



# CSJO NEWSLETTER

Congress of Secular Jewish Organizations

Summer 2002

## CSJO members to gather in Detroit area for "Cornucopia of Secular Jewish Opportunities"

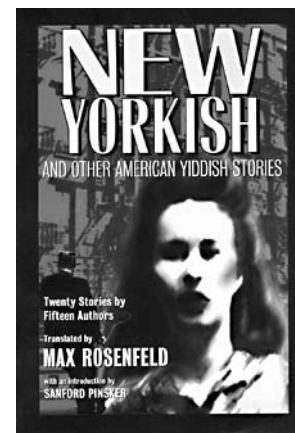
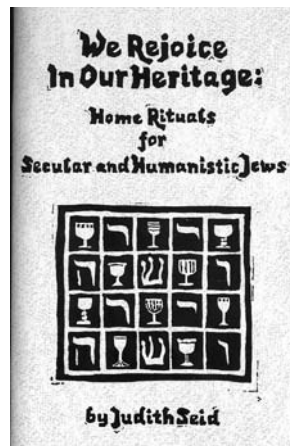
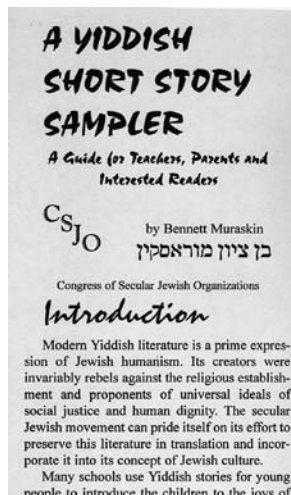
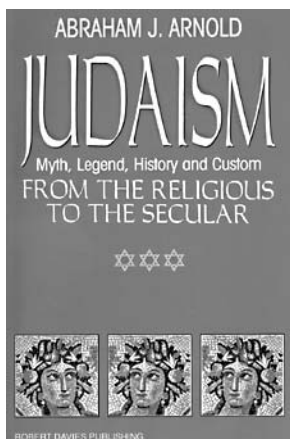
"A Cornucopia of Secular Jewish Opportunities"—thus the initials of the Congress of Secular Jewish Organizations are to be reborn in Windsor, Ontario, at the annual conference of the CSJO.

A whole enchanted garden of workshops on a variety of social, political, and cultural subjects will be supplemented by an Oneg Shabbat/OyNEG Shabbes, special evening program, banquet and talent show. Teens and young adults will present workshops aimed at their peers. Folk dancing and informal singing groups will top off each evening, as will separate teen and young adult social activities.

Keynote speakers include David Abramowitz of the United Jewish People's Order, with headquarters in Toronto, and Jordan Blumenfeld-James of the Sholem Community, Los Angeles.

David is president of the United Jewish People's Order of Canada, and he has long been active in UJPO, CSJO, and progressive causes. Jordan, representing the young adults, is a long-time attendee of these conferences. The perspective of the young adult keynoter has often opened up new vistas for those of any age in the audience.

The workshops will range over many topics, including the future of secular Jewish life, education in our schools, social action, and Jewish culture. The Friday night Oneg Shabbat serves as a way to introduce everyone to one another, and the Sunday night talent show has become a tradition drawing together people of all ages.



Samples of some of the many items available for understanding Secular Jewishness. Items will be available at the conference in Windsor and by mail. An extensive list is included on the back page of this issue.

**INSIDE**

**The future of Yiddish - p. 4**

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### Secular Jewishness for the present day Bennett Muraskin debates a controversial author

The Future Jew by Michael Carin, MRW Press, Montreal, Canada, 2001, U.S \$22, Canada \$30

by Bennett Muraskin

Just when American Jews are beginning to realize that dwelling on the Holocaust and victimization does not promote a healthy Jewish identity, along comes Canadian author Michael Carin, who insists we have it all wrong. The Holocaust, he argues, was the defining moment in Jewish history because it proved, beyond a shadow of a doubt, that God does not exist. It is high time for Jews to face the facts and to reinvent Judaism as a secular creed, without prayer or religious ritual. Furthermore, he exhorts Jews to pick

up the torch of enlightenment and lead the rest of humanity into the promised land of a godless tomorrow.

