NEW YEAR FEATURE: The Year In Review -- Pages 33-37

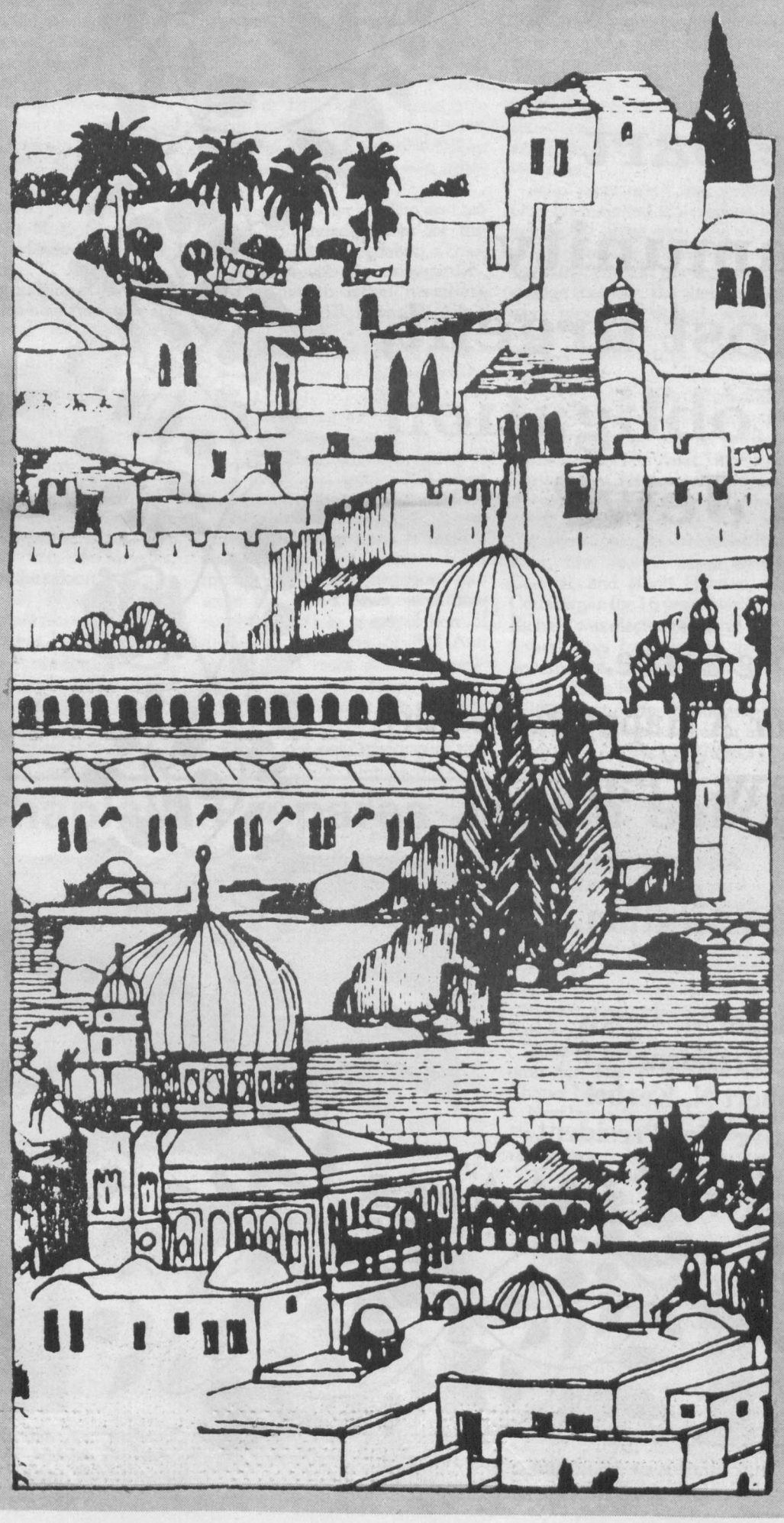
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The JEWISH VOICE

"You heard it in The Jewish Voice"

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"To be part
of a community
is the most urgent,
historic obligation
facing a Jew"

We agree.
Best Wishes For A Happy & Healthy
New Year

Jewish Federation of Delaware

William M. Topkis
President
Robert N. Kerbel
Executive Vice President

Polish Cardinal Glemp Cancels U.S. Trip To Relief of American Jewish Groups

By ALLISON KAPLAN

NEW YORK (JTA) — The decision of Cardinal Jezef Glemp, the Polish primate, to cancel his scheduled visit later this month to a number of U.S. cities was greeted with sighs of relief from American Jewish leaders last week. Glemp's remarks regarding the controversial Carmelite convent at Auschwitz have deeply angered and offended Jews.

Glemp, the highest-ranking Catholic official in Poland, accused Jews last month of threatening Polish sovereignty and using their alleged influence in the mass media to spread anti-Polish sentiments. He also called for the agreement between Polish and Jewish leaders for the relocation of the convent to be renegotiated, claiming that those who drew up the 1987 agreement were "incompetent."

Glemp had been set to arrive in Chicago on Sept. 21. He also had planned to visit Cleveland, Detroit, Milwaukee, Boston and Washington. The cancellation of his visit was announced by the Polish press agency.

Jewish groups in several of these cities made their displeasure with Glemp clear to the local Catholic establishment, and declined invitations to participate in interfaith activities in which Glemp was to have taken part.

In view of the strained atmosphere, canceling the visit "was a wise decision," said Rabbi A. James Rudin, director of interreligious affairs for the American Jewish Committee. Rudin said that if Glemp had arrived in the United States on Sept. 21 as scheduled, his presence would have "exacerbated tensions between Catholics and Jews."

He added that the visit's cancellation indicated the Catholic hierarchy recognized that Jews had been offended by Glemp's remarks. "Clearly, I think, they heard our concerns," Rudin said.

Rabbi Avraham Weiss called the cancellation "a victory for the forces of decency." But Weiss, who is religious leader of the Hebrew Institute of Riverdale in the Bronx, said he still intends to sue Glemp for slander.

Weiss charges that he was defamed when Glemp implied that he and six other demonstrators at the Auschwitz convent on July 14 intended to kill the nuns living in the convent. Weiss and his fellow protesters were doused with water, beaten and dragged from the grounds by Polish workers.

Weiss has retained attorney Alan Dershowitz to pursue the matter through the Polish courts and within the Catholic Church. The Bronx rabbi asserted that the threat of a lawsuit in the United States was a factor in Glemp's decision not to travel there.

Rabbi Henry Michelman, executive director of the Synagogue Council of America, said that "a lot of unnecessary emotions and confrontations will be avoided" by the cancellation of the visit. "This will give everyone a chance to cool down and calm down," he said.



Poland's Cardinal Jozef Glemp has stirred criticism from his own colleagues in the Roman Catholic Church as well as from Jewish leaders for his comments regarding the Carmelite Convent near Auschwitz. He has called for the agreement to move the convent to be renegotiated. (Photo: RNS)

Shamir Rejects Egyptian Plan

By GIL SEDAN

JERUSALEM (JTA) — Prime Minister Yitzhak Shamir made clear Wednesday that he is categorically opposed to the 10-point plan advanced by President Hosni Mubarak of Egypt for holding elections in the West Bank and Gaza Strip.

On the same day, Mubarak appealed to Israelis to respond favorably to his proposals.

Shamir, addressing an audience of jurists, urged Egypt and other Arab states to persuade Palestinian residents of the territories to accept the original Israeli peace plan, without the Egyptian modifications. He contended that lack of Arab support is part of the reason why the Palestinians have not responded favorably to the Israeli initiative.

The Egyptian paper has become the focus of a new crisis between Shamir's Likud bloc and the Labor Party that threatens to bring down the unity coalition government. While both parties seemed to step back from the brink on Wednesday, analysts said a breakup of the government was still a strong possibility.

Labor apparently is willing to accept the Egyptian proposals, at least as a starting point for negotiations about Palestinian elections in the territories. Defense Minister Yitzhak Rabin discussed them with Mubarak during his one-day visit to Cairo on Monday. (See page 46.)

But the Egyptian proposals have been rejected by the Likud. Shamir contended that the plan is fraught with danger for Israel. He absolutely rejected Mubarak's idea of including Palestinians deported from the administered territories in a delegation that would negotiate with Israel on the terms of the proposed elections. He objected not only because they would represent the Palestine Liberation Organization, but because Israel will never agree to their "right of return."

But Mubarak told Israeli correspondents in Cairo on Wednesday that it is not possible to form a Palestinian negotiating team without the participation of Palestinians from outside the administered territories. He suggested that Israel agree to handle "two or three" of the deportees. The rest of the delegation would then be agreed to at a single meeting, he said.

Shamir also said he could never accept the "land for peace" formula urged by Mubarak, because that would mean "the establishment of an Arab Palestinian state in the areas of Judea, Samaria and the Gaza Strip."

According to Shamir, the parties must stick to the original Israeli initiative endorsed by the Knesset on May 14. It calls for Palestianians to elect representatives from the territories with whom Israel would negotiate.

Addressing himself to the West Bank and Gaza residents, Shamir said he had no interest in perpetuating their suffering from violence. He said that for the benefit of their own welfare, future and peace, it is time for dialogue and coexistence.

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Beginning Of World War II Commemorated



Jewish Federation of Delaware President William M. Topkins addressed approximately 100 people in Rodney Square on September 5 for a commemoration of the 50th anniversary of the beginning of World War II. The ceremony was sponsored jointly by the Jewish Federation and Delaware's Polish community. Rememberance was the theme of the commemoration. (Photo: Paula Berenqut)

Concert To Honor Memory Of Dr. Isadore Slovin

The first annual Dr. Isadore Slovin Memorial Concert has been scheduled at the Jewish Community Center for Saturday, November 4, at 8 p.m. The concert is funded in part by The F.E.A.T.S. Fund (Foundation for Economic Aid to Strings).

Dr. Isadore Slovin occupied a place of prominence in the Wilmington community; not only as a physician and surgeon, but as a well-known violinist, music patron and avid supporter of the arts. He was a member of the American Zionist Association, American Medical Association, Medical Society of Delaware and The Delaware Academy of Medicine and The New Castle County Medical Society.

Slovin's great love of music and the violin began at an early age and was demonstrated through his involvement with the Wilmington Symphony Orchestra, Delaware Chamber Orchestra, chamber music concerts hosted at his home and the establishment of the F.E.A.T.S. Fund in 1969.

The community is invited to join the Slovin family on the evening of Saturday, November 4, at the JCC, when Avner Arad, a young Israeli pianist, will be the guest artist for the First Annual Dr. Isadore Slovin Memorial Concert.

Tickets are available at the JCC. The cost is $9 for pre-ticket sales, $8 for Senior Citizens and children and $10 at the door. The cost for Patron Tickets is $25 and includes a "meet the artist reception." For more information, contact Lynn Greenfield, Adult Program Director at the Jewish Community Center.



Dr. Isadore Slovin

OPINION

Editorial: New Rabbis Offer New Opportunities

A rabbi, a synagogue and a congregation ... three pieces of a larger picture. And whether or not these three small pieces of the total picture work well together depends on just how the individual pieces work.

For some 40 years changes took place within Delaware's Jewish community and its synagogues. Together we celebrated the birth of the Jewish State and mourned the deaths of the six million Jewish victims of the Holocaust. We built new synagogues tomeet our growing needs. We raised children and educated them in our Hebrew schools. We danced at simchas and comforted each other in sorrows. But through it all, our rabbis — our spiritual leaders — enjoyed long tenures which allowed us all to slip into very comfortable personal Jewish grooves.

But with recent changes on three of Delaware's pulpits, we stand facing change. With Rabbi Howard Matasar at Adas Kodesch Shel Emeth, Rabbi Herbert Yoskowitz at Congregation in Dover, a certain evolution is about to take place. The comfortable grooves into which we have slipped will probably begin to fit differently.

It is human to resist change. At a time like this, however, it is important to keep in mind that change does not have to be difficult, nor does it have to be fought. It will be difficult to avoid comparing the new with the old and we must accept as a starting point that our new rabbis are simply not clones of the ones to whom we have just said goodbye.

The job of our rabbis is to set moral and ethical standards and guide our community. But the responsibility falls on each one of us, if we want to have a rich Jewish life in Delaware, to allow the rabbis to guide us.

The arrivals of three rabbis to our synagogues present the possibility of challenges as well as rewards — certainly to the rabbis themselves — but especially to the community. As we welcome these rabbis to our community on the eve of the new year, we should also take the time to examine ourselves with regard to our new rabbis and, maybe, with regard to Judaism.

The pattern of Jewish Delaware is bound to change under the influence of these men. This should be seen as an opportunity and, hopefully, we will find within ourselves the strength and courage for reexamination, rededication, change and, most especially, growth. While the picture will stay pretty much the same, we have a chance to enhance the smaller pieces for new texture, new dimensions and new angles.

The Jewish Voice

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Editorial opinions expressed in this newspaper are those of the newspaper and not those of any individual. Signed editorials do not represent the view of the newspaper but rather express the view of the writer.

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No material will be accepted by the Jewish Voice which is considered against the best interests of the Jewish community.

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DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, OCTOBER 6. The deadline for stories and photos is noon, FRIDAY, SEPTEMBER 29. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

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Candle Lighting

SEPTEMBER
22nd - 6:43 PM

Erev Rosh Hashanah
29th - 6:31 PM

Rosh Hashanah
30th - after 7:29 PM

* * *

OCTOBER
6th - 6:17 PM



Support United Way Campaign

The United Way of Delaware kicked off its 1989 fund raising campaign last week, announcing that this year it seeks to raise a record 17 million dollars—eight percent more than last year.

In a demonstration of exactly what is meant by the Jewish concept of *tikkun olam*, to heal the world, the United Way invests its funds helping those in crisis—the homeless and the hungry, for example. and while most of us in the Jewish community are fortunate enough not be be affected by these problems in our own lives, we are obliged to do what we can to alleviate them in the lives of those around us.

However, most of us in the Jewish community do benefit directly from the funds raised by United Way. The Kutz Home, the Jewish Community Center and the Jewish Family Service are among the 57 agencies that receive funds from the United Way of Delaware.

The 17 million dollar goal set by this year's United Way campaign is ambitious. But it must be realized because without these funds our community's agencies cannot operate. Please keep this in mind when you are asked to participate in this year's campaign.

***The Jewish Voice* welcomes signed letters from its readers on subjects of interest to the Jewish Community. For verification purposes, include home address and phone number (day and evening). The more concise a letter is, the less likely it will need to be condensed. A name will be withheld upon request.**
Send letters typed double spaced, to The Jewish Voice, 101 Garden of Eden Rd., Wilmington, DE 19803.

Year of Commitment

On behalf of the Jewish Federation of Delaware, I'd like to wish all of you a happy, healthy New Year, a year filled with peace, fulfillment, and renewed commitment to the Jewish people.

As you begin the self evaluation that accompanies the High Holiday season, we hope you'll re-examine your involvement with the Jewish Federation of Delaware and decide to make this year one of active involvement with our Jewish community.

The Jewish Federation is the umbrella organization of Jewish Delaware. It should incorporate the opinions of all our Jewish citizens. We'd like everyone to understand how the JFD functions and to feel free to express his/her opinion. We want to hear your voice; we need your ideas and your time.

As the agency which sets policy and coordinates activities of our Jewish institutions, the Federation can create harmonious, fruitful relationships between all our institutions and people. But we need your assistance.

Overwhelming challenges face Israel and our local agencies. They need increased financial support in order to meet their urgent needs. Our community must raise more money so that we can increase our funding to all our recipients. We need your contributions.

The Jewish Federation has grown stronger in recent years, but with your help, it can become even more effective.

May 5750 be the year the Jewish community unites behind Federation to ensure our Jewish future.

L'Shanah Tovah Tikatevu.

William M. Topkis
President,
Jewish Federation of Delaware

On the other hand



N. Even Or

A Time To Evaluate, A Time To Change

There is no theme for the period from Rosh Hashanah to Yom Kippur, the Days of Awe, which has the poignancy for me that is contained in the idea of "Heshbon Ha-Nefesh" we examine our live over the past year for right and wrong, examine in thoughtful detail. It is not an easy or painless task. The good that we have done comes to mind quickly, but the bad, the wrong, hides in the shadows of our memory.

Yet, who is there among us who can look down the list of "al Het" in our *mahzor* without finding many of which he is guilty? Who has not at some time "hardened his heart;" who has not ever had a sinful "utterance of the lips," who has not been guilty in some way of "wronging his neighbor," of "spurning parents and teachers," of acting in "presumption," of using "impure speech?" The list is long and inclusive. Its net spreads wide.

We note each year that the translation of "het" as "sin" is not really the best. A "het" is really a "miss," as when we shoot at a target and miss it. The difference is important. To miss implies that we have aimed for the right way, that inadvertently and, in some cases, even purposefully, we have missed, but that our overall goal is to hit the target, to live a life of decency. It also implies that there is a cure for the problem. If we miss, get off the right track then it is possible to *return* to the right track. And indeed, the word used for repentance is *t'shuvah, return*. We can, in our Jewish way of life, straighten our aim by recognizing our *het*, making restitution for the wrong that we have done, obtaining forgiveness from those we have wronged and, finally, by seeking God's forgiveness.

The whole process, we see, begins with the *heshbon*, the audit, the audit not just of our *deeds*, but of our whole *being*, what we *think* as well as what we *do*. and the audit is not just for our personal individual lives, but for our whole community. "For the *het* which *we* have committed," not *I* but *we*. "All Israel are responsible one for the other," the Talmud teaches. We share individually when our community, local, national, and international, misses the target. We are responsible for returning our community to the right direction, for *t'shuvah*.

It is also important to note that the term "heshbon" has a different every day meaning. When we finish our meal in a restaurant we ask for the "heshbon," the check, the summation of what the items ordered have cost. We should ask, then, in taking the "hesbon ha-nefesh," what has been the *cost* of each item in the audit, cost to us individually and to our community. Has this cost been totally paid? have we been able to afford this total cost of that long list of "misses?" Have I bankrupted my very soul, my being, or that of my community?

I suggest that in the process of *het* and *t'shuvah*, of *miss* and *return*, there is always a residual error that remains on the books. It is too easy to think that we can go on endlessly with the process and suffer no permanent effect. Why worry, then, about the sine, the misses, the errors? We'll clean them up at the end of each year. Unfortunately there is still a cost to be made up in our lives and that of our community, a permanent mark that remains. What we must seek during the Days of Awe and on Yom Kippur itself is not just a correction and a forgiveness for the "misses" of the year past, but a change, a permanent change, in the way we and our community live.

To seek and accomplish such a change we need to spend more than an evening at the Kol Nidre service and an hour or two at Rosh Hashanah and Yom Kippur services. We need to spend most of the Days of Awe between the two holidays and, even better, much of the month of Elul reading and evaluating ourselves and our relations with family and friends and the community and world in which we live. Are we satisfied with ourselves and the manner in which we conduct these relations? Do we simply read the prayers in our *mahzor* in a perfunctory manner or have we studied them in advance and discussed their meaning with family and friends? Have we really pored over the *Heshbon*, the audit of our souls, of our total being, so that we may improve the way we operate this most important of our business activities, the business of living? This season of the year is a gift from the Holy One that can prevent us from being mired down in the much of daily material existence, can lift us up to the life of a special people, a life of Torah. May each of us grasp this opportunity and delight in this gift this year and forever more!

Israeli-Palestinian Or Israeli-Arab?

First in a six-part series.

By KENNETH JACOBSON

The *intifada*, now raging for one and one-half years, has had many consequences, some good, some bad. One of the negatives has been the emergence of a new conventional wisdom about the Middle East conflict which says that the *intifada* has demonstrated that the conflict is essentially a communal struggle between two peoples — Israelis and Palestinians.

Undoubtedly the uprising has focused attention on the Palestianians as never before. In particular, it has brought to the fore the Palestinians in the territories. There is no question that the struggle on the ground between Israelis and Palestinians in the West Bank and Gaza has the characteristics of two communities at war. But the very people who focus on these two communities also acknowledge that a solution to the problem must deal with the many Palestinians who live outside Israel and the territories. It is the injection of those outside by all sides to the dispute which signifies that what we have here is anything but a mere communal dispute.

In fact, both of the central problems of the conflict — Israel's search for legitimacy and security, and the Palestianian issue — are outgrowths of regional strife and can only be resolved through regional solutions.

From the very beginning, the hostility of the Arab states to the creation of a Jewish state, and by some, to creation of a Palestinian Arab state, was the core of the problem. Without first the opposition of the Arab states and then the invasion of the new Jewish state, it is likely that a *modus vivendi* between Israel and the Palestinians could have been achieved. Instead, what resulted was a 40-year struggle against Israel and 40 years of misery for the Palestinians. Wars of destruction, arms races, international propaganda campaigns against Israel were matched by Arab determination to prevent any steps to improve the plight of their Palestinian brethren.

Ignoring the reality of the central role of the Arab states, as has become the fad of late, has two major consequences. First, it inevitably casts Israel in a negative light. Instead of being the small country under siege for 40 years by neighbors with huge armies, huge bankrolls, huge populations, huge territories, Israel takes on the role of the bully, the oppressor of the underdog. No matter how fair the effort to report the story, once the conflict is seen in Israeli-Palestinian terms, it is difficult for Israel to come out smelling good. Television examples of this were the Ted Koppel Nightline five-part series on Israelis and Palestinians, and the David Shipler PBS show.

Neither reporter can be called biased. Both did their homework, let both sides be heard, and posed challenging questions. Both, however, started from the assumption that the conflict was essentially one between Israelis and Palestinians, and in the final analysis both ended up with broadcasts which did not help Israel. The images are familiar ones — the occupier and the occupied; the soldier and the child; the well-dressed and the refugee; the smug and the desperate. Why doesn't Israel do something for these people? Yes, we know that the Palestinians hate Israelis, but wouldn't you in their place? And in any case, Israel as the strong one must act first.

Just imagine the kinds of images that could have dominated had the focus on the Arab states. Ratios of arms, of wealth, of territory. Israel still under siege. In that context, pictures of the Holocaust would conjure up sympathy for Israel, which sees itself as preventing a recurrence of history. Instead, pictures of the Holocaust are followed by Palestinian suffering, suggesting to the viewer that the Jews who suffered are now the imposers of pain. At one and the same time this neutralizes Western guilt for the Holocaust and justifies Western condemnation of Israel.

(Continued on 66)

Catholic-Jewish Relations Threatened By Ill Wind Blowing Fram Vatican

By ELIE WIESEL

Everyone knows what Rosh Hashanah signified in the past and signifies still in our own time: an effort, an attempt at introspection: To take stock of the year that has just passed. On the day of Rosh Hashanah, the Jew is alone with his soul, alone with God whose judgment can be discerned with the soul's eyes.

Let's look at the past year. The traces it has left are of blood and ashes. They are still fighting in Afghanistan. Beirut has not completed its suicide. China has once again become a prison. Drugs are ravaging the youth; terrorism continues to ridicule world leaders: one must look hard to discover some real and lasting sparks of hope.

In our own Jewish world, the situation also leaves a lot to be desired. Most certainly, we have recorded successes if not victories in important areas. The condition of Russian Jews has improved. Israel is somewhat less attacked in the media. The anti-Israeli leftists remain a small minority that hasn't succeeded in seriously affecting the community.

We would, however, be wrong to rejoice too much. In general, anti-Semitism hasn't stopped; in fact it has increased.

But must worrisome is the deterioration of our relationship with the Catholic Church. Ecumenicism, begun by the revered John XXIII, is no longer what it used to be. What has happened to the great spiritual message of John XXIII? Despite the efforts of our Christian friends, the wind that blows from the vatican is not favorable to a rapprochement and certainly not to harmony.

First of all, we stumble against the Carmelite convent of Auschwitz. Unfortunately, it is impossible to move around it. The nuns would do well to leave. They recite prayers there, well and good. But why have they chosen this place in which to pray? Because it is the bearer of a symbol. But, for the Jews too, this place embodies a symbol, as is the cross, and the symbol is not the same for Christians and for us.

If the nuns want to pray for the souls of the killers, who after all were Christians—even though bad Christians—that's their business. If they want to pray for the souls of non-Jews assasinated at Auschwitz, that's their business too. But to say Christian prayers for the souls of the Jews who were among the most pious of Europe, well no: many Jews cried out at the scandal if not the obscenity.

As for the cross: a symbol of compassion and mercy to Christians, it evokes terror and suffering to Jews. That Jews resent having its shadow over invisible Jewish graves ought to be comprehensible. How can one explain this insensitivity on the part of the good sisters? Couldn't they choose another place? Since God is God, isn't He the same everywhere?

What some of us resent most is the no-win situation that has been forced upon us. Imagine the television cameras showing the Carmelites leaving the convent. Wouldn't people say or think: "Poor nuns, being thrown out by Jews...and for what? For praying?"

The nuns are destroying Jewish-Catholic relations and they know it. Several cardinals and priests, and other dignitaries of the church have tried to intervene. The good part of this unnecessary incident was that we became aware of their deep commitment to Jewish-Catholic relations. They are our friends. They deserve our confidence, and I would even say they deserve our esteem and support. Several of them told me, not later than July, that Cardinal Maharsky of Cracow had promised them a rapid settlement of the dispute. But, to read his recent declaration, it is clear that he misled them.

The convent will not be moved and the Geneva accord is void, declared Cardinal Maharsky. For what reason? Because the Jews had shouted too loudly? I confess that I consider the argument of the Cardinal of Cracow an insult to Jewish honor.

Bad faith is apparently contagious. The words of Cardinal Maharsky found an echo in those of the Primate of Poland, Joseph Cardinal Glemp. Except that the latter, pushing the insult still further, took the liberty of expressing himself like an anti-Semite. He accuses them of stirring up anti-Polish sentiments in the media that, of course, they control. He goes so far as to insinuate that some American Jews who tried to enter the convent to voice their protests, wanted to attack or kill the nuns.

One can wonder, why doesn't the Pope, supreme head of all Catholics, intervene in the debate? Why does he keep silent?

(Continued on 60)

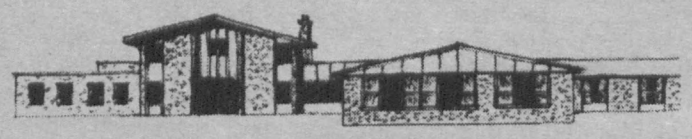
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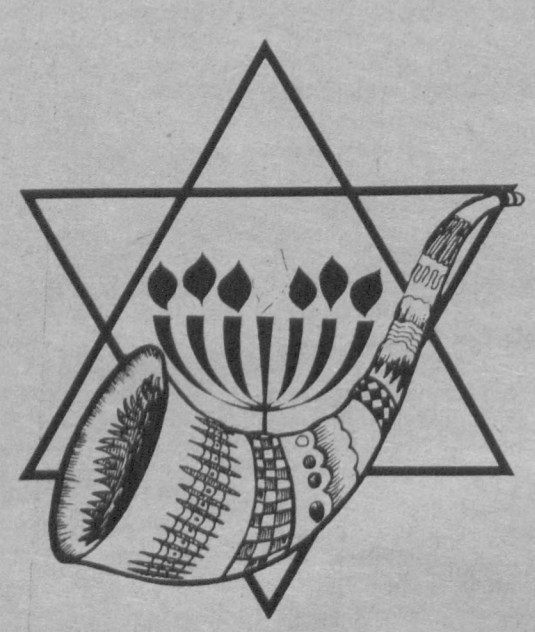
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To all who give

To all who serve



Jewish Community of Delaware Endowment Fund

Letters to the Editor

Facts About Bill Frank Disputed

While I am not in the habit of disagreeing with Rabbis, especially Rabbi Gewirtz, I feel that I must correct something quoted by him in *The Jewish Voice* of September 1, 1989 after the death of Bill Frank.

I do not recall Andrea Frank ever attending the University of Delaware. She went directly from graduation from P.S. duPont High School into Carnegie Tech in Pittsburgh where she majored in lighting and stage design. While there she met her husband, Joe Tawil. He was not a hazzan. It was his father who was a Syrian Jew. Andrea and Joe Tawil lived in Brooklyn for several years until Joe Tawil got an executive position in California.

I know all this because whenever Bill went to Brooklyn to visit Andrea and Joe, he had my father go with him.

It is true that Bill was "amazed" at the fact that his daughter kept a "kosher" home and, yes, he was proud of that.

I am sure that now that Bill Frank has passed away there will be more legends associated with him, since he has already been considered a legend in his time.

Morris Levenberg

With all respect, I feel compelled to have a few of Rabbi Gewirtz's comments in the September edition of The Jewish Voice corrected.

#1- My husband, Bill Frank, did not consider Adas Kodesch Shel Emeth his synagogue. Bill was not religious and did not join any congregation.

#2- Andrea, Bill's daughter, never went to the University of Delaware and never went to new York to study or to be "exposed to a large Jewish community.

#3- Andrea went to Carnegie in Pittsburgh where she met a classmate who she married. He is a non religious Jew. He was never a hazzan.

#4- I can't imagine Bill ever calling his grandchildren "good Jews." They never went to Jewish day schools and have been raised in a secular Jewish family.

Although Bill was not a religious Jew, he was interested in Jewish history. He read this paper and The Jerusalem Post. He was enormously interested in the State of Israel.

Winnie Frank

Editor's note: While ***The Jewish Voice*** *wished to pay tribute to a man who truly was a legend in his own time, our deadline fell close enough to the date of Bill Frank's death that we did not feel comfortable disturbing his family for information. Instead, we chose to write the article based on interviews with reliable sources and extensive published material. The editorial, however, was based on hours of tape-recorded interviews with Bill himself conducted by* ***Jewish Voice*** *Editorial Committee Chairperson, Toni Young.* ***The Jewish Voice*** *regrets any inaccuracies.*

Protest Of 'Intifada' On WHYY

I would like to voice my protest at the recent showing of "Intifada: The Palestinians and Israel" on WHYY.

This film should have been labeled propaganda because it completely distorts the situation in Gaza and the West Bank. It is unfortunate that the Palestinians who were guided in a carefully-prepared script allowed themselves to be used this way. The correspondent, may times led them into what she wanted them to say. The occupation is unpleasant, but it is mild to the occupation by the British of Northern Ireland, or the terror that Assad unleashes in Lebanon, or the slaughter of the Palestinians in Jordan by King Hussein.

Israel didn't create the camps in Gaza, Egypt did. Israel tried to build homes and bring modern sanitation to the people but as fast as they built, the Palestinians tore them up. There are now more university students in the occupied West Bank than there were during the occupation of this territory by Jordan or Britain. If the Israelis were so terrible the correspondent would have been unable to interview the Palestinians. This program surely wouldn't have happened in Syria or Saudi Arabia.

It is true there was a panel at the end of the documentary that unmasked this film for what it was, but the damage was already done. It only glanced at the root of the trouble: when the British occupied Palestine they created the artificial state of Transjordan, out of 80 percent of the mandate. This is a true Palestinian State and has plenty of room for all of the Palestinians that don't want to live under Israeli rule. The program also didn't bring out that most of the trouble occurs on Friday after the Moslems are egged on by their clergy. Sure, there have been excesses by the Israelis. But they are not the incarnation of the devil that this documentary implies.

WHYY owes their viewers an apology for the showing of this unfortunate piece of propaganda and, in the future, propaganda should be labeled for what it is.

Samuel Kagel

On Mickey Leland And Ethiopian Jews

In his article on Congressman Mickey Leland (*Jewish Voice*, Sept. 1), William Recant writes that Leland "recognized the unique pain and suffering" of Ethiopian Jewry. With Leland's death, the Ethiopian Jewish community has lost a true friend.

Permit me to add a local angle.

The Community Action Committee at Congregation Beth Shalom, under the chairmanship of Sharon Weinbrum, has just completed a postcard campaign urging our senators and congressman to work for the reunification of Ethiopian Jewish families. Additional postcards may be obtained by contacting the North American Conference on Ethiopian Jewry, 165 East 56th Street, New York, N.Y. 10022, (212) 752-6340.

For the record, Senator Joseph R. Biden, Jr., and Congressman Thomas Carper are both members of the Congressional Caucas for Ethiopian Jewry.

Karen Moss

Welcome Rabbis

As we welcome rabbis to our community let us not forget that, on the whole, knowledge of our language, history, and teachings is not at a level in the United States, that we can be happy with. The lower this level is, the more difficult is the rabbi's role.

As this level lowers, people come to the rabbi less frequently with questions on which he/she is an authority. With fewer people appreciating his/her knowledge, the authority (in both senses of the word) of the rabbi, in the community's mind, diminishes. The rabbi's role becomes more and more difficult.

Welcome the rabbis! Help yourself, your children, the community, and the rabbi: learn Torah!

Barry S. Seidel

Letters To The Editor Are Welcome

Write to Editor, The Jewish Voice, 101 Garden of Eden Rd., Wilmington, DE 19803.

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DvarTorah

Parashat Nitzavim/Vayelech September 23

By DR. SHOSHANA SILBERMAN

The Shabbat the double parsha Nitzavim/Vayeelch is read has, for several years now, made more of an impact upon me than Yom Kippur.

The message of Yom Kippur is that "prayer and repentence avert the harsh decree." Yet, as I see tragedy afflicted on the righteous and innocent, this dictum is difficult to accept. Who am I, I ask myself, to judge the Judge of heaven? Still I am skeptical. I finally conclude that Teshuvah ("turning") or repentence averts my harsh decree of myself. I need Yom Kippur to make peace with my soul in order to begin a year anew. By N'ilah, this resolve comes: I vow to try again, whether I have "mazel" or not, whether I will perish by fire, water, etc., etc., or live to see another Yom Kippur.

The words of Nitzavim/Vayelech, on the other hand, strike like a bolt of lightening each year. It is as if I were present hearing Moses address the people. I am standing before God to be a part of the Covenant.

Yes, but stop, you say. The parsha begins with a similar message about evil deeds and repentence. Only this time, we are talking about a nation sinning and being exiled from its land and their returning through Teshuvah and God's mercy.

True, it's "that theme" again. But soon a new focus emerges: We are the co-creators of our fate. Our decisions and actions count, both for the individual and the community.

In the past, I've always heard this Torah portion in very personal terms. It has provided needed encouragement to battle frustration and despair. It has challenged me to soar to heights and fulfill dreams. This year, however, I saw the parsha in a different light. The message of Nitzavim/Vaylech is also a blueprint of how to survive in the Land of Israel. Read and learn:

"See! Today I have set before you (a free choice) between life and good (on one side), and death and evil (on the other). I have commanded you today to love God your Lord, to walk in His paths, and to keep His commandments, decrees and laws. You will then survive and flourish, and God your Lord will bless you in the land that you are about to occupy.

"But if your heart turns aside and you do not listen, you will be led astray to bow down to foreign gods and worship them. I am warning you today, that (if you do that) you will be utterly exterminated. You will not last very long in the land which you are crossing the Jordan and coming to occupy.

"I call heaven and earth as witnesses! Before you I have placed life and death, the blessing and the curse. You must choose life, so that you and your descendants will survive.

"(You must thus make the choice) to love God your Lord, to obey Him and to attach yourself to Him. This is your sole means of survival and long life when you dwell in the land that God swore to your fathers, Abraham, Isaac and jacob, (promising) that He would give it to them."

This is a challenge and a charge to the people as to how to remain established as a nation.

Can a nation's spiritual life determine its physical existence? The rabbis taught that the Temple was destroyed because of the sin of *sinat hinam* (senseless hatred). I admit that I hardly paid attention to this teaching before. (I placed it as part of the Jewish guilt syndrome.) However, as I follow the news in Israel, I am drawn to this teaching. The handling of the Intifada as well as the strife that has occurred as Jewish civilians have attacked each other, has instilled a great fear in me that this behavior may undermine the security of the State.

The Parsha begins with the following verse: "Today you are standing before God your Lord — your leaders, your tribal chiefs, your elders, your law enforcers, every Israelite man, your children, your women, and the proselytes in your camp — even your wood cutters and water drawers." What does it mean to "'stand before the Lord?' The teacher called the *Hidushei Hiorim* replies that *kulchem* (all of you) means when you are united in heart. It is only when we are united in the pursuit of the good that we can be in the presence of God. (Note that this teaching does not say we must be of one mind.)

We were all at Sinai; we all heard God's voice. Although our interpretations are different, we are all pursuing the goal of standing before God. I don't feel we can hear God today unless we hear each other's voice. To do this, we must avoid threats or violence. Our talk must enable constructive ideas/plans to emerge. Our dialogue must take on a spiritual tone. for what is at stake is our physical survival. Choose wisely and well says the Torah, so we and our descendants may live!

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(Dr. Shoshana Silberman is the Educational Director of The Jewish Center in Princeton, N.J., and the author of "A Family Haggadah," published by KarBen.)

The Rabbi Writes

By RABBI PETER H. GRUMBACHER
Chair, Rabbinical Association of Delaware



Rabbi Grumbacher

The profile of the Rabbinical Association is a little different as we enter the new year but all of my colleagues look forward to continuing the tradition of cooperation and community *building*.

For those of you who receive Jewish magazines and newspapers from other communities as well as national publications which reflect trends, we know that love of our People is not universal; there is still anti-Semitism. There is a field day of Israel-stomping. What we don't need is divisiveness among our own People in Delaware. In spite of differences we require cooperation. We can express our differences but we must view 5750 as a year of understanding.

My entire family spent this summer in Israel first on tour and then on a kibbutz for two months. We noted a national depression — and I do not use the term lightly — which, despite many other times of trouble, was never as severe. We noted it but it was confirmed by many friends and relatives who live there. One reason is surely the ongoing *intifadan* but another is the fragmentation of the Israelis; even family members are split because of religion, politics, or some other point of tension. While there is little we can do about the situation in Israel there is plenty we can do among *unser leiten*, our People, in Delaware.

Yes, let this be a good and healthy year for us all...our families and friends, our People, as well as all humanity.

Kapparot: Beyond The Scapegoat

By ABRAHAM RZEPKOWICZ
Special to The Jewish Voice

As Jews prepare themselves for *Yom Kippur* during the Ten Days of Repentance, many engage in the unusual practice of *Kapparot* (Atonements) on the night prior to the Day of Atonement. This practice is unusual in the manner of its performance and even more so, in the reactions it has solicited from religious authorities through the ages, as they have attempted to integrate it into their overall understanding of Jewish faith and observance.

The common practice, especially in Ashkenazi communities, is to take a chicken — a rooster for a male and a hen for a female — in one's right hand and recite a selection of Biblical verses. Then the individual circles the fowl over his or her head and recites three times: "This is my exchange; this is my replacement; this is my atonement. This chicken is going to die, and I will continue on for a good, long, and peaceful life." The chicken is slaughtered immediately, and its intestines are cast out for the wild birds, as mentioned in Tractate *Hullin*. The chicken is usually redeemed for money, which is given to the poor.

In examining the pertinent literature, the overwhelming opinion of the Sages has objected to the practice of *Kapparot*, over the ages. Some feel uncomfortable with a practice so similar to animal sacrifice outside the Temple. In fact, one reason for the use of the chicken stems from the fact that it is not a sacrificial fowl. Some communities even use fish or plants.

Other authorities object to overworking the ritual slaughterers through the night. In their weariness and rush, they might unwittingly fail to perform as rigorously and carefully as required. In some instances, it was arranged to have the chickens slaughtered for *Kapporot* over a two day period.

Beside the legalistic and practical considerations, the practice of *Kapparot* has been condemned an Amorite, i.e., pagan practice. They recount parallel uses of chickens in magical rites. One means of countering the resemblance to such forbidden practices is by not insisting on the use of white chickens which was apparently a required ingredient in the non-Jewish ceremonies.

Indeed, practices similar to *Kapparot* was found among many peoples of the world. This is the essential scapegoat process which is conceived of as a means of removing illness, punishment, or a sense of guilt from the sufferer.

Judaism through the ages, has always fought against all forms of superstition which tend to contend with the Almighty, who is all powerful, and seek to establish the validity of false powers. *Kapparot*, it has been feared, may act in a similar fashion and has, therefore, aroused the opposition of a great many authorities.

Despite this opposition, *Kapparot* does answer a basic human need, and its survival is rooted in the response of the common people to it. In examining the general nature of scapegoats, what purpose do they serve? When man feels himself to be utterly helpless, he turns to the scapegoat as his only solution. *Kapparot* is the Jewish expression of this human characteristic.

In the Torah, this was originally granted in the scapegoat of *Yom Kippur*. Two goats were selected, and their fate is revealed by lots (i.e., by the hand of God, so to speak). One is slaughtered immediately as a sin offering, and the other is sent off into the wilderness. Neither one has control of what happens to it. With the exercise of these practices and the expressions of these emotions, the entire process of *Yom Kippur* leads the Jew to achieve forgiveness and readmission into the community of God.

In the practice of *Kapparot*, Judaism has provided the people with a means of not only expressing this recognition of human helplessness, but also as an active expression of faith in their ultimate atonement and care by God.

Commentators have pointed out how the casting away of the chicken's intestines expresses the prohibition of stealing, because the free roaming fowl were in the habit of consuming anyone's grain. The individual bringing the *Kapparot* declares thereby that he wants no part of the thievery. On the other hand, providing the wild birds with food by leaving them the intestines is an act of mercy which expresses the belief of God's mercy of all of His creatures.

Furthermore, giving away the chicken or money upon which they were redeemed to the poor is an act of charity in a very immediate manner.

Finally, all of the combined elements of bringing the *Kapparot* direct the individual to appeal to God's mercy and perform actions needed for true repentance. Thus, he comes to regret his errors and seek to improve himself in God's ways.

(Abraham Rzepkowicz is a freelance writer living in Toronto.)

Rosh Hashanah

By LOUISE WEALTH

From thousands of years ago and to date
We Jews continue to celebrate
Our traditional new year
According to our ancient calendar.
And for weeks before this time we remember
Most of us to do soul searching.
And feel that we should not be too proud
And say to our family and friends
"I know I've not behaved perfectly
During the past year."
Then will you please forgive me?
And before God we all stand in wonder:
What will our judgement be?
Yet most of the time we were kind to every one.
Then we hope for us and for ours
The Lord will forgive and judge us not severely.
And we wish to one and all Jews
A Happy Holiday
And a year with much of the good things
This world has to offer.

(Louise Wealth is a resident of the Kutz Home. The Jewish Voice has published a number of her poems.)

Committee Will 'Market' Federation 'Product'

Staff Report

Some people might be surprised to hear such terms as "consumer", "product", and "customer satisfaction" discussed at a Jewish Federation of Delaware (JFD) committee meeting, unless of course it is the recently established JFD Marketing Committee. Designed to follow a marketing model adopted from the "profit world" by many successful non-profit organizations, the basic premise of this committee's plan is that a public which is educated about the products and services offered by such organizations as the JFD will ultimately translate into greater support for the organization.

William M. Topkis, JFD President and Chairman of this special project, commented, "I hope to translate some of the committee members' marketing-related experiences into a marketing effort which will ultimately enhance the Federation. I believe a community which understands the mission of our Federation will feel a stronger identification with the Federation." Sonia Bernhardt, Karen Moss, Gregg Siegel, David Sorkin, Karen Venezky, and Toni Young are serving on this committee.

In order to achieve the JFD Marketing Committee's goal of educating the community about the activities and services of the Federation, the committee has been developing an awareness survey to ascertain where to begin the education process. Moss, former editor of *The Jewish Voice* said, "We are beginning with the basic principle of marketing which stresses the need to avoid any assumptions about the consumers' sense of awareness of a product. The results of this survey will be valuable in determining the direction of the committee."

Other activities of the committee include the reinforcement of the Federation as a source of Jewish information, such as an event on the community calendar or where to find kosher food, through the implementation of a Jewish Information and Referral Service entitled JIFFY (Jewish Information Fast For You). A Federation newsletter is also being designed to provide a new forum through which to present Federation activities, Jewish issues, and community events.

"This committee is comprised of such talented and motivated individuals that I'm confident the community will benefit from its efforts. Like so many of my associates in business, I believe an educated consumer is our best customer," added Topkis.

To offer suggestions for the JFD Marketing Committee, or for more information, contact Seth Bloom, JFD Director of Community Development, at 478-6200.

Happy New Year

Special Message From Delaware's Rabbis

TO THE PARENTS OF PUBLIC SCHOOL CHILDREN:

We write to you about a very important community matter in regard to our children in the public schools. Each year, the Jewish Community Relations Committee of the Jewish Federation of Delaware (JCRC), sends the list of dates of all major Jewish holidays to public school principals. In this way, it is hoped that no trips, tests or other special programs will be planned on these days.

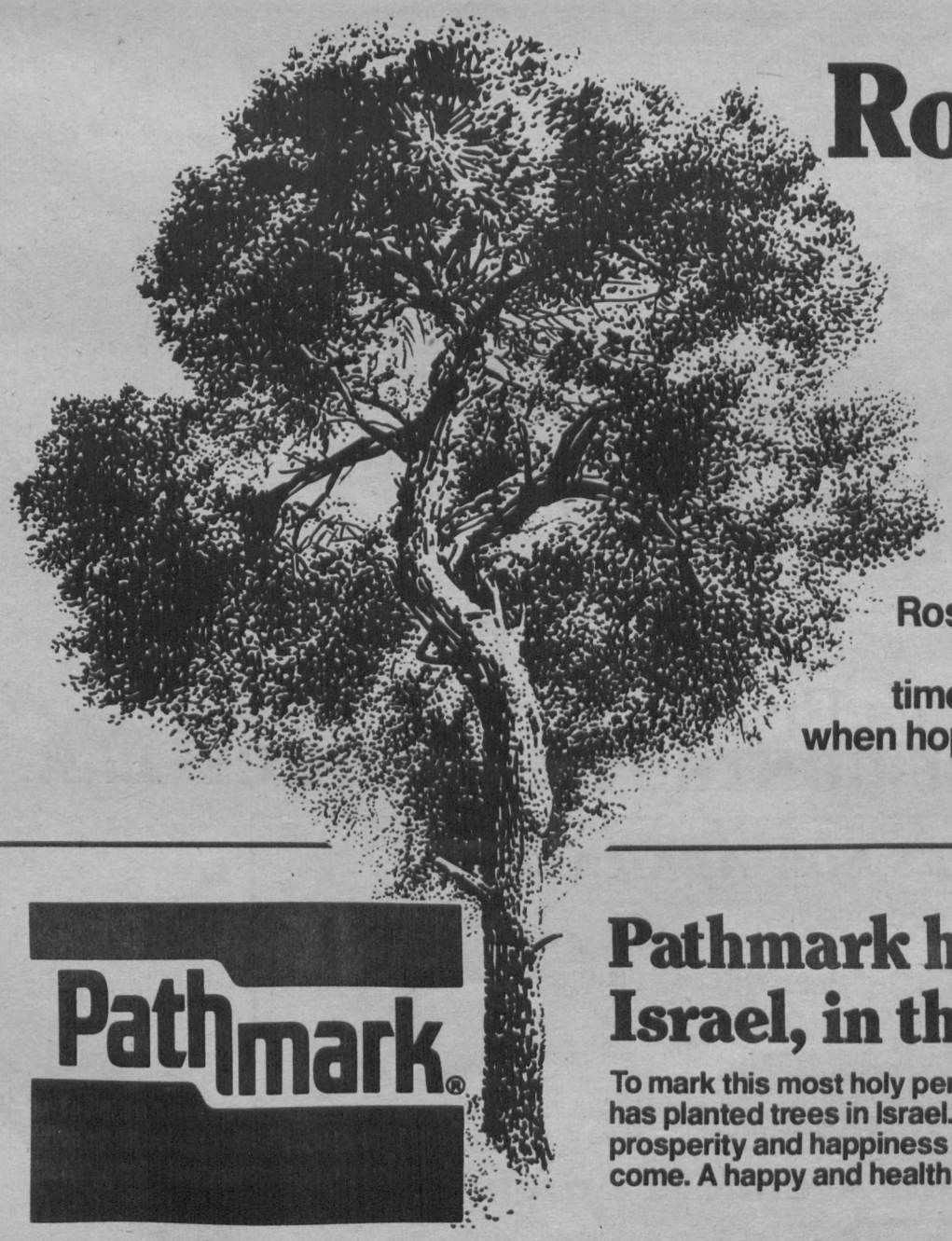
In cooperation with *The Jewish Voice* and the JCRC, we present a Jewish calendar of dates for you. In this way you can be alerted early in the school year to check the dates of all planned public school programs when you receive the schools' calendars. If there is a problem, please call the JCRC at 478-6200. Whether or not your children attend school on these dates, it is necessary for the entire Jewish community to be united in helping to create a sensitivity and awareness by the schools, so that those Jewish youngsters who do not attend school to observe the holidays will not be penalized.

