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# Current Biography

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port of Westway, an elaborate, federally financed project for an interstate highway along Manhattan's West Side, after receiving guarantees from Governor Carey that adequate funds for mass transit would be made available to the city.

Mayor Edward I. Koch, who has remained a bachelor, is six feet one inch tall, weighs 195 pounds, and has a fringe of graying brown hair. To some he seems "arrogant and acerbic"; to others, "open and frank." Ed Koch lives frugally, has virtually no leisure time, and does not own a car. Although the mayor's official residence is Gracie Mansion, Koch has retained his apartment on Washington Place in Greenwich Village. In

a report filed in April 1978, he indicated that his net worth was slightly over \$100,000. The mayor swims to keep fit, enjoys reading books on politics and history, and collects inexpensive modern paintings. In an interview with Dennis Duggan of *Newsday* (January 1, 1978), Koch revealed that New York City's Mayor Fiorello H. LaGuardia and President Harry S. Truman were the two men he admired most in American political life.

*References: N Y Times Mag p15+ O 30 '77*  
*pors; Almanac of American Politics, 1978;*  
*New York Red Book, 1977; Who's Who in*  
*America, 1978-79*



**Lamm, Norman**

*Dec. 12, 1927- President of Yeshiva University; rabbi. Address: b. Yeshiva University, 500 W. 185th St., New York City, N.Y. 10033; h. 101 Central Park West, New York City, N.Y. 10023*

As the president of Yeshiva University since August 1976, Rabbi Norman Lamm stands at the helm of America's oldest and largest university under Jewish auspices, a school whose commitment to two often opposed spheres of learning is reflected in its motto, *Torah u-mada* ("Torah and worldly knowledge"). A creative and independent thinker whose academic training, appropriately, encompassed both rabbinic studies and organic chemistry,

Lamm is especially well known for his interest in the problems of religious doubt engendered in modern society. Before becoming Yeshiva's third president (and its first to be American-born), he taught philosophy and was the spiritual leader of one of New York City's most important Orthodox Jewish congregations.

Norman Lamm, the son of Samuel Lamm, a civil servant, and Pearl (Baumol) Lamm, was born on December 12, 1927 in Brooklyn, New York. He has two married sisters, Sondra Sittner and Miriam Auslander, the former of whom lives in Israel and the latter in Suffern, New York. His younger brother Maurice, who is also a rabbi, lives in Los Angeles and is the author of *The Jewish Way in Death and Mourning*. Raised in the Williamsburg section of Brooklyn, a neighborhood then heavily populated by traditionally observant Jews, Lamm attended the Yeshiva Torah Vodaath, an Orthodox parochial institution, for his primary schooling, and then went on to the Mesivta Torah Vodaath, where he was the editor of his class yearbook, for his secondary education. In 1945 he matriculated at Yeshiva College, majoring in chemistry but also taking a required course of studies in traditional religious subjects.

While still a student at Yeshiva during the Israeli War of Independence in 1947-48, Lamm was recruited by Dr. Ernest D. Bergmann, who later became the head of Israel's Atomic Energy Commission, to work on a secret munitions project at a laboratory sequestered in upstate New York. The lab's activities were illegal, and on one occasion it was raided by the FBI. Lamm and his associates, however, managed to persuade the naïve agents that they were really trying to develop a new fertilizer.

In 1949, after compiling a brilliant academic record that won him prizes in both Talmud and general scholarship as well as the honor of being chosen class valedictorian, Lamm



received his B.A. degree *summa cum laude*. While continuing his Jewish studies at Yeshiva under two of the most outstanding Orthodox scholars of the period, Dr. Samuel Belkin (who since 1943 had been Yeshiva's president) and Dr. Joseph B. Soloveitchik, Norman Lamm also did graduate work in organic chemistry at the Brooklyn Polytechnic Institute.

