



## CSJO Conference Schedules “Sholem Aleichem, Alaykhem Sholem”

CSJO conference: “Sholem Aleichem, Alaykhem Sholem”—honoring two of our affiliates—Sholem Aleichem Club of Philadelphia and Sholem Community Organization of Los Angeles—on their 50th anniversaries. Mark your calendars for Memorial Day weekend, May 28-31, 2004, at Arcadia University near Philadelphia, PA.

As previously noted, there are two new developments in the cost of the conference. First, we are initiating an new Older Young Adult component (25-30) of the conference, priced at 75% of the

Teen / Young Adult Price. Second, for first time attendees to the Teen / Young Adult Conference (13-24), the cost will be 50% of the Teen/Young Adult Conference. This is only for first time attendees.

Workshops will feature exciting speakers and facilitators on topics ranging from secular Jewish life in North America to social action to Eastern European traditions in the past and in the present in secular Jewish life.

## Secular Jews challenge conventional Jewish thought *Baltimore Jewish Times explores Secular Jewish Humanist Life*

The following article is reprinted by permission from the *Baltimore Jewish Times* with the condition that the article be reprinted in its entirety. Judy Seid, formerly director of the Ann Arbor Jewish Cultural Society and organizer of the Baltimore Secular Jewish Chavurah, has been ordained a rabbi after training at the International Institute of Secular Humanistic Judaism.

by Ira Rifkin

### Pushing Buttons

Secular Humanists challenge conventional Jewish thought.

A mezuzah is affixed to the entrance of Rabbi Judith Seid’s Towson residence, in accordance with Jewish tradition. It’s a statement to all that this is a Jewish household. But it is not the only statement made by this particular mezuzah, which is distinctly non-traditional.

A traditional mezuzah is graced with a *shin*, the first Hebrew letter of the *Shema*, Judaism’s defining pronouncement about God. A portion of the *Shema* prayer is written on a small parchment scroll, tucked inside the mezuzah’s normally hollow core.

But the Seid family mezuzah has no hollow core, and instead of a *shin*, its exterior displays the word *ami*, Hebrew for “my people.” It’s a clear rejection of Jewish religious claims and an equally clear identification with the disparate people known collectively as Jews.

Those who view Jewish identity mainly through a religious lens may find this perplexing, or even absurd. Aren’t Jews distinguished, above all else, by their communal belief in the ethical monotheism extolled through the ages by the prophets and rabbis, even if today a goodly number of individual Jews honor that belief mainly in the breach?

Rabbi Seid, who was recently ordained by her movement, would argue otherwise. For her, the primary factor that marks someone as a Jew is self-identification with the culture and fate of the global Jewish community. What is commonly referred to as Judaism, meaning the historical religious beliefs and practices of

the Jewish people, is, she believes, just one element of a complex Jewish cultural mélange, which also includes shared institutions, language, customs and, sometimes, descent.

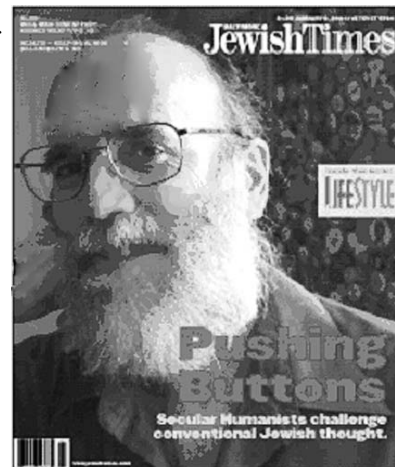
Rabbi Seid is, by her own definition, a Secular Jew, emphasizing the capital “S” and taking pains to distinguish herself from those who while also calling themselves secular Jews might more correctly be labeled assimilated, unaffiliated, disaffected or simply uninterested.

“I see myself as part of Judaism’s second denomination,” says Rabbi Seid, a small, blunt-talking woman. “There’s ‘Religious Judaism’ and ‘Secular Judaism.’ *Diaspora* Judaism has had to be portable to survive, so it packaged the culture in boxes. What they did was pack it in a religious box because religion is easily portable. But that led to equating the culture solely with religion, and now the religious establishment determines what is Judaism and who is a Jew.