As an atheist and a secular Jew, my tendency is to sympathize with Carin. He is certainly correct that theologians have never been able to answer the question “Where was God in Auschwitz?” Perhaps the most widely read Jewish text, the Passover Haggadah, says that God heard the cries of his oppressed people and liberated them from Egyptian slavery. In Auschwitz, as Elie Wiesel relates, Jews put God on trial for abandoning his people and found Him guilty. The contrast could not be more painful.

#### **An obsolete set of beliefs**

Carin also makes sense in observing that the fundamental texts of religious Judaism—the prayer book and the Torah are hopelessly obsolete. The former depicts a caring God who answers prayers; the later an angry God who rules by force. Neither version is believable, even to many believers. However Carin writes as if he is the first person to grasp these contradictions. And now that he has seen the light, he will play the role of an atheist prophet and shout his message from the rooftops.

The centerpiece of *The Future Jew* is his “Holocaust Haggadah.” Page after page, he bludgeons the reader with gruesome descriptions of Nazi atrocities against Jews. He supplies profiles of Holocaust victims and survivors, filled with Nazi-inflicted humiliation, torture and murder. Are these real case studies or dramatizations? He does not say. Whatever they are, the cumulative effect on this reader was disgust. No one will eat *kneydlakh* [matzoh balls] or sing *Chad Gadya* [Haggadah song] to this Haggadah. Nor does Carin expect you to. He expects Jews who read it to become so horrified at the absence of a divine power, that they will finally “grow up” and abandon religion.

#### **Commemorating national catastrophes**

Religious Jews already commemorate national catastrophes (associated with the destruction of the first and second Temple) on Tisha B’Av [a religious fast day] without losing their faith. A more secular holiday, Yom Ha’Shoah [Day of Holocaust Remembrance] is devoted exclusively to Holocaust remembrance. Now he wants to convert the Passover holiday, a joyous occasion, into yet another day of mourning. This is the “lachrymose view of Jewish history” Salo Baron [dean of Jewish historians in North America] warned us against, taken to the nth degree. Or maybe he means it to be a day of rage. But what good will it do to shake our fists at dead Nazis or governments that turned their back on the Jews? His Passover meal is nothing but bitter herbs.

#### **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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## **DONATIONS**

### **Harold Gales Community Development Fund**

In honor of the birth of the daughter of Julie Gales and Laurie Kirchmeier

Joan Kurtz, NY

Miriam Jerris and Steve Stawicki, MI

### **Gerry Revzin Scholarship Fund**

Kenneth & Shirley Klipper, CA with best wishes for Gerry’s speedy recovery.

Part of his very un-Peysakhdik [not “kosher for Passover”] Haggadah consists of a distorted history lesson. It is one of unrelenting eternal Gentile hatred of Jews leading inexorably leading to the Holocaust. Toward the end, he tells the story of a few righteous Gentiles and mentions the Jewish resistance, but what he doesn’t say is that the Jewish resistance was made up almost exclusively of secular Jews. These Jews did not need the Holocaust to make them secular. They were socialists, communists and left-wing Zionists whose secularism was rooted in their political convictions and for many, a sense of Jewish peoplehood and culture.

In a later chapter, he mentions the existence of earlier generations of secular Jews, but only in passing, because to tell their story—the story of Simon Dubnow, Chaim Zhitlovsky, Ahad Ha’am and Ber Borochov, of Mendele, Peretz and Sholem Aleichem, of the Jewish Labor Bund and YIVO, the Jewish Research Institute— would disprove his thesis that Jewish secularism begins with the Holocaust. He also alludes to the existence of alternate Hagaddahs, but he does not mention that the ones created by the secular Jewish movement have no resemblance to his.

