

The JEWISH VOICE

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"You heard it
The Jewish Voi

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Rosh Hashanah

September 14, 1990

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L'Shanah Tovah

Operation Exodus campaign closes, surpassing goal

By PAULA BERENGUT
Editor of The Jewish Voice

The conclusion of the local four-month-long Operation Exodus campaign was marked by a Celebration of Freedom on Saturday evening, September 8, with Mary Travers' appearance at the Grand Opera House followed by a multi-ethnic celebration at the Wilmington Amtrak Station. The celebration in the train station served as a reminder that many immigrants began their lives in America in such settings and went on from those points to enjoy the freedom that the United States offered.

Travers, a member of the well-known Peter, Paul and Mary trio, has long been an activist for the rights of Soviet Jews and has travelled to the Soviet Union on their behalf. She peppered her performance with anecdotes, many relating to her experiences in the struggle for human rights.

The celebration in the Amtrak Station included musicians, mime and international hors d'oeuvres.

More than 800 members of the community attended the final event of the local Operation Exodus campaign at which it was announced that the campaign to rescue and resettle Soviet Jews in Israel exceeded its goal of \$708,000,

raising a total of \$870,000.

Robert N. Kerbel, Executive Vice President of the Jewish Federation of Delaware, noted, however, that although the campaign's goal was exceeded, the Federation will continue to accept contributions. "There are more and more Soviet Jews coming out of Russia," he said, "and the needs are growing beyond anything that was anticipated." Any pledge made to the Operation Exodus campaign is payable over three years, he added.

To date only 20 percent of the Jewish community has participated in the campaign, Kerbel said.

In addition to the September 8 concert and celebration, a commemorative album was published in which historical photographs and documents of Delawareans' immigrant ancestors appear. The album is available for sale at the Jewish Federation office. Cost of an album is \$10.

The Operation Exodus campaign began on May 20 when Delaware Senator Joseph R. Biden addressed a group of 200 at the Brandywine Country Club. In June, Theodore Bikel appeared at a community rally at Adas Kodesch Shel Emeth attended by some 750 members of the Jewish community.

\$2.3 billion emergency arms sale to Saudis gets little opposition

By HOWARD ROSENBERG

WASHINGTON (JTA) — Even staunchly pro-Israel members of Congress are not opposing President Bush's decision to send Saudi Arabia a \$2.3 billion emergency shipment of weaponry, including F-15 fighter planes. The package consists of 24 F-15C and F-15D jets, 150 M-60 tanks, 200 Stinger anti-aircraft missiles and 1,500 rounds of depleted uranium anti-tank munitions, State Department spokeswoman Margaret Tutwiler said August 29.

Unlike routine arms sales, which Congress may block up to 30 days after they are formally proposed, the emergency sale will go through automatically.

"The president exercised legitimate authority that's in the law to lift congressional notifi-

cation procedures," said an aide to a pro-Israel lawmaker who often opposes arms sales to Arab countries. "There's not much we can do," the aide said. "This stuff is being handed to Congress as a fait accompli."

The United States has previously sold an estimated \$50 billion in weaponry to the Saudis, with a small fraction of the sales provoking strong congressional opposition.

Tutwiler called the latest package "an initial response to Saudi needs," with all of the weaponry provided "on an immediate basis."

And the spokeswoman left the door open to additional sales. "Given the magnitude of the Iraqi threat, we believe that the Saudis have other critical needs. We are in the process of reviewing those needs now and will continue to

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Following Mary Travers' concert at the Grand Opera House on Saturday, September 8, hundreds of members of the Jewish community celebrated the freedom found by so many immigrants in the United States. The post-concert party, held in the flag and balloon decorated Wilmington Amtrak

Station, featured international hors d'oeuvres and music. The train station as the party location was chosen, according to Toni Young, one of the chairmen, because so many newcomers to the United States began their new lives upon arrival in a train station. (Photo: Morris Ariff)

Bush, Gorbachev remain at odds over Gulf crisis

By DAVID FRIEDMAN

WASHINGTON (JTA) — President Bush and Soviet President Mikhail Gorbachev ended their one-day summit in Finland in disagreement about whether the Palestinian issue should be linked to the international effort to get Iraq to withdraw from Kuwait.

The United Nations resolutions imposing an economic blockade against Iraq "should be implemented on their face without trying to tie

it in to some other unresolved dispute," Bush said Sunday during an internationally televised joint news conference with Gorbachev in Helsinki. The U.S. president said that while he feels "strongly" that the Palestinian issue must be solved, it should not be linked to the Persian Gulf crisis. "Any effort to link them is an effort to dilute the resolutions of the United Nations," he said.

But Gorbachev replied that "there is a link

here, because failure to find a solution in the Middle East at large also has a bearing on the conflict."

The Soviet leader said a solution for all Middle East problems is even more important than resolving the Gulf crisis. He said there is a need to "come up with decisions and to devise a system to devise guarantees that would ensure the interests of all peoples and the whole world community, because it is a

matter of vital concern to all of us."

The Soviet Union had earlier supported Iraqi President Saddam Hussein's proposal that an international conference be convened to deal with the Palestinian issue as well as the Gulf crisis.

Bush said Sunday that the U.S. position has been that "under certain circumstances, consideration of a conference of that nature would

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Editorial

New Year brings opportunity for evaluation and change

Last Saturday evening, at the Grand Opera House in Wilmington, Mary Travers, appearing at the concluding event for the local Operation Exodus campaign sang a song she said she hadn't sung for many years — "The Times They Are Changing" — because, she said, "Nothing changed."

But it is certainly appropriate now. During the last year, the world has seen many changes. Some of them we could not even have imagined a year ago.

Some of the changes have been good. The Berlin Wall is being taken down. Democracy has come to Eastern Europe. Almost overnight, the Jews there gained the freedom to practice their religion openly and even to leave if they wished. The huge immigration from the Soviet Union has allowed hundreds of thousands of Russian Jews to live in Eretz Yisroel. Locally, the Delaware Jewish community raised \$370,000 to help resettle those Jews in Israel.

And some of the changes have not been so good. Anti-Semitic incidents continued to be reported at an alarming rate and the vandalization of Jewish graveyards around the globe became a frequent occurrence. Holocaust revisionists continued to claim to have "proof" that the Holocaust never happened. Terrorism remained a constant threat to Israel. Assimilation remains a constant threat to the Jewish community.

As the new year begins the Jewish community will gather in synagogues and reflect on the past year and look toward the new year.

5750 was a challenging year for Jews around the world, individually and as communities. We rose to meet some of the challenges. Sometimes we failed. Each of us has a list of personal achievements and defeats. Every Jewish community has its list.

And now we have arrived at the month of Elul when the book is closed on 5750 and opened to 5751. This is the season for evaluation. How did we measure up? Did we accomplish the tasks before us or at least do the best we could?

Whatever the answer, Rosh Hashanah offers the opportunity to promise ourselves — and our community — that we will try harder in the year to come. We must look for new strength to begin again.

As 5751 begins, may we all find ourselves personally — and as a community — ready to accept the challenge of a new year and the responsibilities to try to make the world a better place by making ourselves better Jews. While "the times they are changing," may we all find the strength and courage to effect good change and fight bad change.

May we all be inscribed and sealed in the book of life for a year of peace, freedom, good health and fulfillment.

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.

DEADLINE

The next issue of *The Jewish Voice* will be published FRIDAY, SEPTEMBER 28. The deadline for stories and photos is noon, WEDNESDAY, SEPTEMBER 19. 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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Letters to the Editor

Voice should publish differing opinions

I was very interested and troubled by the wording of the Editor's Note regarding Rabbi Leonard B. Gewirtz' column, "Where is unity?"

The impression I received from the note was that the column would have been "censored" (your word) if it had not been written under "The Rabbi Writes." I hope my impression is wrong.

I completely agree with Ziggy Gorson's letter (for the first time in 23 years) but must disagree with Martin Sloan's letter, particularly the last paragraph. It is exceedingly important

that the opinions submitted to the editor of *The Jewish Voice* be open to all responsible Jewish members of the community, even when the position taken is in opposition to the "normal" Jewish position or *The Voice* will become simply a house organ of the Federation.

There are honest differences of opinions, philosophy and politics within the Jewish community.

These opinions should be allowed an open forum.

Nathan Barnett

Editor's Note: Recognizing that a range of views and opinions is one of the traditions and, indeed, strengths of the Jewish community, *The Jewish Voice* is committed to offering its readers as many sides of an issue as space allows. *The Jewish Voice* does not censor opinions.

Picnic for Soviet Jews -- American style

Food, fun and fellowship combined to make a successful picnic at the Jewish Community Center Campus on August 30. All of the 68 new Americans (from Russia) who settled in Wilmington this year and all the veteran settlers were invited by the Jewish Family Service and the New American Resettlement Committee to this event.

Each family brought a "covered dish" of either a salad or dessert to serve 8-10 people. Hot dogs, rolls, soda, and paper goods were supplied by the committee at a nominal charge.

How did Charlie and I happen to be invited to this special picnic? The answer is simple: we responded to a request for Seder hospitality to

new Americans that we read in the *Jewish Voice* in April. At that time, five Jewish new Americans came to our home and shared our family Seder. We all had a wonderful time and have continued to enjoy our friendship with this family.

You, too, can have a rewarding and enriching experience with a family of New Americans. Sixty-nine immigrants from the USSR are expected in Wilmington over the next few months. If you are interested, please call Marilyn Harwick at 762-2473. She is a good matchmaker and makes a real effort to match families that would be compatible.

Barbara S. Keil

Organization seeks War of Independence veterans

The American Veterans of Israel is seeking to contact all Americans (U.S. and Canada) who volunteered to serve with the armed forces of Israel since the War of Independence. The goal of this inquiry is to help these volunteers form their own organization so they can more effectively continue their efforts on behalf of Israel.

At a crucial time you opted to make a "life commitment" for the continued existence of a viable and vibrant Israel. You shared the dangers and uncertainties of military life with chaverim and chaverot from around the world. Your personal involvement was a major contri-

buton. However, the struggle continues.

The American Veterans of Israel is composed of Americans who manned the rescue ships of Aliya Bet, and who were part of Mahal during Israel's War of Independence. We have been able to accomplish more as a group than would have been possible as individuals.

We invite all volunteers to write to the American Veterans of Israel — 136 East 39th Street — New York, New York 10016. A response will be forthcoming.

Sidney Rabinovich
American Veterans of Israel

Let off steam....

write a letter to the editor

Op - Ed

American Jewry: Erosion of renewal?

By SHOLOM D. COMAY
and STEVE BAYME

Periodically, American media attention focuses upon dire jeremiads forecasting the decline if not the disappearance of American Jewry. Thus, we are treated occasionally to articles bearing the titles of "Vanishing American Jew" or "U.S. Jewry Slipping." Conversely, other commentators inform us that we need not fear the allegedly widespread periods of assimilation and intermarriage.

As we approach the Rosh Hashanah holiday, it is a good time to sit back and reflect: Where, in fact, are we? Are we to believe the prophets of doom or the Pollyannas of renewal? Is the cup half empty or half full?

To be sure, American Jewry does face considerable dangers of communal erosion. Intermarriage rates are unacceptably high — approximately 30 percent — and, absent conversion, intermarrieds and their children

participate minimally at best in Jewish communal life.

Jews have the smallest numbers of children of any other American ethnic group, suggesting a "grayer" Jewish community with fewer future members.

Perhaps most precarious for communal vitality is the astonishing rate of Judaic illiteracy. The "People of the Book" have remained precisely that with respect to secular education, yet content themselves with the lowest of standards for Jewish educational accomplishments.

Too many Jews know abysmally little of the heritage, values and precepts — to say nothing of the languages — of the Jewish experience.

However, one need not accept a pessimistic outlook as absolute. Considerable resources of vitality and pockets of energy do exist within the Jewish community to counteract these currents. As studies indicate, Jewish renewal

is, indeed, a meaningful term if defined as Jews who are far more involved in private and public Jewish life than their parents ever would have anticipated.

Orthodox Judaism, once considered moribund, is enjoying an unprecedented revival. Moreover, the most dramatic illustrations of Jewish renewal may be found among the ba'alei teshuvah, or "returnees to Judaism," in American and Israeli Orthodoxy.

Even far more numerous are Jews in Conservative and Reform synagogues who have become both more communally active and personally observant than their parents' generation.

Jewish women are beginning to maximize unprecedented opportunities for involvement in Jewish religious life. To be sure, these individuals — many of whom are active in havurot or small communities of intensive Jewish learning and commitment — do not outweigh in numbers those who are disaffiliating. They serve, however, as powerful resources and signals for future Jewish continuity rather than erosion.

Similarly, Jewish scholarship in America stands at an unprecedented peak. Only one generation ago, Jewish studies was present only at schools under Jewish auspices and at a select handful of elite universities.

Today, virtually every major university proudly showcases a distinguished Jewish studies program among its catalogue offerings. Over 1,000 faculty members currently engage in advanced Jewish scholarship and enable college students to enjoy unprecedented opportunities for enriching their Judaic knowledge.

Even greater opportunities prevail for intensive Jewish elementary and secondary education. Every Jewish community in America with a population of greater than 5,000 Jews hosts at least one Jewish day school combining secular and Judaic studies under one roof. The

New Year greetings from Yitzhak Shamir

As we approach the High Holy Days we find their powerful message of faith, truth, justice and peace for all mankind comforting and reassuring in this period of tension and upheaval in our region.

Although, in reality, we are witnessing an inter-Arab conflict, we, the Jewish people, cannot be indifferent to the actions of a ruthless dictator who has threatened to destroy half of Israel. His arrogant and belligerent acts of aggression are reminiscent of the events in Europe more than fifty years ago that brought devastation and tragedy to our people.

At that time the leading world powers had misjudged the intentions of the dictators. They were blind, deluded and inept. Fortunately, now the leader of the free world, President Bush, recognizing the mistakes of the past, declared that "We are not about to make the same mistake twice."

The United States, with whom we have an agreement of strategic cooperation, has our full understanding and support, and its leaders understand our interest and concerns. Of course, we are taking all measures necessary to deter aggression against Israel, to protect our borders and to defend our population.

Saddam Hussein is no new phenomenon for us. We confronted his aggressive ambitions nine years ago when he was at the point of achieving nuclear capability. Today, the world recalls the remarkable action undertaken by our air force in June 1981, when they destroyed the reactor at Osiraq. I mention this only to emphasize how much graver and more threatening the current crisis would have been if, in addition to his missiles and chemical weapons, Saddam Hussein also had the nuclear capability.

Nevertheless, Iraq possesses a huge volume of conventional and non-conventional weapons, which could endanger the countries in this region and further afield. Yet, I assure you, Israel is calm and confident, strong and secure, because of the quality and nature of our own defense system that has deterred aggression and prevented war in the past, and will do so now and in the future.

I believe that these events must lead the free world to a reassessment of the nations and groups in this area. It has, obviously, not gone unnoticed that the PLO is the most anti-American element in the region. Its members and supporters demonstrate in the streets in favor of Saddam Hussein and against the United States of America. The PLO are not partners for peace, they are the very opposite of peace. We remain committed to our peace initiative, and wait patiently for the time when other elements will come to the fore and be ready for open discussions with us about co-existence and peace.

Nothing must distract us from the historic task of bringing home the masses of our people from the Soviet Union and from other parts of the world. Since last Rosh Hashanah, the dream that the Soviet authorities would "Let My People Go" has become a thrilling reality before our eyes. Tens of thousands have come to the country from all parts of the Soviet Union. They are a positive element, who are happy and excited to be here and ready to do all they can to participate in the development of our state and nation.

This heaven-sent blessing has presented a challenge to the entire Jewish people. We must combine all our efforts, all our resources to find ways of absorbing the olim from the Soviet Union, Ethiopia and other countries successfully, and of integrating them easily and comfortably into our society.

I hope that in the new year all of us together will meet this challenge in an unprecedented manner that we shall become a stronger people that we shall deter aggression and prevent war and that we shall continue to advance towards peace, happiness and prosperity for all the house of Israel. Shana Tova.

—Yitzhak Shamir
Prime Minister of Israel

The lost art of prayer

By SAMUEL ROSENBAUM

During this holy day season — Rosh Hashanah, Yom Kippur, Succoth — even the most luke-warm Jew tries to go to shul and join in prayer with fellow-religionists. But it is a sad reality of our time that prayer as a practical skill has become a lost art. So each year a variety of proposals to refurbish that art on the lips and in the hearts of Jews is put forward — with little if any success.

The growing number of advertisements in the Anglo-Jewish press offering to teach people how to pray, or at least participate in a service, is testimony to the demise of the art of praying. Most of the time, however, what is offered is the temptation of a quick fix — five easy lessons on how to pray, or a new kind of lowest-common-denominator prayer service that will tax neither the brain nor the staying capacity of the would-be worshipper.

Rabbis, hazzanim and concerned laymen have long been aware of the desperation of those who wish to pray but cannot. Many cures have been suggested and tried. Most of them have failed, not for an absence of sincerity or determination but for lack of insight into the real source of the trouble.

The root problem of this lost art of prayer is to be found in the illiteracy and alienation of the would-be worshipper. Attempts to find an easy solution can only fail since they focus on changing the worshipper's tools instead of changing the worshipper himself. In turn, each failure brings more frustration and disappointment, driving the Jew further away from the only path that will bring him success: genuine study, real preparation.

Learning to pray can take a lifetime. For this reason the problem will not be solved by

Soviet Jews and religious revolution in Israel

By RABBI ERIC YOFFIE

The State of Israel is on the threshold of a religious revolution that will change forever the way in which Judaism is practiced in the Jewish state.

The influx of Soviet Jews to Israel is the source of this revolution. Their mass immigration is already shaking the religious establishment to its very foundation. New institutional arrangements and patterns of observance are certain to emerge.

As Minister of the Interior Rabbi Aryeh Deri has noted, approximately 30 per cent of the immigrants coming to Israel from the Soviet Union are not Jewish according to *halakhah* — traditional Jewish law. As amended in 1970, Israel's Law of Return grants citizenship to born Jews and their spouses, to their children (and their spouses), and to their grandchildren (and their spouses).

It is hardly surprising that so many non-*halakhic* Jews are included among the current immigrants. In Jewish law the identity of the mother determines the identity of the child, but in Soviet society generally the father's identity determines the identity of the offspring. Thus the children of a Jewish father and a non-Jewish wife will be considered Jewish in the Soviet Union, regardless of what *halakhah* may teach. The son of a Jewish mother and a non-Jewish father is much more likely to adopt the father's nationality and be lost to the Jewish people, even though he is Jewish according to Jewish law. The 1970 amendment to the Law of Return was drawn up precisely with these realities in mind. Under the circumstances, it is understandable that many of the leaders of the Jewish national movement in the Soviet Union are not *halakhic* Jews.

The Identity Card Issue

If estimates of a million Soviet immigrants to Israel in the next few years are correct, Israel will find herself with an estimated 300,000 citizens who are not Jewish according to *halakhah*. They and their children will go to Israeli schools, serve in the army, speak Hebrew and undoubtedly think of themselves as Jews. However, their identity cards will not list their nationality as Jewish but will leave that line blank. When they wish to be married in Israel, the Orthodox rabbinical courts, which have exclusive jurisdiction in matters of marriage and divorce, will refuse them permission.

The most obvious solution to this dilemma would be to offer a simple conversion procedure, under the auspices of the rabbinical establishment. This is probably what the Chief Rabbinate had in mind earlier this year when it called for the creation of a special rabbinical court to deal with the problems of Soviet Jewry. However, the very next day, the Chief Rabbinate was subjected to withering attacks from ultra-Orthodox circles, which claimed that the Rabbinate was intending to sanction the performance of "quickie conversions" that would not include a sincere commitment by the Russians to full observance of Jewish law. The Chief Rabbinate backed down almost immediately, and the special court was never established.

As a result, Soviet immigrants wishing to convert will be obligated to undergo normal conversion procedures, which are lengthy and extremely stringent. Since the overwhelming majority of immigrants are non-observant, only a minuscule number will make this choice. In short, the option of mass conversion is out.

Civil Marriage an Inevitability

The practical result of this dilemma will be

that the State of Israel will be obligated to permit civil marriages, which are not now allowed under Israeli law. It is simply inconceivable that the Jewish state will become the only civilized country in the world to deny hundreds of thousands of its own citizens the right to marry legally within its borders.

Until now, it has been possible for the rabbinical authorities to resist the pressure for civil marriage by pointing out that the number of individuals unable to marry has always been small. This was due partly to the fact that Israel's rabbinate was more moderate than it is today and less vulnerable to ultra-Orthodox pressure; as a result, it often found ways to make it possible for those unable to marry to do so. The few people who could not be helped had the option of marrying abroad.

But the situation in Israel today is very different. The rabbinical establishment never before has been obligated to do what it almost certainly will have to do in the years ahead: disqualify massive numbers of people from eligibility for marriage. At the same time, no *halakhic* solution is readily available. The problem, furthermore, is no longer theoretical. Reports from Israel indicated that rabbinical courts throughout Israel are already holding up requests for marriage permits from many Soviet immigrants whose Jewish identity has not been established to the satisfaction of the rabbinical courts.

Breaking the Orthodox Monopoly

The inevitable establishment of civil marriage will have profound implications for the religious establishment. Not only Jews from the U.S.S.R. but many others are likely to take advantage of the civil marriage option once it is legally available. Also, when civil marriage is

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CandleLighting
SEPTEMBER
 Shabbat
14TH — 6:56 PM
 Erev Rosh Hashanah
19TH — 6:48 PM
 First day Rosh Hashanah
20TH — after 7:46 PM
 Shabbat/Second day Rosh
 Hashanah
21ST — 6:45 PM
 Shabbat/Erev Yom Kippur
28th — 6:33 PM
 Fast begins at 6:46 PM
 Fast ends at 7:31 PM the 29th

DELAWARE'S
SYNAGOGUES

ADAS KODESCH SHE' EMETH

(Traditional)
 Affiliation:
 Union of Orthodox Jewish
 Congregations of America
 Washington Blvd. and Torah Drive
 Wilmington
762-2705
 Rabbi Nathan N. Schorr
 Rabbi Emeritus Leonard B. Gewirtz
SERVICES
 Friday - 8 p.m.
 Saturday - 8:45 a.m.
 Sundays, holidays - 8 a.m.
 Monday through Friday - 7:30 a.m.
 Monday through Thursday - 5:45 p.m.

BETH SHOLOM
CONGREGATION OF DOVER

(Conservative)
 Affiliation:
 United Synagogues of America
 Queen and Clara Sts.
 Dover
734-5578
 Rabbi Moshe Goldblum
SERVICES
 Friday - 7:30 p.m.
 Saturday - 9:30 a.m.
Discussion of Torah Portion takes place following Saturday morning service.

CONGREGATION
BETH EMETH

(Reform)
 Affiliation:
 Union of American Hebrew Congregations
 300 Lea Blvd.
 Wilmington
764-2393
 Rabbi Peter Grumbacher
 Assistant Rabbi Sarah Messenger
SERVICES
 Friday - 8 p.m.
 Saturday - 11 a.m.
A Torah Study group is led by the rabbi on Saturdays at 9:30 a.m.

CONGREGATION
BETH SHALOM

(Conservative)
 Affiliation:
 United Synagogues of America
 18th and Baynard Blvd.
 Wilmington
654-4462
 Rabbi Herbert Yoskowitz
SERVICES
 Friday - 8 p.m.
 Saturday - 10 a.m.
A Torah discussion is led by the rabbi during Saturday morning services.

MACHZIKEY HADAS
CONGREGATION

(Traditional)
 B'nai B'rith Building
 800 Society Blvd.
 Claymont
798-6846
 Friday - 8 p.m.
 Saturday - 9 a.m.

TEMPLE BETH EL

(Reconstructionist)
 Affiliation:
 Federation of Reconstructionist
 Congregations & Gavurot
 301 Possum Park Road
 Newark
366-8330
 Rabbi David Kaplan
SERVICES
 Friday - 8 p.m.
 Saturday - 10 a.m.
A Torah study group meets on Saturdays at 9 a.m.

Dvar Torah

Parshat Nitzavim-Vayealach, September 15th

Torah and technology

By **MARSHA B. COHEN**

The Talmud (Bava Metzia 59b) tells the story of a case that came before the rabbis of the first century. Rabbi Eliezer ben Hyrcanus had declared a certain new type of oven ritually pure; the other rabbis disagreed.

Rabbi Eliezer refused to back down from his position. Incensed by the refusal of his colleagues to accept the logic of his arguments, he invoked — and received — Divine assistance to make his point.

"If I am right," he declared, pointing at an ancient nearby carob tree firmly rooted into the ground, "let the carob tree uproot itself." Compliantly, the carob tree rose from the soil.

"We don't make laws based on carob trees," his colleagues replied.

"If I am right," Rabbi Eliezer said, indicating a stream of water flowing from an aqueduct, "let the water flow in the opposite direction." The water promptly reversed its course.

"We don't make laws because of the flow of water," the sages said, holding firm.

"If I am right," thundered Rabbi Eliezer, "let the walls of this House of Study collapse. The walls began to shift ominously.

Gentle Rabbi Joshua chided them. "How can scholars make competent legal decisions based on collapsing walls?" The walls stopped moving out of respect for Rabbi Joshua — but they remained crooked, out of deference to Rabbi Eliezer.

Rabbi Eliezer tried once again. "If I am right, let Heaven itself say so." And a heavenly voice called out, "What are you doing to Rabbi Eliezer? The law is in accordance with his opinion in every instance!"

Rabbi Joshua stood up. "We don't make decisions in accordance with heavenly voices," he said. "The law follows the decision of the majority of scholars. 'It is not in Heaven.'"

And, asks the Talmud, how did God react at that moment? God laughed. "My children have outsmarted me!"

The source of Rabbi Joshua's proof-text, "It is not in Heaven," is found in this week's parasha:

This mandate that I am prescribing to you is not too mysterious or remote from you.

It is not in heaven, so that you say, "Who shall go up to heaven and bring it to us so that we can hear it and keep it?"

(Deuteronomy 30:11-12)

The story reveals not only the tremendous power attributed to Rabbi Eliezer's fierce intellect, but the attitude of the sages toward the scope — and authority — of Torah. Revelation brought sacred teaching from the domain of the inscrutable to the realm of the human. Active acceptance of the responsibilities of Torah study and observance made human beings God's partners in imposing moral order on a changing world.

The sages of the first and second centuries were an occupational melange of patricians and artisans, shepherds and scribes, blacksmiths and bumpkins, each of whom earned the title "Rabbi" through extraordinary spiritual and intellectual commitment. Each was dedicated to the task of defining Jewish peoplehood in a way that could survive — and transcend — the oppressive vagaries of world history, and the challenges of new technology.

Technology brings both opportunities and problems to the realm of Jewish law. Computers can now scan mezuzot and Torah scrolls for minute imperfections difficult to perceive with the human eye. Insect-free lettuce is being cultivated in Israel, to reduce the possibility of consuming an insect that even the mandated three washings of vegetables might fail to remove. The entire study of Torah and Talmud may be revolutionized by a computerized data base allowing the user to locate and analyze key words and phrases.

Bioethical issues, another product of scientific achievement, are a growing concern all across the spectrum of Jewish belief and practice. "Mah chayeynu?" — "what is our life?" — which we ask in the morning service, is not just a philosophical question, but a technological one, which we may find we have to decide for ourselves or for a loved one.

In setting down the framework for Jewish practice, the members of Rabban Gamliel's Sanhedrin, scholars who had dedicated themselves to the study and practice of Jewish law, were, in many cases, able to apply the principle of majority rule. It is apparent that not all controversies ended with consensus. Decision and codification was left to later scholars, or to the scope of minhag (accepted community practice). Later, Rabbinic responsa (letters which gave the opinion of a respected scholar on a particular issue) became the medium for dealing with the increased complexity of Jewish life.

In our own time, the decision-making process, as a reflection of the human-Heaven partnership is complicated by the fact that Judaism is not only fractured into various movements with different perspectives, but each of them must deal with internal controversies as well. Furthermore, the "Jewish" position on issues, such as abortion, is often gleaned by the media not from religious leaders, but from secular spokespersons, many of whom have little or no knowledge of Jewish law, or of how much Jewish tradition can contribute to our understanding of complex life-death issues.

Bio-ethical concerns seem to be one of the areas which hold the greatest potential for mutual respect and common ground between

Continued on 57

The Rabbi Writes

Concept of community is Jewish tradition

By **RABBI DAVID B. KAPLAN**

Temple Beth El

One of the interesting aspects of Jewish liturgy is that most of our prayers are written in the plural. In prayer, we use phrases such as, "who has sanctified *US*," and "and commanded *US*." This is really not surprising, when one considers that the ideal way to pray is in a group of at least ten people. Jewish tradition has always emphasized the need for community. Even the Torah was given to the whole people of Israel, not just a few.

In Parshat Nitzavim (Deuteronomy, Chapter 29:9), Moses reminds the people that the Torah was given to everyone, regardless of stature, position, age or sex. Further, the Torah was given not only to those who were at Sinai, but all who will follow. In short, Jewish tradition was given to all Israel, as a community, not as individuals. Each of us has our individual roles to play within that community, but Judaism can only survive in a community.

Some religions find it praise worthy for one to go off by himself to live without people. Although Judaism does allow for individual mediation and recognizes the necessity to be alone for a period of time, the pervading Jewish approach is through the use of community.

The High Holy Day liturgy underscores this thought once again. In such prayers as Avinu Malkenu, as ask for blessing, not as individuals, but as a group. We ask for the blessings not just for ourselves, but for the community. Even more surprising is that in the AL CHET, we not only confess our sins together, but accept

the sins of the community as our own. As a youth, it was often difficult for me to understand why we asked for forgiveness for sins that we had not individually committed. In Jewish tradition, we are all responsible for the errors of our brothers and sisters. It is a reminder that we are "Our brother's keeper." The implication of the AL CHET is that we are responsible for one another. There are far too few Jews and much too much anti-Semitism to think that we can face this world as individuals. We need each other, for protection and for moral support.

That still leaves room for individuality. There is most definitely a place for diversity. We are not required to think alike, far from it. Judaism has always encouraged diverse opinions and the healthy expression of them. One need only remember that after the discussions, we must still be united as one people. That is not always easy when one believes with strong convictions. Yet, as we proceed with this season of reflection and introspection, let us not forget that we must keep all our ties strong. Amalek still waits to attack the weak link.

The Delaware Jewish community has been blessed with the ability to understand this concept. There are connections between the various Jewish organizations. We have a history of cooperation and communication. We need always remember to maintain those precious ties.

On behalf of the Rabbinical Association of Delaware, let me wish all of you a Healthy and Happy New Year. May we all be written down together for peace and prosperity. *Shana Tova.*

Conference of secular Jews

By **JOSEPH POLAKOFF**

Special to *The Jewish Voice*

WASHINGTON — The International Federation of Secular Humanistic Jews is expecting that its third biennial conference in Chicago from October 19 to 21 will be the world's largest convention of international leaders of humanistic Judaism, with about 500 attending.