RABBINICAL ASSOCIATION OF DELAWARE
Rabbi Peter Grumbacher, Chairman

Major Jewish Holidays For The Coming Academic Year

	1989	1990
ROSH HASHANAH (New Year)	Sept. 30 & *Oct. 1 Sat. & Sun.	Sept. 20 & *21 Thurs. & Fri.
YOM KIPPUR (Day of Atonement)	October 9 Monday	September 29 Saturday
SUKKOT (Feast of Tabernacles	October 14 & *15 Sat. & Sun.	October 4 & *5 Thurs. & Fri.
SHEMINI ATZERET (Eighth Day of Sukkot)	October 21 Saturday	October 11 Thursday
SIMCHAT TORAH (Rejoicing of the Law)	October 22 Sunday	October 12 Friday
	1990	
PESACH (Passover)	April 10 & *11 Tues. & Wed.	
Concluding Days Of PESACH	April 16 & *17 Mon. & Tues.	
SHAVUOT (Feast of Weeks)	May 30 & *31 Wed. & Thurs.	

*Some Reform Congregations do not observe this day.



Rosh Hashanah Greetings from... Pathmark

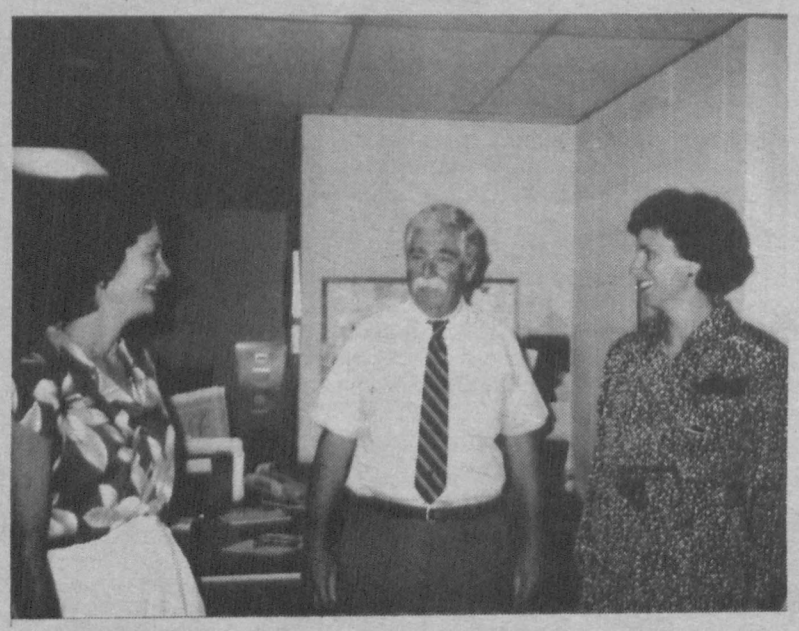
Rosh Hashanah . . . a new year. Yom Kippur . . . the Day of Atonement. 5750 . . . a time for reflection and new direction. A time when hope springs anew within the land of Israel.

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To mark this most holy period, and in honor of all our friends, Pathmark has planted trees in Israel. As these trees grow, it is Pathmark's wish that peace, prosperity and happiness continue to flourish in the land of Israel for all days to come. A happy and healthy New Year to you from your friends at Pathmark.

Two New Staff Members Join Jewish Family Service



Arnold Lieberman, Executive Director Of Jewish Family Service, greets the two new JFS staff members — Mary Brent Whipple (left) and Myrna Ryder. (Photo: Paula Berengut)

Staff Report

After experiencing the first vacancies in its professional staff in the past ten years, Jewish Family Service has announced that Mary Brent Whipple and Myrna Ryder have joined the JFS Staff. They will fill two key positions that were vacated earlier this summer.

Whipple will coordinate the agency's "Services to the Aged and Their Families" program. She holds a Masters of Social Work degree from Smith College, and is licensed in Delaware as a "Clinical Social Worker." Whipple has worked as a Psychiatric Social Worker, a Medical Social Worker, a Case Manager, and a Supervisor. Her last position was as Director of Social Services for the Visiting Nurse Association of Delaware. She lives in Arden with her husband and two children.

In addition to coordinating the agency's total program of services to the elderly and their families, Whipple is setting up the "Maintaining Frail Elderly in Their Own Homes" project, that has been partially funded by the State of Delaware.

Ryder has been hired to coordinate the agency's "Jewish Family Life Education" program. She holds a Master of Education degree, with a major in Counseling and Personnel Services. Her experience includes teaching and counseling adolescents in a public school system, Director of a Jewish Community Center summer camp, television newscaster, and Personnel Analyst for the Commonwealth of Pennsylvania.

Ryder, her husband, Jonathan Neipris, and their two children have moved to Delaware from Harrisburg, Pennsylvania, where Mr. Neipris was a President of the Board of Directors of Jewish Family Service.

Reactivating a "Jewish Family Life Education" program that has been inactive over the summer is the first order of business for Ryder. She will meet with various groups and individuals in the community to set up programs and line up resources.

In addition to replacing the two part-time positions, other staff changes have been implemented. Helene Rudnick, L.C.S.W., has become full-time, and will divide her time between the "Family Counseling" and "Services to the Aged" Programs.

Roberta Burman has been appointed Coordinator of the agency's Resettlement Program on a half-time basis, and also continues to work in the "Services to the Aged" program.

According to Arnold Lieberman, the agency's Executive Director, "These changes will allow us to present more service to the community than ever before, while maintaining the highest standard of quality service for which the agency is known." Lieberman also expressed appreciation for the patience and understanding that clients showed over the past summer, when the agency was short-staffed, and could only provide services to meet the most critical needs.

Local Student Participates In Gratz Israel Tour

This unique and exciting Gratz Youth Tour featured extensive touring of Israel combined with an inspiring Hebrew learning experience. More than 35 Jewish youth, ages 15 to 17, returned home August 10 after an exhilarating 45 days in Israel. These students from Philadelphia; Cherry Hill, New Jersey; Wilmington, Delaware; Columbus, Ohio; and Tampa, Florida, were able to tie together their learning experiences and the actuality of "Eretz Yisrael", the Land of Israel.

Tour leader, Ira Gelman, a teacher at Jewish Community High School started the first week of the tour in Jerusalem. The next base for four weeks was Nahalal, a youth village in northern Israel, that provided accommodations, facilities for study and recreation. Fifteen mornings were devoted to credit bearing Hebrew classes. Afternoons were for recreation and sight seeing. The next week and a half was spent touring southern Israel and the final week was in Jerusalem.

According to Ellen Levy, a third year student at Delaware Gratz Hebrew High School, "I had a feeling of unity with the Jewish people all over the world. Not only did I make new friends but best of all, I have such wonderful memories." Although she gets six credits towards her graduation, that's not the reason Levy went. "I've always wanted to go to Israel" she says. Because of the outstanding time she had, she strongly encourages other students to experience all that Israel has to offer.

Since its inception in 1971, over 1,000 high school students have gone to Israel on Gratz College's Jewish Community High School Ulpan Tour.

Gratz College, a constituent of the Federation of Jewish Agencies of Greater Philadelphia, is the nation's oldest independent college of Jewish studies, offering undergraduate, graduate, continuing education, teacher training, and secondary education programs to some 3,500 people throughout the Delaware Valley.



Ellen Levy

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Milford Is Home To These Former Yiddish Actors

By CELIA GANS
Special to The Jewish Voice

Eight groups living in the 19th-century Russian empire were classified by the Russian code of laws as aliens. One group was the Jews, five million in number — half the world's Jewish population in the 1800's — who had been forced by imperial decree to live in the Pale of Settlements, a 300-mile arid plain on Russia's western border, which included parts of Poland "annexed" by Czarina Catherine in 1791. With the assassination Czar Alexander in 1881, followed by the pogroms of 1981-82, the government openly adopted a policy designed to drive a third of Russia's Jews out of the empire.

Between 1881 and the passage of stringent immigration laws by the American Congress forty years later, the number of Jews in America increased from approximately 300,000 to over four million. It was this tide from Russia and Poland which washed into New York, creating between the 1880's and the 1920's what Milton Hindus in his anthology "*The Old East Side*" calls "the heroic age of the Lower East Side."

On August 12, 1882, the first Yiddish stage production in the United States opened at Turn Hall on East Fourth Street between Second and Third Avenues. A group of six men and two women presented Russian playwrite and composer Abraham Goldfaden's *"The Sorceress,"* an operetta in 5 acts and 9 tableaux. There was no written script, only the collective memory of European productions, so speeches and songs from other sources — including popular folk songs, poems or Biblical set-pieces — may have been inserted. It was true Yiddish theatre, described by Irving Howe in "*World of Our Fathers*" as "superbly alive and full of claptrap," a unique combination of "vivid trash and raw talent," a theatre which valued spectacle, declamation, broad gestures, and "the gaudy colors of Yiddish melodrama."

Yet it was Yiddish theatre in the midst of the Bowery, where, noted Hutchins Hapgood in his "*The Spirit of the Ghetto,*" the "chosen people alone present the serious as well as the trivial interests of an entire community." It was this theatre, wrote Hapgood, in "that New York City of Russian Jews, large, complex, with a full life and civilization," which presented, both the escapist fables favored by the Yiddish mass audience, and a number of realistic plays "which attempt an unsentimental presentation of the truth."

In 1918, Maurice Schwartz (whose troupe became, in 1921, the Yiddish Art Theater) presented Jacob Ben Ami in *A Secluded Corner (A facorfn vinkl)*, the first unqualified success of "serious" or "art" Yiddish theatre. Schwartz' "middle of the road" troupe was complimented by the *avant garde* Artef (Yiddish acronym for Workers' Theatre Group), which began in 1925 as a dramatic studio sponsored by the communist daily newspaper *Freiheit* (Freedom). The studio was designed to train Yiddish actors. According to Nahma Sandrow's "*Vagabond Stars,*" The "*Freiheit* studio's nineteen original students, between the ages of eighteen and twenty-five, spent their days in shops and factories and their evenings at the studio, studying voice and movement and talking art and politics."

The make-up teacher, Benno Schneider, had recently come from Moscow with a group from the habima Theatre, whose plays were presented in Hebrew. Schneider had worked with "the director Vakhtangov under the wing of the great Stanislavsky himself," claims Sandrow. He became Artef's director.

For over ten years, Artef presented a varied selection of folk, modernist and "socialist realism" dramas of exceptionally high caliber, which appealed as much to intellectuals and other theatre professionals as to the broad Yiddish theatre audience. Many came to see a show over and over, and stayed on for late night sessions when actors and audience, over coffee and cake, discussed the performance and the ideas behind it. Seats were $1 each: those actors who were paid (most needed full-time jobs to survive) received $10 per week - $15 for those with families to support.

What became of Artef, the Yiddish Art Theatre and the whole world of the Bowery show business? It lost its audience. During the late 1930's and early 40's, Jews prospered and moved from the Lower East Side. As their rate of assimilation increased, Yiddish, the language of the Ghetto, fell into decline. Both the Ghetto and the Yiddish theatre became history.



Michael Gorrin as an Orthodox rabbi in an early 1930's play.

To Dena and Michael Gorrin, the Yiddish theatre world isn't dry, text book material, it's personal history. The Gorrins were members of Artef; appearing regularly with one of the best theatre companies in New York. Dena played simple, naive ingenue parts; Michael played everything from Orthodox Rabbis and Yeshiva *bochers* to Russian peasants, Polish soldiers, Siberian prisoners, Spanish Jews, and Sholem Aleichem's rejected lover in "*Two Hundred Thousand.*" With the demise of Yiddish theatre, Dena assumed a new career: wife and mother. Michael, who began in Yiddish theatre as "Goldstein," became "Gorrin" to the world beyond the Lower East Side, and went on to Broadway and television.

Dena and her family came to the United States in 1907 from Odessa, a city prohibited to Jews, in which they lived "by special permit" because her father worked for the American company International Harvester. When she was a child, she attended a play featuring the character Princess Din-Din. "That's me," announced Dena, "I'm Princess Din-Din," and, she claims, that is how she decided to become an actress. As soon as the family emigrated, Dena's mother, who spoke no English and was hard of hearing, promptly got a job in the Automat. This was the New World, wasn't it?

Michael's immediate family came from Poland to the state of Illinois, where other relatives had settled. As a young man, he moved to Chicago where he acted and directed Little Theatre groups and appeared as a solo entertainer. With no support from his family — as Dena comments, "Who wants an actor in the family?" — Michael moved to New York and joined Artef in 1929/30, where he met Dena. They married in 1930, with Michael wearing a Russian-peasant style shirt embroidered by Dena.

For Dena, working in Artef meant more than studying movement, voice, dramaturgy and make-up, it meant, for this member of the Russian *inteligencia*, learning Yiddish. "We were so serious," recalls Dena, "so committed to our profession. We believed that if you understood Stanislavsky, if you mastered technique, you could play anything."

"Artistically, we were such a success that Broadway was afraid of us," says Michael, whose excellent notices in major New York papers such as the *Times, Herald Tribune* and *Telegram* attracted the attention of agents, producers and directors beyond the world of Yiddish Theatre. He played the lead in the movie version of *"Green Fields,"* and appeared in *"The Singing Blacksmith,"* and in a film with the famous cantor Moishe Oisher (Michael was the jealous husband!).

Speaking English, Michael played lead and character roles on Studio One, Philco Playhouse, Robert Montgomery, U.S. Steel, and Armstrong Circle Theatre and The Goldbergs in the early days of studio television. In addition to Yiddish, he was skilled in dialects, including German, Russian, Polish, and Czech.

His performance in the TV drama *"Battleship Bismark"* was particularly noteworthy, remembers Dena.

(Continued on 66)



Michael Gorrin in the role of Schweik in The Good Soldier Schweik.

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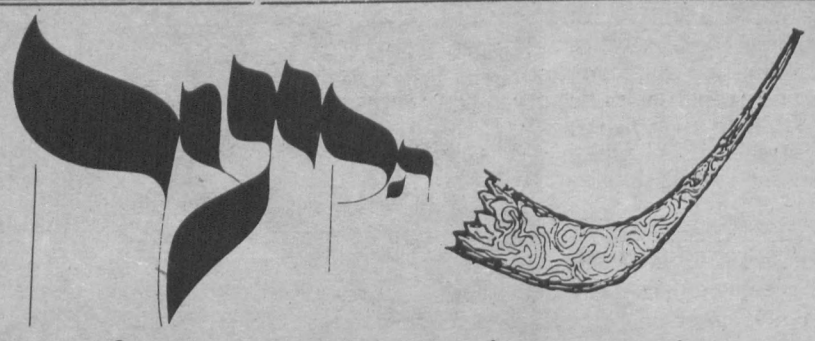
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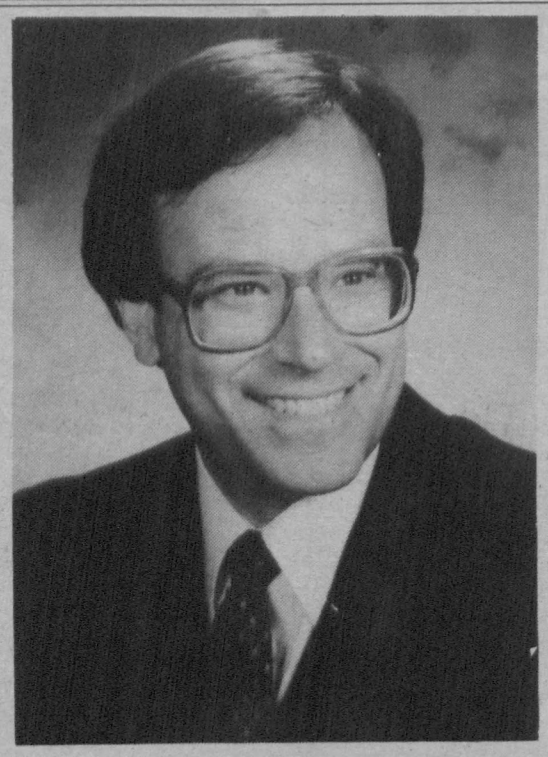
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International Symposium Addresses Aging Jewish World

The Jewish world is aging more rapidly than any comparable Western population group, with one out of every six Jews currently over the age of 65. In the Diaspora, the percentage of elderly Jews is even higher, with almost one in ten expected soon to be over the age of 75. And while the total world Jewish population is expected to decline from some 13 million today to 12 million by the year 2010, the number of elderly Jews over the age of 75 is increasing.

"This aging process has profound social and economic implications for Jewish communities around the world," said Jack Habib, Director of the JDC-Brookdale Institute of Gerontology and Adult Human Development in Israel, "and the challenge it poses was the focus of attention at the Second International Symposium on Aging in the Jewish World that convened last week in Jerusalem."

Organized by JDC-Israel, JDC-Brookdale, and the International Coordinating Council on Aging in the Jewish world, the symposium brought together more than 300 professionals from 27 different countries including Israel and every part of the Diaspora, Eastern Europe, Australia, and Latin America.

With "Continuity and "Change" as the symposium's major theme, the concrete problems addressed included: The best way to deal with the rising number of disabled elderly; the implications of the changing family for community service needs; how to harness the potential contribution of the many able-bodied elderly and the increasing number of young retiree; and how to advance inter-generational ties and promote a feeling of solidarity in meeting total community needs.

A special evening session was held to honor JDC for its 75 years of assistance to the Jewish elderly. Bert Rabinowitz, member of JDC's Board of Directors and Executive Committee and Chairman of its Brookdale Committee, in opening the session, pointed out that while JDC has always been action-oriented, it has increasingly emphasized the importance of professional research to further its objectives.

"This symposium," Rabinowitz said, "dedicated to the process of learning from experience and to the dissemination of what we will have learned, it another expression of that commitment. And it is an important component of an international program of information exchange, research, and technical assistance that represents a model for collaboration between Israel and the Diaspora."

Brothers Reunited After 50 Years

By GIL SEDAN

JERUSALEM (JTA) — Two survivors of the Holocaust, brothers from a Polish town, were reunited at Ben-Gurion Airport last month almost 50 years to the day after the outbreak of World War II, when they were separated.

Mordechai Melubani, 67, of Givatayim, and Grisha Melubani, 65, recently from Odessa, fled their hometown of Ostra in different directions when Germany invaded Poland on Sept. 1, 1939. Their family perished in the Holocaust and neither brother was aware the other was alive.

Mordechai emigrated from the Soviet Union to Israel after the war, but it wasn't until 1960 that he learned from immigrants arriving from the USSR that his brother Grisha had survived.

He traced his address and the brothers began a correspondence which lasted until 1967, when Moscow severed diplomatic relations with Israel. They resumed exchanging letters in 1980 and started talking by telephone in1987.

Mordechai spent a year arranging immigration for Grisha, who arrived with his wife on Thursday.

The 50th anniversary of the war's outbreak was observed with a modest ceremony at the Yad Vashem Holocaust memorial on August 31.

Defense Minister Yitzhak Rabin, who spoke at the ceremony, said the first priority of Israelis was to create a "safe shelter" for the Jewish people. "We have no one to rely on except ourselves, the Israel Defense Force and its moral power to establish a state in which we and our children will want to live," Rabin said.

Mark Twain Revisited

Shimon Agranat, former president of Israel's High Court of Justice, woke up Aug. 17 to read in *Ha'aretz* that he was dead at age 83. Agranat himself took the news fairly well. Borrowing the famous Mark Twain line, he said, "The news of my death is premature." *Ha'aretz's* managing editor telephoned and apologized.

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Sukkah-Building: On The Rise In Delaware

By BETH PANITZ
Special to The Jewish Voice

Even with these regulations on the construction of the *sukkah* there is plenty of room for creativity and each one is unique. As Michael Cabelli of Wilmington said, "People have put a little bit of themselves into their *sukkah* and it's interesting to see how the way it's built reflects their personality."

"You shall live in booths seven days... in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt, I the Lord your God." (Lev. 23:42-43) And so, with this Biblical commandment in mind, Jews across the world have been building *sukkot* for thousands of years, just as, this year, several families in Wilmington will continue this tradition.

For those who build a *sukkah*, the yearly practice sets in immediately after Yom Kippur. At that time, they begin to work at building the *sukkah*, careful to observe all the laws concerning its construction.

Among other things, these laws specify that the *sukkah* must have at least three walls with a special roof called *sekhakh*. The roof may be composed of anything, such as branches or sticks, that grows up from the ground and has been cut off. The *sekhakh* is placed on the roof so as to provide more shade than sunlight inside the *sukkah* while at the same time leaving enough space so that the stars will be visible through the ceiling on a clear night. The *sukkah* can not be built under a tree or under any permanent roof.

However, even with these regulations on the construction of the *sukkah* there is plenty of room for creativity and each one is unique. As Michael Cabelli of Wilmington said, "People have put a little bit of themselves into their *sukkah* and it's interesting to see how the way it's built reflects their personalities." Cabelli and his family have been building a *sukkah* yearly ever since the moved to Green Acres in 1983.

Since then, he explained, they've improved on their *sukkah* each year as they've become more aware of the laws guarding sukkah-building.

Cabelli read in *The Jewish Catalog* of a custom in which the walls of the *sukkah* are placed in a manner so as to form one of the Hebrew letters of the word *sukkah*. Currently he builds his *sukkah* in the shape of a *hey*.

Because each *sukkah* is so varied and different, a Wilmington *sukkah* tour has been established. Members of a *Havurah* in North Wilmington spend one day during the festival of *sukkah* traveling from *sukkah* to *sukkah* and spending approximately half an hour at each stop.

Laurie Cowan, whose *sukkah* is on the North Wilmington tour, said that "more and more people" are building a *sukkah* each year. "The *sukkah* walk is just taking too long. Which is a wonderful problem." This year she expects nine *sukkot* on the tour.

Still, the ratio of *sukkot* to Jews remains fairly low. Lori Hubner, whose family has been building a *sukkah* in Arden for the past five years, said perhaps the reason other people don't build a *sukkah* is that "they don't know what pleasure it gives."

"It's a holiday that people don't celebrate to much extent," said John Cuomo of Newark, noting that the holiday often becomes "lost" after the big observance of Rosh Hashanah and Yom Kippur. Cuomo continued, "Without the *sukkah* — the building itself — you can't truly enjoy the holiday." Although making a *sukkah* takes a fair amount of effort, which deters some people, Cuomo said that for himself he finds it "absolutely" worth the effort.

So, then, what is it that makes it worth the effort for these *sukkah* builders? Why do they continue to spend the time to build a *sukkah* each year only to dismantle it after just a little bit more than a week's use?

At first thought, Cowan laughed at that question saying, "I'm not sure. I ask myself that every year." But then she added, "We're very lucky that we have the time. We have a lot of fun. It's kind of a ritual."

Her ritual consists of putting up the sides of her *sukkah* which takes only 20 minutes, but then she spends two more days finishing the project, during which time she calls up Delmarva Power to find out where they are cutting trees that she can use for the roof of her *sukkah*. As Cowan said, "It's a very fun holiday," but "you get out of it what you put into it."

For Cuomo the fact that building a *sukkah* is such a "nice family project" makes it worthwhile. He describes it as a "real pleasure," saying that the most important part is that the whole family works together on building it. At the same time, Cuomo added, when you sit outside in the *sukkah*, especially on cool autumn nights, it "brings you back to remember how the Israelites wandered through the desert." Hubner also echoed these thoughts describing it as a "connecting experience."

Besides, "making a *sukkah* gets easier every year," said Cabelli. Every year, he said, they dismantle the *sukkah* but store the sides of it. Then the next year it is a simple matter of putting the sides together and adding on the roof.

For those who don't have a *sukkah* already made and stored away but are considering making one, Gail Tolpin of North Wilmington explained how she built her first *sukkah*. She began in 1976 after she moved into her first house. At the time she "just banged together a few pieces of wood, and it stook up." Over the years, though, her *sukkah* has "evolved."

The first ones she built were weak structures — so much so that one year, during hurricane season while she was living in Florida, the wind blew part of the *sukkah* down. Through time she's learned some lessons and her family now builds a very sturdy *sukkah* which takes only 15 to 20 minutes to place together.

And if you are unable to build your own *sukkah* you can visit one at one of the area synagogues or perhaps you will have a *nosh* the mobile *sukkah* run by Chabad-Lubavitch. Rabbi Chuni Vogel of Chabad said his *sukkah* on wheels is composed just like any other *sukkah* except that it is "slightly more solid" because it must withstand traveling. It is bolted into the back of a pick-up truck.

This will be the third year that Vogel and his Succah Mobile will "travel and bring the *sukkah* message to thousands." The *sukkah* travels to shopping malls, the University of Delaware, the J.C.C., and even passes by a jail so that Jewish inmates may see it.

Vogel does not consider the *sukkah* on wheels as a substitute for a family building its own *sukkah*, but instead said it is a way to "generate a stronger awareness of Sukkot and make the *Yom Tov* more real."

He said that the home used to be the center of Judaism, but in recent years "Jews have relegated Judaism to the synagogue." Instead of building a *sukkah* at home, Jews today are more likely to visit a synagogue *sukkah* because they feel that "anything that is Jewish belongs in the synagogue." But, Vogel said, "Jews are slowly coming around" perhaps because they feel they must make a stronger Jewish home for their children.

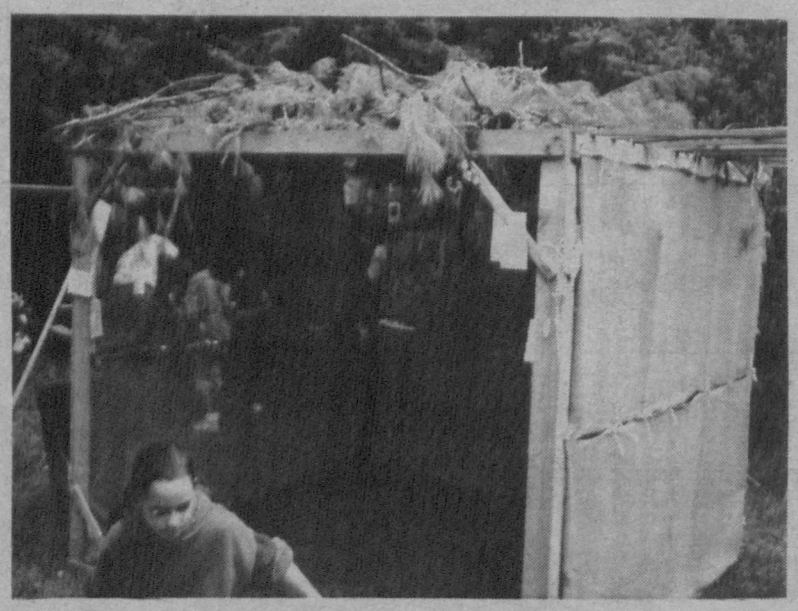
Vogel noted that interest in Sukkot seems to be rising, and that in the last couple years he has received several calls from people asking how they can build their own *sukkah*. "And by seeing the [mobile] *sukkah* at a shopping center perhaps a child will say 'Why don't we have our own *sukkah*?'," he said.



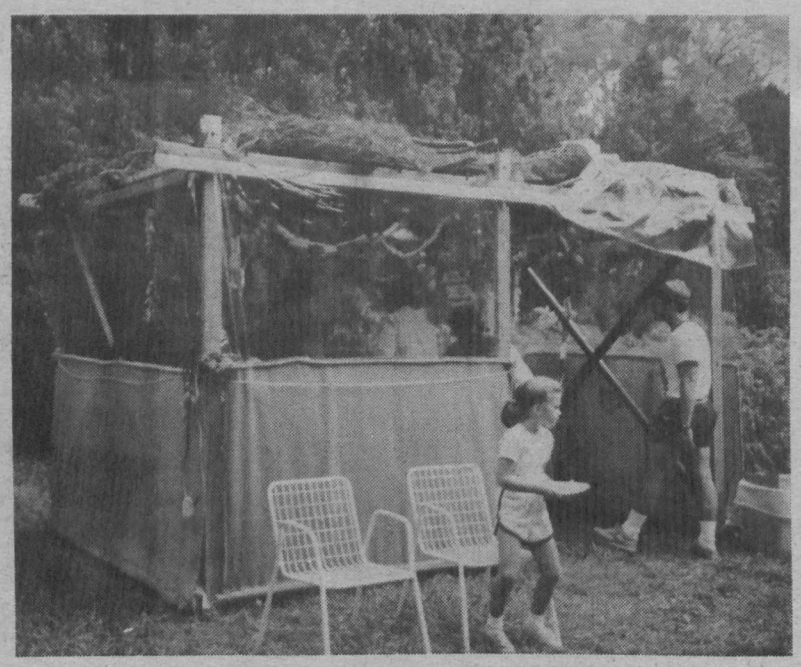
The Tolpin's sukkah is made up of a frame that is used from year to year and its sides are heavy plastic sheeting.



The sukkah in the Hubner's back yard is constructed of branches and woven fabric and, as most do, accommodates a picnic table inside.



The Cowan-Lewittes family uses burlap for the sides of its sukkah. The frame is made from lumber that may be used from year to year.



Construction paper decorations embellish the Cabelli family's sukkah. Burlap is their fabric of choice for the bottom half of the walls with clear plastic sheeting making a picture-window for the top half.



Sukkot -- The Jew As Insider And Outsider

By IRVING GREENBERG
Special to The Jewish Voice

In modern times, the image of the Jew as outsider has gained tremendous currency. Jewish sources have portrayed the Jews as moral gadflies, the "conscience of the world." The general culture has glorified (or criticized) the Jews as shakers and movers who disturb humanity's sleep. George Steiner pointed out that the epitome of the Jew's role in modern times is Einstein, Freud and Marx. All three are symbolic outsiders who shook up established systems of thought and values, and moved humankind in new directions.

Others have argued that this is a falsification of Judaism. In his letter to the Jewish exiles, the prophet Jeremiah called on them to "...build houses ...plant gardens ...marry wives and have sons and daughters: get wives for your sons and give your daughters to husbands..." (Jeremiah 29:5). According to this view, Judaism is a lot closer to bourgeois standards than to subversive life styles. Milton Himmelfarb and others have pointed out that the most traditional Jews in American society possess conservative, law-and-order oriented political and cultural values.

So, which represents the true Jewish value system, the true classic Jewish role — family and establishment, or critic and disturber of the peace? Which is the religiously superior way — insider or outsider? The Jewish answer, as given in the holiday of Sukkot is: both. Not only is each approach needed for a full religious life but both positions together strengthen each other.

Rootedness and mobility are great contradictions which humans wrestle with in the course of their journey to autonomy and freedom. The Torah's approach is not to choose between these opposing poles of human experience but to affirm both and to yoke them together in a never ceasing dialectic of advance and correction.

Nowhere is Judaism's proclivity for dialectical living — not either/or but both/and — more manifest than in the holiday of Sukkot. Sukkot is an annual commemoration of the Exodus from Eygpt in which Jews reenact the journey through the desert toward freedom. The *sukkot* (booths) represent the portable dwellings on the trip. But the Torah also presents Sukkot as the holiday of the harvest, celebrating the produce of the fields and the sharing of the divine bounty. By combining the harvest festival with the anniversary of historical liberation, the Torah set up a fascinating interplay of themes that challenge and illuminate each other constantly.

Rootedness and connection are essential to human beings. Deprived of roots, people get sick; deprived of human connections, they become mad. Therefore, humans appropriately sink roots wherever they are. The holiday of Sukkot celebrates rootedness in the land. The Sukkot ritual affirms that the harvest is God's gift and it is there to be enjoyed. "You shall rejoice in your holiday" says the Torah (Deuteronomy 16:14). All the holidays are joyful occasions but Sukkot is *the* "time of our rejoicing." The harvest is in, and the sense of establishment and rootedness is at its strongest.

During Sukkot, Jews are instructed to take of the fruits of the land — the many splendored *etrog* (pri etz hadar), the palm, myrtle and willows and to hold them up and wave and parade them before the Lord. On the holiday, one prays for rain, that is, one prays for the economy and for material will being.

There is a tradition of hospitality. Every night, one of the Jewish greats (Abraham, Moses, etc.) is invited to the *sukkah* as a guest. With them, it is a *mitzvah* to invite both friends and the needy. Hospitality means that instead of redistributing wealth by political action, individuals share with others out of the goodness of their heart or *noblesse oblige*. But that is O.K., says Jewish tradition. The pleasures, the possessions, the connections that people form have religious sanctity and value, according to Judaism.

The whole holiday of Sukkot is an exercise in appreciation of possessions and security. Home and livelihood, family and friends, are what humanness is all about. Human dignity is built on material welfare as well as spiritual insight. This is why the prophet, Micah, speaks of the messianic era as a time when "each will sit under his own vine and his own fig tree and none will disturb..." (Micah 4,4).

However, rootedness can go too deep. People start by loving their homes, their places, their time. Then they so invest themselves that they can conceive of no other home, no other time than the present one. The value becomes rarefied and projected outside themselves onto the land and the home. Thus rootedness becomes pathological. "I must have these possessions or I am nothing."

"Rootedness and connection are essential to human beings. Deprived of roots, people get sick; deprived of human connections, they become mad. Therefore, humans appropriately sink roots wherever they are. The holiday of Sukkot celebrates rootedness in the land."

People become so invested in their local turf that they accept its norms and gods as absolute. "I will stop at nothing to obtain acceptance and status in this society." Therefore Judaism fights the gods of space as idolatrous. The ability to move on as represented in the moveable *sukkah* — is the correction to idolatry.

Mobility undermines idolatry. A variety of experiences and settings relativizes the local gods. The *sukkah* taught Jews that they could root deeply into particular cultures but that their faith was portable. Jews are affected by the world view and ethic of their culture, but their vision is fixed on a point beyond this era and value system. So Jews easily become critics; they refuse to accept the absolute claims of local cultures.

Their enemies were angered at the Jewish ability to be outsiders and to walk away. They called the people of Israel "wandering Jews" and deemed it to be a curse. But the holiday of Sukkot taught Jews that only those who journey know the value — limitations — of a homeland. Wherever Jews went, God went with them. Jews withheld their ultimate obedience to the idols of the tribe; thus the message of Sukkot saved them from idolatry and pathological rootedness.

Does that mean that Jews must remain perennial outsiders, never truly at home anywhere? Stalin called Jews "rootless cosmopolitans." The term "cosmopolitans" is correct; but the term "rootless" is a falsification. "Provincials" are those who orient themselves by the local culture exclusively. Jews who orient themselves by the Exodus event and the goal of redemption live by the norms that transcend the local. Thus they are "cosmopolitans" — outsiders who serve as gadflies and sources of higher standards — because they hold themselves to an ultimate standard of total redemption of the world.

In truth, Jews are dialectical — rooted and mobile, insiders and outsiders. While waiting for the world's redemption, Jews are pledged to journey toward the last Exodus. Perforce, Jews are in, but not totally of the society and culture in which they live. When the Jews totally integrate into their hose culture, they assimilate and lose their way. The *sukkah* reminds them to push on. There are miles to go along the Exodus way; and promises to keep until the whole world is transformed into a Promised Land.

(Irving Greenberg is President of the National Jewish Center for Learning and Leadership.)

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More Soviet Evangelicals Emigrating On Israeli Visas

By HOWARD ROSENBERG

WASHINGTON (JTA) — Thousands of Evangelical Christians are streaming out of the Soviet Union on Israeli visas, a practice started by the Kremlin but which Israel says it would end if it could.

Evangelicals, like the vast majority of Jews, later "drop out" in Vienna to immigrate elsewhere, mainly to the United States. This means that a very small percentage of the people to whom Israel issues visas ever make it to the Jewish state, much to the chagrin of Israeli officials.

The Evangelicals have been using Israeli visas since 1988, when the Soviets relaxed enforcement of a requirement that those applying to emigrate with Israeli documents secure "letters of invitation" from immediate relatives. The Soviets knew they could count on Israeli cooperation, because Israel has been anxious to improve relations with Moscow and get as many Jews out of the country as possible, said Glenn Richter, national coordinator of the Student Struggle for Soviet Jewry.

Having the Evangelicals leave on Israeli visas provides a pretext for the Soviets to permit limited emigration of Soviet ethnic nationals not customarily allowed to leave the country.

The Soviet Union traditionally bars emigration except for family reunification, as in the case of Soviet nationals, or for repatriation, in the case of Jews going to Israel.

The Soviets control the emigration flow by issuing exit visas only to those who have obtained letters of invitation from Israeli citizens. Such letters are a mere formality and often contain forged names, U.S. and Israeli officials say. The Soviet exit visa is automatically exchanged for an Israeli entry visa when presented to the Dutch Embassy in Moscow. It issues the visas on behalf of Israel's 13-month-old consular delegation in Moscow, which the Soviets have not empowered to do so itself.

After the rapid growth in Evangelical emigration during the past year, Israel "pointed out" to the Soviet government that Evangelicals were using its visas, an Israeli Embassy official said.

The number of Evangelicals leaving on Israeli entry visas each month has grown from 201 last August to 570 in January to 1,157 in July. In the first 24 days of August, an all-time high of 14,000 for one month was achieved. The National Association of Evangelicals estimates that 30,000 Evangelicals would like to leave the Soviet Union. By contrast, an estimated 200,000 Jews are seeking to emigrate. In July, 4,537 Jews received Israeli entry visas, 648 of whom made aliyah.

But a small number of Evangelicals are also getting out of the Soviet Union each month on U.S. entry visas. Between February and June, a total of 17 Evangelicals emigrated with U.S. visas. The number jumped to 22 in July alone.

Based on this trend, Israel would now like to cut off the Evangelical pipeline, the Israeli Embassy official said. Previously, Israel did not want to cut it off, since there was no other way for Evangelicals to emigrate.

The Israeli official said the Soviets could easily allow Evangelicals to leave on other countries' entry visas by permitting incomplete or forged letters of invitation, as is the case with their applications for Israeli ones.

Kent Hill, executive director of the Institute on Religion and Democracy, a Christian foreign policy research center, said his group does not want Israel to cut off the entry visa flow until it receives assurances that Evangelicals can receive them from other countries.

But Hill said he expects the Soviets to end the arrangement with Israel eventually any way, before allowing the Israeli consular officials to issue entry visas without Dutch assistance. He said Soviet officials have privately shown flexibility on the issue. His group expects the anticipated sweeping Soviet emigration reforms to "allow Jews and Christians to emigrate to the country where they intend to reside."

A growing number of Soviet Jews are also emigrating on U.S. entry visas. A total of 265 Jews had received them this year through July, including 55 in that month alone, said Karl Zukerman, executive vice president of the Hebrew Immigrant Aid Society.

A State Department official said roughly 10,000 Jews are among the 34,000 Soviets currently seeking U.S. entry visas through the American Embassy in Moscow.

Israel hopes eventually that it will be able to issue visas only to Soviet Jews who are serious about making aliyah. Jews and other Soviets who intend to immigrate to other countries would apply for visas from those nations.

As a step in that direction, Israel this month began requiring Soviet applicants for Israeli visas to sign a statement authorizing it to confer citizenship upon them when they leave the USSR.

The Israeli official said the statement "does not affect anybody's freedom of movement," but it may make Jews reconsider if they are leaning against not going to Israel.

Martin Wenick, executive director of the National Conference on Soviet Jewry, said his organization is taking a "wait-and-see attitude" to see how the process works before assessing the new Israeli policy. He said that NCSJ's only concern so far is that "we did not receive advance notice" from the Israeli government about the change.

U.S. officials, when processing Soviet emigrants seeking entry to the United States, are expected to ignore that stipulation, on the grounds that it was accepted under duress.

Meanwhile, there is growing pressure in the Bush administration and Congress for the Soviets to increase the power of the Israeli consular delegation in Moscow. David Harris, Washington representative of the American Jewish Committee, said that at U.S.-Soviet talks on the Middle East held here in June, U.S. officials asked the Soviets to empower Israel with the ability to award its own entry visas.

On Capitol Hill, 39 House members wrote Soviet President Mikhail Gorbachev on Aug. 18 urging him to "permit Israeli consular officials to issue visas for Israel themselves, rather than rely on third countries" to do so.

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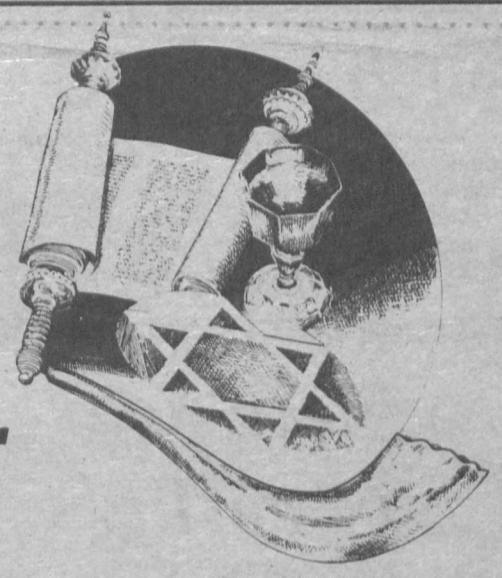
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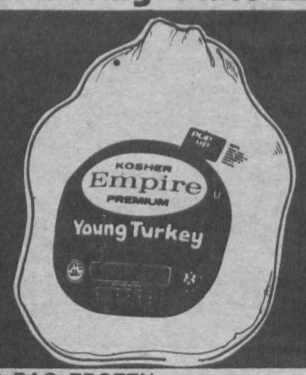
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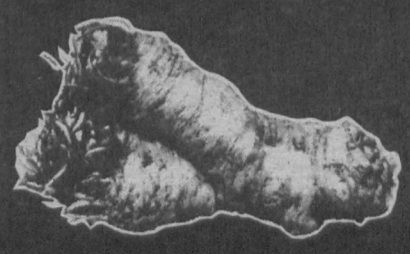
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Ethiopian Jews Still Struggle For Religious Acceptance

Ethiopian Jews, who have distinguished themselves in the Israeli army, schools and universities and the work force have found religious assimilation eluding them in Israel, due to a bitter fight between traditional priests and Orthodox rabbis, according to Israeli author Joel Rebibo. But a recent compromise may resolve the dispute, he says.

Reibo depicted the effects of the religious feud on the Ethiopian family in the August issue of *Moment* magazine. Young Ethiopian leaders offended by the chief rabbis' ruling requiring Ethiopians to undergo symbolic conversions in ritual baths led protest demonstrations in 1985. Since that time, many Ethiopians have boycotted the *mikvah* and rabbinical marriage ceremonies — the only kind recognized in Israel — which require ritual immersion.

Ethiopian leaders and absorption officials worried about the destruction of Ethiopian family life when the couple is not legally married and there is nothing to bind a man or woman to his or her family.

Ethiopians were "genuinely hurt by the ruling," which threw doubt on the validity of their Judaism, says Rebibo. "They took pride in their Judaism and had sacrificed dearly to come to Israel, losing 4,000 of 8,800 along the way to disease, bandits and desert heat." The rabbis, on the other hand, argued that the ruling was necessary to keep the Ethiopians from being considered a separate stream of Judaism.

Ethiopian religious leaders themselves became bitterly divided between those arguing against the symbolic conversion ruling and those in favor of accepting the ruling of the rabbinate and undergoing ritual immersion for the sake of validating their religious authenticity.

Now all parties see a way out of this bind in a compromise offered by Sephardi Chief Rabbi Mordechai Eliahu who proposed that the Chief Rabbinate appoint Netanya's Sephardi chief rabbi, David Chelouche, as its official registrar for Ethiopian marriages.

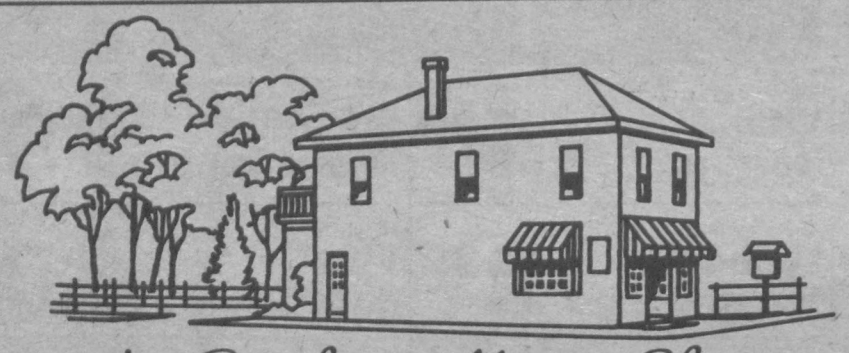
"Chelouche, popular and trusted within the Ethiopian Jewish community, believes that Ethiopians are Jewish and need no conversion, 'symbolic' or otherwise," writes Rebibo. "The key to the compromise is Chelouche's credibility among the Ethiopians. When he performs marriages, he demands that women undergo immersion, but the Ethiopians accept it because they know he isn't trying to convert them."

Even before the compromise, the problem was beginning to work itself out as young couples began to turn secretly to rabbis, primarily Sephardi ones, to marry them, after immersion in the *mikvah*. They began to see that down the road they will face problems and the young leaders egging them on now won't be around to solve them.

The compromise has been hailed by leaders on both sides of the dispute. Only 15 couples have been married by Chelouche so far, but all of the couples have been recognized by the State of Israel, entitling them to the rights given to every married couple.