#### **Holiday of liberation**

Ours celebrate Passover as the holiday of liberation, while also commemorating the Jews murdered by the Nazis, honoring the Jews who resisted the Nazis and making the connection to other peoples’ struggles against oppression. These Hagaddahs continue to be updated to address contemporary human rights and social justice issues. They render his Holocaust Haggadah entirely superfluous.

Carin has his redeemer, but it is not progressive Jewish secularism, but secular right-wing Zionism. Out of the misery of the Holocaust came the Zionist warrior. He ends his Holocaust Haggadah with this battle cry: “Disowning supplication we promise: to keep Israel mighty, to make her ever mightier.” No where is there any recognition of injustices done to the Arabs who were displaced. On the contrary, Carin is fanatical Zionist who thinks all Arabs are murderous anti-Semites, and the harder Israel bashes them the better. He says fine things about the virtues of working for *tikkun olam* [betterment of the world], equality, tolerance and democracy, but they clearly do not apply to Palestinians.

He is equally intolerant of the religious. Religion, he says, is a “metaphysical disease” that has only brought the world war and hatred. He apparently never heard of Stephen Wise, A. J. Muste, Dorothy Day, Martin Luther King or Desmond Tutu, all religious leaders who inspired millions to seek peace and justice in this world, not the next. Clergy are charlatans and religious belief just makes people submissive, he declares. Those stupid enough to believe in God are “sheep” and to drive the point home, he spells out a long “ba-a-a-a-a-a-.” (I’m not kidding!) What is his alter-

native to religion? “Science” and “technology,” which he embraces as uncritically as religious fundamentalists embrace their version of God.

*The Future Jew* is a strange book in other ways too. There are a total of six chapters. One is the Holocaust Haggadah. A second is a speech given by a fictitious leader of a major Jewish organization. She just read a terrifying story of a Holocaust survivor (also fictitious, but extremely graphic in its depiction of Nazi cruelty), which caused her to lose faith in God. The implication is that if she did not resign, she would have been driven out, but why not stay and fight for her principles? After all, it is not a religious organization. Carin provides no explanation.

#### “Third Millennium Jews”

A third is an imaginary interview with the rabbi of an “internet congregation” of the future, called “Third Millennium Jews.” She (the rabbi is a woman) recycles Carin’s ideas about the centrality of the Holocaust and the need to create a new god-free Judaism based on “science “ and “technology.” This fictitious rabbi, obviously Carin’s alter ego, makes some cogent comments about investing Jewish symbols and rituals with new meaning. She also does well by citing Primo Levi as an exemplary secular Jew, although it is no accident that she chooses someone whose ideas were shaped by the Holocaust. But when it comes to religion, Carin’s contempt comes to the fore. While the religious are mired in superstition, she intones, “we are teaching our children physics, philosophy, computer science and the means to fly fighter aircraft.”

The last time I checked, Yeshiva University was giving courses in physics, philosophy and computer science. As for training flyers for war planes, I can think of far more noble callings, but her choice of this profession is in keeping with Carin’s admiration for Israeli militarism. If Carin wanted to interview a real secular rabbi, he could have found one, but this chapter is just an awkward literary device he uses to further expound his own views.

With the Holocaust Haggadah as his Bible, it is not surprising that Carin has little to say about the content of his new version of Judaism. His fictitious rabbi makes a nod to the Torah’s mandate “to take action against injustice” and the Talmud’s encouragement of “debate and critical thinking,” but provides no commentary or examples. As for the Yiddish, forget it. The word does not even appear as an entry in the index. The very notion that a secular Jew might read Sholem Aleichem to enrich is or her sense of Jewish identity strikes him as trivial—on the same level as eating gefilte fish. Hebrew is kosher mainly because of the Israeli

connection, not due to any of its cultural achievements.