The announcement of the conference says the leaders will come from the Soviet Union, the United States, Canada, France, Belgium, Uruguay, Argentina and Australia "to set a collective response to the changing Jewish world of the 1990s."

"Secular Humanistic Judaism as a philosophy affirms the right of individuals to shape their own lives independent of supernatural authority," it said. "Secular Humanistic Jews identify as part of an extended family whose shared history is commemorated in meaningful holiday and life cycle celebrations."

Rabbi Sherwin Wine of the Birmingham Temple in Detroit and

Daniel Friedman of Congregation Beth Or in Chicago will lead a North American contingent. Wine is a co-founder of the federation. Beth Or in Deerfield, Ill., will be the scene of the conference's opening session. Beth Or is one of the largest secular Jewish centers in the U.S.

Among those to participate are Albert Memmi, a professor of sociology at the University of Paris, the federation's honorary president; Yehuda Bauer, director of Hebrew University's Center for the Study of Anti-Semitism who is the federation's president; Shulamit Aloni, a member of Israel's Knesset and founder of the Civil Rights and Peace Movement; Igor Krupnik, of the Moscow Association for Jewish Studies; David Susskind, founder of the Centre Communautaire Laic Juif, Brussels, and co-chair of the International Center for Peace in the Middle East; Zev Katz, dean of the International Institute of Secular Humanistic Judaism and history professor at Hebrew University.



Political Forum gives platform to candidates in three state contests

By PAULA BERENGUT
Editor of The Jewish Voice

Three pairs of statewide candidates for election faced off at the Jewish Community Center on Monday evening in the traditional event sponsored by the Jewish Federation of Delaware and Hadassah. Democratic Senator Joseph R. Biden and his Republican opponent M. Jane Brady, U.S. Representative Thomas R. Carper and his Republican challenger Ralph O. Williams, and Attorney General Charles M. Oberly III and his Republican opponent F.L. Peter Stone shared the platform.

Following a primary campaign that was possessed by negativity and personal smears, an overriding theme at this week's forum was the promise for a more positive approach. "Let this forum...mark the end of the issueless and negative campaign for Congress, and let an enlightened discussion of the issues begin here

and now," Carper said.

The standing-room-only audience applauded the positive concept. The only negative vote came from Brady, who faced a very obviously pro-Biden crowd, the majority wearing red, white and blue "Joe" stickers, when she claimed that the Senator is "out of touch" with Delaware.

Biden, who serves on the Senate Foreign Relations Committee, was the first to introduce the subject of Eastern Europe and the Middle East.

"I can think of no time in American history since the end of World War II...when the future of this country was more in the making than it is at this very moment," Biden told the audience of almost 350 members of the Jewish community. "What we do in the next six months to two years will impact more upon what this country looks like in the next 30 years than any time at all."

"Two years from now there will be

no Soviet Union as we know it today," Biden said. The republics' relationships with the Russian republic will be different, several will be independent and several will be at war, he predicted. The United States, Biden said, is going to be in the position of having to decide what its relationship will be in the post-Cold War period. "There was a sense of certainty about the Cold War," he noted. "But now we are moving into a period of great uncertainty."

Biden also blamed Western democracies for having sold nuclear and chemical technology to Saddam Hussein of Iraq. "Nonproliferation will be more important to my children than the elimination of nuclear arsenals," he said.

Each of the candidates discussed their points of view on drugs, the criminal justice system and education.

JLSA begins its second year

The Jewish Law Students Association (JLSA) of the Widener University School of Law will open its second year Thursday, September 27, at 5 p.m. with a presentation entitled "How to Make the Best of Law School" by John D. Wladis, Assistant Professor of Law, according to JLSA Chairman Mitchell S. Bierman.

The JLSA, which received official recognition in 1989 by the Widener University administration, was established "to provide a Jewish presence on campus for the estimated 400 Jewish law students studying at Widener while connecting the campus community to the greater Delaware Jewish community," added Bierman. In addition to funding from the Student Bar Association, the JLSA was established and is maintained through the auspices and funding of the Jewish Federation of Delaware.

Wladis, who serves as the Faculty Advisor for the JLSA, will address the students about the academic, professional, and civic opportunities that law students have available to them. A graduate of the Yale Law School, Wladis has been a professor at Widener since 1982. An expert in commercial and corporate law, Wladis received the "Outstanding Faculty Award," voted by the law school students in 1986, 1987 and 1988.

For more information about the JLSA Opening Reception, contact Seth Bloom, JFD Director of Community Development, at 478-6200.



Preparing for the JLSA Opening Reception are (from left) Robin S. Golish, JLSA Vice-Chairman, John D. Wladis, Faculty Advisor and speaker for the September 27 event, and Mitchell S. Bierman, JLSA Chairman.

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At this traditional time of reflection, we look to the past for strength, the present for change and the future for hope.

This year, we must reach out to our freed Soviet brethren who are emigrating to the Promised Land, by ensuring that the land is prepared to house them. JNF's OPERATION PROMISED LAND campaign is dedicated to carrying out this massive project. From Carmiel in the North to Eilat in the South, JNF is developing land for major residential projects under the Israeli government's accelerated housing program. Join us in assisting the Soviet Jews as they start the New Year as free citizens of Israel.



Leonard J. Attman,
President
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ROSH HASHANAH HOME CEREMONIAL READING

During the course of the festive meal on Rosh Hashanah evening, pieces of apple that have been dipped in honey are distributed to the participants and the following is read either in unison or responsively.

For centuries, Jews have celebrated Rosh Hashanah by eating apples and honey. We fervently express our hopes and prayers that this new year may be especially sweet for ourselves, our loved ones and all the Jewish people around the world.

Seated at this festive table, we remember our precious heritage. We understand that the new year is a sacred time for intensive reflection and renewed hope, as we pray for guidance to meet the challenges of the coming year.

The beginning of the year 5751 is marked by extraordinary events.

We are witnessing the emigration of more than 150,000 Soviet Jews who have been isolated from the mainstream of the Jewish world for decades. May they enjoy the sweetness of Jewish life as they establish new homes among the people of Israel.

We are witnessing — where there had been repression — the resurgence of Jewish vitality in Eastern Europe. May these communities find new strength and success in their endeavors.

We are witnessing a growing concern for the imperiled Jews of Ethiopia and of Arab lands. May they soon be reunited with their families in Israel.

We are witnessing an outpouring of compassion, empathy and generosity for all Jews in need. May we be thankful for our religious freedom and the ability and opportunity to extend help to others.

Now, on this Rosh Hashanah, as we once again dip our apples into honey, we recite the age-old words of our tradition. May we enlarge our horizons, pledging to ourselves that this year we will do even more to reach out to Jews in distress wherever they may live. This year, may we substantially increase our support of UJA's Operation Exodus and its heroic efforts to absorb Soviet Jews in Israel. This year, may we fulfill for ourselves and our families the mandate:

Kol Yis-ra-el ah-ray-vim zeh ba-zeh.

All Israel is responsible for one another.

This year, may all Jews experience a new measure of sweetness.

During 5751, may each one of us continue to grow in our commitment and love for our people and our faith.

Ye-hi ra-tzon mil-fa-ne-ha,
Ah-do-noy Eh-lo-hay-nu vay-lo-hay ah-vo-tay-nu,
she-ta-ha-desh ah-lay-nu sha-nah to-vah u-me-tu-kah.

May it be Your will, O Lord our God and God of our ancestors.
to renew for us a good and sweet year, Amen.

L'Shana Tova Tikatavu

William M. Topkis

President

Robert N. Kerbel

Executive Vice President

Jewish Federation of Delaware

Federation approves allocations with 93% release restrictions

Staff Report

Following a lengthy, months-long process of evaluation of budgets and programs, the recommended allocations to be made from the 1990 Jewish Federation of Delaware annual campaign funds were presented to the Jewish Federation's Board of Directors on September 6.

The 1990 campaign, when completed, is anticipated to be the largest in the Delaware Jewish community's history (\$1,275,000). Ninety-six percent has already been pledged. However, the campaign will be more than \$200,000 below the necessary goal of \$1,500,000.

The increased needs of this community's local agencies, including the special needs of the Kutz Home, have created a major problem. The anticipated campaign increase will be needed to fund local programs, including Soviet resettlement. To date, 64 Soviet Jews have arrived in Delaware in 1990.

If the \$1,500,000 goal has been reached, all agencies would have been allocated the funds necessary for their continued growth and development, it was noted at the board meeting. But, because of the shortfall, necessary resettlement and absorption programs in Israel will be jeopardized.

The Steering Committee, chaired by Dr. Steven A. Dombchik, recommended that the Federation board approve allocations at a rate of 93 percent of the allocation recommendations. The budget requests total \$1,304,512, while the 1990-1991 campaign had only raised \$1,217,725 as of July 31.

The Steering Committee will meet again in January to determine how to allocate any additional funds raised.

There was serious concern expressed over the amount of money that is currently allocated to Israel. The trend over the past several years has been to steadily decrease the percentage of this allocation because of the increase in local needs.

In a review of the Kutz Home situation, it was noted that the boards of the Federation and the Kutz Home are working closely at solving the financial problem. A list of potential

solutions has been drafted and all possible solutions are being studied, a number of which have begun to be implemented.

Following the vote, Federation President William M. Topkis reiterated that the final release of the remaining percentage of the recommended allocations is dependent on the 1990 campaign finishing as projected and upon there not being any additional emergency demands for funds.

(See *Allocations Distribution chart, this page.*)

Funding made available for absorption of Soviet Jews

According to Robert N. Kerbel, JFD Executive Vice President, 40,000 Soviet Jews are expected to enter the United States over the next year, beginning in October. Of these, almost 10,000 do not have families already established in this country.

Although there is a bill in Congress to obtain funding for all 40,000, Kerbel said that there are some 8,000 for whom there is no funding.

The JFD Board of Directors, at its September 6 meeting, voted to accept 68 individuals to this community over the next year, beginning in October. This number is the "fair-share" assignment made by CJF (Council of Jewish Federations) and HIAS (Hebrew Immigrant Aid Society), he said.

According to William M. Topkis, JFD President, the total funding for this immigration will cost the local Jewish community a minimum of \$136,850.

The breakdown of projected costs in this total is as follows: Jewish Community Center, \$24,000; Albert Einstein Academy, \$6,000; Jewish Federation of Delaware, \$81,000 (\$1,200 X 68); and Jewish Family Service of Delaware, \$25,250.

Kerbel said that the United States government is expected to reimburse this community for approximately \$54,000, leaving a net cost to the community of \$82,850.

The resettlement funds will be made available from interest income and unexpended monies available from last year.

Allocations reflect campaign's shortfall

At the September 6 meeting of the Board of Directors of the Jewish Federation of Delaware, allocations for 1990-91 were approved for all local Jewish agencies, national agencies and the United Jewish Appeal. "It was a very difficult meeting as most of the agencies did not receive the funds they believed necessary to provide the services needed," according to William M. Topkis, President of the Jewish Federation. In addition, the Federation was not able to increase its contribution to Israel (UJA) and other overseas needs.

"The agencies' needs were there, their budgets were accurate, and no agency requested more than absolutely needed. What was not available were the funds to be allocated. As the Delaware community grows and our needs expand, our campaign must grow significantly," Topkis said. He said the campaign's total has not significantly increased in several years.

Below is a summary of the 1990-91 recommended and actual allocations.

Local Agencies & Programs	1990 Recommended Allocations	Interim Allocations
Albert Einstein Academy	33,500.	31,155.
Delaware Gratz Hebrew High School	31,490.	29,286.
Hillel Counselorship - U of DE	29,700.	27,621.
Jewish Community Center	100,000.	93,000.
Jewish Family Service	31,000.	28,830.
Judaic Workshop	1,179.	1,096.
Ki Tov	1,468.	1,365.
Milton & Hattie Kutz Home	185,000.	172,050.
Lower Delaware Coordinating Committee	5,400.	5,022.
Jewish Voice	24,000.	22,320.
Jewish Community Relations Committee	5,840.	5,431.
Jewish Federation - Administration, Programs & Campaign	320,000.	297,600.
Endowment Fund	10,000.	9,300.
Youth Services Task Force		
Sub Total - Local	783,327.	728,494.
National & Overseas Agencies	46,185.	42,952.
United Jewish Appeal	450,000.	418,500.
Capital Maintenance	25,000.	23,250.
TOTAL	\$1,304,512.	\$1,213,196.

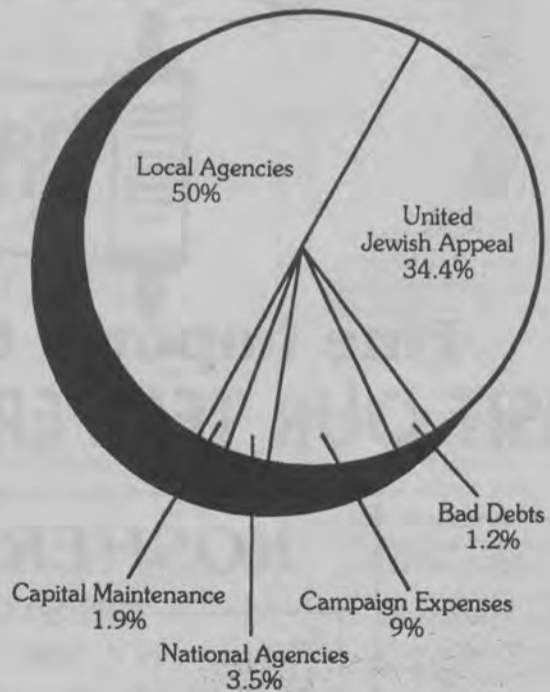
1990 CAMPAIGN RECAPITULATION (As of 9/6/90)

Campaign Achievement	1,217,725
Campaign Shrinkage	15,000
Balance for Allocation	1,202,725
Unused Allocations	11,000
Total Available for Allocations	\$1,213,725

Jewish information referral conference



At a recent regional meeting in Philadelphia of the North American Network of Jewish Information Services (NANJIS), members discussed ways to publicize and improve their services. Regional members participating (from top left clockwise) are Lillian Youman of Philadelphia, Mindy Gewirtz of Boston, Ellen Miller of Baltimore and Seth Bloom, JFD Director of Community Development who administers Delaware's JIFFY service. JIFFY — Jewish Information Fast For You — which in less than a year has fielded more than 350 inquiries, was recognized at the NANJIS meeting as a "leading example of this valuable service for non-metropolitan size communities."



שנה טובה תכתבו ותחתנו

Behind the headlines—

NJCRAC plan gives blueprint on issues from reunification to abortion rights

By ALLISON KAPLAN

NEW YORK (JTA) — Want to know what the American Jewish community thinks on issues ranging from German reunification to reproductive choice? The answers can probably be found in this year's edition of one of the lesser-known but highly useful tools for reading the political mind of the American Jewish community: the Joint Program Plan of the National Jewish Community Relations Advisory Council.

The positions outlined in the 1990-91 Joint Program Plan, which was released last Friday, have evolved throughout the year in a series of meetings of Jewish community relations professionals and lay leaders, which climaxes each February in the annual NJCRAC plenum.

At the plenum, held in Phoenix this year, representatives of the 13 national Jewish agencies and 117 local community relations councils that belong to NJCRAC debate, argue and eventually hammer out as close to a consensus position as it is possible to achieve in the Jewish community.

The organization's leaders say that what emerges from each year's laborious process of debate and compromise is an accurate picture of where the American Jewish community stands on domestic and overseas issues, which can be used as a guide for those in the Jewish community relations field.

"Polls have indicated that the positions outlined in the Joint Program Plan are reflective of the U.S. Jewish community," Lawrence Rubin, executive vice chair of NJCRAC, said at a news conference releasing the 1990-91 Joint Program Plan.

New issues tackled in this year's edition include German reunification and the issue of democracy and pluralism in the State of Israel. In addition, NJCRAC's traditional positions on church-state issues, reproductive rights, civil rights and outlook on world Jewry are summarized and updated.

The Democracy and Pluralism in Israel section was one of the more "controversial" in the plan, said Arden Shenker, chairman of NJCRAC's executive committee.

The section recommends that the Jewish community relations field support "efforts to codify basic human rights principles in Israel" and "Israeli government programs and initiatives by private organizations that promote democracy and pluralism" in Israel.

Rubin and Shenker said that the inclusion of the Democracy and Pluralism section marks the first time NJCRAC has entered the realm of what many would consider internal Israeli affairs, something the American Jewish community has often been reluctant to do publicly. But Rubin argued that "the health of Israel's democracy is of concern to the

American Jewish community."

The section was one of several in which the Union of Orthodox Jewish Congregations of America, a NJCRAC member, dissented from the official NJCRAC position.

"We have long believed that public debate among North American Jews on questions of Israeli foreign policy, domestic political structure and religious integrity are divisive both to our own community and the people of the sovereign State of Israel," the Orthodox Union wrote in its dissent in the Program Plan.

“What emerges... is an accurate picture of where the American Jewish Community stands”

The Orthodox group also differed from NJCRAC positions on a number of church-state issues and on the umbrella organizations' commitment to fight for a woman's right to an abortion. O.U. objections to an activist pro-choice stance have prevented NJCRAC from filing Supreme Court briefs, since member agencies have veto power over any action taken in NJCRAC's name. In such cases, NJCRAC will still act as a coordinator for those agencies who are par-

ticipating in the pro-choice fight, with each agency participating in its own name, instead of under the NJCRAC rubric.

On church-state issues, NJCRAC upheld the historic Jewish stand in favor of strict division between church and state, including opposing the display of Chanukah menorahs and Christmas trees on public property, and opposing any assistance from the federal government to religious schools.

Though some Jews have argued that menorahs are a positive assertion of Jewish identity and that Jewish schools could use the federal dollars, "the price is too high to pay" in terms of the separation of church and state, Shenker said.

The most vociferous dissent on this came again from the O.U., which called "for a reassessment of the traditional NJCRAC position on this issue. We accordingly welcome the call for substantive dialogue on issues such as tax tuition credits and religious holiday displays."

NJCRAC's leaders are well aware that trends in U.S. federal courts are going against American Jewry's relatively liberal domestic agenda.

The Joint Program Plan points out that "the changing composition of the Supreme Court requires continued scrutiny, especially in light of concerns about threats to the Bill of Rights."

Asked about the recent changes in

the Supreme Court, Rubin said, "Obviously, it is something we are concerned about."

For the first time, NJCRAC grappled with the issue of German reunification in this year's Joint Program Plan. In a special statement adopted by the group's executive committee, there is a call for the memory of the Holocaust to be "institutionalized" in the newly reunified German nation.

NJCRAC urged the new Germany to make the date of Kristallnacht a holiday of remembrance, educate their people about the history of the Holocaust, maintain a special relationship with Israel and strictly monitor the development of anti-Semitic or neo-Nazi hate groups. "The Jewish community relations field seeks assurances from the Federal Republic of Germany that the social contract that will constitute the new, more powerful Germany will acknowledge Germany's acceptance of responsibility for the Holocaust," the statement said.

The cause of memorializing the Holocaust in Germany suffered a setback this month when leaders of the two German states signed a unification treaty that made no reference to the Nazi era. Unification of East and West Germany is set for Oct. 3.

Rubin said NJCRAC is developing plans to meet with German officials to press its concerns on this issue.

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B'nai B'rith, WZO plan to affiliate

DALLAS — B'nai B'rith International President Seymour D. Reich announced on August 28 that the organization's Board of Governors has approved a two-year plan leading to the formal affiliation of B'nai B'rith with the World Zionist Organization (WZO) and, by extension, the

Jewish Agency for Israel. Reich made the announcement at a Salute to Israel during the 35th biennial international convention of B'nai B'rith addressed by Ambassador Simcha Dinitz, Chairman of the WZO and the Jewish Agency. Ambassador Dinitz congratulated Reich

and B'nai B'rith on a decision which, he said, would strengthen the unity of the Jewish people in the "great tasks of Soviet Jewish immigration and absorption, Jewish education worldwide, and bringing Jewish youth to Israel."

Dinitz informed the convention that

the WZO Executive had likewise endorsed the affiliation plan, which will now be presented to the WZO General Council for final approval by October.

"Without sacrificing any of our independence or autonomy," Reich told convention delegates, "B'nai B'rith will now assume its rightful place at the table of international decision-making on the crucial issues facing the Jewish people and the Jewish state."

Under the plan, B'nai B'rith will be represented in an advisory capacity in the governing bodies of the WZO and invited to meetings of the Jewish Agency. In the Joint Authority for Jewish-Zionist Education, which is projected to begin operations next year, B'nai B'rith will have full voting rights. Prior to the next World Zionist Congress, scheduled for 1992, the B'nai B'rith Board of Governors will make a final decision about full affiliation as one of the Jewish international bodies in the WZO.

B'nai B'rith has also announced the election of Kent E. Schiner of Baltimore to a two-year term of office as international president of the world's largest Jewish organization. Schiner, 57, defeated Richard Heideman, a Washington attorney, in a closely contested election.

Schiner, an insurance executive, is a former Senior Vice President of B'nai B'rith International and chairman of the National Leadership Committee and the National Marketing Committee. A former BBI senior international vice president, he also served as national chairman of the Members' Insurance Committee and chairman of the 1988 international convention. Long a B'nai B'rith activist, he has been president of his lodge, state association and district, a representative to the Board of Governors and District 5 international vice president.

B'nai B'rith and BBW reach agreement

DALLAS — B'nai B'rith and B'nai B'rith Women have reached an agreement on their future relationship, according to Seymour D. Reich, President of B'nai B'rith.

"With our differences now resolved and the dispute behind us, we can and will turn our full attention to the future of our organization," Reich told the delegates to the 35th Inter-

national convention of B'nai B'rith in Dallas on August 27.

"We have put to rest a difficult issue. Now there is much to be done to enable B'nai B'rith to maintain its position as the preeminent Jewish organization in the U.S. and the world; now we will be able to focus all of our efforts in that direction," Reich said.

The B'nai B'rith-B'nai B'rith Women affiliation agreement mutually recognizes each as an independent, self-governing organization. During the term of the five-year agreement, B'nai B'rith Women will continue to be represented on the B'nai B'rith Board of Governors and at the biennial convention.

According to Reich, B'nai B'rith Women also will be involved, both financially and as members of the governing bodies, in three major B'nai B'rith activities: B'nai B'rith Youth Organization and Hillel, both directed at young people, and the Anti-Defamation League. B'nai B'rith will be an organization of men and women. However, B'nai B'rith will not form a women-only organization and B'nai B'rith Women will not seek male members.

The agreement has been approved by the B'nai B'rith Women Executive Board and by the B'nai B'rith International convention. The B'nai B'rith Women Executive Board action now must be ratified by the B'nai B'rith Women Delegate Assembly.

Women can become members of BBI

DALLAS, TX — B'nai B'rith International, meeting at its 35th biennial convention, has voted to amend Section 146 of the B'nai B'rith International Constitution by changing the word "men" to "persons." This means that women will now be admitted to the order as complete equals to men at all levels, from Lodge member to potential international president, regardless of individual or additional affiliation with B'nai B'rith Women.

The amended section now reads, "Members of B'nai B'rith Lodges must be persons of the Jewish faith, of good moral character and at least eighteen (18) years of age." B'nai B'rith Units for men and women were established in 1971, although women paid dues to B'nai B'rith Women and men to B'nai B'rith International. In 1988, women members of Units in the United States were given the choice of paying dues to B'nai B'rith Women or B'nai B'rith International. Women members of Units outside the United States were always members of B'nai B'rith International.

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Jewish army chaplains dispatched to Saudi Arabia

By LARRY COHLER

WASHINGTON (JTA) — As he frets about getting together enough prayer shawls and prayer books for his congregation, Barry Baron may seem no different from most other rabbis as the High Holy Days near.

But Baron, a 33-year-old Conservative rabbi, will be setting about his tasks next week with a special urgency. As one of a handful of rabbinic chaplains shipping out to Saudi Arabia, he knows he had better organize everything possible now if he does not want to be caught short later.

"There's no Jewish bookstore there, you know," quips Baron. "And there's no place I'll be able to pick up a *machzor* [High Holiday prayer book] quickly."

Saudi Arabia has no Jewish citizens. And, until recently, openly Jewish foreigners were not allowed to visit or work. Even when they were allowed in, non-Muslim visitors and temporary residents were never permitted to organize their own worship.

Until now, that is. The extraordinary threat from Iraq that has inspired the kingdom's unprecedented request for a U.S. military presence has brought other stunning precedents in its trail. American women are now commanding whole units of men in a country where native women are barred from driving. And when rabbinic chaplains arrive to help meet the spiritual needs of the rapidly expanding U.S. forces, they will be breaking another hoary taboo in a country where Islam is the only legal, officially recognized religion — and

where Jewish soldiers and civilians have traditionally been discouraged from entering.

But Baron, based with a medical unit in Fort Benning, Ga., is not concerned about pioneering anything just now. "I don't want to set a precedent," he said grimly. "I just want to come back alive."

Rabbinic chaplain Ben Romer is also little concerned about the unique role he will be playing as a rabbi in Saudi Arabia. "It's different, and kind of interesting because of the nature of Saudi Arabia and Islam," he allowed.

But, he emphasized, "My responsibility is to the soldiers in my unit and to the Jewish soldiers sent there. I'll probably have no real interaction with the Saudis."

Indeed, as far as the two Army chaplains have been told, the Saudi armed forces will be turning over complete areas to the Americans who will set up their military bases to run as they wish. "In our Army setting, we should be able to do whatever we want," said Baron.

With Jews composing an estimated 1 percent of the U.S. Armed Forces, the 20,000-30,000 soldiers now there should theoretically include some 200-300 Jews. But the military numbers are ballooning daily, and nobody really knows the religious breakdowns.

By the time the build-up is complete, however, it is certain there will be enough Jews spread out across the Saudi desert to keep the small number of rabbinic chaplains busy scurrying around.

So far, according to Rabbi David

Lapp of the JWB Jewish Chaplains' Council, the rabbinic chaplains who have left or are soon scheduled to leave for Saudi Arabia include two from the Navy, two from the Army and one marine.

The Chaplains' Council, a communal service funded by the United Jewish Appeal, works with the Pentagon to provide prayer books, prayer shawls, Passover food packages and other religious supplies for Jewish servicemen.

Until the late 1970s, the American military screened out Jews from participation in military contracts with the Saudis, according to Steven Emerson, author of the *American House of Saud*.

Congressional hearings in 1975 revealed that the U.S. Army Corps of Engineers had agreed to Saudi demands that all American military personnel serving in Saudi Arabia submit certificates of religious affiliation and other background material, said Emerson.

"These actions effectively barred Jews from participation in Saudi projects," he noted.

At Saudi Arabia's insistence, American blacks also were not given military assignments.

The Saudis relaxed their policy of excluding Jews, however, in November 1973, when American journalists accompanying Henry Kissinger, a Jew who was then secretary of state, made his first trip to the Arab country after the oil embargo.

Offended by the Saudi visa application, most of the journalists refused to indicate their religion. The Saudis, said Emerson, "were forced

to look the other way."

Despite that incident, and despite federal laws that make such discrimination illegal, scores of American companies — and a few universities — continued to weed out Jews from their projects in Saudi Arabia for years.

In the late 1970s, for example, the Vinnel Corp. in California insisted that no personnel with "contacts or interest in any country not recognized by Saudi Arabia" be assigned to the kingdom. Saudi Arabia does not recognize Israel.

In addition, Baylor College of Medicine in Texas refused to send Jews to Saudi Arabia in 1975 for its lucrative cardiovascular surgical contract with King Faisal Hospital.

About the same time, however, the Saudis quietly started ignoring the fact that Americans with Jewish surnames were working on military or industrial contracts in the kingdom.

And starting in the mid-1980s, Jewish members of congressional delegations were allowed into the kingdom.

Today, while Jews are formally discouraged from coming to Saudi Arabia, many are brought in when Saudi businesses decide they want them, according to Will Maslow of the American Jewish Congress, who monitors this issue.

Nevertheless, the Saudis still maintain they will not allow "Zionists" into the country. And many American companies still comply with the anti-Jewish restrictions covertly, said Maslow.

How does it feel for a strongly

identified Jew, especially a rabbi, to be kissing his family goodbye in order to ship off to help defend Saudi Arabia?

"I'm not going to defend Saudi Arabia," said Baron flatly. "I'm not even going to defend the oil. I'm going to stop the second Adolph Hitler. The second Nebuchadnezzar. If this guy is not stopped, a lot of Jews are going to die. Saudi Arabia just happens to be the place we're going to do it."

For the Saudis, who face an onslaught of charges from Iraq about letting armed non-Muslim "infidels" flood into the land of Islam's holiest sites, religion clearly remains a sensitive issue. In one Pentagon memo, Army chaplains were informed that since Islam remained the only legal religion, chaplains would not be allowed to wear their standard insignia, except indoors on their bases.

For Baron and Romer, that means the pin with the two tablets of the Ten Commandments and the Magen David — the distinctive insignia of Jewish chaplaincy — must come off their hats and collars.

Even the nature of their work has been discreetly euphemized. "CNN was referring to us as 'morale counselors' in some of their coverage last weekend when they mentioned Sunday services," Romer related.

In a sense, however, that term may not be far off. While each chaplain carries special responsibility to meet the spiritual needs of his or her denomination, this makes up but a small part of a chaplain's total duties. A military chaplain's primary duty is

Continued on 45



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Army denies advising Jewish troops in Saudi Arabia to hide dog tags

WASHINGTON (JTA) — Some American soldiers in Saudi Arabia may have been advised by superiors to hide dog tags identifying themselves as Jews, but the advice was not on orders from the Pentagon or the Saudi kingdom, Defense Secretary Dick Cheney said August 23.

"Some uninformed individual down the chain of command in the organization may have told a soldier, based on speculation," Cheney said, "but the fact is the Saudis have not imposed any such restriction on us. And we obviously would not agree to that."

Cheney, appearing on ABC-TV's "Good Morning America" program,

added that the Saudis have "accepted our forces as is, regardless of religion, regardless of whether they are male or female."

The issue arose after Sen. Daniel Patrick Moynihan (D-N.Y.) wrote Cheney about a Jewish family in his state who told him their son was "advised of the 'option' of receiving a 'non-Jewish' identity (including 'non-denominational' dog tags) prior to his departure to Saudi Arabia."

David Luchins, Moynihan's special assistant, welcomed Cheney's assurance and added, "We hope to see that formalized in a directive."

Two of the Jewish groups closest

to the Pentagon expressed little concern about the incident. But the Anti-Defamation League of B'nai B'rith called on Cheney to issue a directive to U.S. personnel, "outlining available options if some attention to religious affiliation is necessary as a protective measure."

The Jewish War Veterans of America, on the other hand, said it had been assured that "persistent rumors that Jewish servicemen and women are being officially advised to cover or alter dog tags indicating Jewish faith are absolutely untrue."

The JWB's Jewish Chaplains Council believes that while unofficial advice was indeed given, "there was no issuing at any time of substitute dog tags for any Jew serving in the military," said Rabbi David Lapp, its director.

Gulf crisis may benefit Israel, says U.S. official

By MARVIN MIGDOL

DALLAS (JTA) — The Persian Gulf crisis could result in positive changes and ultimately greater peace and prosperity for Israel and its Arab neighbors, a State Department official told B'nai B'rith leaders here recently.

