

Transcript of Interview with Mark Friedman
Bet Tikvah Oral History Project
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Transcription:

Eric Lidji: Today is March 2nd, 2018. I'm Eric Lidji with the Rauh Jewish History Program and Archives at the Heinz History Center. And I'm speaking to Dr. Mark Friedman at his office in Shadyside. And we're doing this for the Bet Tikvah Oral History Project. So if we could start— If you wouldn't mind telling me a little bit about your life before Bet Tikvah? I'm trying to get a sense—

Mark Friedman: Sure.

EL: —of what would lead people to start a congregation.

MF: Yeah, I am from Pittsburgh. And I was raised in a house where we didn't belong to a synagogue, but I was still bar mitzvahed. And I went to Hebrew school. So, but I— I can't say I was very Jewish. We did Jewish holidays, and frankly, there was a negative feeling about Judaism in our household. Not about the religion, but my father, felt very guilty about not being a "good Jew." And, he lived— He was a teenager during the Holocaust, and he had guilt that he did nothing. There's nothing he could do. But he had guilt a lot, about a lot of things. So, he raised us, always saying, "You have to be a good Jew." And, very, almost punitive about it, but never did much with us around Judaism. So, there was just a lot of baggage, you could say, about Judaism in my family, and my brothers to different degree, share that. And then I guess the other relevant thing to Bet Tikvah is that I am a gay man, and I sort of— How old was I? Between eighteen and twenty-two, I was acknowledging being gay. And then by twenty-one, twenty-two, I really acknowledged it. I, you know, I repressed it for a long time. [Because it was] pretty tough back then.

EL: What years are we talking?

MF: I'm fifty-six. So I was born in 62, so I would have been twenty in 82, right, yeah. So 82, 84. By 1984, I had really acknowledged that I was a gay man, and then I shared that with my family, you know, I can't remember, 85-ish. So, there was that. There was that dynamic in my life, which in some way relates to being part of that group, that helped to found Bet Tikvah.

EL: When your father said that you have to be a good Jew—

MF: Yeah.

EL: —did you know at the time what that meant?

MF: Well, yeah, he— I mean it was his definition. It was marrying a Jewish woman. It was putting— It was primarily marrying a Jewish woman. I mean that was the big— He would threaten us if we— He said, "If you ever marry a non-Jew, I won't be at that wedding. And you'll be shamed." And, it was pretty, kind of nasty. He was a good man in other ways, but that part was not very, very supportive. It was practicing the religion, but again, he didn't show us how to do that. So there was a sense— Also, it was, in his mind, it was putting all things Jewish first, including, and this sounds a little pathological, I mean, but it's including: "You can't trust

anyone who's not Jewish." He would say that repeatedly, so, I'm giving you his definition, so for me, knowing what a "good Jew" is no. I had no idea. I did not have— It was so convoluted in my mind. When I thought of Judaism growing up, it was just, it was just, like a conversion of confusion and fear. And, I did enjoy my bar mitzvah day. That was a nice day. I felt special. But, besides that, no I didn't really have— I went to the Jewish Community Center after school to hang out with friends. And, I went to Emma Kaufmann Camp. But, there wasn't much associated with Judaism. It was just where we belonged, and where I was sent to camp. And, I enjoyed those things, but I don't remember much of anything about Judaism being meaningful. We did holidays, you know, of course we did Passover and— But, I don't remember those being very meaningful growing up.

EL: As you started to come to terms with the fact that you were gay, did that seem like it was a contradiction to being a "good Jew?" For how you were raised?

MF: Well, that part of it wasn't so much a contradiction to how I was raised. It wasn't so much a relationship to my father. That part of it had to do with what I thought the organized Jewish community thought about gay people. And that part of it, was this sense that I would not be accepted. Or even that I would be rejected. And I think, I think, I had— I think a lot of other LGBT people at that time, and still today growing up, kind of internalized a sense that they're not okay. And they project that, so everybody's going to think they're not okay. And it's always hard to know, especially at that time, what's real and what's not real. So you expect people to have negative reactions, when in fact they may not. But with Judaism, especially back then it wasn't all irrational. And, so, what was your question?

EL: I was wondering if, as you started to realize you were gay, if it felt like it was going to contradict with being a "good Jew?"