Carin devotes considerable space to praising the Society for Humanistic Judaism for blazing the trail toward the Judaism of the future, and quotes Sherwin



**Bennett Muraskin**

Wine as an authority. This is all well and good. It would have been nicer if he gave equal treatment to the Congress of Secular Jewish Organizations, but that is just a quibble. However, as a Canadian, he should have referred to the United Jewish People’s Order.

#### Praise for the book

His bibliography includes Wine’s, *Judaism Beyond God*, Eva Goldfinger’s *Basic Ideas of Secular Humanistic Judaism* and Judy Seid’s *God-Optional Judaism*, but I do not think he read more than a few words. He seems not to have heard of his fellow Canadian, Abraham Arnold’s *Myth, Legend, History and Custom, from the Religious to the Secular* or Mitchell Silver’s *Respecting the Wicked Child*.

The back of the book jacket features kudos from respected leaders of our movement, including Eva Goldfinger and Judy Seid. Eva writes, “This book takes the horrendous Holocaust event and uses it as the foundation to create a ‘Future Jew’ who is not a victim, but rather a warrior against injustice and tyranny.” According to Judy, “Michael Carin’s...elegant writing has created a wrenching Holocaust Haggadah that is more moving and penetrating than any religious ceremony could be.” As much as I admire the work they have done, I cannot not share their opinions.

I have thoroughly read the literature of secular humanistic Judaism. and find that it has little in common with Carin’s. His strange brew of Holocaust obsession, militant atheism, right-wing Zionism, naïve faith in science and technology, combined with his neglect of Yiddish culture and the entire history of the secular Jewish movement has no appeal for me. *The Future Jew* is a caricature we can do without.

## Fundraising for CSJO

CSJO relies on membership dues and donations to its various funds to promote programs of educational, cultural, and social activity. The funds are:

- **The Gerry Revzin Scholarship Fund:** offered to those members who take courses in Jewish Studies. The scholarship is NOT limited to the International Institute of Secular Humanistic Judaism and may be used for Jewish studies abroad.
- **The Max Rosenfeld Publications Fund:** assists in publishing material on secular Jewishness prepared by our members.
- **The Harold Gales Community Development Fund:** supports staff activity for affiliate groups and potential affiliates in an attempt to encourage new membership.
- **The CSJO General Fund:** covers our administrative and general expenses.

Please send contributions to CSJO, 19657 Villa Dr. N., Southfield MI 48076. Undesignated funds will be deposited into the General Fund. Your generous donations are appreciated and will be acknowledged in our quarterly newsletter.

*The Congress of Secular Jewish Organizations is a non-profit organization as defined by section 501 (c) (3) of the U.S. Internal Revenue Code.*

# Survey of Yiddish Literature — Keeping the tradition alive

## **Gerry Kane concludes his presentation**

*In part 1 of this series, Gerry Kane used a stock market analogy to outline our stake in Yiddish literature and to discuss the work of Sholom Aleichem. In part 2 he wrote of the classic Yiddish poets at the beginning of the 20th century, writers who applauded the common man. In part 3 he returned to prose as he highlights the work of Mendele Mokher Sfarim and Y.L. Peretz. In part 4, he sums up the previous articles and makes some proposals regarding the future of Yiddish. Gerry Kane of Toronto is chair of the Committee for Yiddish of the Canadian Jewish Congress.*

## **Yiddish literature — A summary and a view to the future**

by Gerry Kane



**Gerry Kane**

In the past three articles I have touched on some of the great names in Yiddish literature—the three great fiction writers Mendele, Peretz, and Sholom Aleichem—and on some of the socially conscious poets (Winchevsky, Reisin, and Rosenfeld). Let me review a few of the points I have made in these articles.

Mendele set out to work for the people... It was Mendele's mission statement. His writing, his artistry was at the service of the people not as propaganda but as art, as enlightenment. "His searing satire of intolerable conditions and surviving superstitions stemmed from a heart overflowing with love and pity for his people." S. Liptsin, *A History of Yiddish Literature*, p. 38.