“I say there’s more to it.”

The 54-year-old Rabbi Seid leads the Baltimore Jewish Cultural Chavurah, a group of about 36 local Jews and, in some cases, their non-Jewish partners, who meet regularly in each other’s homes for educational programs, and to mark Jewish holidays and the Sabbath.

On its Web site, the *chavurah*, or fellowship, describes itself as “a home for those who identify as Jews primarily through culture, history and family. We provide a welcoming and enriching Jewish environment with no demands for religious beliefs. We



believe that only natural forces and human beings are responsible for what happens in this world. We believe that people have the ability and the responsibility to solve human problems through striving for equality, social justice and peace. We believe in the equality and dignity of every human being and in the power of community.”

Unlike normative Jewish practice and thought, Secular Judaism does not embrace or espouse the concepts of prayer, the messiah or belief in a divine creator. The chavurah’s monthly Friday night program features candlelighting, wine and non-religious blessings focusing on such things as peace, health and friendship. Its monthly Sunday morning gathering offers brunch and generally, a discussion. The chavurah also has a book club and is about to launch a twice-monthly Secular school program for children. Its Chanukah gathering was held on the holiday’s first night, Dec. 19, with latkes, *dreidel* games and candlelighting on the agenda but no talk about the miracle of the oil.

Ordained in October by the Michigan-based Leadership Conference of Secular Humanistic Jews, Rabbi Seid says she sees herself and her chavurah as being in the long tradition of non-religious Jewish expression.

“We are mainstream Jews, and we define ourselves as members of the Jewish community,” Rabbi Seid says over coffee and homemade honey cake at her kitchen table. “We read Jewish literature, we sing Jewish songs, we celebrate Jewish holidays, and we are everywhere. It’s not about what we don’t do, but what we do do. We don’t pray in the same way that the Ger *Chasidim* don’t do Israeli dancing. But we’re just as Jewish as they are.

We’re both expressions of Jewish culture.”

The contemporary American Jewish establishment expends a great deal of energy and time arguing the existential question of who, religiously speaking, is a Jew, with the answer generally corresponding to where one stands on the issue of *Halachah* or whether you believe that rabbinic Jewish law is or is not the issue’s final authority.

For centuries, though, the hotly debated communal question was whether being a Jew meant membership in a religious body, a nation, or both.

In the 18th century, European Jewry’s version of the Age of Enlightenment was called the *Haskalah*. The *Haskalah* was the period when reason and science joined Jewish religious authority as purveyors of the “truth.” It gave rise to liberal religious Judaism, and to questions concerning the nature of Jewish identity.

For the nascent Reform movement, that meant defining

Judaism in purely religious terms, and the negation of Jewish nationhood in favor of full membership in the political entity in which Jews happened to live. But other trends developed during the *Haskalah* that eschewed a purely religious identity in favor of a national meaning of communal identity that focused on group survival and political self-determination.

Modern political Zionism developed in this manner. So did Eastern Europe’s *Bund* movement, which argued that Jews should remain in the Diaspora but with greater political autonomy. Some argued that Hebrew was Judaism’s unifying language and the basis for a successful communal future. Others maintained that Yiddish, the vernacular of the European Jewish majority, was the *mamaloshen*, the mother tongue that could unite religious believers and non-believers alike.

Until the rise of Nazism and World War II, Yiddish had the edge, particularly in Eastern Europe, and for a time in North America as well. But three things conspired to destroy Yiddish culture: the Holocaust, Stalin and America.

“The Nazis wiped out not only Jews but also Jewish culture,” Rabbi Seid writes in her book “God-Optional Judaism: Alternatives for Cultural Jews Who Love Their History, Heritage and Community” (Citadel Press, 2001). “Stalin waged war on Yiddish culture and killed Jewish cultural leaders.