(Moment News Service)

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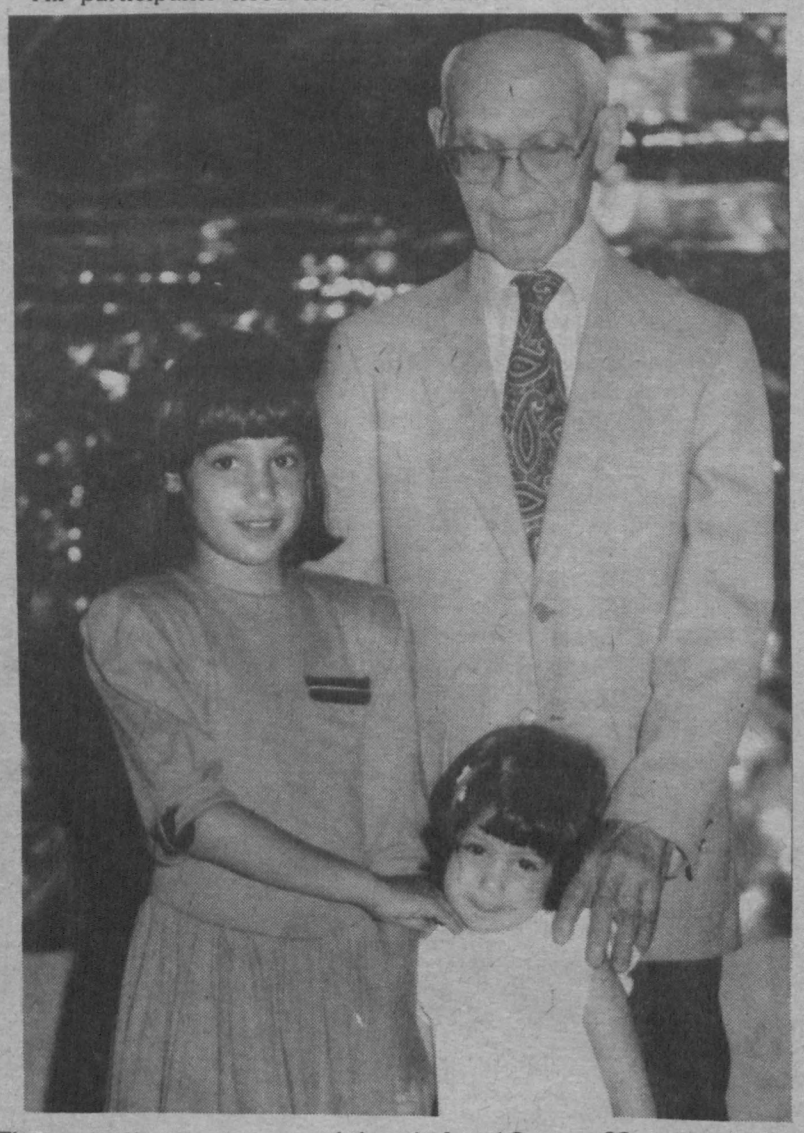
T'Shuvathon To Be Held At Congregation Beth Shalom

Dozens of families will be joining together in a multi-generational ***"T'Shuvathon"*** on Saturday morning, October 7, at 10 a.m., at Congregation Beth Shalom, 18th St. and Baynard Blvd. Rabbi Herbert Yoskowitz, Cantor Norman Swerling and Martin Karel, *T'Shuvathon* chairman, plan to bring the congregational community together to study, pray and learn about *t'shuvah* (repentence/turning back) on this important Shabbat between Rosh Hashana and Yom Kippur.

Incorporated into the Torah service that morning will be a blessing of the children, traditionally done before Yom Kippur.

All participants need not be members of Beth Shalom. Parents and grandparents will be blessing children who are affiliated elsewhere; Beth Shalom members will be blessed by parents residing in other communities. All will join together to pray, study and achieve *t'shuvah* with the support of a caring community.

Following the Torah service, participants will break into small groups and proceed to designated rooms where pre-assigned study leaders will lead discussions on the nature of *t'shuvah*. Musaf services will be conducted within each individual study group by a pre-assigned service leader. After *Kaddish*, all groups will assemble for a festive *kiddush*.



Ther generations — represented above by Israel Cramer, 92, and Hannah and Marni Grossman, 8 and 3 — will gather at Congregation Beth Shalom on Saturday, October 7, for the synagogue's first "T' Shuvathon."

Locally Settled Russians Gather For American Barbeque



At left, Roberta Burman, Coordinator of the Jewish Family Service's Resettlement Program, with some of the more than 50 resettled Russians who attended their first get-together at the JCC's Family Campus on Sunday, September 17. The picnic, sponsored by JFS, brought together Russian Jews who settled here over 17 years ago and some who arrived as recently as one week ago. At right, Michael Hofman, who arrived here 17 years ago, manned one of the grills that served up the hot dogs. Michael was the first Russian Jew to be resettled in Delaware.



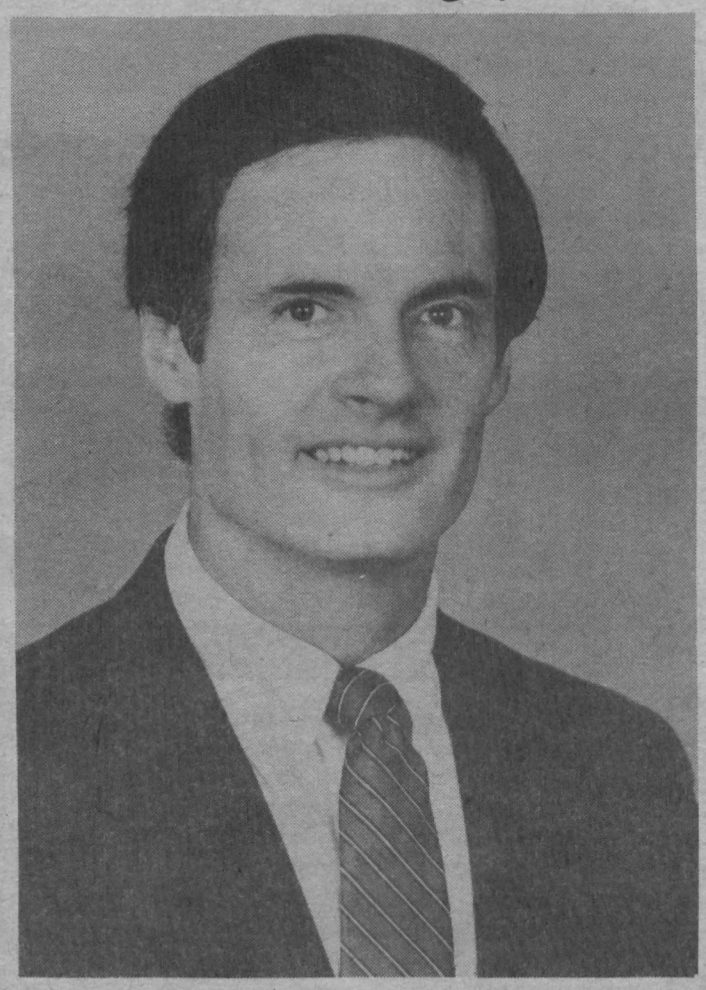


At left, Katia Boltyanskaya and Vladimir Mazin, who are among the newest arrivals. The couple is engaged to be married, once the settle in and find jobs. Theirs will be the first Russian Jewish wedding to take place in Delaware. Vladimir, a programmer, arrived here in July with his family. The engaged couple, however, was separated in Ladispoli, Italy, because they were not married. According to Roberta Burman, a rabbi in Ladispoli refused to marry them in spite of their plight. Katia did not arrive until last week. At right, Leonid Blumberg, who left Russia about ten years ago, and Sofia Gayduk, who arrived in May, enjoy their all-American meal.

(Photos: Paula Berengut)



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Israel's Tourism Minister: Intifada's Effects Wearing Off

Israel's Tourism Minister Sees Rising Number Of Visitors; Prices Cut In Hotels, Effect of Intifada Wearing Off

Gideon Patt, Israel's Minister of Tourism, says that tourism to the Jewish state is up 10 percent over 1988 and approaching the record year of 1987 - but that even in its best year the number of tourists who visited Israel was only 1.5 million, "far below what we deserve in terms of our beautiful weather and our tourist attractions-including the holy places."

Patt addressed more than 100 leaders of the Conference of Presidents of Major American Jewish Organizations at a meeting convened this week by the National Committee for Tourism to Israel, a partnership of the Conference of Presidents, the Ministry of Tourism and El-Al. The Committtee is chaired by Rabbi Joseph P. Sternstein.

Sternstein described some of the National Committee's recent activities to promote tourism to Israel, which include a nationwide survey of American-Jewish attitudes toward travel to Israel; the publication of a Calendar of Meetings, Missions and Programs in Israel, listing a wide range of travel programs for year-round planning; preparation of a special tourism-promotion card for the High Holy Days, and the toll-free Israel hot-line: 1-800-TRAVL-40, which provides current information on tourism resources, special events and gatherings in Israel.

Emphasizing the economic importance of tourism, Patt said that the fastest and least expensive way to close Israel's balance-of-trade deficit is to increase the number of visitors to the country

"Our goal is to double the number of tourists," he said. "We have the hotels and other facilities in place to do it, new lower prices, the most beautiful weather and the finest attractions in the world—the holy places.

"I am optimistic that we can greatly increase the number of tourists to Israel. Our surveys tell us that 94 to 96 percent of tourist leave Israel happy with their trip. Each of these is a potential good-will ambassador, and especially those non-Jews who will have the opportunity to observe at first hand how Israel protects and maintains the Christian and Moslem holy places."

"Our statistics reveal a steady climb in the number of tourists despite recent events," Patt told the Jewish leaders. "Israel is a far safer place than New York, for example—and millions of people from around the world come to New York," he said. "People will come if they hear the message."

"Among American Jews, Patt said," our potential is perhaps 400,000 tourists per year. In our best year we got only half that number. Moreover, many Jewish organizations—including some of the biggest and most important—are still reluctant to hold their national conventions in Israel.

"But the richest potential tourism market to Israel," Patt said, "is the Christian community. To help tap this market, we have opened a Israel Government Tourist Office in Atlanta and hope to do so in Dallas. Through these offices, through advertising and public relations, we will accentuate the positive by telling prospective tourists—and particularly Christian groups—about all of the attractions Israel offers as a place to visit, including new low prices."

Patt was particularly proud that he had succeeded in winning the approval of the Israel hotel association



Gideon Patt

to voluntarily lower prices of rooms, food and drinks.

As of Sept. 17, 1989, he said, "five-star and four-star hotels will reduce their rates by 25 percent, and three-star and two-star hotels by 10 percent. Soft drinks, sandwiches and similar items sold in hotel coffee-shops will be reduced by about half.

"Israel can no longer be accused of pricing itself out of the market," Patt said. "We are ready now to move toward our goal of doubling the number of tourists who come to Israel, Jews and non-Jews."

Patt expressed gratification for the broad international support to bar the P.L.O. from membership in the World Tourism Organization. "We fought hard and we won," Patt said, "with the backing of countries that had never voted with us before. It demonstrates again that support for Israel is both wider and deeper than many have feared."

Bus Driver Averts Another Egged Tragedy

By HUGH ORGEL

TEL AVIA (JTA) — The driver of a Jerusalem-bound Egged bus was stabbed in the stomach on September 9 by a young Arab passenger, but he managed to bring the vehicle safely to a halt.

The assailant was taken into custody after being badly mauled by fellow passengers. Police described him as a 20-year-old resident of the West Bank city of Ramallah. He had been sitting directly behind the driver, wearing a skullcap and disguised as an Orthodox Jew.

The driver, Shlomo Assor, was reported in stable condition at Shaare Zedek Hospital in Jerusalem, with stomach and chest wounds.

The incident occurred on the Tel Aviv-Jerusalem highway only yards from where an Egged bus plunged into a ravine on July 6, after an Arab passenger wrested the wheel from the driver. Sixteen passengers were killed and 27 injured that day in what police desdribed as a kamikaze terrorist attack, although the assailant survived.

The apparent attempt to copy that attack was foiled by the bus driver, who slammed on the brakes when he was stabbed, and by a 60-year-old passenger, who grabbed the attacker and wrestled him out of the bus. Other passengers swarmed out and began to beat the Arab. The melee was broken up by two officers from a police vehicle that by chance had been following the bus.

The Arab was taken into custody and brought to Shaare Zedek for treatment of injuries administered by fellow passengers. The two police officers who intervened also required treatment.

Meanwhile, Police Minister Haim Bar-Lev accused the Egged and Dan bus cooperatives of failing to implement new security regulations recommended by a committee that looked into the July bus tragedy. Egged operates Israel's interurban bus services and routes within cities, except for Tel Aviv, where Dan operates.

The recommendations included reserving the four bus seats directly behind the driver, two on each side, for police, soldiers or other security personnel, and erecting barriers around the driver's seat. Egged said it has started installing the barriers, but has not yet managed to equip its entire bus fleet.

New Soviet Customs Regulations

According to Tass, the Soviet government's news agency, new customs regulations were announced at a press conference in Moscow on July 31. As of August 15, Bibles, Korans and other religious works may be imported into the USSR without restrictions. The new regulations will bar the importation only of pornography and publications that advocate the overthrow of the state.

According to a report by a German wire service (DPA), a 10-page list of permitted publications has been issued by the customs office. It includes the writings of Aleksandr Solzhenitsyn, Aleksandr Galich and Vasilii Aksyonov.

The Soviet magazine Trud reported on July 27 that, beginning August 1, Soviet citizens may import personal computers without paying customs duty.

DSO's Conductor Strives For Excellence, Recognition

By CELIA GANS
Special to The Jewish Voice

As Music Director and principal conductor of the Delaware Symphony Orchestra, Stephen Gunzenhauser is committed to a life of music. With his calendar filled with rehearsals, concert dates, recording sessions, and his non-performing time spent listening to — and learning — new music, Gunzenhauser doesn't have time for day dreaming. So when he talks about, in his words, having the Delaware Symphony — and its level of excellence — so well recognized that it becomes "Delaware's calling card," it's not a day dream, it's a goal.

"With hard work," comments Gunzenhauser, "we can make more and more people aware of the Delaware Symphony. We can expose audiences all over the world to our range of dynamics, which is far greater than that of most orchestras. We want to reach more people in Delaware with our music, through work in our schools and Senior Centers and by increasing the number of symphony performances in downstate Delaware. We want to be a reflection of our community's cultural life."

The orchestra is ready, says Gunzenhauser, with 95 percent new personnel since 1979. All members are full-time professional musicians, with an average age of 32. Approximately 60 percent of the orchestra members are women. To illustrate how well known the orchestra has become among musicians, a recent audition for a flutist drew 150 applicants from 23 states and two foreign countries.

The community is ready; Delaware Symphony subscriptions have increased from 300 to more than 5,000 over the past 10 years.

Maestro Gunzenhauser is ready; he has been studying, practicing, performing, teaching, and conducting music since boyhood. Music, in fact, triumphed over another potential career, one which might have led to Delaware's better known "calling card," the DuPont Company. At one time, Gunzenhauser considered a career in chemistry, the explanation of which requires a brief excursion through his colorful family history.

His mother and her family, explains Gunzenhauser, were among the fortunate Jews of Europe. In 1936, they fled Gliwice (or Gleiwitz) in the Silesia region of Poland for La Paz, Bolivia, where his grandparents established a dry cleaning business. They also operated a boarding house. One of their boarders was a young German-Jewish metallurgist who was training to be a steel company executive. Romance blossomed between the dry cleaner's daughter and the German chemist.

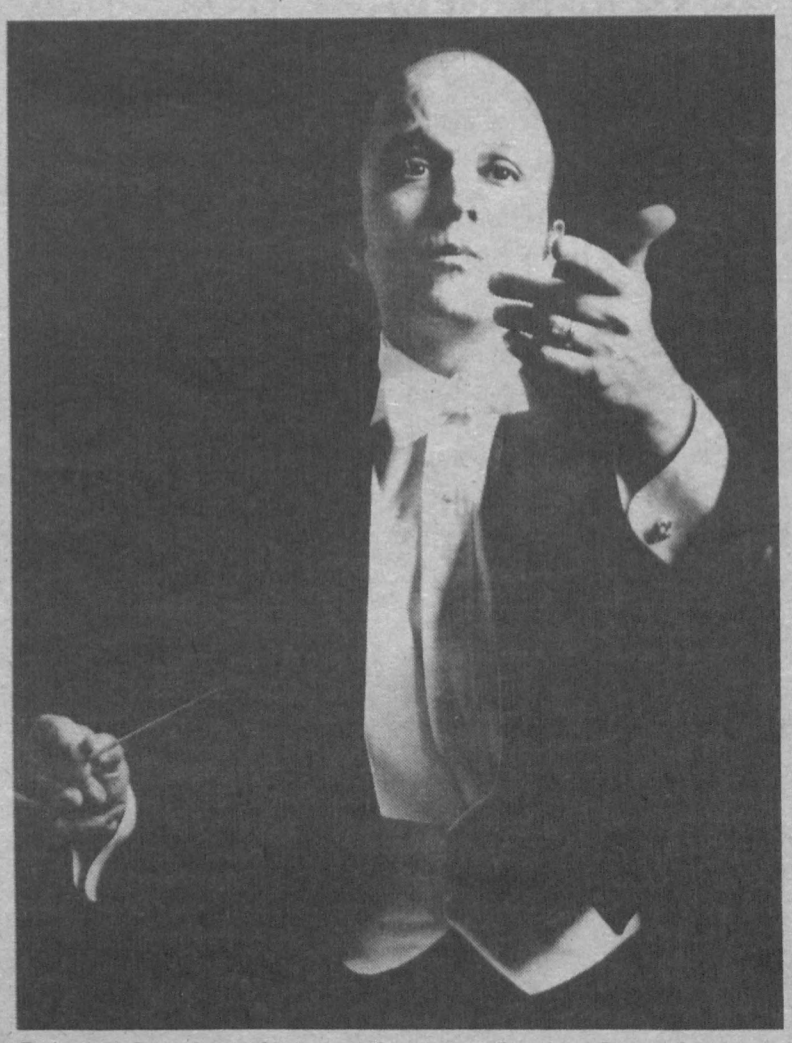
Marriage followed — along with a failed *coup d' etat* (an almost daily occurrence in Bolivia at that time, comments Gunzenhauser ruefully) which dictated his father's departure from the local scene. It seemed the *coup d' etat* intended to make Gunzenhauser *pere* the next head-of-government. First his mother and then his father escaped to New York, where Stephen was born in the early 1940's. His father became a food processing engineer, specializing in packaging, and young Gunzenhauser became interested in food chemistry.

He also began studying the clarinet. Through his years at Music & Art High School, and Oberlin College, from which he graduated in 1963, he maintained a double major: music and chemistry. During his third year in college, he became the youngest conductor ever to lead the Mozarteum in Salzburg, Austria. Graduate school followed, one not filled with formulas and test tubes, but with music scores and a conductor's baton; Gunzenhauser attended the New England Conservatory, determined to follow a career in music.

The recipient of three Fulbright scholarships, Gunzenhauser continued to conduct in Europe. In 1970, he returned to New York, where he was introduced to a young nurse from Beth Israel Hospital who spent her spare time attending concerts in Lincoln Center. Six months later, he married Shelley — the nurse who loved classical music — at Congregation Habonim, the Conservative German-Jewish congregation in Lincoln Center in which Gunzenhauser had grown up, been a *bar mitzvah*, and was a Habonim trustee.

In 1974, Gunzenhauser moved to Wilmington to become Executive Director of the Wilmington Music School. He also became Musical Director of Temple Beth Emeth (he and Rabbi Peter Grumbacher had been friends at Congregation Habonim), which required his deep involvement with Jewish liturgical music. In addition, he assumed positions with the Kennett, Lancaster and Delaware orchestras. Since 1987, Gunzenhauser has limited his non-Delaware Symphony efforts to conducting. He has appeared with orchestras through the United States and Europe, and recorded with the Silesian Philharmonic of Poland (an ironic footnote to family history!), the Slovak Philharmonic of Czechoslovakia and the CSK Orchestra of Bratislava, Czechoslovakia.

In today's global music world, according to Gunzenhauser, there are "no bad orchestras, only bad conductors." This means, he explains, that it is the conductor's responsibility to communicate to an orchestra how he (or she) wants a piece of music to sound.



Delaware Symphony Orchestra Conductor Stephen Gunzenhauser.

"Making music is a joint process," says Gunzenhauser, "and the conductor's gestures must unite and guide an orchestra to a successful performance. One of the highest compliments I have received was from a music critic who wrote that "people can see what I hear, meaning that my gestures alone convey to an audience (and my musicians) the perfect performance that I myself hear."

It is Gunzenhauser's belief that what you do hear is based on the kind of orchestra on the stage and the orchestra's music committee. "The Delaware Symphony is known for its intensity, its rhythmic drive, and its dynamics. We build that sound by hiring skilled musicians who respond to my conducting approach, which might be described as 'leading the beat.' In this approach, the conductor's baton is used to draw a spirited response from the musicians, rather than a more relaxed response," explains Gunzenhauser. "In contrast to the Delaware Symphony, the Philadelphia Orchestra has a 'warm, fuzzy' sound, heavy and slow moving."

The music director and the music committee determines what you hear in a more specific sense: they select the music which an orchestra will play. Gunzenhauser and his committee has elected to play generous amounts of new, often unfamiliar music, and welcomes soloists. The Delaware Symphony also plays pops concerts, and the traditional repertoire, including warhorses by the three-B's (Bach, Brahms, and Beethoven). Whatever the Symphony plays, says Gunzenhauser, they do it with enthusiasm.

To gain more recognition for the Delaware Symphony, which Gunzenhauser considers to be among the five top orchestras in the United States, he would like to see an "Orchestral Olympics" in which the same music is conducted in the same hall in front of the same audience. The Delaware Symphony's performance would definitely earn them a recording contract, claims Gunzenhauser.

While the Maestro is seeking a recording contract, his wife Shelley has received her permanent nursing certification and is interviewing for a position as an elementary school nurse. After years of working in Intensive Care and Critical Care nursing, she was a substitute nurse during the 1988-89 school year. "She loved it," says Gunzenhauser. "She's wonderful with kids."

Daughter Marisa, age 17, a high school junior, is interested in a career in theater. With her family's encouragement, she is planning to apply to The Julliard School's drama program. Daughter Amy, age 13, who trains at the Skating Club of Wilmington and is active in skating competitions, spent two weeks in Colorado Springs this summer working with coach Carlo Fassi.

Maestro Gunzenhauser's life is indeed filled with harmony, as he works toward his goal of having people think "Delaware" - "Delaware Symphony," as well as "Delaware - the DuPont Company" and "Delaware - the Court of Chancery." As Gunzenhauser says, "The orchestra, too, wants to be a critical part of the whole community, we want to be another reason people are proud to be living in Delaware."

ADL Sues Over German ADL

NEW YORK (JTA) — The Anti-Defamation League of B'nai B'rith is suing an anti-Semitic group which calls itself the "German-American Anti-Defamation League." ADL charges that the German group is making unauthorized use of their name, which is registered with the U.S. Patent and Trademark Office.

Moreover, according to the suit filed by the ADL in federal court, the group is a "hate-mongering organization that spouts anti-Semitism, supports the creation of a pure Aryan race and engages in a course of bogus historical revisionism to discount events such as the Holocaust.

"All of these activities are done ostensibly to accomplish the association's stated objective of fighting anti-German sentiment."

The ADL first learned of the group's unauthorized use of the name in 1986. At that time, the matter was settled out of court when the group agreed to change its name to the "German-American Information and Education Association."

But in May, the ADL learned that the organization had resumed using the name and that "ADL" has appeared on an anti-Semitic newsletter.

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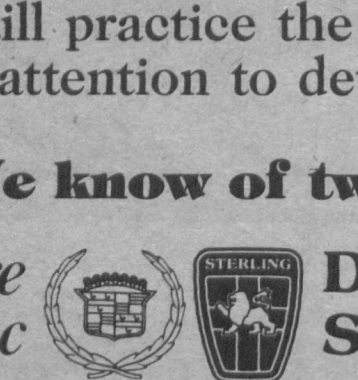
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NAHUM ZEMACH, FOUNDER OF HABIMAH, DIES HERE AT 52

NEW YORK, Sept. 8 (JTA) — Nahum Zemach, actor and founder of Habimah, the Hebrew theatrical troupe which successfully toured Europe and the United States, died here today at the age of 52. He had been ill several years. Zemach was born in a village near Bialystok, Poland. He founded Habimah in Moscow in1917. After touring Europe and America, the troupe split, part remaining here and the remainder establishing itself as a permanent theatre in Palestine.

NAZI INVADERS EXECUTING MANY JEWISH LEADERS, KAUNAS HEARS

KAUNAS, Sept. 10 (JTA) — The Nazi invading forces in Poland are treating Jews in occupied areas brutally and sentencing many Jewish leaders to death, according to information received here today. A mass flight of tens of thousands of Jews towards Wilno and Volhynia has gotten under way. Thousands en route to Wilno suffered severely from continual aerial bombardment and were unable so far to proceed past Grodno.

YUGOSLAVIA, HUNGARY CLOSE BORDERS TO RUMANIAN JEWS

BUCHAREST, SEPT. 10 (JTA) — Rumanian Jews, including those with valid passports and visas, are no longer able to leave the country. A large group of Jews who were turned back at the Yugoslav border were told by the Yugoslavian frontier authorities that they could not travel through Yugoslavia because Italy had stopped issuing transit visas to Jews since last Friday.

GERMAN JEWS PUT UNDER 8 O'CLOCK CURFEW

NEW YORK, Sept. 12 (JTA) —The German Government has ordered all Jews to be off the streets at 8 p.m., the Associated Press reported today from Berlin.

JEWISH LEADERS VOICE PEACE HOPE ON ROSH HASHONAH EVE

NEW YORK, Sept. 12 (JTA) — Embarking on the last year of the 57th century of the Hebrew calendar amid a bloody European conflict, Jews throughout the world will stress the hope for an early and just peace as they repair tomorrow evening to synagogues and temples — and in war-stricken areas to makeshift temporary congregations — for prayers inaugurating Rosh Hashonah.

OVER 4,000,000 JEWS START 5700 IN AREAS UNDER NAZI RULE OR BOMBARDMENT

PARIS, Sept. 15. (JTA) — More than 4,000,000 Jews inaugurated the Hebrew New Year in war-beset countries, the majority of them trembling under Nazi terror in the Reich, in German-occupied Polish territory and in the quickly populated towns of the Polish territory under bombardment.

2,000,000 IN WAR ZONES

KAUNAS, Sept. 15 (JTA) — Approximately 2,000,000 of Poland's 3,325,000 Jews are already under Nazi domination or are threatened by the rapidly advancing German Army, according to a statistical study prepared today. Polish cities with large Jewish populations already captured by the Nazi forces include: Lodz, 202,500; Krakow, 56,500; Czestochowa, 27,000, Kattowice, 5,600 and Poznan, 2,000. Cities immediately threatened include: Warsaw, 352,700; Lwow, 99,600; Bialystok, 40,000; and Lublin, 39,000.

NAZIS ATTACKING JEWS IN POLAND, RIGA HEARS

RIGA, Sept. 15 (JTA) — Deliberate, extensive anti-Jewish excesses have been launched by the Nazis in occupied Polish towns, it was reported today from Wilno. The reports were denied by the German Legation here.

SERVICES CURTAILED IN BRITAIN; DIETARY LAWS RELAXED

LONDON, Sept. 15 (JTA) — With Germany threatening unrestricted aerial warfare, the board of Deputies of British Jews issued a circular to all synagogues with instructions to be followed in the event of air raids during services. New Year services had earlier been ordered curtailed by Chief Rabbi Joseph H. Hertz.

Immediately after the warning sirens areheard, services must stop, the instructions said. In addition, worshippers should not congrgate in groups near the synagogues and should, before leaving their homes, make sure that the windows are covered and the lights dimmed. "for the duration of the war, it is strongly urged that top hats should not be worn for synagogue," the instructions added.

Tikkun Magazine Seeking Funds To Stay In Business

By WINSTON PICKETT
Northern California Jewish Bulletin

SAN FRANCISCO (JTA) — The publisher and editor of *Tikkun* are seeking money to keep the 3-year-old Oakland-based Jewish magazine afloat.

The new funding strategy was announced in the September-October issue, distribbuted this month. Publisher Nan Fink asks the bimonthly's estimated 40,000 subscribers to become "*Tikkun* associates" — donors willing to contribute from $100 to $1,000 per year to erase a $350,000 annual deficit.

In the past, the bulk of that deficit has been covered by the magazine's parent organization, the non-profit Oakland-based Institute for Labor and Mental Health, which is funded by Fink and her husband, *Tikkun* editor Michael Lerner.

"We knew from the start we couldn't go on personally funding the magazine indefinitely," says Lerner. The two insist it has nothing to do with their separation and impending divorce.

Fink and Lerner say the move toward financial independence is in keeping with a strategy they envisioned when they began the magazine in 1986 as an answer to the conservative magazine *Commentary*.

The progressive-liberal bearing of *Tikkun* is reflected in its name, Hebrew for "to heal, to repair, to transform the world," and in its editorial positions, which have, among other things, criticized Israel's occupation of the West Bank and Gaza Strip as "immoral and stupid," supported dialogue with the Palestinian Liberation Organization and called for a demilitarized Palestinian state in the territories.

Tikkun's articles represent a wider scope, however. They have included, for example, discussions on black-Jewish relations, popular culture, the Holocaust, feminism, Jewish tradition, foreign and domestic affairs and anti-Semitism, as well as critiques of both left- and right-wing political movements and theories, plus book reviews and poetry.

In fact, *Tikkun* appears to be as much a movement as it is a magazine. "We seek to reach Jews who are alienated by the mainstream Jewish community," says Lerner, "Jews who are pro-Zionist but who aren't afraid to criticize Isreal, and Jews who feel strongly about their Jewishness but who are by and large unaffiliated."

It is that constituency that Fink hopes will come through financially. "We have about a year and a half to go before things reach the critical stage," says Fink, who says the magazine runs on an operating cost of $800,000. Start-up costs over the past three years have been close to $1.5 million.

Both Fink and Lerner admit that seeking funds for a magazine critical of the Jewish establishment poses inherent difficulties. "In terms of return on one's investment, it's often easier for people to support something like a synagogue, their federation or a Jewish home for the aged, where they feel like they're getting something immediate back," says Lerner.

Nevertheless, he says, "when people tell me they're reluctant to support *Tikkun* because they don't agree with the articles we print, I tell them, 'neither do I — up to 40 percent. Yet those are just the ideas that need to be heard.'"

Anne Pollard Gets Furlough

By ALLISON KAPLAN

NEW YORK (JTA) — Anne Henderson Pollard has been granted a furlough from prison over the Jewish High Holy Days and a transfer to a halfway house in late November, pending the approval of her warden at the Danbury Federal Prison Camp in Connecticut.

Pollard, the wife of convicted spy Jonathan Pollard, was told of the recommendation for the furlough and halfway house on September 6. On the same day, she was denied early release on parole by Daniel Lopez, the Northeast regional parole commissioner.

The parole denial came in spite of more than 200 telegrams and letters sent to Lopez's office by Anne Pollard's supporters. They urged him to reverse the recommendation of a parole board, which ruled Aug. 22 that she should not be granted early release.

Lopez's decision means that she will most likely not be finally released on parole until March 1990, three years after she began serving her five-year sentence.

Pollard's family plans to submit an appeal of the parole decision to the national appeals board of the U.S. Parole Commission. Pollard was convicted for possession of classified documents in connection with her husband's espionage activities. He is serving a life sentence for spying for Israel.

Anne Pollard's father, Bernard Henderson, said his daughter plans to celebrate the High Holy Days in New York at the Riverdale synagogue of Rabbi Avraham Weiss. Weiss has visited both Pollards in prison.

Henderson believes his daughter should be released to a halfway house immediately. She was granted community custody status last month, which made her eligible for release to a halfway house month ago. He said he fears for her life if she remains incarcerated even until November.

Pollard is suffering from a rare gastro-intestinal disease known as biliary dyskinesia.

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When the Soviet Jewry message is brought to the North American Jewish communities during the High Holy Day services, they will be asked to buy an extra Israel Bond to help Israel provide employment opportunities and housing for Soviet Jews arriving on the soil of the Jewish State.

We hope that our efforts in your behalf in our synagogues throughout the United States and Canada will lead you to see Israel with new eyes -- a Jewish State which will offer you a fresh start in life and which will help you and your family to lead a full Jewish life in Israel.

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Rabin: U.S. Not Pressing For Changes In Peace Initiative

By HOWARD ROSENBERG

WASHINGTON (JTA) — The United States is "ready to assist in the implementation" of Israel's peace initiative and has not asked for any changes in its call for Palestinian elections, Israeli Defense Minister Yitzhak Rabin told reporters earlier this month.

He stressed that "it is not an American initiative, it is an Israeli initiative."

Rabin spoke after meeting with Secretary of State James Baker on September 8. He also met with Defense Secretary Richard Cheney and National Security Adviser Brent Scowcroft.

In Philadelphia, the defense minister told a gathering of Jewishleaders that his talks in Washington filled him with "great satisfaction." He said he returns to Israel encouraged that his "beleaguered country" is in a good position today and has the full backing of the Bush administration on major security and peace issues.

Rabin spoke in the final session of the 1989 Israel Bonds North American Leadership Conference, attended by 350 delegates from the United States and Canada.

The Israeli defense chief stressed that joint military projects with the United States are going forward with the full encouragement and cooperation of the U.S. government.

Rabin said that he and Baker discussed the peace process and the situation in Lebanon. They signed a memorandum of understanding to transfer material, supplies and equipment for research and development. He wished his talks with his own Cabinet colleagues in Jerusalem "were as good" as those he held in Washington, Rabin said.

He explained that Israel has three major problems to overcome. The first is security. The others are the absence of a willing negotiating partner to discuss the peace initiative and lack of the necessary funds to strengthen the economy to meet expected Soviet immigration.

According to the defense minister, Israel's war for independence did not end in 1949 but will be terminated "in a real sense" only when Israel can live in peace and security.

Rabin said Israel was spending "four to seven times more to fight terrorism" in Lebanon than it did before 1982, when it invaded that country. He said that in addition to the Shiite Amal militia and the extremist Hezbollah, or Party of God, there are 30 new terrorist groups threatening Israel that did not exist in 1982.

He also said the Arab nations are spending $40 billion to $60 billion annually to maintain forces against Israel and to purchase arms. He noted in that connection that Syria has three times as many tanks as France, twice as many as Britain and almost twice as many as West Germany. Syria and Iraq combined have 11,000 Russian-made tanks, "the best of Soviet production," Rabin said.

He explained that Israel spends 85 percent of its defense budget to cope with threats resulting from the arms imbalance in the area.

Speaking to reporters in Washington, Rabin blamed Palestinian elements for a Katyusha rocket attack on Israel from Jordan earlier this month, saying the terrorists apparently feel they can no longer operate safely from Lebanon.

But Israel holds Jordan responsible, he said, because the attack was launched from its territory. Nevertheless, Rabin didn't think Jordan would allow its territory to be used to open a new front against Israel.

The State Department condemned the rocket attack, which was believed to have been launched by a Palestine Liberation Organization faction. But department spokeswoman Margaret Tutwiler said the United States had no plans to end its ongoing dialogue with the PLO.

Poland Using Wrong Number Of Auschwitz Deaths

By Hugh Orgel

TEL AVIV (JTA) — An internationally prominent authority on the Holocaust has accused Poland of deliberately exaggerating the number of Jews and Poles killed at the Auschwitz-Birkenau death camp.

Professor Yehuda Bauer, who teaches history at the Hebrew University in Jerusalem, said the exact number of Jews who perished at Auschwitz was determined by scholars seven years ago, and in fact is inscribed on stone at the memorial museum there. The true figures are often cited by the museum's director, a Polish Catholic.

Nevertheless, the Poles continue to quote an inaccurate figure while at the same time exaggerating the number of Poles who died there, Bauer told *Erev Hadash* an interview program broadcast recently on educational television and army radio.

According to Bauer, their motive, which is linked to the controversy over a convent on the Auschwitz grounds, is to transform the death camp into a Polish national shrine. The Poles claim that of the 4 million people killed at Auschwitz, "only" 2.5 million were Jews, Bauer said. The inference is the other 1.5 million were Poles.

But the established figures show that between 1.6 million and 1.8 million inmates were killed, of whom 1.35 million were Jews, 83,000 Poles and 20,000 Gypsies and other nationalities, Bauer said.

He said the giant cross erected on the grounds of the Carmelite convent at Auschwitz is not the only one. There is a second large cross outside the Catholic church at the other end of the camp. "They are not merely Catholic crosses but a nationalistic attempt to transform the death camp — the largest Jewish cemetery in Europe — into a Polish national monument,: Bauer charged.

He said that was the reason why the Polish Catholic Church now insists it is "impossible" to relocate the convent.

Referring to the anti-Semitic statements the convent controversy recently elicited from the Polish primate, Cardinal Jozef Glemp, Bauer said he was reluctant to generalize about anti-Semitism in Poland. He noted that many Poles criticized Glemp's remarks and want to see Poland develop into a modern democracy without hatred of Jews.

But recent trends toward greater democracy have encouraged elements pressing for greater Polish nationalism, which itself contains anti-Semitic overtones, Bauer said.

He took issue with the argument of some Israeli leaders, including Zevulun Hammer, the religious affairs minister who recently visited Poland, that the convent issue be played down in public out of consideration for Polish sensibilities.

Bauer thought Israel should adopt a proposal to establish an international memorial to Jewish and other Nazi victims just outside the Auschwitz site.

He disclosed that a group of historians is preparing to write an authoritative research work on Auschwitz. He explained that until now there have been may moving recollections published but no complete academic work.

UJA Gives Volume To Vatican

ROME (JTA) — Strains in Catholic-Jewish relations notwithstanding, the renowned Vatican Library now includes a volume on the United Jewish Appeal among its priceless collection.

During their two-day visit to Rome last month, members of the UJA Prime Minister's Mission presented the library with a bound volume of "Keeping the Promise," an illustrated history of the first 50 years of the UJA.

At the library, Father Leonard Eugene Boyle, prefect of the Vatican Apostolic Library, showed the group some of the precious, centuries-old Hebrew manuscripts and early printed works from the collection.

Israeli Students Are Taunted In W. German

BONN (JTA) — A group of Israeli students visiting Germany got into a bitter argument with three neo-Nazis in a Munich street last month. After a heated exchange of words, which lasted some 20 minutes, the Israelis felt threatened and left.

The three neo-Nazis, described as Skinheads, shouted at the Israelis "Juden Raus" and urged them to leave the country as soon as possible.

The Israeli students, from the Jerusalem High School "Denmark," said they were "shocked, disappointed and could hardly believe that such a thing were still possible in this country."

The Israeli Embassy in Bonn, which was promptly informed by the students, said it had no reason to intervene. The incident, which was widely reported in Israel, went unmentioned in the German media.

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AJCongress urges Baker: Waive Jackson-Vanik Now

By
ANDREW SILOW CARROLL

NEW YORK (JTA) — In a major departure from the stance adopted by National Conference on Soviet Jewry and its constituent groups across the country, the American Jewish Congress has urged an immediate one-year waiver of Jackson-Vanik Amendment sanctions against the Soviet Union.

In a letter sent two weeks ago to Secretary of State James Baker, the group disputes claims from an unnamed "national Jewish organization" that the Jewish community supports a waiver of Jackson-Vanik traee restrictions only if President Bush receives "additional Soviet assurances" of improvements in Soviet emigration policy.

Instead, AJCongress and "several other major American Jewish organizations are in support of a one-year waiver of Jackson-Vanik now," writes Maurice Tempelsman, chairman of the AJCongress Commission on International Affairs. "There is no question that during the last few months, Soviet deeds have fully merited a waiver," he writes, noting that under the amendment, such a move is "a reversible act."

The 1975 Jackson-Vanik Amendment denies the Soviet Union most-favored-nation trade benefits until it makes substantial improvements in its emigration policy. The amendment has been seen by Jewish organizations as a main tool in prodding the Soviets to make emigration reforms.

On June 13, the National Conference's Board of Governors, representing 47 national Jewish groups and close to 300 Jewish community relations councils and federations, adopted a statement saying it was "prepared to support a waiver" of Jackson-Vanik sanctions, if President Bush received "appropriate assurances" from the Soviet Union in four key areas.

NCSJ Chairwoman Shoshana Cardin outlined the group's position in a meeting with White House officials, and followed it up with a letter to Baker.

A spokesman for AJCongress confirmed that the group's letter to Baker was an explicit departure from a "communication" from NCSJ to Baker.

Asked about the AJCongress move, Martin Wenick, executive director of the NCSJ, said "Jewish organizations have traditionally worked on the thesis of consensus. We recognize the right of any organization to its own view, and (the American Jewish) Congress has chosen to do this at all times."

But "the administration knows where the mainstream of the American Jewish community is, and it has acknowledged that in a positive sense," he said.

Wenick referred to a July 5 letter from Baker to the NCSJ, in which the secretary of state gave new assurances that the administration will not lift sanctions against the Soviets until they codify their emigration laws.

President Bush earlier assured Jewish leaders that he would seek a waiver of the amendment only if he received "appropriate assurances" that the Soviets had codified their emigration policy and demonstrated a sufficient period of liberal emigration practice.

AJCongress, however, feels that recent dramatic gains in the emigration of Soviet Jews, Armenians and ethnic Germans warrant an immediate waiver. In the last two years, the number of Soviet Jews being allowed out of the Soviet Union rose from fewer than 100 a month in 1986 to more than 4,000 a month since March.

AJCongress also indicates in its letter that a "full 99.6 percent of all emigration applicants are allowed to leave," and that the number of long-term refuseniks has decreased from 11,000 in 1986 to under 2,000. "We believe that this Soviet performance, which would have been considered unimaginable just three years ago ... ought to be rewarded now," the letter says.

A one-year waiver of Jackson-Vanik, he writes, "would constitute an appropriate reward for the dramatic improvement" and "encourage Moscow to continue its current policies in order to ensure the waiver's renewal."

Among the largest groups backing NCSJ's call for a "conditional" waiver is the National Jewish Community Relations Advisory Council, representing more than 100 Jewish community councils across the country. The Union of Councils for Soviet Jews, however, remains opposed to a waiver of any kind at this time.

U.S.: OK For Israel To Defend Southern Lebanon

By JOSEPH POLAKOFF
Special to The Jewish Voice

WASHINGTON — Protection by Israel for southern Lebanon from the widespread violence in that country was indicated by the State Department in implying justification of the attack by Israeli warplanes July 27 on a Hezbollah base near the area manned by Israeli-supported Lebanese forces.

U.S. policy has long backed territorial integrity of all Lebanon and called for withdrawal of all "foreign forces" in Lebanon. It has not publicly maintained that Israel should defend the six-mile stretch on its northern border commonly described as "Israel's self-declared security zone."

Hezbollah charged nine were killed in the first air attack by Israel since it apprehended Sheikh Abdul Karim Obeid, an important leader in Hezbollah's terrorism activities, on July 28. A week later a Hazbollah suicide car-bomb attack wounded five Israeli soldiers and a Southern Lebanon Army member.

"These incidents underscore again the need for security arrangements which will insure stability and security for northern Israel and southern Lebanon," State Department spokesman Richard Boucher said. "Incidents of violence in this region are part of a cycle which has caused needless suffering to Israelis and Lebanese alike."

When he was asked whether the Israeli raid has caused "problems for U.S. hostages" as alleged in the case of the Obeid case, Boucher replied "We don't think there is any connection at all."

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Obituaries

Yahn Cutler

Yahn Cutler, 90, of the Kutz Home, 704 River Road, Wilmington, died September 2 of heart failure at the home.

Mr. Cutler was a self-employed grocer in the Chester, Pa., area for about 67 years, retiring in 1977.

He is survived by his wife, Anna; a son, Marvin T. of Wynnewood; a sister, Dorothy Gaber of Plymouth Meeting, Pa., and two grandchildren.

Instead of flowers, the family suggests contributions to the Kutz Home.

Frieda Katz

Frieda Katz, 91, of 200 W. 23rd St., Wilmington, died September 3 at home.

Mrs. Katz was a homemaker.

Her husband, Nathan, died in 1965. She is survived by two sons, Philip and Daniel, both of Wilmington; five grandchildren and two great-grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to Congregation Beth Shalom, Wilmington.

Alvin S. Bader

Alvin S. Bader, 67, of Lorelton Retirement Home, 2200 W. Fourth St., Wilmington, formerly of 508 Windley Road, Oak Lane Manor, died September 4 of apparent heart failure in Wilmington Hospital.

Mr. Bader, a securities examiner at National Association of Securities Dealers, Philadelphia, retired in 1987.

An Army veteran, he was a bomber navigator in World War II. He collected ancient coins.

His wife, Celia, died in 1988. He is survived by two sons, Robert of Voorhees, N.J., and Douglas of Richmond, Va.; and a daughter, Ruthie Bader of Wilmington.

Instead of flowers, the family suggests contributions to National Kidney Foundation Inc., Wilmington.

Esther Feinglass

Esther Feinglass, 81, of St. Louis Park, Minn., formerly of Wilmington, Del., died September 7 in Methodist Hospital.

Mrs. Feinglass was a salesperson at Arthur's Apparel and at LeMars, both in Wilmington. She retired in 1974.

She was a member of Metropolitan Senior Federation and Temple Beth El of St. Louis Park. She was a library volunteer in St. Louis Park, serving as a Russian interpreter, and as an expert in the use of Yiddish.

Her husband, Harry, died in 1943. She is survived by two daughters, Marlene Luloff of St. Louis Park and Tobey Boyd of Cambridge, Mass.; a brother, Morris Weintraub of Luther Towers II, Wilmington; and two sisters, Florence Spector of Charleston, S.C., and Mary Weinstein of B'nai B'rith House, Claymont, Del.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to American Cancer Society, Wilmington.

William Feinberg

William Feinberg, a longtime Wilmington merchant, died September 9 of heart failure at The Kutz Home, River Road, Wilmington.

Mr. Feinberg, 88, of Wilmington, for about 30 years was president and chairman of the board of H. Feinberg Furniture Co., which was founded in1901 by his father, Hyman Feinberg, at 307 W. Second St. He remained active in the business until shortly before his death.

In 1965, he made what came to be known as the "Market Street Decision." He moved his store from its 52-year location at 808 King St. to 705 N. Market St. at a time when most stores were moving to the suburbs.

He was chairman of the board of the Wilmington Parking Authority in themid-1950s. He was elected to the national board of directors of the National Conference of Christians and Jews in 1954. He received its highest national award for outstanding work in 1957.

He was an officer of both the Delaware and Miami chapters of the Jewish Federation and was one of the founders and past presidents of Brandywine Country Club.

Mr. Feinberg was a fellow at Brandeis University and a World War I Navy veteran. He graduated from Wilmington High School in 1917 and attended St. Johns College, Annapolis, Md.

He is survived by his wife of 61 years, Mary L. Feinberg; two daughters, Judith F. Wilk and Ruth F. Pernick, both of Wilmington; six grandchildren and five great-grandchildren.

Instead of flowers, the family suggests contributions to The Kutz Home, Wilmington.

Reba Weiss

Reba Weiss, 98, of Kutz Home, 704 River Road, Bellevue, died there Monday of heart failure.

Mrs. Weiss was a homemaker.

Her husband, Herbert, died in 1970. She is survived by a son, Martin H. Levin of Mermaid II, Wilmington.

Minnie Shindler

Minnie Shindler, 83, of 517 N. Union St., Wilmington, died Wednesday in Wilmington Hospital.

Mrs. Shindler was a homemaker.

Her husband, Philip, died in 1960. She is survived by a son, Harris of Wilmington; a daughter, Sophia Murray of Greenville; a brother, Joseph Schosloff of Glasgow, Scotland; a sister, Diana Evans of Toronto, Canada; a grandson and two great-grandchildren.

Instead of flowers, the family suggests contributions to charity.

Helen Padolsky

Helen Padolsky, 81, formerly of The Plaza Apartments, Wilmington, died September 19 in Parkview Nursing Center, 2801 W. Sixth St.

Mrs. Padolsky owned and operated a grocery store on Wilmington's East Side for several years, and was later a bookkeeper for the Philip Leibman Co. and Wilmington Dry Goods Co. She retired several years ago.

Her husband, Albert, died in 1974. She is survived by a son, Donald of The Plaza; a daughter, Elaine Heverin of Highlands of Heritage Park; a brother, Jack Ezrailson of Wilmington; two stepsisters, Frances H. Hirshoff of Ventnor, N.J., and Jessie Marco of Margate, N.J., and two grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to charity.

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Service in the Jewish Tradition

Videotaped Oral Histories Will Preserve Eyewitness Accounts In U.S. Holocaust Museum

By DARA GOLDBERG

WASHINGTON, D.C. — One day Holocaust survivors, liberators and rescuers will no longer be alive to describe their experiences during the horror-filled years in Nazi Europe. On videotape, however, their eyewitness accounts and courageous stories will be preserved for posterity.