MF: Yeah, it did. I mean it did, and actually, I remember being gay, as I was realizing being gay, I pulled away, from eighteen years old. Even in high school, I remember really pulling away from anything Jewish. And part of that was my father, that was rebelling, or dealing with it, coping with it. But part of it was just the sense that, I would be rejected in the Jewish community.

EL: Were there explicit things you were hearing from the Jewish community that made you feel that way?

MF: Well, you know I can't really remember, but somehow, I knew that— And of course it wasn't just Judaism, it was much of organized religion. You couldn't help if you were at all aware of the world, that there was a lot of homophobia in organized religions, and— So, no, I don't know exactly what I heard, or— But, certainly in college, you know, I took a few religious study courses at Pitt. And, we didn't talk about homosexuality, but you know, I was reasonably bright, and I read the newspapers. So I'm sure that I was reading about some of this stuff, and, yeah.

EL: So what changes between 1982, when you're distancing yourself, and 1988, when you're part of this group that's creating this congregation?

MF: What changed was: One, I was much more accepting of myself. So I became much more comfortable being gay. And two, I felt a desire to come back to some kind of religion or spirituality. And, I do remember thinking about possibly going to another religion because of the baggage I had, with my father. And in fact, I did. I mean I didn't join anything. But I remember going to, there was a group for gay Episcopalians, I think Episcopalians. And, I went to one of their services. And there was a Catholic organization, maybe MCC, I forget what it's called.

EL: Dignity?

MF: Dignity. I went to one of their services, and I did this before any of us thought about Bet Tikvah. And it just wasn't a good fit. It just wasn't a good fit for me.

EL: Because of the religious difference?

MF: Yeah. Yeah, I just a— I wasn't comfortable, being raised Jewish, to make Jesus part of my life. So, and— Oh, and then to be honest, I thought if my father knew that I was attending one of these groups, he would have a heart attack and die on the spot. Or kill me. So there was that fear. So anyway, so what changed was, I was feeling more comfortable as a gay man, and I wanted some connection to spirituality and to community. And I had been, of course, to different congregations, Jewish congregations, in Pittsburgh for different reasons. Somebody would get bar mitzvah or married. And I was still very vulnerable: emotionally in a lot of ways. And I just— I did not feel accepted, you know, as a gay man. And again, some of that is projection and some of that is reality. And, but I always, I've always had a sense, and this is something good that I got from my father, that justice was very important. And when I came out, I was not going to be put down by anybody. I wasn't going to take it. And at that time, it's possible that the Reconstructionists were accepting gay and lesbian people. I don't know. But no other denomination was. And, when I mean, "accept," I don't mean tolerate, but I mean, "affirm" and allow people to be rabbis. And gay people to be rabbis, and, you know, those sorts of things. And that just wasn't occurring. You know, I knew people who would go to their congregations, where the ministers were speaking negatively of homosexuality, and I would wonder: "How can you do that?" But— So I just wasn't going to be part of that. Yeah. And that's how we came together.

EL: So did you know some of the other founders, socially, beforehand?

MF: I knew Avram Machtiger. I can't even remember who the other founders were. I remember Avram—

EL: So you just knew him from around?

MF: Yeah. I knew— And not well, but I knew. We weren't friends, but we knew— We were friends with our friends. Similar social groups. So I knew him. Do you know who the other founders were, from your research?

EL: I'm still trying to piece all that together.

MF: Yeah. Boy, I can't remember. I wonder if Larry Karnoff?

EL: He's a name that's come up.

MF: Larry Karnoff was either, at like the first meeting or the second meeting. And, same thing with Larry. I was working— I had done an internship at Persad Center as a— in my Master's Program. And then I was hired, right after the Master's Program. And Larry was on the board of directors, so we got to know each other a little bit. So I knew him also. So I think Larry, was— He may have been part of it. I think he was from the very beginning. And so Leif, Larry, Avram, and myself, and I want to say there was somebody else, but I can't remember.

EL: What was the nature of that first meeting?

MF: Well I can't remember exactly, but I— We met— There was a meeting, where we met at gay bar in New York, New York. Did you hear about this already?

EL: No, but I remember it. On Ellsworth right?

MF: Yeah. The bar, not the meeting. Okay. You're too young for the meeting.

EL: (Chuckles) I'm way too young for the meeting.

MF: I mean, I'm fifty-six, you're younger than fifty.

EL: Right.