“In America, Jews were offered the opportunity to be prosperous Americans, but the price was giving up their specific national and cultural identity. In only a quarter-century, from the early 1930s to the mid-90s, Yiddish Diaspora Nationalism, the product of a millennium, was destroyed.”

Today, Yiddish is, at best, an endangered language and most American Jews, if they consider the question at all, think of Judaism primarily as a religion, albeit one elastic enough to encompass everyone from the insular Satmar Chasidic sect to patrilineal Reform, from the devotees of neo-Chasidic Jewish Renewal spirituality to the Lubavitch Chasidim’s messianic wing.

But is a cultural connection, even a strong one, enough to sustain the American Jewish community over the generations? Can it resist the lure of the consumer society and its general indifference to tradition and heritage?

Steven Bayme, director of the American Jewish Committee’s Department of Contemporary Jewish Life, says he doubts it can.

“America celebrates Americanism, not separate communities,” Mr. Bayme said at a recent Washington conference on “Jewish membership,” sponsored by Georgetown University’s new Center for Jewish Civilization.

“Secular Jewish organizations may fit a sociological reading of American Jewish life, but it’s also incredibly self-defeating. The ideology of secular Judaism was once one of deep commitment. What passes for secular Judaism in America today is not so much ideology as it is anti-clericalism and sometimes simple indifference.”



**Rabbi Judith Seid under the mezuzah at Rabbi Seid’s house. (Chavurah member Sue Feder appeared in the original picture in the Jewish Times as well.)**

**CONGRESS OF SECULAR JEWISH ORGANIZATIONS**

**A non-profit organization**

**An affiliate of the North American Federation of Secular Humanistic Jews, a Constituent Organization of the International Federation of Secular Humanistic Jews**

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## ‘Cardiac Jews’

Not surprisingly, Rabbi Sherwin T. Wine, the organizational patriarch of the contemporary Secular Humanistic movement, strongly disagrees.

He says he has no doubt the movement can support Jewish continuity—providing Jews are sufficiently educated about their culture to be able to knowledgeably and systematically pass it to their children.

That’s admittedly a big “if,” however, and Rabbi Wine admits that few American Jews are capable of doing so, or are even aware that committed Secular Jews are organized and have their own non-religious life cycle and holiday celebrations, a growing body of educational literature, and a congregational movement.

“Our strength is our ideology. The 2001 American Jewish Identity Survey showed that nearly half of all American Jews think of themselves as secular rather than religious, which is attested to by the growing number of the unaffiliated,” says Rabbi Wine, a one-time Reform rabbi who in 1969 founded the Society for Humanistic Judaism, which today claims about 10,000 members.

His Birmingham Temple, the movement’s flagship congregation located in Farmington Hills, Mich., like all movement congregations, keeps its *sefer Torah* in its library rather than in an ark in the sanctuary.

“The major problem is,” he says, “we’re just at the beginning of developing a movement that may not have enough time to fully

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***“We’re the Hellenists of our day,” says Rabbi Seid, a self-described third-generation Secular Jew.***

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mature, given the pace of general secularization in the society. We only have about 15 rabbis and authentic leaders in North America, and about 50 communities. But we are growing and even starting a program in Israel.

“Still, it’s insufficient. Unless you translate a philosophy into something that’s organized and well-led, it’s hard to make it effective,” he says.

Rabbi Wine calls himself a Humanistic Jew. Rabbi Seid prefers the term Secular Jew. Ideologically, there is little that separates them. Rather, the differing nomenclature is indicative of the movement’s converging streams.

Those who prefer the term Humanistic, explains Rabbi Wine, more likely grew up in the world of liberal American religious Judaism—egalitarian Conservative, Reconstructionist or Reform. Those who prefer the term Secular generally have backgrounds in the now-diminished Yiddish cultural milieu, as does Rabbi Seid, whose chavurah is associated with the Richmond Heights, Ohio-based, 5,000-member Congress of Secular Jewish Organizations. Rabbi Seid serves on the CSJO’s executive committee.