The United States Holocaust Memorial Museum's newly established Oral History department produces and collects video testimonies of Holocaust survivors, rescuers, witnesses and liberators. Portions of these testimonies will be incorporated into Museum exhibitions and educational programs; the unedited videotapes will be housed in the Museum's archives, serving as a resource for scholarly research.

Dr. Linda Gordon Kuzmack, the recently appointed director of the Museum's Oral History department, noted that every Museum visitor will "meet" Holocaust survivors, liberators and rescuers through videotaped testimonies. "Video testimonies," she said, "have the power to reach people on a far more personal level than any textbook. These oral histories should make a significant contribution to the way we know and understand the Holocaust."

In addition to producing its own video testimonies, the department is collecting duplicates of oral histories from institutions with existing collections. Among the oral history projects that have donated their videotapes to the Museum to date are the Holocaust Eyewitness Project of Washington, D.C.; the U.C.L.A./1939 Documentation Project of the University of California at Los Angeles; the Fred Roberts Crawford Witness to the Holocaust Project at Emory University in Atlanta; the Christian Rescuers Oral History Project, produced by Malka Drucker and Gay Bloch of Calif.; and the American Jewish Archives.

"To create our own video collection is a massive undertaking," Kuzmack said. "Currently, we are searching for survivors, rescuers, liberators and witnesses to come forward and tell their stories.

"We are not only interested in recording Holocaust experiences; we would also like to ask survivors how they rebuilt their lives in the United States after the Holocaust."

Kuzmack expressed her gratitude to the 65,000 members of the American Gathering/Federation of Jewish Holocaust Survivors and to community groups across the nation that have agreed to cooperate in locating Holocaust survivors. "Without their help we could not hope to reach the extensive network of survivors across the United States and abroad."

Benjamin Meed, president of the American Gathering/Federation of Jewish Holocaust Survivors and chairman of the Museum's Content Committee, has played an instrumental role in creating the Oral History department.

"It is essential that survivors record their stories for posterity," Meed said. "In the relatively near future no one who survived this terrible period of history will be alive to tell people what happened. It is our responsibility to teach future generations so that the lessons of the Holocaust are never forgotten."

The video testimonies will provide a permanent record of the Holocaust. "No one, after seeing these tapes, can dispute the uniqueness of the Holocaust with credibility," Kuzmack explained. "The courageous stories of the people who lived and died during those terrible years will live forever on tape."

The interviews are conducted at an average of two per week in a studio near the Museum office. Among the 13 survivors who have told their stories so far are Ernest Heppner of Indianapolis, Ind., who fled to the ghetto in Shanghai, China, the only place of refuge that did not require a visa, and an Israeli woman who was inside a gas chamber in Stutthof concentration camp — moments from death — when the power failed. The department's first interview was with Chiel Mayer Rajchman of Montevideo, Uruguay. Rajchman, who is one of a handful of Treblinka uprising survivors alive today, also identified John Demjanjuk as Ivan the Terrible at the U.S. legal proceedings and at the Demjanjuk trial in Israel.

Kuzmack, formerly executive director of the Foundation for Jewish Studies in Rockville, Md., earned her doctorate in Jewish History from George Washington University and her master's degree in Jewish Studies from Baltimore Hebrew College. She has taught at several universities and community organizations, coedited a book of oral histories and is completing a book for publication next year entitled *Bonds of Sisterhood: The First Jewish Women's Movement in England and the United States, 1837-1933.*

Kuzmack and her assistant, Margery Grossman, will oversee a production team, interviewers, student interns and volunteers who will be working on the video testimony project.

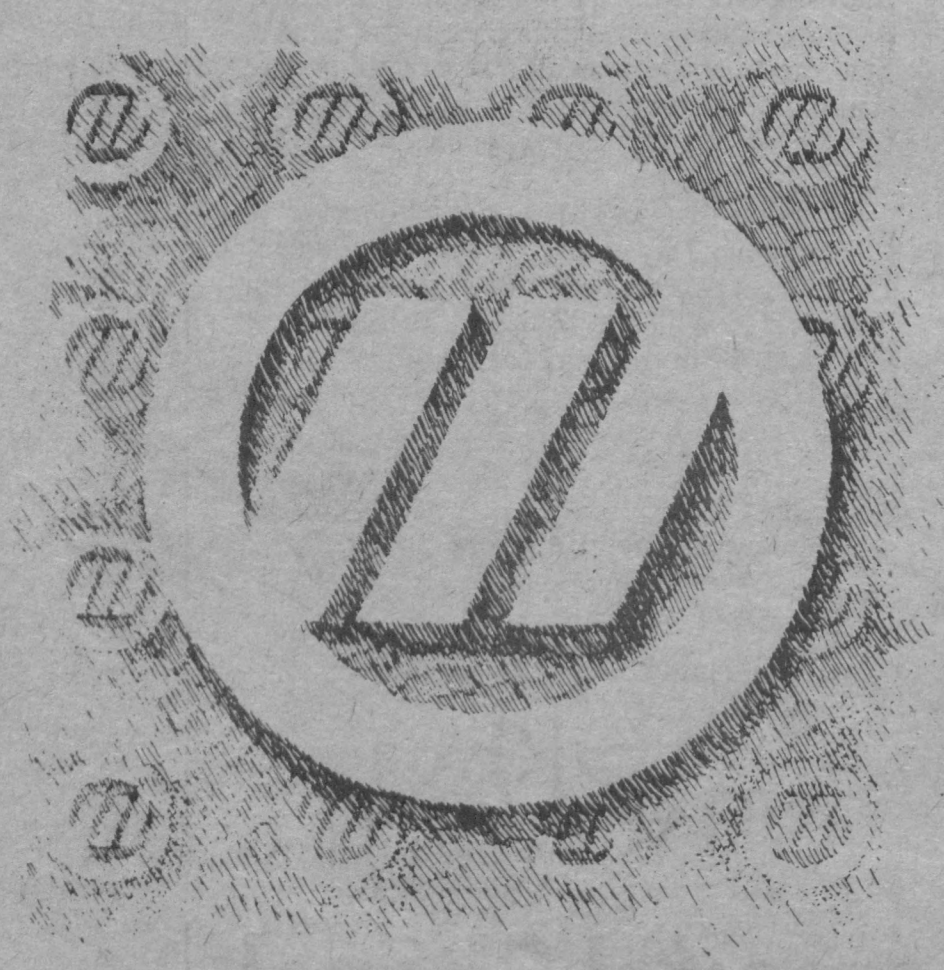
The U.S. Holocaust Memorial Council was established by Congress in 1980 to plan and build the United States Holocaust Memorial Museum in Washington, D.C. and to encourage and sponsor observances of an annual, national, civic commemoration of the Holocaust known as the Days of Remembrance. The Council also engages in Holocaust education and research programs. It consists of 55 members of all faiths and backgrounds appointed by the President, plus five U.S. Senators and five members of the House of Representatives.

The legislation establishing the Council and mandating the Museum provides an unusual public/private partnership — the Museum building site is federal land transferred to the Council and all funds to construct the Museum are to be raised from the private sector. A nationwide fundraising campaign, A Campaign to Remember, is currently underway with a goal of $147 million to build the Museum, mount its exhibitions, prepare its many and varied educational elements and establish an endowment.

(Dara Goldberg is a writer with the U.S. Holocaust Memorial Council.)

Survivors Sought For Interview Testimony

The United States Holocaust Memorial Museum's Oral History department seeks survivors, liberators and rescuers for interview testimony, as well as volunteers and student interns. For information, please contact: Dr. Linda Gordon Kuzmack, United States Holocaust Memorial Museum, 2000 L Street, N.W., Suite 717, Washington, D.C. 20036; 202/822-6464.



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The Changing Views Of American Jews Toward Soviet Jewry

By ROBERT GREENBERGER
Special to The Jewish Voice

WASHINGTON — More than 250,000 people gathered on the national mall in December 1987 to rally for Soviet Jewry under fluttering banners that read: "Let My People Go." Now that the Soviet Union has begun to comply, a new issue has emerged: Let My People Go — But to where?

Over 40,000 Soviet Jews are expected to exit the Soviet Union this year and nearly all want to enter the United States. This has produced an emotional debate pitting Israel against many American Jews and leaving the U.S. government uncomfortably in the middle.

To Americans, it has always been an article of faith that those leaving the Soviet Union should have "freedom of choice" concerning where they settle. During the past ten years when only a handful of Jews were allowed to trickle out of the Soviet Union, the belief was never tested. But now that Soviet leader Mikhail Gorbachev has unleashed the floodgates, U.S. policy is undergoing a major shift. And this change slowly is altering the attitudes of many American Jews.

The Bush administration has proposed temporary changes in refugee categories. U.S. officials say the change is forced by budget austerity and the reality that there are only about 100,000 overall refugee slots to offer worldwide each year.

U.S. officials say the overall number of Soviet Jews admitted as refugees will remain the same. But for six months, on an experimental basis, priority will be given to those with family connections. The proposal is winding its way through the interagency group, the Policy Coordinating Committee for Soviet Refugees, which is expected to approve it soon.

"The opportunity (to come to the United States) will continue to exist for a great many people, but the totality of the funds available places a budgetary limit on the number of people who can come here," says Richard Schifter, the State Department's assistant secretary for Human Rights and Humanitarian Affairs.

To many American Jews, limiting the number of their brethren who can enter as refugees presents a painful dilemma. They assert that despite Mr. Gorbachev's reformist rhetoric, today's Soviet Jews are victims of what Pamela Cohen, president of the Union of Councils for Soviet Jewry calls "cultural genocide." She says limiting the number of Jews who can come here sends a signal to Moscow that the United States is satisfied with its treatment of Jews.

Nevertheless, a new realtiy gradually is forging a consensus among many U.S. Jews. To a growing number, the existence of Israel, which offers immediate citizenship to all emigrating Jews, eliminates old fears of Jews having no place to go. There also is an awareness that neither the federal government nor American Jewry can foot the bill indefinitely for a vast wave of immigrants. The United Jewish Appeal's "Passage to Freedom" campaign to raise $75 million for resettling emigrants has been sluggish and, privately, some Jewish leaders complain that many Soviet Jews who settle here soon lose their ties to the organized Jewish community.

With the prospect that unlimited Soviet Jewish immigration could crowd out other needy groups, talk about "Freedom of Choice" is being replaced by talk about "fairness." Says Mark Talisman, director of the Washington office of the Council of Jewish Federations: "It would be unjust, and downright piggish to expect 100 percent" of the slots for refugees entering the United States be allotted only to Soviet Jews.

In a clear sign of the changes underway, the Anti-Defamation League of B'nai B'rith last June became the first major American Jewish agency to urge the American Jewish community to direct its "priority and resources" toward resettlement of Soviet Jews in Israel.

And a letter circulated this summer in Congress and sent by lawmakers to Mr. Gorbachev called on the Soviet leader "to institute as quickly as possible" steps to enhance the prospects that Soviet Jews who wish to leave will go directly to Israel.

Although the changes still produce some ambivalence in the American Jewish community, the shift in U.S. Jewish attitudes that appears to be underway pleases Israelis.

Many American Jews would like to see the vast majority of Soviet Jews settle in Israel if for no other reason than to make the current problems go away. "Almost everyone believes that the ideal condition would be that all Soviet Jews would with to go to Israel to settle," says Stanley Horowitz, president of United Jewish Appeal.

But what is shocking about the current wave of Soviet Jewish emigres is their stridently anti-Israel feelings. Most Soviet Jews leave Russia with Israeli visas and fly to Vienna, Austria, the closest destination in the West for Aeroflot, the Soviet airline. But in Vienna, more than 90 percent drop off and travel to Rome, Italy, where there are U.S. immigration processing centers.

An earlier generation of refusniks wore their Zionism on their sleeves, enduring years of deprivation to go to the Promised Land. But in Ladispoli, Italy, a Mediterranean resort town outside Rome where several thousand Soviet Jews await processing, the anti-Israel attitudes of the latest generation of emigres are palpable.

Helena Malin, 30, a pediatrician from Leningrad says Israel is "too religious" for her. Victor Kurashov, 19, from the Ukraine says it is too difficult to learn Hebrew. There are nearly as many reasons as there are Soviet Jews in Ladispoli.

With the shift toward convincing Soviet Jews to go to Israel, some American Jewish leaders are talking about striking a bargain with the administration. Some Jewish leaders want the White House to provide additional resettlement money to Israel to help it attract more Soviet emigres.

Other U.S. Jews say it is equally important for Israel to "sell" itself to Soviet Jews. Some small steps already have been taken. In May, for instance, the American Jewish Joint Distribution Committee, along with the Jewish Agency, launched several programs at the processing center in Ladispoli.

Meanwhile, the administration is preparing to offer its new refugee proposal to Congress. Earlier this year, Congress approved bills mandating that all Soviet Jews automatically be considered victims of persecution and hence declared refugees.

But lawmakers are aware of fiscal limitations and there is a growing likelihood that Congress may agree to the administration's new formula: that all Soviet Jews may be refugees, but the United States alone can't receive all of them.

"If the Soviets allow direct flights (to Israel), quit their anti-Israel propoganda, allow tourism to Israel by Soviet Jews to grow, then Israel could become an attractive alternative," says Rep. Howard Berman, D-Calif. "Then, as long as there still is a significant flow of Jews to America, I think the American Jewish community is prepared to strike a balance and recognize the existence of some limits."

(Robert Greenberger is a reporter for the Wall Street Journal in Washington, D.C. This article was made possible by The Fund For Journalism on Jewish Life, a project of The CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.)



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ASHER RUBIN

A Walk Through The Middle East With Thomas Friedman

By ALLISON KAPLAN

The first sight of the face behind the familiar byline — Thomas L. Friedman — is a surprise.

The olive-skinned, 35-year-old looks far too young to have been the perceptive and thoughtful voice from the Middle East to which *New York Times* readers listened intently for eight years. With the acclaim and wide publicity surrounding the two-time Pulitzer Prize winner's new book, "From Beirut to Jerusalem," Friedman's face is now becoming almost as famous as his name.

He has appeared as a commentator on "Nightline" and other network news shows, and his picture has been splashed on the book review sections of major newspapers.

Both in his writing and interview, Friedman makes it clear that his sense of humor is one of his primary tools as a reporter. He has a taste for using colorful anecdotes and unusual metaphors to illustrate his points about the Middle East.

> For example, in his book, he compares Israeli and Palestinian efforts to make peace to a couple trying to get pregnant — and with the United States cast in the role of the obstetrician. He also refers to Palestine Liberation Organization leader Yasir Arafat as "the Teflon guerilla."

When asked about his colorful style, he refers to the point in his book where he described his philosophy about reporting from Lebanon: "If you can't take a joke, you shouldn't have come."

Friedman's humor is most pointed and effective when describing life in Beirut, a city he finds "sad, tragic and absurd." Beirut, he explains, is a continual lesson in trying to carry on normal life under abnormal circumstances. The phrase he says epitomizes Beirut came to him in a description of a Beirut hostess giving a dinner party amid fierce shelling.

Before serving dinner, the hostess asked her guests politely, "Would you like to eat now or wait for the cease-fire?"

There is a sobering of Friedman's perspective when he begins to move away from writing exclusively about Beirut. His discussion of the Israelis is far less lighthearted. "It's about balance of power and it's about pain," he said of the Arab-Israeli conflict.

"The problem is not that people don't understand each other but that they do — all too well — and that's why they're fighting. They each understand that there's one dunam of land here and two tribes and one's going to triumph and the other's going to weep."

As a young boy, Friedman was an idealist about Israel, describing himself as having grown up as a "typical post-'67 Jew."

"High school for me," he admits in the book's introduction, "was one big celebration of Israel's victory in the Six-Day War." Friedman was an active Zionist in high school, organizing Israeli fairs and demonstrations on behalf of the Jewish state and spending his summers on a kibbutz.

His unadulterated worship of all things Israeli was tempered after pursuing graduate Arabic studies in Oxford University, but he says his idealism was shattered for good while reporting from the Middle East.

Friedman's view of the Arab-Israeli conflict as a tribal war is now well-known, and many Israeli leaders dislike his comparisons of the battles in Beirut to the battles in Jerusalem. He is painfully honest when, as a *New York Times* reporter but also a self-styled "member of the Jewish tribe," he was charged with covering the Sabra and Shatila story after the Israeli invasion of Lebanon in 1982.

He felt personal anguish while writing about the non-intervention of Israeli troops as Christian Phalangists massacred Palestinians in the two refugee camps. But, he claims, his painful feelings made him a better reporter and spurred him to write the "four-page opus" on Sabra and Shatila which won him his first Pulitzer prize.

He said he was torn by two opposing desires while composing the article. "As a member of the tribe, I really wanted to get Begin and Sharon," Friedman recalled. "Because as a member of the tribe, I felt that if I could get rid of them through my reporting, I'd be doing a great service to the tribe."

"But the other half of me wanted to save them, to find evidence that they couldn't have known about the massacre, that it was a total accident, because part of me wanted to save the tribe." But, try as he did to "save them," his conclusions about what had happened in Sabra and Shatila had a devastating impact on his feelings about Israel.

After describing a furious interview with General Amir Drori, commander of the Israeli troops in Lebanon, Friedman writes what is one of the most chilling sentences of his book: "I buried Amir Drori on the front page of the *New York Times* and with him every illusion I ever held about the Jewish state."

Later, when writing about his stint as Jerusalem bureau chief for the *Times*, his attitude toward the Israelis becomes more contemplative than angry, as he examines different visions of what a Jewish state should be, gleaning views from Israelis ranging from Orthodox rabbis to fun-loving secular rock-and-rollers.

"What I'm really struggling with in that section of the book," he explained, "is how do I learn to love Israel, and how do I learn to identify with Israel — but a real Israel, not a mythic Israel. In fact, the Israeli newspaper *Hadashot* titled a review of my book, 'Love Story.'"

While other *Times* reporters have entered the behind-the-scenes world of an editor after publication of major books, Friedman is remaining on the front lines as chief diplomatic correspondent for *Times*.

He is now charged with covering Secretary of State James Baker, whose Middle East policies have been watched by Jews with some trepidation. While Friedman considers Baker "a fox," he said the secretary of state has demonstrated real potential as a possible broker for peace in the Middle East, and "has really done a much better job in handling Middle East diplomacy and handling Israel than he's been given credit for," Friedman said.

He credited Baker with encouraging Shamir to put forward a peace initiative at a time when "Israel was at a low point in American public opinion."

Friedman is now making the transition between his hectic life in the Middle East, and adjusting to the rhythms of American Jewish life — he has already enrolled his young daughter in Jewish school.

His time in the Middle East, he said, taught him about leadership and rhetoric and the difference between "the neat constructions diplomats in Washington make about the world and the real world itself."

Does he then feel that, after eight years in Lebanon and Israel, he will be one Washington reporter that understands what is going on beyond the famous beltway which rings the nation's capital? "I know for a fact that there's life beyond the beltway — and it's wild and crazy out there," Friedman says with a smile.

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U.S.-Israel Chamber Of Commerce Closes In Los Angeles

By TOM TUGEND

LOS ANGELES (JTA) — The American-Israeli Chamber of Commerce here has shut down its operations, citing lack of interest and support from both the Israeli government and business community as a key reason for its action.

Established 35 years ago, the chamber's activities extended throughout the Western United States. It functioned as a non-governmental organization, "fostering American-Israel commercial activities in such fields as manufacturing, import-export, tourism, investments, joint ventures, technology transfer, and research and development," said Yona Tal, the chamber's last executive vice president.

At its peak, the chamber had some 350 members, but the numbers declined as the original supporters retired and neither the Israeli nor the American Jewish business communities took up the slack, according to Irwin Goldenberg, president of the chamber for its last six years.

However, chamber officials put much of the blame for the closing on Israeli officials in Jerusalem and Los Angeles.

Goldenberg said the chamber had sent appeals for help "to all the important people in Israel, including (Minister of Trade and Industry) Ariel Sharon, and the answer was zippo."

"Although the Israeli government and business community frequently utilized our many services and resources, they were unwilling to support the organization," said Tal. "With our closing, Israeli officials will now have to do all the detail work we did by themselves."

Ilan Mor, spokesman for the consulate, said that the chamber's closing was "a unilateral decision in which we were never involved. He added that funding for the organization was not the responsibility of the Israeli government.

On The Eve Of Rosh Hashanah
An Interview With Prime Minister Yitzhak Shamir

By DAVID LANDAU

Israel's need to deal with other nations makes it impossible for it to lead the fight against anti-Semitism around the world, Prime Minister Yitzhak Shamir said here last week. In a frank and somewhat surprising wide-ranging interview with the Jerusalem Post, Shamir said that this role properly belonged to Jewish organizations in the Diaspora.

"The government of Israel has got enough problems; its role is to worry about the state," Shamir said. "A state is something else ... Perhaps we can compare it — though this is a bit far-reaching — to (the respective roles of) a communist state and the world-wide communist movement.

"We are a small country. We cannot, with our limited strength, be active and fight on every front throughout the world."

Regarding the current strain in relations with the Catholic church, Shamir indicated that it was not in Israel's interest to be in the forefront of that battle, either. While he acknowledged that there was "a dispute" with the church, which Israel ought to "conduct" steadily, he also noted the Vatican's influence in a large number of countries.

His statements regarding the Jewish state's role in the battle against anti-Jewish sentiment worldwide, and Israel's position in the context of the Jewish people generally, were seen here as novel and unprecedented for an Israeli prime minister.

Often in the past, Shamir's predecessors have stressed the country's role as protector and defender of Jews everywhere, and its primary position in all matters Jewish.

"I'm not interested in opening a lot of (new) fronts around the world," Shamir said in the interview, which was published by the Jerusalem Post in the daily newspaper's Sept. 8 edition.

"We've got enough (fronts). We have to fight against anti-Semitism without being the leading force in this fight. There are Jewish organizations in the world whose role is (to lead that fight). And they do it not badly, though they could do it better." The only leadership Isreal should take in the struggle, the prime minister said, is "in a spiritual sense, an ideological sense, but not in the sense of daily activism.

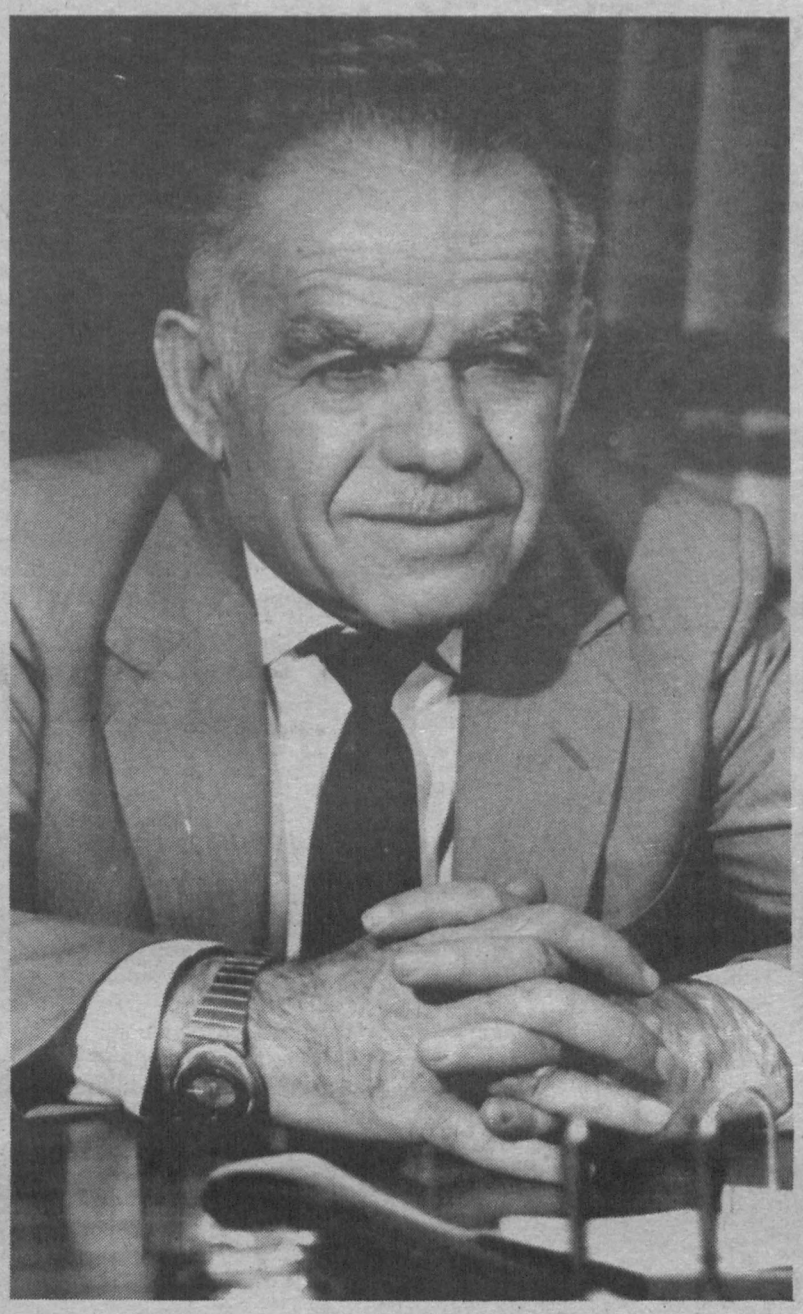
"We, for our part, should try and see to it that there is coordination, that many other parties — not all of them necessarily Jewish — are involved and active," Shamir said. "For instance, it's good that all sorts of left-wing bodies (around the world) are still active in the struggle against anti-Semitism."

Shamir acknowledged that there was once the belief that the realization of the Zionist program, the creation of a Jewish state, would cause the problem of anti-Semitism simply to evaporate.

At the very least, the Zionist theory held, that state would stand up for and protect all Jews, wherever they found themselves.

Shamir said, however, that the Zionist program "has not yet been realized," and Israel is "not yet 'the Jewish state.' Barely one-third of the Jewish people live here. Zionism is far from realization, and we mustn't forget that.

"We do defend Jews, as far as we can," he said. "But we ought not to expend our strength without careful calculation. We have to be clear always (in our own minds) where we are putting our priorities, from a severely practical point of view."



Israeli Prime Minister Yitzhak Shamir

Shamir said the question, therefore, is how to discharge that duty. If, for instance, "there were anti-Semitic riots in some place, we would have to do everything in our power to prevent them. We have to protect Jews always.

"But that does not mean that we, Israel, have to be as active in the international struggle against anti-Semitism as we are in our ongoing struggle for the survival of the state.

"It's a matter of the rational deployment of energy and resources, of prioritizing certain fronts over others," Shamir said.

Among Isreal's priorities, he said, was establishing and keeping good relations with other nations. "Sometimes, there are elements in a country that express rabid hatred for the Jews living in their own midst, while at the same time showing friendship for Israel," the prime minister said. "There have been such things in the past, and they can recur.

"It is not that I accept or acquiesce in them. But I recognize them as a certain reality — and if I can derive any benefit, I try to do so. And if I have to defend the Jews, I try to do that, too."

Asked if that meant he was prepared to accept, or acquiesce in, a distinction between Israeli interests and Jewish interest, Shamir said emphatically not. "I don't accept or acquiesce. I merely say, this sometimes exists — and has to be taken into account. I will never accept anti-Semitism, anywhere on earth. An anti-Semite is an anti-Semite.

"But regarding the (Catholic) church, for instance. You — we, that is — are in a very delicate dilemma. We have a dispute with the church. Okay, so we must conduct that dispute. That is not a particularly favorable fact of life. I would much prefer it if we had warm relations, close relations, with the Catholic church, recognition by the Vatican of Israel. The Vatican has influence in a great many countries.

"There are certain areas of tension, of conflict between us. We do not ignore them, nor do we play them down. But nor should we mount the barricades or declare war.

"The State of Israel, at any rate, will not see this, today, as a main battle front," he added. "That has always, in fact, been our policy, all the years. Israel can't fight the whole world."

Exacerbating current tensions between Catholics and Jews has been the dispute over a Carmelite convent on the grounds of the Auschwitz death camp.

In commenting about the controversy recently, the head of the Roman Catholic church in Poland, Jozef Cardinal Glemp, made remarks that have been widely interpreted as classical Polish anti-Semitism. Glemp's remarks were considered all the more surprising because Poland, which had a pre-Holocaust Jewish population of 3.5 million, now has only about 5,000 Jews living there.

Shamir, however, said he was not surprised to find that a powerful anti-Semitic presence still existed in Poland. "They suck it in with their mother's milk," he said. "This is something that is deeply imbued in their tradition, their mentality." Nevertheless, he said, "there are elements (in Poland today) that are cleansed of this anti-Semitism."

Shamir also found nothing surprising in the apparent fact that the more liberalization there is in the Soviet Union, the more the latent anti-Semitism there comes to the fore.

"That's easy enough to understand," he said. "With greater freedom of speech and freedom of propaganda, anti-Semitic movements re-emerge. I wouldn't blame democracy or democratization. This is a side-effect. I certainly would not oppose the process of democratization because of this side-effect."

Shamir said he was not impressed that the Communists, when they ruled the USSR with a tighter grip, had prevented the emergence of anti-Semitism there.

"That prevention was not decisive," Shamir said. "Not at all. After all, state anti-Semitism is far more dangerous than anti-Semitism in public opinion.

With the Communists, everything was controlled. It's said, for instance — I don't know how true that is — that Stalin had designs to deport all the Jews to some remote area, or even to exterminate them. Government anti-Semitism is far more dangerous than the existence of anti-Semitic organizations."

Shamir made it clear during the interview that the existence of anti-Semitism in a country, no matter at how high a level, often had to be overlooked for political considerations.

"There was (in the 1950s) a faction in the Polish Communist Party, under (Mieczyslaw) Moczar, that openly urged crude and vicious anti-Semitism," Shamir noted.

Nevertheless, Israel at the time maintained its diplomatic relations with Poland. The ties were broken when Poland recalled its ambassador following Israel's victory in the June 1967 Six-Day War.

"Anti-Semitism doesn't fall into schematic categories," the prime minister added.

Shamir cited other examples where the exigencies of politics forced anti-Semitism to the back burner. One such example was an episode involving Theodor Herzl, the so-called "father of modern Zionism," and Vyacheslav Konstantinovich von Plehve, czarist Russia's notoriously anti-Semitic interior minister from 1902 until his assassination in July 1904. It was under Plehve's administration of the Interior Ministry, which included the nation's police force, that the infamous Kishinev pogrom took place.

In mid-1903, Plehve ordered a crackdown on the Zionist movement, which was always strong in Russia — it pre-dated Herzl's involvement — but which had gained even greater strength following the Kishinev pogrom. In August of that year, Shamir noted, Herzl met with Plehve despite the minister's known anti-Jewish feelings.

"Herzl's idea was that Plehve would support the Zionist movement in order to get rid of the Jews," Shamir said.

"There was a time too, between the wars, when such a conception gained currency in Poland, under (Jozef) Pilsudski. There were anti-Semites in the government who were willing to back Jewish emigration."

Also, Shamir noted, Revisionist leader Vladimi "Ze'ev" Jabotinsky "was involved in negotiations with circles in the Polish government. The Irguz Zvai Leumi (one of the pre-State underground groups) made a deal with the Polish army.

"These are historical quirks, but they can happen. They by no means change the basic attitude of every Jew to anti-Semitism as such: 'What!? Can I kill every anti-Semite in the world?' What I must try to do is to kill anti-Semitism.

"We have a fundamental faith that, as the Jewish people gradually concentrate in their own land, anti-Semitism worldwide will wane. But that is an historic process that will take centuries, just as anti-Semitism was not born overnight. It evolved over centuries. Hatred of Jews is something profound, profoundly inherent in Gentile societies."

Near the end of the interview, the topic shifted to Soviet Jewish emigration. Shamir was asked how Israeli citizens should respond to the likelihood that Israel would absorb many more Soviet Jews if the United States eventually went ahead and restricted their entry.

In that case, Israel would "benefit" from increased immigration, but it would not be the idealistic Zionist concept of immigration.

"So what? These are historic processes that can flow from objective factors," Shamir said. "Jews want to leave the Soviet Union. Let's say they would prefer America to Israel, but they can't go to America. So they'll come to Israel. So? Are we doing them harm? We're helping them. And helping the Jewish people as a whole. We need them. And in America, many of them just lose their Jewishness and fade out of our people.

"By the same token, we 'benefited' — and I use the word in quotation marks — from the fact that the gates of the United States were closed to Jewish emigration between the two world wars," Shamir added.

"None of us can know today what would have happened (to the Zionist enterprise) if the gates of the United States had been open to waves of potential immigration from Eastern Europe. I saw it myself, and we all know, how in Poland, Romania, the Baltic States, masses of people wanted to get out — and would have gone to America rather than to Eretz Yisrael had America been open to them.

"After all," Shamir concluded, "we all know that many people came to Israel not out of a positive desire to go and live in Israel, but out of their desire to flee from lands of distress. That is embedded in our history. Why did they leave Egypt? Because they particularly wanted to go to Canaan?

"But that's how we were born, our nation."

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An Israeli Perspective — Nechemia Meyers

Unemployment Worse Than Katyushas

By NECHEMIA MEYERS
Special to The Jewish Voice

A resident of Kiryat Shmoneh whose apartment was damaged last week by a Katyusha rocket fired from Lebanon, told a radio reporter that if he leaves the Galilee development town "it won't be because of that rocket or the next one, but because I've been jobless for over a year and a half."

Unemployment in development towns generally is well above the 10 percent national average, which is why Finance Minister Shimon Peres—accompanied by 20 high-ranking Government officials—recently visited a number of them with the professed aim of doing something, on the spot, to lessen joblessness. At Kfar Yona in central Israel, where unemployment is 18 percent, he met with the owner of a Netanya cosmetics firm who has promised to create a branch of his company there if he obtains Government land on which to build and $300,000 in easy-term Government loans.

Peres immediately called in representatives of the Israel Lands Administration and the Industrial Development Bank to meet with the businessman and, if possible, give him the assistance he required to open a factory that would employ 60 to 70 people.

While such visits may improve his image, Peres realizes full well that they can't solve the unemployment problem. he has therefore initiated a scheme, now awaiting Knesset approval, to set up a three-member ministerial committee (headed by him) that would push through 100 development projects—overcoming any possible bureaucratic obstacles—in the next seven months.

Bureaucracy, however, is just one issue. If, as seems certain, the projects require significant Government financial support, this will increase inflationary pressures. And no one wants to return to runaway inflation—which was over 500 percent a year before the Peres and Modai reforms brought it down to under 20 percent.

There is also the question of the kind of jobs likely to be created under the Peres scheme. Many of them would undoubtedly be in the construction field, and this would hardly ameliorate Jewish unemployment. For out of the 100,000 people presently working in the building industry, only some 6,000 are Jews.

The same situation exists, albeit to a lesser extent, in regard to textiles: while in recent months the management of the Polgat plant in Kiryat Gat brought in hundreds of additional Jewish workers to replace often-absent Gaza Arabs, only 50 of them remained. So Polgat has taken on 100 foreign textile workers, most of them Portuguese, and is looking for 50 more.

But with regulations governing unemployment insurance now being tightened up, attitudes to manual work may change. Indeed, there are already signs of such a change. For instance, 50 percent of the men now learning to be chefs at a Dan Hotels course are university graduates.

At the same time, this is hardly a desirable solution for all Israeli graduates; it would make more economic sense to employ most of them in sophisticated enterprises which could exploit their skills.

Creating such enterprises, however, is a long and difficult process, and "quick fixes" like the Peres plan may be necessary, in the interval, to stem the demoralization that has resulted from the present situation.

Patience will nevertheless be required. For as can be seen in Western Europe, where 10 to 20 percent joblessness has been common for many years, unemployment cannot readily be banished in a period of rapid economic and technological change.

Israeli Doctors Perform First Pancreas Transplant

TEL AVIV (JTA) — Israel's first pancreas transplant has been performed at Beilinson Hospital in Petah Tikva, and the recipient — a diabetic since childhood — was reported to be in good condition.

The operation on Amram Zili, a 43-year-old civilian employee of the Israel Defense Force in Ashdod, was performed on September 4, but it was only announced three days later after doctors reported the patient's blood sugar level had dropped to the normal range of a non-diabetic.

The father of two young children, Zili received not only the pancreas but also a kidney of an unnamed deceased donor, as doctors have found that the operation is more successful when both organs are transplanted together.

Only a few dozen pancreas transplants have been performed throughout the world. The nine-hour operation was performed by a team of eight surgeons and four anesthesiologists.

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ב"ה



"Our Sages teach us that the reason Man was created single was to demonstrate how one person equals a whole world.
This means that each Jew, regardless of time and place and personal status, has the fullest capacity to rise and attain the highest degree of fulfillment for himself, and to bring the rest of the world to its fulfillment as well; indeed it is his duty to do so."
The Lubavitcher Rebbe,
Rabbi Menachem M. Schneerson

Rosh Hashanah:
The time of the year when we are reminded how one person can improve the whole world.

On Rosh Hashanah, we celebrate the creation of Man, which took place five days after the Universe began.
Man was created different from all other species. Only Man was created single: a unique individual who can and must bring the rest of creation to its fulfillment.
This is the foundation of our faith: the belief that each one of us has it in his or her power, regardless of wealth or position, to turn the world into a better place, a force for good rather than evil.

Each individual has the ability to produce this kind of harmony, thus following the Will of the Creator.
Each year, when we celebrate Rosh Hashanah, we are reminded of our ability. Each year Rosh Hashanah gives us a resurgence of the strength needed to fulfill these goals.
This is a time for rejuvenation and commitment. A time to clarify our sense of purpose and fulfillment. Not just now, but forever.

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The Year In Review 5749

By PAULA BERENGUT

Rosh Hashanah, traditionally a time of reflection, presents us with the opportunity to look back at the Jewish year about to end before we go on to anticipate the year about to begin.

What kind of a year has 5749 been?

Locally, it has been peaceful, but there were changes. Three new rabbis arrived in our community. The Jewish Federation of Delaware elected a new president and saw several staff changes. *The Jewish Voice* mourned the passing of two of its Editorial Committee members, Stanley Balick in January and Bill Frank last month. Abba Eban addressed us in September 1988 and Stuart Eizenstat spoke to the community in May. We commemorated the 50th anniversary of Kristallnacht in November and we joined with the Polish community to commemorate the beginning of World War II two weeks ago.

Things were not so peaceful, though, in the nation and around the world.

In the United States, steady reports of increasing anti-Semitism have placed Jewish communities on the alert. A former Ku Klux Klansman was even elected to Louisiana's state legislature. The United States refused to grant a visa to Yasir Arafat to allow him to address the United Nations in the fall, but by the winter this government had entered into negotiations with the PLO. While President George Bush has generally been given high marks by the Jewish community, American Jews did not help to elect him, bucking the national trend, as usual, and voting democratic. And the U.S. State Department's annual human rights report harshly criticized Israel for human rights violations against the Palestinians.

Internationally, the *intifada* continued to plague the Jewish State, showing no signs of slowing down. The pope continued to anger Jews over his refusal to have a Carmelite convent removed from the grounds of the former Auschwitz concentration camp by the agreed-upon February deadline and Polish Cardinal Glemp insulted Jews by implying that Jewish influence was "poisoning" the international media against Poland. Another national unity government was formed in Israel, but only after bitter fighting and dealing that threatened to splinter the Jewish community in Israel and in the Diaspora. Chemical warfare in the Middle East proliferated. The PLO was no longer seen by some as a terrorist organization, but, rather, one with whom the United States negotiates. More Soviet Jews were allowed to emigrate than ever before, but many have been stranded in Italy because of changes in the U.S. refugee policy. Some called Israel "terriorist" when it captured self-confessed terrorist Moslem Sheik Abdul Karim Obeid, holding him in exchange for Western and Israeli hostages being held by Arabs.

So, what kind of year has 5749 been?

Considering the uncertainty that surrounds us outside of our small state, it might seem reasonable to call it "a year to forget." But lessons learned over the course of history should guide us not only to *not forget*, but to *remember*. And when we look forward to the year 5750, we should plan to be ever on guard.

SEPTEMBER 1988

...Abba Eban, who has served as Israeli Foreign Minister, Deputy Prime Minister and ambassador to the United States, addressed the Delaware community at the Grand Opera House in Wilmington. The address was the second annual Ann B. and H. Albert Young Memorial Lecture. In his lecture, entitled "Prospects for Peace in the Middle East — with a Question Mark," Eban urged that Israel give up land for peace. Israel, he said, "is a land of two faiths and a land of two national identities" and each has a right to legitimacy.

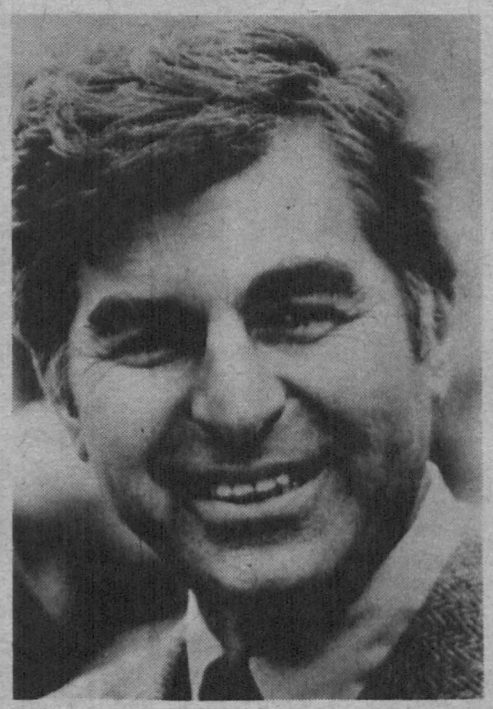
...In the U.S. presidential campaign, Jewish leaders reacted with alarm to a report that then Vice President George Bush had appointed an ethnic coalition for his campaign that included a Holocaust revisionist and people with fascist associations. All of those whose backgrounds were questionable were asked to leave the campaign.

...Throughout the presidential campaign, *The Jewish Voice* published a debate between the presidential campaigns of Vice President George Bush and Governor Michael Dukakis.

...Israel's successful launch of a small test satellite made it the eighth country in the world capable of sending an object into orbit. It was expected to stay in space for only one month, but entered the atmosphere and disintegrated after 118 days. While in orbit, the satellite transmitted data on the earth's magnetic and gravitational fields and on atmospheric conditions.



George Bush



Michael Dukakis

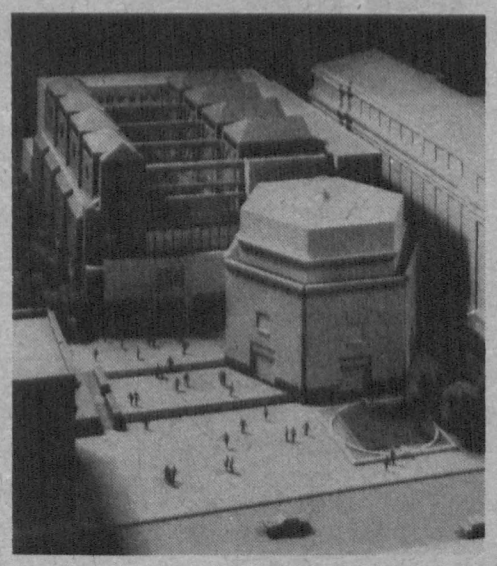
OCTOBER



American-born Rabbi Meir Kahane is carried by his supporters outside the Supreme court in Jerusalem. The court upheld a decision to ban the extremist, anti-Arab Kach movement from the Israeli Parliamentary elections.

...Albert Einstein Academy, Delaware's only Hebrew day school, celebrated its eighteenth, "Chai," anniversary with a tribute to those community leaders whose efforts built the school.

...President Reagan delivered the keynote address at ceremonies dedicating the cornerstone of the U.S. Holocaust Memorial Museum on the National Mall in Washington, D.C. In his speech, Reagan spoke of subtle forms of anti-Semitism present in today's society that "seek to deny Jews their independent identity," including Jews in the Soviet Union seeking to emigrate. Jews, Reagan said, need courage to say, "Yes, I am a Jew, I wish to study Hebrew and I wish to emigrate to the homeland of my people." Where, he asked, "are those exit visas? Let these people go." The museum is expected to open in 1990.



A model of the U.S. Holocaust Memorial Museum, scheduled to open in 1990.

...An international arbitration panel told Israel to return the 1,000-yard Taba strip to Egypt. The remote strip of land was claimed by both countries for six years.

...It was announced that there would be 27 parties competing in the Knesset elections on November 1. Rabbi Meir Kahane's Kach party was barred from the election on the grounds that it was racist and opposed the democratic nature of the state.

NOVEMBER

..."Reflections on Kristallnacht," a commemoration of the fiftieth anniversary of Kristallnacht, the "Night of the Broken Glass," was attended by approximately 500 community members at the University of Delaware. Sponsored by the Jewish Federation of Delaware's Jewish Community Relations Committee, the commemoration consisted of a lecture by political science professor and author Raul Hilberg and a discussion by a panel of professionals.

...A Kristallnacht commemoration service was also held by the City of Wilmington at the Holocaust memorial. Mayor Daniel Frawley issued a proclamation and Jewish Federation President Stephen E. Herrmann and Joan Spiegelman, chairman of the Halina Wind Preston Holocaust Education Committee of the JCRC spoke. "We will not be here 30, 40, 50 years from now," Spiegelman said. "Who will?" she asked.

...In the U.S., Republican George Bush won the presidential election but Jews bucked the national trend and, as usual, voted overwhelmingly Democratic.

...According to a report by the Anti Defamation League of B'nai B'rith, violence-prone neo-Nazi youth gangs known as Skinheads have been co-opted by veteran adult hate groups all over the United States. The report said that there was Skinhead activity in 21 states and that the Skinheads now participate in virtually every important hate rally, march and conference in the nation.



Wilmington Mayor Daniel Frawley reads a proclamation commemorating the fiftieth anniversary of Kristallnacht at a community ceremony at the Holocaust memorial. Federation President Stephen E. Herrmann and Holocaust Committee Chairperson Joan Spiegelman accepted the proclamation on behalf of the Jewish community.

...And in Israel, Prime Minister Yitzhak Shamir, leader of the Likud Party, formally received a mandate from President Chaim Herzog to form Israel's new government. Following two weeks of bargaining, Shamir gained a majority in the Knesset when he signed a political deal with Israel's two main untra-Orthodox parties in exchange for their support. The deal included Shamir's promise to gain passage of the "Who is a Jew" law in three months. The process of forming a coalition began.

...Shamir's deal with the ultra-Orthodox parties caused a furor among American Jewish leaders who expressed fears that the "Who is a Jew" legislation would deligitimize Reform and Conservative movements and create a serious conflict between Israelis and American Jews.

...By a vote of 95 to 41, the United Nations General Assembly voted to table an Arab-sponsored motion to eject Israel. It was the largest margin of defeat for the anti-Israel motion since the Arab countries first called for the annual vote in 1982. This year, South Yemen called for the vote and Norway sponsored the motion to table it.



Israel's Prime Minister Yitzhak Shamir with an ultra-Orthodox leader as part of an attempt by the Likud party to gain the endorsement of enough hard-line parties to form a coalition government.

DECEMBER



Deputy Prime Minister and new Finance Minister Shimon Peres joins Israel's Prime Minister Yitzhak Shamir in a toast to the new government after they signed the National Unity Government agreement on December 22.

...Rabbi Kenneth Cohen, spiritual leader of Congregation Beth Shalom in Wilmington, announced that he would be leaving the congregation after an 11 year tenure.