If Peretz was the great moral figure and teacher for the nascent modern literature, Sholom Aleichem was the seemingly humorous sweet singer who tickled our funny bone and only after we giggled did we realize that he could match Peretz line for line in his stories not of sweetness but of betrayal...betrayal in the family...betrayal in the Jewish polity...betrayal in the larger civil polity where the Jew was a third class citizen...a nobody.

Sholom Aleichem was the essential Yiddish observer of alienation. But, like Peretz, his goal was to comfort his people. Through his writing he wanted "the people to know what forces lie within it... [So he introduced] people who at first glance seem to be ordinary people, but if you look at them properly you see that they are made of different stuff, with their souls elsewhere, in another world, a world of song." (S. Niger, *The Way We Think*, p. 633)

### **Yiddish as a way to combat injustice**

Morris Winchevsky, the Zayde of Yiddish poetry and a brilliant journalist to boot, was a contemporary of Mendele's and an equally effective propagandist for progress who knew how to use the Yiddish language to draw attention to alienation and injustice

Avrom Reisin and Morris Rosenfeld were two of the most

beloved of Yiddish poets; men whose lyrics captured the imagination, pain and hopes of a people dislocated in their old lands and moving in the hundreds of thousands to new shores where they found their way into new sweat shops.

If Winchevsky went to the masses, Rosenfeld came from the masses. Yes, a socialist, but not an obvious ideologue, like Winchevsky. His style was simple, obvious and engaging. Reisin, like Rosenfeld, was later in his career criticised for being too simple by the new wave of modern Yiddish poets who wrote beautifully for themselves not the masses — but none of them could gainsay the effect and reach of the working class poets into the audience all Yiddish writers had to share.

The question for us today is, can we keep the vineyard, or is our Yiddish literature and language a beys oilem—a graveyard...and everything in it a matseyvah—a gravestone?

The future of Yiddish is in the universities where it must become an integral part of Jewish studies.

***Everyone of us lives, as a Jew, in three languages, Yiddish, Hebrew and the language of the land in which we live.***

As much as I hate to admit it, I believe that we will never rebuild the artistic and audience base for a mass movement toward Yiddish. But I do believe that those of us who call ourselves secular humanistic Jews have a responsibility to lead in the strengthening of Yiddish within Jewish studies departments, not only in the universities, but within the programs we undertake as part of what we do for ourselves and the general Jewish community to whom we have a responsibility ...the responsibility of continually showing that our secular plant has roots deep in the earth of Yiddishkayt...and that what we do will keep our young people from falling, into what Peretz called "the swamp of assimilation."

### **Jews have three languages**

Professor Khone Shmeruk, the late head of the Jewish Studies Department at Hebrew University, makes the point in issue number four of Pen Magazine that... "Everyone of us lives, as a Jew, in three languages, Yiddish, Hebrew and the language of the land in which we live...[As a professor] I protested when I heard that universities were issuing doctorates in the study of Yiddish Literature without the candidate having a working knowledge of Hebrew. And, I'm of the same opinion when it comes to degrees granted in Hebrew literature. You can't study the development of modern Hebrew literature without knowing Yiddish. We are dealing with one culture and we must not allow it be narrowed within the perspective of just one language."

He then goes on to make the point that Yiddish does have a future. "I mean that Yiddish has a secure future in the universities. I mean that Yiddish has a future only in serious research."

I've deliberately restricted myself to the founders of our modern Yiddish literature simply because in their greatness they

defined the problems with which we are still dealing today, assimilation, acculturation, community cohesiveness. The Yiddish language was the artist's tool in developing Yiddish literature. The artists recognized that there was a market for their work and worldliness in Yiddish. They were a market force and exploited the needs of the Yiddish market place. Notice I didn't say Jewish market place. The majority of the market that was addressed was a market that spoke Yiddish as their primary language.