(The Society for Humanistic Judaism and the CSJO are both members of the International Federation of Secular Humanistic Jews, which claims some 50,000 members in Israel, the United States, Canada, Britain, France, Belgium, Australia, Mexico, Argentina, Uruguay and the former Soviet Union.)

Those drawn to Secular Humanistic Judaism tend to share some traits, at least in Baltimore, where chavurah members tend

to be transplants from elsewhere.

“Baltimore’s a tight-knit town,” says Rabbi Seid, a Los Angeles native who moved here five years ago from Ann Arbor, Mich., when her husband, David Gates, a microbiologist, was transferred to Baltimore by his company. Prior to the move, Rabbi Seid, who has three children and earned a master’s degree in Jewish communal service from Hebrew Union College in Los Angeles, led Ann Arbor’s Jewish Cultural Society, a congregation of approximately 120 families and individuals, for 14 years.

“Jews [in Baltimore] tend to go to the same synagogue their grandparents attended, whether it still suits them or not,” Rabbi Seid said.

Secular Humanist Jews tend to be politically liberal, some going so far as to label themselves left-wing. They’re accepting of homosexuals and “inter-cultural marriage.” (The term interfaith doesn’t work when faith is absent.) They also tend to be critical of Israeli policy toward the Palestinians, while regarding the Jewish state as important to Jews everywhere. They like discussing Jewish history and arts, but generally have few connections to the organized Jewish community other than their chavurah involvement.

“We’re the Hellenists of our day,” says Rabbi Seid, a self-described third-generation Secular Jew.

For some Baltimore Jewish Cultural Chavurah members, the group’s gatherings are the only time they are in an overtly Jewish setting. “I don’t have many Jewish friends, except for the ones in chavurah,” says Elisabeth Ruchkin, 67, of Roland Park, who once attended Reform congregations until deciding they were “too dogmatic” for her taste.

“Still,” she says, there’s “something in me that yearns for a Jewish connection, and here’s where I get it.”

Some members are atheists, some are agnostics, and some have spouses who retain ties to religious and traditional Judaism.

“We have a number of mixed marriages — a secular person married to a religious one,” jokes Rabbi Seid. “We have more secular-religious couples than Jewish-non-Jewish ones.”

And while they refuse to recite religious prayers that they consider meaningless, chavurah members insist they are not anti-religious, even if they do stew over religious authorities controlling the community agenda.

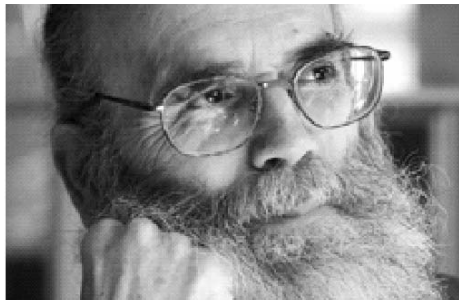
“We have members who believe in a sort of deist God [a supernatural power that created the universe but no longer plays a role in its function], but what makes us secular is that it doesn’t matter one way or the other. Whether or not it’s real makes no difference to how we live,” Rabbi Seid says.

Sue Feder, a 52-year-old Towson resident and insurance adjuster, joined the Baltimore chavurah following the Sept. 11, 2001, terrorist attacks. Born in New York, she received little Jewish education and decided early on in life that religion left her cold.

Walking the streets of that heavily Jewish city provided all the emotional connection to her heritage she required. After moving to Baltimore with her “lapsed” Catholic husband, she lived first in Parkville and then moved to Towson, two communities outside of the local Jewish community’s core in Northwest Baltimore.

But after Sept. 11, says Ms. Feder, “I needed to find an immediate group of people to be in community with. I was crying for days. I was immersed in television and couldn’t stop watching the images. New York runs very deep in my heart.”

Ms. Feder first sought community at a local Reconstructionist congregation. Then, she found the chavurah, “and as soon as I walked into the room I knew that this was it — a room with a bunch of people who felt as I did about being Jewish,” says Ms. Feder, who recently celebrated her bat mitzvah, a non-religious affair at which she delivered two talks, one on Romanian Jewry (the heritage of the grandfather she was named after), the other an overview of her understanding of the Jewish community and its values.