...The Jewish Federation of Delaware urged the community to take part in a letter-writing campaign to Israel Prime Minister Shamir in an effort to halt the proposed changes in the definition of "Who is a Jew."

...Five American Jews met with PLO Chairman Yasir Arafat in Stockholm at the invitation of the Swedish government for the purpose of "very serious talks to try to help the peace process," according to one of the participants. Mainstream Jewish organizations were quick to condemn the meeting. Arafat was greeted in Sweden with ceremonies usually reserved for the heads of state.

...By a lopsided vote of 151 to 2, the United Nations General Assembly voted to deplore the U.S. State Department's refusal of a visa for Yasir Arafat who wanted to address the General Assembly in New York. Only Israel supported the U.S. In an unprecedented move, the U.N. convened a special General Assembly in Geneva to allow Arafat a chance to speak.

...At the close of a meeting of the Palestine National Council in Algeria, the PLO, in a quest for international responsibility and to generate pressure for an Israeli withdrawal from the Gaza Strip and the West Bank, for the first time recognized Israel's right to exist. Once that was done, the U.S. decided to pursue a "substantive dialogue" with the PLO.



PLO leader Yasir Arafat shakes hands with Mrs. Rita Hauser, leader of a visiting American Jewish delegation in Sweden, as Swedish Prime Minister Ingvar Carrison looks on.

...The "Who is a Jew" controversy continued as delegations of American Jewish leaders visited Shamir in Jerusalem, American Jews organized letter-writing campaigns and Jewish unity became seriously strained.

...The Labor Party and the Likud Bloc put aside their mutual antipathy to form another broad coalition government in order to initiate reforms assuring that they will never have to go through such a prolonged process of coalition-building again.

...Officials in Moscow removed an important obstacle to the immigration of Soviet Jews less than a week before Soviet leader Mikhail Gorbachev visited New York. A large group of refusekiks — as many as 120 — many of them well-known, were informed that their purported knowledge of "state secrets" would no longer be used as grounds for barring their emigration.

...At the same time, American immigration officials challenged the refugee status of Soviet Jewishemigres, with most of the challenges occurring in Rome, the next-to-last stop for the emigrants. Soviet Jewry activitists, American Jewish resettlement agencies and Soviet Jews themselves claimed that the new policy contradicted the reality of Jewish life in the Soviet Union and also reneged on years of official promises made to Jews there.

JANUARY



Four leading cantors from the U.S. and Canada on tour in the Soviet Union.

...Super Sunday, the annual fundraising telephone campaign of the Jewish Federation of Delaware, raised a record $148,000. Volunteers contacted more than 1,700 individuals and families.

...Shabbat services were conducted at two Washington synagogues for the inauguration of George Bush as president, the first time Jewish services have been part of an inaugural program.

...PLO Chairman Yasir Arafat hoisted the Palestinian flag over the former Palestinian mission to Jordan marking the mission's upgrading to an embassy. China and Qatar also announced that they would upgrade the Palestinian missions to embassies.

...An Israeli medical team that ran a field hospital in earthquake-ravaged Armenia returned to Israel having treated some 2,400 people.

...In an historic mission, four leading cantors from the U.S. and Canada visited the Soviet Union where they officiated at Sabbath services in Moscow's Chorale synagogue and presented concerts of Jewish liturgical music. This was the first cantorial concert in the Soviet Union since the revolution of 1917 and attracted overflow crowds.



PLO Chairman Yasir Arafat hoists the Palestinian flag over the former Palestinian mission to Jordan, upgrading it to an embassy.

FEBRUARY

...Five members of the Galperin family arrived in Wilmington from the Soviet Union and were reunited with their family after eight years. The newly-arrived family lived with refusenik status in the Soviet Union for about ten years, since applying for emigration invitations from Israel.

...The Anti-Defamation League of B'nai B'rith, in its tenth annual audit, announced that the last year witnessed the highest number of anti-Semitic incidents in the United States in over five years.



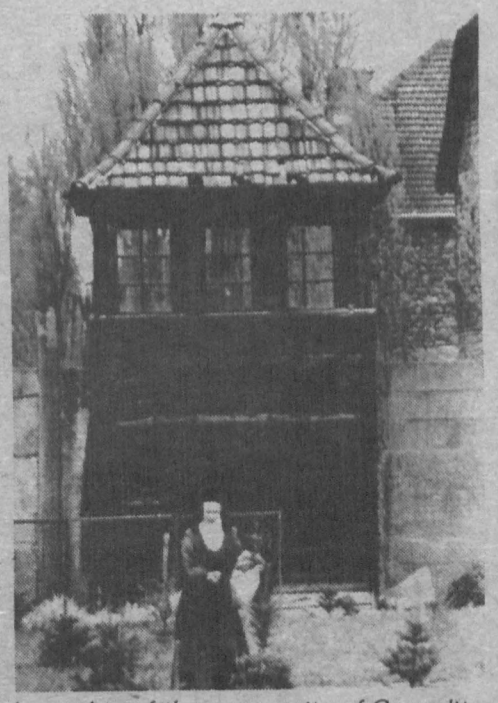
a mezuzah is affixed to commemorate the opening of Moscow's first government-recognized Jewish community center.

...In the harshest criticism of Israel's handling of the Palestinian uprising since it began in December 1987, the U.S. State Department charged Israel with a "substantial increase in human rights violations" during 1988. In its annual report, "Country Reports on Human Rights Practices," the State Department also showed understanding for the difficulties the *intifada* has presented Israel.



David Duke, former Ku Klux Klan Grand Wizard, waves to supporters after winning a runoff election for a seat in the Louisiana state legislature.

...Former Ku Klux Klansman, David Duke, was elected to the Louisiana state legislature. His fictory came despite the intervention of the national Republican Party, including President Bush and former President Reagan.



A member of the community of Carmelite nuns living at the site of the former Auschwitz concentration camp.

...Moscow's first government-recognized Jewish center opened, although not to rave reviews from the Soviet Jews or their supporters in the West. Leaders for the cause of Soviet Jewry pointed out that the much-reviled Anti-Zionist Committee of the Soviet Public had not been disbanded.

...Salman Rushdie's "Satanic Verses" created a stir in the Arab world. The Indian-born author became a target for assassination when the Ayatollah Kohmeini of Iran offered one million dollars to anyone who would murder him. The book enraged Islam fundamentalists because its fantasy sequences are considered blasphemous and a direct attack on Mohammed. Rushdie has been in hiding since the book's publication.

...International groups expressed disappointment over the failure of the Roman Catholic Church to meet an agreed-upon deadline to remove a Carmelite convent from the grounds of the former Auschwitz death camp.

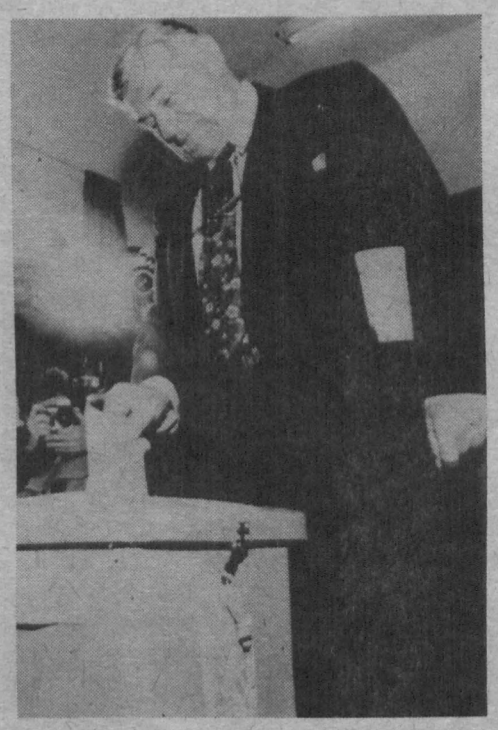
MARCH

...Brant Rosen, University of Delaware Hillel Director, spoke to the university community following his return from a trip to the Soviet Union where he and a colleague became the first rabbinical students to go into the previously inaccessible smaller cities and towns of the Ikraine, once the heartland of Soviet Jewry.

...United Jewish Appeal announced the beginning of a fundraising campaign to resettle Soviet Jews in the United States and Israel. The campaign, "Passage to Freedom," was attacked by many members of the Knesset because, members said, it exploited the name of Israel on behalf of Soviet Jews who had no intention of settling there. The Jewish Federation of Delaware chose not to take part in the campaign, but continued its program of family reunification in this community.



Protesters outside the ranch where white supremacists gathered for a rally, billed as the group's "Woodstock."



Jerusalem's long-time mayor Teddy Kolleck casts his ballot in the municipal elections. Kolleck won reelection to a sixth term but he lost his majority on the city council.

...A white supremacists' rally was held on an isolated ranch in Napa, California, and was attended by 100 participants. It was estimated that there were some 500 protestors outside the property.

...Except for a smattering of dissent, a Jewish solidarity conference in Jerusalem expressed to the world an allegiance between Jews in the Diaspora and the government of Israel. Delegates to the conference numbered 1,580 from 42 countries, including 730 Americans. While there was no open debate at the conference, government figures and Diaspora leaders expressed a range of views on such topics as the unity of the Jewish people, the Palestinian uprising, negotiations with the PLO, the "Who is a Jew" issue and electoral reform.

...Israel and the Soviet Union "are in the process of building a foundation of understanding," said Israeli Foreign Minister Moshe Arens in Cairo after a meeting with his Soviet counterpart, Eduard Shevardnadze. Both diplomats acknowledged that their discussion at the Soviet ambassador's residence did not resolve the substantive differences between their respective governments over the Middle East peace process, but they stressed that theirs is an evolving dialogue and they pledged to continue it on the ministerial level and the level of experts.

...In municipal elections, Jerusalem mayor Teddy Kollek won reelection to his sixth term, but lost his majority in the city council. Election returns in the second largest Arab town in Israel, Umm El-Fahm, the election returns were called "unbelievable" when the Islamic bloc won 11 out of 15 seats on the city council there.

APRIL

...One thousand Philadelphia area Jews participated in "Mission 1000" the first mega-mission to Israel. Dr. Russell and Susan Labowitz, of Wilmington, were among the participants.

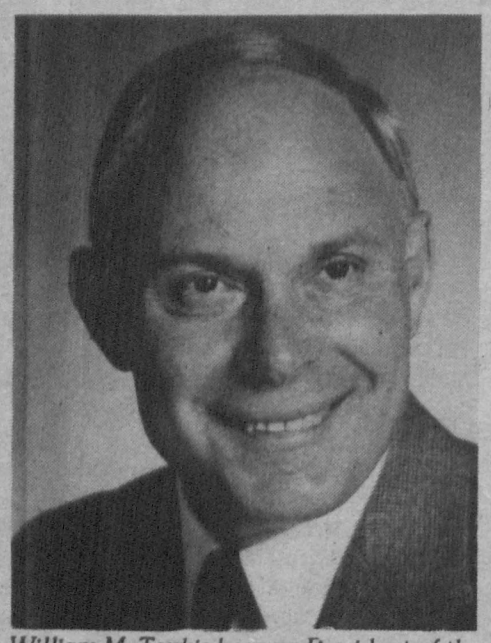
...Two outstanding couples were honored at dinners by different organizations for their contributions to the community. The National Conference of Christians and Jews honored Paul and Gloria Fine and Drs. Nisson and Rona Finkelstein were honored by Israel Bonds.

...Some 300,000 people gathered in Washington, D.C., to support freedom of choice with regard to the abortion issue. Jewish men and women taking part in the massive abortion rights demonstration spoke again and again of seizing the "high moral ground" from those who would ban abortion on religious grounds.

...President Bush endorsed Israeli Prime Minister Yitzhak Shamir's proposal for elections in the territories. "I believe it is in Israel's best interest to engage in a serious dialogue with the Palestinians. Shamir travelled to Washington to meet with Bush immediately following a visit by Egyptian President Hosni Mubarak who told Bush that the Palestinians would not accept an Israeli proposal to hold elections in the West Bank and the Gaza Strip.



Israeli Prime Minister Yitzhak Shamir shakes hands with President George Bush upon completion of their talks in Washington regarding prospects for peace in Israel. Bush called for elections among Palestinian Arabs as a step toward a settlement in the Middle East.



William M. Topkis became President of the Jewish Federation of Delaware.

MAY

...Remembrance was the theme of the annual community ceremony commemorating Yom HaShoah, the Holocaust memorial day. At ceremonies at the City/County Council Chambers, Bishop Robert E. Mulvee of the Diocese of Wilmington was the featured speaker. "To remember the Holocaust, all of us must continue our attempts to work for peace," he said. "To remember the Holocaust means to make our faith in God come alive in collaborative efforts for the betterment of all, but especially for the weak, the needy, the forgotten and the marginalized. To remember the Holocaust means to work to eliminate violence and to remove from our midst every vestige of racism, hostility and prejudice." At a brief outdoor gathering at the Holocaust Memorial, Cantor Norman Swerling recited kaddish.

...William Topkis was elected to a two-year term as President of the Jewish Federation of Delaware at its annual meeting. In his acceptance speech, Topkis noted that education within the Jewish community in Delaware headed his list.



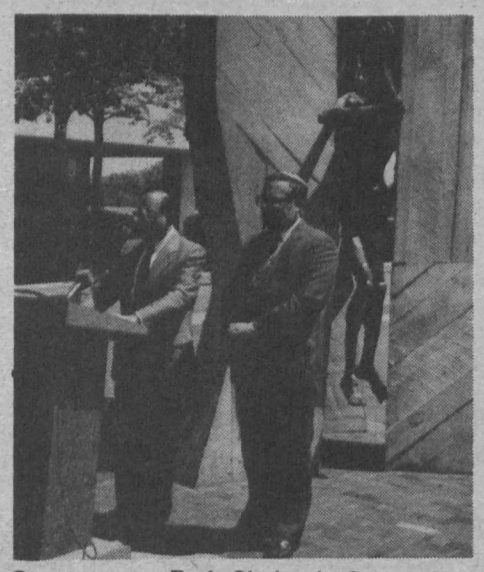
Stuart Eizenstat addressed the Federation's annual meeting.

...The guest speaker at the Federation's annual meeting was Stuart Eizenstat, an attorney and lecturer at the John F. Kennedy School of Government at Harvard University, who was President Jimmy Carter's Assistant for Domestic Affairs and Policy. Eizenstat traced the history of the relationship between the U.S. and Israel since 1948 and contrasted it with the relationship between American Jews and Israel. The complete text of Eizenstat's speech was included as a supplement to the June 2 issue of *The Jewish Voice*.

...Natan Sharansky, former prisoner of Zion, rapped the UJA's efforts to raise money on behalf of emigrating Soviet Jews saying it hurt efforts to attract more of the emigres to Israel. The range of services local federations provide the Soviet Jews, he said, "definitely influences them not to go."

...President Bush was given high marks after his first 100 days in office by Seymour Reich, chairman of the Conference of Presidents of Major American Jewish Organizations. Reich's approval was issued based on Bush's policy toward the Middle East and Israel. Reich did say, however, that the president did not receive a perfect score because of Bush's call for an end to the Israeli occupation of the West Bank and the Gaza Strip which he issued in April during Egyptian President Hosni Mubarak's Washington visit.

...The Knesset approved Shamir's plan for Palestinian elections and self-rule, but



Congregation Beth Shalom's Cantor Norman Swerling and Rabbi Kenneth Cohen in front of the Holocaust Memorial in Freedom Plaza concluding the annual community Holocaust commemoration.

it was a tepid endorsement. The vote by the 120-member chamber was 43-15. Shamir pledged that there would be no elections or preparations for elections until the intifada ended.

...In France for meetings with French President Francois Mitterand, PLO Chairman Yasir Arafat called the December acknowledgement of Israel's right to exist "null and void." French Jews, waving Israeli flags and banners, protested Arafat's visit. The banner in the photo translates: "Mitterrand betrayal. Hostage of the terrorist PLO."

JUNE

...Three Delaware congregations announced the appointments of new rabbis to their pulpits. Rabbi Howard Matasar would assume the pulpit at Adas Kodesch Shel Emeth in August and Rabbi Herbert Yoskowitz would begin his tenure at Congregation Beth Shalom and Rabbi Moshe Goldblum would begin his duties at Beth Sholom Congregation in Dover in July.

...Howard Cohen, owner and operator of the Modern Kosher Market in Wilmington, the state's only kosher butcher, announced that he would be forced to close his store on July 2. Cohen's forced closure was due to a lack of interest in and support of a kosher butcher in the state, he said.

...Two Russian families were reunited with relatives already living in Wilmington. The Grinbergs and the Okun/Gayduk family arrived after travelling to Ladispoli, Italy, by way of Vienna. They were all classified as refuseniks in Russia — Mrs. Grinberg for 12 years, the Okun/Gayduk family for eight. Both families reported to *The Jewish Voice* that open acts of anti-Semitism have increased in Russia under Gorbachev's *glasnost* policy.



Secretary of State James Baker shook up the Jewish community with his "even-handed" remarks about Israel at the annual AIPAC meetings in Washington.

...Israel Defense Forces Colonel Ranaan Gissin was in Wilmington as the featured speaker at the Jewish National Fund's dinner honoring State Insurance Commissioner David Levinson. Gissin said, "Israel's strategic reserves, in terms of conducting the struggle, are here in the United States." The battle itself, he explained, is not purely military. "Projecting unity to the Arab world and to the Palestinians" will be one of the factors by which the *intifada* is quelled, he said.

...Both Harriet K. Wolfson and Marilyn Levin left their positions at the Jewish Federation of Delaware. Wolfson, who was Director of the Jewish Community Relations Committee, retired after three years in that position. Levin, who served as a Staff Associate for three years, became administrator for the Volunteer Link of New Castle County.

...Members of Congregation Beth Emeth gathered for ground-breaking ceremonies for a new wing to be added to the temple. The construction should be completed bythe spring of 1990.

...In a hardhitting speech to over 2,000 members of the American Israel Public Affairs Committee (AIPAC), Secretary of State James Baker urged Israelis to abandon their "unrealistic vision of a greater Israel." He also called on the Palestinians to end their hope of destroying the Jewish state. It is "high time for serious political dialogue between Israel officials and Palestinians in the territories," he said. While Baker was warmly received and even drew applause during his speech, some drew a distinction between Baker's even-handed approach and the more pro-Israel approach of his predecessor. One delegate said, "He's no George Schultz."

...It was reported by the Anti-Defamation League of B'nai B'rith that there are active Skinhead groups in 31 states. The report noted that the neo-Nazi Skinheads numbered 3,000, a thousand more than reported in 21 states nine months earlier. Skinheads were described as coming from widely varying social and economic backgrounds. A large percentage are unskilled school drop-outs and "an extraordinarily high proportion" come from broken and single-parent homes. "Like all street gangs and cults, Skinhead gangs provide members with a substitute family composed of their peers," the report said.

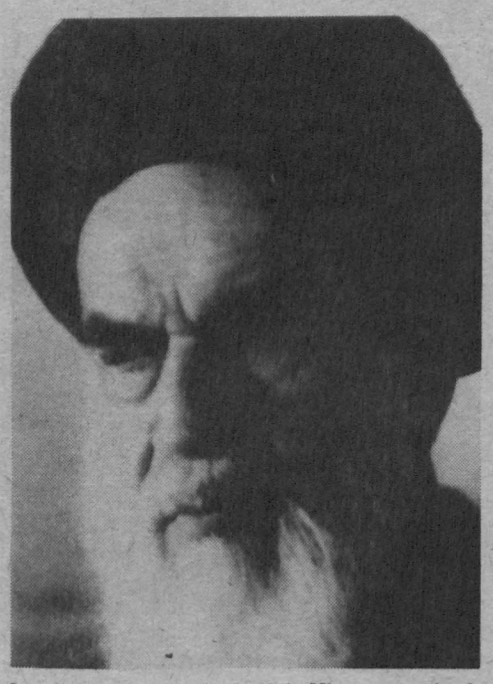
...The first cooperative agreement between the Hebrew University of Jerusalem and academic bodies in the Soviet Union was reached this month. Involving the State Universityof Tbilsi in Georgia and the Georgian Academy of Sciences, the agreement will allow for exchange students and joint scientific projects between the schools.

...A recent American immigrant, Frederick Steven Rosenfeld, became another victim of the intifada. Rosenfeld was stabbed by Palestinian Arabs after sharing a meal with them while hiking in the West Bank. Rosenfeld was the brother of Dover resident, William Rosenfeld.

...The Carmelite convent located on the grounds of the former Nazi death camp at Auschwitz, which was by agreement between the Vatican and Jewish groups supposed to have been relocated by February was still not moved. The Polish cardinal under whose jurisdiction the convent falls, Cardinal Franciszek Macharski, said the nuns would not be moved until at least 1990.

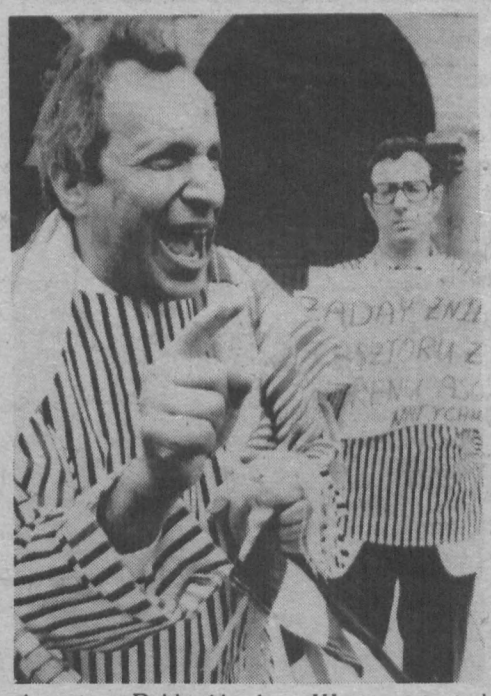
...With the death of Iran's Ayatollah Khomeini, Israel's Foreign Ministry said, "Israel can only be hopeful that the future leadership of Iran will adopt a more positive position on the issue of human rights and its attitudes toward the Western world and Isreal. The U.S. State Department said that if Iran wants to improve its relations with the United States, it must use its influence over the hostage-takers in Lebanon to free the hostages and end its support of international terrorism.

...The World Union of Jewish Students protested in strong terms against the "indiscriminate use of force by the Chinese government" on students protesting for democracy in Tiananmen Square. WUJS, which has 200,000 members in 40 countries, sent protests to all Chinese embassies around the world. A number of American Jewish organizations also issued statements condemning the use of deadly force on the students.



Iran's Ayatollah Ruhollah Khomeini died, leaving Israel to wonder whether a more positive position regarding human rights might be adopted by his successor.

JULY



American Rabbi Abraham Weiss protested on the grounds of the Carmelite convent at Auschwitz.

...It was announced that, beginning in 1990, the University of Delaware would offer a minor in Jewish Studies. The announcement was celebrated by many members of the Jewish community, including the Jewish Federation of Delaware. The Jewish Studies program in Delaware joins hundreds of such programs across the country.

...Charlotte Balick, of Wilmington, won a gold medal in golf competition in the 13th Maccabiah Games in Israel.

...American Jewish groups had mixed reactions to the Supreme Court's complicated ruling on which types of religious symbols may be displayed on government property without violating the First Amendment of the Constitution. In one decision the justices ruled that the display of a Christmas nativity scene in a Pittsburgh courthouse violated the prohibition of government endorsement of religion. At the same time, the court ruled that the posting of a menorah and Christmas tree at Pittsburgh's city hall was constitutionally permissible because they were part of a seasonal display that "has attained a secular status in our society." While Orthodox Jewish groups welcomed the rulings, non-Orthodox Jewish groups, concerned about strict separation of church and state, were upset that the menorah was not ruled against as well.

...Another Supreme Court ruling which allows states to sharply limit the practice of abortion met the consternation of several Jewish groups. "In many states, this decision will turn the clock back to the days before 1973 [Roe vs Wade] and will open the door for states to abandon women's rights to choose," said Lenore Feldman, national president of the National Council of Jewish Women.

...The "Who is a Jew" issue suddenly and dramatically resurfaced when Israel's highest court ruled that the Interior Ministry must register non-Orthodox converts as Jewish citizens. Orthodox rabbis and politicians immediately called for new legislation to reverse that decision by specifying that those accepted as citizens under Israel's Law of Return undergo Orthodox conversion. The same Orthodox leaders welcomed a separate ruling in which the high court rejected efforts by non-Orthodox rabbis to gain official status as marriage registrars in Israel.

...Israel, in an attempt to begin a process to free its three soldiers being held hostage in Lebanon, seized Sheikh Abdul Obeid. The Israeli government repeatedly offered to release Obeid and a limited number of Arabs imprisoned in Israeli facilities in return for the freeing of its three soldiers and the foreign hostages held by Hezbollah factions. The *London Times* reported, early in the situation, that at least two of the Israeli soldiers had been killed soon after their capture. In retaliation, Lebanon reported that it had killed an American hostage, Lt. Col. William Higgins, and would continue to murder its Western hostages until Obeid was released.

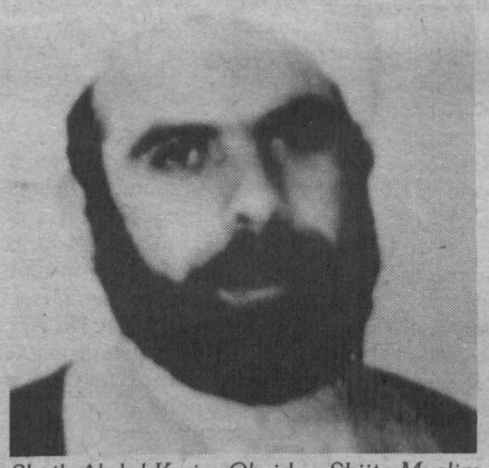
...Israel's Labor and Likud parties edged toward resolving a government crisis over the Middle East peace process and eventually reaffirmed Shamir's peace plan, resolving the crisis within the coalition government that arose when the Likud Central Committee appended a series of hard-line conditions to the initiative. Labor had threatened to dissolve the unity government if a suitable agreement could not be reached. Among those conditions swallowed by Shamir as the price for maintaining unity within Likud, was one barring Arab residents of East Jerusalem from voting or running in the Palestinian elections proposed in the initiative.



Prime Minister Shamir (left) laughs with his political rival, Trade Minister Ariel Sharon following Shamir's address to the Central committee when Shamir agreed to the opposition's hard-line conditions on elections for the Palestinians.

...New York Rabbi Avraham Weiss and a group of Jewish protesters demonstrated their unhappiness at the Carmelite convent's not being removed from the grounds of Auschwitz. The protesters were met with insults and force by Polish workers from the surrounding area.

AUGUST



Sheik Abdul Karim Obeid, a Shiite Muslim clergyman, reputed to be a leader of the pro-Iranian Hezbollah and linked to the kidnapping of U.S. Marine Col. William Higgins, was captured from his home by Israeli commandos during an overnight raid.

...Seth Bloom joined the Jewish Federation of Delaware staff as Director of Community Development. Bloom will be responsible for various aspects of the operation of the Federation, but will spend most of his time on matters related to the Campaign, budgeting and allocation.

...Senate Minority Leader Robert Dole (R-Kan.) stood by his statements chiding Israel for capturing Sheikh Abdul Karim Obeid, despite criticism from fellow Republicans. On the ABC-TV program "This Week With David Brinkley," Dole said Israel was "irresponsible" in seizing the Shiite fundamentalist leader without taking into consideration that it could endanger the lives of American hostages. A few days earlier, on the floor of the Senate, Dole said, "A little more restraint on the part of the Israelis one of these days would be refreshing."

...Israeli Defense Minister Yitzhak Rabin said Israel captured Obeid knowing that American hostages' lives were in jeopardy, but also that three Israeli soldiers were being held as prisoners in southern Lebanon. "We cannot let Israeli soldiers be in captivity without any sign of life for three years without doing anything," he said on CBS-TV's "Face the Nation."

...After being closed for most of the past two years, Israelis reopened West Bank schools. This created splits in the Palestinian leadership over whether or not students should begin attending classes again. The presence of the Israeli army triggered local violence and more than 20 people were injured. One Palestinian was killed, apparently because he was suspected of being a collaborator with the Israelis.

SEPTEMBER



...Bill Frank, Delaware newspaperman and member of *The Jewish Voice* Editorial Committee, died after a long illness. He wrote a regular opinion column for this newspaper for many years under the Hebrew name of Zev Amiti.

...Lelaine Nemser joined the staff of the Jewish Federation of Delaware as a Staff Associate responsible for the Jewish Community Relations Committee and the Women's Division of the annual campaign.

...Jesse Jackson described Israel's seizure in Lebanon of Sheik Obeid as "an act of terror," drawing sharp rejoinders from the Jewish community. "...It was a kidnapping," Jackson said, "It was an act of terror. It was a mistake. It was a provocative act."

...The U.S. announced that it would not terminate its eight-month-old dialogue with the PLO, despite a U.S. rebuke of the political program adopted in Tunisia by the main branch of the PLO. Al Fatah, the main branch of the PLO, approved a program of "intensifying and escalating armed action and all forms of struggle to eliminate the Zionist Israeli occupation."

...Catholic-Jewish relations were strained by several controversies. Pope John Paul II delivered three homilies in which he called into question the fidelity of Jews in biblical times to divine law, speaking of betrayal by the ancient Jews of their special alliance with God. The decision to block removal of the Carmelite nuns from the Auschwitz convent remained firm and Polish Cardinal Glemp implied, among other things, that Jewish influence was poisoning the international news media against Poland.

...Arab countries mounted an all-out diplomatic attack against Israel during the annual U.N. Human Rights Subcommission on the Prevention of Discrimination and Protection of Minorities in Geneva. The Arab nations accuse Israel of violating Palestinians' human rights and also of exterminating them. The Syrian representative asserted that "everybody knows" that "Zionism is closely related to neo-Nazism."

Book Review

New Year Greetings
Featuring Custom & Prepackaged Selections of
Milk & Dark Chocolates
Also Dietetic Chocolates • Salted Nuts
Govatos
QUALITY CANDY EST. 1894
HOMEMADE CANDY
SINCE 1894
4105 Concord Pike
Talleyville Shopping Center
10-5:30 Mon.-Sat.
478-5324
800 Market S.
Phone 652-4082
8-5:30 Mon.-Sat.

Happy New Year
big&tall men's shop
A Div. of Murphy & Finkle
200 W. 9th St., Wilm., 652-6331

L' Shana Tova
Olsten
TEMPORARY SERVICES
WE KNOW HOW TO HELP
WILMINGTON 575-1700
NEWARK 738-3500
CONCORD PLAZA 478-6110
DOVER.....1-734-5379
Gilbert J. Spiegel, Founder
Pat Spiegel Chalphin, President

Happy New Year
MONARCH MUFFLER & BRAKE SHOP
C.V. Joints
Struts
Mufflers
Shocks
Brakes
Tune Ups
11 E. Lea Blvd.
Wilmington, Del.
762-5666
Import Car Service
The Chernekeff Family

The Jewish Way: Living The Holidays

The Jewish Way: Living the Holidays. *Rabbi Irving Greenberg, Summit Books, 1230 Avenue of the Americas, New York, NY 10020. 1988. 463 pages. $22.95.*

Reviewed by
JONATHAN WAXMAN

Several years ago, Rabbi Irving, a.k.a. Yitz, Greenberg, attracted widespread attention because of his prescient sounding of a cry of alarm over the impending splits within the Jewish community. Recent events have sadly proven his forecast to be on target.

As an outgrowth of his concern for Jewish unity, Rabbi Greenberg created CLAL, an organization which endeavours to bridge the gaps about which he warned, as well as to educate lay leaders. The current volume represents a significant reworking and expansion of material produced for CLAL.

Yitz Greenberg is an unique phenomenon on the Jewish scene: an Orthodox rabbi who has transcended his Orthodoxy and has opened himself up to the thinking of Conservative and Reform rabbis, as well as of feminism. That is revealed in this volume which similarly represents a very distinctive creation. Readers searching for a "how to and why" manual, would be better served by reading, for example, *How to Run a Jewish Household*, written by Blu Greenberg (a distinguished author, as well as Rabbi Greenberg's wife). *The Jewish Way*, certainly covers the main points of praxis associated with each holy day, and offers insight into the origins of those practices. Its distinctiveness lies in where it departs from that "manual" approach.

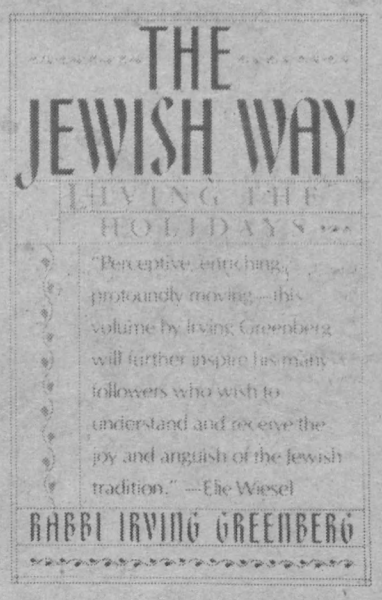
Many pages of the book read as a cross between a philosophical examination and a homiletical treatment of the holy days. Clearly, with regard to the former he is indebted to his teacher, Rabbi Joseph Soloveitchik, the eminent Orthodox scholar, a debt which he pointedly acknowledges. From the opening statement of his thesis, that the Jewish holy days, not only Passover, represent the continuing working out of the theme of Redemption, straight through the final sections of Yom HaShoah, Holocaust Remembrance Day (a must read, if for nothing else than for the history of its evolution) and on to Yom Ha'Atzmaut, Isreal Independence Day, the reader is obliged to reflect carefully upon Greenberg's insights. As a rabbi, I know that his material will serve as the basis for many a thought-provoking sermon. I may not agree with all of his conclusions, but they remain challenging, nonetheless.

In discussing Purim, he insightfully observes, (238): "persian Jewry can serve as a model for Diaspora Jewry... To affirm the centrality of Zion and the unity of the Jewish people while living one's own good life and striving to maintain Jewish loyalty is not easy, although the Book of Esther suggests that it is possible."

In commenting on Simchat Torah, he suggests that in opting for Simchat Torah as their major Jewish holiday, Soviet Jewry is psychologically healthier than American Jewry which, he contends, esteems Yom Kippur as primal. Soviet Jews, he argues, have chosen to celebrate life rather than deprivation. For the non-Orthodox community which has relegated Sukkot and Simchat Torah to the periphery, Rabbi Greenberg's comment is a sharp reminder of the values implicit in these holy days. This is one instance, however, where I am not sure that he is totally correct: to this reviewer, the central Jewish holiday for many American Jews is Hanukkah, a Jewish substitute for Christmas.

Occasionally, he makes comments which highlight his distinctive Halachic approach. He writes (336): "Yom HaShoah, like Hanukkah and Purim, seems to show that when Clal Yisrael acts properly, the halacha will eventually confirm the truth." Taken in conjunction with other statements scattered through the volume, it confirms his expansive approach to Jewish law and its continuing evolution.

Space does not allow me to chronicle all of the eyebrow raising comments. Just one more will have to suffice. In discussing prohibited work on Shabbat he includes the following definition of gamblers, who as he notes are barred as witnesses in Jewish law (136): "those who make a living by pure transfer of wealth from one to another through the mechanism of change where there is no economic productivity attached to the process." He appears to hint that this category might well apply to those who engage in non-constructive economic activity such as the creation of corporate takeovers. In fact, Greenberg goes so far as to suggest that some of this financial activity might well be deemed sinful as it is exploitive!



Appended to the volume is an extensive bibliography, directing the reader to many sources, including those by non-Orthodox writers. He also occasionally makes references to Conservative and Reform rabbis and scholars, among them Rabbi Harold Schulweis, the late Dr. Abraham Heschel, and the prominent Reform Rabbi Haskell Bernat, whose comments on a non-Orthodox Shabbat observance pattern are included in the context of a discussion of a "pluralistic Shabbat experience." Although one can never lose sight of Rabbi Greenberg's basic commitment to Orthodox Judaism, it is as an open-minded form of Orthodoxy as one is ever likely to encounter.

The volume may be a slow-go. But it is rewarding reading; to be savored by laypeople and rabbis alike. Rabbi Greenberg's first book is a most welcome addition to one's library.

Jonathan Waxman is a Conservative rabbi serving Congregation B'nai Shalom, West End, N.j> Jewish Books in Review is a service of the JWB Jewish Book Council. Reprinted by permission.

U.S. To Purchase Israeli Weapons System

By HUGH ORGEL

TEL AVIV (JTA) — The United States will purchase a highly sophisticated and apparently top-secret weapons system designed and produced in Israel, Moshe Peled, director general of the government's Arms Development Authority, disclosed Sunday.

He said the $140 million contract will be signed shortly. He would not disclosed the nature of the weapons system, except to say it has no equal in the world. Peled said another $600 million deal is pending, but gave no further details.

He observed, however, that is is necessary to "sell yesterday's and today's secrets to prepare for those of tomorrow."

He explained that a special committee of the Defense Ministry decides which weapons can be made public and which can be sold abroad to raise revenue for new projects.

Meanwhile, another Israeli defense contractor, Elbit Computers Ltd., announced Sunday that it won a major contract to supply avionic systems for the American Atlas missile.

Elbit would not disclose the value of the contract, but said it beat out an array of international competitors, including the General Dynamics Corp., which manufactures the Atlas.

IN BRIEF

BENJAMIN'S GROUND: New Readings of Walter Benjamin, edited by Rainer Nagele. Wayne State University, 190 pages, $24.95 cloth, $13.95 paper. Seven essays that consider the work of the German Jewish philosopher and literary critic considered to be the most important critic in the German language between the two world wars.

THE JEWISH GUIDE TO THE HERE AND THE HEREAFTER, by Lionel Blue and Jonathan Magonet. Crossroad, 226 pages, $18.95. An anthology of spiritual wisdom that spans the centuries and the world, from the Bible to modern times.

SELF-DISCOVERY IN RECOVERY, by Abraham J. Twerski, M.D. Harper/Hazelden, 120 pages, $7.95 paper. Drawing upon his experiences as a rabbi, psychiatrist, chemical-dependency counselor and head of a rehabilitation clinic, Twerski presents a guide to the growth and joy that accompany recovery from addiction. By looking at the emotional and behavioral experiences of recovering people, he reveals how recovery is truly a process of self-discovery.

AJCommittee Urged To Remain In Negotiations With Vatican

By ALLISON KAPLAN

NEW YORK (JTA) — A split within the umbrella group that officially represents world Jewry in dialogue with the Vatican is causing deep concern among Jewish leaders in the United States and Europe.

In a highly controversial move, the American Jewish Committee informed members of the International Jewish Committee for Interreligious Consultations two weeks ago of its intention to withdraw from the organization.

Other member groups said AJCommittee's action will seriously threaten the cause of Jewish unity in the midst of the dispute with the Polish Catholic Church over the Carmelite convent at Auschwitz.

AJCommittee made the announcement after the *Jewish Telegraphic Agency* reported that an alternative organization to IJCIC is being planned by AJCommittee, the Anti-Defamation League of B'nai B'rith and the American Jewish Congress. Neith ADL nor AJCongress is currently a member of IJCIC.

Organizations who are IJCIC members are now strongly urging AJCommittee to reconsider its decision. "It is harmful to Jewish interests — indeed, some might call it a piece of insanity — to tear apart the Jewish community and choose the path of disunity at any time," said Seymour Reich, president of B'nai B'rith International.

"But to do so now, when it is so vitally important to create and maintain a united front on the issue of the Carmelite convent at Auschwitz, on the very eve of scheduled discussions with the Vatican on the issue, appears to be utterly without reason," he said in a statement.

Reich, who is also chairman of the Conference of Presidents of Major American Jewish Organizations, called on ADL, AJCongress and AJCommittee "to step back from the brink and reconsider the effects of any such action."

His sentiments were echoed by Rabbi Henry Michelman, executive vice president of the Synagogue Council of America, who asked AJCommittee to remain in IJCIC "for the sake of unity," and by Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, who said that "to advertise our differences is to reveal our weakness."

Schindler said that division among Jews "can only play into the hands of those in the Catholic Church who seek to renege on the commitment to remove the Carmelite convent from Auschwitz."

But Rabbi A. James Rudin, who is both director of interreligious affairs for AJCommittee and the current chairman of IJCIC, defended his organization's decision to leave. "The Jewish community is very pluralistic and this just reflects the pluralism," Rudin said. The new group "will enrich and strengthen the Jewish dialogue universally."

Rudin dismissed criticism that the decision hampers Jewish unity during the crisis over the Auschwitz convent. A crisis often "brings out new configurations that can be very enriching," he said.

Rudin's status as chairman of IJCIC after the AJCommittee's announcement is now in doubt.

U.S. Silent On Report Of Spy Swap

By JOSEPH POLAKOFF

Special to The Jewish Voice

WASHINGTON — The United States, Israel, the Soviet Union have been reported by a prominent West German newspaper as being among seven or eight countries involved in a swap of spies with Eastern European countries. The two Germanys, Norway and South Africa also were said to be participants.

The State Department's chief spokesperson, Margaret Tutwiler, did not deny the report in the conservative daily *Die Welt* published in Bonn. She said "we've seen the report" and that she had no comment.

Speculation that the trade-off, if one is in the process, might involve Jonathan Jay Pollard, the former Navy analyst who spied for Israel and is serving a life sentence, faded quickly. A Department of Justice source familiar with the Pollard case, noted the U.S. would never send aboard an American citizen convicted under U.S. law.

Die Welt's report, described at a West German news office here as "all rubbish," named two Israelis. It held that one Aryeh Eliav, a Labor Party representative, had said he has not seen for a long period any colleagues who could be involved in swap procedure. *Die Welt* also reported that a Soviet immigrant in Israel, named Shabtai Kalmnowitsch, was arrested in 1987 as a KGB agent and is serving a nine-year sentence in Israel.

Near East Institute Hosts Jordanian Prince

By JOSEPH POLAKOFF

Special to The Jewish Voice

WASHINGTON—Trapped between commitment to the Kingdom of Jordan and relationship with the Embassy of Israel, the Washington Institute for Near East Policy which is led by Jews and largely funded by them decided to go along with Jordan and left the Israelis outraged.

The incident concerned a dinner September 12 which the institute hosted for Jordan's Crown Prince Hassan by an understanding the organization had made with Jordan's embassy months earlier that should a high-level Jordanian official visit Washington it would be his host.

In the course of events, the institute invited its normal complement of guests including Israeli Ambassador Moshe Arad and provided the Jordanian Embassy with the guest list. The Jordanians agreed to the list but when the crown prince's entourage saw it a few days before the dinner it insisted no Israeli officials could attend, contending that would be a tremendous embarrassment to the kingdom which is technically still at war with Israel.

Ultimately, the Jordanians agreed that Jewish citizens and Israeli officials below the rank of ambassador could attend. Martin Indyk, the founding executive director of the institute, agreed and telephoned Arad he was withdrawing the invitation to him but he could send a junior embassy official. Arad refused.

FAMOUS TIPS



Lightning can be monstrous to your VCR.

Any electric appliance can be damaged or destroyed if lightning strikes a connecting power line. The danger is greater for electronic equipment such as VCR's, microwaves and personal computers, since a power surge from a damaged line can wipe out data stored in memory banks. Installing surge suppressors on your equipment will absorb most power surges, reducing them to a safe level.

Here are some other helpful safety tips from Delmarva Power on how to keep a bolt from the blue from jolting you.

Unplug your television and VCR during a lightning storm. Lightning may cause an explosion and fire by channeling the bolt from the antenna to the TV set.

Don't use the phone during a lightning storm. Lightning bolts can run through the phone line to the phone receiver, causing a painful shock.

Install an uninterruptible power source (UPS) for your computer and other sensitive equipment.

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LOCAL

The inaugural Rabbi Jacob Kraft Educational Foundation Series will take place September 22 through 24 at Congregation Beth Shalom in Wilmington. The Scholar-in-Residence for the weekend will be Dr. Shalom Paul, a well-known scholar, lecturer and teacher.

A.M. Rosenthal, New York Times syndicated columnist, will deliver the third annual Ann B. and H. Albert Young Memorial Lecture on Sunday, September 24, at 7 p.m., at the Grand Opera House in Wilmington. Tickets are available through the Jewish Federation of Delaware.

The first annual FEATS Concert in honor of Dr. Isadore Slovin will be held at the Jewish Community Center on Saturday, November 4, at 8 p.m. The concert will feature young Israeli pianist, Avner Arad.

PHILADELPHIA

The National Museum of American Jewish History, Independence Mall East, is currently exhibiting "Portraits of the American Jewish Family" featuring the treasured heirlooms of three families collected over two hundred years. This exhibit provides an intimate perspective on immigration, acculturation and Jewish identity in America. The exhibit will be on display through October 15. There is an admission charge ($1.75 for adults and $1.50 for students and senior adults).

BALTIMORE

"Solomon Nunes Carvalho: Painter, Photographer, and Prophet in 19th Century America," is the first comprehensive study devoted to this multi-talented, but largely unrecognized figure in early Jewish American life. The exhibit, which has received rave reviews, will be on display at the Jewish Heritage Center in Baltimore through September 29.

WASHINGTON

The B'nai B'rith Klutznick Museum will exhibit "Bezalel: Beginnings of a Dream," a unique collection of early 20th century Jewish crafts. The exhibition features plates, jewelry and ceremonial objects in mixed media made at the Bezalel School in Jerusalem which was established in 1906. A continuing display of a variety of media, including painting, sculpture, prints, photography and an artist's book by 12 artists who are all children of Holocaust survivors is entitled "Continuing Witness: Contemporary Images by Sons and Daughters of Holocaust Survivors" and will run through September.

NEW YORK

A new exhibit recounting the history of Asian Jews over the last 25 centuries is on display at the American Museum of Natural History's Hall of Asian Peoples. The exhibit attempts to capture the diversity of Asian Jewish culture in all 13 of the countries where it has flourished. It includes a grid which portrays significant events in the history of Asian Jews. Interspersed throughout the grid are various religious objects from the different countries. Video programs present key aspects of Asian Jewish life.

* * *

For more information on these events, contact the sponsoring organizations.

Soviet Jews Halt Hunger Strike In Rome

By RUTH E. GRUBER

ROME (JTA) — Buoyed by the support of a visiting American congressman, Soviet Jews denied permission to enter the United States as refugees temporarily suspended their protests September 1, including a hunger strike outside the U.S. Embassy here.

They dispersed after being joined by Rep. Eliot Engel (D-N.Y.) in a demonstration of solidarity.

"At this time, all Soviet Jews who wish to come to the United States should be allowed to do so," Engel declared. "these people have become refuseniks again because of the American government's policy."

The congressman, a member of the House Foreign Affairs Committee, appealed to President Bush to reverse recent policy changes denying refugee status to some Soviet Jewish emigres. he also had meetings with the U.S. ambassador to Italy, Peter Secchia, and other embassy officials, which he hoped might lead to a reconsideration of current visa policy.

About a dozen Soviet Jews had been on a hunger strike since Aug. 23, across the street from the U.S. Embassy, on the fashionable Via Veneto. They were in the vanguard of several thousand recent arrivals from the Soviet Union whose applications for refugee status have been twice rejected by the American immigration authorities.

Although they hold Israeli visas, they do not want to immigrate to that country.

About 2,000 demonstrators turned up September 1 bearing placards with slogans such as "We are abandoned" and "Reunite me with my family." The protesters believe they are victims of an arbitrary selection process.

U.S. visa policy, once extremely liberal toward refugees from Communist countries, became restrictive as the gates to emigration from the Soviet Union opened wider under the reforms initiated by Soviet President Mikhail Gorbachev.