At that juncture Lamm won a four-year medical school scholarship, and he was forced to make a long-deferred decision—whether to enter the rabbinate or pursue a secular career. After consulting with Belkin, his rebbe (spiritual mentor), he began the course of rabbinic studies at the Rabbi Isaac Elchanan Theological Seminary, a branch of Yeshiva University. Ordained in 1950, Lamm became the assistant rabbi of Congregation Kehilath Jeshurun in New York City in 1951, and in 1954 he became the rabbi of Congregation Kodimoh in Springfield, Massachusetts. He also served for a time as an associate editor of *Hadarom*, a journal of Jewish law, and in 1957 he founded, and ever since has edited, *Tradition*, a quarterly that soon came to be recognized as the foremost English-language journal of Orthodox Jewish thought. In 1958 The Jewish Center on West 86th Street in Manhattan, one of New York City's most prestigious Orthodox synagogues, called Lamm to its pulpit, a post he retained until September 1976.

Meanwhile, in 1959 Lamm had joined the faculty of Yeshiva University as an instructor in philosophy. Rising through the academic ranks while working on his doctorate in Jewish philosophy at Yeshiva's Bernard Revel Graduate School, Lamm became the Erna and Jakob Michael Professor of Jewish Philosophy in June 1966, the same year he received his Ph.D. degree. In 1970 he spent a half-year sabbatical teaching in Israel, and in 1974-75 he was visiting professor of Judaic studies at Brooklyn College.

Over the years Lamm's writings, particularly those in which he sought to present and interpret traditional Jewish law in the light of contemporary scientific, technological, philosophical, and social developments, won him wide recognition. A striking example of the esteem in which his work was held occurred in 1966, when Chief Justice Earl Warren, rendering the Supreme Court's majority opinion in the *Miranda* case, made reference to Lamm's essay "The Fifth Amendment and Its Equivalent in the Halakhah" (*Judaism*, 1956). The same article was later quoted by Justice William O. Douglas in a 1967 decision concerning self-incrimination. That year, too, Lamm appeared before a Senate subcommittee to explain the Jewish view of the right of privacy, a subject he also covered in "The Fourth Amendment and Its Equivalent in the Halakhah" (*Judaism*, 1967; reprinted in the *Congressional Record*).

Lamm's most important scholarly work, *Torah Lishmah* (Torah for Its Own Sake; Mosad Harav Kook, 1972), dealt with the theology of the pietistic Hasidic movement in eighteenth and nineteenth century Europe. He has returned to that subject in his work in progress, tentatively entitled "A Reader in Hasidism," which will comprise annotated translations, with extensive introductions, of the primary theological writings of the early Hasidic masters.

Lamm's interests have ranged far beyond Hasidism, however. In *A Hedge of Roses*, for instance, published in 1966 (Feldheim) and subsequently translated into Hebrew and Portuguese, he treated the Jewish laws on sex and the marital relationship. He also wrote a number of articles for the *Encyclopedia Judaica* (Jerusalem: Keter, 1972), including a major essay on "Judaism and the Modern Attitude to Homosexuality" which appeared in *Encyclopedia Judaica Yearbook*, 1974, and he has written on strictly scientific subjects, such as the article on caffeine withdrawal on which he collaborated with Dr. Morris A. Shorofsky for the *New York State Journal of Medicine* (February 1977). He edited the anthology *The Good Society; Jewish Ethics in Action* (Viking, 1974).

Most notably, however, Lamm has been a prolific contributor to both popular and scholarly Jewish periodicals, including *Judaism*, *Jewish Heritage*, *Jewish Quarterly Review*, *Jewish Education*, *Jewish Life*, and the *National Jewish Monthly*, to name but a few, as well as *Hadoar*, a Hebrew-language periodical, and *Tradition*. A number of his essays, dealing with such diverse themes as faith, ecology, the new morality, the religious implications of life on other planets, and the Jewish ethic of leisure, were gathered in the volume *Faith and Doubt: Studies in Traditional Jewish Thought* (Ktav, 1971), while some of his best sermons, on similar themes, were collected in *The Royal Reach: Discourses on Jewish Tradition and the World Today* (Feldheim, 1970). Lamm has also co-edited two anthologies, the *Leo Jung Jubilee Volume* (1962), a *festschrift* in honor of his predecessor in the pulpit of The Jewish Center, and *A Treasury of Tradition* (Hebrew Publishing Co., 1967). Since 1974 he has been the editor of Ktav's "Library of Jewish Law and Ethics," and he is also a contributing editor of *Sh'ma*, a Jewish monthly.