Iraqi President Saddam Hussein's blatant disregard for human rights and his reign of terror in Iraq and Kuwait will end in victory for the international community and United States, Aaron David Miller, a member of the department's policy planning staff, told delegates to B'nai B'rith International's 35th biennial convention here August 28.

"No one should doubt the United States' staying power" in Saudi Arabia, said Miller, a pinch-hitter for Assistant Secretary of State John Kelly, who was unable to attend because of the Gulf crisis. "It is absolutely imperative that Iraq not be allowed to prevail in this crisis," he said.

Miller said a possible outcome of the confrontation with Iraq "could be Israel living in a less dangerous neighborhood."

The guest speaker assured nearly 1,000 members of the world's largest Jewish organization that Israel's security and its recognition by all Middle East countries remain an important part of the Bush administration's policies.

The danger of Saddam Hussein

was brought home to convention delegates earlier in the week by Moshe Arad, Israel's outgoing ambassador to Washington. "We meet at an ominous moment in history," he said in an address to the convention. "There is a global consensus that he is a menace to the peace, stability and security not only of that region, but of the entire democratic and industrialized world."

In Israel, he said, "we take the Iraqi threat very seriously, and we are prepared to respond to any act of aggression against us, to defend ourselves effectively," he said. "The Iraqi crisis ought to tell the people of the United States something about who America's friends are in the region."

That lesson is not lost on the Bush administration, Miller indicated in his speech. "We support Israel because it is right," he said. "And we support Israel because it is in the United States' national interest."

The State Department official called on Arab countries to drop their boycott of Israel, reject the U.N. resolution denigrating Zionism as a form of racism, and accept Israel as a permanent entity.

Miller said the United States would not force Israel to negotiate with the Palestine Liberation Organization, but he said the administration would like to see a meaningful dialogue between Israelis and Palestinians.



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ASHER RUBIN

Waldheim rapped by Western countries

By JOSEPH POLAKOFF

Special to The Jewish Voice

WASHINGTON — Austrian President Kurt Waldheim, who returned to Vienna from Iraq with 96 Austrians and praise for Saddam Hussein as wanting a negotiated solution to the Persian Gulf crisis he created, has been hailed in Austria and criticized by the United States and others in the West.

All parts of the political spectrum reportedly in Austria called Waldheim's arrangement with Saddam as a triumph but the international outcast was accused in the West as self-serving at the expense of the coalition arrayed against the Iraqi strongman by the United Nations Security Council.

The former United Nations secretary-general acknowledged self-serving, stating countries with citizens held hostage in Iraq should "try to

pursue their own efforts."

Pointing to the Security Council's unanimous resolutions, Assistant Secretary of State John Kelly said on NBC's Meet the Press "the American people will judge for themselves this kind of unilateral diplomacy."

National Security Advisor Brent Scowcroft said, "I think one can sympathize with the leader of a country wanting to get his own citizens out but it would have been much more helpful if he had pleaded for the tens or hundreds of thousands of foreigners who find themselves trapped inside Kuwait and Iraq."

"So you wish he hadn't done that," Scowcroft was asked on NBC's This Week with David Brinkley. "I think he could have done more," Scowcroft replied.

Belgian Foreign Minister Mark Eyskens said the idea of "every country for itself" was not the effective way to dissolve the crisis.

Israelis and other commentators saw Saddam Hussein's release of the Austrians as a deliberate action to weaken the coalition, thwart the UN sanctions and continue to appear he is a "good guy."

"This is pretty funny," said a Washington observer who asked to be anonymous. "Here's a killer of thousands of his own Iraqi people inviting to his country as a humanitarian a German Army intelligence officer who knew about mass killings in World War Two but lied to the world as the UN secretary-general for ten years about them."

Waldheim is barred from entering the U.S. for his role with the German forces that rounded up hundreds of thousands of Jews and others in the Balkans and deported them to death camps.

New teaching curriculum to help Israeli kids cope with the fear of war

TELAVIV (JTA) — The Education Ministry has published instructions for teachers to help children cope with the fear of war. The new coping curriculum will be ready when the fall school term begins on September 2.

"Children hear their parents talking about gas masks and the possibility of war, and it is bound to increase their anxiety," said Dr. Robert Asch, the ministry's chief psychologist.

Israel was under threat of gas attack by President Saddam Hussein of Iraq even before he invaded Kuwait on August 2, precipitating an international crisis which has not abated. While Israel has not been directly involved, there is widespread fear that it might be.

Asch believes there is little evidence that children are overly disturbed by the threat of war at present. "But as the situation continues, the anxiety felt by their parents will be passed on to them," he said. The education system must be prepared to help them deal with their fears, Asch said.

Teachers have been instructed to provide their pupils with reliable information about what is happening, including simple facts about geography, how far Iraq is from Israel and

what countries are involved in the conflict. Children's natural anxieties can be eased by providing facts and holding classroom discussions, psychologists say.

According to Asch, young children should be encouraged not only to discuss their fears but to put them on paper in drawings.

"Issues that we avoid talking about are seen by children as 'bad,'" he said. "When issues are talked about in a factual and relatively calm manner, the child will understand them in their correct perspective."

Psychologists point out that anxiety and concern are not necessarily negative feelings, and indeed can be used to expose hidden fears that otherwise would fester and erupt in panic.

Asch pointed out that the education system and Israeli society as a whole has experience dealing with tense situations, including wars, terrorist attacks and multiple-death road accidents.

Education Ministry officials, meanwhile, completed their inspection of school air-raid shelters during the vacation period and found almost all of them to be in good condition.

Jimmy Carter leans toward Saddam Hussein

By JOSEPH POLAKOFF

Special to the Jewish Voice

WASHINGTON — Former President Jimmy Carter has indicated support for the idea voiced by Saddam Hussein and promoted by Yasser Arafat and King Hussein that the solution to the Persian Gulf situation and all other Middle East problems rests on Israel's return to the pre-1967 lines.

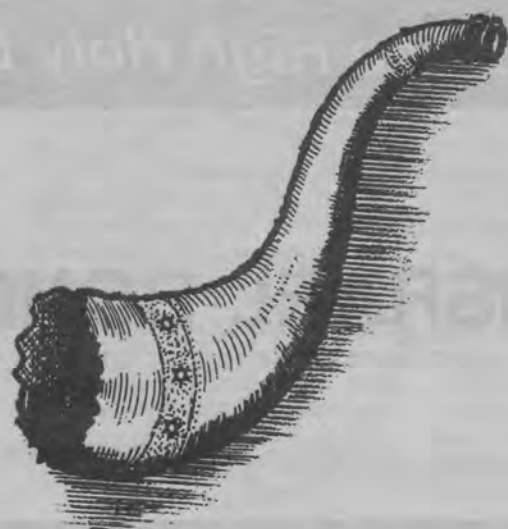
Saddam Hussein has declared that a pre-condition to any Iraqi withdrawal from Kuwait is Israel's withdrawal from Jerusalem and the territories. The U.S. and other western governments have rejected that idea as incompatible and unrelated to the Gulf crisis. Iraq attacked Kuwait without provocation. Israel gained control of the territories after it was attacked by Egypt, Syria and Jordan in 1967.

Nevertheless in line with Saddam's idea, Jordan's Hussein and Arafat

have been engaged in trying to persuade Arab governments to demand international guarantees for the Palestinians led by the Palestine Liberation Organization.

At the same time Carter was in Norway blaming the Gulf problem on the Israeli-Palestinian situation. Addressing the conference in Oslo on global hatred and conflict resolution, Carter interpolated "ever since the beginning of my presidency, I have been convinced that much of the terrorism, human suffering and even the potential genesis of a Third World War lies in the unresolved Israeli-Palestinian conflict. The effects of this impasse have global dimensions."

Carter has devoted much of his time to criticizing Israel and befriending foes of the government in Jerusalem ever since he lost the presidency in the 1980 election.



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Jewish population in U.S. seen as steady but traditional areas show signs of decline

By ALLISON KAPLAN

NEW YORK (JTA) — Longtime geographic centers of American Jewish life, such as Miami, are witnessing declines in their Jewish populations, while non-traditional areas for Jews, such as Dallas-Fort Worth, are experiencing exceptional growth, a new survey by the American Jewish Committee reveals.

Jewish populations continue to grow in resort communities, such as Palm Springs and Murietta Hot Springs, Calif., Port Charlotte-Punta Gorda, Fla., and the Pocono Mountain area of Pennsylvania. But Jewish communities in the older, medium- and small-sized cities in the Northeast and Midwest — including Evansville, Ind.; Wheeling, W. Va.; Bayonne, N.J.; Auburn, N.Y.; and Wilkes-Barre, Pa. — are seeing a decline in their Jewish populations, reflecting a national trend.

The survey, titled "Jewish Population in the United States, 1989," has just been published in AJCommittee's 1990 American Jewish Year Book. It specifically measures changes in Jewish population between 1988 and 1989, but is designed to reflect overall trends in Jewish population.

The survey found that the total Jewish population in the United States in 1989 was approximately 5,941,000, a figure nearly identical to that of the previous year's figure of 5,935,000. The figure represents 2.5 percent of the overall U.S. population.

The study found that the Jewish population of Greater Miami-Dade County area, long considered a Jewish stronghold, decreased by five percent, representing a loss of 12,000 people.

"The Jewish population here is in decline as a result of it being inordinately elderly, and the fact that is not being replaced by what was historically an annual immigration taking its place," said Myron Brodie, executive director of the Greater Miami Jewish Federation. New retirees are now settling further north in

Florida, in Broward and Palm Beach counties, Brodie said, adding that demographers predict that the Jewish population of Miami will slide until the mid-1990s and then stabilize. He said that despite the drop in overall numbers, there is a strong core of younger Jewish Miami residents.

In Dallas meanwhile, the Jewish population grew by nearly 39 percent, from 24,500 to 34,000, while Fort Worth grew by 900 to a population of 5,000.

Newcomers to the Jewish community are "young people mainly from the Midwest and Northeast," said Bruce Schlosberg, executive director of the Jewish Federation of Fort Worth and Tarrant County.

While the oil economy is down, Dallas-Fort Worth is experiencing a boom because a number of major companies, including Exxon and American Airlines, recently moved their headquarters to the area, Schlosberg said, and medical facilities have also been expanding in the area.

While some of the Jewish newcomers are affiliating with Jewish institutions, he said, most are not. "It is our challenge, like any other Jewish community, to try and bring these people in," Schlosberg said.

Among those areas specifically cited as exhibiting the most significant growth in absolute numbers were in the Norfolk-Virginia Beach, Va., area, up 3,000 to a Jewish popula-

tion estimate of 18,000; Atlanta, up 4,000 to 60,000; Raleigh, N.C., up 1,125 to 2,500; and Savannah, Ga., up 250 to 2,750.

One of the authors of the American Jewish Year Book article, Dr. Barry Kosmin of the North American Data Bank, warned that counting Jewish population "is not an exact science," which can be influenced heavily by collection procedures. "In most cases where a figure differs from that shown last year, the increase or decrease did not come about in one year but occurred over a period of time," Kosmin said.

The study does not take into account the recent influx of Soviet Jewish emigrants, because it measures changes in Jewish population surveys between 1988 and 1989, just prior to when the large-scale Soviet immigration truly began.

Jeffrey Scheckner, who co-authored the article, said that "everyone is questioning to what degree the Soviet Jewish population" will affect the overall numbers. He said he was expecting many Jewish communities to do new population surveys in the coming years to measure the impact of the Soviet Jews.

New York state had both the highest number of Jews, 1,844,000, and the highest percentage of Jews overall, 10.3. California had the next highest number, 909,000, followed by Florida, with 585,300; New Jersey, with 411,000; and Pennsylvania,

with 345,800. After New York, the highest percentage of Jews was found in New Jersey, where they made up 5.4 percent of the total population. In Florida, they were 4.9 percent of the population, and in Massachusetts, they were 4.7 percent.

Scheckner said that communities tabulate the number of Jews in a variety of ways, usually using combined methodologies including lists from federations and synagogues, checking Jewish names in phone books and random telephone surveys.

He said that growing intermarriages have made the task more difficult.

"It's difficult to determine who really counts," he said. "How do you count a non-Jewish spouse who lives in a household that celebrates Chanukah and buys kosher meat?"

The article published in the yearbook, he said, counts only Jews, not non-Jews living in Jewish households. But he said that many communities have begun tabulating two separate lists — one of Jews and one of those living in Jewish homes with some connection to Jewish life.



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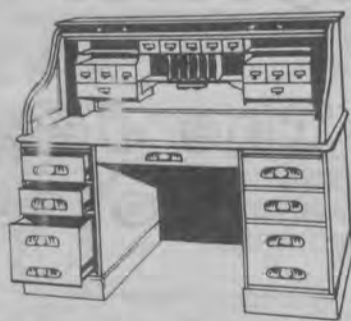
Weizmann, Moscow Institutes to cooperate on heart research

TELAVIV (JTA) — The Weizmann Institute of Science and the USSR Research Center for Cardiology in Moscow have signed an agreement to collaborate on heart research.

The agreement was signed in July in Rehovot, the location of the Weizmann Institute, by Professor V.N. Smimov, deputy director of the Russian institution, and Professor Ruth Arnon, vice president of the Weizmann Institute.

They expressed hopes that the agreement would mark the beginning of a new era of cooperation between Soviet and Israeli scientists.

Professor Benjamin Geiger of the Weizmann Institute and Dr. Marina Glukhova of the Moscow Cardiology Center are making arrangements for exchange visits.



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U.N. rights panel condemns Israel, goes easy on Iraq

By TAMAR LEVY

GENEVA (JTA)—Western diplomats have expressed amazement that a U.N. human rights panel that just concluded proceedings in the midst of the Persian Gulf crisis devoted five pages to a resolution condemning Israel and a scant one-and-a-half pages expressing concern about Iraq's invasion of Kuwait.

The U.N. Human Rights Subcommittee on the Prevention of Discrimination and the Protection of Minorities completed a month of deliberations here late last month with a strong condemnation of Israel for its "occupation" of the West Bank and Gaza Strip.

Participants observed that this year's resolution, in fact, was much harder on Israel than last year's. One

observer from a Western country said, "You cannot imagine the hate there is here against Israel. It's irrational."

Ironically, the Iraqi invasion of Kuwait on August 2, just when the subcommittee was beginning its hearings, only seemed to sway the panel more against Israel.

Among the long litany of charges against Israel were what the panel called the deliberate killings of Palestinians, including children; breaking of limbs of young men and causing grave harm to their physical safety; subjecting cities, villages and refugee camps to squalid living conditions; and strangling their inhabitants with curfews which prevent them from obtaining food and medical supplies.

The charges, the resolution said,

constitute grave violations of international law.

The commission is composed of so-called experts, not official government representatives, and many of these experts are traditionally anti-Israel, Israel's U.N. ambassador in Geneva, Itzhak Lior, told the *Jewish Telegraphic Agency*.

As it has in the past, the subcommittee reaffirmed the right of the Palestinian people to resist the "Israeli occupation by all means, in accordance with U.N. resolutions." It cited the intifada as one such form of resistance.

The resolution also condemned Israel's annexation of the Golan Heights, which it captured from Syria in the 1967 Six-Day War.

In contrast, the resolution on Iraq

said the subcommittee has "expressed concern at the situation of human rights and fundamental freedoms in Iraq" and "urges the government of Iraq to ensure full respect for human rights and fundamental freedoms."

In the midst of the adversarial atmosphere, one participant at the subcommittee hearings bravely pleaded the cause of Jewish women in Syria who cannot marry, because many of the eligible Jewish men have managed to flee the country. Claire Palley, a teacher from Britain, spoke of the plight of some 200 Jewish women of marriageable age in Syria and the apparent failure of the Syrian government to facilitate their emigration.

"Despite protestations, I have heard over the past three years by the representative of Syria that Syria's government does not practice discrimination, especially in relation to

persons of the Jewish faith," she said. "This subcommittee should not be silenced until satisfied that this is true," said Palley.

She called for the "actual emigration of the women, who have become victims of the tragic enmities between the State of Israel and those Arab states which are in dispute with Israel and deny that state the right to exist."

Palley said the Syrian participant at the subcommittee, Muhammad Pharaon, had told her personally that there was no discrimination against Jewish women and that, indeed, 14 women had gone to the United States but had returned because they had not found "proper husbands."

He also said that Syria could not endanger itself by allowing the emigration of people who might become enemies of Syria in case of war.

Arens meets Kohl on Gulf crisis

By DAVID KANTOR

BONN (JTA)—Chancellor Helmut Kohl and Israeli Defense Minister Moshe Arens, who met for more than two hours here last week, have agreed that the crisis in the Persian Gulf should best be resolved by political means. The two also discussed Israel's security in light of the Gulf crisis.

Arens held a two-hour meeting with his West German counterpart, Gerhard Stoltenberg. The two discussed the general situation but specifically the issue of submarines that West Germany has said it will supply to Israel.

The Israeli military establishment is divided over whether to go through with the costly deal, which would

require scrapping other defense programs.

The deal involves the construction of two modern Dolphin-class submarines tentatively ordered from a West German shipyard. A decision on the purchase was postponed last month.

The order for the undersea craft, valued at \$580 million, was due by this month. If not submitted, Israel will have to pay a very heavy penalty to the German yards under the terms of the original letter of intent.

According to reports in Israel, Jerusalem is seeking more favorable financial conditions from Germany, which is eager to build the vessels in order to head off a crisis in the shipyards of Kiel, where the craft would be built.

A West German government spokesman would not confirm or deny speculation that the submarine deal had been discussed in the meeting between Arens and Kohl. But well-informed sources indicated the deal is likely to go through.

West Germany is highly interested in the deal because it would guarantee employment for hundreds of workers for a long period of time.

West Germany also hosted Jordan's King Hussein, who was touring Western European nations to discuss a means to resolving the crisis. The king received assurances that Bonn will make available to Jordan \$12.6 million to help Jordan cope with the hundreds of thousands of refugees fleeing Kuwait and Iraq.

Gulf crisis takes toll on heart patients in Israel

TEL AVIV (JTA)—The crisis in the Persian Gulf is taking its toll on Israelis with weak hearts.

Shahal, a private service that operates an around-the-clock telephone link for subscribers with heart ailments, reports a 20 percent increase in calls for help since the start of the Gulf crisis more than five years ago.

The service has been receiving 170 phone calls per day, compared to an average 140 a day prior to the Iraqi invasion of Kuwait on August 2.

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South African Jews bristle at Mandela stand on Zionism

JOHANNESBURG (JTA) — A leader of the South African Jewish community has spoken out forcefully against statements on Zionism made last month in Oslo, Norway, by African National Congress leader Nelson Mandela.

Mandela, who was attending a conference there on "The Anatomy of Hate," was asked by Nobel laureate Elie Wiesel to clarify his views on the 1975 U.N. resolution denigrating Zionism as a form of racism.

"If Zionism means the right of the Jewish state to retain the territories, which they have conquered from others, to refuse to deal with the acknowledged leaders of the Palestinians, in particular with the PLO; if the Jewish state has decided not to allow the Arabs in the conquered territories to exercise the right of self-determination; if protest demonstrations by the youth of the Arabs are met with brutal oppression, then of course we condemn Zionism in the strongest terms," he said at a news conference outside the conference ballroom.

He then added, "If Zionism, as I believe, means the struggle by the Jewish people for their national home, for their own state within

secure borders, then Zionism is a very commendable movement, which we all would like to support."

His statements got a chilly reaction from an Israeli government official present at the conference. "I expected an unequivocal repudiation" of the Zionism resolution from Mandela, Israeli Health Minister Ehud Olmert was quoted as saying.

Here in Johannesburg, Solly Sacks, national chairman of the South African Zionist Federation, told reporters that the entire South African Jewish community was "distressed" by Mandela's comments, which he called "totally off the mark."

"Israel is the most colorblind society in the world, made up of Jews from every corner of the world," he said. Zionism, he said, is not a racist movement but the national liberation movement of the Jewish people.

The Oslo conference, which ended with the release of a declaration against hatred, was sponsored by the Elie Wiesel Foundation for Humanity and the Norwegian Nobel Committee.

Although it was planned long before the Aug. 2 Iraqi invasion of Kuwait, the Persian Gulf crisis was a recurring theme throughout the

conference.

Israeli Palestinian activist Hanna Siniora, editor of the East Jerusalem daily *Al-Fajr*, proposed sending a delegation to the Persian Gulf to talk to Iraqi President Saddam Hussein. Czechoslovakian President Vaclav Havel offered to go to the Gulf if asked. But writer Conor Cruise O'Brien, an Irish scholar known for his support for Israel, maintained that "dialogue alone is not going to get Saddam Hussein out of Kuwait," according to news reports from Oslo.

Yelena Bonner, a veteran of the Moscow Helsinki monitoring group and widow of human rights activist Andrei Sakharov, said the focus on the crisis in the Persian Gulf had waylaid the conference from its original goal, to dissect hate and examine ways of addressing the problem.

She spoke about the need to discuss racism, anti-Semitism, nationalist dissension and economic upheaval in the Soviet Union. "A lot of the talk here is just meaningless platitudes," she said.

Other world leaders present at the conference included French President Francois Mitterrand and former U.S. President Jimmy Carter.

L.A. to build Holocaust memorial

LOS ANGELES (JTA) — Specifics of a new outdoor monument honoring victims and survivors of the Holocaust have been announced by its sponsors, who recently unveiled a model of the project.

The Los Angeles Holocaust Monument, to be built at a cost of \$2.5 million, will be erected at the Pan Pacific Park in the predominantly Jewish Fairfax area, on public land donated by the County of Los Angeles.

When completed, the marble and bronze monument will consist of six 24-foot triangular columns of black granite standing on a hexagonal base of balmoral red granite.

The columns, symbolizing crematoria smoke stacks, will have engraved depictions of the Holocaust era. A large gas flame atop each column will be lit on Yom Hashoah and on other special occasions.

The importance of the new monument lies in its location in a public park, its sponsors say, where passers-by of many ethnic groups, who may know nothing about the Holocaust, will get some feeling for the extent of the tragedy.

Spearheading the drive for the monument are Jona Goldrich and Sol Kest, partners in one of California's largest construction and development firms, who have jointly

contributed \$250,000. Another \$1 million is expected to be raised through 1,000 contributions of \$1,000 each for families who wish to commemorate a relative killed during the Holocaust. All the project's contractors and sub-contractors are working at cost, a spokesman said.

The target date for the official dedication at the Pan Pacific Park is Yom Hashoah on April 14, 1991.

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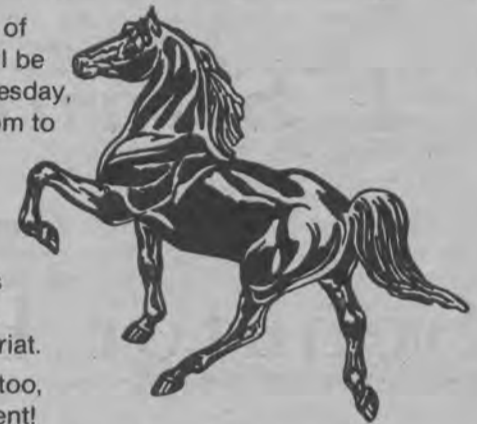
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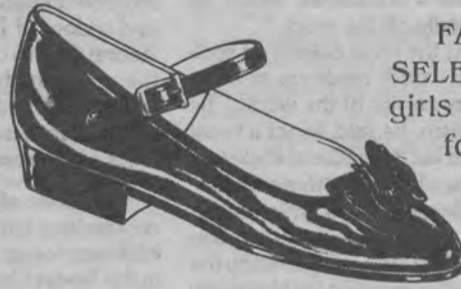
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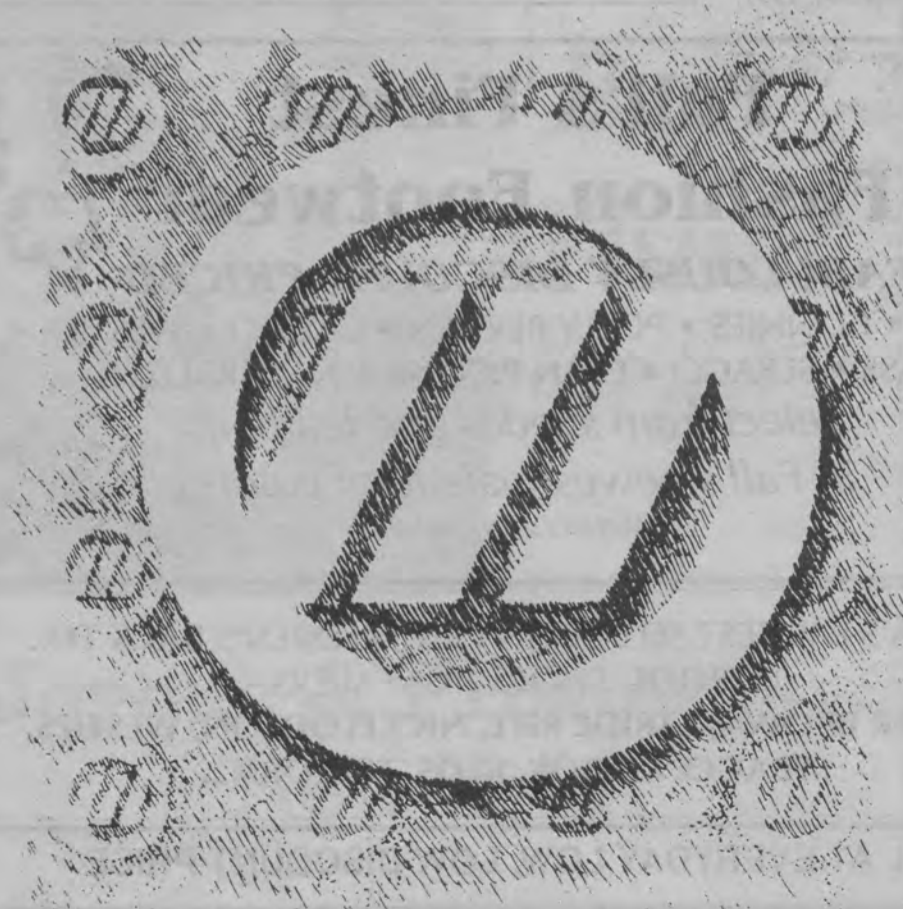
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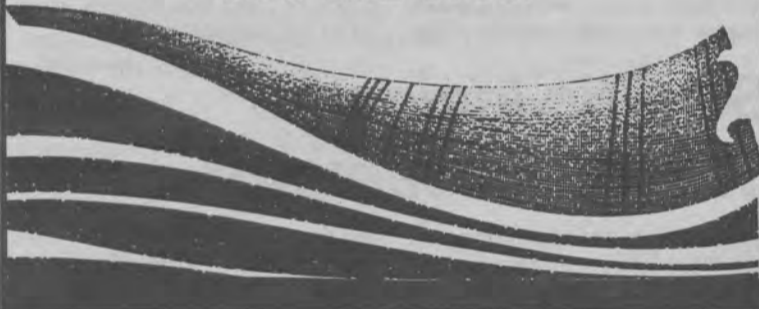
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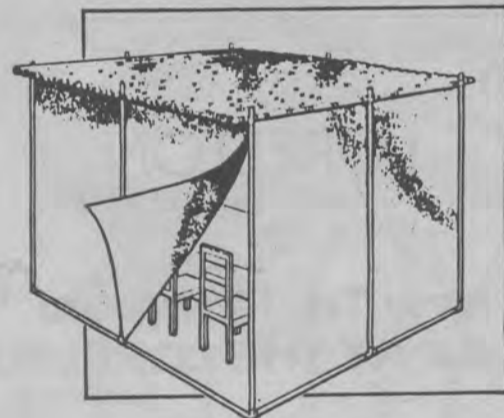
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U.S. agrees to help finance homes built in U.S. for export to Israel for Soviet immigrants

By HOWARD ROSENBERG
WASHINGTON (JTA) — The Bush administration, under pressure to help U.S. builders gain Israeli contracts for mobile and prefabricated homes, has agreed to match the financing arrangements being made available by other countries seeking the contracts.

Israel is looking to buy thousands of mobile and prefabricated homes

from manufacturers abroad to meet a critical housing shortage caused by the influx of immigrants from the Soviet Union and other countries.

The Export-Import Bank, the U.S. agency responsible for helping American firms seeking trade opportunities abroad, wrote Israel's Finance Ministry on August 16 that it soon would prepare a formal recommendation that would guarantee loans

for the first 3,000 U.S.-made homes that the Israeli government purchases.

The assurance, made by Thomas Moran, the bank's vice president for Europe and Canada, was needed before the Israeli government would allow U.S. firms to bid on the contracts, an Israeli Embassy official explained.

An aide to Sen. Rudy Boschwitz (R-Minn.), who lobbied for the letter, said U.S. government financing of any Israeli housing purchase was needed because the Israeli government does not have "a lot of cash around."

The bank initially was hesitant to issue the so-called "comfort letter," because it was unclear whether it was needed following congressional approval this spring of \$400 million in housing loan guarantees for Israel.

Although President Bush signed legislation authorizing the guarantees in May, they have not yet been provided to Israel, meaning that it cannot use them to take out loans for the homes it wants to import.

In a related development, Israel has accepted a U.S. request that it eliminate import duties as high as 12 percent on U.S.-made homes. At biannual trade talks in Jerusalem last month, Israel had balked at the request, on the basis that any trade concession to the United States should be reciprocated somehow.

It now appears that most of the prefabricated homes Israel hopes to

import will come from the United States. That at least is what Housing Minister Ariel Sharon told a delegation of American Jewish Committee leaders who met with him in Israel on Aug. 14.

Sharon said that Israel would also purchase a large number of mobile homes from Britain. There were also reports from Amsterdam that Israel had also made a bid to a Dutch firm for mobile homes.

Sharon told the AJCommittee delegation that although Israel had found that South Africa makes the cheapest homes, it will not buy them, in compliance with the Cabinet's 1987 decision to avoid entering into new contracts with Pretoria while apartheid continues.

The Housing Ministry is planning to receive the first homes by the end of September as part of a plan to buy 5,000 mobile homes and 15,000 prefabricated ones, said David Harris, AJCommittee's director for government and international affairs.

They are in the first installment in a crash program to come up with 500,000 new housing units by 1996. Harris called the 500,000 figure "mind-boggling," since it would expand by more than a third Israel's current pool of 1.4 million housing units.

They are needed both for the stream of Soviet immigrants and for those living in tents or on the streets because they could not afford sky-

rocketing rents, pushed upward by the increased demand for housing.

Sharon told the AJCommittee group that his government had identified 2,204 homeless Israeli families this year, 547 of whom have since found housing.

The delegation saw maps showing the location of the new units being constructed, which would all be within Israel's pre-1967 borders. Particular emphasis is being placed on building the units in the Negev and the Galilee, two underpopulated regions of the country.

Harris said there was "a lot of frenzied activity" during the group's one-hour meeting with Sharon, with "people rushing in and out" carrying maps, charts and diagrams. "There was really a sense that this hands-on general had really become a hands-on builder," he said.