MF: So anyway, you weren't at the meeting. But there was a meeting at the bar, in like a room. And there were many people there. Maybe twenty or something. And it was kind of a free-for-all. It was like a brainstorming session, and people were talking about: should this be a "chaverah," group of friends? Or should it be more of a synagogue? And I remember that was kind of the theme. Should it be one or the other?

EL: What would the difference be?

MF: A "chaverah" would just be a group of friends, they'd get together and they do whatever they wanted to do. And it would have a Jewish theme. And the other would be, that it would be a synagogue. That it would be really focused around services, and spirituality, and— Of course the two don't have to be mutually exclusive. And— But I do remember there were some people at that meeting, who really did not want it to be a synagogue. And just: "Let's just get together and let people do what they want to do." And build a community. And I think that was— It was a very friendly meeting. But, I don't think much came out of it. And then, the second meeting, I believe, though I'm not positive, I believe it was four of us. And I believe it was in my apartment in Highland Park. Though I'm not sure. I can't remember this all. And that's the meeting where, I think we said: "Let's form a synagogue." And it's kind of interesting, because, as far as I know, none of us were particularly Jewish. You know. You'd have to ask Avram and Larry, but I don't think any of us were all that practicing. But we wanted a place, where we could be spiritual and

aware. You know, and two things I do want to mention, this is probably not in chronological order, but that I don't want to forget, is at some point, the *Post-Gazette* did a story. I don't know if you have this story?

EL: Have it here.

MF: You do?

EL: Yeah.

MF: In that story, it seems to me, that a rabbi in Pittsburgh, an Orthodox rabbi, made a derogatory statement. Is that true? Was it Rabbi Miller? Okay, and Rabbi Miller made a derogatory statement. In my memory, and I could be totally wrong, is that he kind of said something like: "It's pathological." Is that what he said? I'm curious.

EL: Here's is the article and that's where he starts right there.

MF: Let me see. "...Squirrel Hill congregation said the existence is an affront and a sin. A transgression of a Biblical," I don't have my glasses. "Commandment in Leviticus refers to homosexual actions as [an] abomination. There are many Jews who are more or less observant of the Jewish law. But this is the first time in our history that we've had a congregation set up officially and proudly, as transgressors of the law. The Bible says Jews are not to eat pork. We've never had a pork eaters synagogue, among his congregartion. The reactions he says are from shocked to pity. With a special feeling of sorrow, that so many people feel they cannot find their way as regular congregation. Any Jewish person is welcomed to join this congregation. Our tradition does not deny any person's humanity or his right to be welcomed. We feel that this point should be made, that such an organization has no place in the framework of Judaism." Yeah and then, uh, yeah. So, for, you know— And that is what people always say, that you know, gays and lesbians are welcomed here, but this is an abomination. And he's not just referring to the synagogue. It's referring to homosexuality. And so there was that. And, I remember reacting to that article. I didn't really feel hurt. I just thought, "Well, this confirms the need for Bet Tikvah." You know. So, what else can I tell you?

EL: Where did the name come from?

MF: I don't remember. I remember somewhere along the way in an early meeting, we were just talking about names, and somebody said, "Bet Tikvah. House of Hope." And it just fit, for obvious reasons. And as I recall, there wasn't even a lot of discussion. Somebody came up with it. It wasn't me. And everybody, said, "That sounds good. That sounds good."

EL: What were the early activities?

MF: The early activities were: we had services. We— I can't— We had them in, people's homes. At some point we went to the University of Pittsburgh, and were meeting in, one of the Nationality Rooms.

EL: Not the Israel Room?

MF: I can't remember. I don't know what year that was put together.

EL: It was in the '80s, but I don't know which half of the decade.

