what the Germans call *schadenfreude*, glee at the downfall and humiliation of someone, especially someone who has enjoyed a reputation for rectitude and good behavior. The Jews, in general, and Israelis in particular, have claimed and rightfully enjoyed a reputation for being ethically and morally superior to the average nation. Now, they too have been implicated in shameful behavior. This makes it possible for the rest of the world to tolerate its own evil. The message that is being sent is we are not so bad, if even the Jews have the aroma of murder around them.

Coupled with this, is the kind of racism so evident so frequently in so many liberals. The lesser breeds should not be condemned when they do evil things. They are not capable of better behavior. This attitude which was so evident during the riots in the black ghettos is a subtle form of racism, for the capacity for responsibility for one's own deeds is a basic attribute of our humanity. In regard to the Lebanese tragedies, the world seems to be saying, the Arabs are expected to kill each other. We are not surprised or shocked that it is being done. However, when Jews are implicated then the full force of our wrath and condemnation can be unleashed.

The Limits of Legitimate Comment

3. There seems to be something unseemly in the blatant interference which American Jews and non-Jews seem to feel it necessary to activate into Israeli political affairs. Calls for the resignation of Begin and Sharon by citizens of the United States

of America do not seem to be right. We condemned our own government when we allegedly interfered in the internal affairs of Chile, Guatemala or Italy. We said that if a government is chosen by the citizens of a nation, another country has no right to put pressure on the population to change their government. Yet, columnists and rabbis are doing that.

I want to repeat what I wrote in my first comment on Lebanon which was printed in *Sh'ma*. To make comparisons of the sort that use words such as "Holocaust," "Nazi-like" actions, etc. are both incorrect and ludicrous. The Holocaust was a unique historical event. It diminishes the incomparable horror of the most tragic event in Jewish history, perhaps of all history by using the same name to describe events that were admittedly horrible but which bore no resemblance to the quality or quantity represented by the Holocaust. ●

THE LAST JEWS IN BERLIN. *Leonard Gross.* Simon and Schuster. \$14.95.

Gross is to be commended for this serious study of a subject which makes most of us uncomfortable: Jews who were Germans first, and who remained in Germany even after the slaughter of their families. He is sympathetic to their ordeal and to the aftermath, accepting and understanding what many of us find hard to believe: that after years of persecution by the Nazis, these people can still forgive and live among the Germans. *The Last Jews in Berlin* is a well written, serious endeavor. (Melanie B. Shimoff)

THE TALMUD OF THE LAND OF ISRAEL. 34 HORAYOT AND NIDDAH. *Jacob Neusner.* U. of Chicago. \$25.

Blessings on the indefatigable Jacob Neusner for arranging for the first English translation of the "Jerusalem" Talmud. This initial volume of 35 is somewhat unlike the famed Soncino translation of the "Bavli." It separates the text

into segments, a device whose usefulness Neusner demonstrated in his work with Taunaitic materials. But the page head chapter references, confusingly conflict with the tractate chapters. The set is scheduled to be published by 1999. (Eugene B. Borowitz)

VEGETARIANISM AND THE JEWISH TRADITION. *Louis A. Berman.* KTAV. \$10.95 cloth. \$5.95 paper

The Bible contains the recollection of a primordial vegetarianism and the dream of a return to vegetarianism in the time of the Messiah, when 'the lion shall eat straw like the ox.' " Berman attempts to build a religious case for vegetarianism, turns to anthropology, psychology and nutrition for reinforcement and throws in a few recipes for good measure. (Margaret Moers Wenig)

As we conclude this twelfth volume and arrive at our Bat/Bar Mitzvah year we bless You, God, for strengthening those who hope in You.