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***As secular Jews we have the responsibility of making sure that every university that has a chair of Jewish Studies also teaches Yiddish.***

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It is not so today. Yiddish is with us but in a secondary, even tertiary position. But, I believe it is still important to those of us who call ourselves secular humanists. A thousand years of Yiddish language and literature is for us a well from which to

bring up the sweet waters of tradition.

Many of us may not know the language. Some of us may want to learn the language. As secular Jews we have, and I repeat myself, the responsibility of making sure that every university that has a chair of Jewish Studies also teaches Yiddish. It is our responsibility to narrow the gap between town and gown so that those who are the translators and the researchers know there is an audience beyond the ivory tower. You are a market force. You, by your desire to know our tradition and hear the voices of that tradition, can and must effect the changes that will keep our Yiddish tradition and literature alive.

## From the Affiliates

### Canadian schools set joint curriculum

Three Canadian CSJO school directors met to devise a unified school curriculum. Maxine Hermolin and Frances Handlarski represented the Morris Winchevsky Shule of Toronto, Jefri Knazen represented the Vancouver Peretz Centre for Secular Jewish Culture School, and Lissa Donner represented the Sholem Aleichem Cultural Group School of Winnipeg.

The directors agreed to pool resources. A common curriculum is to be established, and all three schools will use a common curriculum and commons resources for all grades. The Winchevsky Shule curriculum was chosen as the model for Grades 1-5, while the B'nai Mitzvah program of the Peretz School will serve as the model for all three schools.

### Sholom Aleichem Club debates its future

The Sholom Aleichem Club of Philadelphia is planning a conference on the future of the Club. The workshop sessions revolve around subjects that are relevant to other affiliates. The list below gives an abbreviated version of the planners' list of questions to the workshop participants.

#### Workshop #1 - Priorities

What are our priorities for the next 5 years, based on the mission statement? What can we continue to do that we've done well before?

1. How to continue with Jewish cultural activities: Publications;

Yiddish - What should be the role of Yiddish in our programs/activities? Holiday observances

2. *How much* of a focus should there be on social activism?
3. How to support the state of Israel in keeping with our humanist, secular values?
4. How much emphasis should we place on our relationship with the greater Jewish community - Federation, JCRC, synagogues?

#### Workshop #2 - Organization

1. How to effectively govern the club to continue our many activities?
2. How to integrate new and old members; what activities create socialization and build a sense of community?

#### Workshop #3 - What is our role as Secular Jews in the Jewish Community?

1. What do we do to help non-affiliated Jews identify themselves as Secular Jews?
2. What continuing ed. should we do?
3. How do we strengthen Secular Jewishness in the larger Jewish community?
4. How do we build the Secular Movement in Philadelphia? And, at a higher level, CSJO, etc?
5. Should we continue to sponsor Jewish cultural events for the public?

Find CSJO on the web at [www.csjo.org](http://www.csjo.org)

# Publications Available

Order from Roberta Feinstein, executive director, 19657 Villa Dr. N., Southfield MI 48067. E-mail: csjo@csjo.org. All prices include shipping to North America. Most of these publishers give discounts for bulk orders. Add \$2.50 for shipping for the first item; \$1 each for each additional item. (Items \$5 and under, add \$1.25 for shipping.)

## MUSIC

MAYN OYTSEYER - MY TREASURE. Sherm Labovitz sings gems of Yiddish art and folk songs. Full-size booklet presents all texts of the 23 songs transliterated and translated; unusual liner notes. Published by Sholom Aleichem Club, 2002. \$15 for CD; \$10 for tape cassette.

KUMZITS! A FESTIVITY OF INSTANT JEWISH SONGS, edited by Pat Martz. \$21.95.

SINGALONG TAPE FOR HAGGADAH FOR A SECULAR CELEBRATION OF PESACH. \$7.95. Tape + Haggadah \$17.

A FIRE GLOWS, YIDDISH SONGS LIVE FROM THE MERMAID INN. Yiddish and traditional folk songs by Fran Kleiner (Philadelphia CSJO). \$15 CD; \$10 cassette.