For his part, Sharon asked U.S. Jews to make donations to the United Jewish Appeal's Operation Exodus drive beyond the stated campaign goal. In addition, he asked Diaspora Jews to consider purchasing apartments in Israel for rent by Soviet emigres and to invest in Israeli firms, particularly in the sciences, where Soviet emigres especially excel.

The AJCommittee delegation in Israel also included Sholom Comay, its president; Shula Bahat, acting executive vice president; Alfred Moses, chairman of the board of governors; and Ron Kronish, director of the Israel office.

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Wave of anti-Semitic incidents strikes U. of Wisconsin campus

By LEON COHEN

Wisconsin Jewish Chronicle
MILWAUKEE (JTA) — Public officials and religious leaders in Madison, Wis., held a joint news conference late last month to condemn the wave of 18 anti-Semitic incidents that has occurred there in the last several weeks.

"We must from the very outset denounce anti-Semitism at every turn," said Dane County Executive Richard Phelps. "We must be clear that people of such ill will and bigotry are not welcomed here."

Mayor Paul Soglin urged the pub-

lic to come forward with information that might lead to the arrest of the perpetrator(s). No suspects have been identified.

More than 200 people attended the news conference at the Madison Municipal Building, hearing additional statements from Madison Jewish Community Council Executive Director Steven Morrison, University of Wisconsin Chancellor Donna Shalala, Madison Public Schools Superintendent James Travis and the Rev. Charles Garel, a former president of Madison's NAACP chapter.

The conference followed a week-

end in which the B'nai B'rith Hillel Foundation on the U.W. campus was vandalized twice. During the evening of August 25, a window was broken. The next night, anti-Semitic graffiti were painted on the building.

The wave of incidents began on the weekend of July 14, when rocks were thrown through two windows of a trailer at the Camp Shalom day camp at Olin Park.

Since then, both major Madison synagogues — Beth Israel Center and Temple Beth El — have had windows broken, anti-Semitic graffiti painted on them and trash strewn about their grounds.

The vandalism moved to the U.W. campus during the weekend of August 17 and 18, with windows broken and anti-Semitic graffiti painted on the Hillel building and on the houses of three fraternities and one sorority with predominantly Jewish membership.

Other incidents included:

- The cutting of the brake cable on a school bus that was parked at Beth Israel Center and used to transport children to the day camp.

- The distribution two weeks ago of anti-Semitic leaflets in U.W. residence halls by an organization called "New Order," which Morrison said is based in New Berlin.

- A 17-year-old boy striking a Madison man Aug. 21 and making anti-Semitic remarks. The woman accompany the victim was Jewish, although the man struck is not. No serious injuries were reported.

Morrison said he was convinced that the youth, who was arrested, was not involved in the other incidents. Morrison would not elaborate.

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Messianic groups targeting newly-arrived immigrants

By BETTE KEVA

The Jewish Advocate

BOSTON (JTA) — Messianic movements have expanded their efforts and are now targeting themselves toward newly arriving Soviet immigrants. Unknowing and unsuspecting Soviet Jews are falling prey to the highly organized ranks of Messianic Jews.

In one example, a messianic congregation from Massachusetts sets up a table with the Israeli flag draped over it, solicits names and addresses, and disseminates booklets entirely in Russian at Coolidge Corner in Brookline.

According to several reports, an individual at the table asked people walking by if they wanted to sign a petition urging President Bush and Soviet leader Mikhail Gorbachev to relax quotas allowing Soviet Jews to immigrate to the United States and Israel.

This seemingly well-meaning gesture is something that Jewish organizations have been engaged in ever since Gorbachev opened the gates to freedom for Soviet Jews; but help from this source comes as anything but welcome to the Jewish community.

Even though Messianic Jews use the outward symbols that Jews use — kipot, tefillin, Star of David, the use of Hebrew and Yiddish words — their beliefs are virtually the same as certain Protestant denominations.

"I'm very suspicious of their motives," said Rabbi Meir Sender of Young Israel of Sharon, Mass. "I believe that they use these kinds of issues as a subterfuge to get names and addresses of members of the

Jewish community whom they subsequently bombard with their literature or with personal telephone calls.

"The newly arriving Russian community is so vulnerable because they are culturally disoriented. These Jews for Jesus groups present themselves as either Jewish or Jewish/Christian, but either way they present themselves as helping the Russians adapt to American society, and it's a false picture. This has to be countered," said Sender.

Michael Skobac of the New York chapter of Jews for Judaism, a counter-missionizing organization, returned from a two-week trip to Russia in February where he warned Jewish communal leaders in Moscow, Leningrad and Kiev that the messianic groups would soon be coming.

"In Russia, they never heard of Jews for Jesus," said Skobac. "They see people with yarmulkes and they think they're Jewish. So we explained to them who they are and what they were going to do. We gave them training sessions and we brought pictures and left them in each city. In Kiev, we were later told that they did come but the leaders threw them out. In each city we trained the leaders who would then train others."

A great deal of money is being spent on printing bibles in Russian or Yiddish and Hebrew, said Skobac.

"They are printing thousands of them. Every single day I get more calls about what they are doing for Soviet Jews. There are whole [messi-

anic] synagogues just for Soviet Jews in Toronto, Los Angeles, New York, Haifa. There are about six in the whole world.

"That's how bad it has become, and we are getting reports from all over the country that missionaries are infiltrating Jewish resettlement programs, English-as-a-Second-Language classes and Big Brother programs.

"The Messianic Jewish Alliance of America is now starting their own rabbinical school to ordain rabbis in either Virginia or Pennsylvania."

The initial cost for a pamphlet translated into Russian by Jews for Jesus is \$150,000, according to Skobac, who estimates that all of the messianic groups together spend \$100 million yearly to convert Jews.

In contrast, Jews for Judaism has 12 employees, not all of them full time, and has an annual budget of \$300,000.

Barry Shrage, president of the Combined Jewish Philanthropies of Greater Boston, expressed some skepticism that the missionizing groups had made significant inroads among Soviet Jews.

Although Jews for Judaism has not given a figure as to how many Russian Jews have been converted, they state that 60,000 to 80,000 people worldwide belong to such cults.

"We must provide Jewish education for all Jews. I don't think anything fights this better," said Shrage.

Blessings in Russian

BOSTON (JTA) — Computer do-it-yourself books exist for just about anything, so it's not surprising that they exist now to help learn haftarahs and Jewish blessings in Russian.

LEV Software, the Boston-based company that introduced "Haftutor" to bar and bat mitzvah students in 1989, has added Russian transliteration to their 1990 version as well as a newly released program, Basic Blessings.

Basic Blessings teaches in Hebrew, with Russian transliteration, the blessings over the Shabbat candles, wine, challah, the birkat hamazon, havdalah, Kaddish, and prayers before and after reading the Torah.

The user-friendly program displays the blessings four lines at a time. A pointer indicates each Hebrew syllable as the computer plays the melody in the user's most comfortable key and tempo. The program encourages students to rely on the text for pronunciation, thereby developing their Hebrew reading skills.

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1990 Elections

Incumbents facing toughest races are among most pro-Israel in U.S. Senate

By DAVID FRIEDMAN

WASHINGTON (JTA)—As fall approaches, many in the American Jewish community will be paying closer attention to coming elections for Congress, with an eye on the Senate in particular.

Although the Democrats control the Senate by a relatively wide 55-45 margin, Republicans see an opportunity to win control of the chamber, because never before have so many Democratic incumbents been vulnerable.

By happenstance, the Democratic incumbents believed to be facing the toughest re-election challenges are among the strongest supporters of Israel. One Republican incumbent, Sen. Mitch McConnell of Kentucky, is also considered vulnerable, and he, too, is a strong supporter of Israel.

The vulnerable Democrats are Sens. Claiborne Pell of Rhode Island, chairman of the Senate Foreign Relations Committee; Paul Simon of Illinois; Tom Harkin of Iowa; Daniel Akaka of Hawaii; and Carl Levin of Michigan. Levin is one of two Jewish senators up for re-election this year. There are a total of eight Jews in the Senate, five Democrats and three Republicans.

Sen. Rudy Boschwitz (R-Minn.), the other Jewish senator whose term expires this year, is expected to have little trouble getting elected to a third term. Two potentially strong opponents, former Vice President Walter Mondale and Hubert Humphrey III, son of the late former vice president, decided not to challenge Boschwitz.

But Levin, a member of the Armed Services Committee who is also seeking a third term, is expected to be in a close race, as the case in both of his earlier campaigns. His Republican opponent, Rep. Bill Schuette, who has a good record on Israel, defeated a more conservative opponent in the GOP primary. Schuette is expected to make the liberal Levin's opposition to the death penalty a major issue in the campaign.

Pell of Rhode Island, who has served 30 years in the Senate, is believed to be the most vulnerable incumbent senator. His opponent is Rep. Claudine Schneider, who, like Pell, has a good record of support for Israel and close ties with the Rhode Island Jewish community. Pell's chairmanship of the Senate Foreign Relations Committee may not be a point in his favor, since by tradition voters concerned with domestic issues have defeated long-term senators after they became chairmen of the committee.

Examples during Pell's Senate career include J. William Fulbright (D-Ark.), Frank Church (D-Idaho) and Charles Percy (R-Ill.).

Schneider is one of three Republican congresswomen whom the Republican National Committee is placing its hopes on in its uphill effort to win control of the Senate. The other two are Rep. Lynn Martin, who is challenging Simon in Illinois, and Rep. Pat Saiki, who is running against Akaka in Hawaii. Martin has a

mixed record on Israel since, like many conservatives, she does not support foreign aid.

Simon has a 100 percent record on Israel going back to his days in the House of Representatives. He won his Senate seat six years ago by defeating Percy, who was the main target of pro-Israel supporters that year.

In Hawaii, both Akaka and Saiki are considered solid friends of Israel. Akaka, a member of the House since 1977, was named to the Senate earlier this year after the death of Sen. Spark Matsunaga, a pro-Israel Democrat. Saiki, who represents Honolulu, is given a chance to defeat Akaka for the remaining four years of Matsunaga's term, because she is considered energetic and popular.

Harkin, a member of the Senate Appropriations subcommittee on foreign operations running for his second term, is another senator with a 100 percent record on Israel. His Republican opponent, Rep. Thomas Tauke, has a poor record on Israel. The race is a traditional contest between a liberal and a conservative, with Harkin favoring abortion and Tauke opposed.

McConnell of Kentucky has strongly supported Israel as a member of the Senate Foreign Relations Committee. But Kentucky is traditionally a Democratic state. When McConnell was elected to the Senate six years ago, it was the first time a Republican had won a statewide office since 1968. His Democratic opponent is Jefferson County Judge Harvey

Sloane, who is well-financed and known in Kentucky since he has run twice unsuccessfully for governor.

While there always can be surprises, strong supporters of Israel who are expected to win easily include: Max Baucus (D-Mont.), Joseph Biden (D-Del.), Bill Bradley (D-N.J.), Dan Coats (R-Ind.), William Cohen (R-Maine), Albert Gore (D-Tenn.), Phil Gramm (R-Texas), Howell Heflin (D-Ala.), John Kerry (D-Mass.), Sam Nunn (D-Ga.), Larry Pressler (R-S.D.), David Pryor (D-Ark.), Jay Rockefeller (D-W.Va.), and Ted Stevens (R-Alaska).

The Jewish community is also particularly interested in two races in which the incumbents are expected to be re-elected to their fourth terms in the Senate.

One is in North Carolina, where Sen. Jesse Helms, the arch-conservative Republican, is being challenged for re-election to his fourth term by a black Democrat, Harvey Gantt.

Six years ago, Jews were almost solidly in opposition to Helms, who had an anti-Israel reputation. But after winning re-election, Helms, while still against foreign aid, began speaking out in support of Israel. He backed Israel's control of the West Bank and Gaza Strip, urged the U.S. Embassy be moved to Jerusalem and criticized the U.S. dialogue with the Palestine Liberation Organization.

The other race of special interest is in Louisiana, where a non-partisan primary will be held October 6. A recent poll showed that Sen. J. Bennett Johnston, a Democrat and supporter of Israel, is expected to get 43 percent of the vote needed to eliminate the need for a general election in November. But there is some concern that if that does not happen, Johnston will be forced into a head-to-head race with the leading Republican candidate, state Rep. David Duke, a neo-Nazi populist and former grand wizard of the Ku Klux Klan. Johnston, according to campaign watchers, would easily defeat Duke.

Duke has been disowned by the Republican National Committee, which is supporting state Sen. Ben Bagert. But the polls say Bagert is far behind Duke. If Johnston is denied a clearcut victory in the primary, then no one is certain he can defeat Duke in the general election.

Three Republican senators who have mixed records on Israel are retiring: Bill Armstrong of Colorado, Gordon Humphrey of New Hampshire and James McClure of Idaho. None of their likely successors is considered to be much better on this issue.

But McClure is considered one of the most anti-Israel members of the Senate. As a member of the special House-Senate committee investigating the Iran-Contra scandal, he frequently accused the committee of playing down Israel's involvement.

Other Senate critics of Israel are expected to be easily re-elected, with the exception of Sen. James Exon (D-Neb.), who faces a tough race. But his Republican opponent, former Rep. Hal Daub, also has a poor record on Israel.

Jewish incumbents in House almost certain of re-election

by DAVID FRIEDMAN

WASHINGTON (JTA) — With most members of the House of Representatives seeking re-election this fall almost certain of winning, the House is expected to continue to be the core of support for Israel in the U.S. government. The 31 Jewish incumbents in the House, 26 Democrats and five Republicans, are all expected to return to Washington.

The only long-term Jewish incumbent who faces a close race is Rep. Howard Wolpe (D-Mich.), who represents a marginal district. He has had to squeak out a victory every two years since he was first elected in 1976.

Rep. John Miller (R-Wash.), seeking his fourth term, is also in a marginal district. But the latest reports from his Seattle district say that he is expected to win.

There is also a question mark about how Rep. Barney Frank (D-Mass.) will fare in his district. Frank, a leading liberal in the House who was formally censured for activities involving a male prostitute, had earlier been expected to win a sixth term easily. But another Massachusetts Democrat, Rep. Gerry Studds, the House's only other openly gay representative, has had little problem winning re-election since he admitted having relations with a male page.

For freshmen representatives, the first re-election bid is the crucial race. If they win it, they can usually be assured a long House career.

One Jewish freshman who seemed to be in trouble earlier in the year was Steven Schiff (R-N.M.). But like Miller in Seattle, Schiff is now considered the front-runner.

The same is true of the two other Jewish freshmen, Eliot Engel and Nita Lowey, both New York Democrats.

There are also Jewish challengers running

to unseat incumbent members of the House this fall. Benjamin Waldman, executive director of the National Jewish Coalition, an arm of the Republican Party, believes these mostly young, Republican candidates can help change what has been traditionally a Democratic-dominated Jewish delegation in the House.

He said the young Jews running for the House are the "Reagan babies" of the 1980s, who are maturing into conservative candidates of their own in the 1990s.

A member of this generation who has been appealing for national support from Jews is Scott Shore, a 34-year-old Orthodox Jewish Republican who is trying to unseat freshman Democratic Rep. Harry Johnston in the Palm Beach area of Florida.

Johnston is considered a supporter of Israel and is expected to be re-elected.

But while watching the November elections for the House, Democratic and Republican activists alike are stressing that the elections for governor and state legislature may be even more important this year.

The reason is that following the 1990 Census, state legislatures will be required next year to reapportion the 435 House seats because of population changes.

Pro-Israel activists are urging the Jewish community to pay close attention to the reapportionment, since the Northeast and Midwest are expected to lose about 18 seats to the Sunbelt, mainly Florida, Texas, Arizona and California.

Some Jewish members of Congress, particularly in New York, are expected to be redistricted and could find themselves running against each other in primary contests in 1992. But the redistricting could also allow more Jews to be elected to Congress in such states as Florida and California.

Ruling requiring Orthodox inmates to shave comes as no surprise

By HOWARD ROSENBERG

WASHINGTON (JTA) — U.S. Jewish groups have expressed little surprise with a federal appeals court ruling last month allowing the Arizona prison system to require all inmates, including observant Jews, to shave their beards. Two Jewish inmates, Kenneth Friedman and Arnold Naftiel, challenged the prison system's policy, contending it violated their constitutional right to free exercise of religion.

Mark Stern, legal director of the American Jewish Congress, called the 3-0 decision by the 9th U.S. Circuit Court of Appeals in San Francisco "fairly predictable." But

unlike the appeals court, Stern said he is "not convinced of the necessity to bar Orthodox inmates from wearing beards for prison security."

Prison officials had argued that the beards could be used to hide drugs and other contraband, and that the added facial hair created problems with identifying prisoners.

In another display of deference to authority, the Supreme Court a few years ago upheld the military's decision to ban Jewish soldiers from wearing yarmulkas. That ban, however, was lifted, following congressional legislation that led then Defense Secretary Frank Carlucci to

issue a directive permitting soldiers to wear yarmulkas and other religious garb, as long as they were "neat and conservative."

Stern argued that the Supreme Court, not the appeals court, is "at fault" for the beard decision by virtue of its landmark decision this spring in Employment Division vs. Smith, which upheld Oregon's law barring Indians from using the drug peyote in religious rituals. The decision said states no longer had to prove a "compelling state interest" when enacting laws that would appear to infringe on religious liberty.

Rather than placing their faith in

the courts, Jewish groups are hoping that Congress will approve bills recently introduced by Rep. Stephen Solarz (D-N.Y.) and Sen. Joe Biden (D-Del.), which would circumvent the court's peyote decision by restoring the "compelling interest" test.

Samuel Rabinove, legal director of the American Jewish Committee, said his organization met with Attorney General Dick Thornburgh on July 31 and urged the Bush administration to support the proposed legislation. Rabinove also expressed disappointment, but not surprise, with the beard ruling, and said that if the case ever came before the Supreme

Court, "We would give very serious consideration to entering it."

David Zwiebel, director of governmental affairs at Agudath Israel of America, said he had not yet seen the text of the ruling, but said he was "troubled" by reports about it. He called it "illustrative of the types of situations where the Supreme Court's ruling in the peyote case could have some very practical implications for a community."

Zwiebel and Rabinove both said they would prefer not to see any more religious liberties cases come before the Supreme Court, given in its current composition.

Music of 2 Live Jews: Is it kosher rap?

By LINDA BROCKMAN
Miami Jewish Tribune

MIAMI (JTA) — What do you get when you mix two nice Jewish boys from Miami with rap music and a memory of Uncle George Grunblatt? The answer: 2 Live Jews — a.k.a. Moisha MC and Easy Irving — rapping it up.

These two Jews, Joe Stone, 25, and Eric Lambert, 27, who took some time off from the South Florida comedy club circuit to write and record "As Kosher As They Wanna Be," are not without critics. Those who take umbrage at the Jewish rappers note the stereotypes they use — such as the lyrics and title of J.A.P. Rap.

But these very-much-alive Jews are very proud of their work. "This is not chazzerai," said Moisha, using the word for junk. The album (also on compact disc and cassette) has spent three weeks as the No. 1 seller in South Florida record stores, according to Gerald Bain, vice president of merchandising for Q Records, a Gold Coast record chain.

The two are also receiving notori-

ety throughout the country, doing numerous TV appearances and newspaper interviews.

The comedy team of Lambert and Stone begat Moisha and Irving during a discussion of the controversial black rap group, 2 Live Crew. The name "2 Live Jews" sounded catchy and through improvisation, the two developed the elderly rappers, complete with plaid pants and heavy gold chains.

Stone, who is Easy Irving, said his character is fashioned after his Uncle George, while Eric's MC is a combination character study.

Irving is hard of hearing and searching for a bargain ("Whatdaya think, I'm Rockefeller?"), while Moisha is an 83-year-old rabbi with a hankering for a nice brisket sandwich.

"We were rapping when rapping wasn't rapping, it was just kibitzing with rhymes," said Moisha. "Then the rap thing took off, and left us in the dust."

With the success of Moisha and Irving, Stone and Lambert plan to collaborate again on another album,

this time as different characters. They want to try some different options.

Their just-for-fun songs include "Shake Your Tuchas" and "Oy! It's so Humid," a take-off on a 2 Live Crew song.

Lambert and Stone claim their old Jewish characters may remind their Jewish audiences of a crusty but sweet zayda, but there is still the question of whether these stereotypes fuel the fire of anti-Semitism.

Asked about this criticism, Lambert said, "Billy Crystal does it. Eddie Murphy does it. Jackie Mason does it. Frankly, I think we're better than them." Lambert contends that people who are offended by the record either have not heard it or "they just want to kvetch."

"This is a comedy album," adds Stone, "and we're a comedy team. We did not intend to start a controversy."

The stereotypical subjects that Moisha and Irving sing about are matchmaking ("The Matchmaker's Game"), Jewish American Princesses ("J.A.P. Rap") and cheapness

("Beggin' for a Bargain"), along with their whiny-voiced back-up singers ("Oy! It's So Humid"), the comedians say.

"Ethnic humor is like tickling with an ice pick," said Arthur Teitelbaum, Southern area director of the Anti-Defamation League of B'nai B'rith. "You have to be careful or you'll draw blood."

Although the ADL is opposed to censorship, Teitelbaum said he does urge "any artist who uses stereotypes to recognize how quickly their artistry can be distorted to serve a mean-spirited purpose."

Abraham Foxman, national director of ADL, urged "the entire entertainment community to be sensitive to the adverse effects of stereotyping."

Teitelbaum said he is opposed to the reference to JAPs, especially with the recent JAP-bashing incidents on college campuses. "This proves that there is a slippery slope between what some might consider harmless caricatures and the ugly, and sometimes violent, bigotry directed at

Jewish women."

Comedian Lambert said the JAP song is not meant to represent a group of Jewish women, but is actually fashioned after a wealthy female friend of Stone's who took no offense to the song.

"Our intention was — and still is — to put out an album with some very good positive messages as well as songs just for fun. Anyone who listens to the album will pick up on the positive vibes of it immediately," Lambert said.

He stresses that there are positive, anti-drug messages in their songs, such as "Accountant Suckers" and the educational messages of Jewish history and pride in "Young Jews Be Proud."

"We find it regrettable that there would be any controversy," Lambert said. "It would break my heart if I thought we were offending anyone."

With Hatikvah, the Israeli national anthem, playing in the background to a rap beat, "Young Jews Be Proud" sings the song of Jewish heritage.



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David Levy scores personal -- not Israeli -- triumph

By JOSEPH POLAKOFF
Special to The Jewish Voice

WASHINGTON — Israel's new foreign minister, David Levy, achieved a personal triumph on his first visit to Washington, Sept. 5 and 6. Although Secretary of State James Baker gave him three hours instead of talks over two days as originally scheduled, their meeting went so

well that Baker recommended to President Bush that despite their immersion so deeply into the Persian Gulf crisis he at least give a courtesy invitation to Levy to visit the White House. This was hurriedly arranged. Levy had about 15 minutes with Bush and about the same time afterwards with Security Affairs Advisor Brent Scowcroft.

In addition, some of the few Senators and Representatives in Washington while Congress is still in recess took time out to welcome him at the Capitol. The Big Three of the House Foreign Affairs Committee — Representatives Dante Fascell, its chairman; William Broomfield, the Republican leader, and Lee Hamilton, head of the subcommittee for Europe and the Middle East — met with Levy and with them was Larry Smith, the staunch Floridian supporter of Israel. On the Senate side, five Republican senators greeted him warmly at the office of Senator Arlen Specter (R-Pa.).

Welcoming remarks were plentiful. Baker told reporters it was "a real pleasure to have David Levy here at the State Department" and he characterized their conversation as "a very, very friendly, useful and productive discussion on the whole range of the U.S.-Israeli agenda." Congressman Hamilton, who has few peers in Congress to match his knowledge of the Middle East, said the talks with Levy were "very pleasant and very constructive."

Levy in turn reciprocated at every meeting. He praised President Bush as a "dam against aggression" for his policy to stop Saddam Hussein. Although he spoke in Hebrew, not being fluent in English, he equalled Baker's laudation before the cameras by extending his hand to the secretary of state saying in English "my friend Jim". Baker grasped it immediately to complete the handshake.

The importance of all the pleasantries is that in the Congress the Shamir Government's prestige and popularity had waned somewhat and the feelings towards Prime Minister

Yitzhak Shamir and Levy's predecessor Moshe Arens had been steadily growing cooler for more than a year as the Bush-Baker policy steadily turned away from Israel and tilted towards the Palestinians. That reached its nadir when Baker testifying before Congress crudely scorned Shamir by suggesting he phone the White House.

Levy's appearances in Washington seems to have restored civility and perhaps ever true friendship between the Israeli and American governments but whether all the political theater performances add up to Reagan-type cooperation strategically, diplomatically, economically is uncertain.

That the President and Baker expressed appreciation to Israel for its low profile in the current crisis marked a giant step towards restoration of close relations and Levy said he was returning to Israel happy and with good feelings. Perhaps, too, the Administration did its utmost to avoid suspicions in the Arab world that will hamper the U.S. policy of having Arab governments, including Saudi Arabia, Egypt, Syria and others, oppose Iraq.

But a nagging feeling is that the Administration considers Israel's support marginal and of little use in internal Arab conflict. Thus, while Bush erased Egypt's debt of \$7.1 billion, the best Levy could get was a conviction that Bush will do the same for Israel's \$4.6 billion. It appeared to observers that Congress, always a steadier and more generous friend of Israel than the executive branch, will have to legislate such benefits for Israel, too, and possibly others.

Baker asserted at least twice that the Administration will keep its commitment to maintain Israel's

qualitative military edge over any combination of Arab forces but that was not indicated while Levy was in Washington. He received a pledge that Israel would get the Patriot missile which is a distant relative of the Arrow that Israel is producing to fend off enemy missiles. While Saudi Arabia is getting scores of late model aircraft and other sophisticated hardware, Israel apparently is not yet to get F-18 planes.

On top of everything is that the Bush Administration is continuing to stand tough on blocking Israel from East Jerusalem including the walled city for Jewish homes and insisting on Palestinians from outside the territories to participate in talks about the West Bank and Gaza. The Administration's positions were made clear in Baker's statements that he still did not have the assurances from Israel about settlements and therefore is not implementing the Congressional legislation of a loan guarantee of \$400 million to help house Soviet immigrants.

And about the West Bank/Gaza elections he noted a "credible" policy is essential to deal with the territories but he did not exclude from talks those Palestinians deported by Israel for tactics seen as inciting violence and limiting for discussion with Israel only residents of the territories.

What Presidents Bush and Gorbachev may agree upon in Helsinki and Baker discovers in his visits to Arab countries may provide clues on what Baker called the festering Israeli-Palestinian problem. The problem may become worse when Syria and Egypt which are deploying troops in the Saudi desert against Iraq submit their bills to Washington for assistance to the Bush policy against Saddam.

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Samsung will abide by anti-boycott rules

NEW YORK (JTA) — Samsung Ltd., a leading Korean electronics manufacturer, has agreed to comply with U.S. legislation barring adherence to the Arab boycott against Israel.

Most Arab countries boycott Israeli goods and blacklist companies doing business with Israel. The U.S. Commerce Department prohibits U.S. firms from cooperating with boycotts directed at friendly countries. But the law does not govern the activities of businesses abroad.

B.U. Chung, president of Samsung's American subsidiary, said the

Samsung Group has now agreed to "prepare and distribute to all group entities worldwide a policy statement and compliance program to ensure that there are no violations of the United States anti-boycott rules."

The promise came in a letter to Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith, who asked Chung about the issue after seeing an advertisement in the March 17 English-language *Korea Times*. In it, Samsung denied it opened a branch in Israel, saying, "We will never violate the Arab Regulations."

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Israeli Perspective

Can there be peace now?

By **NECHEMIA MEYERS**
Special to *The Jewish Voice*

Israeli doves feel that they have been betrayed by their Palestinian friends.

The fact that the latter are enthusiastically supporting Saddam Hussein — whom all Jews in Israel, doves and hawks alike, regard as an Iraqi version of Adolf Hitler — makes it extremely difficult to visualize how the ongoing dialogue between the PLO and Peace Now is to continue.

Reaction from Israeli doves has been highly emotional, as is evident from an article just published by Knesset Member Yossie Sarid, perhaps their most articulate spokesman. "You have to equip yourself with a gas mask," Sarid wrote, "in order to try and withstand the poisonous stench that emanates from the PLO's stand on Saddam Hussein. The way that Yasser and Saddam have embraced one another fills one with both disgust and fear."

Sarid argues that the Palestinians should realize that Saddam doesn't really care about them and that once they are no longer useful to him "he will throw them out of his bed."

What bothers Knesset Member Sarid above all else is the effect that PLO policies have had on Israeli public opinion. "For the last two years," he writes, "the PLO has been trying to convince everyone that it has come to terms with Israel's existence and has given up terrorism. Now the PLO has kicked over the bucket and all its moderation has spilled out."

Sarid characterizes Saddam Hussein as "a wild bull who has already attacked two of his neighbors, one a Moslem state and the other an Arab state. Therefore, he would undoubtedly be willing to attack a Jewish state."

The fact that the Arabs of Israel have "justifiably" asked to be supplied with gas masks shows, says Sarid, "that they are well aware of this fact."

Despite the profound disappointment felt by Sarid and other doves, they — in sharp contrast to most other Israelis at this point — argue that attempts must continue to seek an accommodation with the PLO.

Labor Party leader Haim Ramon, for example, takes it for granted that "Arafat is a cruel, disgusting enemy in the same way that Sadat once was, or as Hafez Asad and Saddam Hussein



Nechemia Meyers

are today. But," Ramon adds, "if we want peace in this region, we must deal with Arafat."

Mapam Knesset Member Haim Oron, uses different words to convey the same message: "We've got to live together with the Palestinians and, at least in the meantime, the PLO represents them. So what are we supposed to do, pretend that it doesn't exist or demand Arafat's resignation?"

Another dove, Shinui head Amnon Rubinstein, charges that the PLO has "severely damaged the peace process," but he still favors peace talks that would lead to the establishment of a Palestinian state alongside Israel. There must be a two-state solution, Rubinstein declares; "because we can't swallow the Palestinians, we can't integrate them and we can't expel them."

Knesset Member Dedi Zucker and Peace Now activist accuses the PLO of hypocrisy "for supporting conquest in one place and opposing it in another." Yet he believes it would be "childish" if, out of pique, "Israeli supporters of peace were to sever their links with the Palestinians."

Sarid, as usual, is even more eloquent than his compatriots. "If I had favored the establishment of a Palestinian state only because I felt that the Palestinians had the right to such a state, then I would now withdraw my support. But I continue to support self-determination for the Palestinians because I have a right to be rid of all the evils associated with the occupation. Perhaps they deserve the occupation, but we don't!" Sarid declares.

Kosher Jello?

JERUSALEM (JTA) — Professor Shlomo Grossman of Bar-Ilan University has announced that he has discovered a way to make a gelatin from fish extract that will meet the kashrut standards of the most pious Jews.

Gelatin, used as a stabilizer in a great variety of foods, is normally extracted from animal bones, skin or horns. Often it is the only doubtful ingredient in a food otherwise permitted by strictly observant Jews, because there is no way to ascertain that the animal was kosher or was

slaughtered in a kosher manner. But any fish with fins and scales is kosher, and there is no halachically prescribed method of killing the fish.