MF: It could have been. It could have been. I also remember— It was interesting have a conversation with Rabbi Staitman, who I think is quoted in there. And, he had asked me to come meet with him, because, he was thinking about that somebody from our synagogue could join or would think about joining, some— There was some, group of rabbis, or Jewish leaders. And I don't recall, what that group was. I think it was rabbis. And I don't know, what the purpose of it was, I suppose: planning. Well the first thing I said, was, "Well we don't really have a rabbi." And he said, "Well in the by-laws," or whatever it was, "You don't have to have a rabbi. You just can have a representative." And he was very— Well he was always very affirmative, and I remember thinking, "Well, it's not going to be me." Because, not that I would be afraid to go, but I just didn't have, the— I thought it would need to be somebody with more solid Jewish background. And, I don't think that went anywhere. I think— I know I took it back to the group and I don't, think there was anybody, who felt qualified or, for whatever reason, prepared to do that. But he was very affirmative. And I also remember Mark saying, near the end of our meeting, he said, "You know, I hope someday, there's not a need for Bet Tikvah." And I remember feeling a little defensive, because I wasn't really understanding, what he was saying. Now it seems so obvious. And, I was— And I responded by saying, "Rabbi Staitman, there is a need for Bet Tikvah. People feel marginalized." He said, "No, no, no, I understand that. I just hope that someday, there *wouldn't* be a need." And I don't know if he didn't explain what he was thinking, or, but I was just— I think, I was nervous about the meeting. I was young, and— But a few days later, I realized what he was saying. And you know there wouldn't be a need for our group to be set apart from the Jewish community. So that was interesting.

EL: Once you understood what he was saying, did you agree with him?

MF: I don't know if I agreed with him back then. Well I never disagreed with him. Never. I never, I don't know if at that time in my life, I could appreciate what he was saying.

EL: I guess what I'm asking is: Bet Tikvah was started because there were a group who felt that they needed a place, because they weren't accepted at other places?

MF: Right.

EL: Is there also an inverse reason to have a Bet Tikvah, which is more positive and less negative? That people who have a shared identity, want to be together?

MF: Yes. Yes. I do. I think. I think that, that, that still— I mean I've not been involved with Bet Tikvah in many, many, many years, but I think that still exists. I think that there are people, and not just with Bet Tikvah, with almost *any* gay and lesbian organization, who when they are coming out or even after a long time, if they're feeling very vulnerable. And scared to integrate themselves with the larger community, *need* a kind of safe space. And, so you can look at it as

marginalization. You can look at it, as just, like, vulnerability, they need, sometimes desperately need, a safe space. You know. I have many clients like that. To feel safe and to make social connections, and to, in this case, be spiritual. So there's that piece of evi— And then there's just— then there's— There were, and I assume still are a lot of people in Bet Tikvah, they don't need the safe space. And some people are part of the mainstream congregation, and, Bet Tikvah at the same time. And, some people go to Bet Tikvah at least back then, and, just really enjoy being with other LGBT people. And being Jewish. So, yes, I agree with what you're saying that it's not always the marginalization aspect of it. It can be the shared experience.

EL: From what I have been able to put together from newspaper articles, it seems as though some of those early meetings might have happened in late 1988, and then, it seems as though Passover 1989 was a catalyzing experience?

MF: Yeah.

EL: How did Passover Seder come about and what was that? What did it look like?

MF: I cannot remember (MF laughs). I don't have that good a memory. I just remember that someone said we should celebrate Passover together, and that there was an immediate— There was immediate support for that. And, you know, Passover always been my favorite Jewish holiday, because I can relate to it. And there's just immediate support for it. And, I can't remember, I've only gone to three or four Passover events with Bet Tikvah in all the years. And it was more years ago. So, I can't— They're all mixed up. I remember going once or twice, I think it was to the Jewish Community Center in Monroeville. One *may* have been at Rodef Shalom. The first one, I honestly can't remember where it was. And, it was small, but it was very nice. It was very, very— It was uplifting. And I remember that for the first several months of Bet Tikvah, we really didn't have much traction. You know, people would get together, and they were small groups, sometimes it was *very* small. And, we were kind of going through the motions. It was nice, don't get me wrong, but we were going through the motions. And there wasn't a lot of group cohesion. Some. Of course I'm describing my experience, I'm sure for other people it was different. But, we were just trying to figure it all out. But, I do remember that, that Passover event, [the] first one, was one of the first times where it felt really natural and genuine and joyous. And, so yeah, that was, that was a very nice event.

EL: Do you remember if there were Christian organizations that were involved in that? It seems as though MCC and Dignity, according to some people, spurred it on. Like they wanted to have something and they came to the Jewish community.

MF: For the Passover?

EL: Yeah, I don't know if it was that first one, but it's something that's popped up in the stories that people have told.

MF: Yeah. I don't— I remember that some of the other gay religious organizations were involved, but I don't remember when or exactly in what way, but I remember that some people from other congregations came and supported it. Yeah.

EL: When did you start to distance— Not distance yourself, but when did you stop participating as heavily?