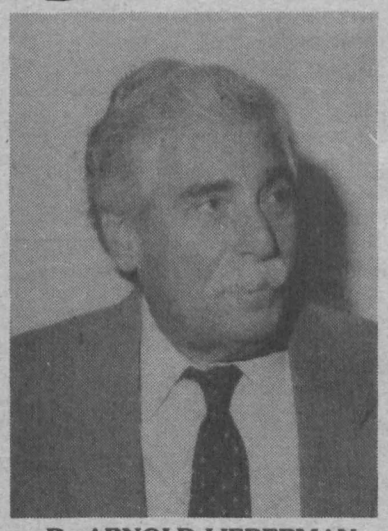
More than 5,000 Jews have been denied admission to the United States as refugees since October 1988. Those denied more than once have had little official recourse, which led them to resort to the hunger strike.

About 50,000 Jews are expected to leave the USSR this year, and if present trends continue, little more than 10 percent will opt to go to Israel. The great majority choose the United States as their country of resettlement.

Jewish Family Service of Delaware

Jewish Family Service is a constituent agency of the Jewish Federation of Delaware and a member agency of the United Way of Delaware.

A Sign Of Strength



By ARNOLD LIEBERMAN
Executive Director

We would all hope that in 1989 it would not be necessary to say what I am about to say, but our experience has proven that the following still needs to be said.

"It is no disgrace, and is not a sign of weakness, but rather of strength, to seek help when one needs it." Jewish Family Service was created for the sole purpose of having professional help available when members of community need help in handling the circumstances of their lives.

We cannot perform miracles, and we cannot solve all the problems that are brought to us, but there are many ways that we can be helpful. We are willing to talk to anyone about their situation and do everything we can to help, but we cannot help people at all if they do not offer us the opportunity.

We know for a fact that many people could benefit from our help, but for various reasons - and very few of them are valid - people cannot bring themselves to give us the opportunity to help. We also know that many people do not contact us until the situation has become desperate, and it is much more difficult to resolve the problem. Much of our time is also spent helping the client accept that it is all right to ask for help and make use of it before we can even begin to work on the problem itself.

The days when it was fashionable to be a "martyr," suffering in silence when it wasn't necessary, are passed. That attitude is now considered to be very destructive. Almost everyone now agrees that it is better to have been treated for a serious illness and still be alive and functioning rather than to have perservered untreated unto death.

None of this implies the creation of dependent people who rely on others to care for them. We are living in a time when absolutely no one is immune to personal problems in their lives. Of course, everyone should do all they can to deal with their problems on their own. If they are able to cope or resolve the problems themselves, that is fine. There is still a great deal of satisfaction to be derived from being able to say, "I did it myself."

A person must be able to distinguish, however, when circumstances are such that they have done all they can on their own and are still in need of more help than they can provide. Seeking help at that point is a sign of good judgement, rather than an admission of defeat, as some people unfortunately still see it.

Another indication that the help we offer is not intended to create dependency is the fact that most of our help is not in the form or our "doing for" the client. The bulk of our help involves counseling designed to help the client to be able to do for himself. Often a person caught up in a situation cannot even see the problem for what it is, and he certainly cannot sort our the possible alternative solutions. The objectivity, training, and experience of the counselor can accomplish what very few of us can do on our own, when caught up in a crisis.

Many dedicated volunteers, the Jewish Federation, and the United Way of Delaware all see fit to support and maintain the services of Jewish Family Service. The facility is here, but it cannot accomplish it's purpose unless the people make use of us.

Jewish Family Service is located at 101 Garden of Eden Road, behind the Jewish Community Center. The telephone number is 478-9411. We are available to help.

Dear Rachel,

The closer it gets to Rosh Hashana, the more upset I get. Normally, by this time, I have a freezer bursting with kugels, cakes and tzimmes. This year I have nobody and nothing to look forward to. My sons are in Israel; my youngest has taken a job in the mid-West. What am I supposed to do, cook for two? Stare at each other across the dining room table? Even if we invite friends, it just won't be the same. I am turning into a nervous wreck over what used to be a joy.

Wretched Hashana

Dear Wretched:

You are absolutely right. Things just won't be the same this year. This is the perfect time for you to come to terms with the fact that your life has changed. You have lost your familiar role of matriarch. But you also have an opportunity to experience new things now. Have you considered spending the holidays in Israel with your children? Or at a Jewish resort? In the long term you may find that there is no place like home for the holidays. For now, consider spicing up the New Year with something different.

To you and all our readers I send the traditional wish: "Let the old year and its curses end; may the New Year with all its blessings begin".

Rachel

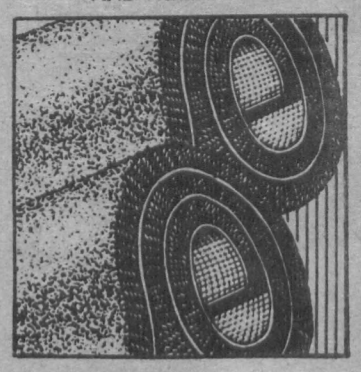
Send letters to "Rachel, c/o The Jewish Voice, 101 Garden of Eden Rd., Wilmington, DE 19803." Names and details will be altered in published letters to protect your privacy.

OUR BEST WISHES FOR A

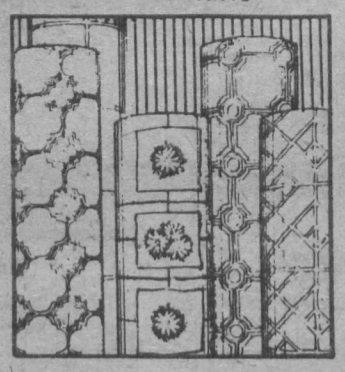
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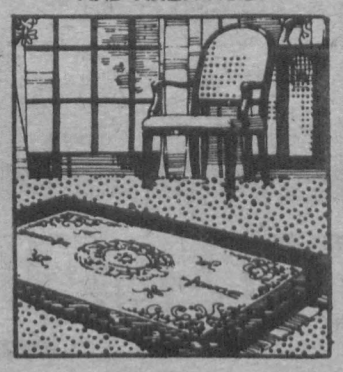
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Three Movements Working On Convert Dispute

By J.J. GOLDBERG
New York Jewish Week

NEW YORK (JTA)—Negotiations among representatives of Orthodox, Conservative and Reform Judaism reportedly are close to developing a joint formula for dealing with converts that could begin to resolve the "Who Is a Jew" controversy.

The talks have been going on for the last six months, outside the glare of publicity, under the auspices of the Israeli government. They are apparently still touch-and-go and could fall apart without an accord being reached. They were initiated last winter by Prime Minister Yitzhak Shamir to develop a mechanism for dealing with converts to Judaism who seek to settle in Israel.

The problem stems from demands by the Orthodox to amend the Law of Return in a way that would require converts to be converted "according to *halacha*," or traditional rabbinic law. In effect, the change would recognize only conversions performed by Orthodox rabbis as valid, thereby delegitimizing Conservative and Reform Judaism in Israel.

Persistant attempts by the Orthodox bloc in Israel to push the amendment through the Knesset have failed, due in large measure to bitter protests from American Jewry. Israel, anxious to end the conflict with a crucial segment of the Diaspora, hopes the dispute can be resolved by coming up with an arrangement satisfactory to all streams of Judaism.

So far "various proposals exist, but no final agreement has been reached," according to Rabbi Walter Jacobs of Pittsburgh, vice president of the Central Conference of American Rabbis, who is negotiating on behalf of the Reform movement.

"Negotiations are going on," he said. But according to reports from Jerusalem, the talks may be doomed by fierce opposition from Orthodox circles in Israel and their adherents in the United States.

Negotiators said they decided to keep the talks secret after an earlier round of talks was leaked to the press last fall and quickly collapsed in disarray.

all requests for details of the plan under consideration were turned down. But reports from Israel said that plan calls for the creation of an Orthodox-Conservative-Reform panel that would screen those who are contemplating converting to Judaism and settling in Israel.

"I can only tell you that we're working on it, that we've met in Jerusalem and in the United States, and that there's a sincere commitment to resolve the problem by all sides," said Rabbi Louis Bernstein of Queens, a professor at Yeshiva University who represents mainstream U.S. Orthodoxy in the talks.

Negotiators include one representative from each of the principal branches of U.S. Jewry and two ranking Israeli government officials. Rabbi Shamma Friedman of Jerusalem represents the Conservative movement, and Zev Rosenberg, assistant director of Israel's Ministry of Religious Affairs, acts as liaison to the Chief Rabbinate. Cabinet Secretary Elyakim Rubinstein, representing Shamir, has chaired the talks. Rubinstein himself is Orthodox.

Bernstein emphasized that the proposals under consideration deal only with the narrow issue of potential converts who intend to settle in Israel and do not touch on broader relations between Orthodox and non-Orthodox Judaism.

But a rumor that they did, spread by the New York-based Yiddish weekly *Algemeiner Journal*, threatened to derail the talks. The newspaper, considered close to the Chabad-Lubavitch Hasidic movement, reproduced what it claimed was a memorandum of agreement signed by the negotiators.

It reported they agreed to establish a "joint Beth Din," or rabbinic court, of all three movements to oversee the conversions of potential immigrants to Israel. That would amount to an extraordinary concession by the Orthodox rabbinate. Negotiators insist there has been no such agreement and are calling the Algemeiner Journal report "fraudulent."

But the paper's report has already prompted Orthodox rabbis in Israel and the United States to condemn the negotiations. Among them is Rabbi Aharon Soloveitchik of Chicago, dean of the Rabbi Isaac Elchanan Tehological Seminary at Yeshiva University in New York. Soloveitchik was quoted as saying he would oppose not only a joint Beth Din, but any "joint commission" to interview applicants for conversion.

Sources said the agreement still requires substantial refinement and has yet to be ratified by the negotiators' parent movements.

The public explosion on the Orthodox side could prompt moderate Orthodox forces to unite behind their negotiators' position, according to Bernstein.

The Conservative movement also is said to be relatively united behind the tentative agreement. But that is not the case with the Reform movement.

Several Reform leaders questioned on the matter insisted they would not accept any system that required their converts to be "reconverted" by an Orthodox Beth Din. Nonetheless, Reform leaders agreed they would have to compromise to reach an agreement.

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Delaware's New Rebbetzins Share Holiday Recipes

By SYLVIA F. PANITZ
Special to The Jewish Voice

For the first time in many years, Delaware's Jewish community is welcoming three new rabbis, their wives and families to the Diamond State. The rabbis' wives were literally in the midst of unpacking and settling in to their new homes when we asked them to share some of the recipes that they might prepare for the upcoming holidays...and share them they did!

Evelyn Goldblum, a native of New York, is the wife of Rabbi Moshe Goldblum, who recently took over the pulpit at Beth Sholom Congregation of Dover. The Goldblums have two grown children. Before moving to this state's capital, they spent 25 years in Pittsburgh. The following are Goldblum family recipes.

Ginger Veal

2 - 2 1/2 lbs. cubed veal
Fresh ginger and black pepper
1 cup chopped onion
2 cups chicken broth OR 1 1/2 cup white wine

—Coat meat with spices and let stand for two hours. Brown in olive oil. Add chicken broth or wine and simmer until tender. Bake in a slow oven for three hours.

Broccoli and Chicken

Marinade:
1/3 cup honey
1/4 cup lemon juice
1/4 teaspoon lemon rind
1/4 cup soy sauce
1 tablespoon paprika
1/4 cup water and 1 chicken bouillon cube

—Pour marinade over cleaned chicken. Add 20 oz. bag of frozen broccoli pieces. Cover with foil and bake at 350° for 1/2 hour. Uncover and bake for another hour.

Braised Parsnips

2 lbs. parsnips (4 or 5)
1/4 cup oil
2 teaspoons sugar
6 large lettuce leaves
3 tablespoons minced parsley

—Wash parsnips, pare and cut into julienne strips. Heat oil and add parsnips and sugar (and salt, if desired). Wash lettuce leaves, leave them wet and cover the parsnips with the leaves. Simmer, covered, over low heat for 30 minutes, until tender. Check after a while for moisture. If necessary, add a little hot water, one tablespoon at a time. Discard lettuce, fold in the parsley and serve hot.

Cheryl Matasar is the wife of Adas Kodesch Shel Emeth's new rabbi, Howard Matasar, and the mother of eight-year-old Tracy. The Matasars moved to our community from Peoria, Illinois. The following recipes are Matasar family favorites during the holidays and throughout the year.

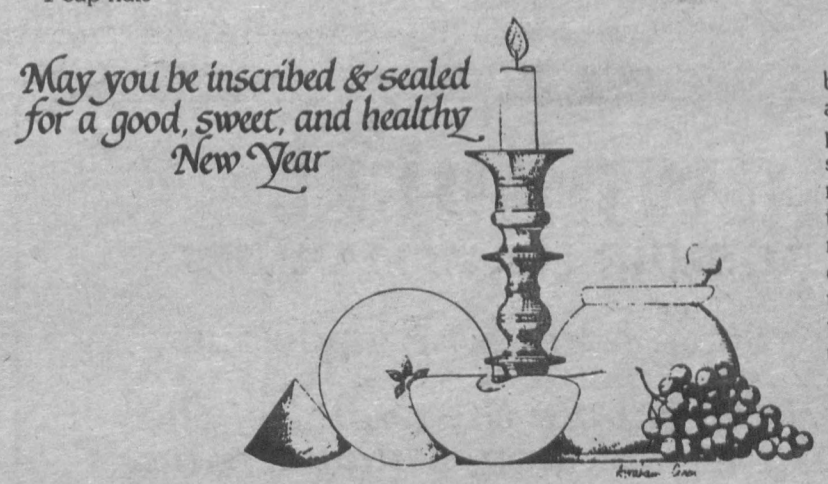
Unstuffed Cabbage

1 large head of cabbage
1 large can tomato sauce
1/2 cup dark brown sugar
1/2 cup vinegar
2 lbs. ground beef
1/2 cup rice
salt and pepper to taste

—Combine beef, rice, salt and pepper in a mixing bowl. Form into meatballs. Place a layer of cabbage on the bottom of a Dutch oven or large saucepan. Place the meatballs on top of the cabbage and cover with another layer of cabbage. To make sauce: Combine tomato sauce, brown sugar and vinegar. Pour sauce over cabbage and meatballs. Add another layer of cabbage and stir gently. Cover and cook on low setting, stirring occasionally, for about 1 1/2 hours.

Applesauce Cake

1 cup applesauce
1 cup raisins
1 cup sugar
1 3/4 cups flour
1 teaspoon cinnamon
1 cup nuts



1/2 cup pareve margarine, butter or shortening
1 egg, beaten
1/2 teaspoon baking soda
1/2 teaspoon ground cloves

—Blend margarine and sugar together. Add applesauce. Pour egg into mixture. Sift dry ingredients together and add to margarine and sugar mixture. Grease an 8X8 inch or 9X9 inch pan and transfer mixture to pan. Bake at 350° for approximately 1 hour. Let cake cool for about 10 minutes before removing from pan.

A Baltimore native, Rachel Yoskowitz is the wife of Congregation Beth Shalom's Rabbi Herbert Yoskowitz and the mother of three children. The Yoskowitz family has recently moved to Delaware from Minnesota. The favorite recipes contributed by the Yoskowitz family should satisfy anyone's sweet tooth.

Sweet Potatoes and Pears

1 large can pear halves
4 or 5 large fresh yams
2 cans pineapple chunks with juice
1 teaspoon grated orange peel
Brown sugar
Small amount margarine

—Strain and dice the pear halves and place in a shallow baking dish. Dice the yams and place over the pears. Add pineapple and juice. Cover with the orange peel and a little brown sugar and dot with margarine. Bake at 350° for 40 minutes or until yams are soft. Baste frequently.

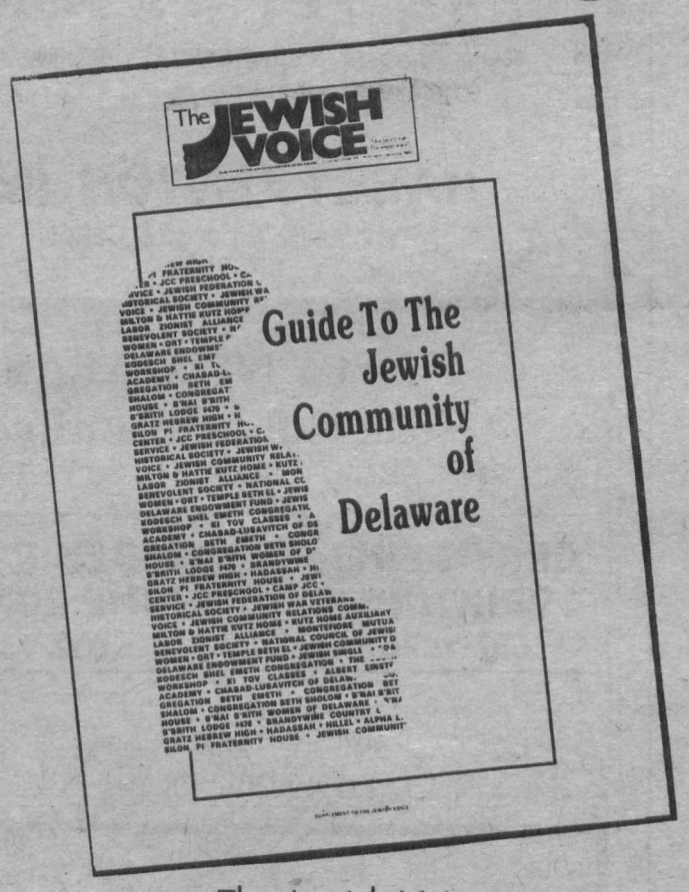
Apple Strudel

5 or 6 firm apples, peeled and sliced thin
2 teaspoons cinnamon
1/4 cup sugar
1 cup brown sugar
1/2 cup golden raisins
4 ounces pecans, chopped
1 package fillo (strudel) leaves
1 cup melted margarine
graham cracker crumbs
1 (16 ounce) jar cherry preserves

—Slice the apples and, in a large bowl, combine with cinnamon, sugars, raisins and nuts. Mix well. Prepare strudel roll: Unfold one fillo sheet onto a moist towel, covering remaining sheets with another moist towel. Brush the sheet with melted margarine. Sprinkle with cracker crumbs. Place a second fillo sheet on top and repeat the procedure with the margarine and crumbs. Continue until there are six sheets. Using a slotted spoon, take 1/3 of the apple mixture and place on long end of fillo. Place 1/3 of cherry preserves on top of apples. Roll up like a jelly roll and brush with margarine. Place on a well-greased jelly roll pan. Repeat the process for two more rolls. Make slits two inches apart on the tops of the rolls. Bake at 375° for 35 minutes. This makes three rolls — six to eight servings per roll. Slice and serve warm. Note: These freeze well in foil. To serve, thaw in refrigerator overnight. Place on jelly roll pan and open foil. Heat at 325° for about 20 minutes.

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Secular Humanistic Judaism: One Group's Alternative

By D.C. EINSTEIN
Northern California Jewish Bulletin

SAN FRANCISCO (JTA) — No one had ever posed the question before and Sherwin Wine, who had come straight from the airport and was a little tired, sat up straight when he heard it.

He was asked if his group, the International Federation of Secular Humanistic Jews, had anything in common with the missionaries. It was a fair question, since Wine's organization is now making inroads in places as far-flung as Argentina and Uruguay.

But the 61-year-old ex-Reform rabbi wasn't offended. He had dropped by the *Northern California Jewish Bulletin* office for an interview during a tour of his Los Angeles and Bay Area chapters, and he relished the chance to explain the organization he founded in 1963.

"We're not out to change lives like the missionaries," Wine said. "Our ideas have existed in Jewish life for over 100 years. We are simply allowing Jews who have had these beliefs to find an expression in the community.

"We're not proselytizing," he added. "We're providing a home for people who want to be Jewish but want to practice their Judaism outside the synagogue."

The Humanistic movement, basically, has taken God out of the equation. As Roy Calder, chapter head of Northern California explains, "We don't believe there is a supernatural authority that controls our lives. We feel life is in our hands, and we replace prayer and faith with reason and logic."

Wine, who was ordained at Hebrew Union College-Jewish Institute of Religion in 1956, started the movement after deciding that Reform Judaism no longer could fill his life. "In the century of the Holocaust, it was fairly clear to many of us that the best thing you could do with God was to be an agnostic," he said.

So the Humanistic movement began in Detroit, where Wine lived. Over the years it grew, holding its first international meeting in 1986 and getting a Northern California chapter in 1987, which currently boasts 120 families.

Today, there are Humanistic branches in Israel, Canada, England, France, Belgium, Uruguay, Argentina and Australia. The international federation is headed by Yehuda Bauer, a professor at Hebrew University of Jerusalem.

Response to Wine's group varies, he says, but usually falls into one of three categories.

"First, there is the positive response, which says 'We may not agree with your ideology, but you are serving Jews who cannot be served in any other way, and thereby retaining them for the Jewish religion.'

"The second response is open hostility. But that usually is confined to Orthodox Jews, Wine says, "and over the years it has diminished."

Despite forebodings other Jews may have about it, the Humanistic movement appears to be here to stay, and getting stronger. It will hold its third international conference next year in Chicago, and an institute has been created to codify its ideology.

Museum Of Southern Jewish Experience To Open In October

UTICA, MISSISSIPPI — The lives, art and culture of America's Southern Jews will be permanently preserved and honored when the Museum of the Southern Jewish Experience opens here in the fall.

Located outside Jackson on the grounds of the Henry S. Jacobs Camp for Living Judaism, the Museum consists of a sanctuary, galleries, museum storage and office space devoted to detailing the history and culture of Southern Jews.

Among the items housed in the $540,000 structure are Torahs, breastplates, stained glass, and other historic and religious artifacts donated to the Museum. An ark and chandeliers from abandoned synagogues decorate the sanctuary. Exhibits lining the walls tell the story of Southern Jews through photographs, memorabilia, objects and documents.

The Museum will celebrate the unique past of these Jews, many of whom were original settlers and vital forces in Southern towns — such as Kaplan, Louisiana and Marx, Mississippi — and cities such as New Orleans and Memphis.

The Museum will open on October 15 with such dignitaries as Rabbi Alexander Schindler, President of the Union of American Hebrew Congregations, scheduled to speak.

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Teen Scene

'Shalom'

Dear Parents,

Shalom! This year the Teen Department is offering an exciting and rewarding **TEEN TRIP TO ISRAEL.** The trip is sponsored by the American Zionist Youth Foundation, an organization working with youths from the ages of 14 to 25.

Our trip to Israel will include round-trip airfare via El Al, medical insurance, liability insurance, plus all land arrangements in Israel. We will stay in hotels or youth hostels, have 3 meals a day, a tour guide, a medic, and, of course, all admissions and a tour bus are included. We will depart from JFK on Tuesday, December 19, and return to JFK Friday, December 29.

Please join us for a parent and teen Israel Trip Information Night at the JCC on Wednesday, September 27, at 7:30 p.m.

Shelley I. Gitomer
Teen Program Coordinator

Tuesday Night Live (Grades 7 & 8)
Work up an appetite at school. Join us tonight for a pizza dinner and some kibbitz with friends. Sign up in advance, so you won't be left out!
Date: Tuesday, September 26
Time: 6 - 7 p.m.
Fees: $5. Members, $8. Non-Members
Registration Deadline: September 19

Theatre Workshop (Grades 7-12)
John Minor, our teen show director, will lead a four session workshop concentrating on motivation, physical action, improvisation and auditioning. Students will work in pairs and should bring a notebook and pencil.
Date: Wednesday, September 27
Time: 7 - 8 p.m.
Fees: $30. Members, $40. Non-Members
Registration Deadline: September 25

Flowers

Wilmington AZA will hold a fundraiser to being the new year. Small and large seasonal arrangements in specific colors and flowers are available. For more information, contact Marc Blumberg at 475-6839 or Craig Koniver 655-5308. Deadline Monday, September 25, 1989.

For reservations or more information on any of the above programs or events, call Shelley Gitomer, Teen Program Coordinator, at the JCC (478-5660).

Written by Teens For Teens

Tutoring Program

Tutoring Program (Grades 7-12)
We are looking for available professionals to tutor in various subjects.

B.B.G. Hosts Banquet

In this hectic, hustle bustle world that we live in, our time spent with our families is too short. For this reason it was most appropriate to begin a new season of BBG events with a special Shabbat Program for mothers and daughters. The program allowed new members to become acquainted with old members and kindle new friendships.

A buffet dinner was made and served by participants who attended. Everything, from quiches to salads and kugels to desserts was served.

A Shabbat Service was written by Elyse Berkover, Shana Deitch and Ilana Harad. The service added a warm glow to the evening and brought tears to a lot of mothers' eyes. In our service, the message relayed was sincerity, friendship and high hopes for a world full of peace.

We hope to make this event a tradition with the Wilmington BBG Chapter.

If you are interested in joining, please see the important numbers on this page. Make that call today—we need you!

Ariane Mamberg
Grade 11

Newspaper Planned

We are looking for teens in Grades 7 through 12 who are interested in being part of a staff of newspaper reporters to work on the new teen newspaper, *MaChadash*. The newspaper will feature articles on area teens, Youth Group programs, special calendar section, holiday information, comics, Israeli issues and many other items.

The newspaper will be distributed to the Teens of Delaware and will be written and set-up by teens in our community. The meeting date is on Tuesday, October 3. from 5 to 7 p.m.

JEWISH COMMUNITY TEEN ORGANIZATIONS

For more information on membership or youth groups activities, contact these members:

BESTY	Mr./Mrs. Peter Kline, Advisors	998-3379
BESTY JRS.	Congregation Beth Emeth	762-5858
Dover BBYO	Marc Wintjen, President	734-1089
Kadima	Mr./Mrs. James Davis, Advisors	324-9091
Newark BBYO	Marc Cohen, President	738-6740
	Andrea Glogoff, BBG Rep.	336-1738
Wilmington AZA	Marc Blumberg, President	478-6839
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Rabin Returns From Cairo Trip To Find Government

By DAVID LANDAU

JERUSALEM (JTA) — Egypt is prepared to bring Israelis and Palestinians together for a dialogue to facilitate elections in the West Bank and Gaza Strip, Defense Minister Yitzhak Rabin said Monday night.

Speaking his return from a one-day visit to Cairo that has thrown Israel's domestic politics into turmoil, Rabin told a news conference at Ben-Gurion Airport that he and President Hosni Mubarak, who initiated the meeting, agreed that Egypt would organize the dialogue, subject to the prior approval of the Israeli Cabinet.

The dialogue would be aimed at deciding the ground rules for the Palestinian elections, which Israel proposed this spring as part of a two-phase plan to end the conflict between Israelis and Palestinians.

The elections would produce Palestinian representatives with whom Israel would negotiate self-rule in the West Bank and Gaza Strip, and eventually the final status of the territories.

The preliminary Israeli-Palestinian dialogue was one of 10 points Mubarak suggested in a paper aimed at advancing the Israeli peace plan. Egypt will now try to facilitate the dialogue, Rabin said, by proposing the members of the Palestinian delegation, after "coordination with various parties," Rabin said.

If Rabin's one-day trip to Cairo achieved an understanding with the Egyptians on these matters, it widened the deep rift between his own Labor Party and Prime Minister Yitzhak Shamir's Likud bloc over how the conflict could and should be resolved.

During three hours of meetings with Mubarak, mainly at the president's residence in the Cairo suburg of Heliopolis, Rabin said he spoke frankly about the differences in the Israeli Cabinet over key points. He said no Israeli decision could be expected for two or three weeks. And first, there would have to be further Israeli-Egyptian discussions to clarify the details of what Egypt is proposing.

He suggested that Mubarak might hold talks with Israeli Vice Premier Shimon Peres of Labor and ForeignMinister Moshe Arens of Likud. All three men will be in New York next week, where Mubarak and Arens will be addressing the 44th U.N. General Assembly session.

Likud and Labor are severely at odds over whether Rabin should have gone to Cairo at this time. On Saturday night, Shamir, Rabin, Peres and Arens met for the third time in a week and failed to reach agreement on an Israeli response to Mubarak's 10-point paper proposing terms and conditions for the Palestinian elections.

The following day, on the eve of Rabin's departure, the Likud ministers of the Cabinet convened and proclaimed their rejection of the 10-point paper. Likud flatly rejects the Mubarak paper, because it speaks of trading land for peace and because it would allow Arab residents of East Jerusalem to participate in the elections. Labor is more flexible on both points.

Likud also is opposed to international supervision of the elections and the withdrawal of the Israel Defense Force from the immediate vicinity of the polling stations, both proposed by Egypt.

But it is the question of Palestinian representation in preliminary talks with Israel that immediately threatens the survival of Israel's national unity government.

Egypt, reportedly with U.S. backing, is canvassing a delegation that would comprise mainly leaders of the West Bank and Gaza Strip, but would also include two Palestinians from the "Diaspora." The two would likely be Palestinians deported by Israel from the territories who have informal links to the Palestine Liberation Organization.

PLO leader Yasir Arafat has reportedly signaled that he would be prepared to accept the 10-point Egyptian paper if such an accommodation could be made.

Likid officials have blasted the idea, pointing out that the guidelines establishing Israel's current unity government specifically rule out negotiations with the PLO.

Rabin told reporters the delegation, in his view, would be composed "mainly of Palestinians from the terriorites." But he refused to be drawn by reporters into a public argument with Likud.

In the Knesset, meanwhile, Labor members managed to get the 20 signatures needed to call the legislative body out of recess for a special session to discuss the quickening pace of the peace process.

Likud whips, apparently not consulted, reacted angrily. They denounced "Labor's acquiescence in talks with the PLO."

Several Likud ministers spoke ominously of the government's likely downfall. Ronni Milo, the minister of environmental protection and a close confidant of Shamir's, warned that a "very serious crisis" hangs over the unity government.

TEXT OF EGYPTIAN POLICY PAPER

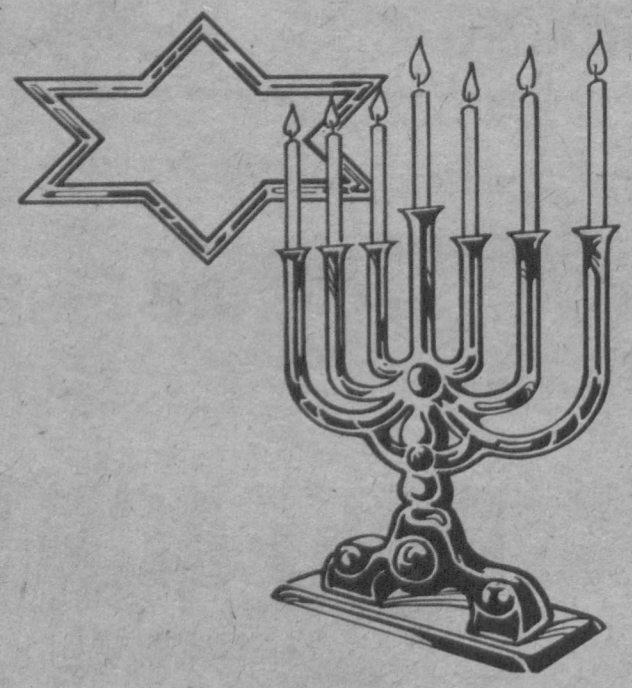
JERUSALEM (JTA) — Following is a synopsis of Egypt's 10-point policy recommendation on Israel's proposed plan for elections in the administered territories leading to peace negotiations:

1. The elections would be free and democratic.
2. The right to elect and be elected would be guaranteed for residents of the West Bank, East Jerusalem and the Gaza Strip.
3. The basis of the entire process is U.N. Security Council Resolutions 242 and 338. The final settlement would be based on the principles of "land for peace," political rights for the Palestinians and security for all parties, including Israel.
4. Neutral observers would be invited to observe the election.
5. The Israel Defense Force would withdraw from the environs of the polling stations.
6. Israel would pledge to accept the election results, whatever they are.
7. Freedom of assembly would be ensured during the election campaign.
8. Israeli citizens would be barred from the territories on Election Day (apart from those who live or work there).
9. A two-month period of preliminary negotiations would take place between Israel and an agreed Palestinian delegation to iron out the details of election procedures.
10. The construction of Jewish settlements would be suspended during the negotiations.

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The Jews Of Turkey: Safety In Silence

By LISA HOSTEIN
Special to The Jewish Voice

ISTANBUL — Avram Zavaro is one of a handful of Jews who has set up shop in this ancient city's covered bazaar where he has made a comfortable living repairing ancient carpets.

He welcomes a visitor to his enclave with traditional Turkish hospitality. When the conversation shifts to Jewish life in Turkey, he beckons to the front of his shop where he reveals a hidden *mezuzah*. Asked why it is hidden, Zavaro smiles as if to say: "Life has been good to me here in Turkey. Why should I risk it?"

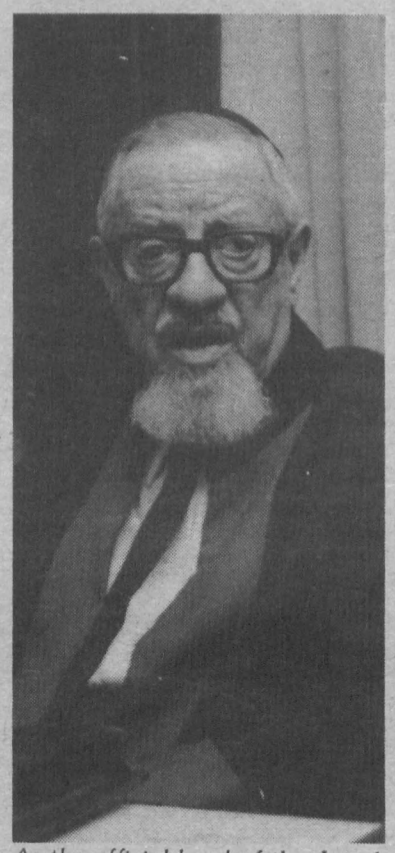
Such thoughts, echoed aloud — though always in private — by many a Jew here, could be the theme for Turkey's Jewish community.

In this predominantly Moslem land, Jews have lived comparatively well for nearly 500 years. The bulk of Turkey's Jews, some 20,000, live in Istanbul, whose majestic skyline pierced by hundreds of minarets attracted its share of conquerers through the centuries.

Engaged mostly in business, with a fair share of doctors and lawyers, the Jews by and large head a comfortable existence. It is said that those Jews who remain in Turkey do so out of choice.

"Life is good for the Jews here," said one businessman who, like many of the Jews interviewed, asked that his name not be used. "The Turks may not love us, but they leave us alone."

The gnawing sensation felt by an American visitor that the jews here are constantly halting conversations



As the official head of the Jewish community, Chief Rabbi David asseo attends to the religious needs of Turkey's approximately 22,000 Jews. (Photo: Laurence Salzman)

that dwell on Jewish issues is an accepted fact of life for those who call Turkey home.

Although Jews interact freely with other Turks in business and many say they have Moslem friends, the distinction between Jew and Turk permeates many aspects of life.

Today, the central address of Turkey's Jewish community is the office of the chief rabbinate, located in the old Galata neighborhood. Only a few elderly Jews still live in the vicinity, but on any given day a dozen or so might make their way through the narrow streets to the doorstep of the chief rabbi, Rabbi David Asseo, official head of the community and arbiter of all religious affairs.

Beneath the chief rabbi, whose office oversees the community's 15 Orthodox synagogues, is a well-organized pyramid of authority. The chief rabbi and the community's other four rabbis make up the Beth Din, the official Jewish tribunal. The secular council, comprised of a larger committee of 30 men and a smaller executive committee of 14, oversees the non-religious affairs of the community.

Over the past several months, the community has been in the throes of change as a younger generation takes over. These new leaders, firmly committed to the survival of their community, are struggling to find the proper path of expression and activity.

"The Jewish community is not a very active or open community," said Avi Alkas, the youngest member of the executive committee. "We are a closed community trying to survive."

Outside the synagogue, where Jews are allowed to be Jews freely, the Jewish community operates cultural and educational activities for young and old in a highly organized — and well disguised — manner.

But, most restrictive is the Turkish Jew's inability to identify openly with Israel. The restrictions are tied to laws imposed on all Turks forbidding any connection to foreign ideology.

"If we openly identified with Israel," explained one communal leader, "a Moslem Turk would think, 'What are you doing? You're not a Turk.' It's not like it is in America, where you can be a Jew and an American, where you can love Israel and America."

There lies one of the greatest paradoxes of the community, for the Jews of Turkey are forced to hide their deep-seated connection to the Jewish state.

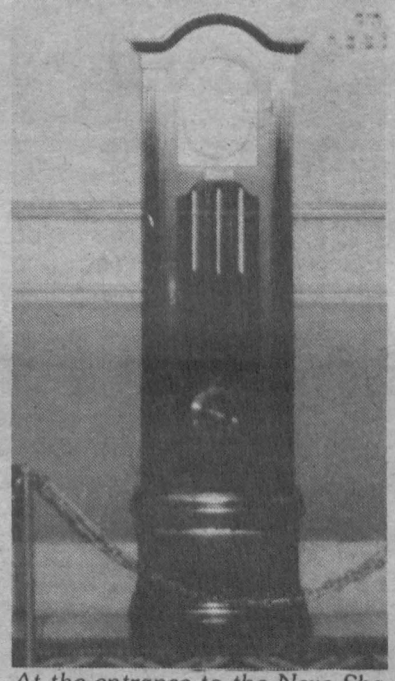
Most of the Jews left in Turkey are not strong Zionists, and the aliyah movement has all but dissipated. Nevertheless, nearly every Jew in Turkey has a close relative living in Israel. The personal ties, coupled with the close geographic proximity make this attachment to Israel very concrete.

Yet the ability to express this deep emotional attachment is severely limited. "We don't hold up the Israeli flag and run through the streets of Istanbul," one Turkish Jew said. "Maybe nothing would happen. But it would be a subject in the newspapers, and that's something we just don't need."

The philosophy harks back to the overriding concern over the perception of the Jew in Turkey.

"In Turkey, you can't be a Kurd and a good Turk," said Sylvyo Ovadya, editor of *Shalom*, the community's weekly newspaper. "But we want to depict the image that you can be a Jew and a good Turk. We can only do that by living with certain conditions."

The conditions seem acceptable to a good number of Jews here. "It is a price we are willing to pay so that we can maintain our good lives here," said one shopkeeper. "We aren't able to say everything we want, but



At the entrance to the Neve Shalom Synagogue in Istanbul stands a memorial to the 22 victims of a 1986 terrorist massacre perpetrated by Palestinians. The hands of the grandfather clock are permanently fixed at 9:17 a.m., the time of the attack. (Photo: Joel Oshtry)

then again, neither is anyone in Turkey."

The question that occurs to a foreigner is whether the closed nature of Turkey's Jewish community stems from paranoia or from legitimate fear.

"You have to understand the cultural and political environment of the society in general before you can understand the jews," said one close Jewish observer of the community living in the country.

"Turkey is a democracy on paper, but the civil and individual rights are not the same as we know them in the Western world." That fact, coupled with the Jews' status as a minority in a predominately Moslem country, says a lot, he believes.

Though Jews here live with the "suitcase mentality" felt by Jews in so many countries in the world, they rarely gave a thought to their physical safety until just three years ago.

All that changed with the terrorist bullets that hit Shabbat worshippers at Istanbul's Neve Shalom Synagogue on September 6, 1986.

At the entrance to the synagogue's sanctuary today stands a grandfather clock whose hands remain forever fixed at 9:17. The morning hour is permanently etched into the minds of the Jews of Istanbul, for it was at that moment when the massacre occurred, leaving 22 dead, including the *hazzan* and *gabbai*.

"Before, we never thought twice about our security," said one community leader. "But that incident shattered the peaceful existence we had enjoyed here for 500 years."

Many Jews here believe the Turkish government did everything in its power to catch the perpetrators of the massacre. Still, since then, every Jewish institution is under elaborate security.

Prospects for the future of Turkey's Jews vary, depending on whether one talks to an optimist or a pessimist. It all comes down to numbers: 20,000 Jews breaks down to approximately 4,500 families. There are more deaths each year than births in the Jewish community, evidence that the community as a whole is not a young one.

Though most won't argue with the numbers, there is a feeling among many Jews here that as long as the economic situation is good for the Jews, some Jewish presence will continue.

And, for most, the concern is for the present, not the future.

As Chief Rabbi Asseo responded when asked his thoughts about what the future will hold for the Jews of Turkey: "We don't know. God will see. Meanwhile, we continue."

(Lisa Hostein is news editor for the Jewish Exponent in Philadelphia. This article was made possible by a grant from The Fund For Journalism on Jewish Life, a project of the CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.)



At the offices of Shalom, editor Sylvyo Ovadya (left) works with senior writer and foreign editor Rina Eskenazi to produce the community's weekly newspaper. (Photo: Lisa Hostein)

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U.S. Plans To Process Refugees In Moscow

By HOWARD ROSENBERG

WASHINGTON (JTA)—The Bush administration plans to shift its processing of Soviet refugees from Rome to Moscow "to the maximum extent possible," a State Department official told Congress last week.

Princeton Lyman, director of the department's Bureau for Refugee Programs, made the comment at a House Judiciary subcommittee hearing devoted to the administration's proposed worldwide refugee budget for the 1990 fiscal year, which begins October 1.

Lyman's statement is the clearest official word to date that the administration intends to phase out its facility in Rome for processing Soviet Jews and other refugees who want to immigrate to the United States.

For the last decade, Rome has served as the transit point for Jews who leave the Soviet Union with Israeli visas and decide instead to seek entry to the United States. Soviet refugees spend weeks in Rome, at U.S. government expense, until their refugee status applications are adjudicated.

The Hebrew Immigrant Aid Society, the principal Jewish group assisting Soviet Jews who want to come to the United States, was expected to tell the House subcommittee that it would oppose complete closure of the Rome refugee center.

But HIAS is expected to propose transfering most of the U.S. government operations from Rome to Moscow, with the main exception being U.S. officials who adjudicate the refugee status applications.

HIAS estimates that the U.S. government would save $18 million by transferring most of its operations to Moscow, where Soviet applicants for refugee status can continue to live at home, instead of at U.S.-subsidized transit centers in Rome operated by HIAS and the American Jewish Joint Distribution Committee.

The HIAS proposal would still mean that applicants for refugee status would have to be flown to Rome and spend a few weeks there while U.S. officials adjudicate their applications.

HIAS does not have an office in Moscow, where it fears it could not be guaranteed the confidentiality necessary to advise Jewish applicants for refugee status.

Also, it would rather see refugee status applications adjudicated in Rome, because the refusal rate there has been 20 percent in the past year, versus 46 percent for those Jews now applying for refugee status in Moscow.

But while U.S. officials currently refuse refugee status to those Soviet Jews who do not demonstrate "a well-founded fear of persecution," Congress may approve legislation this fall granting refugee status automatically to all Soviet Jews.

Refugee status allows potential immigrants to be admitted to the United States on an emergency basis and entitles them to government funds for transportation and initial resettlement costs.

Leaders of Jewish agencies involved in assisting Soviet Jews to emigrate and resettle in the United States discussed the refugee situation in New York with experts from the State Department, Justice Department and National Security Council.

Jewish groups received the plan to shift processing from Rome to Moscow "with great interest and considerable support," said Malcolm Hoenlein, executive director of the Conference of Presidents of Major American Jewish Organizations. Hoenlein said that among the Jewish groups, there was consensus that there is no longer "need for a transit point" in Rome.

Refugee processing in Moscow "does not require Soviet Jews to give up their jobs in advance," he said, adding that they would no longer be

(Continued to 60)

SOVIET JEWISH EMIGRATION HITS ALL-TIME MONTHLY HIGH OF 6,756

NEW YORK (JTA) — More Jews emigrated from the Soviet Union in August than in any single month on record, the National Conference on Soviet Jewry reported early this month.

The tally was 6,756, of whom 793, or 11.7 percent, went to Israel, according to the NCSJ's Soviet Research Bureau, which began tabulating emigration from the Soviet Union in 1968.

The previous monthly high was in October 1979, when 4,746 Jews departed. That year, Jewish emigration totaled 51,320, a figure that has not been matched in recent decades. Total Jewish emigration so far this year stands at 33,444.

This year's second-highest monthly figure was 4,557, recorded in April.

"We welcome the August increase, which surpasses the previous month high for 1989 by more than 2,000," Shoshana Cardin, NCSJ chairwoman, said in a statement. "This is a development of major significance."

Cardin expressed hope that the upward trend will continue. However, she added, "While we rejoice for those who have been able to leave the Soviet Union, we remain mindful of the fact that capriciousness is still part of the Soviet emigration procedure."

"For example, only last week, long-term refuseniks Igor, Inna and Slava Uspensky received official permission to emigrate, while Igor's 77-year-old mother, a retired biologist, is still refused" because she lacks the requisite "security" clearances, Cardin said.

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KAREN VENEZKY

Israel's New Leaders

The Rising Stars On Israel's Political Stage Weren't Even Born When The Jewish State Was Created

By ZE'EV CHAFETS
Special to The Jewish Voice

JERUSALEM — Not long ago, 2,500 fans watched a basketball game between a team of radio reporters and a pick-up squad of Knesset members. The game was not a great athletic event but the spectators got what they paid for: a look at some of the rising stars in the real Israeli national pastime — politics.

Such a game could not have taken place even a decade or two ago, when most Knesset members were elderly Eastern European Jews whose sports were chess and ideological arm wrestling. But the past few years have brought a new generation of young legislators to the parliament. Who they are and what they stand for will shape Israeli policy well into the next century.

It was the Likud that first opened the door. In the 1984 election, 11 of its Members of Knesset — a quarter of its parliamentary contingent — were under 40. Labor chose only one, Haim Ramon. This disparity was embarrassing for Labor, and in the 1988 campaign, it chose ten candidates under the age of 45.

But, if Labor has closed the quantitative gap, the Likud clearly leads in quality. Labor's young guard are mostly anonymous party hacks and only three — Ramon, Deputy Finance Minister Yossi Beilin and Avrum Berg, a former peace activist — are at all well known.

On the other hand, four of the Likud's young leaders — Moshe Katzav, Ronnie Milo, Dan Meridor and Ehud Olmert — are cabinet ministers. Benyamin Netanyahu, the former U.N. ambassador, is deputy foreign minister. Benyamin Begin and David Magen, are powerful figures in party circles.

The impact of these young politicos is already obvious. Meridor, Milo and Olmert are among Prime Minister Yitzhak Shamir's closest advisors and played a role in shaping his peace plan. Netanyahu is a confidant of Foreign Minister Moshe Arens. And David Magen played a key part in the Likud's near sweep of this year's municipal elections.

The young generation of Likud politicians can be divided into "princes" and "paupers." The princes — Olmert, Meridor, Milo, Netanyahu, Benny Begin, and MKs Uzi Landau and Tzachi Nanegbi — are sons of prominent Likud figures. They have known one another all their lives and they provide the party with a sense of ideological and personal cohesiveness. As a group, they are well educated and financially secure. Olmert, who is Arens's candidate for ambassador to the United States, has served in the Knesset for more than 15 years; Meridor was cabinet secretary; and Milo served as deputy foreign minister in the last government.

The "paupers," on the other hand, are self-made men (there are almost no women among the young politicos) from the Sephardic blue-collar class. Minister of Transportation Moshe Katzav, MKs David Magen, Ovadia Eli, and Jewish Agency treasurer Meir Shitreet all immigrated to Israel as children from Middle Eastern countries and eventually became mayors of the "development towns" in which they were raised. As a result they have independent power bases, which the princes lack. Although less affluent and polished than their Ashkenazi contemporaries, they have authenticity in the eyes of their constituents.