Researchers have long known it was possible to extract gelatin from fish, Grossman told *Ma'ariv*. The problem was to create a product that was stable and did not retain a fishy taste or smell.

Grossman claims to have solved it. He has submitted his research for review by Israel's two chief rabbis, Mordechai Eliahu and Avraham Shapira.



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The year in review—

How things happened in Washington

By DAVID FRIEDMAN

Jewish Telegraphic Agency

During the past year in Washington, the American Jewish community saw the constitutional wall of separation between church and state being chipped away by the U.S. Supreme Court.

But the greatest shock to the defense of the First Amendment was not a decision by the Supreme Court, but the surprise announcement July 20 that Justice William Brennan was resigning after 34 years on the court. The 84-year-old Brennan was not only a staunch defender of First Amendment rights, including religious freedom, but as the court grew more conservative, many credited him for preventing the erosion of the First Amendment going even further that it might have gone.

The Jewish community, like most other Americans, knows little about David Souter, the 50-year-old federal appeals court judge whom President Bush appointed four days later to replace Brennan. The New Hampshire resident has given no indication how he feels about the major controversial issues important to the Jewish community, including abortion. But the speculation was that the wall of



Senator Robert Dole, leader of the Republican minority, holds up a newspaper article in Jerusalem to show the Israeli press the waves foreign aid policy are creating in the United States.

separation would be further eroded, particularly concerning school prayer and religious displays on public grounds.

At the court itself, the decision that seemed to have the widest negative implication was what at first glance appeared to be an innocuous ruling dealing with an illegal drug, peyote, which Native Americans use for religious purposes. In the case, Employment Division vs. Smith, the court ruled 6-3 on April 17 that the state of Oregon could deny compensation benefits to two drug counselors who were fired for using peyote in a religious ceremony.

There might not have been much opposition to the ruling if Justice Antonin Scalia, who wrote the majority opinion, had not widened the scope of the decision by saying that the court "never held that an individual's religious beliefs excuse him from compliance with an otherwise valid law prohibiting conduct that the state is free to legislate."

The American Jewish Congress immediately denounced the ruling as having virtually eliminated the First Amendment clause protecting free exercise of religion. AJCongress joined with 15 other religious and civil liberties organizations in filing a plea with the Supreme Court May 11 for a rehearing. They warned that the decision could lead to outlawing such religious practices as circumcision and kosher slaughter.

The court denied the rehearing. In late July, Rep. Stephen Solarz (D-N.Y.) introduced a bill in the House of Representatives to require state and federal governments to show a compelling governmental interest for any law that prohibits a religious practice.

A similar bill was introduced in the Senate by Sens. Joseph Biden (D-Del.) and Strom Thurmond (R-S.C.). The legislation, called the Religious Freedom Restoration Act, was supported by the Committee for the Free Exercise of Religion, a broad coalition that included such diverse groups as AJCongress and Agudath Israel of America, the American Civil Liberties Union and the National Association of Evangelicals.

Another setback for Jewish groups came June 4, when the Supreme Court upheld the Equal Access Act of 1984. It ruled 8-1 that an Omaha, Neb., high school had to allow a Bible-study group to meet after hours on school property.

Jewish groups had opposed the law, which requires public schools to allow religious groups to use school facilities if it grants such permission to other non-curriculum activities. But many Jewish organizations

applauded the court's June 11 decision letting stand an appellate court ruling barring a menorah in a public park in Burlington, Vt.

"Ample private places exist for the display of creches and menorahs," said Samuel Rabinove, legal director for the American Jewish Committee, which praised the decision.

But the Chabad-Lubavitch movement, which erected the menorah in Burlington, as it has done in cities across the country, was disappointed with the ruling. Nathan Lewin, the Washington attorney who represented the Hasidic group, said a public menorah lets Jewish residents know that the "city respects their faith no less than it does the majority faith."

Two Jewish groups differed over a 5-4 Supreme Court decision June 27 that upheld the Federal Communications Commission's policy giving minority broadcasters special preferences in obtaining FCC licenses. The Anti-Defamation League

Women. They saw it as eroding further a woman's right to an abortion. By a 6-3 vote, the court upheld an Ohio law that requires a minor to notify at least one parent or guardian 24 hours before an abortion.

The court struck down a section of a Minnesota law that required both biological parents be notified 48 hours in advance of an abortion. But by a 5-4 vote, the court upheld another section that allows a judge to make the decision as an alternative to the parents.

Jewish groups argued that those teen-agers who seek abortions without notifying their parents may have valid reasons for not doing so. "I think young women are going to die because of these decisions," said Joan Bronk, president of the National Council of Jewish Women.

In Congress, however, many issues on the Jewish domestic political agenda advanced.

In Feb. 9, the Senate voted 92-4 to adopt a bill requiring the Justice Department to compile data on crimes motivated by hate. The Hate Crime Statistics Act, which the House had passed a year earlier, had been held up in the Senate for over six months because Sen. Jesse Helms (R-N.C.) objected to the inclusion of homosexuals as hate-crime victims. The Senate version, which the House adopted two months later, uses the term "sexual orientation" instead of homosexuals.

President Bush signed the bill into law at a White House ceremony April 23. "For America to continue to be a good place for any of us to live, it must be a good place for all of us to live," Bush said.

The Justice Department has established a toll-free number, (800) 347-HATE, to report bias crimes.

The statistics bill follows a 1988 law imposing criminal penalties of up to \$250,000 in fines and/or up to 10 years in jail for anyone convicted of vandalism against religious property.

Meanwhile, the Justice Department's Office of Special Investigations continues to deal with the ultimate hate crime, the Holocaust. On Oct. 20, 1989, Bruno Karl Blach, an alleged Nazi war criminal living in Los Angeles, was arrested by the Justice Department, following an extradition request issued by West



Senator Joseph R. Biden, Chairman of the Judiciary Committee, right, with Supreme Court nominee David H. Souter. Biden is presiding over Souter's nomination hearings.

of B'nai B'rith joined in a "friend-of-the-court" brief that argued the FCC policy is unconstitutional since it gives preference based on race. But the American Jewish Committee joined a brief on the other side which argued that the FCC practice only considered minority status as a "plus factor," but did not guarantee that a minority applicant would get a license.

In a less important decision Jan.



Marchers taking part in the March for Life on the Mall near the White House in January. The march took place on the occasion of the 17th anniversary of the court's ruling on abortion, Roe vs. Wade.

18, the court unanimously upheld California's right to impose a six percent sales tax on religious books.

A pair of June 25 rulings dealing with abortion enraged many Jewish organizations, especially women's groups such as the National Council of Jewish Women and B'nai B'rith

Germany. He was later extradited. Jakob Habich, a retired butcher in Chicago, was stripped of his citizenship March 23, following his admission that he served as a member of the Nazi SS Death's Head Battalion.

In August, the OSI began proceed-

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Coming to terms

Laura Levitt is looking for new ways to describe the American Jewish woman's experience



Laura Levitt: "Only if we begin to respect each other's differences can we get anywhere." (Photo: Charles Rafshoon)

By DAVID HOLZEL
Special to The Jewish Voice

Ask most Jews which are the two major events of the modern Jewish experience, and they'll probably answer, the Holocaust and the creation of Israel. Yet most Jewish thinkers lived and thought *before* these events. And those who rose to prominence afterward do not represent the

experience of the generation born after the Holocaust, and for whom Israel has been a life-long reality.

The result is a void in Jewish theology. Old ways of looking at the world have been shattered with little to take their place. The liberal belief that society is basically rational, progressive and moral was incinerated at Auschwitz. And the millennia-old

image of the Jew as victim has become an anachronism in the mighty hand of the Israel Defense Forces.

So, what are the new relationships between the Jewish people and the rest of humanity, and between Jews and God? And what is the role of the Jewish woman? Laura Levitt is looking for some new answers to these questions.

Levitt is a third-year doctoral student at Emory University's division of religion. But the 29-year-old Delaware native is not studying Jewish theology as a historical area of inquiry — reading the mainstream theologians who came before her, the "old dead white men," as she laughingly calls them — but using these thinkers as a springboard to a new Jewish theology. Levitt says what she is doing is called "Constructive Jewish Theology."

It's heady stuff, this world of thoughts and theories. But Levitt's ideas address concrete situations, like the place of the Jew as a minority in American society. And the place of a

"What I'm looking for are new terms, a language for what I'm experiencing."

woman in the male-dominated Jewish religion.

"What I'm looking for are new terms, a language for what I'm experiencing or what I see going on in our community," she says settling into a chair at Emory's cavernous student center as the noise from the lunchtime crowd reverberates off the high ceilings. Levitt doesn't seem to notice. She's animated as she describes her work, as if it's evolving even as she speaks.

"As a feminist, I can't simply [embrace] the mitzvot," she says. "And I feel liberalism isn't addressing a lot of my concerns. Like we live in a dominant culture that's not Jewish. Liberalism assumes a unified self."

Levitt believes the idea of a unified self — that a person has a single identity — is a fallacy. Her work explores the meaning of being both

a woman and an American Jew, and what she calls the complexity of identities arising from membership in these two groups.

The goal, she says, is "empowerment" — breaking free of societally imposed and self-imposed assumptions. Empowerment comes not through minimizing the differences between religious, sexes and races, but by accepting those differences. And by realizing that minorities are vulnerable.

Looking at the American Jewish woman through Levitt's eyes is like peering through a kaleidoscope. Turn it one way and she is a victim of the Holocaust and is lauded for being a victim by the majority Christian culture. Turn it again and she is a member of the dominant white culture, blessed with tremendous privilege when compared to blacks.

"My work is concerned with not trying to pass [as part of the majority], but to be honest about who I am," Levitt says.

In her department at Emory, she is one of a few Jews among Christians, and wary of the seductions and dangers of being the token Jew. "When push comes to shove, watch out. You can go out of fashion," she says.

Her position is different in relation to black women or the Third World feminists she has studied.

"Then I have to acknowledge that I am white and I am privileged, even if I'm a Jew and a woman. I even benefit from a black woman's oppression, because I get kudos for being a white woman."

Levitt's kaleidoscopic view challenges the traditional liberal model that assumes, "I can respect all human beings because they are like me — they are rational," Levitt says.

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Jews want unification treaty to include anti-Nazi statement

By DAVID KANTOR

BONN (JTA) — Members of the Bundestag, West Germany's parliament, began debate Monday on a proposal by the Jewish community to include a strong statement about the Nazi era in the preamble to the treaty that will formally establish a unified Germany on October 3.

The Jewish community appealed last month to the various political parties to consider its proposal after the government circulated a draft of the treaty described by a community leader as unsatisfactory.

The government draft, released by Interior Minister Wolfgang Schauble, says that the unified German state would be conscious of the continuity of German history and the resulting special responsibility for human rights and peace. It does not specifically mention the Nazi era.

The Jewish community expressed displeasure over the text, which, said community leader Heinz Galinski, "fails to address the crux of the matter."

The community proposed addition of a direct reference to the pe-

riod between 1933 and 1944 in which Hitler ruled, and the "uniqueness of the terror acts perpetuated" by the Nazi regime.

A spokesman for the opposition Social Democratic Party predicted Monday that a compromise would be found on the question of the treaty's preamble. He also said that the majority in his party's parliamentary faction would want to adopt a text consistent with the Jewish community's proposal.

The maverick Greens, a left-wing, opposition faction, also appear likely to support the Jewish community's demand.

But Chancellor Helmut Kohl's ruling Christian Democrats failed to say whether they would agree to the Jewish community's request.

But an Interior Ministry spokesman said August 27 that the Schauble draft was not final and that deliberations were continuing. He said Jewish officials have been consulted all along and will be further asked to offer their opinions.

The October 3 unification date was determined when members of the East German government finally

resolved their differences and voted in favor of it. The event had been originally scheduled for December, when pan-German elections are set to take place, but economic woes and increasing lawlessness in East Germany created pressure to accelerate reunification.

The unity treaty between the two German states, which requires ratification by a two-thirds majority in both parliaments, is now being studied by the major political groups in both parliaments. To win ratification in both houses of the West German parliament, the government needs the support of the Social Democrats, the main opposition party.

The chief outstanding problem is how to deal with abortion. The West German coalition government has had to bend to the representatives of the Christian Social Union, the Bavarian counterpart of Kohl's governing Christian Democratic Union, which is largely Catholic and anti-abortion.

The Social Democrats, seeking a more liberal abortion law, have threatened to block ratification of the treaty.

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Interfaith and interracial dialogue groups are founded on this liberal premise. And dialogue groups ultimately fail because they are based on a misconception, she says. "If you assume unity as the goal, you blur the differences. You're not coming together to hear each other out."

Levitt applies the same critique to the feminist movement in which she grew up. "Liberal feminism began with the assumption that we want to be like men. So the movement sought to change laws and make women like men," she says.

"For those of us who grew up 'liberated,' " she says, drawing the quotation marks in the air with her fingers, "it's not as simple as that."

Levitt says it isn't surprising that eating disorders have become epidemic among Jewish women. "Society says, go out there and do everything. But you have to be beautiful, smart and able to do everything. But it's impossible."

Plus, American culture is ambivalent to the liberated woman. "So you take that ambivalence into yourself and you starve yourself to get some sort of control," she says. "If you want to change that kind of pattern, you have to take difference seriously."

"I think Laura will have something interesting to say" in her doctoral thesis, says her advisor Dr. David Blumenthal, Jay and Leslie Cohen professor of Judaic studies at Emory. "It won't look like any theology you've seen. In our department, she's supposed to work from something deep inside herself."

Levitt's friend, Rabbi Sue Ann Wasserman of The Temple, believes Levitt's work is not only for women. "She also brings a modern perspective. She's someone of my own generation who's struggling with Judaism and trying to take it to the next stage." Levitt grew up in Dover, Del., the child of what she calls morally committed Jews. "I grew up proud to be Jewish, although the content of that Judaism was liberalism," she says.

At Brown University, she remembers wanting to have the "right" position on things. "I wanted to be good. That led me to religion, the

power of absolutes which, of course, I've strayed from."

As she explored religion, she discovered she knew nothing about Jewish tradition. So after graduation she spent a year in Israel, studying at a program sponsored by the Conservative Jewish Theological Seminary.

"We studied texts and tried on Halachah," she says. "It felt foreign to me." Added to her alienation was a growing guilty feeling that she wasn't raised in the Judaism she was now trying to practice.

While studying for her master's degree in modern Jewish thought at Hebrew Union College in Cincinnati, she took a course on Jewish feminism. "In class, I had to talk about my experience," she says. "All of a sudden I realized that I had been looking for absolutes. But it had nothing to do with the way I live my life or feel about myself."

Seeking a break from academia, Levitt spent a couple of years in New York City. As director of adult and Judaica programming at a Jewish Community Center in Greenwich Village, "I thought I could bring this Jewish stuff to the Jewish communal world," she says.

Three years ago, Levitt enrolled at Emory. Today, she says she wants Jews to empower themselves by transforming the way they look at their heritage — shaking free the shackles of a tradition where victimization is saintly and where horror is rationalized.

She outlined some of her thoughts in a paper she wrote about the biblical story of the Akeda, the binding of Isaac. "I was taking the story apart, getting angry, taking away some of the power of the story."

How much power does the story have over us? Levitt says it is considerable. The Akeda is read during the high holidays. "So if you go to services once year, this is what you hear," she says.

Jews use the story as a paradigm of faith. Only a man of perfect faith would trust God enough to be on the brink of sacrificing his son, according to the interpretation. Levitt calls this a rationalization.

"We are the children of Abraham," she says. "What does it mean to be a

child if our father was about to kill us? As a community, we walk around with the scar that our father was about to kill us. To pretend that it wasn't a horrible moment is a way of avoiding what is central to the story: our horror."

Over the centuries of exile, the binding of Isaac also became a paradigm of Jewish suffering. "The story made deaths meaningful during the Crusades and the Holocaust," Levitt says.

But the role of victim and martyr is the temptation offered the Jews by the Christian world. And Jews, eager to fit in, may willingly oblige. "But the goal is not to be the victim," Levitt says. "The goal is empowerment. As Jews, we got a lot of play for having the high moral ground because we were victims. That's not the way to have a life."

"I don't want to be reduced to the hero or the victim," she continues. "I want complexity. To me that's kind of holy."

"The folks who are going to read Laura's work are going to find in it the problems they see in life and some solutions," Blumenthal says.

Levitt is on the trail to those solutions, that new language that will adequately describe the Jewish experience as the century closes, because she believes it is the only way she can integrate into the Jewish world. And because she sees no alternative.

"I can't just go back to rabbinic [traditional] Judaism," she says. "And I can't jump ship because Judaism's a part of me. And it isn't going to go away."

(David Holzel writes for the Atlanta Jewish Times in which this article originally appeared.)



Looking to 5751

Jewish education is alive and well in Delaware

By CELIA GANS

Special to The Jewish Voice

According to local Jewish educators, the year 5751 will bring new teachers, new courses and new challenges to their students of all ages — from the JCC's one year-olds to Adult Education's most senior citizens. In the spirit of the Jewish traditional belief "Let there be light," this tour of Delaware's Jewish educational institutions proves that Jewish study is alive and well in our state.

The new JCC Preschool Director, Jane Hormadaly, is focusing on learning through discovery. All of the 170 students, from one-year-olds through K-Enrichment Day Care youngsters, will be encouraged to develop problem solving skills through specific "hands on" experiences, she says.

"As I've explained to our parents," explains Hormadaly, "our focus will be on the process of learning, not on the product. We want our parents to see themselves as part of their children's learning process — helping make classroom materials, helping maintain our classrooms, participating in our special events and perhaps even substituting in our classrooms while regular teachers visit other pre-schools and day care centers."

During the summer months, all JCC Preschool classrooms were thoroughly cleaned, painted and freshly carpeted. Coatings are being applied to interior glass windows to provide classroom privacy and permit visitor/parent observations.

Teacher ingenuity is being encouraged. As Hormadaly comments, "We're re-discovering the art of making something out of nothing."

The collective ingenuity of the Preschool's current 34-person faculty may be a potent force indeed. Staff members included are natives of China, India, Israel, Pakistan, Persia and Russia. Feri Teherani, of Persian Jewish heritage, is the Preschool's Jewish Enrichment Specialist. She will visit each of the Preschool's 15 classes once a week to provide age-appropriate experiences in the Hebrew language, Jewish customs and holiday observances, and Jewish values. Russian immigrant Natalia Becker will help make the Preschool's four Russian students feel more at home. Israeli Ahava Chambers will help everyone improve their modern Hebrew pronunciation.

Through Preschool's *Geshet HaDorot* Program — a connecting of the generations — interested older adults can share in the children's activities (in and out of the classroom) enriching both their own and the children's lives. For example, every Friday from 11:05 to 11:24 a.m. will be an All-Center *Cabalat Shabbat*. Everyone will gather in the front lobby while three children and three older adults give the traditional blessings.

"Part of our in-service teacher training sessions," notes Hormadaly, "deals with translating Jewish values into the classroom." Hormadaly's own background includes both secu-

lar and religious school teaching. She was faculty member of the Arden Montessori School for nine years, as both a music and classroom teacher. She taught Jewish Ethics, History and the Hebrew language for four years at Wilmington's Gratz Hebrew High School, and was Beth Emeth's Sunday music teacher for two years. She has also been a vocal soloist with the AKSE Choral & Dance Groups' *Cafe Tamar*.

Albert Einstein Academy

Albert Einstein Academy's Kindergarten through Grade 6 students will work to improve their study skills during the year 5751, says Director Eleanor Weinglass. "We want to help our students become better organized, develop greater self-control and sharpen their problem-solving skills. We're encouraging our teachers to model Jewish values — to behave in a loving way to each other and to our students. We want to help them develop self-respect, a respect for others and a healthy self-image as an individual and as a learner."

The Academy is not only counting on its faculty to provide examples of caring and commitment to its students, but upon its parents. "We have been extremely fortunate to have a core of active, concerned parents," says Weinglass. "Supporters who have not only helped our school develop a more positive image in the past three years, but contributed time, materials and funds to our programs. For example, we recently received a donation of 4 new

Apple II GS computers with Logo."

Led by teacher Emily Myers, who has distilled her 20 years of experience teaching children to use computers into a book, these new machines will enable Einstein's youngsters to integrate word processing, language and math experiences into their curriculum. Teacher Richard Paredes also has computer teaching experience and has a wide background teaching English As a Second Language.

Teacher Michael Cherrin, who will teach 5th and 6th Grade Hebrew, has a Special Education background, including learning through different modalities. Weinglass believes he will help staff and parents with early recognition of learning difficulties.

"Our current enrollment of 75-plus students represents an excellent cross-section of our Jewish community, with synagogue and non-synagogue affiliated families, and eight new Russian immigrants. We look forward to an exciting year," concludes Weinglass.

Adas Kodesh Shel Emeth Synagogue

"Our faculty is our greatest strength," says Helen Gordon, Director of AKSE Talmud Torah program. Our staff includes experienced, dedicated professionals from a variety of backgrounds. Curriculum specialist and teacher Gladys Gewirtz began her teaching career at 17 with a degree from Bet Midrash L'Morot (Stern College for Women). Newcomer Shoshana Harris completed

her education at *Shar Hanegev*, after service, with two special commendations, in the Israeli Air Force.

Jack Vinokur, director of Secondary Education for the Brandywine School District, teaches in the Bikkurim/Confirmation program. His courses this year include Comparative Religion: Judaism and Christianity; Current Events and Their Effect Upon the Jewish People, and The Holocaust: Its History and Its Lessons. Rabbi Nathan Shorr, who was ordained from Kollel Heichal Hatalmid in Tel Aviv, and holds a Master's Degree in Political Science from Fordham University, will teach a course on Bible: Prophets and Writings, in the Bikkurim program.

Many of the AKSE teachers have extensive Jewish education backgrounds: Rivka Ini holds a degree in Hebrew Literature from Gratz College in Philadelphia; Vivian Goldberg studied at Yeshiva Rabbi Moses Soloveichik in New York and at Yeshiva University's Teachers Institute; Gail Weinberg completed her Bachelors degree in Jewish Education at Hebrew College in Brookline, Massachusetts; Sylvia Wagman, a graduate of Philadelphia's Gratz Hebrew High School, taught kindergarten at the Solomon Schechter Day School after completing her B.S. in Elementary Education at Temple University. Howard Hait, who financed part of his undergraduate education by teaching Hebrew school, will teach History of the Jewish People

Continued on page 28

Rosh Hashanah Greetings from Pathmark

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Education

Continued from 27

and Tanach. Hait, a statistician with ICI, is completing his PhD in Biostatistics at Columbia University.

"Like Heh class teacher Max Rosenberg, a member of the Jewish Federation's Young Leadership Cabinet, Family Service of Delaware's Board of Director, and active in the Cub Scouts, our faculty are also involved in every aspect of community life," Gordon said.

"By using team teaching in classes

Beth through Heh, we take advantage of every faculty member's special skills and expertise," noted Gordon.

Temple Beth El

"We're bursting at the seams," says Ann Herman, Director of Education at Newark's Temple Beth El.

"Our 150-plus enrollment in Kindergarten through Confirmation is utilizing every inch of available space. And we're providing activities for our pre-kindergarten youngsters also. Our Tot Shabbat for three through six-

year-olds meets every week for a half hour before regular services. The children and their families can then attend services together."

Beth El's Discovery Program for three and four-year-olds meets one Sunday a month from 11:30 a.m. to 12:30 p.m. Children are introduced to Judaism and Jewish holidays through games, songs and special holiday observance craft projects. Both the Tot Shabbat and Discovery Program are open to children of non-member as well as member families.

Another popular monthly event is a congregational one — open to students and family of all ages — the congregation's the Seder Shel Shabbat. Each month a different Hebrew School class prepares a special theme and program for the congregation's Friday night dinner. The theme may be related to a specific holiday, a specific part of their curriculum or a class' special interest. Children also participate in Friday night services.

"Our emphasis in 5751 is on Jewish history and customs," says Herman, "and one goal is to increase

our students' familiarity and comfort with our prayer services." Temple Beth El's Hebrew School teach Basic Hebrew through all grades, and encourage parent participation in all activities. One parent-active area has been is Hanukkah and Primm Bazaars, in which the Beth El Sisterhood plays a major role.

"We're proud of our older students' involvement in community projects such as the Walk for Hunger and visits to a nearby nursing home," comments Herman.

Temple Beth Emeth

The new Hebrew School Director, Rabbi Sarah Messenger, will introduce many new programs to Temple Beth Emeth's 265 Kindergarten-through-Confirmation students during 5751. For example, during the first three weeks in January, half of every Sunday will be devoted to a wide range of electives — from drama, to art, wood work, or photography. On the fourth Sunday, each elective group will make a presentation on its activities.

Much of this activity will take place in Beth Emeth's new wing, dedicated in June 1990, which includes four new classrooms, a new library, and a new Main Administrative Office. A new Religious School Office and a resource room for teachers (with materials such as workbooks, films, or tapes) have been created in the former Main Office space.

Messenger will conduct a short mid-morning Sunday service for all students to help them become more proficient in reading Hebrew prayers. Classroom Hebrew instruction will include modern Hebrew, but emphasize Jewish literacy. That is, as Rabbi Messenger says, "our children will learn the words for desk or chair, but they'll also learn words like *mitzvah*, which isn't just a Hebrew word but Jewish values and traditions."

Religious School staff will conduct Family Workshops for both parents and children which will focus on the specific customs and rituals of each holiday, but encourage creative holiday celebrations. "We want our parents to feel they make an important contribution to our Hebrew School programs through their support and participation. Their help is always welcome," says Messenger.

One specific Beth Emeth Hebrew School curriculum change, which will not be completed until 1992, is the teaching of a Jewish Ethics course to the 6th Grade students and the postponement of a course on the Holocaust until the 7th grade students. "We felt that 7th graders could study the Holocaust with greater depth and dimension than our 6th graders. And," says Rabbi Messenger, "Rabbi Peter Grumbacher and I are discussing outside speakers, movies and projects, as well as lectures and discussions for our 8th, 9th and Confirmation Class courses." Course subjects? "Still under discussion," laughs Messenger.

Temple Beth Shalom

"Our Hebrew School places a strong emphasis on *yiddishkeit* on the language, history and culture of our people and on a love for Judaism and Israel," says Arlene Davis, Director of Beth Shalom's Hebrew School. "Our first projects this year, Operation Exodus and Operation Isaiah, are our way of living our value of *tzadaka*. Both Operations will involve all of our 150 students from Kindergarten through Heh, and in our Midrasha Program for students in 8th, 9th and Confirmation classes.

During Operation Exodus, explains Davis, students will solicit funds and

contribute their Karen Ami money to Russian Resettlement. In Operation Isaiah, they will collect food through Yom Kippur for distribution to needy families. Students are also building a "Western Wall" at Beth Shalom, and placing their wishes for themselves, their families and the Jewish people between the blocks — just as they would in Jerusalem.

During 5751, Beth Shalom is offering two programs for children from three to seven. The Thursday "Lunch and Learn" program is offered for three and four year olds, and the Shabbat Pre-School Program, held every week, is offered for three to seven year olds. Both programs teach through songs, games and art work projects.

Recent additions to Beth Shalom's faculty include Dina Lipshultz, a University of Maryland graduate, who holds a Washington D.C. Board of Jewish Education Teaching Certificate and has taught in Chevy Chase and Waterbury, Connecticut, religious schools, and Ellen Glassman, who will be Beth Shalom's Special Needs teacher. Glassman has an extensive background in special education and Judaic Studies.

Beth Shalom's Midrasha Program, which meets on Tuesday and Thursday nights at the JCC, includes courses on Anti-Semitism; Ethics - Righteous Acts in Life Situations; Contemporary Issues in Contemporary Society; and Israel - Its History, Society and Culture.

Temple Beth Shalom (Dover)

This can't be retirement, notes Rabbi Moishe Goldblum. Not when five post-bar/bat mitzvah youngsters ask for a special course on Linguistics, the structure of the Hebrew language. Not when Rabbi Goldblum and his wife Evelyn teach Adult Education classes on the basic principles of Judaism, study the Bible, the Yiddish and Hebrew languages, cantorial chanting, and Rabbis (The Ethics of the Fathers).

"It's hard to say 'no' to eager, well-motivated students," admits Goldblum. "And I want to encourage Jewish Education for members of all ages."

The Beth Shalom Hebrew School, which currently enrolls 35 students from Pre-School through Heh (Bat/Bar Mitzvah), studies the Hebrew language first as a language and then as prayer in using a new text for Siddur study. "We learn not only the essentials of Hebrew prayer, but the history, customs and concerns of Jewish life," notes Goldblum. The school's faculty includes experienced teachers Arlene Silverman and Mindy Berman, in addition to Rabbi and Mrs. Goldblum.

"We have found all our youngsters to be enthusiastic about our program," says Rabbi Goldblum, "and anticipate more parent support during 5751."

Ki Tov and Judaic Workshop

The Jewish Federation of Delaware supports two programs for children with special needs. The Ki Tov Program, for children with learning disabilities, enrolls youngsters from eight to 13, and meets on Sundays from 11 a.m. to 1 p.m. The class is taught by Lisa Elliott, a Special Education teacher at the Sterk School for the Hearing Impaired, assisted by Donald Snyder, a high school senior and 1989 graduate of Wilmington's Gratz Hebrew High School. The current class size is approximately eight.

The Judaic Workshop for the exceptional child between nine and

Continued on 29

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In New Jersey, proceedings have begun to revoke citizenship of man accused of war crimes

By SUSAN BIRNBAUM

NEW YORK (JTA) — The Justice Department has begun proceedings to revoke the citizenship of a New Jersey man charged with wartime crimes that include the killing of several concentration camp prisoners and the supervision of other killings.

The government charges that Sergis Hutyczyk of Somerset, N.J., was a member of the auxiliary police in Baranowicze (Baranovich), Byelorussia, and that he was an armed guard at the Koldyczewo concentration camp during World War II.

Hutyczyk is said to have been known as the "black commander" in the concentration camp.

The government complaint, filed August 15 in the federal district court in Newark, alleges that from about January 1942 to May 1945, Hutyczyk served in the Byelorussian Schutzmannschaft, a local police force controlled by the Nazis.

The complaint, filed by the Justice Department's Office of Special Investigations and the U.S. district attorney, also charges that Hutyczyk actively participated in killing Jews in and around Baranowicze, and that he assisted in persecuting civilians on the basis of race, religion, political opinion or national origin.

Some 600 Jews, Poles and Byelorussians were burned alive in the crematorium of Koldyczewo in 1942, according to "Holocaust," a book

written by historian Martin Gilbert. The government has not stated whether Hutyczyk participated in this.

The area until 1939 part of Poland, is now in the Soviet Union.

Hutyczyk, 66, a retired factory worker, is a native of Utas, Byelorussia, near Baranowicze. He came to the United States in 1954 from France and obtained citizenship in 1961.