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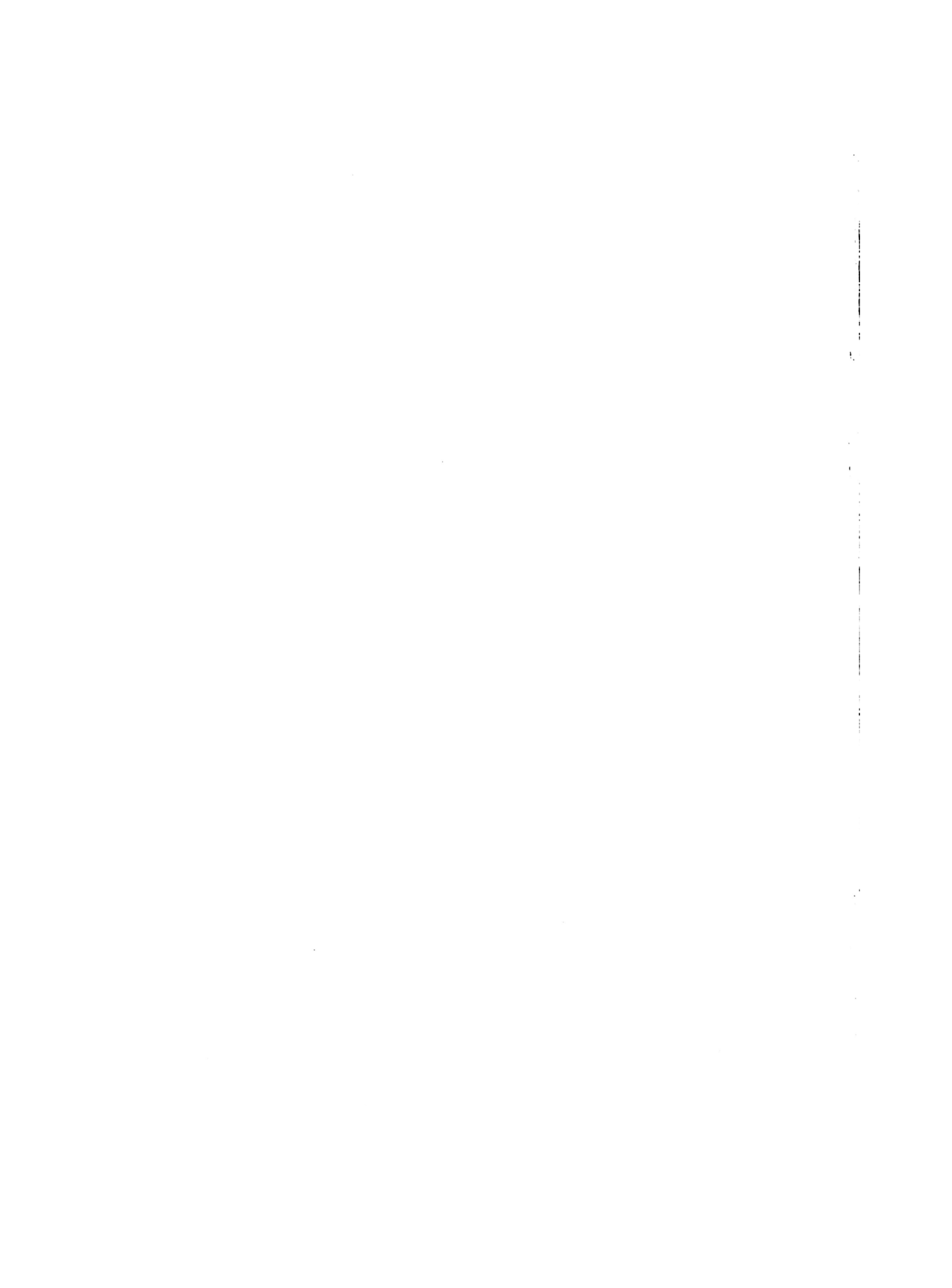
I certify that the statements made by me above are correct and complete. Eugene B. Borowitz, Editor

SH'MA INDEX: VOLUME 12 (ISSUES 221-240), NOV. 13, 1981-OCT. 29, 1982

There are three indexes: two for articles (first by title, next by author) and finally one for letters (by writer only). The number following each item is the issue number.

ARTICLES, BY TITLE

- Adoption: what a good agency provides, Eleanor Keys, 230
After a decade of bar and bat mitzvahs, Bernard P. King, 234
All saint's day, including nicholas II? Barry D. Cytron, 240
- Birthdays vs. yohrtsayts, Leigh Lerner, 232
But we cannot compromise on everything, Oscar Z. Fasman, 223
- Chariots of gall, David Resnick, 235
Circumcision: a medical view, Stephen Glaser, 227
Circumcision: a mother's ambivalence, Barbara Cohn, 227
The community is paramount, Bernard S. Raskas, 223
The congregation as a family system, Edwin H. Friedman, 234
Continuing our discussion about lebanon, Seymour Siegel, 237
- Debunking myths of american jewry, Arnold Samlan, 228
Deregulating judaism: a purim proposal, Daniel J. Pressman, 230
- East germany's ambivalence to jews, Lauren Small, 232
Election day, remembering eisenhower, Leonard A. Cole, 240
- Facing the possibility of a third exile, Marian Henriquez Neudel, 239
French jewry under mitterand, Robert Graziani-Levy, 235
From behind the mechitza, Joseph c. Kaplan, 222
From in front of the mechitza, Esther Orenstein Lopian, 222
A further reflection on tzniut, Zalman Posner, 232
- A halachic view of adoption, Ephraim Kanarfogel, 230
A halachic view of responsibility, David Novak, 240
Heidegger, the limits of philosophy, Michael Wyshogrod, 231
Helping second israel through education, Haim Chertok, 221
- I am a pencil; where are all the pens? Melanie B. Shimoff, 226
If you're seeking a private adoption, M. Bennet Broner and Truus H. Broner, 230
- Israel's war in lebanon, Arthur J. Goldberg, 237
- Jewish responses to the moral majority, Herbert L. Solomon, 231
Jews should value learned debate, Daniel Siegel, 233
Joining hands for the community's sake, Harold Schulweis, 223
- On lebanon, Eugene B. Borowitz, 236
On lebanon, Harold M. Schulweis, 236
On lebanon, Arnold Jacob Wolf, 236