Along with his congregational and university responsibilities, and his writing and research, Lamm kept up a busy schedule of speaking engagements throughout the United States for The Jewish Center Lecture Bureau and on behalf of Yeshiva University service units. He also lectured in many foreign countries, visiting the Jewish communities of India and Pakistan in 1961, South Africa in 1964, and Australia and New Zealand in 1973. In 1975 he attended an inter-



national colloquium in Italy on world hunger and poverty.

Lamm has also been much involved in the organizational life of American Jewry, especially of its Orthodox branch. A forthright and articulate spokesman for Orthodoxy, he has also insisted on the necessity of Orthodox Jews to cooperate with Reform and Conservative Jews in confronting problems that concern the American Jewish community as a whole, a viewpoint unpopular in certain extremist Orthodox circles. In 1974 he was largely responsible for preventing the withdrawal of the Union of Orthodox Jewish Congregations from the interdenominational Synagogue Council of America.

In 1970 Lamm displayed his unusual combination of an insistence on traditional observances with a sympathetic understanding for the nonobservant, when he submitted his unique "Rosh Hodesh Plan" to the Israeli Knesset. He was concerned about the widespread public desecration of the Sabbath in the Jewish state, yet aware that Israel's six-day work week made the situation unavoidable, since the nonobservant had no other opportunity to engage in secular leisure activities. Therefore Lamm proposed that Rosh Hodesh, the first day of each month in the Jewish religious calendar, be declared a legal holiday expressly for leisure purposes. Although tabled indefinitely for further study, the plan aroused widespread favorable comment both in Israel and abroad.

When Samuel Belkin died in the spring of 1976, Yeshiva University began a search for a new president. Such searches are often difficult, but in Yeshiva's case the difficulty was compounded. Facing the same problems that confronted most American institutions of higher learning in that period, Yeshiva needed a president who, like the head of any other school, would possess administrative, fund-raising, and educational expertise—in itself often a hard bill to fill. In addition, however, Yeshiva's unique attempt to effect a synthesis of two intellectual worlds—the religious and the secular—caused it to require a very special kind of leadership. Its new president would have to be at home in both, and would have to be spiritually and intellectually acceptable to all of Yeshiva's diverse constituencies and contributors, which include Orthodox Jews of many different persuasions and outlooks, not to mention non-Orthodox Jews who support the university's Jewish ambience but are more concerned with its achievement in other spheres.

In due course the search focused on Lamm. In past years, because he preferred to remain at his alma mater, he had turned down presidential offers from two other American schools and from Bar-Ilan University in Israel, as well as invitations to accept the post of chief rabbi of Great Britain and of the Israeli city of Haifa. This time, however,

he accepted. In August 1976 the university's trustees elected him to the presidency, and on November 7, 1976 he was formally invested in a ceremony at Yeshiva's main campus in the Washington Heights section of Manhattan.

The institution that Lamm took over traces its origins back to the tiny Yeshiva Eitz Chaim, founded in 1886 on New York's Lower East Side. Now occupying facilities at several locations in Manhattan and the Bronx, it consists of five undergraduate colleges, a seminary and a cantorial institute, a major library of Hebraica-Judaica, graduate schools in the sciences, the social sciences, the humanities, and social work, a law school, a medical school and affiliated hospital, and many other branches and divisions. Its student body numbered about 7,000, and its annual budget amounted to \$100 million.

Convinced, as he told Eric Fettmann of the *New York Post* (August 23, 1976), "that the future of American Jewry depends on a vital Yeshiva University," and aware that Yeshiva cannot survive if its academic standards are anything less than excellent, Lamm began his presidency with a massive reappraisal of the school's current state and goals. Eight distinguished educators from outside the university were appointed to a presidential planning commission that was charged with reviewing and evaluating all aspects of Yeshiva's operations. Task forces and committees representing various disciplines within the university were assigned to help the commission. Lamm himself, in an ongoing effort to sound out Yeshiva's faculty, staff, and student body, met frequently with teachers and student leaders, and he traveled to many parts of the country to consult Yeshiva's alumni and supporters. On June 8, 1977, while that evaluation was still in progress, Lamm presided at his first commencement, a moving experience for one who had received his own baccalaureate degree in the same place nearly thirty years before.