**Staying connected: Fred Pincus, son of Communists, finds “an element of comfort from being with others with similar roots.”**

Marxist,” he says. A co-organizer of the chavurah with Rabbi Seid, he joined the group after his son’s desire to become a bar mitzvah (which took place at Congregation Beit Tikvah, a Reconstructionist group in Roland Park) prompted Mr. Pincus to dip a toe into Jewish waters.

“When I joined the chavurah, I thought my sense of Jewish identity would flower,” Mr. Pincus says. “It did, but only some. My self-identity is still more connected to my work and politics than to my Jewishness.

“So why do I stay involved? I guess there’s something about being with other Jews. I also have valued a great deal learning about Jews and Judaism. Plus, there’s some element of comfort from being with others from similar roots. ... As a kid, I didn’t celebrate Jewish holidays with any ritual. There’s more ritual here. I

Fred Pincus, a 61-year-old Mount Washington resident who teaches courses in race and ethnicity at University of Maryland, Baltimore County, says he was a “red-diaper baby,” the son of communists, born in New York and raised in Los Angeles.

“Intellectually, I consider myself a

like that.”

Unlike most of his chavurah colleagues, Louis Blank, a 38-year-old Catonsville resident, grew up attending a local Orthodox synagogue, although his family “wasn’t really Orthodox in practice.” He says he still professes a belief in the traditional Jewish conceptualization of God, but says that as a gay man he’s more comfortable attending the chavurah.

“The chavurah people don’t challenge my belief in God, but sometimes it kind of amazes me that they don’t see things from the perspective of a religious person, because that would help them understand things,” he says. “I think cultural Judaism is wonderful and very important because we’re in a very assimilated society. But there are some people who come to the chavurah who I get the feeling don’t know a lot. They’re cardiac Jews. They have a feeling in the heart that they’re Jewish, but no real knowledge. But you need the feeling to seek the knowledge.”

There’s a certain irony in a movement that rejects belief in supernatural religion while adopting, at least to a degree, religious Judaism’s organizational form. Rabbi Seid says there’s a practical explanation.

In contemporary America, synagogues are the center of Jewish communal life, unlike the heyday of secular Yiddish culture when non-religious Jewish schools (which still exist in Los Angeles, Chicago, Cleveland, Long Island, N.Y., and elsewhere), fraternal and labor groups, and other organizations, generally divided by political views, also flourished.

“Why reinvent the wheel when synagogues are what American Jews are comfortable with?” says Rabbi Wine.

Ordaining rabbis also has its practical application. “We wanted to be able to have our own wedding ceremonies that could both be Jewish and legal,” Rabbi Seid says. “Jews have always survived by adapting to the various environments in which we find ourselves. We are adopting the congregational/rabbinic structure for our own survival.”

Down Interstate 95 in the Washington suburb of Kensington, Rabbi Ben Biber leads Machor: The Washington Congregation for Secular Humanistic Judaism, which has about 130-member

## **CSJO fund drive continues - List of contributors**

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**Sue Feder (left) and Rabbi Judith Seid (right) share a meal at a local restaurant with other chavurah members.**

run like a corporation rather than a community organization driven by values,” says Rabbi Biber. “Only the future will tell.”

A frequent *Baltimore Jewish Times* contributor, Ira Rifkin is author of “*Spiritual Perspectives on Globalization: Making Sense of Economic and Cultural Upheaval*” (*SkyLight Paths*).

## **A response in Moment magazine**

Moment magazine included an article in October 2003 that issued a challenge to the Jewish community. The magazine headlined it “*Welcome to the Fold.*”

Rifke Feinstein, executive director of CSJO, responded in the letters section:

“Saving The Faith,” by Paul Golin (October 2003), states: “If we increase programs of outreach and inclusion to better engage all people in Judaism, we could sway the majority of remaining intermarried households who are now non-committal about their children’s religious upbringing. Why hasn’t the organized Jewish community make this a top priority?”