Thus far, the infusion of so many young politicians into the Likud has had very little impact on the party's basic policies. Allowing for differences in temperament and style,



Binyamin Netanyahn

there is a surprising uniformity in their positions. But on the question of the future of the West Bank and Gaza, they do not deviate from Likud orthodoxy — the indivisibility of the Land of Israel and opposition to the "land for peace" formula of the Israeli left.

As for prime ministerial material, the smart money is on Dan Meridor, Ehud Olmert, Benyamin Netenyahu and Benny Begin. As the son of the party's founder, Benny Begin seems the logical choice for the role of first-among-equals, but he is a political novice. Meridor is considered too gentlemanly for political rough-and-tumble but this may be changing.

No one doubts the ambitions of Olmert and Netanyahu. But Olmert left Herut (the precursor of the Likud) for a dissident group and has only recently rejoined. And Netanyahu, who scored an impressive success at the nominating convention last fall, may have peaked too early.

On the other side of the aisle, the situation is somewhat different. Unlike the Likud's yes-men, Labor's junior politicians tend to be Young Turks. Yossi Beilin, Avrum Berg, Haim Ramon, Amir Peretz and Ashkelon mayor Eli Dayan are all far to the left in the party spectrum. In any case, the young Laborites are a decade from becoming plausible candidates for leadership.

In the 1988 election, Labor brought in a number of young Sephardic candidates but they proved unable to draw working-class votes from the Likud. And, if Labor has failed to find attractive "paupers," it has also been unable to produce its own generation of princes. In 1988, Ya'el Dayan, daughter of Moshe Dayan, unsuccessfully sought a Knesset nomination. She was one of the few children of former party leaders to try.

Once the army was the great recruiting grounds for young Labor politicians but, in the past decade, the stream of military figures has turned into a trickle. And those who have sought to join have been, for the most part, rebuffed.

This points to the Labor's greatest problem in recruiting young politicians; at bottom, the party remains inhospitable to rising stars. As a result, the party has yet to produce a youthful candidate of the stature of Meridor, Olmert or Begin.

Perhaps the most interesting of the young politicos comes from a surprising quarter — Shas, the ultra-Orthodox Sephardic party. He is Rabbi Arye De'eri, a Moroccan immigrant who, although barely 30, serves as Israel's minister of the interior.

At first, De'eri's appointment caused considerable discomfort among secular Israelis. But in office, he has proven a sympathetic and surprisingly liberal figure.

Following recent municipal elections, De'eri pointed to the victory of a Moslem fundamentalist ticket in the city of Um el Fahm as an example of growing extremism among Israeli Arabs. But when it became clear the new mayor was not a fanatic, the young rabbi did something almost unprecedented in Israeli politics — he publicly apologized. Many Israelis tried in vain to remember when they had last heard such an admission from a politician.

Although Shas is a minor party, De'eri may well become the first of the younger generation to be a major political figure. Given the near stalemate between Likud and Labor, the religious factions hold the balance of power. A dove among hawks, De'eri believes in territorial compromise for peace, and it is an open secret that he would like to see the government of national unity replaced by a Labor-led coalition. Should such a configuration emerge, De'eri will certainly play a significant role.

As a rabbi, De'eri did not take part in the Knesset basketball team, but he is clearly varsity material. So are Meridor, Olmert, Begin, Netanyahu, Katzav and Magen of the Likud, and Belin, Burg and Ramon of Labor. They lack the charisma of the old-timers and the hard edges of contemporary leaders. Raised in the relative security of the Jewish state, they are the first generation of politicians without personal knowledge of the Holocaust and the struggle for independence, traumatic events that shaped the country.

It is still too early to know what this will mean for Israeli policy. At present, these rising stars are still mostly marginal players. But one thing is certain; their time is coming. Within the next few years, followers of the Israeli national pastime will discover who has been sitting on the bench — a collection of substitutes, or a new generation of superstars.

(Ze'ev Chafets is a former director of the Israeli Government Press Office and the author of two books on Israel and one on American Jewry. This article was made possible by a grant from The Fund For Journalism on Jewish Life, a project of The CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.)

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Netanyahu In Philadelphia: Warns Of Threats To Israel

PHILADELPHIA (JTA)—Global detente is "taking place everywhere in the world except in our region," according to Binyamin Netanyahu, Israel's deputy foreign minister and its former ambassador to the United Nations.

The combined Arab forces facing Israel today are "greater than NATO or the Warsaw Pact nations," Netanyahu told an audience of 350 Jewish leaders from the United States and Canada here September 9.

They were attending the 1989 North American Leadership Conference of State of Israel Bonds Organization, at the Wyndham Franklin Plaza Hotel.

Less than 50 miles separate Israel from its enemies, therefore Israel has "no margin for error," Netanyahu told the Bonds leaders. "Israel's No. 1 problem is its survival and not the territories," he said, referring to the Palestinian uprising in the West Bank and Gaza Strip.

"The territories are of concern to Israel as a national minorities problem" that will eventually be solved, Netanyahu said.

He denounced the documentary film "Days of Rage: The Young Palestinians," broadcast September 8 by the Public Broadcasting Service, which depicts the uprising from the Palestinian viewpoint.

The film is a "travesty and a mockery" that will make it more difficult for the general public to know the truth about Israel, he said. "In no other place has Israel been depicted with such distortion and with the use of the big lie."

Speaking at an earlier session, Sen. Arlen Specter (R-Pa.) called support for Israel "very, very strong in the U.S. Senate." He urged an end to U.S. talks with the Palestine Liberation Organization "if there is no real progress."

Richard Perle, an assistant secretary of defense in the Reagan administration, told a special conference session that the strengthening of American armed might has improved Israel's security. With Israel dependent on the United States for maintaining military balance in the region, Israel is more secure at the end of this decade than at any time since the state was established, Perle said.

Stuart Eizenstat, former special assistant to President Jimmy Carter, said Israel is benefiting from "a more benign external environment" than at any time in the past 40 years. He suggested that the threats to its growth and stability come from within, such as its economic problems.

Meir Rosenne, president and chief executive officer of the Israel Bonds Organization, opened the conference

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Seven Jewish Groups Argue For Abortion Rights

By
ANDREW SILOW CARROLL

WASHINGTON (JTA)—Seven Jewish organizations are joining women's and civil rights groups in a mass effort to support the right to choose abortion. The Mobilize for Women's Lives coalition, whose activities will include a rally in Washington on November 12, was launched at a news conference her September 7.

According to organizers of the coalition of more than 30 groups, the nationwide effort will attempt to counter the effects of the recent Supreme court ruling in Webster vs. Reproductive Services.

That decision, allowing states more leeway in restricting access to abortions, is seen by pro-choice groups as an erosion of what they call a woman's constitutional right to choose an abortion and a green light for local legislatures to restrict abortion.

The coalition's efforts will focus on fund raising, voter registration drives and letter writing, with an eye toward electing pro-choice candidates in the 1990 congressional elections.

Jewish and other religious groups are prevented by their status as tax-exempt organizations from endorsing individual candidates in those elections. Still, they believe "it is critically important for the public to understand that there are religious traditions that oppose restrictions on a woman's right to have an abortion," according to Robert Lifton, president of the American Jewish Congress.

"All too often, the only religious voices heard are those who oppose freedom of choice," Lifton said in a statement.

Not all Jewish organizations support abortion on demand. While Jewish law allows abortion in some cases, Orthodox groups, including Agudath Israel of America and the Union of Orthodox Jewish Congregations of America, still believe the government should set strict limits on its availability.

The Jewish groups so far taking part in the pro-choice coalition are the American Jewish Committee, AJCongress, B'nai B'rith Women, Hadassah, National Council of Jewish Women, National Federation of Temple Sisterhoods and the Union of American Hebrew Congregations. Early this month the National Federation of Temple Sisterhoods announced a "crisis campaign" to monitor state legislatures across the country and garner support for freedom of choice.

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Few Register Feelings After PBS Showing Of 'Days Of Rage'

By JOSEPH POLAKOFF
Special to The Jewish Voice

WASHINGTON—Statistics provided by the Public Broadcasting Service (PBS) and several of its affiliates regarding their televising the 90-minute film "Days of Rage: The Young Palestinians" and its hour-long "wrap-around" indicated astonishingly little reaction from viewers.

PBS estimated that its projection indicated approximately 5.9 million in four million households tuned into the program for at least six minutes during the broadcasting on 22 stations in 19 cities whose markets cover 42 percent of the country's populations of some 240 millions.

Yet, by mid-afternoon of the following day, the number of callers to 14 of the stations numbered about 1,200. On the ratio of 14 to 22 stations, and slightly less than two-thirds of the esfimated viewers, roughly only one person in about 3,250 phoned the local station to express a view.

One PBS official said the paucity in numbers of calls could mean that viewers were somewhat satisfied with the over-ll presentation and this had an "ameliorating effect" on their interest to express a reaction. "People felt they didn't need to call," he said. "People call when they are either very pleased or very angry."

Another said that "despite the broad press attention" the "average rating" for viewers was "not unusual for this type" of program and was "comparable to other documentaries like 'Arab and Jews: Wounded Spirits in a Promised Land.'"

Another summation was that many, aware of the facts of the Arab-Israeli conflict, believe much of television can't be impressed by their opinions. "Days of Rage," one commented, "is much more blatant than 'Wounded Spirits,' but the fundamental idea is not much different. It was designed to arouse sympathy for Palestinians; never mind truth on what has gone on for 40 years. For example, there is that Israeli who posed as a Palestinian and wrote how Israelis tormented him as an Arab. His book was published long after 'Wounded Spirits' but it appeared in the film with a decidely anti-Israeli comment even though his allegations never were part of the book 'Wounded Spirits.' Buy why bother telling PBS about it; they know it."

Of the 1,200 calls, a PBS official said, about 70 percent were "positive" and the remainder "negative." "Positive," the official said, meant the caller liked the decision for the program to be aired but it could also mean, he said, that, even so, the caller didn't necessarily like its contents. "Negative," meant the caller was displeased it was aired and also disliked it.

The statistics showed considerable differences of opinions. PBS reported that WNET in New York, the sponsoring station, which was in the center of the months-long controversy, had only 100 positives and 77 negatives while Atlanta's WPBA had about 400 calls with three out of four positives.

The probable reason for that, a PBS official held, was that Atlanta ran a "crawl message" repeatedly during the program, urging viewers to phone reaction. Another report on WNET said it received some 500 calls of which 378 were negative.

The top "positive" report was at St. Paul's KTCA that had 200 calls with 95 percent positive, according to PBS information. Denver's KBDI had only 30 callers, 25 of them positive. Houston's KUHT, which had a relatively low viewer rating, had 128 calls with 70 percent positive. Negative majorities were registered in Philadelphia and Miami. Philadelphia's WHYY had 49 positive and 57 negative calls. Of the negatives, 22 disapproved of the wrap-around. Miami's WPBT reported six positive and 36 negative.

Soviet/Israel: Agricultural Cooperation

TEL AVIV (JTA) — The Soviet Academy of Sciences and the Israeli Agridav company have agreed to establish a jointly-owned company called Agromir.

Agromir, which means "agriculture and peace," will establish agricultural projects in the USSR's framework of Soviet state farms, using Israel's agricultural and scientific know-how.

It is not the first Israeli-Soviet venture. The Herzliya-based Scitex Corporation has signed onto a joint project for image-enhancing, and medical scanning company will establish a joint company in the Soviet Union for local production of medical scanners.

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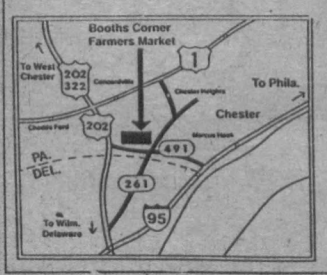
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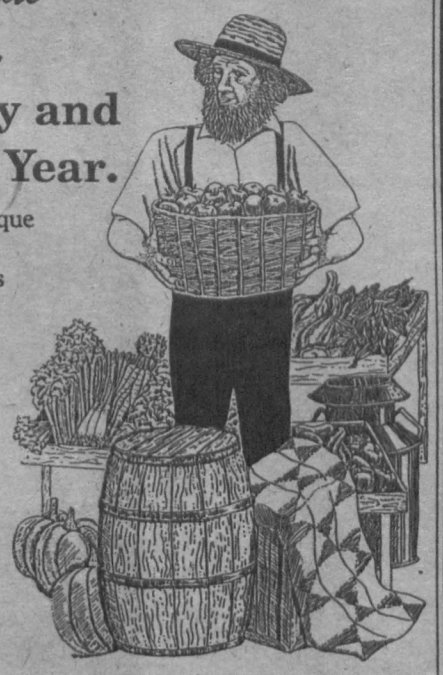
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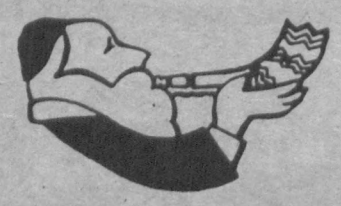
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Israel Orders Workers' Families To Leave Colombia

By HUGH ORGEL

TEL AVIV (JTA) — Israel's Defense Ministry has ordered the families of Israelis working in Colombia to leave the country immediately because of the tense situation there. The order applies to the families of 40 employees of Israel Aircraft Industries and Tadiran, a military industry, who are working under defense contracts with the Colombian government.

Their work includes the delivery and maintenance of Kfirs, the Israel-made jet fighter planes sold to the Colombian air force.

The Defense Ministry said the evacuation order may be only temporary. There has been a series of bombings and assassinations in Colombia lately linked to the drug cartel's war against the government.

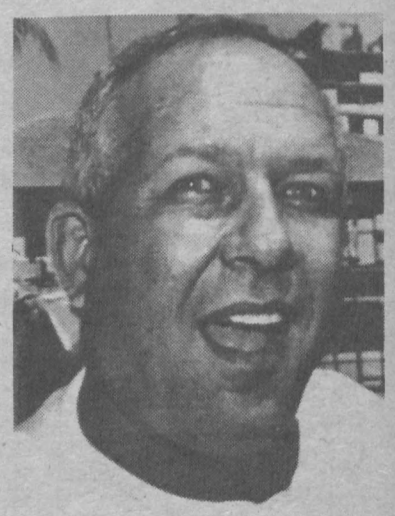
Meanwhile, police said that they will drop their investigation of several Israel Defense Force reserve officers if no information is received soon to substantiate allegations that they trained assassination squads for the Colombian drug cartel.

The police have requested material from the Colombian authorities and sent two reminders so far, which have gone unanswered. The Colombians, instead of providing fresh information, asked the Israeli police for the results of their probe.

The Israeli police criminal investigation division has questioned Lt. Col. Yir Klein, head of the Hod Hahanit security consultant firm, and several of his associates who allegedly provided military equipment and know-how to unofficial groups in Colombia.

Klein said he trained security guards for Colombian farmers and ranchers to defend themselves against cattle rustlers and guerrillas.

NBC News broadcast a videotape last month showing a Hebrew-speaking officer, later identified as Klein, instructing uniformed men who NBC claimed were a Colombian drug syndicate's "hit squad."



Retired Israeli officer Yair Klein arrives in Petach Tikva police station near Tel Aviv on August 28 for questioning over his alleged training of Colombian drug cartel hit squads. Klein has said that he is innocent of any wrongdoing. (Photo: RNS)

Israel Reports Finding On Alzheimer's

By GIL SEDAN

JERUSALEM (JTA)—Scientists at Bar-Ilan University have reported finding a medication to treat Alzheimer's disease, a degenerative condition that affects middle-age and elderly people, and is usually manifested by loss of memory.

Yediot Achronot reported last week that a team of scientists, led by Professor Shlomo Eliahu, developed a medication that reverse memory loss in patients with Alzheimer's. The scientists said they tested it successfully on humans, but it needs further development before being approved for mass production, the newspaper reported.

According to the report, the university in Ramat Gan is negotiating with various pharmaceutical companies to eventually product and market the medication.

But few details have been released because of the need for "commercial security," *Yediot Achronot* said.

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Hungarian - Israeli Ties Reestablished After 22 Years

By RUTH E. GRUBER

BUDAPEST (JTA)—Hungary re-established full diplomatic relations with Israel on Monday, ending a 22-year-old breach dating from the 1967 Six-Day War. All East bloc countries except Romania severed relations at the time.

Hungary, the first to restore full relations, acknowledged Monday it had been a bad mistake to break with Israel in the first place.

Israeli Foreign Minister Moshe Arens, who flew secretly into Budapest at dawn, and Hungarian Foreign Minister Gyula Horn signed "a protocol on the re-establishment of Hungarian-Israeli relations" in ceremonies at the Foreign Ministry, the official Hungarian news agency, MTI, announced.

Arens called it "a historic step in the right direction."

MTI quoted Horn as saying the resumption of full diplomatic relations with Israel signifies that Hungary is discarding past mistakes and is further proof of its new reformist thinking.

The two countries will exchange ambassadors. Jerusalem announced Monday that Shlomo Merom, who has headed the Israeli interests section here since it was established 18 months ago, will be the new envoy. Merom, who already holds the rank of ambassador, will present his credentials shortly. Hungary is expected to send a ranking diplomat to serve as its ambassador in Tel Aviv.

Horn was quoted as saying that "Hungary is against confrontation, endorses dialogue and wants good relations with all countries based on mutual advantage."

Referring to the resumed ties with Israel, he stressed that "this step is not aimed against anybody and will probably be helpful in solving the Middle East conflict."

But according to Merom, the Hungarian decision was a blow to persistent Arab diplomatic efforts to isolate Israel on the world scene. He noted, nevertheless, that the two countries have not altered their divergent views of the Middle East conflict.

Arens was accompanied at the signing ceremony in Budapest by Yeshayahu Anug, deputy director general of the Foreign Ministry, and Salai Meridor, his political secretary.

In Washington, the U.S. State Department said it was pleased that Hungary and Israel had decided to re-establish full relations. "We hope that other members of the Warsaw Pact will follow Hungary's lead," said department spokeswoman Margaret Tutwiler.

Ausria To Remove Envoy To Israel

By GIL SEDAN

JERUSALEM (JTA) — Israel's relations with Austria reached a new low when Vienna announced Monday it would reduce the level of its diplomatic representation in Israel. A spokesman for the Austrian Foreign Ministry said the move was in response to Israel's refusal to send a new ambassador to Austria as long as Kurt Waldheim is president.

The announcement came on the same day that Austria's neighbor, Hungary, became the first East bloc nation to restore full diplomatic ties with Israel, broken in 1967. Israel has already named an ambassador to Budapest, but it has none in Vienna.

Its last envoy, Michael Elitzur, returned home three years ago after the Austrians overwhelmingly elected Waldheim, despite revelations that he had been active in the Nazi Party and had served in a German army unit linked to atrocities against civilians in Greece and Yugloslavia.

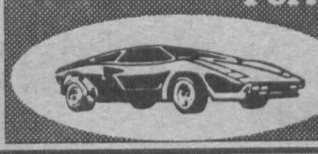
Israel has refused to name a successor. Its embassy in Vienna is currently headed by Gideon Yarden, who has the rank of charge d'affaires.

Otto Pleinert, the Austrian ambassador to Israel, is about to be posted to Stockholm. Reports from Vienna this week said he would be replaced by a charge d'affaires. Pleinert stressed Tuesday that it was important to observe reciprocity. But a final decision about his successor is not expected until next spring.

Waldheim's term expires in 1992. He has not ruled out standing for re-election. But the conservative People's Party, which supported his candicacy in 1986, has hinted it would not do so a second time.

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Israel Censured By Human Rights Panel

By TAMAR LEVY

GENEVA (JTA) — A U.N. human-rights panel wound up a four-week session here earlier this month by accusing Israel of war crimes against Palestinians in the West Bank and Gaza Strip.

The anti-Israel resolution, backed by the Soviet Union, Cuba and Somalia, as well as the Arab countries, was adopted Aug. 31 by the U.N. Subcommission on Prevention of Discrimination and Protection of Minorities. The vote by secret ballot was 15-5, with two abstentions.

The resolution accused Israel of torture, expulsions, collective punishment, detention without trial and other violations of the Fourth Geneva Convention, which protects civilians in time of war.

The Israeli observer, Rafael Walden, called the resolution one-sided and charged that it gave the Palestinians "carte blanche" for terrorism.

The 26-member subcommission, which reports to the U.N. Human Rights Commission, also condemned South Africa by affirming past statements that apartheid is a crime against humanity. But a resolution dealing with Iraqi atrocities against its Kurdish population was shelved by majority vote.

The U.N. disarmament conference meeting here also concluded its final session of the year this month, unable to agree on Israel's request for admission as an observer state. Conference regulations require a consensus among the member countries to admit an observer. There are presently 26 observers, including Iran, Iraq and Libya, who obtained the status this year.

The Western powers are known to want Israel's participation in the discussions, which ave focused on chemical warfare. But pressure from the United States and several European countries failed to budge Algeria, which held out against Israel, thereby blocking a consensus.

Nevertheless, the Israeli diplomatic mission to the United Nations in Geneva is optimistic that Israel will be accepted in a few months. The disarmament conference reconvenes early in 1990.

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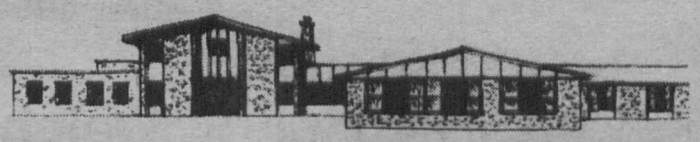
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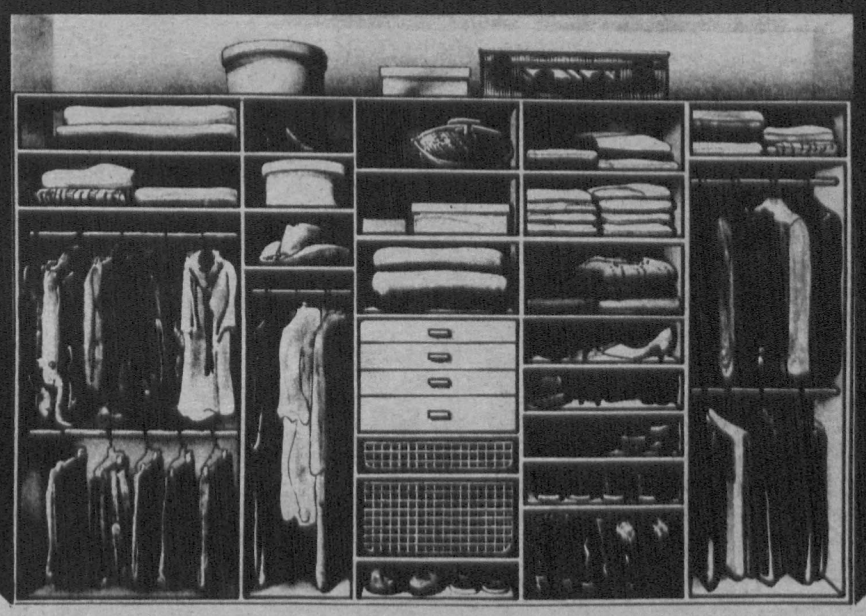


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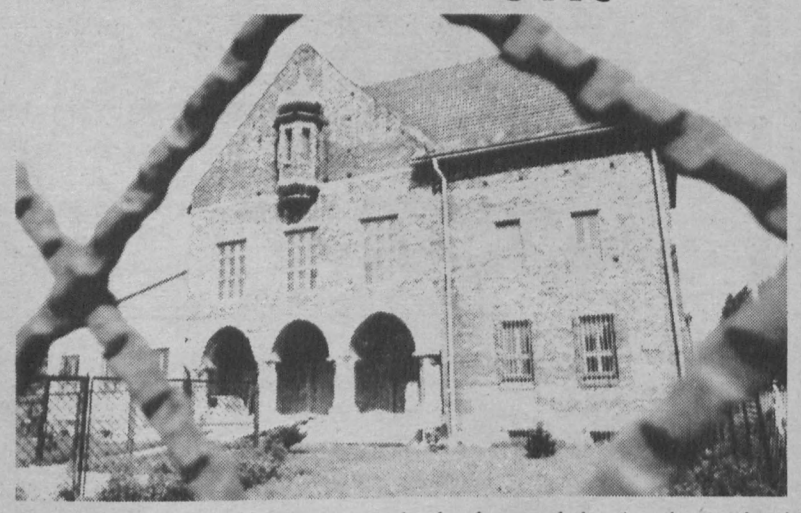
Vatican Praised For Offer To Relocate Convent

NEW YORK (JTA) — A ray of hope broke through the clouds surrounding Catholic-Jewish relations Tuesday, as Jewish leaders warmly praised the Vatican's public endorsement of the 1987 accord calling for the relocation of the Carmelite convent at Auschwitz.

They were particularly pleased by the Vatican's offer to contribute funds to establish an interfaith center away from the grounds of the former death camp, where the Carmelite nuns are to be relocated. Those who had urged a freeze in relations with the Vatican until the issue was resolved called Tuesday for a restoration of formal talks with the Catholic Church.

Relations between Jews and the church have deteriorated since Feb. 22, the date by which the convent was to have been moved. The deadline, specified in the 1987 accord, passed with little sign of progress in relocating the convent.

Jewish leaders had repeatedly called for Pope John Paul II to state his support for the 1987 agreement, which was signed in Geneva by nine world Jewish leaders and nine representatives of the Catholic Church, including four European cardinals. But for more than a year, the Vatican remained silent on the matter, apparently deferring to the Catholic Church in Poland, which the pope formerly headed.



The Carmelite Convent just outside the fence of the Auschwitz death camp, which has been the spurce of growing tensions between Jews and Roman Catholics. Jews object to the Christian presence in an area where so many Jews died. (Photo: RNS)

That silence was broken Tuesday, when Cardinal Johannes Willebrands, president of the Vatican Commission for Religious Relations With Judaism, issued a statement offering to contribute financially to the construction of the interfaith center.

"The Holy See is convinced that such a center would contribute in a significant manner to the development of good relations between Christians and Jews," the statement read. "In order to support the realization of this important but costly project, the Holy See is prepared to make its own financial contribution," it said.

The head of the Polish Church, Cardinal Jozef Glemp, had raised the financial issue as one of the obstacles to the removal and relocation of the convent.

Tuesday's Vatican statement refers to a remark made by the pope in an address to the Jewish community of Vienna in June 1988, when he said that the center "would produce fertile results and serve as a model for other nations." Observers here believe that this reference to the pontiff clearly indicates that the pope personally approved the statement which, Vatican sources say, should bring to an end "an unfortunate conflict" between Jews and Catholics.

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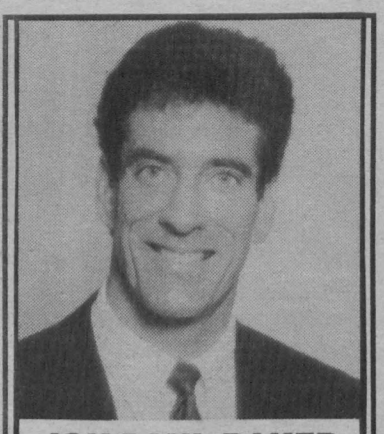
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Announcements/Events

Unaffiliated Welcome

Since its founding 53 years ago, Machzikey Hadas Congregation, in Claymont, has had an open door policy during the entire year, including the High Holy Days. Formal membership is not mandatory and non-members who have not made a commitment to a synagogue are always welcome.

The holiday schedule at Machzikey Hadas will be as follows:

September 23, Selicoth, 11:15 p.m.. Refreshments

September 29, Erev Rosh Hashana, 8 p.m.

September 30, 1st Day Rosh Hashana, 9 a.m.

October 1, 2nd Day Rosh Hashana, 9 a.m.

October 8, Erev Yom Kippur (Kol Nidre), 5:45 p.m.

October 9, Yom Kippur Regular Service, 9 a.m.

Yiskor 1 p.m.

October 13, Erev Succoth, 8 p.m.

October 14, 1st Day Succoth, 9 a.m.

October 15, 2nd Day Succoth, 9 a.m.

October 20, Friday Night Services, 8 p.m.

October 21, Shmini Atzeret, 9 a.m.; Yiskor, 11 a.m.; 7 p.m.

October 22, Simchat Toroh Services, 9 a.m.

Machzikey Hadas Congregation has obtained the services of Cantor Marvin Zukerman as its full-time religious leader. Zukerman will be conducting all Sabbath and Holiday services. The congregation is located in the B'nai B'rith Building. 8000 Society Drive, Claymont. For further information, call 792-2637.

Chabad Calendar

Chabad-Lubavitch of Delaware announces that it will once again be mailing its Jewish Art Calendar to the entire community before Rosh Hashanah. The calendar was first published last year.

Featured in this year's calendar is art work from known Jewish artists: Muchnik, Nachshon and Hendel. Shabbat candle lighting times specifically for Wilmington and Dover are included on each Friday and Holiday, adding to the uniqueness of the publication.

"It is our privilege to provide a service for the entire Jewish community in the state in a way that emcompasses the total Jewish year. We have received close to a hundred calls in e last two weeks alone to know when the new calendar will arrive," said Rabbi Vogel, director of Chabad-Lubavitch. "It's quite obviously a big hit."

The calendar is also the yearly fund raiser for Chabad of Delaware's programs and services in the community and at the University of Delaware campus. The campus programs include, free Shabbat dinners for students, weekly information table in the student center, crisis counseling, anti-missionary work, guest lectures and Shabbatons. Holiday guides, Dial-a-Jewish-Story, Matzah Bakery, The Shofar Factory, Holiday programs, prison chaplaincy, senior citizens classes, kitchen koshering services, hospital visitations, Sukkamobile, Adult education classes and Shofar for shut-ins are among other services offered.

Introduction To Judaism Class To Begin

Rabbis Peter H. Grumbacher, David B. Kaplan and Herbert Yoskowitz announce that the "Introduction to Judaism" class for 1989-1990 will begin with an orientation session on Tuesday, October 17, at 7:30 p.m. at Temple Beth El, 301 Possum Park Road, Newark, Delaware.

this class, which runs from October through April, is designed for those persons interested in conversion to Judaism or those in relationships with a Jewish person who are interested in learning more about all aspects of Judaism. It is suggested that before the orientation begins those considering joining the class contact one of the rabbis because a sponsoring rabbi is required for graduation from the program.

Fees and schedule will be discussed at the orientation session and a book list will be made available. If you have any questions, contact Rabbi Grumbacher (764-2393), Rabbi Kaplan (366-8330) or Rabbi Yoskowitz (654-4462) as soon as possible.

Shofar-Sounding Available For Community's Shut-Ins

With the holiday of Rosh Hashanah approaching, Chabad-Lubavitch of Delaware has announced that it will once again be offering a special service for those that are house-bound and unable to attend a synagogue. Rabbi Chuni Vogel, director of Chabad-Lubavitch, and other volunteers will make house visits on e day of Rosh Hashanah, and blow the shofar which is the most important part of the Holiday service.

"Of all the time during the year to be housebound, Rosh Hashanah is the worst," says Rabbi Chuni Vogel. "To bring the spirit of the holy day to these people at such a time is extremely important and meaningful. The smiles and tears of gratitude we received last year will never be forgotten."

For those wishing to take advantage of this service, call the Chabad office at 478-4400 by September 27.

Greenhouse To Address ORT

The guest speaker at the annual paid-up membership event of the ORT Brandywine Chapter will be Dennis Greenhouse, New Castle County Executive. Drugs and the future of New Castle County will be among the topics discussed by Greenhouse.

The meeting will be held at the Jewish Community Center in Wilmington on Wednesday, October 11, at 7:30 p.m. Refreshments will be served. The fee is $5 and is applicable toward membership dues for those not currently members. For more information, call Nina at 762-0881.

ORT — Organization for Rehabilitation Through Training — is the non-governmental technical education program in the world.

Young Jewish Singles

The Young Jewish Adults of Delaware (for Singles 21-35) has planned several activities for October. Call the JCC to be included on the mailing list for their monthly newsletter.

On Wednesday, October 11, at 6 p.m. (raindate Oct. 12), there will be a sukkah decorating party at the home of Mike Cook. Call Mike at 368-1982 by Oct. 10 for reservations and directions.

There will be a dinner at 6:30 p.m. and chavurah discussion at 7:30 p.m. in the sukkah at Mike Cook's home on Tuesday, October 17. Call Pam-Sue Katz (737-0958) by Oct. 13 for dinner reservations, and Mike (368-1982) for directions.

On Saturday, October 21, at 7:15 p.m., the singles will go to Simchat Torah services at Adas Kodesh Synagogue, Lea and Washington Blvd. Wilmington. Afterwards, they will go out for dinner and drinks. Call Sheryl (798-4616) for more info.

The group will be having its Cocktail Party on Wednesday, October 25, at 6 p.m. at Gallucio's, 1709 Lovering Ave. Wilmington. Cover is $6 for hors d'ouevres and admission. For information call Ron at 762-7411.

There will be a day-trip to New Hope, Pa. on Sunday, October 29. Carpooling will be available, leaving at 10 a.m. from the JCC, and returning by 5 p.m. For reservations, call Rick (798-6583) by October 27.

The YJAD will have their popular Restaurant Sampler at 6:30 p.m. on Thursday, November 2, at Schuker's Pier 13 Restaurant, Route 13, just south of the Wilmington airport, next to the Acura dealer. Afterwards, they'll go to Air Transport Command for dancing. Call Pam-Sue (737-0958) by November 1 for dinner reservations.

There is a YJAD co-ed volleyball league beginning in November and playing weekly at the JCC. Call Mike Schwartz (475-7765) to sign up.

They YJAD publishes a monthly newsletter. To be put on the mailing list, call the JCC.

Housing Now! March

Thousands from around the country are planning to meet in Washington, D.C., to demand affordable housing. They will be lobbying congress on the 5 and 6 of October and then will be joined by hundreds more on October 7 for the final march and rally. The Delaware Jewish Community will travel on a special bus on October 7. Shabbat Services will be held on the bus. Reserve a seat by sending a check for $12, payable to "Housing Now! Delaware Committee, to Garry Greenstein, 64 Bancroft Estate Rd., Wilmington, DE 19806.

Beth Emeth Brotherhood Wins Award For Programming

Temple Beth Emeth Brotherhood was given an award for Overall Programming Excellence in the large class category (over 300 members) by the National Federation of Temple Brotherhoods.

Comprised of 700 temple brotherhoods with 70,000 members throughout the United States and Canada, the National Federation of Temple Brotherhoods is a service organization dedicated to the advancement of Reform Judaism and the improvement of interfaith understanding.

Medical Center To Celebrate Rosh Hashanah

Patients at the hospitals of the Medical Center of Delaware will be able to celebrate the upcoming holidays of Rosh Hashanah and Yom Kippur with a closed-circuit television program and Kosher meals.

According to Rheva Cook, Jewish chaplain for the Medical Center, all Medical Center hospitals will air a 15-minute television program before and during Rosh Hashanah and during Yom Kippur. The program, which was produced by the Medical Center, highlights portions of High Holiday services with explanations and songs.

The Medical Center will also provide patients Kosher meals, *mahzorim* and electric *Yahrzeit* candles upon request. Family and friends with additional requests should telephone Cook at 428-2780 or 733-1280.

Naches

Augenbraun-Scudder



Dr. Eliene Augenbraun and Mr. Michael D. Scudder were married Aug 27 in the Lavana Restaurant, New York. Rabbi Sheer, Chaplain of Columbia University, officiated.

Their parents are Mr. and Mrs. Ahron Augenbraun of Wilmington and Mr. and Mrs. Charles Scudder of Omaha, Nebraska.

The bride, a graduate of University of Delaware and NYCOM Medical School, is presently completing her work at Columbia University toward her Ph.D.

The groom, a graduate of Columbia University, is presently working as a programmer/analyst on Wall St., New York.

The couple will reside in Brooklyn, N. Y.

Leighton

Marian Leighton, daughter of Betty and Sol Polotsky of Wilmington, recently published a scholarly book on recent changes in the Soviet Union entitled, "The Deceptive Lure of Detente." A career intelligence analyst, Leighton argues that a "hard headed detente" may make temporary gains but will not overcome the underlying political and ideological cleavages between the superpowers.

A specialist on Soviet foreign policy, she is an alumna of Barnard College and of the W. Averell Harriman Institute for the Advanced Study of the Soviet Union at Columbia University. She holds a Ph.D. from Columbia. She has published many works on Soviet foreign policy.

She is currently employed by the U.S. Department of Defense.

Annapolis

(Continued from 67)

including Jewish office holders. Senator Ben Cardin always orders the Rueben named for him. Lou Goldstein, State Comptroller, loves salami with onion on rye.

The most famous institution in Annapolis, the U.S. Naval Academy, is also of Jewish interest. In Mitscher Hall is the modern Jewish chapel, completed in 1981 and used for weekly Shabbat services and special occasions like weddings of midshipmen. Before the Academy finally gave permission to have the chapel designed, the Jewish students were using crowded makeshift quarters for services. Also in Mitscher Hall is the office of the Academy's first full-time Jewish chaplain, Rabbi Norman Auerback.

Two buildings on the vast campus are named for famous Jewish alumni. Michelson Hall is named in honor of Albert Abraham Michelson, class of 1873, who in 1907 became the first American scientist to win a Nobel Prize. Rickover Hall honors Admiral Hyman Rickover, class of 1922, considered the father of the nuclear navy.

These buildings, as well as a chapel serving 45 Jewish midshipmen in a student body of 4200, are evidence of the strong Jewish presence in Annapolis. This is a town where Jews, though small in number, have made their presence felt in business, government and the U.S. Naval Academy.

—The U.S. Naval Academy offers guided tours every half hour. Call 301-267-3363 for information.

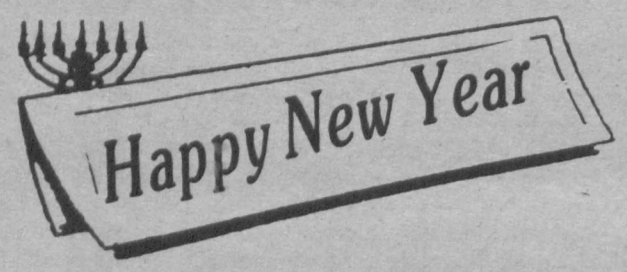
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Chaplain

(Continued from 67)

"They're drawn from all over the United States, from small towns and big cities. It's a fascinating melting pot. The only common denominator is that they're interested in careers in the navy or marine corps."

As he talks, he sips a diet soda he got from the kitchen next door to his office, which is used to prepare kosher food for the weekly Oneg Shabbat. The chaplain is a casual, friendly and unpretentious naval officer, despite his double-breasted navy blue dress uniform with its fancy "shoulder boards" — the stripes signify his navy rank and the special replica of two tablets and the Star of David signify his status as rabbi.

Growing up in San Francisco, Auerback knew early he wanted to become a rabbi. But he hardly envisioned he'd be the first full-time Jewish chaplain at the prestigious U.S. Naval Academy.

But he'd grown up in a navy town where he loved watching the boats come in. And he had an uncle, a physician, who had been in the Canadian navy. So, after he held several civilian pulpits and had also served as Hillel advisor at Southern Illinois University, he began to think about becoming a chaplain in the navy.

In 1979, he decided to apply for a navy chaplain's position. The process included security checks, physical exams, and an endorsement from the Jewish Welfare Board, which asks for three stipulations from prospective chaplains: they must promise not to do conversions, not to officiate at mixed marriages and they must keep a kosher kitchen wherever they serve.

"That makes sense," says Auerback, ordained as a Reform rabbi. "As chaplain, I represent the entire Jewish community and not any one denomination."

His credentials approved, he put on a marine's uniform and reported to Camp Lejuene in North Carolina, where he served as rabbi to 150 Jewish marines among 30,000 marines stationed there.

Four years later, he was transferred to Okinawa, Japan. Next he served as first rabbi assigned as chaplain to the U.S. Naval Hospital in Oakland, California. Then came a transfer to the Naval Hospital at Bethesda.

And soon after came the offer from the U.S. Naval Academy. When Admiral John McNamara, the now-retired Chief of Chaplains, visited him at Bethesda to offer him the chaplain's position, he jumped aboard without a moment's doubt.

"I knew it would be a wonderful opportunity," he says. "And it has been."

He knew, too, that the opportunity opened only because of determined efforts from several Jewish families in Annapolis and Jewish naval officers like Rabbi Aaron Landes of Philadelphia, an admiral and member of the Reserve Chaplains Corps. He and others had actively promoted the idea of a full-time Jewish chaplain.

"They felt it was important for Jewish midshipmen to have an active duty chaplain to whom they could relate," says Auerback. "They also felt it was important for the other 4000 midshipmen to understand there are non-Christians in the navy, too."

Auerback has used his "wonderful opportunity" to create understanding among the non-Jews and to heighten Jewish consciousness for the Jewish midshipmen. The Passover seders, the Holocaust memorial service, the many meetings he has with his Christian chaplain colleagues — all help create awareness of the Jewish presence at the Academy.

Meanwhile, he continues to prepare the Jewish students for their Jewish lives at sea even as he gives them a strong Jewish environment for their student years.

"This is a very viable place for a Jewish student," says Auerback, who hopes to attract more Jewish applicants to the Academy. "Academically, it's one of the better schools. And we do need a representative number of Jews in the armed services. So we eagerly invite young Jewish men and women to consider the Naval Academy.

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OSI's Top Nazi Hunter Has Made A Career Out Of Locating War Criminals

By MICHAEL MATZA

WASHINGTON — He has been attacked by angry Ukrainian-Americans who say he defames them; denounced by former White House aide Patrick Buchanan, who says he plays into communist hands; and frustrated by Edwin Meese 3d, who, as U.S. attorney general, was his boss and took months to ratify his decisions.

He has been branded a dupe of the KGB, a rebel with too much cause and an enemy of legal due process. He has received anti-Semitic letters, suspicious telephone calls in the middle of the night and, yes, the occasional death threat.

And through it all, Neal Sher, 41, the dapper director of the U.S. Justice Department's Office of Special Investigations (OSI) continues to hold down the job he never imagined that he would have — running a team of 38 investigators, historians, translators and lawyers assigned to ferret out former Nazis living in America and to expel them from the United States. In addition to purifying America from within, Sher is in charge of identifying "undesirable aliens" with Nazi backgrounds and taking steps to bar their entry into the United States.

It may come as a surprise that the United States employs Nazi hunters in this day and age. By most accounts it is a tedious clean-up operation played against the clock. Actuarially speaking, most of the persecutors and the survivors who could testify against them are not expected to be alive a decade from now.

"Back at law school, if someone said I would be the government's chief Nazi-hunter, I would have looked at him like he was out of his mind," said the man who made headlines for issuing the opinion on which the Immigration and Naturalization Service (INS) based its decision to bar Austrian President Kurt Waldheim from entering the United States.

A framed copy of that April 27, 1987, opinion, which recommended that Waldheim's name be placed on the government's "watch list," hangs like a trophy on a wall in Sher's corner office.

"Obviously it caused some tension between the governments," Sher said, recalling his decision to go after the man who served as the U.N. secretary-general from 1972 to 1982. "but it was a principled decision. The fact that a person reached a certain status after the war had no bearing. We were investigating Lt. Kurt Waldheim. He did what he did. And his units did what they did. And nothing could change that."

Sher's office decor pays homage to heroes from disparate worlds. A framed photograph of former Yankee centerfielder Mickey Mantle hangs on one wall. A framed photograph of Isser Harel, the head of the Israeli secret service who masterminded the capture of Adolf Eichmann in Argentina in 1961, sits on a table at the opposite end of the room.

Spend a little time with Neal Sher, a graduate of Cornell University and New York University Law School, and you quickly come to see that his is a cool kind of passion. As a Jew whose father served with the U.S. Army and was wounded in France during World War II, Sher might be expected to have a thirst for revenge. Instead, this former law clerk for federal Judge Barrington Parker is the consummate, professional litigator, more interested in appeals to the head than the heart. When Sher gets passionate, it seems, he doesn't seethe, he calculates.

As the older of two sons, Sher, the adoptive father of a college-age son, grew up in what he describes as "a lower-middle-class garden apartment community" in Queens, N.Y., where his father was a mailman and his mother was a rent-control examiner. "I had known about the Holocaust, probably knew more about it than the average person," Sher recalled recently. "But I wasn't obsessed. I'm not a child of survivors. My parents were born here."

Still, as a young man, Sher found himself poring over passages from the trial transcripts and judgments at Nuremberg. And on his first trip to Germany in 1973, he made a point of visiting the site of the former concentration camp at Dachau.

Today, "Sher is probably one of the best in the field — sensitive, insightful and rigorous, without losing his compassion," says Elie Wiesel, a Nobel laureate and a former chairman of the President's Commission on the Holocaust. "For him it's not only a matter of justice but also a question of truth."

"I consider Neal, his work and his office to be the conscience of the United States," says Elan Steinberg, executive director of the World Jewish Congress, the representative body of Jewish communities in 70 countries that was founded in 1936 as a sort of Jewish U.N. "[Sher] is making sure that history is right so that we don't lose it."

Not everybody approves

Sher, who has been with the office since its inception, it not without his detractors. Critics of the process for stripping naturalized Americans of their citizenship say that the OSI, which sometimes relies on Soviet archives and on depositions taken in the Soviet Union, has been used by the Soviets to get back at anti-communists living in the United States.

"They try to portray us as beyond control," says Sher. "But we are not renegades. We make recommendations that have to be approved by U.S. courts."

The office that Sher holds was created by Congress in 1979 from legislation sponsored by former New York Democratic Rep. Elizabeth Holtzman.

Under the Displaced Persons Act, which Congress passed after World War II, an estimated 10,000 Nazis and Nazi collaborators entered the United States between 1949 and 1953. They lied about their wartime activities and were never properly screened. In several celebrated cases, Nazis with potentially important secrets to share, such as rocket scientist Arthur Rudolph, were brought into the United States by U.S. counter-intelligence officials.

In 1979, as chairman of the House Immigration Committee, Holtzman took Nazi-hunting away from the Immigration Service and persuaded the Justice Department to take over the job — with a $2.3 million budget.

The result was the creation of the OSI, a bureau in the criminal division of the Justice Department, whose primary job is to seek the denaturalization of individuals to whom U.S. citizenship should never have been extended.

Walter Rockler, a former Nuremberg prosecutor, who took a leave from his Washington law practice to set up the office, was the agency's first director. Among the first lawyers Rockler brought aboard was Sher, an aggressive litigator specializing in labor cases.

"He was experienced, bright and able to move up quickly," Rockler recalls. "He became a substantial part of the office...a reviewer of cases...right from the beginning."

When Rockler left the OSI after nine months, Allan Ryan, an assistant solicitor general, became director. He appointed Sher his deputy for litigation. When Ryan left in 1983, Sher was named to the top spot.

"Neal was a very savvy litigator," recalls Ryan, now with Harvard University's office of general counsel. "I wanted somebody who knew his way around a courtroom."

The case against Osidach

The first test of Sher's mettle came in 1979 in Philadelphia, in denaturalization proceedings against Wolodymir Osidach, a Ukrainian refugee, who moved with his wife and children to the city's Logan section in 1949. To the members of his church and the people who lived next door, Osidach was a quiet neighbor. But to investigators, he was a former Nazi and onetime chief of police in Rawa-Ruska, Ukraine, who had supervised the roundup and murder of thousands of Jews between September 1941 and January 1943.

Although Osidach had been questioned briefly by the INS in 1964 after his name appeared in a Soviet newspaper, he was cleared after insisting that the allegations were lies and "Russian propaganda." Almost 15 years after INS deactivated its file on his case, Sher moved to have Osidach's citizenship revoked.