Articles, by title, continued

- On lebanon: responses from overseas readers, David Bedein, 236
On lebanon: responses from overseas readers, Geo. D. Braun, 236
On lebanon: responses from overseas readers, Moric Düm, 237
On lebanon: responses from overseas readers, Zeev Falk, 238
On lebanon: responses from overseas readers, Isi J. Leibler, 236
On lebanon: responses from overseas readers, Charles S. Liebman, 236
On lebanon: responses from overseas readers, Noah Lucas, 236
On lebanon: responses from overseas readers, Emanuel Rackman, 236
On lebanon: responses from overseas readers, Eliezer Schweid, 238
On lebanon: responses from overseas readers, Gerald E. Tauber, 238
On lebanon: responses from zionist leaders, Christopher J. Dodd, 238
On lebanon: responses from zionist leaders, Roland B. Gittelsohn, 236
On lebanon: responses from zionist leaders, Charlotte Jacobson, 236
On lebanon: responses from zionist leaders, I. L. Kenen, 237
On lebanon: responses from zionist leaders, Inge A. Lederer, 236
On lebanon: responses from zionist leaders, Aaron D. and Milton
 Rosenbaum, 236
On lebanon: responses from zionist leaders, Roselle Silberstein, 236
On lebanon: responses from zionist leaders, Ezra Spicehandler, 236
On lebanon: responses from zionist leaders, Joseph Sternstein, 236
On lebanon: responses from zionist leaders, Phyllis Sutker, 236
Leftists must accept the territories, David Bedein, 234
Let us put an end to our bickering, Joel Poupko, 223
Limiting russian-jewish immigration, Nora Levin, 228
Living conservative, giving orthodox, Ronald Gruen, 231

The new jewish wanderings, Howard Burnham, 231
Noah and the ethics of environmentalism, Eric I. B. Beller, 221