Rifke’s response:

The Congress of Secular Jewish Organizations, CSJO, has affiliate communities throughout North America who do reach out to intermarried couples and their families. These couples and families are welcomed into our communities with open arms. Their children attend our schools, learning about Jewish culture and history, and the adults do the same through adult programs. They all attend meaningful holiday celebrations and life-cycle events that affirm their Jewishness. The CSJO communities embrace each of these adults and children and make them proud and happy to be Jewish. Readers can reach CSJO at 866-333-2756 and [csjo@csjo.org](mailto:csjo@csjo.org). Our website is [www.csjo.org](http://www.csjo.org).

## **Abe Arnold honored for life achievement**

The entire CSJO was elated when it was announced that Abe Arnold (of the Winnipeg UJPO) has been named a member of the “Order of Canada,” one of Canada’s most prestigious awards. His contribution to the field of social service is cited.

**On January 27, 2004, Governor General Adrienne Clarkson, announced Abe’s appointment to the Order of Canada with the following citation:**

households. Rather than worrying whether adopting the religious organizational model is right for non-believers, he says he worries that the Secular Humanistic movement will abandon its progressive stance as it, presumably, grows and attracts a wider range of Jews.

“Our challenge is, how much do we want to look like the other movements? There’s a danger in growth, and the danger is you start to

“Abraham J. Arnold, C.M. Winnipeg, Manitoba. Member of the Order of Canada. Abraham Arnold has contributed immensely to our knowledge of the history of Jewish people in Canada. The author of numerous articles and books, he served as editor and publisher of the *Jewish Western Bulletin* and as founding director of the *Jewish Historical Society of Western Canada*. A passionate advocate for human rights, he played a crucial role in establishing the *Manitoba Association for Rights and Liberties (MARL)*, which he guided for a decade. He has also worked to foster intercultural understanding through his participation at conferences and on committees.”

### **BIOGRAPHY**

Abraham J. Arnold (Abe), born and educated in Montreal and now resident in Winnipeg, has been a journalist, editor, and community service professional and volunteer, for over 50 years. During 1945-48 in Toronto he served as editorial associate with the *Canadian Film Weekly*, editor of an Anglo-Jewish news service and English page editor of the Yiddish language *Vochebnblatt*. In Vancouver (1949-1960), he served as editor/publisher of the weekly *Jewish Western Bulletin*. In Montreal (1960-65) He worked as Public Relations Director for the *Jewish Federation/Combined Jewish Appeal*. In Winnipeg he served as Western Region Director, *Canadian Jewish Congress* (1965-1973); founding director of the *Jewish Historical Society of Western Canada* (1968-75); founding director of the *Manitoba Association for Rights and Liberties* (1978-88). He was also actively involved with the establishment of the Board of Directors of the *Sarah Sommer Chai Folk Ensemble*. He has placed over 30 feet of manuscripts and papers with the Provincial Archives of Manitoba under the heading **A. J. ARNOLD PAPERS**.

### **AWARDS**

The *Shem Tov* (good name) award from the Winnipeg Jewish Community Council, 1997; the *Manitoba Human Rights Achievement Award* as a “life-long advocate of human rights and civil liberties.” 1994; best editorial in a weekly newspaper from *Vancouver United Way*, 1951; Honourable Mention, *Bowater Award for Journalism*, 1958 & 1959. among others He has also received grants for research in Canadian Jewish history from the *Canada Council* and from the *Memorial Foundation for Jewish Culture* (1968 & 1970). plus writing and conference travel grants from the *Manitoba Arts Council*. He received an Honorary Doctorate (LL. D. ) from the *University of Winnipeg* in October 2001.