MF: Oh I went for a few years, you know, consistently. And then— I don't know for how many years. We were at Rodef Shalom. We would meet in the small sanctuary there. And I would go, maybe for a couple years, but I'm not sure.

EL: So I think the Rodef arrangement begins in '94?

MF: Oh really!

EL: So would '96 sound right for you?

MF: Yeah. Yeah. And the other major event was when, Nachum Golan and Steve, his husband, when they joined, and some other people too, whose names I'm forgetting, but, when Machum joined, it really transformed Bet Tikvah. He was— His personality is like a magnet. But, his— He just brought so much. He brought so much energy, and appreciation of the religion, and people. So I think that really helped. So when we went to Rodef Shalom, I would go occasionally for, I don't remember how long, maybe a year or two. And then, I stopped going.

EL: For any particular reason?

MF: I stopped going because— A couple of reasons. One is, I started identifying as an atheist. And, not that— You can be an atheist and go anywhere, right? But, I just started getting like, turned off to organized religion a little bit. And, then the other thing was that— Yeah, it just: Bet Tikvah was a beautiful place, and it was no longer meeting my needs. I just had different interests. And then by the year— My husband and I adopted, our first child in 2000. And he was raised Catholic, though he's not at all practicing. Calls himself a "recovered Catholic." So then we wanted to have a space where we could be a little spiritual. It was really for the kids. A space where our kids, would have some kind of spiritual, ethical community. So we choose the Unitarian Church, because everybody's there. And it's not, it's not particularly big on God. My husband calls it like an "ACLU meeting." Which, he would like it to be a little bit more spiritual. There's not much God, there's as much Modis and Buddha as Jesus, so there's a little bit of everything. So. It's a place, where we felt comfortable, and where the kids could be part of a community. Yep.

EL: So we mentioned three men from the beginning, where there women in the early years?

MF: There were. I don't know if there were— There were women, at that first meeting in the bar. And the second meeting, which I believe was in my apartment. I don't think there were any women. I think, Avram, Larry, myself. I feel like there was a fourth person. But then, soon there after, women became involved, and my memory is that, it was never— I can't remember. I was going to say— I never felt like it was male-dominated. And there was a woman, who joined with her partner, later to be wife. They had adopted a few kids, and Terri and— I mean she. I feel like

Terri came on before Nachum, or maybe it was around the same time. And Terri also contributed a great amount. And there were a few other women, who really had leadership roles, so. Yep.

EL: One other thing I'd like to understand is where Bet Tikvah would have fit within the larger social scene? I don't know if "social" is the right word to use, but I know that Renaissance City Choir starts around that time, a little bit earlier.

MF: Yeah.

EL: Was it a time when groups like this that were, had specific niche interests within the gay and lesbian world, were starting to be formed?

MF: That's a good question. I think it was— I think the answer's yes. And my guess is that much of it had to do with HIV/AIDS. Because, you know in the early '80s, is when that whole thing began, and by the late '80s, sadly, as a result of AIDS, but, you know, people were coming out right and left. And the gay community was becoming quite organized, relative to pre-AIDS. And people were just forced out of the closet, or coming out of the closet around HIV. We're becoming much more organized and vocal. So, my guess is that in the late '80s into the early '90s, there were just a lot of groups starting, and— So I don't have a good answer to your question about how it all fits together. But, you know, the gay softball league I think that existed. I don't know when that was founded, but that may have been the early '80s. That's been around a long time. So that would be interesting to find out, if there were a lot of groups that met different needs, were developing around that time. But my guess is that, the answer's yes, there were probably political organizations that were developing in the late '80s, early '90s. Probably more sports organizations, social organizations.

EL: Avram said that there wasn't a lot if, if you didn't want to go to a bar. And that his theory was that some of these organizations were ways for people to get together outside of the bars.

MF: Yeah. Yeah, I agree. I agree. You know [at] one time there was nothing but the bar.

EL: Yeah.