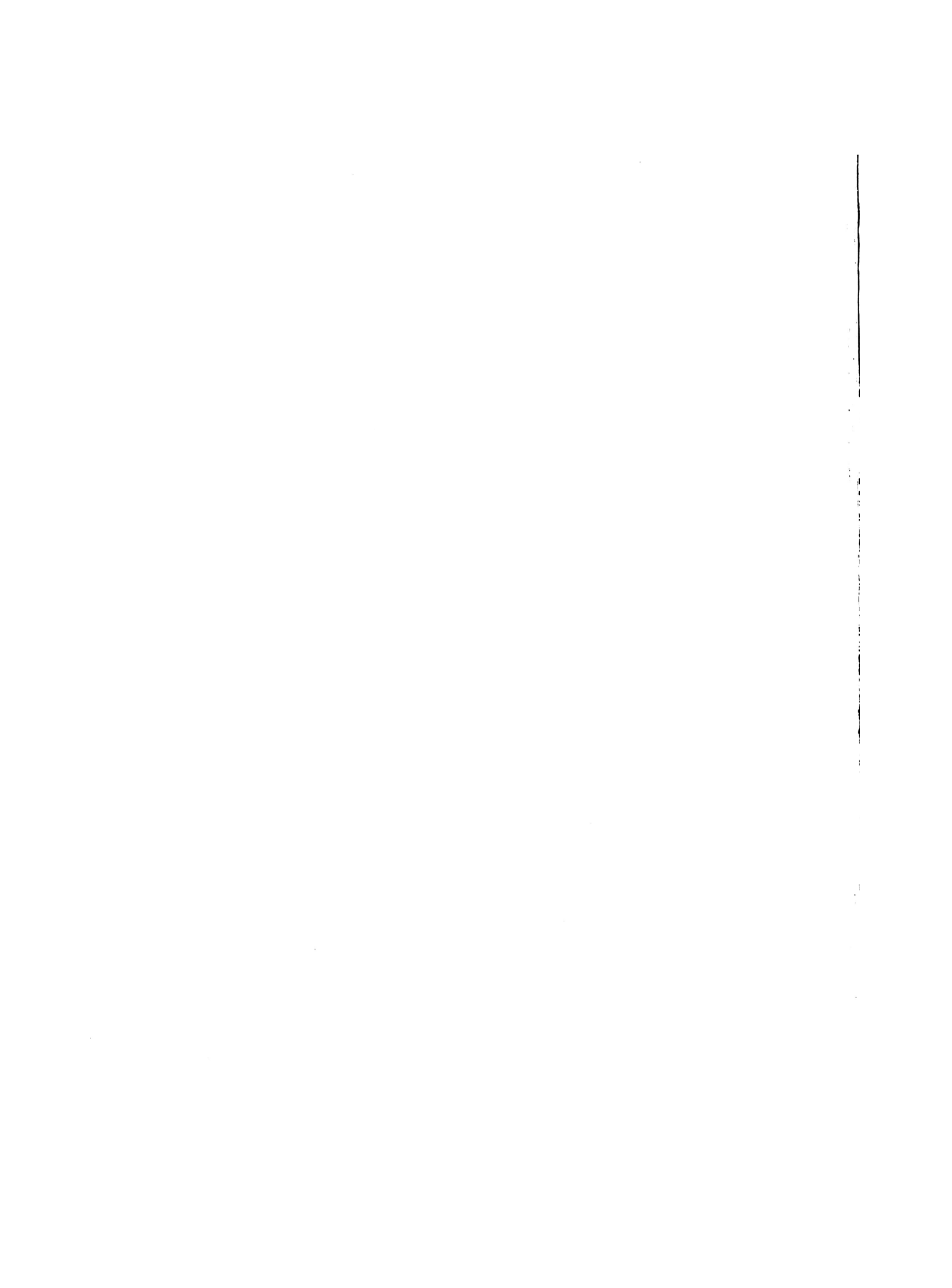
The opposition to circumcision, David Novak, 227

The politics of russian refugees, Sidney H. Schwarz, 240
Public school scientific creationism? Leo Pfeffer, 221

Rabbi and congregation: toxic scenarios, Robert L. Katz, 234
Reassessing our stance after the awacs, Eugene B. Borowitz, 224
Reassessing Reagan after the awacs, Simcha Krauss, 224
Reflections on the lebanon massacre, Seymour Siegel, 240
A resounding yes to more day schools, Isaiah Zeldin, 222
Rethinking the population explosion, Julian Simon, 221

The shame of american jewry, Eugene B. Borowitz, 239
The shoah: what is the proper emphasis? Arthur E. Gould, 232
Our symposium on lebanon continues, Balfour Brickner, 238

Tax credits are legitimate, Nosson Scherman, 239
Tax credits: let's end double taxation, Laurence M. Katz, 233
Tax credits: no to a two tiered society, Fred Lawrence, 233
Tax credits: one parent's view, Sarah Tropper, 233
Tax credits: we should be self-supporting, Albert Vorspan, 233