"Hutyczyk concealed and misrepresented his wartime activities from immigration and naturalization authorities," Neal Sher, director of OSI, said in a statement from Washington. "Because of his wartime activities and postwar lies, Hutyczyk's citizenship must be revoked," said Sher.

Hutyczyk, reached by telephone, said he did not know what the Schutzmannschaft was and denied he had been a guard.

He admitted having been at the Koldyczewo camp, but described it as a military training camp. He said he had been in a "self-defense unit," the First Unit, 13th Battalion, which was "fighting the Communists."

"In 1942, it was not a (concentration) camp," he said, and denied seeing any killings there.

He said recruits stayed there for two or three weeks. But he said he had been there from about July or August to October or November 1942. Hutyczyk said he fought "in the front line" in and around Gdansk

from June 1944 until March 1945.

He suggested that the Justice Department had made a mistake and thought it had confused him with his cousin, Steve Hutyczyk, who was in the same battalion.

An OSI official replied, "Mr. Hutyczyk's position has been known to us for quite some time. No mistake has been made."

This is the second time in a week that OSI has begun denaturalization proceedings against an American citizen charged with wartime crimes. Earlier, it moved to revoke the citizenship of Martin Zultner, who served in the Waffen SS at three subcamps of Mauthausen, in Austria. Zultner, a former resident of Chicago, has lived since 1975 in Salzburg, Austria.

Education—

Continued from 28

20 years of age, meets on Sundays from 9:30 a.m. to 11 a.m. at the Mary Campbell Center on Weldin Road. The class is taught by Judy Schwab. The current class size is four to five students.

To enroll a child, or request more information about either program, call Helen Gordon at 762-2705.

Gratz Hebrew High School Wilmington Branch

"Wilmington Gratz welcomes Rabbi Jeff Eisenstat, a former Hillel Rabbi at Penn State College, and husband of Rabbi Sarah Messenger of Temple Beth Emeth, to its 5751 faculty," says Principal Elaine Friedberg, of the Wilmington Gratz Hebrew High School Director. "And, a 'welcome back' to one of our most popular teachers, Anne Jaffe."

Current enrollment is almost 70 post bar/bar mitzvah students from AKSE, Beth Emeth and Beth Shalom, says Friedberg, and she is particularly encouraged by the growing number of students from Beth Emeth. This year's students will be challenged by a new Bible curriculum developed in Philadelphia's Gratz Hebrew High School, she says.

During the first year, students focus on how Biblical figures deal with "Authority and Rebellion," and examine these concepts in their own lives. During the second year, students study the Bible as "A Nation in Formation," using a close reading of the text to understand the personal and national issues which define the Jewish People.

In his first year at Gratz Eisenstat will teach a course titled "82 Myths and Misconceptions of Judaism," which considers the Jewish religion's dictates on the observance of religion in the contemporary world. Other 5751 courses include "How Do I Decide?"; answers to the problems faced by today's teenagers from Jewish philosophy, ethics and values, and the study of Hebrew language and literature.

Gratz classes are held two evenings a week and on Sundays. On Tuesday night, students from Gratz, AKSE's Bikkurim/Confirmation Program, Beth Emeth's 8th through Confirmation Program, and Beth Shalom's Midrasha program all meet at the Jewish Community Center. "In addition to classes," admits Friedberg, "we have long recesses. We want our students to have a wide circle of Jewish friends in the Wilmington community."

Arms sale—

Continued from 1

consult with the Congress as we proceed," she said.

The most noteworthy thing about the \$2.3 billion package is that it does not include the more advanced E model of the F-15, which can be modified for a variety of operations, including destruction of enemy tanks on the ground.

Jewish leaders who met at the Pentagon last month with Defense Secretary Dick Cheney were told that none of the F-15Es would be sold to the kingdom in the "short term." Besides the F-15E, the leaders did not raise any other specific weapon that they would find objectionable. The 24 F-15s are in addition to 12 the United States shipped to Saudi Arabia with U.S. troops earlier in the month, following Iraq's Aug. 2 annexation of Kuwait.

If all 36 of those planes are left behind, they would increase the Saudi fleet of F-15s to 98, compared to 62 before the Iraqi invasion.

Twelve additional F-15s, made by the St. Louis-based McDonnell Douglas Corp., are scheduled for delivery by 1992, under a previously approved sale.

But pro-Israel circles on Capitol Hill say the current sale will not mark the end of their efforts to block future arms sales to the Saudi kingdom. "Not by a long shot," the congressional aide vowed.

Pro-Israel lawmakers will be especially concerned about how the weapons will be positioned if and when the Gulf crisis ends.

The congressional aide said he was unaware of any "offsets" that would be offered to Israel to counter the Saudi sale.

But Tutwiler confirmed that Reginald Bartholomew, undersecretary of state for international security assistance, met recently with David Ivry, director general of Israel's Defense Ministry, for a "preliminary" discussion, to be followed by a more formal meeting on the Joint Security Assistance Planning Group.

At the meeting, "we took the opportunity to reaffirm the United States' commitment to Israel's security and well-being, and the strength of the U.S.-Israel relationship," Tutwiler said. Both sides "agree on the importance of keeping the focus of the Gulf crisis on the core problem, Iraq's illegal invasion and occupation of a neighboring Arab state," she said.



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Wilmington, DE 19801

Cooking 'Jewish'

My late mother's 21 steps to the proper preparation of gefilte fish

Photos and text by
MYRA CHANIN



9 Call your daughter and tell her that you felt a little bit better and decided to go to your special fish store and pick up the carp. You know how busy she is right before the holidays so you didn't want to ask her to drive all the way out there.



10 Tell her how exhausted you are and describe in detail the assassin who tried to steal your pocketbook as you were boarding the second bus. Inquire whether your daughter would mind picking you up. You wouldn't normally ask, but it's much easier to make the gefilte fish in kitchen because she has all the latest electric gadgets.



11 Remove several washed mixing bowls from your daughter's dishwasher and rinse them to make sure they are clean.



12 There should be a separate bowl for each ingredient so that dirt from the carrots will not get on the celery. Put the diced carrots in one bowl, the sliced celery in the second, the chopped onions in the third and then combine them all in a fourth bowl. Ask your daughter to stop whatever she's doing and come and watch you.



17 On the bottom of a cast-iron pot with a non-matching lid (rescued by your mother during a pogrom and brought in steerage to America), arrange slices of carrots, onions, celery, fish heads, skin and bones.



18 Form the chopped fish mush into oval patties and lay them gently on top of the ingredients in the pot.



19 Add liquid and seasonings, bring to a boil, lower to simmer, cover the pot and let the fish cook until they're ready and taste good...but not as good as last year's.



20 After the patties cool, arrange them on a beautiful serving platter for your daughter and her guests. Dump the heads, skin and bones in a chipped soup bowl for yourself. Practice saying that the heads and the bones are the tastiest portions until you sound convincing.



1 Two weeks before a major Jewish holiday, call your daughter and ask her what she plans to serve at the festive meal. Express your outrage when she suggests serving doctored up canned gefilte fish. Offer to make the fish yourself.



2 Suggest that your daughter take a day off from work so that she can watch you make the fish, so she'll know how to do it for her kids after she has put you in The Home. Two days before the holiday, call your daughter and tell her you hate to disappoint her, but you simply don't have the strength to make gefilte fish.



3 While your daughter is racing all over looking for a substitute appetizer, get all dressed up and take a bus... and a subway... and another bus...



4 ...to an obscure fish store in a slum where they still sell LIVE CARP.



5 Examine the carp swimming around in the fish tank. Ask the owner if any fresher carp will be arriving soon.



6 On principle, reject the first two fish that he offers you.



7 Accept the third or fourth. Allow him to fillet and skin the carp, but NEVER let him put your fish near his electric grinder. Far be it for you to accuse anyone unjustly, but you know he has ground dead carp in it.



8 Lugging three heavy shopping bags filled with fish, take three buses home, unless someone has told you about a way of taking four.



13 Eye your daughter's food processor with suspicion. Ask her to help you operate it. Chop the carp in it for 15 seconds, then move all the ingredients into your ancient wooden chopping bowl.



14 Rev up those Hadassah arms and attack the ingredients with a dull-bladed *hockmesser* for 90 minutes. Demand that your daughter acknowledge the superiority of your withered arm over a horsepower motor.



15 Place your hand on your chest and moan. Accept your daughter's offer to help. Give her the bowl and the *hockmesser*.



16 Twelve seconds later, snatch the bowl and chopper out of your daughter's hands. Tell her to watch carefully so she'll be more of a help next year. Pulverize the fish with your chopper for another 52 minutes.

THE recipe



21 The morning after the holiday, call your daughter and tell her that you just tasted a piece of bottled fish that was even more delicious than what she served last night. Tell her it's a shame she made it from scratch when everyone does such wonderful things with canned.

Mom's search for perfection paid off in fabulous flavor. I know this recipe is accurate because I measured all of her ingredients. I've always suspected she left something out (and later added to make it extra special). You, too, can add your own distinctive touch to my mother Tsuni's gefilte fish:

- 3 lbs. carp, including bones, skin and head
- 3 slices challah soaked in water
- 3 medium eggs
- 2 carrots
- 5 onions (2 large, 3 medium)
- 3 stalks celery
- 4 tbsps. salt (or to taste)
- 4 tsps. black pepper
- 4 tsps. sugar
- 2 c. water

Slice carrots, celery and 2 large onions and scatter over the bottom of a large pot. Wash the carp bones, skin and head very well and place on the vegetables. Sprinkle with 1 tablespoon salt, 1 teaspoon pepper and 1 teaspoon sugar.

For each pound of fish, follow this process: chop the carp in a food processor for 20 seconds. Add 1 egg, 1 medium onion (diced) and 1 slice of soaked challah with the water squeezed out. Chop all ingredients until very fine. Mix in 1 tablespoon salt, 1 teaspoon pepper and 1 teaspoon sugar. Mix all three batches of chopped fish together.

Wet your hands and shape fish into 12 oval patties. Place the patties on top of the vegetables in the pot. If you wish, the patties can be wrapped in skin — many people believe this

gives the fish a better flavor.

Add 1 cup water to the pot and bring liquid to a boil. Lower heat and simmer, covered, for about 3 hours, adding water if necessary and adjusting seasoning after 2 hours by tasting the broth. (Since carp is a scavenger and sometimes contains parasites, make sure it is cooked well before you eat it.)

Cool the gefilte fish; then refrigerate and serve cold.

Note: the broth and vegetables remaining in the pot can be served hot as a side dish, with pieces of matzoh soaking in it.

Serves 8 to 10, less if any of your guests has an appetite like my uncle Abe Fineberg.

(Myrna Chanin writes frequently about food from Philadelphia.)



Russian immigrants, from generation to generation,
planting new roots in the land of Israel.

**Jewish National Fund is the land.
Help us fulfill the promise!**

Operation Promised Land



5 things the Jewish National Fund will
NOT DO for Israel's new
Russian Immigrants:

- Build schools
- Build new housing
- Build absorption centers
- Build health clinics
- Build industries

One thing the Jewish National Fund
WILL DO:

Prepare the land for all of the above.

The Jewish National Fund is the agency developing land for housing, industry, agriculture and recreation in Israel.

In fact, JNF is accelerating its land reclamation activities to accommodate thousands of Russian Jewish Immigrants.

You can help by supporting the JNF's Operation Promised Land Campaign.



Jewish National Fund is the land.

Others have asked you for your support
to help settle the Soviet Jews coming
to Israel...

they need and deserve your support.
However...

New housing cannot be built without infrastructure.
The Negev cannot be developed without land reclamation.
Recreation centers cannot be built unless the land is
cleared and leveled.

New communities cannot be built without access roads
to schools and hospitals.



WE prepare the land for housing, schools, and industry.
WE build the roads to open new regions for settlements.
WE create recreation areas and tourist facilities.
WE help create the economic base for new jobs in the Negev.



**JNF: We are the land.
Help us fulfill the promise!**



You want to build schools, clinics and
community centers for
Russian Jews in Israel?

GREAT!

Just one question:

Before you do, who's going to prepare the land?

**The Only Answer:
The Jewish National Fund.**

JNF is accelerating its land reclamation activities in Israel's Galilee, Jerusalem and Negev regions to accommodate thousands of Russian Jewish immigrants. Help us develop the land at this crucial time. Support the Jewish National Fund's OPERATION PROMISED LAND campaign.

Help us fulfill the promise!





The challenges are monumental!

The projection of 150,000 or more **Soviet immigrants** arriving in **Israel** each year is based on current realities. This figure presents the **Jewish National Fund** with a tremendous task: to **prepare the land** for housing on a massive scale.

In **Tiberias**, a residential quarter of 500 housing units will soon be built on the shores of the **Sea of Galilee**, while in areas located between Tel Aviv and Jerusalem, plans call for 1,000 new homes. Hundreds of additional homes will be constructed in adjacent communities. Farther south in **Ashdod**, 700 new units are needed in this Mediterranean port city.

At **Sde Boker**, in the heart of the Negev, a new 300-unit residential quarter will be built to house immigrant scientists and academicians who will be employed at the nearby Center for Desert Research. And after having recently developed land for 1,000 housing units in Eilat, **JNF** has begun preparing the area for an additional 1,000 units. Projections call for the construction of 6,000 new homes in **Eilat**. This year alone, **JNF** will reclaim land for a total of 20,000 new units in **Israel**.

And **JNF** cannot stop at developing land for housing. In Eilat, **JNF** is also reclaiming the terrain for schools, playgrounds, health care clinics, synagogues and a community center. In Mitzpe Ramon, **JNF** is building roads to various scenic attractions and creating recreational areas, including a zoological park. In Ein Gedi, **JNF** is developing beach resort areas, a tourist center and hiking trails.

Such projects, in these communities and elsewhere, not only improve the quality of life for native **Israelis and Soviet immigrants**, but they also create new sources of livelihood for thousands of families and attract new residents to outlying areas.

As communities grow, they require an expanded road system to connect them with major population centers. Building roads opens up entire areas and increases the sense of personal security among their inhabitants. Consequently, **JNF** will be expanding the nation's system of roads and highways in the northern border, Galilee and the Negev.

If these tasks seem monumental, that's because they are. But they can be accomplished through your support of **JNF's Operation Promised Land** campaign for the absorption of **Soviet Jews**.

The **Israelis** are greeting the **Soviet Jewish immigrants** with great enthusiasm, opening up their homes and their hearts. You may not be able to open up your home to them, but you can open up your heart. Help us provide the best new year possible for the Soviet immigrants as they start new lives in the **Jewish homeland!**

Help
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Fulfill
the
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UAHC seeks to motivate youth

How can today's Jewish teenagers be motivated to take part in synagogue-sponsored youth activities?

The answer, according to Rabbi Allan L. Smith, director of youth activities of the Union of American Hebrew Congregations, lies in "taking control of the peer mechanism that is the major factor in transmitting cultural values to today's youth."

And that, he says, "requires consistently good programming and a skilled and motivated staff. Anything less is destined to fail," he told

UAHC's board of trustees, meeting in Seattle.

Terming members of Jewish youth groups "wonderful young people who represent a potential for what might be," Smith nevertheless cautioned that "only 15 percent of Jewish teens feel sufficiently at home in a synagogue environment to participate in youth activities under the aegis of a synagogue."

"While most young people today are not afraid of or hostile to their Jewishness, they do not see religion as a high priority," Smith said. He added:

"Today's adolescents — Jewish youngsters included — are not very studious, but they are very sophisticated. They are quick learners and they know the realities of this world. They are not mystics; they are into bread and butter. Personal achievement is highest on their list. Despite this," he added, "they do show themselves willing to be part of a meaningful group."

To support his argument, the UAHC youth director cited an article in the June issue of *Moment* magazine titled "Gallup Looks at American Jews," which explored the influence of demographics on the behavioral patterns of contemporary American Jews.

"Jewish young people today no longer live in Jewish clusters as their parents did in the past, Smith said. "Most Jewish adults over 30 grew up thinking and behaving as if the whole

world were Jewish. They lived in Jewish neighborhoods, went to school with large Jewish populations. Today, everywhere, Jews live in close proximity to their non-Jewish neighbors.

As a result of these demographic changes, Smith noted, Jewish youth have begun to emulate — though not yet to the same extent — the behavioral patterns of their non-Jewish counterparts from the same socioeconomic levels in such areas as sexual activity and drug and alcohol use. The reasons are understandable, he said. Many Jewish young people have only limited or no Jewish experience while their integration into the general culture has increased significantly.

"Young people will behave based on what is in their gut. If they found little or no satisfaction in their religious school years, nothing they are told about the temple youth group will help. Yet these youngsters are ready, open, willing and searching," Smith told the UAHC trustees. "Jewish adolescents are very much in the forefront of what is good and right in America. They are concerned about the quality of life and its values. They look for support to groups that understand who they are, how they live today and how they will live in the future."

They want to be fully integrated in American society and they are willing to participate in it as an expression of their Jewishness, he said.

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**HAPPY
HARRY**

Washington

Continued from 24

ing to revoke the citizenship of two suspected former concentration camp officials.

One was Martin Zultner, a former resident of Chicago who served in the Waffen SS at the Mauthausen concentration camp. Since 1975, Zultner, 78, has been living in Salzburg, Austria, from where he had emigrated to the United States in 1950. The other was Sergis Hutyczyk of Somerset, N.J., who allegedly was a member of the auxiliary police in Baranowicze, Byelorussia and an armed guard at the Koldyczewo concentration camp during World War II.

A major domestic issue in which Jewish groups have been involved with in Congress is the Civil Rights Act of 1990. Both the Senate and House have approved slightly different versions of the law, which would reverse or modify five 1989 Supreme Court decisions that lessen the ability of an employee to claim job discrimination.

The bill also would allow women and members of religious and ethnic minorities to receive compensatory and punitive damages for job discrimination. Up to now, only racial minorities were able to sue for such damages.

But Bush, who has repeatedly asserted he wants to sign a civil rights bill, has threatened to veto the current legislation because he believes it would result in hiring or promotion quotas. This is also the position of Agudath Israel of America. But most major Jewish organizations, which are members of the 185-member Leadership Conference on Civil Rights, support the legislation and deny that it would lead to quotas.

At a May 16 White House meeting of various ethnic groups, Judith Golub, legislative director of the American Jewish Committee and

Meyer Eisenberg, national legal affairs committee chairman of the Anti-Defamation League of B'nai B'rith, sought to convince the president that the bill would not result in quotas.

But David Zwiebel, Agudath Israel's general counsel, who was the third Jewish representative at the meeting, supported Bush's position that while quotas are not the aim of the bill, they will be the logical outcome since businesses will introduce them to prevent expensive law suits.

Jewish groups are also divided over another bill that Bush has threatened to veto, the multibillion-dollar child care bill approved by both the Senate and House.

Most Jewish groups oppose the bill because it would allow child-care programs in which religious instruction is given to receive federal funds as well as to use religious preferences in hiring workers and admitting children. But Orthodox groups, whose institutions stand to benefit, have welcomed the legislation.

In another area, U.S. aid to Israel, there has been no effort to cut the \$3 billion in economic and foreign grants Israel receives annually from the United States.

When in January, Senate Minority Leader Robert Dole (R-Kan.) suggested cutting aid to Israel and other major recipients by 5 percent, in order to meet other foreign aid needs, he was rebuked by most of his colleagues, including fellow Republicans. Seventy senators signed a letter in February urging Bush to reject any proposal to cut aid to Israel.

In April, the House received \$400 million in investment guarantees to provide housing loans to thousands of Soviet immigrants arriving in Israel. The Senate followed suit in May. The Bush administration is holding up the legislation, apparently to prevent it from being used to

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The Middle East year in review

By DAVID LANDAU

Jewish Telegraphic Agency

The Hebrew calendar year 5750 has been without a doubt one of the most momentous years in Israel's brief history. Yet, as it closes, the effects on Israel of the singular events of the past 12 months remain shrouded in uncertainty. Along with



PLO leader Yassir Arafat welcomes ANC leader Nelson Mandela in Zambia for meetings. Mandela's apparent embrace of the PLO caused anger among Jewish leaders.

rare opportunities, grave dangers and pitfalls face the Jewish state.

As a new decade opens, Israel may at last achieve its long-sought stability and security if it can successfully absorb a vast aliyah previously thought to have been forfeited forever. Soviet immigration, if attended by diplomatic sagacity and economic wisdom, holds out for Israel the hitherto elusive prospects of self-confidence, peace and prosperity.

But as the New Year is ushered in, none of those goals is yet close to attainment. They demand struggle, sacrifice and above all able leadership capable of implementing statesman-like policies.



Youths unfold the PLO flag during a demonstration marking the first year of the calling of a Palestinian state in the occupied territories. The intifada, while it continued during the past year, has shown signs of subsiding.

Soviet aliyah was certainly the outstanding event of the year for Israel and potentially a development of historic proportions. By the late summer, the arrival rate had topped 15,000 a month. Realistic predictions spoke of 150,000 to 200,000 Soviet Jews arriving in Israel during calendar 1990.

Well-placed experts asserted that more than one million — perhaps a million-and-a-half — Jews in the Soviet Union would seriously consider leaving for Israel in the next few years.

But the translation of these forecasts into actuality depends in large



Czechoslovak President Vaclav Havel places a yarmulke on his head as he enters the Yad Vashem Holocaust Memorial's Hall of Remembrance in Jerusalem. Havel laid a wreath of honor in memory of the six million Jews killed during World War II.

measure on Israel's absorption capacity, which remained untested and still in doubt as the Jewish year ended.

Housing Minister Ariel Sharon, the Israeli politician who most personifies the get-it-done, "bulldozer" approach, was put in charge and given sweeping powers of the overall absorption effort. But bureaucratic sloth, inertia, vested interests and a thoughtfully cautious approach by some other policymakers seemed to slow down Sharon's crash program. He plans to import tens of thousands of prefabricated and mobile homes for new immigrants at a cost of some \$3 billion.

But Finance Minister Yitzhak Moda'i decided that the Treasury could not afford a "deluxe" absorption program, particularly with the region in a state of high tension. Moda'i advocated bare-bones temporary accommodations for the immigrants and insisted that Israel mobilize its resources to create jobs for them, which he considered more urgent in the short term than housing.

Some observers reading between the lines surmised that Moda'i was sending Soviet olim a sobering mes-

sage: We can't offer you a bed of roses. If you insist on immediate material improvement of your living standards and are unprepared for a lengthy period of dislocation and adjustment, perhaps you should slow the tempo of your aliyah.

Government experts say the first real crunch will come soon after the High Holidays, when large numbers of Soviet newcomers, having completed their six-month crash programs in the Hebrew language, will enter Israel's very tight job market.

With unemployment currently at close to ten percent, this is a daunting prospect.

The influx of immigrants has already created ripples of social unrest in Israel more disturbing than any in 20 years. Hundreds of young families camped out in public parks across the country during the summer months to protest their inability to find decent affordable housing. In many cases, these were low-income working people who could not compete with the new arrivals from the Soviet Union for increasingly expensive rental housing.

The government and Israeli society as a whole face wrenching choices.

To deny the olim an initial financial boost such as subsidized rentals would discourage them from coming. That



High school students in Jerusalem wear gas masks during a civil defense drill in all schools increasing public awareness of the threat of chemical attack.

is unthinkable. But to allow unfettered market forces free play could

leave hundreds or thousands of Is-

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Women in business special report inside

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Middle East

Continued from 33
raeli families homeless this winter. Whatever progress Sharon makes in his home-building plans, there will

realistically be a time lag of months or years before supply catches up with the very welcome but problematic surge of demand. So far, each side in

this inter-Jewish social tension has done its utmost not to pit itself directly against the other, and there is basic goodwill between the olim and the settled population.

That can hardly be said of Israel's seemingly intractable conflict with the Palestinians.

As the year ended, the fabric of relations between Jews and Arabs across the land deteriorated even further. The writing was on the wall, but few bothered to read it.

When a young Israeli ex-soldier with a history of mental problems, Ami Popper, cold bloodedly gunned down seven Arab day laborers near Rishon le-Zion in May, no Jewish driver stopped to help them as they lay dying by the roadside. Afterward, young Jews drove by shouting, "Why only seven?"

It was not surprising, therefore, that thousands of Jewish youngsters rampaged through Jerusalem for three days in August inflicting indiscriminate violence on Arabs after two Jewish teenagers were found brutally murdered just outside the city.

Egged on by Rabbi Meir Kahane's Kach supporters, Jewish youths hauled Arabs from their cars and beat them, while smashing their cars and burning them. Jews attacked Arab homes in the suburb of Beit Safafa. A father of six was fatally beaten in front of his wife and children in the heart of a Jewish residential area.

Not since its liberation and reunification in 1967 has Israel's capital witnessed such scenes.

The outbreak was all the more tragic because it occurred at a time when the 33-month-old intifada seemed to be winding down in the West Bank and Gaza Strip. There has been less shooting by Israeli troops and consequently fewer Palestinian casualties.

In fact, most Palestinian fatalities during the summer were alleged "collaborators" murdered in the cruelest ways by intifada activists.

In the words of Professor Gabriel Sivan, a leading Arabist at the Hebrew University of Jerusalem, the Israel Defense Force appears to have achieved the limited goal set by its chief of staff, Gen. Dan Shomron. That was to reduce intifada violence to a minimum to give the country's political leadership a "block of time" to advance the peace process from a position of relative strength.

If anti-Arab rioting is allowed to recur each time there is a provocation, the rule of law will continue to erode and the government will find

itself unable, because of the public mood, to exploit the breathing spell the army has secured.

But public passions were not responsible for stalling the peace process and the severe repercussions that had on Israel's political scene and on its relations with Washington.

No progress whatever was made during the past year in advancing the peace initiative launched in May 1989 by Prime Minister Yitzhak Shamir. Its centerpiece was Palestinian elections in the West Bank and Gaza Strip to select Palestinian representatives with whom Israel would negotiate — first for limited self-rule in the territories and, eventually, their final status. The idea generated more enthusiasm at the U.S. State Department than among many of Shamir's Likud colleagues, who attached all manner of conditions.

The initiative grounded on Israel's refusal to allow Palestinian residents of East Jerusalem to vote or to enfranchise Palestinians it had deported from the territories. Israel's position on the first count was that it would compromise Jerusalem's status as Israel's sovereign capital. The deportees were dismissed out of hand as delegates of the Palestine Liberation Organization.

U.S. Secretary of State James Baker proposed that Israelis and Palestinians hold a dialogue, which Egypt obligingly offered to host in Cairo. Its purpose would be to resolve their conflict over who could cast ballots or stand for election in the voting proposed by Israel.

But the same problems blocked the dialogue that stalemated the election idea. Israel refused to talk to Palestinians it considered hand-picked by the PLO, and the Baker plan was rejected.

Baker accused Israel of blocking the process, and in an appearance before a Congressional panel on June 13, announced the White House phone number and suggested the Israelis telephone when they are ready to talk peace.

Then came the Persian Gulf crisis. As the Jewish year ends, the future of the peace process can be contemplated only in light of what was the most momentous geopolitical development for Israel and the world in 1990 — America's firm assertion of power against the chief threat to world peace in the Middle East, Iraq's Saddam Hussein.

The U.S. action, at the head of a remarkably united world effort, ushered in the post-glasnost era in international affairs, an age when East-West confrontation has ceased to

dominate world affairs.

It is too early in the new year to assess the effects of the American intervention on the Persian Gulf area, much less on subsequent regional developments including the Israeli-Palestinian conflict.

Many observers believe President Bush's show of force is the harbinger of a tougher American attitude toward Arab-Israeli peacemaking. But there are others who feel that Israel's stock, long in decline in American and Western public opinion, will rise concomitantly with Iraqi and Arab popularity. These observers point out that Israel had been warning for months before the crisis of the dangers inherent in Baghdad's aggressive posture. Some credit ought to go to the Jewish state, they believe.

Similarly, they feel Israel's argument that its defensive positions in the West Bank are directed eastward ought to carry greater weight in light of the Hussein experience.

Other salient trends and events in Israel's year included a dramatic rapprochement with the Eastern European countries. Although full diplomatic relations with Moscow are yet to materialize, full ties were established with Poland, announced in October and implemented in March.

A ministerial visit — the first since 1967 — by Minister of Agriculture Avraham Katz-Oz to Moscow occurred in December. A state visit to Israel by the popular president of Czechoslovakia, Vaclav Havel, took place in April. Diplomatic relations were renewed with Bulgaria in May. Direct air links between Tel Aviv and Prague were established that same month.

Other diplomatic successes for Israel included the establishment of full ties with Greece, which hitherto had recognized Israel only de facto, and the re-establishment of full relations with Ethiopia, announced in November.

There was one setback. Sri Lanka's government severed relations with Israel in response to Arab pressure.

In domestic politics, the big event of the year was the fall of Israel's second unity government in March and the establishment three months later of a rightist-religious regime headed by Likud.

It is Prime Minister Yitzhak Shamir's fourth government since he took over leadership of Likud from Menachem Begin in October 1983.

The unity government was doomed because it was divided and paralyzed for months by the irreconcilable dif-

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KAREN VENEZKY

Cambridge

Continued from 35

years of teaching, she left the college classroom to become a partner with her husband in their business, which now includes another store in nearby Brookline.

Both stores draw diverse patrons, mostly Jewish and many of Russian descent. "In America, everyone is thinking about their roots," says Victoria Schiller. "And all this" — she points to the display case — "reminds them of those roots."

Halfway between Harvard and Cambridge is another site of interest to Jewish travelers. Temple Beth Shalom, a modest building on Tremont Street, is better known as the Tremont Street shul.

Built in 1924 for the Temple Ashkenaz congregation, it's now headquarters for the city's one re-

maining congregation, one which has shown impressive growth in the past two years.

Outside, there's a newly landscaped garden enclosed by a colorful tile wall, with the tiles depicting sites related to the city's Jewish history. "We commissioned Jewish artists to do the tiles," explains executive director Jim Brandt. The tile wall was dedicated by the mayor of Cambridge on a gala ceremony on June 10.

The congregation had much to celebrate. In a city which once had five congregations, Jewish life had steadily declined until recently. "The Jewish population kept shrinking in the 40s and 50s and then there were just two synagogues left until the early 60s," says Brandt. "Neither one could raise a minyan."

So they merged to create a new

congregation, Beth Shalom, and the members chose as their headquarters the Tremont street shul. It was a small and dwindling congregation — until a recent turnaround brought a surge of new members, many of them young, and a new executive director who, at age 29, is typical of the youthful congregation.

Although Beth Shalom still has no rabbi, its membership has increased to 200 families. Facilities now include a day care program, Hebrew classes and adult education programs. And last October, Beth Shalom's Simchat Torah celebration drew over 1000 participants who danced outside on Tremont Street.

"There are lots of challenges ahead," says Brandt. "But our membership continues to grow. This congregation is here to stay."

Travel

Cambridge offers lots for the Jewish traveler, student

By RUTH ROVNER

Special to The Jewish Voice

At the Harvard Square kiosk, students stop to greet each other or to look at publications from around the world. Others hurry by, bookbags in hand, to enter the gate that leads to Harvard Yard.

Steps away, at Forbes Plaza, other students sit at outdoor cafe tables reading newspapers, sipping coffee and conversing, often in foreign languages. Others watch a chess game in progress, or listen to an impromptu concert given by a student who is strumming his guitar under a tree.