Dr. Norman Lamm is a director of the Union of Orthodox Jewish Congregations of America, a charter member of the board of governors of the Association of Orthodox Jewish Scientists, a member of the board of overseers of Bar-Ilan University, a trustee of the American Zionist Youth Federation, and a member of the advisory council of the World Jewish Congress. His other memberships include the honorary advisory board of the Greater New York Conference on Soviet Jewry, the publication committee of the Jewish Publication Society of America, the advisory board of the Jewish Association of College Youth, the Halakhah Commission of the Rabbinical Council of America, and the Brith Milah Board. In 1972 he received Israel's Abramowitz-Zeitlin Award for Religious Literature and was designated Outstanding Educator of the Year in the



United States. In 1977 he was awarded the honorary degree of Doctor of Hebrew Letters by Hebrew Theological College in Skokie, Illinois.

On February 23, 1954 Norman Lamm married Mindella Mehler, a teacher. He and his wife live with their four children—Chaye, Joshua, Shalom, and Sara—in an apartment on Manhattan's Central Park West. Lamm, who stands five feet eight inches tall and weighs around 165 pounds, has been described by a colleague as moving with the speed and vitality of a sprinter. Other associates have mentioned his ready wit and sense of humor.

The religious views of Norman Lamm were summarized for the lay public by Tina Levitan in a series of articles that ran in the *Jewish Press*, a Brooklyn weekly, in January and

February 1976. In her words: "He believes that the main source of the present-day conflict between the spheres of science and religion lies in the concept of a personal God. . . . Dr. Lamm states that Judaism's unique contribution to modern man may well lie in its insistence that God is very much alive, that He is not absent from society, even secular society, for those who invite Him in. The best way to achieve this goal is . . . through a sanctification of all life, meaning, and purpose."

*References: Jewish Press p15 Ja 16 '76; N Y Post p23 Ag 23 '76 por; N Y Times p24 Ag 9 '76 por; Contemporary Authors vol 49-52; Encyclopedia Judaica, 1972; Who's Who in Israel, 1976; Who's Who in the East, 1975-76; Who's Who in World Jewry, 1972*



**Lopez, Nancy**

Jan. 6, 1957- Golfer. Address: b. c/o Mark H. McCormack Agency, 1 Erieview Plaza, Cleveland, Ohio 44114

The successor apparent to Mickey Wright as the greatest female golfer is the personable, popular Nancy Lopez, of whom Miss Wright has said: "Never in my life have I seen such control in someone so young." In the rookie year that began when she joined the Ladies Professional Golf Association in July 1977, Nancy Lopez broke the rookie earnings records for both men and women, and in 1978, her first full season on the women's tour, she clubbed into oblivion the LPGA prize

money record of \$150,734 set by Judy Rankin in 1976. By August 6, 1978, when she racked up her eighth victory of the season—five of the wins were consecutive, a record—her season's winnings were \$153,097, and she was hoping to come close to \$200,000 in total 1978 earnings. Her earnings in golf are supplemented by endorsements and commercials that come her way through the Mark H. McCormack Agency, which manages her.

Miss Lopez is a tough competitor, but she stirs no overt jealousy among the women she defeats, partly because of her warm personality and partly because they know that she is good for the tour. "There has never been anyone quite like her," veteran Carol Mann has said. "Her game is characterized by great strength, unbelievable poise, and impeccable putting. . . . Nancy has been a tremendous draw and has focused nationwide attention on the tour, which is something we all wanted. In addition to all this, she happens to be a dear person."

Of Mexican-American descent, Nancy Lopez was born in Torrance, California on January 6, 1957 to Domingo and Marina Lopez. Shortly after her birth the family moved to Roswell, New Mexico, where her father owns the East Second Street Body Shop, an auto repair shop. Her mother died in September 1977, with little warning, following an appendectomy. Miss Lopez has one sibling, an older sister, Delma (Mrs. Bernie Guevara).

Domingo Lopez became interested in golf when he was about forty, as a form of therapeutic exercise for his wife, who had chest pains. At the age of seven, Nancy was following her parents around the Roswell public course, and when she was eight her father gave her a sawed-off four wood. In less than a year she was playing rounds with him, and by the age of eleven she was beating him.