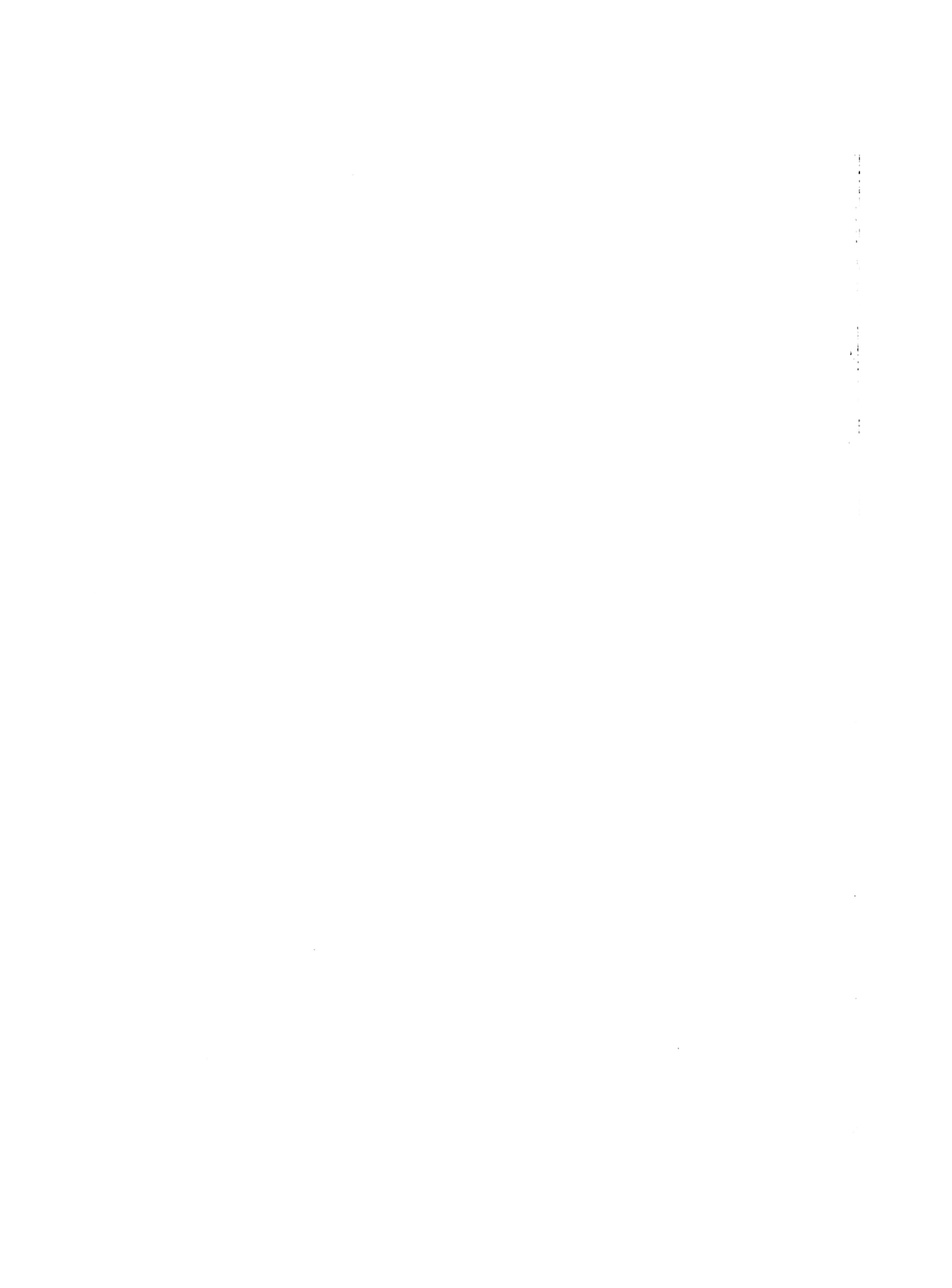


Articles, by title, continued

- The testament of jean-paul sartre, Arnold Jacob Wolf, 231
Theophany in the movie theatre, David Resnik, 225
Timerman - truth is the first victim, Seymour Siegel, 225
Two digs, two attitudes, Yisrael Medad, 225
- We are one--with the haitians! Judea B. Miller, 222
We are one--with japanese-americans! Eugene B. Borowitz, 222
We're having too much fun, oy, to marry, Dan Dorfman, 226
West germany's ambivalence to israel, Mark Gelber, 232
What keeps the rabbi from teaching, Leslie Brisman, 234
When my zayde retired to the galilee, David Mazel, 225
When the rabbi is a teacher, Arnold Jacob Wolf, 234
Where are we after the awacs fight? Hyman Bookbinder, 224
Where are we after the awacs fight? Earl Raab, 224
Where are we after the awacs fight? David Saperstein, 224
Where are we after the awacs fight? Seymour Siegel, 224
Where are we after the awacs fight? Arthur I. Waskow, 224
Why are we attacking timerman? Marc H. Fenton, 221
Why a bar mitzvah at age 57, Harold Wershow, 234
Why we moved to israel, Menachem Kellner, 226
On withdrawing from sh'ma, Henry Schwarzschild, 236
Women must not be left out of the brit, Ruth Birnbaum, 227
A word to my reform friends, Jeff Oboler, 230