Cambridge, the town just across the Charles River from Boston, is dominated by the presence of its most famous university. Even though it is also home to the Massachusetts Institute of Technology, it is Harvard that gives Cambridge its distinctive identity.

The subway stop is called "Harvard;" the stores are full of Harvard souvenirs; and Harvard Square, the town's most famous landmark, is even listed on the National Register of Historic Places.

For the tourist, Cambridge offers the chance to simply soak up the college ambience by hanging out at Harvard Square, just as the students do, or taking a walking tour of the campus. The tour guides are Harvard undergraduates who lead visitors through Harvard Yard with its stately ivy-covered buildings as they



The entrance to Harvard's Hillel House in Cambridge, where Jewish students — from Reform to Orthodox — gather. (Photo: Ruth Rovner)

they can join together in a festive Shabbat meal.

Recently retired as Hillel director, Gold is now advisor to the Worship and Study congregation made up of faculty and graduate students. He's one of three rabbi advisors and 40 student leaders who help guide the Harvard and Radcliffe students.

Facilities here include a kosher restaurant, the only one in Cambridge, which is open to the public; and meeting rooms for student organizations and for Hillel's varied cultural programs which range from Israel folk dancing to Talmud courses.

"This is a very rich cultural institution," says Gold. "And we've evolved

into a community of students and teacher who govern themselves."

Further up Mt. Auburn Street at number 99, is another evidence of the Jewish presence in this college town; in this case, it's an example of Jewish enterprise and ingenuity.

The sign outside reads "Little Russia". Inside, a variety of merchandise is on display — silk scarves, crafts, jewelry, samovars. And, as owners Victoria and Nathan Schiller explain, every item was brought to America by Russian Jewish immigrants.

"We have very close relations with them," explains Victoria Schiller. "We even write to them about what we need, and they bring us special merchandise that we can sell here."

This system not only helps provide Cambridge customers with unusual Russian-made specialty items, but it also helps the immigrants, explains Nathan Schiller. They can only convert a very small number of rubles into dollars and are in need of cash. Bringing goods instead allows them to exchange goods for American dollars.

And they've brought a wide and unusual range of wares to the cheerful Cambridge shop. One display case is full of Russian crafts, including figurines carved from soapstone; hand-painted wooden nesting dolls, one inside the other; a chess set with the figures in regional Russian dresses; and novelty toys like a bear playing a piano.

The Schillers came here in 1973 from Moscow, and opened "Little Russia" three years later. At the time,

Victoria Schiller was teaching linguistics at Harvard; but after ten

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The Out-of-Town kiosk in the middle of Harvard Square is a favorite spot for gathering news from around the world. (Photo: Ruth Rovner)

explain the history of the nation's oldest university.

That university also has an active Jewish presence — and exploring it is another pleasure for the Jewish traveler.

For example, just a five-minute walk from Harvard Square, at number 74 Mt. Auburn Street, is a brick building with a palladium window which is headquarters for Harvard Hillel, which has one of the most active Hillel programs on any campus.

"Harvard Hillel is a large, pluralistic community with five autonomous congregations," says Rabbi Ben-Zion Gold, who's been with Harvard Hillel for 32 years. "And there's no other Hillel like that, as far as I know."

The congregations include Orthodox, Reform and three different Conservative groups. For the observant students, there are services twice daily. And on Friday evenings, when the various congregations begin worship at different times, they all wait for each other after services, so

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The grande dame of the Catskills still graciously greeting guests

By PAULA BERENGUT
Editor to *The Jewish Voice*

Lillian Brown loves to let her memory wander the road that took her with her husband from a 17-room hotel in Lakewood, New Jersey, to a 550-room legend in the Catskills. The eightysomething matriarch of Brown's Resort Hotel — one of the most famous of the "borscht belt" hotels — will publish her autobiography within the next year so she strolls memory lane often these days.

After running Brown's for more than four decades, Brown sold the property two years ago to Rubin Margules and his company, Resorts of the World, Inc. She took only a one-session break before returning — at the overwhelming request of her longtime guests and friends — to oversee things and is now a member of what she describes as "a management team." There appears to be no area of the hotel in which Lillian does not participate.

Brown spends winters in Bal Harbor, Florida, and lives at the Catskills resort from April through November. Even while she is away, though, employees report that she is in touch, sending cards and gifts on special occasions and worrying when someone on the staff is sick.

Looking at the sprawling resort on its 260 acres which offers dozens of recreational activities, entertainment, spa facilities and more it is hard to imagine its humble beginnings back in 1943 when Charles and Lillian Brown bought the 77-room Black Apple Inn and renamed it Brown's.

It seems to be a combination of Brown's attention to detail, organizational abilities and warmth that are the glue holding the resort together. She is in her office seven days a week, she says. "But," she is quick to add, "it's not work." She pauses and then adds, "It's me."

Walking through the hotel with the grande dame takes time because she stops frequently to chat with her



"Aunt Lillian" as she is called by scores of regular visitors to Brown's at her desk. A portrait of the Browns hangs on the wall behind her. (Photo: Paula Berengut)



visit "Aunt Lil," even if they're not performing at Brown's. Lillian's face lights up as she goes through the list of stars who have performed at Brown's over the years. Liberace, Bob Hope, Don Rickles, Wayne Newton, Sammy Davis, Jr., Ben Vereen, Carol Channing, George Burns. The list goes on.

Jackie Mason, Lillian says, "came home" recently when the Cantor's Institute met at Brown's. But she says she probably has the most *naches* from Jerry Lewis who "grew up with me." Lewis' parents worked for the Browns and Jerry began performing at the hotel as a teenager. "He's like a member of the family," she says with a smile. Lillian says Lewis calls her frequently and recently told her: "Aunt Lil, you can't forget 50 years of love."

George Burns, Brown recalls, used to tell the best stories before going on stage. "Then he'd go on, take a puff from the cigar and get a standing ovation. He didn't have to say a word."

Lillian was close friends with Jenny Grossinger ("an outstanding lady") whose hotel — another legend — is just down the road. Successfully, the two women apparently mixed business and pleasure. They shared tea often. But trade secrets or recipes ... never!

Brown's husband, who died 12 years ago after an illness, was her partner. And one gets the distinct sense that Charles and Lillian were a great team. Sitting at her desk under a portrait of the couple the octogenarian says, "Charles still walks with me wherever I go."

What did Lillian Brown do before she established herself in the hotel business? Without missing a beat, she answers the question with a question: "Was I alive?"

The gracious hostess, with her firm grasp of the business and her personal attention to the hotel and its guests, makes you wonder, too, if there could have been a hotel business before her arrival.

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employees. There's no mistaking her concern for her hotel and for her staff.

Always present in the dining room during mealtimes, "Aunt Lillian" wanders from table to table making sure all her guests are happy. The feeling her guests leave with is that they are the reason for her happiness. According to Lillian, they are.

"Aunt Lillian" is only one of the names she answers to. Scores of guests, staff and entertainers also call her "Aunt Lil" and "Miss Lillian" as well as "Lillian" and "Mrs. Brown." She's perfectly happy with any of the names, she says, "just as long as they remember me."

They remember.

Brown brushes off the suggestion that the Catskills is a "Jewish experience." She has what she calls a "diversified clientele." But Brown counts many "regulars" among her guests every year — and they tend to be Jewish.

She claims Brown's is a family tradition for many. Children who visited with their parents, she says, now come to stay with their own children. And she takes great pleasure in that fact.

And for her part, Lillian is keeping up with the tastes of the new generation. While the Catskill tradition of tables laden with Jewish-style food is still very much a part of the Brown's experience, a macrobiotic chef is now on staff full-time to prepare vegetarian meals for the health-conscious.

Entertainers who begin their careers in the Catskills come back to

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New York Holocaust museum will also celebrate Jewish life

By PAULA BERENGUT
Editor of The Jewish Voice

"There is something inherently Jewish about honoring the victims of the Holocaust with a museum depicting Jewish life," according to Dr. David Altschuler, Director of A Living Memorial to the Holocaust-Museum of Jewish Heritage in New York.

Within walking distance of the place where the first Jews arrived in this country, the six story \$100 million museum being built in Lower Manhattan's Battery Park area is scheduled to open in 1992.

The museum, which now has at least 6,000 objects and more than 30,000 photographs, will focus on Jewish life before, during and after

Edward I. Koch, has been designated to lead the effort to create the museum. The commission includes scholars and teachers, religious leaders, government officials, civic activists, business executives and creative and performing artists.

The museum, Altschuler says will have two "twists." One will be the fact that there will be more emphasis placed on Jewish living rather than Jewish death. The second will be that the museum will not be a monument but, instead, "an institution that is alive — a celebration of life and learning," he explains.

The exhibits are "devoted to celebrating the vitality and creativity of twentieth century European Jewish civilization, even as it bears witness

up from literally nothing to more than six thousand pieces — photographs, documents, articles of clothing and weapons — Altschuler says the museum is grateful to individuals and families as well as institutions.

Among the collection are a Torah scroll from the Czech town of Domazlice, a trumpet played in the Birkenau death camp, a dress made from fabric given to a prisoner by the liberators of the Dachau camp, the uniform worn in the Dachau and Geislingen concentration camps and a small spice box taken at the last moment as a family was taken from its home and sent to an Austrian camp.

Altschuler feels that the museum's mission is "essential" because the



At left, the concentration camp jacket worn by a prisoner in Dachau and Geislingen. Above, the trumpet played by a prisoner in the Birkenau death camp. It will be displayed along with a video of the owner-survivor who recalls his experience there. (Photos: Paula Berengut)

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the Holocaust. Jewish immigration to the United States and the establishment of the State of Israel will also be incorporated. Plans include visiting exhibits and educational programs.

A brochure published on the future museum explains that the planners see it as their "sacred obligation" to remember the Jewish life that existed in Europe before the Holocaust: "We cannot restore the lives of those who perished; we cannot rebuild the communities, the synagogues, the homes. But we can fulfill the last wish of these countless innocent victims: that the world remember how they lived, how they died and the hope that they cherished for the survival of the Jewish people and the Jewish spirit."

The New York Holocaust Memorial Commission, founded by Governor Mario M. Cuomo and Mayor Washington

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house Soviet Jews in the West Bank or Gaza Strip.

Finally, the Bush administration has sought to reach out to the Jewish community. Last winter, Bush attended a Chanukah celebration at the Old Executive Office Building, next to the White House, and participated in a game of dreidels.

The president also hosted a White House ceremony at which he issued his annual Passover message. Calling Passover "the festival of freedom," he hailed the modern exodus of Soviet Jews and vowed his continued support for their emigration.

forever to the terror and tragedy of that world's annihilation."



Museum Director Dr. David Altschuler: "There is something inherently Jewish about honoring the victims of the Holocaust with a museum depicting Jewish life."

The museum has developed connections with other well-established museums including Yad Vashem and Beit Hatefutsot in Israel. Altschuler says the museum will share its collection and its expertise with these other museums. It has already given seminars on its state-of-the-art computer technology with other North American museums.

There will be four main themes upon which the museum will focus: The World Before, Holocaust, Aftermath and Renewal in America.

Building the museum's collection

events of the Holocaust recede even further from society's collective memory every year.

The goal of the museum is to teach the public that there was more to the Holocaust than the bare fact that six million Jews died. Hitler, he says, tried to destroy all evidence of a Jewish culture that had survived for 2,000 years in Europe. "We must explain how a way of life in Europe was destroyed."

The Holocaust, Altschuler says, "should have significance because of what was lost and what can be built on the remnants."

Altschuler says the museum will not be limited by history. "We will use the tools of modernity, such as computers," he says. The museum will offer its visitors some of the most advanced computer technology available today in its "Interactive Encyclopedia of Jewish Heritage and the Holocaust," and accessible encyclopedia, which offers information at the touch of a button in a format which is animated and will be capable of bringing history to life for children and adults.

"The Living Memorial must be built now — while there is time left for the last living witnesses of the Holocaust to share their memories with us," Altschuler explains. "And it must be built here in New York, at the crossroads of the free world — so that the precious legacy of European Jewry can be transmitted to all humankind. This is our sacred obligation to the past and our trust for the future."

Emigration of Ethiopian Jews appears to have stalled again

By DAVID LANDAU

JERUSALEM (JTA)—Once again, it appears that the emigration of Jews from Ethiopia to Israel has been stalled, though the exact extent and nature of the delay remains unclear.

Uri Gordon, chairman of the Jewish Agency's Immigration and Absorption Department, told the Israeli daily *Ma'ariv* that no Jews have been allowed to leave for Israel from the Ethiopian capital of Addis Ababa for the past three weeks.

But Will Recant, executive director of the American Association for Ethiopian Jews, took issue with the report from Israel, calling it "untrue." His organization "knows of 53 Jews that came to Israel this week," he said.

He said, however, that it was true that no Ethiopian Jews have been permitted to initiate the immigration process since mid-June, when the emigration reportedly ground to a halt for a period of time.

Recant said that only 4,000 of the 15,000 Ethiopian Jews in Addis Ababa were in the bureaucratic pipeline when the applications were halted. "The people we have seen come out since the middle of June were all in the process at the time that things stopped," he said.

Earlier this summer, it was thought that the number of Ethiopian Jews allowed to leave for Israel would again reach 500 per month, which had been the average before the sharp drop in mid-June. But the numbers have been far lower, with well under 200 allowed out in both July and August.

Emigre orchestra

TEL AVIV (JTA) — A new symphony orchestra made up entirely of emigre musicians from the Soviet Union drew a sell-out crowd of 1,000 to its concert debut at the Tel Aviv Museum in July.

Some 600 music lovers packed the auditorium, among them Tel Aviv Mayor Shlomo Lahat and Simcha Diniz, chairman of the Jewish Agency and World Zionist Organization Executive. Another 400 listened and watched on closed-circuit television in a nearby hall.

Vladimir Pavlov, deputy head of the Soviet Consular Mission in Tel Aviv, greeted the new immigrant players in fluent Hebrew.

The 65 musicians arrived in Israel within the past six months, some only a few weeks ago. All are professionals, having been members of symphony orchestras in Moscow, Leningrad, Odessa, Riga and other cities. The ensemble's founder and conductor, Georgi Gotchridje, came to Israel six months ago after managing and conducting the Odessa Symphony Orchestra for ten years.

The first concert was sponsored by the Tel Aviv Development Foundation, which provided the musicians with instruments and clothing to replace what was left behind in the Soviet Union.

Although it is being helped financially by the foundation, Gotchridje admitted the future of the new orchestra is not clear.

He said he hoped to transform it into a light classical ensemble that would tour development towns and kibbutzim and not compete with Israel's established orchestras.

An unnamed Israeli tourist in Addis Ababa, quoted late last month by *Ma'ariv*, reported that sickness and poor sanitation had in recent weeks killed some 120 Jews waiting for their aliyah, mostly among children and the elderly.

The tourist said that the mood among Ethiopian Jews was one of bitter despair, and that many were accusing Israel of abandoning them.

Recant of AAEJ confirmed that at least 97 had died over the past 60 days.

In New York, an official of the American Jewish Joint Distribution Committee said his organization is doing all it can to provide medical care to the Ethiopian Jewish population.

"We have about five doctors, and seven or eight nurses who are seeing 200 people a day in our clinic," said Michael Schneider, executive vice president of JDC. He said that an additional 70 Ethiopians were being trained to go to the homes of Ethiopian Jews to see if they need medical attention, and that a pediatrician specializing in infectious diseases was expected to arrive shortly from Israel.

"My impression is that the death rate among those in Addis is probably higher than normal," Schneider said. "don't forget that they made a

very rigorous journey to an unfamiliar urban environment."

The Jews have been waiting in Addis Ababa for permission to emigrate, after fleeing civil strife in their native Gondar region.

JDC has also been providing the population of approximately 15,000 with cash, household goods and food. And officials of the Jewish Agency and Israeli Embassy have been on location to minister to the Jews.

When asked if the expansion of the medical facilities in Addis Ababa meant that Israeli officials did not see any hope of getting Ethiopian Jews out soon, Schneider replied, "We can only deal with facts on the ground. Even if movement took place fast, this is a substantial population that needs a great deal of care."

Meanwhile, the Eritrean rebels, who are at war with the Ethiopian government, have accused Israel of helping the government build a strategically important air base on an island in the straits of Bab el-Mandeb. The rebel radio said this base would enable Israel to maintain a military presence close to the straits.

The radio report also charged that Israeli advisers assisted the Ethiopian army in launching attacks on rebel targets, through Israel has repeatedly denied any military assistance to Ethiopia.

Jewish school to open in Ethiopia

JERUSALEM (JTA) — A new Jewish school will be opened shortly in the Ethiopian capital of Addis Ababa, the World Zionist Organization announced last week.

The school will serve the thousands of Jews who have come to the capital from strife-torn regions in the north and who are reported ailing and despondent as they wait to leave for Israel.

The WZO Diaspora Torah Educa-

tion Department operated Jewish schools in Ethiopian villages as early as the 1950s. But many of those programs were ended when thousands of Ethiopian Jews left the country in the mass exodus of the mid-1980s, which came to be known as Operation Exodus.

Today, some 3,000 Ethiopian youth study in Israel in programs run by the Youth Aliyah department of the WZO.

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Review

Fictional works by women in 'jewel box' of a book

America and I: Short Stories by American Jewish Women Writers

Edited and Introduced by Joyce Antler
(Beacon Press, Boston, 355 pages, \$19.95)

Reviewed by
ROBERT A. COHN

St. Louis Jewish Light

Most essays and retrospectives on Jewish writing in America concentrate on the works of such authors as Saul Bellow, Isaac Bashevis Singer, Bernard Malamud, Philip Roth, Meyer Levin, Herman Wouk and Chaim Potok. Certainly such writers belong in any comprehensive survey of Jewish fiction, but there is a vast number of other Jewish writers — all of them women — whose works also deserve attention and serious study. Joyce Antler has taken a major step toward redressing this historic imbalance by editing and assembling *America and I: Short Stories by American Jewish Women Writers*. This superb collection gives long overdue recognition to the vast corpus of excellent writing by American Jewish women authors.

Among the 23 short stories in this very readable collection are pieces by Cynthia Ozick, Tillie Olsen, Edna Ferber, Fannie Hurst and Grace Paley, who are relatively well known and appreciated. But there are also some outstanding stories by forgotten or relatively unknown authors which are just as vivid and evocative as the pieces by the more familiar writers.

As is the case with male American Jewish writers, there are some women writers who happen to be Jewish and others, like Cynthia Ozick, whose Jewishness pervades their writing. Not surprisingly, Ozick's haunting story "The Shawl," which combines the Holocaust experience

with themes of motherhood and mysticism, is the best in this collection. More than any other author in America today — male or female — Ozick takes her Jewishness seriously and weaves her Jewish knowledge and feelings into every paragraph of her work. She has also had a positive influence on other Jewish writers, particularly her friend Philip Roth, by encouraging them to positively confront their Jewishness in their work.

Joyce Antler has assembled a wide range of materials in this collection, covering the American Jewish women's experience through an extended time frame, and covering issues ranging from anti-Semitism and abject poverty to abortion. The latter subject is covered in a remarkable story by Tess Slesinger called "Missis Flinders," which was written in 1932, and which is believed to be the first story about abortion to be published in a general circulation magazine (*Story*).

The age-old dilemma of assimilation versus being true to one's origins is dealt with in Edna Ferber's 1918 story "The Girl Who Went Right," which is about a department store worker who originally hides her Jewishness before deciding that she would positively embrace her identity regardless of the consequences. The story has contemporary relevance and power despite the fact that it was published 72 years ago.

Also remarkably fresh and moving is "Seven Candles" by Fannie Hurst, which deals with a son caught between his self-centered Gentile wife and his Orthodox Jewish mother. Hurst, a graduate of Washington University of St. Louis, has been rediscovered by St. Louisan Susan Koppelman, who herself has edited some excellent anthologies of women's short fiction.

I Stand Here Ironing, by Tillie Olsen, deals with the hopes by a



1950s mother that her daughter will enjoy a better life than she has had to endure.

In "A Letter to Harvey Milk," Leslea Newman's protagonist is an older Jewish man in a creative writing class who confronts issues relating to sexual preference within his own past and in response to discovering that his woman teacher is wearing the pink triangle — a symbol which Nazis forced gay and lesbian inmates to wear in the concentration camps.

Relationships between women are deftly handled by Grace Paley's "Midrash on Happiness," which explores the question of what constitutes happiness as well as the realization of the enduring value of friendship between the women in the story.

Joyce Antler herself is the author of a number of books, including *Lucy Sprague Mitchell: The Making of a Modern Woman*. She is an associate professor of American studies and was for 10 years the director of the women's studies program at Brandeis University. She has drawn upon her skills and sensibilities to lovingly gather together this outstanding collection of short fiction.

Antler set out to prove that "there is a legacy of 20th century Jewish women's writing that is every bit as rich, vital, and innovative" as the work of American Jewish male writers. She has more than succeeded by collecting these colorful fictional gems in this beautiful jewel box of a book. (Reprinted by permission of the St. Louis Jewish Light.)

Cultural Calendar

LOCAL

Former Soviet Jewish refusenik Natan Sharansky will deliver the fourth annual Ann B. and H. Albert Young Memorial Lecture on Sunday, November 11. Contributors to the Operation Exodus campaign will receive tickets to this lecture. For more information, call the Jewish Federation of Delaware at 478-6200.

PHILADELPHIA

"The Invisible Thread," a photographic exhibition, explores the varied lives of contemporary American Jewish women at the National Museum of American Jewish History. Through photographs and quotes from personal interviews, the exhibition reveals the connecting link — the invisible thread — uniting Jewish women of all backgrounds and degrees of ritual observance in a shared sense of Jewish identity. (See photo.)

The variety of ways in which American Jews have chosen to send New Year greetings through the years is documented in a new exhibition called "Pictures for the Book of Life: Jewish New Year Cards, 1870-1940" opening Sunday, September 16, at the National Museum of American Jewish History. The first interpretive exhibition of its kind in the United States, "Pictures" explores the wide range of images, both secular and religious, that have been used to convey the traditional Jewish message of renewal.

"Gyorgy Kadar: Survivor of Death, Witness to Life," an exhibit of 50 drawings that Kadar began at the Bushenwald concentration camp and completed soon after his release, is on display at the Central Library of the Free Library of Philadelphia at Logan Square through October 21. Philadelphia is the fifth stop on the exhibit's 11-city tour.

NEW YORK

New York artist Jeffrey Schrier uses the tools and techniques of high technology to create images from his personal and cultural history in "Ancient Walls in the Century of Electronic Light," an exhibition of Laser Montage Prints and Sculpture at the Yeshiva University Museum in New York. Schrier juxtaposes images from ancient and modern Jewish history to create montages that incorporate fabric, computer generated graphics, metallic paint and other materials while combining historical and religious icons with photographs of family members and images from his dreams. The exhibit will run through March 1991.

"A Birthday Trip to Hell" is the latest exhibit at the Jewish Museum explores an "ordinary day" in the Warsaw Ghetto, filled with pictures of the daily life of the ghetto's inhabitants — 129 candid shots of people going about their daily struggles taken by a German soldier on a birthday outing. The photographs were a secret until the early 1980s when the photographer, Heinz Jost, gave them to the German magazine, *Der Stern*, shortly before his death. The exhibit will be on display until November 1 and is travelling nationally under the auspices of the Smithsonian Institution Exhibition Services through March 1995.

WASHINGTON, D.C.

The work of artist/calligrapher Avraham Cohen is currently being displayed at the Smithsonian's Renwick Gallery in an exhibit highlighting the work of "Four Contemporary Calligraphers." The four oldest calligraphic traditions will be featured: Hebrew, English, Chinese and Arabic. Included in Cohen's display are two ketubot, an "Ayshet Chayil" (Woman of Valor, the last chapter of the Book of Proverbs), an illuminated megillah scroll and mezuzah and tefillin scrolls. The exhibit will run through October 28.

The role of the National Council of Jewish Women (NCJW) in accomplishing social reform in America will be highlighted in a new exhibit at the Smithsonian's Museum of American History. "From Parlor to Politics: Women and Reform in America, 1890-1925," features NCJW's efforts in the area of social welfare. The exhibit will continue indefinitely.

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

Summer's over in Israel

Israelis turned their clocks back one hour at midnight on August 26, reverting to standard time nearly two months before clocks are set back in the United States and Europe. The

switch now will make it easier for Orthodox Israelis to recite the morning Selichot prayers preceding the High Holidays as the hours of daylight grow shorter.

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Arafat's in wax

LONDON (JTA) — Yasir Arafat has reached a peak of prominence in his lifetime that many of the rich, famous and notorious achieve only after death.

A wax effigy of the Palestine Liberation Organization chief was unveiled recently at Madame Tussaud's wax museum, Britain's most popular tourist attraction. A spokeswoman for the establishment explained he was included because he was "a famous face."

Arafat's life-size figure stands in the Grand Hall, adjacent to that of the late David Ben-Gurion, one of the founding fathers of Israel and its first prime minister.



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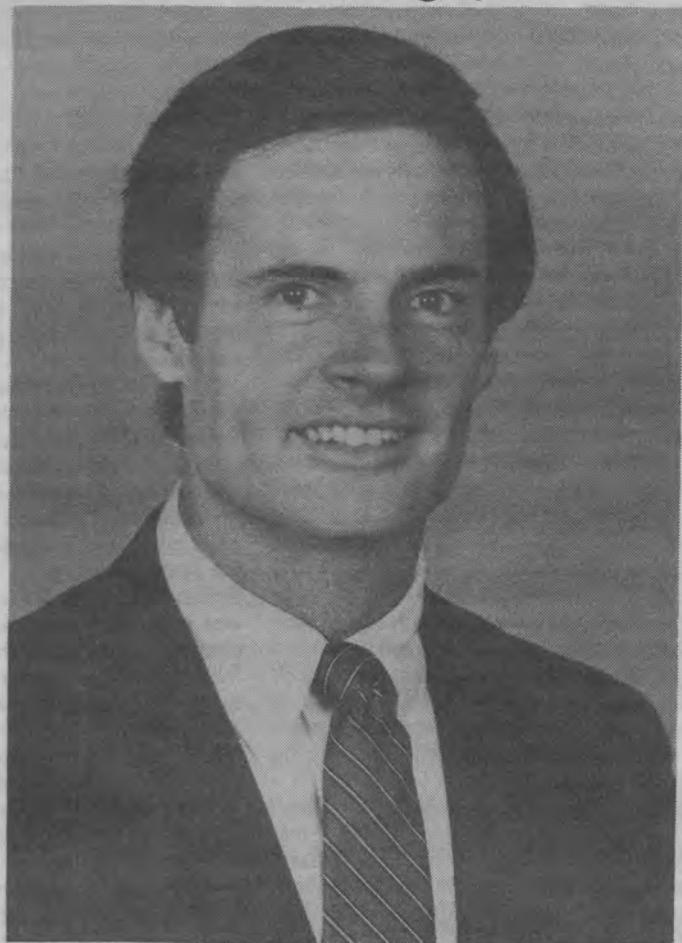
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Federal, state and local governments hitting Jewish institutions for money

By HOWARD ROSENBERG
WASHINGTON (JTA) — American Jewish communal institutions are becoming concerned that they are being targeted as potential new sources of revenue by federal, state and local governments struggling to relieve their own fiscal problems.

Until now, the vast majority of Jewish institutions have been exempt from taxation because they serve educational, religious or health-related aims.

But increasingly, politicians at all levels of government are coming under pressure to balance budgets and reduce deficits. And in many cases, after painful cuts have been made, the only alternative is to gen-

erate additional revenue.

At the same time, politicians are being strongly lobbied by the small business community, which contends that tax-exempt institutions offering similar goods and services have an unfair tax advantage.

All kinds of exempted institutions, and not just Jewish ones, are being affected. But within the Jewish community, YMHA's and Jewish community centers are being singled out for challenge, because for-profit health club facilities view them as direct competition for business.

The Pittsburgh JCC, for instance, is now paying \$25,000 a year in property taxes on its health club

facilities. In Cleveland, the JCC is paying \$13,000, not only on its health club, but on its cafeteria and gift shop, as well. The Cleveland JCC is also paying the city \$10,000 extra a year for fire and police protection.

In both communities, the property taxes were assessed when they built new facilities a few years ago.

Richard Luschin, comptroller for Cleveland's JCC, said the state has made no attempt to tax the JCC's older structure. "We have the exact same facilities in the other building," Luschin said. "They appear to be only going after new construction." Jewish institutions of higher learn-

ing, like their non-Jewish counterparts, are also being slapped with unexpected fees. In many cases, this takes the form of pressure to make direct contributions in lieu of tax payments.

In Waltham, Mass., this spring, the City Council approved a non-binding resolution that for the first time asked Brandeis University and neighboring Bentley College to make payments of \$1 million each to the city. Both schools have refused.

Jewish camps have been targeted, as well. In 1988, the town of Fallsburg, N.Y., and surrounding Sullivan County denied a real estate tax exemption to Camp Kahal Bnei Emunim, which is affiliated with a Brooklyn yeshiva run by the Shopron Hasidic movement. When the camp missed the application deadline for the tax exemption, "they said if you don't file it on time, you lose it," Judah Dick, the camp's attorney, related.

The camp has yet to pay the \$5,000 property tax, which Dick said would have a "big impact" on its budget. Instead, it is pursuing the matter in court. The camp has already lost a lower court battle and is now appealing the case to the New York Court of Appeals, the state's highest court.

In recent years, localities have tried to take away the exemption from having to pay state sales tax that non-profit charities, including Jewish community federations, have long enjoyed.

For example, Pennsylvania last year stripped the Jewish Federation of Reading of its state sales tax exemption, contending that the federation only indirectly supports charitable activities by funding constituent organizations. A state review board later overturned the earlier decision, concluding that the federation serves "legitimate subjects of charity through its disbursement of funds to other charitable organizations."

The ruling was important, not only because it saved the federation about \$4,000 a year, but also because it affirmed that federations are indeed charitable institutions entitled to tax exemptions.

A ruling to the contrary would have established a dangerous precedent, said Daniel Tannenbaum, the Reading federation's executive director. Jewish organizations are also having to contend with an increasingly dense web of regulations regarding fund-raising activities.

The laws generally require charities either to register their solicitors or to account for funds that they raise, forcing Jewish groups to spend more money on their accounting operations.

Forty states have such regulations on the books, 17 of which have been strengthened since the start of 1989, and Betsy Hills Bush, director of governmental affairs at the American Association of Fund-Raising Council.

The 17 states are Arizona, California, Colorado, Florida, Hawaii, Iowa, Kansas, Maine, Maryland, Massachusetts, Minnesota, North Carolina, Tennessee, Utah, Vermont, Virginia and West Virginia.

The laws came largely in response to public demand for regulation of charities in the wake of various fund-raising scandals, including those involving several prominent Christian

television evangelists. State legislatures began passing laws requiring that charities provide various information to the state government.

But in 1988, the U.S. Supreme Court overturned one state's attempt to require charities to provide information to prospective donors, including the portion of their budgets that actually goes to the needy.