A BISL LIBE, UN A BISL GLIK. Rebecca Wave and John Sonquist, A CD of Yiddish songs. \$15.00.

ZINGEN FAR SHOLEM by the Sholem singers. Published by the Sholem Educational Institute of Los Angeles. Book and tape of mostly Yiddish favorite songs to learn and sing. \$8.00.

## HOLIDAYS AND RITUALS

L'SHANA TOVA CARDS - newly designed. \$15.00 per ten pack.

APPLES AND HONEY: MUSIC AND READINGS FOR A SECULAR HUMANISTIC OBSERVANCE OF THE JEWISH NEW YEAR FESTIVAL. Edited by Julie Gales and Pat Martz for CSJO. Explanations, songs with music, readings. \$23.50.

THE JEWISH NEW YEAR FESTIVAL: A GUIDE FOR THE REST OF US. By Hershl Hartman. 22 pp. \$5. [Some of this material is included in Apples and Honey.]

THE HANUKA FESTIVAL: A GUIDE FOR THE REST OF US. By Hershl Hartman. 26 pp. \$5.

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.

WE REJOICE IN OUR HERITAGE. HOME RITUALS FOR SECULAR AND HUMANISTIC JEWS. By Judith Seid. 45 pp. \$8.

## LITERATURE

NEW YORKISH AND OTHER AMERICAN YIDDISH STORIES.

Selected and translated by Max Rosenfeld. \$12.95.

PUSHCARTS AND DREAMERS. STORIES OF JEWISH LIFE IN AMERICA. Selected and translated by Max Rosenfeld. 5th printing. \$9.95.

MAME-LOSHN. A HISTORY OF YIDDISH CULTURE. By Rakhmiel Peltz, Columbia University. 28 pp. \$5.

A YIDDISH SHORT STORY SAMPLER. A GUIDE FOR TEACHERS, PARENTS, AND INTERESTED READERS. Compiled by Bennett Muraskin. Index of twenty volumes of translations of Yiddish stories categorized. 1997. \$3.

THE LAST LULLABY: POETRY FROM THE HOLOCAUST. Edited and translated by Aaron Kramer. \$26.95.

ALL MY YESTERDAYS WERE STEPS: THE SELECTED POEMS OF DORA TEITELBOIM, edited and translated by Aaron Kramer. \$26.95.

## FOLKLORE

HUMANIST READINGS IN JEWISH FOLKLORE. By Bennett Muraskin. \$15. 2001.

## HISTORY AND PHILOSOPHY

FESTIVALS, FOLKLORE, AND PHILOSOPHY. A SECULARIST REVISITS JEWISH TRADITIONS. Essays by Max Rosenfeld. \$11.95. 1997.

JUDAISM. MYTH, LEGEND, HISTORY AND CUSTOM, FROM THE RELIGIOUS TO THE SECULAR. By Abraham J. Arnold. \$17.

## CURRICULUM

AROUND AND AROUND: YOUR JEWISH LIFE CYCLES. By Joan Kurtz. Textbook/workbook for 5th and 6th graders. Explains the history and ceremonies of the secular humanistic celebrations of our life cycles. \$11.

HEROES AND HEROINES OF JEWISH FOLKLORE. JOSHUA TO DANIEL. Written and illustrated by Joan Kurtz. Elementary school text and workbook. 58 pp. \$13.

### *Curriculum Kits*

BASIC IDEAS OF SECULAR HUMANISTIC JUDAISM. By Eva Goldfinger. 107 pp. 1996. \$24.

THE EARLY MODERN EUROPEAN ROOTS OF SECULAR HUMANISTIC JUDAISM. By Zev Katz, Susan Lerner, David Abramovitz, and Roz Usiskin. \$24.

THE EARLY MODERN EUROPEAN ROOTS OF SECULAR HUMANISTIC JUDAISM: RESOURCES AND ACTIVITIES, prepared by Karen Levy. \$24