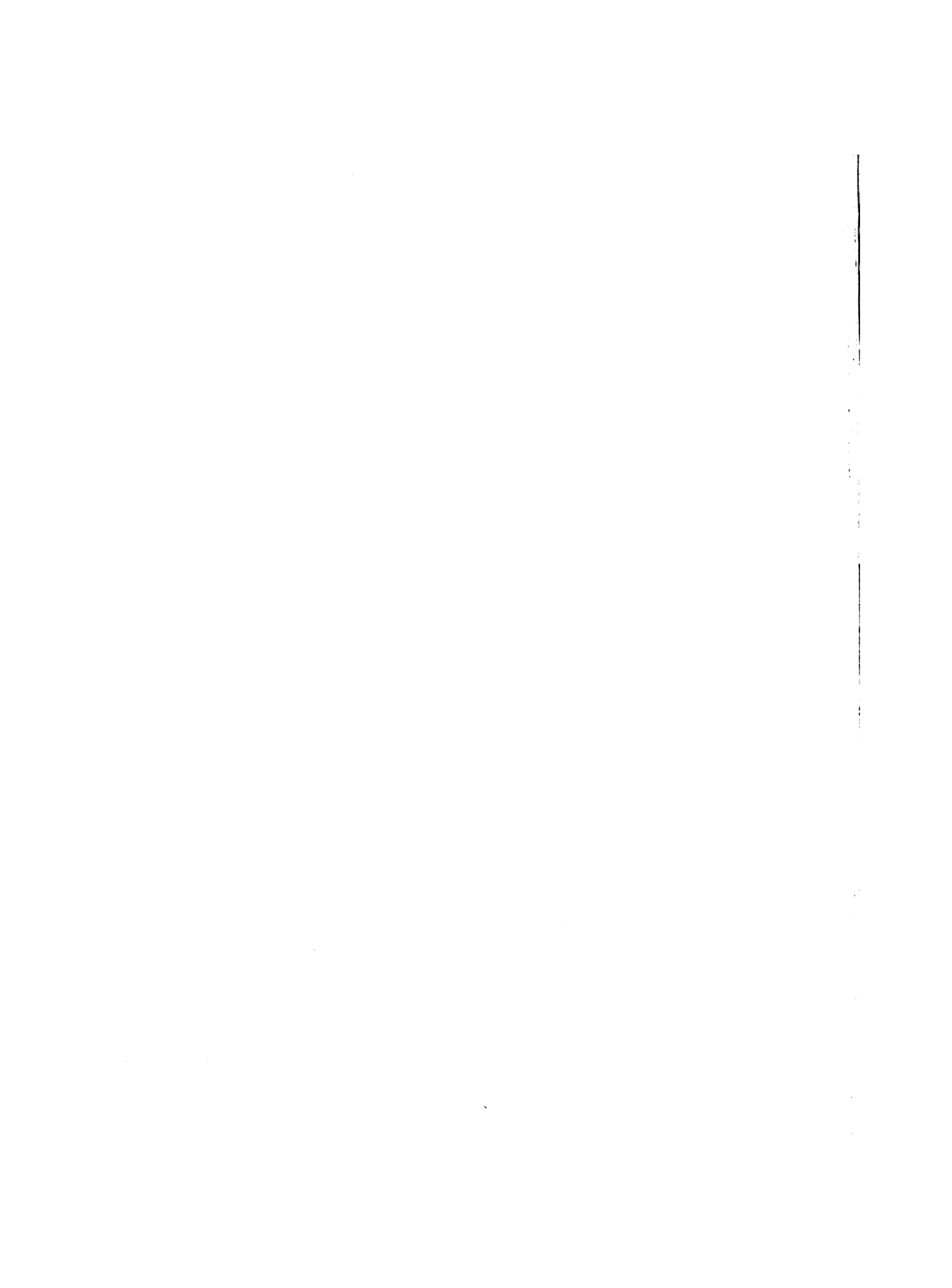
ARTICLES, BY AUTHOR

- Bedein, David, On lebanon: responses from overseas readers, 236
Leftists must accept the territories, 234
- Beller, Eric I. B., Noah and the ethics of environmentalism, 221
- Birnbaum, Ruth, Women must not be left out of the brit, 227
- Bookbinder, Hyman, Where are we after the awacs fight? 224
- Borowitz, Eugene B., On lebanon, 236
Reassessing our stance after the awacs, 224
The shame of american jewry, 239
We are one--with japanese-americans! 222
- Braun, Geo. D., On lebanon: responses from overseas readers, 236
- Brickner, Balfour, Our symposium on lebanon continues, 238
- Brisman, Leslie, What keeps the rabbi from teaching, 234
- Broner, M. Bennet, and Truus H. Broner, If you're seeking a private adoption, 230
- Burnham, Howard, The new jewish wanderings, 231
- Chertok, Haim, Helping second israel through education, 221
- Cohn, Barbara, Circumcision: a mother's ambivalence, 227
- Cole, Leonard A., Election day, remembering eisenhower, 240
- Cytron, Barry D., All saint's day, including nicholas II? 240
- Dodd, Christopher J., On lebanon: responses from zionist leaders, 231
- Dorfman, Dan, We're having too much fun, oy, to marry, 226
- Düm, Moric, On lebanon: responses from overseas readers, 237