### **ON THE CRAFT OF WRITING**

“I was moved to begin writing at a very young age and it was invariably to write up events and to express ideas. I get ideas from what is going on around me, e.g., in 1974 the movie ‘*The Exorcist*’ was playing at the same time that John Hirsch produced ‘*The Dybbuk.*’ This gave me the idea of exploring exorcism within the different religions and led to my documentary program on exorcism for ‘*Ideas*’ on CBC. Another example is my interest in certain personalities in Canadian history, e.g., *Louis Riel*, which led me to research and write an essay entitled ‘*The Speech Louis Riel Never Made in Parliament,*’ published in *Prairie Fire* magazine in 1985.

### **ADVICE TO NEW WRITERS**

“In journalism and other non-fiction writing first learn the

rules and show that you know how to follow them. Then you can figure out how to bend the rules and use your imagination to present ideas in ways that are innovative.”

#### **PUBLISHED BOOKS AND OTHER WRITING**

Judaism: Myth, Legend, History and Custom from the Religious to the Secular. This book deals with Jewish history and tradition from a secular humanist perspective.

Non-Fiction/Judaism/History: Jewish Life in Canada. Comprised of 16 paintings by William Kurelek on Jewish life in Canada plus Abe's essay on Canadian Jewish history. Non-Fiction/History.

Contributed chapters to five other books including two school texts (1981-1995), among them: William Kurelek, an Appreciation in A Sharing of Diversities.

His essay: Moses Hart, First Born Canadian Jew, was a Deist and Social Activities, is to be published by York University Centre for Jewish Studies in a book of papers: Canadian Jewry: A Heritage in Transition.

In past years he has contributed articles to Vancouver Sun, Victoria Colonist, Montreal Star, Globe and Mail, Winnipeg Free Press, and other dailies and in recent years to The Beaver Magazine, Canadian Jewish News, Toronto, Humanistic Judaism, Detroit, and Jewish Currents, New York. Currently he contributes to Outlook Magazine, Vancouver, and Jewish Post & News, Winnipeg. Some of his Canadian Jewish history papers have been published in the Journal of the Canadian Jewish Historical Society and in Jewish Life and Times, publication of the Jewish Historical Society of Western Canada.

#### **OTHER ACTIVITIES**

Abe has been a Volunteer Advisor member of CESO, the Canadian Executive Services organization, and in this capacity went on Assignment to Russia in 1999. He is a board member of the Jewish Heritage Centre in Winnipeg, a member of the national executive of the Canadian Association for Jewish Studies and of the national executive of the Canadian Jewish Congress. He is

a board member of the Joseph Zuken Memorial Association, advisor to the Sholem Aleichem Community in Winnipeg, a member of the Manitoba Writers Guild and of the Society for Humanistic Judaism and the United Jewish Peoples Order. He is currently serving as a member of the Manitoba Film Classification Board, and he has been elected to the board of the Jewish Federation/CJA of Winnipeg.

### **Publications available from CSJO**

**COMING SOON - PUBLICATION SCHEDULED FOR MARCH 22, 2004:**

**Bennett Muraskin, LET JUSTICE WELL UP LIKE WATER: PROGRESSIVE JEWS FROM HILLEL TO HELEN SUZMAN.**

**NEW YORKISH AND OTHER AMERICAN YIDDISH STORIES. Translated by Max Rosenfeld.** Published by CSJO and Sholom Aleichem Club of Philadelphia. \$12.95.

**HAGGADAH FOR A SECULAR CELEBRATION OF PESACH.** Sholom Aleichem Club of Philadelphia. Fifth edition. 62 pp. \$11. Tape (see above under MUSIC) plus Haggadah \$17.

**SHOLEM FAMILY HAGADA.** By the Sholem Community Organization, Los Angeles. 22 pp. \$5.

**HUMANIST READINGS IN JEWISH FOLKLORE.** By Bennett Muraskin. \$20 (\$15 for CSJO members).

**GOD-OPTIONAL JUDAISM** by Judith Seid. \$19.95.

*Information at [csjo@csjo.org](mailto:csjo@csjo.org). Order from Rifke Feinstein, Executive Director CJSO, 320 Claymore Blvd., Richmond Heights OH 44143.*



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