In the civil trial before federal Judge Louis C. Bechtle, which began in November of 1979, Sher put the ex-Nazi, then 76, on the witness stand. Despite Osidach's insistence that he had been a dairy farmer, Sher drew from him an admission that he had been asked to become commandant of the militia in Rawa-Ruska.

"And you accepted?" asked Sher.

"Yes, I accept," Osidach replied.

With those three words, the first OSI case was won.

On March 17, 1981, Bechtle handed down a 150-page decision that detailed the "unspeakable" brutality of the militia in its efforts to make Rawa-Ruska "*Judenfrei*" (free of Jews). He ordered Osidach stripped of his citizenship. Osidach filed an appeal. Two months later, a heart attack took his life.

"[Sher] did the job he was expected to do — and he did it quite well," Bechtle recalled recently. "The subject matter was complex, there were language problems in the testimony, foreign depositions. I thought he assembled the material and presented it quite well. He had an able adversary. And the case could have easily been lost with less preparation."

To date, the OSI has been responsible for the deportation of 28 people. Twenty-five cases are in the courts. And 600 more are under active investigation. OSI computers hold the data on tens of thousands of individuals who may have been implicated in Nazi crimes. This has resulted in the addition to the watch list of 9,800 former SS men who served as concentration-camp guards, and about 2,000 former members of the *Einsatzgruppen* (mobile killing units).

The lists were compiled from captured wartime records, post-war "wanted" lists put together by military authorities, extradition requests and records in the National Archives on unnatural deaths at concentration camps. Those lists are painstakingly checked against lists of immigrants who came to the United States after the war.

Even with name changes, and the passage of time, "you'd be amazed how many matches we get," Sher says.

Asked by the Jerusalem Post why he was going after "small fry" more than 44 years after the war, Sher cited the case of Bogdan Koziy, a Florida resident, who escaped to Costa Rica in 1987 to avoid deportation to the Soviet Union after the OSI stripped him of his U.S. citizenship.

"In Galicia in 1942, Koziy held a revolver to the head of a 4-year-old Jewish girl and pulled the trigger," Sher recalled. "For the family of that child, Koziy was the Holocaust, not some SS bigshot in Lublin or Berlin. Can anybody say that Koziy was 'small fry?'"

(Reprinted with permission from The Philadelphia Inquirer.)

Milwakee Man To Be Denaturalized

By MARILYN RUBY

Wisconsin Jewish Chronicle

MILWAUKEE (JTA) — Anton Tittjung, 64, a retired marble craftsman living in Greenfield, Wis., has become the second Milwaukee-area man in five months to face possible revocation of his U.S. citizenship because of his alleged role as a Nazi concentration camp guard.

A motion to revoke Tittjung's citizenship was filed Aug. 29 in the federal district court in Milwaukee by the Justice Department's Office of Special Investigations.

OSI alleges that Tittjing concealed three times from U.S. immigration authorities his service as an armed guard of prisoners at the Gross Raming subcamp of the Mauthausen concentration camp complex in Austria. Tittjing, a native of Yugoslavia, is also accused of concealing his membership in the SS-Totenkopf Sturmbann (Death's Head Battalion).

OSI's motion states that Tittjing falsely swore that his military service consisted solely of membership in the Prinz Eugen Division of the Waffen SS. Members of that division were deemed eligible for entry into the United States.

Service in the Totenkopf-Sturmbann unit was adjudged as criminal by the International Military Tribunal in Nuremberg, Germany, following World War II.

The tribunal ruled that the Totenkopf-Sturmbann unit constituted assistance in the Nazi persecution of civilians and membership in a movement hostile to the United States.

OSI notes that during the time Tittjung served at Mauthausen, the camp's death toll rose to a peak of 400 per day in 1944. In all, thousands of prisoners died there as the result of shooting, gassing, hanging, electrocution, starvation, forced labor, lethal injection and other forms of murder.

The OSI motion adds that while serving as an armed guard at Gross Raming, Tittjung knew that civilians were being killed there.

According to OSI, the defendant falsely claimed he was a displaced person after the war. He said he had received four months' infantry and artillery training, fought against the Tito partisans in Yugoslavia and then retreated to the Austria-Yugoslavian border in May 1945.

Tittjung entered the United States from Austria in 1952 under the Displaced Persons Act of 1948. In 1955, he successfully reapplied for admission to the United States from Austria, where he had been visiting. In 1973, he received U.S. citizenship.

U.S. Attorney Francis Schmitz will serve as local counsel for the government in the Tittjung case, and federal Judge John Reynolds has been assigned to hear it. Schmitz added that OSI will handle the bulk of the litigation, due to its specialized nature.

According to Schmitz, Tittjung was served with a copy of the complaint on the morning of Sept. 5. Schmitz said he didn't know who would serve as Tittjung's legal counsel. Tittjung could not be reached for comment.

Citizenship revocation proceedings are also pending against Anton Baumann, 77, of West Allis, Wis. Baumann is accused of concealing that he was a guard at the Buchenwald concentration camp in Germany, and the Stutthof camp in Poland.

When asked if the OSI is investigating any other Wisconsin residents, Joe Krovisky, public information officer for the Department of Justice, said that "as a matter of policy, we don't comment on ongoing cases."

Neal Sher, OSI director, said in a statement that the initiation of proceedings against Tittjung was part of OSI's ongoing efforts to identify and take legal action against former Nazi camp guards living in this country.

Great Zionist Personalities

One of the greatest rabbis, Talmudic scholars and ardent Zionists of the 19th Century was Rabbi Samuel Mohilever.

Born in the Vilna district in 1824, to a famous rabbinical family, he was ordained at the renowned Volozhin yeshiva at the early age of 18. He served a number of communities, but his name is bound up with Bialystok, where he spent the last 15 years of his life.

In today's world, Rabbi Mohilever would be called an "Activist." He was a man of action. When a fund for colonization in Palestine was created on the occasion of the 90th birthday of Sir Moses Montefiore, in1875, he was one of the few men in Russia and Poland to respond to the appeal. He also raised a considerable amount of money for the cause and published several enthusiastic articles in the Hebrew publication "Hamaquid" in favor of the idea of colonization in Palestine.

In 1881, as a result of the pogroms in Europe, thousands of Jewish refugees flooded eastern Europe. Rabbi Mohilever was the only rabbi to travel to the areas, where the refugees were concentrated, and bent all his efforts to have them sent to Palestine instead of dispersing them throughout the world.

On his way home, he stopped in Warsaw where he called a mass meeting at which the first association of "Hovevei Zion" in Russia was founded. The following year, he went abroad, again, this time to visit the countries in Western Europe to interest Jewish philanthropists in the colonization in Palestine. His meeting with Baron Edmond de Rothschild resulted in the latter authorizing Rabbi Mohilever to select several families for settlement in Eretz Israel. The result of this project was the colony of Ekron. He also influenced Jews from Bialystok to settle in Petach Tikvah.

Thereafter, the rabbi devoted himself wholeheartedly to the cause of colonization in Palestine. He remained faithful to the concept of aliyah even though many of the Orthodox rabbis withdrew their support of Hovevei Zion because it was headed by Maskilim (secular Jews) of the Haskalah (Enlightenment) movement.

In 1884, he presided over the Hovevei Zion Conference held in Kattowitz, where he was elected one of the leaders. Four years later, he was part of the presidium which succeeded Leo Pinsker, who had resigned from the presidency because of illness.

Rabbi Mohilever visited Palestine on several occasions. He was instrumental in the founding of the colony of Rehovot, where he brought land for himself. In 1888 he made a monumental decision which permitted work in the various colonies in Palestine during the Sabbatical (Shemitah) year.

When Theodor Herzl appeared on the scene, Rabbi Mohilever welcomed him with great joy and immediately joined the World Zionist Organization, becoming one of Herzl's ardent admirers and followers. Unfortunately, because of illness, he could not attend the first Zionist Congress.

From 1893 until his death, five years later, he headed the propaganda center of Hovevei Zion working especially with Orthodox Jews. After Rabbi Mohilever's death the center was renamed Mizrachi, becoming the official Religious Zionist organization. Such was his enduring Zionis influence in the Orthodox community.

He stated his goals very clearly: the attainment of a deep attachment to the commandment to settle in Eretz Israel, "which is the foundation of the existence of our people" and tolerance toward the Maskilim. These were the prerequisites to the unity of the Jewish people, which was necessary for the rebuilding of the Jewish homeland. Oh, that the State of Israel would have religious leaders, today, of Rabbi Mohilever's stature and vision.

(Phillip Redelheim is Executive Director of Congregation Beth El in Cherry Hill. He has been in the field of Jewish social services for 42 years. A student of Jewish history, Redelheim has studied with particular emphasis on the Zionist movement and the State of Israel.)

Refugee Status—

Continued from 48

in "a state of limbo" while waiting to receive refugee status.

To iron out a new system for processing in Moscow, the administration is setting up a working group with non-government agencies, Hoenlein said. He said U.S. officials indicated the new policy may be implemented as early as October 1. But the U.S. officials assured the Jewish leaders that those Soviet applicants for refugee status already waiting in Rome, most of whom are Jews, would be "grandfathered" in as refugees, Hoenlein said.

The U.S. officials met first with the Monitoring and Accountability Committee of the United Jewish Appeal's "Passage to Freedom" campaign for Soviet Jewry, and later with the Conference of Presidents.

The committee includes representatives of the Council of Jewish Federations, HIAS, the Joint Distribution Committee, United Israel Appeal, UJA and various community federations.

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Congress Urging Bush To Deny Arafat Visa

By HOWARD ROSENBERG

WASHINGTON, Sept. 20 (JTA) — Members of Congress are urging Preisdent Bush not to grant a visa to Yasir Arafat should the Palestine Liberation Organization leader ask to enter the United States to address the United Nations General Assembly.

Letters to Bush are already being circulated in the Senate and House, even though Arafat has not yet applied for a visa. Until he does, the administration will not comment on the issue.

At the United Nations, Clovis Maksoud, the Arab League representative here, said Monday that Arafat has not yet decided whether to try to attend the General Assembly session. But he said that if Arafat did come, the logical time for his visit would be in November, when the assembly holds its annual debate on the Palestinian issue.

The letter being circulated in the Senate focuses on PLO actions in the past year, including raids by PLO constituent groups into Israel, PLO threats against moderate Palestinians who seek a Palestinian-Israeli dialogue and the anti-Israel program adopted last month in Tunis by Al Fatah, the main branch of the PLO.

After expounding on each of those points, the senators argue "this is not the time for unearned concessions or rewards, such as reversing the current policy of denying a visa for Arafat to enter the United States."

The lawmakers also express concern about any U.S. decision that would raise the level of the 9-month-old U.S. dialogue with the PLO. Currently, the only American official authorized to conduct that dialogue is the U.S. ambassador to Tunisia, Robert Pelletreau.

As of Tuesday afternoon, 27 senators had signed the letter, which is cosponsored by Sens. Carl Levin (D-Mich), Joe Lieberman (D-Conn.), Connie Mack (R-Fla.) and Pete Wilson (R-Calif.).

The House letter, to be mailed Friday, cites U.S. law as allowing presidents to deny visas for foreign policy or national security reasons, or if the applicant "has engaged, in an individual capacity or as a member of an organization, in a terrorist activity."

That letter, which is being circulated by Rep. Lawrence Smith (D-Fla.), argues that granting Arafat a visa to visit the United Nations this fall would give the PLO an "unwarranted political success."

Freshman Rep. Michael McNulty (D-N.Y.) last week sent a similar letter to Bush.

The Smith letter also states that since Arafat's renunciation of terrorism last December, which prompted then President Reagan to initiate the dialogue with the PLO, "PLO terror groups continue to carry out cross-border and terror attacks against Israel."

Unlike the Senate letter, the House letter contends that approval of an Arafat application also would "seriously undermine Israel's peace initiative."

The House members will tell Bush that "most troubling" is Arafat's "total rejection of Israel's peace initiative, a creative plan based on free and democratic elections that has earned your strong backing and the support of Congress."

"Now is not the time to reward intransigence" and reverse the U.S. decision last November to deny Arafat permission to enter the United States, the letter says.

Instead, "now is time to draw the line in the sand and demand progress by the PLO, without any further entreaties by the U.S.," it states. "We have moved, Israel has moved, the PLO and Arafat have not."

A half-dozen Jewish groups met here last month with State Department legal experts to discuss a possible Arafat visa request. Israeli leaders visiting Washington recently have also lobbied the administration against granting a visa.



Congressmen will be receiving unique greeting cards for the Jewish New Year under a program to aid the homeless developed by the Religious Action Center of Reform Judaism in Washington, D.C. The Center has distributed thousands of cards to Reform Jewish families throughout the U.S. for mailing to Senators and Representatives urging legislative action for the homeless. The greeting contains the prayer that "next year every American will have a decent and affordable place to live."

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Jewish Community Center

C.A.R.E. Program Opens Lines Of Communication

JCC President, Martin Lubaroff, Membership Chair, Richard Levin and Executive Director, David Sorkin have announced that they really C.A.R.E. about the JCC members and their goals and objectives.

C.A.R.E. is an acronym for Communication-Action-Results-Enrichment. What that really means, is the JCC members really have a voice...a powerful voice that can bring about change and growth.

Members have the opportunity to communicate with board and staff in a productive manner. Members may contact David Sorkin to set up a C.A.R.E. Team meeting to share thoughts and converns.

The meetings should motivate action; committees will be formed, task forces will be directed, and the Executive, once enlightened, can mobilize staff to make changes, start new programs and refine existing ones.

"Changes can take place when problems are communicated. A program can be expanded, a special needs group can be serviced, changes and growth can begin. What can be more fulfilling than a job well done? Positive changes in the JCC will be even sweeter to the member if he or she was a part of the process," said Sarkin.

"The committee process is alive and well here at the JCC," noted Lubaroff. "We hope to prove that with the C.A.R.E. Team approach."

"It is imperative that when members have questions, concerns, complaints or suggestions regarding the JCC, that they have an effective system to communicate their needs and bring about change. This is where the C.A.R.E. Team really comes into play. The Board and Staff have launched this plan to communicate their sincerity and commitment to listening to the needs of the JCC members. Without satisfied members, there is no JCC," he added.

In addition to the ongoing policy of calling the President and Executive Director with suggestions and concerns, members should be aware of how they can use the C.A.R.E. Team. Any member or group can send a letter outlining any concern or suggestion about the Center to David Sorkin. He will respond by setting up a meeting with members of appropriate committees and staff, and the persons making the request.

"Members should seize this chance to voice opinions and concerns. This is the ultimate opportunity to become involved," said Levin, "We have a great facility and program and it becomes greater when the community uses it to its fullest. We can only address problems if we are aware of them. It's a shame when a problem goes unchecked, but it is a disgrace when a problem goes unchecked because it hasn't been brought to light.

"It is counter-productive to complain in a vacuum," Sorkin said, "we cannot stress enough the importance of communicating through this system to bring about change and growth. Each member has a responsibility to share his or her input." Strength is built by making informed decisions, and informed decisions are made when members communicate and share in the growth process. "We invite you to join us in making the Center a better place," Lubaroff commented, "we are anxious to hear your thoughts and ideas so we may continue to grow."

N. American Maccabi Games

The North American Maccabi Youth Game Movement began in 1895 when the first All-Jewish Sports Club was organized by a group of European men living in Turkey. From that time on, Jewish Community Centers and YWHA's of North America have embodied the ideals of this movement.

Every August the Maccabi Youth Games provide Jewish youth from all over North America with an opportunity to come together in a spirit of friendship and common heritage, and to compete in athletic events. The games focus on increasing the youngsters awareness of health, fitness and well-being, as well as developing a strong sense of camaraderie.

In some of the earliest histories on Jewish life and history, there are many examples of physical activity and courage, from young David in his battle with Goliath to the Maccabee challenges.

Even Maimonides, a 12th century Spanish-born Jewish scholar, wrote on physical exercise, including: "There is no substitute for physical exercise. It stimulates the natural warmth and improves the digestion...But not every bodily exercise, regardless of whether heavy or light, is a physical training. Too much of it however, may be harmful, therefore the best i moderation here, too. It is best to train systematically...with a gradual increase in movement."

It is for this reason that those who participate in the Maccabi Youth Games will come to view themselves as part of the chain in Jewish tradition. It is an important concept that they not only be united as Jewish athletes, but as Jewish people. The Jewish Community Center of Wilmington is devoted to continue and develop these common goals that have led to the creation of the Maccabi Youth Games.

The next International Games will be held in Detroit. The games will begin with a gala opening on August 19 and will conclude on August 26, 1990. Over 2200 young Jewish athletes from around the world are expected to participate in 15 different events.

The Youth Games are open to children, ages 13 through 16. Children born after August 1, 1973, or before August 1, 1997, are eligible to participate in the Games. Parents are also invited to join the Maccabi Youth Games Committee. The first meeting for potential local participants will be held in mid-October. For additional information, contact Eileen Wallach at 478-5660.

Broadway Bound

"Phantom of the Opera"
Wednesday, April 18, 1990
Fees: $80.
Members, $100.
Non-Members
"The Grand Hotel"
Wednesday, May 2, 1990
Wonderful musical directed and choreographed by Tommy Tune.
Fees: $80.
Members, $100.
Non-Members
"Aspects of Love"
Wednesday, June 13, 1990
Another "soon-to-be" smash musical by Andrew Lloyd Webber.
Fee information to be announced.
For more information on the above trips or to register, contact Lynn Greenfield, Adult Program Director, at 478-5660.

High Holiday Luncheon

The Senior Center will celebrate the High Holidays with a traditional holiday luncheon on Friday, October 6, at noon. After the luncheon, Shelly Weiner will present a musical program related to the holidays.

Weiner received her B.A. in music at the University of Delaware and is in her last year at the Cantor's Institute of the Jewish Theological Seminary in New York. She is currently serving as Cantor for the Congregation Oken Shalom in Wallingford, Pennsylvania. Weiner is also a three-time recipient of Congregation Beth Shalom's Anthony Sholl Memorial Scholarship Award.

This program is open to the entire community, free of charge. For additional information, contact Ray Freschman, Senior Center Coordinator, at the JCC.

Senior Center/Kutz To Celebrate Sukkot

Members of the JCC Senior Center will be joined by residents from the Kutz Home on Wednesday, October 18, at 1 p.m., for a special luncheon in the sukkah at the Jewish Community Center. Faith Brown, a member of the community who leads the Senior Center's Jewish Enrichment Program, will be available to assist with the blessings and will speak about the holiday.

Traditional holiday foods will be served. Reservations may be made by calling the Senior Center at 478-5660.

Floral Design Class

On Tuesday, September 26, at 7 p.m., a florist from Boyd's Florists will share a professional's secrets on how to create an design a floral masterpiece. The cost for the High Holiday floral design class is $15. for JCC members and $20. for non-members. Participants are asked to bring a vase (no more than 8" high and 5" wide) and scissors.

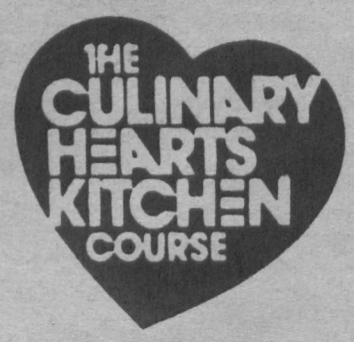
Registration is now being accepted at the JCC Front Desk.

'Heart Smart' Cooking Class

Are you seeking to lower your "bad" cholesterol level? Is the fat content of your diet too high? Do calories seem to be creeping into your daily life in strange and mysterious ways? If your answer is yes to any of the above questions, then this course - "Heart Smart"/Culinary Hearts Kitchen Course - taught in conjunction with the American Heart Association, should be of interest.

Through lectures, demonstrations, films and food tasting, participants will become increasingly aware of the health benefits and detriments of the foods we consume. A fundamental and essential understanding of nutrition and health will be obtained by the class participants.

The instructors for this four session program are Marianne Carter, R.D., and Delories Redo, Chef-Owner of the Garden of Eating, Inc. The course will begin on Thursday, October 12, from 7 to 9 p.m. The fee for the course if $45. for members and $55. for non-members. Registration is now being accepted at the JCC Front Desk.



50's And 60's Dance Lessons

The JCC is offering 50's and 60's dance lessons taught by Mary Ellen Luise-Carter and her partner, Joe Fransciso. Classes will be held on Monday evenings from 7:30 to 9 p.m. on October 16, 23 and 30. The cost for three dance lessons is $12. for members and $18. for non-members. To attend one lesson only, the cost is $7. per lesson for members and $10. per lesson for non-members.

The dance classes will prepare participants for the JCC Sock Hop with Guest D.J. Jerry Blavat on Saturday, November 11, from 8 p.m. to midnight. 50's or 60's dress up in optional. Tickets for the Sock-Hop are now available at the JCC $15. per person.

JCC HOLIDAY CLOSING DATES

The Jewish Community Center will be closed on the following dates:
- September 29 - Center closes at 3 p.m. (Erev Rosh Hashanah)
- September 30 - Center is closed all day (Rosh Hashanah)
- October 1 - Center is closed all day (Rosh Hashanah)
- October 8 - Center closes at 3 p.m. (Erev Yom Kippur)
- October 9 - Center closed all kay (Yom Kippur)
- October 13 - Center closes at 3 p.m./Daycare open to 6 p.m. (Erev Sukkot)
- October 14 - Center closed all day (Sukkot)
- October 15 - Center closed all day (Sukkot)
- October 20 - Center closes at 3 p.m./Daycare open to 6 p.m. (Erev Shimini Atzeret)
- October 21 - Center closed all day (Shimini Atzeret)
- October 22 - Center closed all day (Simchat Torah)

The 500-Year Jewish Contribution To Latin America

By MARTIN H. SABLE
Special to The Jewish Voice

An estimated 450,000 Jews make their homes in one of the 30-odd nations stretching from the Caribbean to Patagonia.

That number is notable, even today, considering the Spanish Inquisition limited Jewish entry to Latin America by establishing tribunals in Mexico City, Lima, Peru, and Cartagena, Colombia, to try Jews and other so-called heretics.

Jews, whether traders or landowners, felt compelled to masquerade as "Portuguese" in lands under Spanish control. But during the 1600s many forcibly converted "new Christians" secretly practiced Judaism.

The Inquisition tortured and killed exemplary secret-Jews such as Luis de Carvajal, governor of the Mexican province of Nuevo Leon, and his family; Francisco Maldonado de Silva, physician and scholar, who in an open hearing proudly confirmed his Judaism; and Hernan Alonso, an army officer who had contributed greatly in Cortez's invasion of Mexico.

Although the Inquisition ended with the emancipation of Latin America from Spain between 1810 and 1830, large Jewish immigration (especially to Argentina) began only in 1881 with the onset of the Russian pogroms.

The immigration ceased during World War I, resumed somewhat in the 1920s and fell rapidly in the 1930s when Latin American governments imposed restrictions — as Nazism grew.

Regardless of political regulations, foreign or domestic, Jews have been involved in most aspects of the Latin American economy and culture, making major contributions.

Beginning in the 1600s, Jews aided in the development of Brazil's sugar industry as principals in the Dutch West India Co. They subsequently introduced sugar throughout Europe via Jewish importers in the Low Countries.

Because Portugal carried out its own Inquisition, Jewish planters were forced to leave Brazil in 1654, when Portugal recaptured it, and many continued on sugar plantations in what is now Surinam.

In a valiant attempt to rescue Jews from the Eastern European pogroms, Baron Maurice de Hirsch in 1896 set up the Jewish Colonization Association, aiding Jews to immigrate to cooperative farming colonies in rural Argentina.

The attempt failed due to poor land quality, mismanagement and fraud, and the settlers moved eventually to large Argentine cities.

Business, from manufacturing to retailing, has been a Jewish forte in the region since the late 19th century. Beginning as peddlers, Jews were prominent in developing Latin America's industry and finance. Typically, individuals in each nation carved out large enterprises and donated large sums of charity.

Fought for freedom

Service to the nation of a different sort was performed by Jews, beginning with the movement to independence from Spain. Luis Brion, a Dutch Marrano naval officer, was in the service of Simon Bolivar, the liberator of South America.

Benjamin Cohen was a post-World War II Chilean diplomat. Jose Gelbard was appointed Argentine finance minister in the 1970s, while the current Panamanian president-in-exile is also Jewish — Max Eric Delvalle. During the late 1800s, Jewish geographer-explorer Julius Popper contributed significantly to Argentina, opening up vast, rich territories.

It is in the humanities that Jews contribute so uniquely, and Latin American Jews are no exception. Let us examine only two fields, music and writing.

In 20th century music we can cite Eleazar de Carvalho, Brazilian conductor; Jacobo Fisher, Argentine composer; and Felicia Montealegre, late Chilean soprano and wife of Leonard Bernstein.

Perhaps the first Jew to reside in Brazil was Fernando de Norornha (or Loronha); he came in 1502. An island off the Brazilian coast boasts his name. His contribution was a book of Spanish grammar.

Another 17th century scholar and author was Antonio de Leon Pinelo, head of a notable Marrano family whose influence is permanently registered in the histories of Argentina, Spain and Peru. The Colegio Leon Pinelo, a fine Jewish day school in Lima, bears further tribute to him.

Two 20th century writers of prominence are Mauricio Rosencof of Uruguay and the late Clarice Lispector of Brazil. Translated into many languages is the work of the late Alberto Gerchunoff of Argentina. His novel "The Jewish Gauchos of the Pampas," set in rural Argentina at the turn of the century, portrays the anomaly of Jews as cowboys.

If one were forced to choose the novel most appropriately rendering the flavor of 19th century Latin American life combined with masterful writing, "Maria" by Jorge Isaacs of Colombia would be the selection. One character in this classic is Jewish, and indeed the Jewish flavor is present in Latin American Jewish writing, even where Jewish characters are absent.

Would you believe that pirate Jean

Pirate's heritage

Lafitte's grandmother was Jewish? So says an article by Madeleine Kent, published in Jewish Digest in 1956. The world-famous Jewish painter, Camille Pissarro, was born in St. Thomas, Virgin Islands. Indeed, it is claimed that the founder of panama, Pedro Pedrarias Davila, was a Marrano.

As founders of nations or of organizations and associations, Jews display their talents. Every Latin American Jewish community has its federation; Hebrew University Friends chapter; charitable organizations; social groups (often segregated by European nation of origin or as Sephardim); women's; sports organizations (Maccabee teams); youth (Betar, Zionist Youth, etc.); and the various Zionist organizations.

There is a federation of Central American Jews and a Latin American Jewish Congress in Buenos Aires affiliated with the World Jewish Congress.

Two Jewish hospitals (the Albert Einstein and Linat ha-Tsedek) exist in Sao Paulo, Brazil, while the Ezra Hospital operates in Buenos Aires.

There are Jewish studies centers at the University of Sao Paulo and at the University of Chile in Santiago. There is a conservative rabbinic school in Buenos Aires, founded by Rabbi Marshall T. Meyer (now back in New York), serving the entire region; no others exist.

Just as Meyer typifies the 20th century clergyman, we should not overlook an individual whom the 19th century Jewish scholar Meyer Kayserling termed "the first Jewish author in America." Rabbi Isaac Aboab da Fonseca (1605-1693), a Dutch Jew, served the Dutch-Jewish colony developing sugar plantations in Brazil.

By noting that his service was rendered before 1650, that Fernando de Noronha was in Brazil in 1502, and that, as some believe, Columbus himself was a Marrano, we realize that Jews were indeed among the first in what we now call Latin America.

(Dr. Martin H. Sable recently retired as Professor at the University of Wisconsin. He is an expert in Librarianship and Latin American Studies as well as in Hebrew and Spanish. He has published many reference books and journal articles and is an editorial board member of two library journals and an encyclopedia adviser.)

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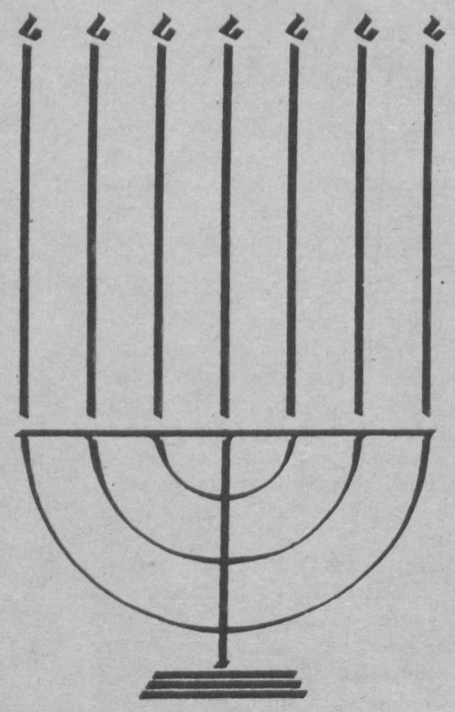
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Catholic-Jewish Relations Threatened

(Continued from 5)

Pardon: he doesn't keep silent. He has expressed himself. Not directly on the subject of the convent but on something else. What he said is perhaps more meaningful than the utterances of Cardinal Glemp.

On the evening of Tisha B'Av, which is for us a day of commemoration and faith, Pope John Paul II, in a homily, spoke of the people of Israel and reproached them for having chosen infidelity toward God. God, according to the Pope, would have broken his covenant with the Jewish people because they had sinned. This is why he sent prophets to convert them. And so God would have concluded a new covenant with the Christians. In other words: let the Jews convert and they will please God and the Pope.

How do we repress or even hide our indignation? In truth, it seems to me that it is the Pope who has problems with us, just as we have problems with him. Sometimes he gives the impression of wanting to provoke us. Examples? Waldheim's visits, the mass at Auschwitz, the non-recognition of Israel, the meeting with Yassir Arafat. But, then, you will ask me, why does he receive so many Jewish delegations? And why did he go to the synagogue in Rome?

I am unable to read the thoughts of someone else. I cannot unravel those of the Pope. But I can measure the consequences. If nothing is done to reassure the Jews, the separation between the Jewish people and Catholicism will once again become an abyss. And this abyss will be a danger for the whole world.

That I say this on the day of Rosh Hashanah is not at all incomprehensible. Although a Jewish holiday, Rosh Hashanah is more universal than many others. On that day we crown God as our sovereign. Only ours? We share Him with all the peoples of creation. On that day, God judges all the nations and seals the fate of all beings. On that day, God and we think not only of Jews but of all humanity. But it is as Jews that we think about it. To be Jewish, then, means to stay faithful to the tradition, to the memory of our people. The secret of the Jew is in his memory and in his faithfulness.

(This article was translated from the French by Ann Stiller. Elie Wiesel, 1986 Nobel Peace Laureate, is a university professor at Boston University. This article was made possible by a grant from The Fund for Journalism on Jewish Life, a project of The CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.)

Israeli-Palestinians?—

(Continued from 5)

Equally significant, the communal focus places the onus for a *solution* on Israel. By focusing on the Palestinian-Israeli feud, the regional threat to Israel is subordinated. This is ironic at a time of reports indicating highly sophisticated ballistic missiles being introduced into the area and following the use of chemical warfare by Iraq and the spread of such weaponry to other Arab countries. The combination of new and more dangerous means of warfare together with the fact that with the exception of Egypt, all Arab states continue in a state of war with Israel, has in some ways heightened the need for Israeli security. This, however, is often lost in the focus on communal struggle.

As for the Palestinian problem, if it is simply a war between Israelis and Palestinians, then obviously it is up to Israel to solve the problem. In fact, the problem is the responsibility of states in the region; syria, Jordan, Egypt, Suadi Arabia, Iraq were responsible for the problem and have an obligation, with Israel, to resolve it. Jordan, in particular, has many characteristics already of a Palestinian entity — Palestinian land, majority Palestinian population, heavy Palestinian governmental and business leadership. If Jordan is not a Palestinian state, then at the least it embodies some form of Palestinian national expression which in itself is part of the solution. As for the other states, they are the cause of the refugee problem — had they not invaded Israel in 1948 and had they resettled the refugees after 1948, there would today be no Palestinian refugees — and they must accept regional responsibility for absorbing the refugees as full-fledged members of their societies.

Pragmatism, realism, joint responsibility, compromise are the characteristics necessary to break the decades-long conflict. The focus on the communal aspect of the struggle — real as it is — promotes illusion, irresponsibility and extremism on the Arab side. Why make peace, they will ask themselves, when Israel's image is being hurt and when the onus for a solution increasingly falls on Israel?

Let us not forget the Palestinian problem, but let us remember above all else what is behind it.

(Kenneth Jacobson is the Director of the International Affairs Division of the Anti-Defamation League of B'nai B'rith.)

Gorrins—

(Continued from 11)

"Michael played the part of a German soldier, and his death scene was so wonderful that the director repeated it many times during the show. You see, everything was 'live' in early TV. You didn't tape a performance and run pieces of the tape whenever you wanted a flashback: the actor performed the scene all over again."

Then, in the early 50's, Michael's agent called and said "What gives? No one wants to use you." It was Joseph McCarthy and the House Un-American Activities Committee — Gorrin had been blacklisted. Somehow they survived, says Dena, and with McCarthy's death, the cloud was lifted.

During the final years of his career, Michael appeared on Broadway as the furniture dealer, who ages to age 97 in his finals, in Arthur Miller's 1968 play *"The Price."* He also worked in the daytime soap opera *"All My Children,"* whose melodramatic series of interlocking plots could well have been inspired by early Yiddish theatre.

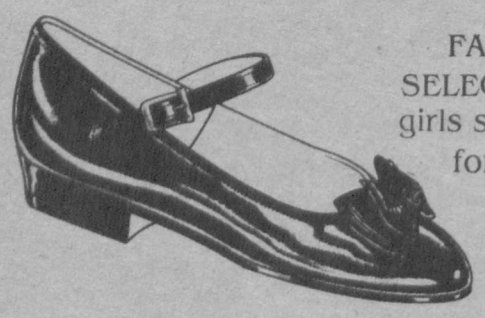
Today, after 37 years in the same apartment on New York's West Side (with summers in a cottage Michael built on Fire Island), the Gorrins live quietly in a home in Milford, Delaware, which their son Dr. Paul Gorrin, director of the Stockley Center, remodeled for them.

The Gorrins have made a long journey from the stage world of *"Uriel Acosta,"* Spanish philosopher Spinoza's teacher, in which Acosta must choose between his passion for scientific truth and his Judaism, and their retirement home, where the loudest noise is often the cawing of crows from nearby cornfields. Through their collection of photographs, clippings and publicity brochure and their stories of Yiddish theatre, the Gorrins leave their three grandchildren, and all of us privileged to share their memories, with an indelible picture of an exciting chapter in American Jewish history.

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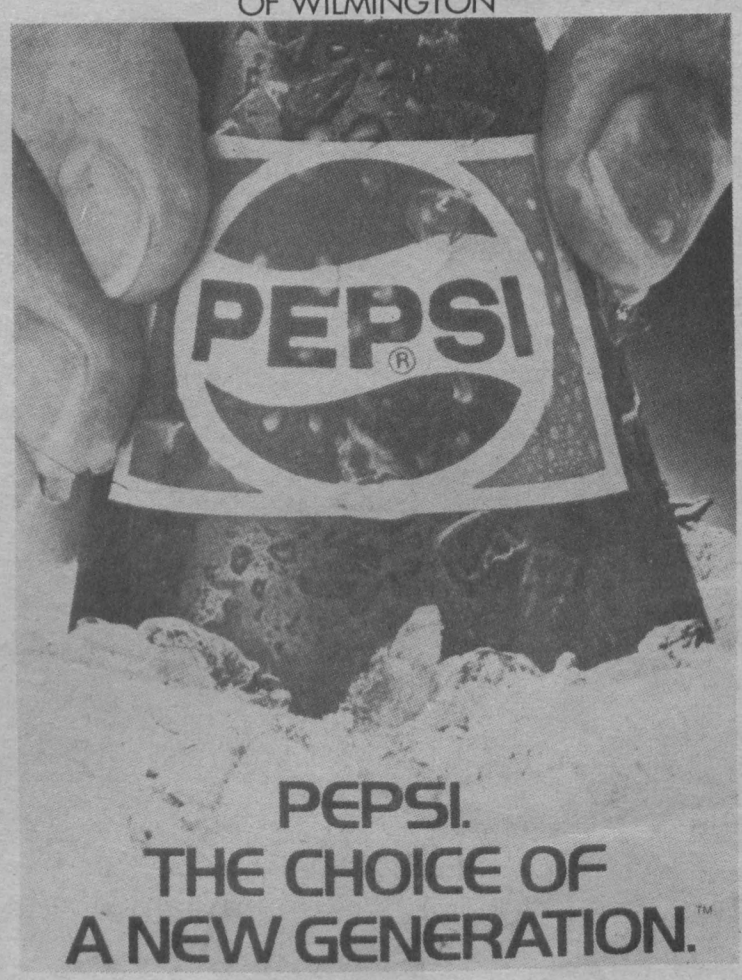
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Travel

Anchors Away In Annapolis

By RUTH ROVNER
Special to The Jewish Voice

Down at the city dock in Annapolis, boats of all sizes are anchored. People sit on benches near the water, stroll along the water's edge or wait to board the popular water taxis that skim across the bay.

Everyone — from sailors to landlubbers — seems to talk and think about boats in this navy town. Midshipmen, tourists, yachtsmen — all are intrigued by the boats and the calm waters of the Chesapeake Bay.

Even the stores are nautical in emphasis. Bookstores on Main Street sell stories about the Chesapeake and poems of the sea. Art galleries show oil paintings of boats. Stores are heavily stocked with boating supplies.

But for the Jewish traveler, Annapolis has an extra interest. This naval town is also a place with an active Jewish community and an eventful past. The Jewish tourist can explore all this in places as varied as a local delicatessen on Main Street, the Maryland State House and the U.S. Naval Academy.

The stroking building at the corner of Market Space near the water still has the name AARON LEE GOODMAN clearly etched on its handsome exterior. Built in 1906, this building which now houses modern enterprises like Banana Republic, was once headquarters for Goodman, a prominent businessman in Annapolis and also president of the first Jewish congregation.

Other downtown reminders of the early Jewish presence include the popular oyster bar, McGarvey's, which was once the saloon and liquor store of Charles Weiss. Nearby, Griffin's Restaurant was once Kotzin's Sample Shoe Shop. Max Kotzin and his family lived above the store, and in their living room, members of Knesseth Israel congregation first held their minyans when the congregation was chartered in1906.

Jews lived in Annapolis long before this; the first known Jewish residents came in colonial times. In 1747, Henry Hart arrived as an indentured servant but was a free man by 1752. He was followed one year later by Isaac Navarro, a Sephardic Jew and ancestor of the Supreme Court Justice Benjamin Cardozo. Navarro started a business selling chocolate and snuff in a store on Main Street.

By the mid 1800s German Jews had also settled in Annapolis and became prominent business leaders. The early 1900s brought still more Jewish immigration and by 1906, Knesseth Israel was chartered.

After they outgrew Kotzin's living room, they used rented quarters in the neighborhood. The modest houses at 183 Duke of Gloucester Street and 142 Prince Street were their religious headquarters until they were ready to buy their own synagogue.

It was the corner building on East Street, now headquarters for the Chesapeake Bay Foundation, a colonial structure with a spacious garden. When Kneseth Israel members bought it in 1918, it was St. Ann's Mission Chapel.

The Jews worked hard to convert it from church to synagogue. A local carpenter built a beautiful Ark and made interior alterations. They set up their *sukkot* right on the front lawn. And they used the property as their synagogue until 1963 when they moved to their present quarters.

The spacious synagogue at Sap Road and Hilltop Lane is quite a change from Max Kotzin's living room. Two other synagogues also serve the area's Jews, who now number 3000 in a population of 450,000. Members of Kol Ami worship in a rustic one-story synagogue in the woods outside of town. Temple Beth Sholom is in suburban Arnold.

But it's not only synagogues and stores that trace the history of Annapolis Jewry. The Maryland State House is another site of Jewish interest. Situated high on a hill, its distinctive white cupola visible from Main Street, this is the architectural jewel of the city — and the place where Jewish history was made in 1826.

Inside, the Senate Chamber is restored to look exactly as it did in earlier times. The ornate chandelier, fireplace and old-fashioned desks look just as they did when legislators sat here to debate what became known as the "Jew Bill." Its passage came after the Jews of Maryland had waged a long struggle for equal rights.

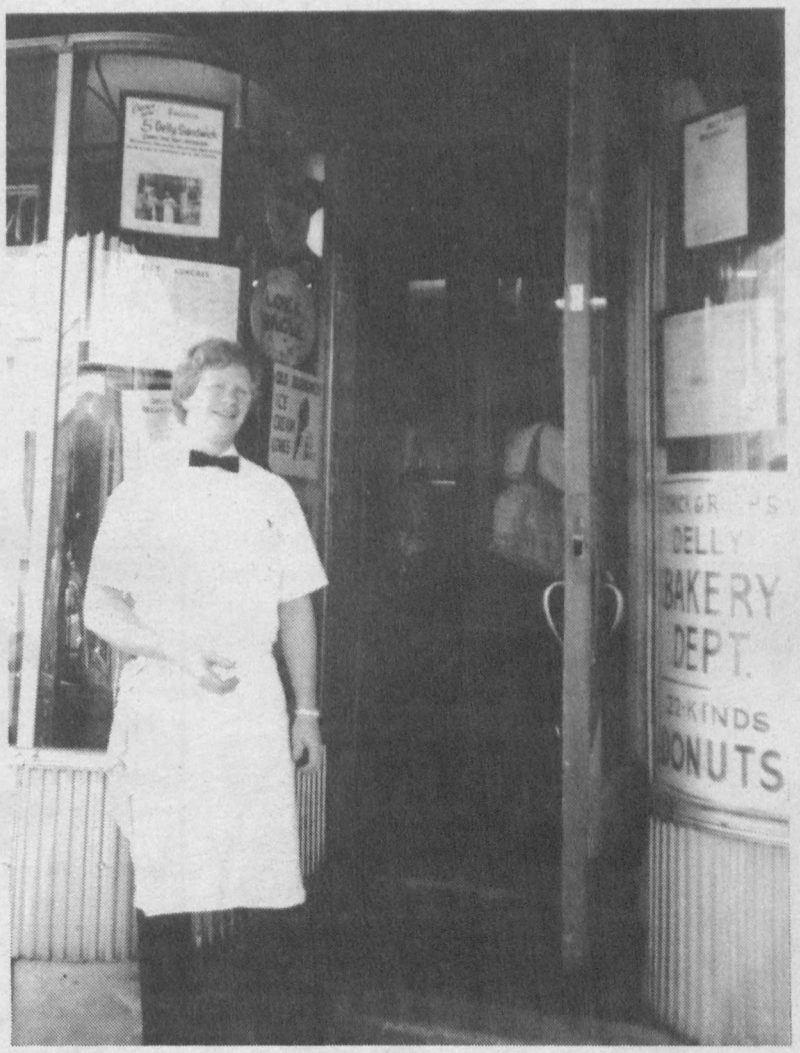
Maryland was a colony established as a refuge for Catholics, and Jews had never felt welcome in the state, or in the city of Annapolis, founded by Protestants who got permission to settle here under the Toleration Act which stated that all Christians were welcome.

Jews were much less welcome. One law required that anyone who held public office must take an oath of allegiance to Christianity. Jews started to petition the legislature to change that law. But their petitions were repeatedly denied, until one legislator — not Jewish, of course — Thomas Kennedy from Hagerstown, took up their cause and gave impassioned speeches in the Senate Chamber. Finally, the "Jew Bill" was passed.

Officially called "Act for the Relief of the Jews of Maryland," it removed the required Christian oath and paved the way for Jews to enter all areas of public life. And they did.

Early elected officials included Louis Baer, first Jew to serve on City Council, and Noah Hillman, City Councilman for 16 years, whose son Richard was elected Mayor in 1981. Other Jews have served in state government, including former Governor Martin Mandel.

Mandel and other politicians often have their power lunches in an unlikely place — Chick and Ruth's Delly on Main Street. It is one of the most successful and enduring Jewish businesses in town, this old-fashioned deli with the bagels piled high on the counter and Chick Levitt presiding almost like a mayor.



Ted Levitt outside Chick and Ruth's Delly in Annapolis.

(Photo: Ruth Rovner)

Levitt started the business 23 years ago and has had loyal patrons ever since. Wearing a black bow tie and white apron, he greets his customers by name, kibbitzes and tells jokes while his son Ted serves corned-beef sandwiches — the Levitts cook their own corned beef daily (50 pounds of it) and other specialties.

The deli is the meeting place for Naval Academy officers, Baltimore Orioles, local politicians and longtime residents. Many sandwiches on the extensive menu are named for politicians who frequent the place,

(Continued on 58)

Chaplain Prepares Jewish Sailors For Smooth Sailing



Chaplain Norman Auerback next to the bust of the famous Jewish naval officer Hyman Rickover at the U.S. Naval Academy in Annapolis. (Photo: Ruth Rovner)

By RUTH ROVNER
Special to The Jewish Voice

Chaplain Norman Auerback has been busy at his desk all morning.

First, he answered a memo from a Protestant chaplain at sea, who had a large contingent of Jewish sailors on board and had questions about Passover.

Then he started his monthly column for *The Wave*, the Jewish Chapel Newsletter.

Next he continued on plans for the Naval Academy's Holocaust Memorial Service to be held next month.

"There's never a typical week," says Auerback, the first full-time Jewish chaplain at the U.S. Naval Academy.

The busy chaplain wears several hats. He's a Lieutenant Commander in the U.S. Navy, a Reform rabbi and a chaplain. And his position involves everything from counseling young plebes to preparing graduating midshipmen to lead Jewish lives on the high seas.

He's held the position since February 1986. And although there are just 45 Jewish midshipmen in a student body of 4200, he's made the Jewish presence at the Academy stronger in many ways.

Last year, he helped plan the Academy's Holocaust Remembrance service. He also helped plan two seders, one for Jewish students, one for the Christian community. Because of Auerback's efforts, Jewish midshipmen had their own separate passover table for the first time.

He also conducts courses in Hebrew and Jewish history, serves as faculty advisor to L'Chaim, the Jewish midshipmen's club, and helps arrange for Jewish students to attend events off-campus. "The midshipmen have strict restrictions on their movement," says the rabbi. First year plebes, for example, can only leave the Academy on Saturday afternoons and can travel a maximum of 20 miles from Annapolis.

So it's the Jewish chaplain who sometimes intervenes to provide special "movement orders" so they can attend Jewish events like the recent UJA dance at Baltimore's Inner Harbor.

The midshipmen also prepare their own weekly Shabbat services, conducted in the modern Jewish chapel on campus. Auerback supervises them — but encourages them to conduct their own services.

"We're preparing our graduates to be on ships where they might be the Senior Jewish officers on board," he explains. "They have to know how to conduct services and who to contact if there are serious questions relating to being a Jew at sea."

The rabbi is also on hand to answer questions they have about Judaism, whether it's about missing classes on Jewish holidays — they are permitted to do so — or responding to the queries about Judaism posed by their curious non-Jewish classmates.

He's also available for general counseling, which ranges from help with practical matters like arranging a Jewish wedding at the Academy to more complex personal problems.

"Our students aren't any different from young people anywhere else," says Auerback, sitting in his office in the Mitzpah Room which serves as an all-around Jewish headquarters.

(Continued on 58)

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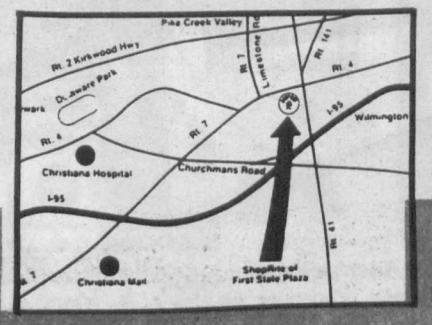
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