Articles, by author, continued

- Falk, Zeev, On lebanon: responses from overseas readers, 238
 Fasman, Oscar Z., But we cannot compromise on everything, 223
 Fenton, Marc H., Why are we attacking timerman? 221
 Friedman, Edwin H., The congregation as a family system, 234
- Gelber, Mark, West germany's ambivalence to israel, 232
 Gittelsohn, Roland B., On lebanon: responses from zionist leaders, 236
 Glaser, Stephen, Circumcision: a medical view, 227
 Goldberg, Arthur J., Israel's war in lebanon, 237
 Gould, Arthur E., The shoah: what is the proper emphasis? 232
 Graziani-Levy, Robert, French jewry under mitterand, 235
 Gruen, Ronald, Living conservative, giving orthodox, 231
- Jacobson, Charlotte, On lebanon: responses from zionist leaders, 236
- Kanarfogel, Ephraim, A halachic view of adoption, 230
 Kaplan, Joseph C., From behind the mechitza, 222
 Katz, Laurence M., Tax credits: let's end double taxation, 233
 Katz, Robert L., Rabbi and congregation: toxic scenarios, 234
 Kellner, Menachem, Why we moved to israel, 226
 Kenen, I. L., On lebanon: responses from zionist leaders, 237
 Keys, Eleanor, Adoption: what a good agency provides, 230
 King, Bernard P., After a decade of bar and bas mitzvahs, 234
 Krauss, Simcha, Reassessing reagan after the awacs, 224
- Lapian, Esther Orenstein, From in front of the mechitza, 222
 Lawrence, Fred, Tax credits: no to a two tiered society, 233
 Lederer, Inge A., On lebanon: responses from zionist leaders, 236
 Leibler, Isi J., On lebanon: responses from overseas readers, 236
 Lerner, Leigh, Birthdays vs. yohrtsayts, 232
 Levin, Nora, Limiting russian-jewish immigration, 228
 Liebman, Charles S., On lebanon: responses from overseas readers, 236
 Lucas, Noah, On lebanon: responses from overseas readers, 236
- Mazel, David, When my zayde retired to the galilee, 225
 Medad, Yisroel, Two digs, two attitudes, 225
 Miller, Judea B., We are one--with the haitians! 222
- Neudel, Marian Henriquez, Facing the possibility of a third exile, 236
 Novak, David, A halachic view of responsibility, 240
 The opposition to circumcision, 227
- Oboler, Jeff, A word to my reform friends, 230
- Pfeffer, Leo, Public school scientific creationism? 221
 Posner, Zalman, A further reflection on tzniut, 232
 Poupko, Joel, Let us put an end to our bickering, 223
 Pressman, Daniel J., Deregulating judaism: a purim proposal, 230



Articles, by title, continued

- Raab, Earl, Where are we after the awacs fight? 224
Rackman, Emanuel, On lebanon: responses from overseas readers, 236
Raskas, Bernard S., The community is paramount, 223
Resnick, David, Chariots of gall, 235
Theophany in the movie theatre, 225
Rosenbaum, Aaron D., and Milton, On lebanon: responses from zionist leaders, 236

Samlan, Arnold, Debunking myths of american jewry, 228
Saperstein, David, Where are we after the awacs fight? 224
Scherman, Nosson, Tax credits are legitimate, 239
Schulweis, Harold, Joining hands for the community's sake, 223
On lebanon, 236
Schwartz, Sidney H., The politics of russian refugees, 240
Schwarzschild, Henry, On withdrawing from sh'ma, 236
Schweid, Eliezer, On lebanon: responses from overseas readers, 238
Shimoff, Melanie B., I am a pencil; where are all the pens? 226
Siegel, Daniel, Jews should value learned debate, 233
Siegel, Seymour, Continuing our discussion about lebanon, 237
Reflections on the lebanon massacre, 240
Timerman - truth is the first victim, 225
Where are we after the awacs fight? 224
Silberstein, Roselle, On lebanon: responses from zionist leaders, 23
Simon, Julian, Rethinking the population explosion, 221
Small, Lauren, East germany's ambivalence to jews, 232
Solomon, Herbert L., Jewish responses to the moral majority, 231
Spicehandler, Ezra, On lebanon: responses from zionist leaders, 236
Sternstein, Joseph, On lebanon: responses from zionist leaders, 236
Sutker, Phyllis, On lebanon: responses from zionist leaders, 236

Tauber, Gerald E., On lebanon: responses from overseas readers, 238
Tropper, Sarah, Tax credits: one parent's view, 233