MF: And, when I came out in '82, '83, '84, '85. There really wasn't a lot. I mean I would go to dance clubs and stuff, but it really wasn't my thing. But I would still go, just to be around people. Not be isolated. And then I went to a group it was called Black and White Men Together. And, I remember walking in it was the first group I ever went. I was terrified. Terrified. But people were— It's a small group. And then, perhaps in the mid-80s, I went to— it was a Pittsburgh gay outdoor group. We would go hiking and stuff. But even there, the major activity was drinking, and it turned me off. And this is totally an aside, but we eventually went on a trip, somewhere in West Virginia. And we were in these cabins, and— But the Washington, D.C gay outdoors group, joined us, and I remember the Pittsburgh guys were mostly in their cabins, watching porn, drinking. And, I'm generalizing, I'm sure it wasn't entirely true. But, there was some truth to that. And, the Washington guys were hiking, and I remember there was a botanist, and there was— And they were really; and it was a transformatory experience for me because, I remember specifically sitting on this rock by a stream, talking to this gay man, who was— So if I'm

twenty-five, he might have been forty-five, and he was partnered for very long time. He felt very good about himself. And then there's this botanist. And these people were just alive and thriving. And that was a tremendous experience for me. Yeah. And Bet Tikvah never did that for me, but— To that degree, because of where I was in my life. But it was very supportive. It was very supportive, and it just— I mean I never— I never had a Bet Tikvah experience that was: "This is tremendous, this is life changing." But it was just always supportive place, when I went. And, as it grew, even though I was going less, it was always a good feeling. And, yeah.

EL: Do you remember a pair of conferences with authors who came into town? This was something Avram talked about as well.

MF: Yeah. Well, I remember— The one thing I remember— A *pair* of conferences. I remember, the Human Relations Commission of the UJF. I think it was that group. I was on that committee, and a few things happened. One was that Judy Palkovitz, who would— Do you know Judy? Okay. You know the Jewish community, okay. You're Jewish? Okay. So, but Judy, she went to a national conference, to get some kind of platform. Referendum, I don't know what it was, in support of LGBT people, and she got it. I don't remember the specifics but it was— it was a big deal, and I respected her a lot. She was a— I don't if she's still alive or not.

EL: That's a good question, I don't know.

MF: But, what a person. But then I remember Barbara Shore. We had a conference, and I'm sure this is one of the ones that Avram was referring to. And we brought in speakers, and I don't know if these were the authors. There was a book, *Being Jewish and Gay*, maybe? And, I think, I think these were the authors who came in. And I remember, that my memories of Barbara Shore helped to make that happen. And, I think, I think the UJF, what was it called before? Human Relations Commission. I don't think that's right term.

EL: The Community Relations Council?

MF: Community Relations Council. I think they help make it happen. And Shapira— David's wife who died?

EL: Frieda?

MF: That's his mother, I think?

EL: Edie?

MF: Edie Shapira? I can't remember her name. I don't think it was Edie. But David Shapira's wife; first wife I believe, and I know she died, years ago, was on that committee. And I had great respect for her. Barbara Burstin may have been on the committee, I can't remember. But, I remember that— Karen Shapira. It was Karen. I remember Karen and Barbara were a big part of making that happen. They tried to get synagogues to co-sponsor. And I think we were fairly successful. I think Tree of Life may have refused to come on board. If I remembering correctly. But, I'm not sure about the others. But that was a big event.

EL: Does the book *Dancing on Tisha B'Av* ring a bell?

MF: Yep.

EL: And the author Lev Raphael?

MF: Yeah. Yeah, I think. Lev was one of the speakers. But there was a woman, who also came.

EL: Yeah, I know who you're talking about.

MF: Yeah. But, I don't know if. I don't know if the event where, there were these co-sponsorships, and where Barbara Shore and Karen helped make that happen. It was about being Jewish and gay, but I don't know if that was the authors or if that was a different event.

EL: Okay.

MF: I can't remember. But I remember it being fairly well attended. And it just being, you know significant event.

EL: Yeah.

MF: In the Jewish community.

EL: The last thing I wanted to ask you was: Was Bet Tikvah ever incorporated? As far as you know?

MF: As far as I know: no. But, you'd have to ask Nachum.

EL: Okay.

MF: Yeah. Yeah.

EL: Some people insist that it absolutely was not, and some say that it was.

MF: Oh really?

EL: And I haven't had the chance to go to the courthouse and see if I can find a document.

MF: Well it wasn't in the early years. But I wouldn't be surprised if it was, later on. Yeah. Is there anything else I can tell you?

EL: Is there anything else you want to say?

MF: Is there anything else? About Bet Tikvah? No. No, I think that's it.

EL: All right, well thank you so much.

MF: You're very welcome.

(End of Interview)