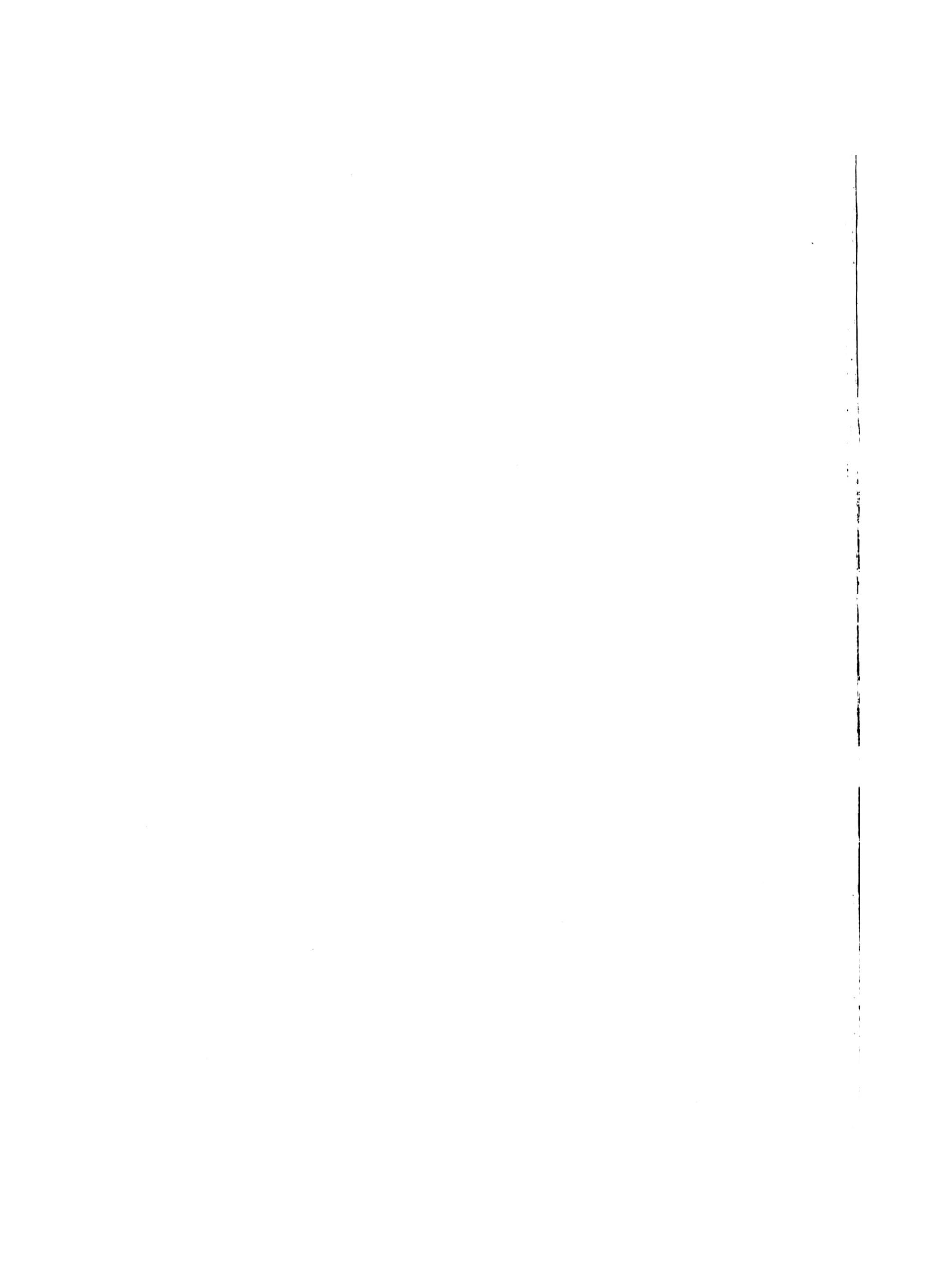
Vorspan, Albert, Tax credits: we should be self-supporting, 233

Waskow, Arthur I., Where are we after the awacs fight? 224
Wershow, Harold, Why a bar mitzvah at age 57, 234
Wolf, Arnold Jacob, On lebanon, 236
The testament of jean-paul sartre, 231
When the rabbi is a teacher, 234
Wyschogrod, Michael, Heidegger: the limits of philosophy, 231

Zeldin, Isaiah, A resounding yes to more day schools, 222







Letters, by author, continued

Tolkoff, Milton, On lebanon, 238

Toll, George S., On lebanon, 238

Waskow, Arthur, On lebanon, 238

Weber, Jessica, On lebanon, 238

Weiss-Rosmarin, Trude, On lebanon, 236