In the case, *Riley vs. North Carolina Federation of the Blind*, the court ruled that such requirements infringed on the right to free speech guaranteed by the First Amendment to the Constitution. As a result, states turned to other ways of regulating charitable institutions.

"It's just frustrating," said Irving Ginsberg, executive director of the Jewish Federation of Palm Springs-Desert Area, Calif. "The requirements that the state puts on you takes its toll on the accounting office."

While most of the "direct hits" Jewish institutions have suffered in recent years have occurred at the state or local levels, there is some concern about potential congressional action at the federal level.

One of the biggest concerns is that Congress will impose various types of unrelated business income taxes, or UBITs, on tax-exempt groups as a way of generating new revenue to reduce the federal budget deficit.

The options, under review for more than two years by the House Ways and Means subcommittee on oversight, include taxing a group's travel packages; sales of clothing, jewelry, furnishings or common consumer items; or advertising revenue on publications.

UBITs previously approved by Congress have affected Jewish groups only minimally. Harold Hogstrom, vice president for finance at Long Island Jewish Hospital, for instance, said that current UBITs "don't adversely affect us."

But Hogstrom said that any UBITs on the hospital's parking or cafeteria services would make a "significant impact."

Among Jewish institutions, museums have been hit the hardest in recent years by various congressional tax measures. As part of the 1986 tax reform act, donations of artwork and securities began to be taxed based on their appreciated value. Previously, they were taxed at their original purchase price.

Seymour Fromer, executive director of the Judah Magnes Museum in Berkeley, Calif., said that as a result, his museum has received substantially fewer donations of paintings and antiques in recent years, while cash gifts have continued at about the same level.

Recognizing that the tax change was having a devastating effect on charitable institutions, the Senate last fall approved a one-year moratorium on the law. But in the end, the moratorium was removed from a larger bill, along with President Bush's proposed cut in the capital gains tax.

Mark Stern, legal director of the American Jewish Congress, lamented the increasing financial pressure on the not-for-profit sector, observing that charitable institutions are "one of the things that's kept government in check in this country," particularly in delivering social services. "Now the government's making it very difficult to keep that private sector," he said.

Attempts to cut back on deductions could hurt giving to Jewish groups

By HOWARD ROSENBERG
WASHINGTON (JTA) — American Jewish institutions, from small-town synagogues to national organizations, fear that Uncle Sam is steadily chipping away at the federal tax deductions allowed for charitable donations.

While tax benefits are not considered the principal motive for Jewish giving, Jewish groups are concerned about the effect any cutback in allowable deductions would have on their ability to survive at a time when a growing number of Jewish and non-Jewish causes are competing for a limited pool of charitable dollars.

Donations for strictly religious purposes, such as membership dues to a synagogue, are likely to remain deductible, because they have historically been protected by Congress. But if anything ever did happen to the deduction for dues, synagogues would be more vulnerable than other Jewish institutions to a financial crisis, said Mark Stern, legal director of the American Jewish Congress. If contributions to a synagogue suddenly drop, "you cannot look for a sugar daddy five towns over," he explained.

The special treatment accorded to religious groups is based on the Internal Revenue Service's interpretation of a 70-year-old law allowing for deductions for religious donations that are "contributions or gifts."

Many Jewish donors are unaware in that regard that IRS regulations allow deductions to be taken for "pew rents, building fund assessments and periodic dues paid to a church." Deductions can also be taken for "specified payments for attendance at High Holy Day services, for tithes, for Torah readings and for memorial plaques," the Supreme Court ruled recently, affirming an IRS policy that dates back to 1971.

Payments to religious institutions not considered deductible under any condition include tuition payments to Jewish-affiliated schools.

Donations to most secular Jewish organizations are deductible, as long as the group is engaged in educational, social services or other humanitarian missions and not "substantially engaged" in lobbying or other political activities.

The IRS does not permit deductions for contributions to such lobbying groups as the American Israel Public Affairs Committee, the pro-

Republican National Jewish Coalition and dozens of pro-Israel political action committees.

A sign that deductions for donations to religious groups could be endangered emerged last summer, when the Supreme Court ruled that payments for required one-on-one "spiritual awareness sessions" at the late L. Ron Hubbard's Church of Scientology are not deductible.

Jewish groups expressed disappointment with the 5-2 decision. The American Jewish Congress had even filed a friend-of-the-court brief on Hubbard's behalf in the case, *Hernandez vs. Commissioner of Internal Revenue*.

Justice Thurgood Marshall, writing for the majority, ruled that payments for the awareness sessions were not deductible, because "external features strongly suggest a quid pro quo exchange of petitioners' money for auditing and training sessions."

Justice Sandra Day O'Connor, who was joined in her dissenting opinion by Justice Antonin Scalia, accused the court majority of making a "singular exception to its 70-year practice" of allowing deductions to be taken for dues to a church. O'Connor said the court's decision could set a precedent for invalidating deductions in cases where the donor receives some religious benefit. She cited High Holy Day seat tickets and "religious honors, such as publicly reading from Scripture."

Of special interest to Jewish groups with worldwide travel itineraries, the IRS has disallowed deductions for certain trips organized by charitable institutions.

In 1988, the IRS denied deductions taken by a dozen members of the Jewish Federation of Rhode Island for a tour of Jewish sites in Poland and Israel the group took in 1985. Some of the participants had claimed the deductions on their tax forms, leading the IRS to check federation records.

Charles Samdperil, the federation president at the time, protested the disallowance in small tax court, but lost his claim.

In its ruling, the tax court said the trip was "not a gift" because the participants received "substantial personal benefits," including excursions to sites that are "ordinarily part of a tourist schedule."

The United Jewish Appeal, which

sponsors numerous missions to Israel and other countries overseas, does not advise contributors who participate on such trips whether to claim expenses they pay as deductions. It is "a matter for the participant, his accountant and the government" to decide upon, said Raphael Rothstein, UJA programs vice president.

The American Jewish Congress also organizes numerous trips abroad. But unlike federation or UJA missions, these are commercial travel ventures generally geared to tourism, rather than fund raising. As a result, AJCongress brochures state that its "tours are not tax deductible nor can payments be considered as a contribution to the American Jewish Congress."

The IRS has become especially concerned about donors who attempt to take full deductions when a portion of the contribution has a "fair market value." When dinner or theater tickets are bought for a charitable function, for instance, the IRS allows for a deduction only beyond the market value of the dinner or ticket, according to guidelines issued in February.

Where the value received is no more than two percent of the contribution, the donor does not have to make the subtraction. It is also not necessary when "insubstantial" benefits are received.

According to the IRS, examples of insubstantial items received include bookmarks, calendars, key chains, mugs, posters and T-shirts bearing the charity's name. But the subtraction has to be made for insubstantial items when their fair market value exceeds \$5.45 where the donation is \$27.25 or less.

In all cases, however — even when the benefits received are "insubstantial" — groups receiving tax-deductible donations must provide information on the "fair market value" rules to their donors.

Marcia Eisenberg, general counsel of the Jewish Community Relations Council of New York, said a lot of Jewish groups have complained about having to provide this information. Many groups feel that "you can't put that kind of information on an invitation, because it looks tacky," she said. But she added that she had seen some "very chic-looking invitations" that counter the complaints.

Continued on 51

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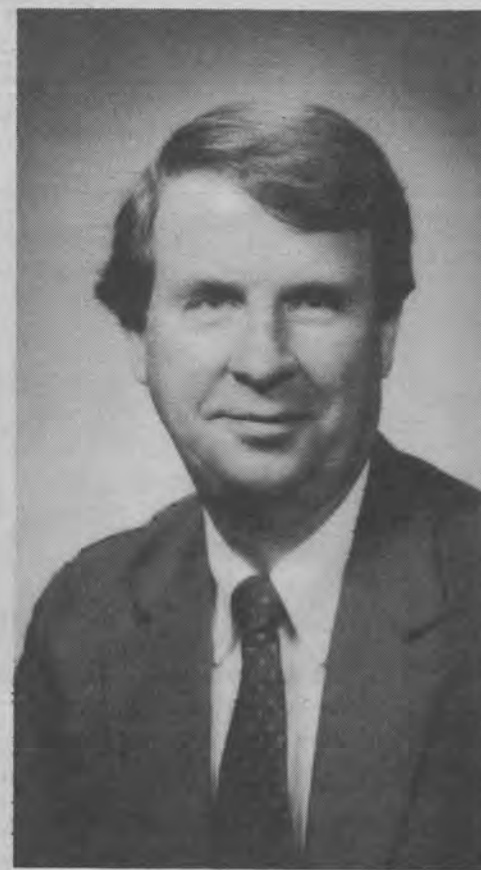
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Announcements/Events

Naches



Cohen

This year marks the 77th anniversary of the arrival in 1913 of the Cohen family to the United States.

Standing, in center, is Alice The family arrived at Ellis Island, the immigration point for many newcomers to the United States. This anniversary coincides with the reopening of Ellis Island as a museum, which reopened last Sunday after an extensive refurbishment.

Dworkin, mother of Dr. Albert

Dworkin and Sylvia Dworkin Cohen; seated, from left, are Samuel Cohen, father of Beatrice and Shirley Cohen; Bessie Schagrin, mother of Morton and Edward Schagrin; Flora and Joseph Cohen; Morris Cohen and Harry Cohen, father of Edwin Cohen; standing, in front, are Ben F. Cohen, father of Barry and Glenna Cohen, and Mary Jacobson, mother of Barbara Lipstein and Robert Jacobson.

Blumberg

Nancy F. Blumberg, CPA, CFP, a director of tax services at the accounting firm of Simon, Master & Sidlow, P.A. has recently been elected the secretary of Wilmington Women In Business. As the secretary, some of her responsibilities will include the coordination of the mailing list, recording and distributing minutes of meetings.

Finkel/Brown

Riva Finkel and David Brown were married on Sunday, August 5, at Temple Sinai in Dresher, Pennsylvania. Riva is the daughter of Eadie and Norman Finkel of Philadelphia. David is the son of Faith and Louis Brown of Wilmington.

Rabbi Sidney Greenberg officiated at the wedding, assisted by Rabbi Leonard B. Gewirtz.

After a honeymoon in the Canadian Rockies, the couple will reside in Wilmington.

Rosen

Jordon Rosen, CPA, a director of tax services at the accounting firm of Simon, Master & Sidlow, P.A. has been appointed the chairman of the Delaware Society of Certified Public Accountants' tax committee. As the chairman of this committee, Rosen will coordinate and oversee the dissemination of pertinent tax issues to members of the society. In addition, he will maintain open lines of communication between the society and the federal, state, and local taxing authorities.

Tocker

Iris and Allan Tocker of Wilmington announce the birth of a daughter, Samantha Jill, on August 11. She is the sister of Marcy. Grandparents are Ruth and Robert Golder and Lenore and Edwin Tocker, all of Wilmington.

Beth Shalom to present course on history of Spanish Jewry

Congregation Beth Shalom will offer a year long adult education course on the Jewish experience in Spain from the 8th to the 15th centuries during 1990-91. The series, "When Jews Lived in a Golden Age," is open to the entire community.

During what has been called the "Golden Age of Spanish Jewry," mainly under Moslem rule, Jewish communities were largely autonomous; Jews had considerable freedom, and a distinctive Jewish, Sephardic culture developed. In 1391, encouraged by a new archbishop, violent attacks upon Jews erupted, and persecution became the norm. On the 600th anniversary of the pivotal year, 1391, Congregation Beth Shalom's course will examine the arts, sciences, poetry, philosophy, music and other aspects of Sephardic culture in Spain.

The year-long program will begin on Sunday, October 7, at 7 p.m. with a keynote address by Professor Raymond P. Scheindlin. Scheindlin will describe the start of Jewish settlement in Spain, the relationship between Moslems and Jews, and the influences of Moslem and Jewish cultures on each other. A native of Philadelphia, Scheindlin is Professor of Medieval Hebrew Literature at the Jewish Theological Seminary of America where he teaches and conducts research on the relationship between Hebrew and Arabic culture, especially as revealed in the poetry of the two traditions. He also pursues an interest in literary translation,



Dr. Raymond P. Scheindlin

having published translations of a Yiddish novella by Mendele Mocher Seforim and a number of translations of medieval Hebrew fictions. Combining the results of his research with his interest in translation, he recently published *Wine, Women and Death: Medieval Hebrew Poems on the Good Life*. This book on secular Hebrew poetry in medieval Spain will be followed by a companion volume on religious poetry, now in the press, entitled *The Gazelle: Medieval Hebrew Poems on God, Israel, and the Soul*.

On Tuesday, November 6, at 7:30 p.m., Dr. David Geffen will discuss "Great Minds and Ideas of the Jewish Golden Age." His talk will focus on great philosophical ideas of the

Golden Age and key individuals like Maimonides, Albo, and Elijah del Medigo. Well known to the Delaware community as Congregation Beth Shalom's rabbi from 1970-77, Dr. Geffen has a Ph.D. in Jewish Philosophy and History.

On Sunday, December 9, Ofer Ben-Amots will lecture on "Ladino Music of the Golden Age: Offspring of Two Cultures." Using a piano to illustrate themes, composer and music historian Ofer Ben-Amots will trace the development of a distinctive Sephardic Ladino music. Ofer Ben-Amots currently teaches history of music at the University of Pennsylvania.

All programs will be held at Congregation Beth Shalom. Please note, the Sunday lectures, October 7 and December 9, will begin at 7 p.m. The Tuesday lecture, November 6, will begin at 7:30 p.m. Details on the spring component of the series will be announced soon.

A registration fee of \$7.50 includes admission to the three lectures and a dessert reception after the opening program. Registration is by mail to Adult Education, Congregation Beth Shalom, 18th and Baynard Blvd., Wilmington, 19802 or in person at 6:45 p.m. on Sunday, October 7. Admission to an individual program is \$3 at the door, 5 minutes prior to the lecture.

The series is partly funded by the Delaware Humanities Forum, a state program of the National Endowment for the Humanities.

Jewish Studies Program first course

"Introduction to Jewish Sources: Text and Interpretation," the first course to be offered through the recently established Jewish Studies program at the University of Delaware, began on Monday, September 10. The course is being taught by Professor Sara R. Horowitz, Director of the program on Mondays and Wednesdays from 2:30 to 3:45 p.m.

This new course examines the central texts which form the basis of Jewish Studies, religion and culture — the Torah, or Hebrew Bible (in translation) and the interpretive traditions which have evolved to understand it (for example, Midrash, Rashi). By means of close reading of basic

texts, the Bible and biblical commentaries as sources of uniquely Jewish meanings will be explored. The central focus will be on the Bible and classical commentaries, but the course will also include later (including contemporary) approaches to these texts in Jewish thought and writing, encompassing a wide range of readings.

The course will focus both on narrative and law in the Hebrew Bible, the development of later approaches to basic Jewish texts (ranging from traditional to rationalistic to mystical), the evolution of Jewish theological perspectives and cultures, and the role of Jewish texts in the

shaping of the Western mind. The course requires neither previous biblical study nor Hebrew language ability.

The course has been developed under a special grant from the Center for Teaching Effectiveness at the University of Delaware.

Adult learners and auditors are welcome to participate. For registration information, contact the University of Delaware Registrar's Office at 451-2131. The course number is E360-10. For more information on the course or the Jewish Studies Program, contact Horowitz at 451-6965 or 451-2457.

Jewish art calendar available

Chabad-Lubavitch of Delaware will mail its Jewish Art Calendar to the entire community during the week of Rosh Hashanah. The calendar includes art work and educational information.

Featured in this year's calendar is art work from Jewish artists Muchnik, Nachshon and Krief. Shabbat candle lighting times specifically for Wilmington and Dover are included on each Friday and holiday.

The calendar is also the yearly fund raiser for Chabad of Delaware's programs and services in the community and at the U. of D. campus. Some of Chabad's programs include free Shabbat dinners for the students, a weekly information table in the Student Center, crisis counseling, anti-missionary work, guest lec-

tures, Shabbatons, Holiday guides, Dial-a-Jewish-Story, the Matzah Bakery, the Shofar Factory, holiday programs, prison chaplaincy, senior

citizens classes, koshering kitchen services, hospital visitations, Sukkamobile, Adult education classes and Shofar for shut-ins.

Kutz Home celebrates 30th birthday

The Milton & Hattie Kutz Home, Delaware's care facility for the Jewish aging, is celebrating its 30th year at its location at 704 River Road in the Bellefonte section of North Wilmington. The Home, which opened in September 1960, will celebrate its birthday on Sunday, September 16, when it will hold its Family Day from 1 until 3 p.m.

Featured will be live musical entertainment presented in cooperation with the American Federation of Musicians, refreshments and the sale of resident-made crafts items. Admission is free and the public is welcome to tour the Home's newly redecorated facilities and to share in this happy occasion.

HAPPY NEW YEAR

Announcements/Events

Machzikey Hadas welcomes unaffiliated

Since its founding 54 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 welcome.

The holiday service schedule at Machzikey Hadas will be as follows: Selichot services will be held on September 15 at 11 p.m. Refreshments will be served.

Erev Rosh Hashanah, September 19, services will be held at 8 p.m. On the first and second days of Rosh Hashanah, September 20 and 21, services will be held at 9 a.m. and 8 p.m. On Shabbat Shiva, September 22, services will begin at 9 a.m.

Kol Nidre service will begin at 6

p.m. on Erev Yom Kippur, September 28, Yom Kippur services will be held beginning at 9 p.m. with Yiskor at 1 p.m. on September 29.

On October 3, Erev Sukkot, services will begin at 8 p.m. On the first and second days of Sukkot, October 4 and 5, services will begin at 9 a.m. On October 5 services will also be held at 8 p.m.

Shmini Atzeret services will begin at 9 a.m. on October 11 with Yiskor at 11 a.m. Simchat Torah services will begin at 7 p.m. on October 12.

Cantor Marvin Zuckerman will be conducting all Sabbath and holiday services. The congregation is located in the B'nai B'rith Building, 8000 Society Drive, Claymont. For more information, call 792-2637.

T'Shuvathon will emphasize togetherness, prayer, study

Congregation Beth Shalom will hold its second T'Shuvathon on Saturday morning, September 22, at 9:45 a.m. at the synagogue, 18th St. and Baynard Blvd. Structured along the lines of last year's event, the morning will blend spiritual, emotional and intellectual realms when families come together to pray, study and bless their children and grandchildren. This year's T'Shuvathon is being chaired by Myrna Ryder.

Beth Shalom congregants have been asked to invite their grandchildren to the synagogue to be blessed on Shabbat Shuvah, the traditional Sabbath of Return.

Grandchildren in the congregation have also been asked to invite their grandparents to the service.

Each grandparent-grandchild set will come to the bimah during the Torah service where the grandparent will place his or her hands on the

grandchild's head and recite the priestly benediction. "The physical proximity involved in this traditional blessing creates a palpable warmth and closeness," says Rabbi Herbert Yoskowitz who introduced the idea of a T'Shuvathon to Beth Shalom last year.

At the conclusion of the Torah service, children will return to religious school classes or Shabbat Playschool, and other family members will divide into six small groups spread throughout the synagogue. Within each group, preassigned study leaders will lead discussions on the meaning of T'Shuvah (repentance/returning). The religious rules governing how to extend yourself to request forgiveness from family members, friends and acquaintances and the rules on how to accept a request for forgiveness will be explored.

Musaf services will be conducted in each room by a preassigned prayer leader. Following Kaddish, families will reassemble in the Gibstein Auditorium for a festive Kiddush.

"The success of last year's T'Shuvathon was based on a need people have to attain a sense of intimacy both with themselves and with people close to them. In the synagogue environment, it's also possible to establish an intimate relationship between the worshipper and God," notes Yoskowitz.

Services begin at 9:45 a.m. and will conclude by 12:10 p.m. Shabbat Playschool will be available on a drop-in basis for children ages 3 to 7.

The community is invited to join Beth Shalom members for this Shabbat morning of study, prayer and family togetherness.

ORT winetasting

The Brandywine Chapter-At-Large of Women's American ORT will hold a wine tasting at the Chadd's Ford Winery as its paid-up membership event on Tuesday, October 2, at 7:30 p.m. For more information, call Michelle (475-7418) or Sylvia (475-8351).

AKSE Selichot services

The membership of Adas Kodesch Shel Emeth will welcome the High Holy Days on Saturday, September 15, 1990. Refreshments will be served beginning at 10:30 p.m., with selichot services to follow at 11:30 p.m. This will also provide an opportunity to meet Rabbi Nathan Schorr, who was appointed in July to serve the congregation's spiritual needs.

For membership information call AKSE at 762-2705, or write to Kevin Gross, Adas Kodesch Shel Emeth, Washington Boulevard & Torah Way, Wilmington, Delaware 19802.

Medical Center celebrates holidays

The Jewish High Holidays will be celebrated throughout the Medical Center's three hospitals, Christiana, Wilmington, and Eugene duPont Memorial Hospital (Pelleport) with a special 15-minute closed-circuit television program. The program highlights portions of the High Holiday services with explanations and songs. It will be viewed before and during Rosh Hashanah and before Yom Kippur.

The Medical Center will also provide patients with Kosher meals, Mahzorim and electric Yahrzeit candles upon request. Family and friends with additional requests should telephone Chaplain Cook at 428-2780 or 733-1280.

Beth Shalom course will teach students to read Hebrew in one-day session

On Sunday, October 14, Rabbi Noah Golinkin, whose Hebrew Literacy Campaign has taught more than 60,000 Jews nationwide to read Hebrew, will present his eight-hour marathon at Congregation Beth Shalom.

The marathon has been described as "a crash course in Hebrew reading skills for neophyte adults." According to an article in the *Baltimore Jewish Times*, "it's a course for the absolute beginner who wouldn't know an aleph from a shin if his daughter brought one home to meet the family."

In a recent article in *Moment* magazine, Rabbi Golinkin says that he devised the marathon method of teaching Hebrew because he believes the ability to read Hebrew is the key to the survival of the Jewish people. According to Golinkin, "a long chain of miracles of biblical proportions culminated in the rebirth of the modern state of Israel. The rebirth of Hebrew as a spoken language is part of that chain of miracles and one of the marvels of our time. In Israel today, garbage collectors and atomic scientists alike use Hebrew comfortably in all their daily pursuits. However, here in America, there is widespread Hebrew illiteracy," he states.

During the marathon Rabbi Golinkin teaches students to recognize the entire Hebrew alphabet and to read 180 functional Hebrew words. Most American Jews use many of these words, like bar mitzvah, Hatikvah, Kol Nidre or seder, routinely as part of their English conversation without translation of explanation, Golinkin says. This functional oral vocabulary of "Jewnglish," Jewish English, becomes the launching pad for reading these and other words, and, in the process, mastering the Hebrew alphabet.

Rabbi Golinkin also helps students lose the fear of Hebrew and feel at ease with the language. However, he strongly advises that participants take follow up lessons, once a week for six weeks after the course, to reinforce what they've learned and to develop



their skills. Beth Shalom will offer both daytime and evening follow up classes.

Since its creation three years ago, the Hebrew Reading Marathon is growing at a rapid rate says *Moment* magazine. Several thousand students from all over the United States have learned the basics of Hebrew reading with the marathon method. "Students come from all denominations: Orthodox, Reform, Conservative and

Chaplains—

Continued from 10

to provide for the spiritual needs of all the men and women in a given unit, regardless of denomination.

Romer, for example, ministers to a 1,000-person battalion of the 24th Mechanized Infantry Division, which is to arrive in Saudi Arabia by next week. Though he is a Reform rabbi, the battalion itself has no Jews.

Nevertheless, "I'm their chaplain, their counselor and their therapist," said Romer.

He meets the particular denominational needs of his soldiers — who range from Catholic and Protestant to Buddhist and Muslim — by calling on the services of his fellow chaplains from other denominations and working closely with soldiers who take on tasks as lay leaders for their faith community within the unit.

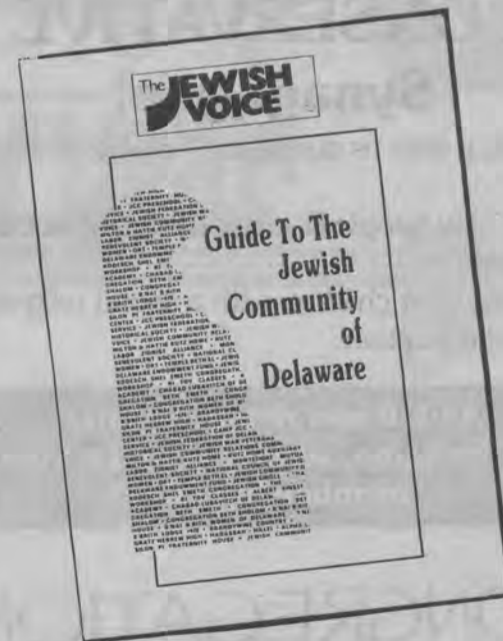
Reconstructionist," says Rabbi Golinkin. "They include presidents of congregations and sisterhoods, chairpersons of adult education committees, young parents of school children and octogenarians."

In his endorsement of the marathon method, Jewish poet and philanthropist Danny Siegel says, "There's this terrible myth that learning Hebrew is an overwhelming, months-long process. But we're saying that it doesn't have to be that way. There's no question at all that

you're going to get people who would never have learned Hebrew before because of their busy schedules."

The marathon will be held from 9 a.m. to 5 p.m. on Sunday, October 14. The cost of the marathon is \$25 plus a \$10 textbook, *While Standing On One Foot*. Enrollment is open to the entire community but is limited to 50 people. Participants must bring a bag lunch. To reserve your place, call Frances Stein at Congregation Beth Shalom's office, 654-4462.

It's coming!



The Jewish Voice Annual Newcomer's Guide will be published Oct. 19 Reserve your advertising space by calling Amalia Snyderman 478-6200.

Announcements/Events

Statewide conference on domestic violence planned

The First Delaware Statewide Conference on Domestic Violence will be held Friday, October 26, at Clayton Hall, University of Delaware. A pre-conference dinner is set for the evening of Thursday, October 25, at the Radisson Hotel in Wilmington. Both events are being convened by CHLD, Inc. and National Council of Jewish Women, Wilmington Section, with the support of community organizations, including the Jewish Community Center.

The purpose of the conference and dinner is to help reduce the incidence of domestic violence in Delaware by increasing community awareness to examine and exchange information to foster a positive attitude toward constructive change, and to provide professionals and lay people with strategies and tactics to educate the public about the effects of domestic violence.

At the pre-conference dinner Senator Joseph R. Biden, Jr., who chairs the United States Senate Committee on the Judiciary, will comment on measures he has proposed on a national level to deal with the problems of domestic violence.

The keynote speaker will be Charlotte Fedders, an advocate for victims of domestic violence. Fedders' personal experience as a battered woman is told in her book, *Shattered Dreams*. A film version of the book, starring Lindsey Wagner, was aired on CBS-TV in May 1990.

The conference day at Clayton Hall on October 26 will begin at 8:30 a.m. and conclude at 4 p.m. Susan Schecter, Coordinator of Project Awake at Boston's Children's Hospital, will be the keynote speaker. Schecter, who received a Masters in Social Work from the University of Illinois, is the recipient of many honors

and is widely published in the field of domestic violence. She will speak on *The History and Dynamics of Domestic Violence*.

Delaware State Attorney General, Charles M. Oberly, III, will speak at the first morning session. His presentation, *Victim Trends - What's Happening in Delaware*, will give an overview of our local situation.

The second morning session will be led by Edward W. Gondolf, Ph.D., who is a research professor at Western Psychiatric Institute and Clinic, University of Pittsburgh Medical School and Professor of Sociology in the Human Services Graduate Program, Indiana University of Pennsylvania. Gondolf is the author of

numerous research articles on domestic violence. His subject will be *Batterers - Who are Those Guys?*

A panel discussion on *Crime Victims and the Media* is planned during lunch. Panel participants are Nancy Karibjanian, Channel 12, Cathy Matusiak, Channel 2, Loren Wilson, Channel 6, and Mary Scherf, Legal Director, Women Against Abuse, Philadelphia.

Conference participants will have a choice of sessions in the afternoon. In *Session A* Pamela Langelier, Ph.D., Clinical Associate Professor of Psychiatry, University of Vermont College in Medicine, will discuss *The Effects of Domestic Violence on Children*.

In *Session B* Susan Schecter, the conference keynote speaker, will discuss *Clinical Issues for the Victim*.

The pre-conference dinner cost is \$35. The conference day cost, which includes lunch and materials, is \$25. The cost for both is \$60. Reservations for either or both events may be made by sending a check payable to Conference on Domestic Violence, in the appropriate amount, to Sybil Zeffel, 4619 Sylvanus Drive, Wilmington, DE 19803 no later than October 18. Reservation inquiries may be directed to 762-4536.

This Conference is partly funded by the Delaware Humanities Forum, a State program of the National Endowment for the Humanities.

Chabad will make house visits to blow shofar on Rosh Hashanah

Chabad-Lubavitch of Delaware has announced that it will once again be offering a special service for members of the Jewish community who are house-bound and unable to attend a synagogue during the holidays. Rabbi Chuni Vogel, Director of Chabad-Lubavitch, and other volunteers will make house visits on the

day of Rosh Hashanah, and bow the shofar which, according to Vogel, is the most important part of the Holiday service.

"Of all the times during the year to be housebound, Rosh Hashanah is the worst," says 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 from last year will never be forgotten."

Those wishing to avail themselves of this service should call the Chabad office at 478-4400 by September 17.

Rosh Hashanah, the Jewish New Year is a solemn day — a time to reaffirm commitment to God and Judaism and pray for a good year. Traditionally, Rosh Hashanah is the day God created Adam and Eve, and the sounding of the Shofar on this day is a call to man to rededicate himself to his religion.

Rosh Hashanah begins this year on Wednesday evening, September 19.

THANK YOU

We would like to thank all our relatives, friends and Rabbi Peter H. Grumbacher for their prayers, contributions, cards and well wishes during Lou's recent heart surgery. He is now on the way to full recovery.

We would also like to wish all our relatives and friends Peace, Good Health and Joy for the New Year

The Lou Strauss Family

Gratz offers graduate degree in Jewish Liberal Studies

"Now you have no excuse," said Dr. Gary S. Schiff, President of Gratz College, "for not getting the degree in Jewish Studies you always wanted." With that challenge, Gratz College has announced the establishment of an innovative graduate degree oriented to the lay person seriously interested in pursuing Jewish Studies. The Master of Arts in Jewish Liberal Studies (MAJLS) is a 36-credit graduate degree with no prerequisites. Its potential target groups include lay leaders in the Jewish community, staff members of Federation agencies and public school teachers interested in pursuing graduate work in Jewish Studies.

Students who have taken college-level Hebrew and/or other Jewish Studies may utilize their elective credits to concentrate in a particular area of Jewish Studies. Students entering with little or no prior knowledge of Hebrew will include it within the degree, while those with little or no college level background in Jewish Studies will take interdisciplinary seminars (in Classical and in Modern Jewish Studies) within the degree.

For further information on the new MAJLS, contact Dr. Jerry Kutnick at the Office of Enrollment Management of Gratz College, Old York Road and Melrose Avenue, Melrose Park, PA 19126, (215) 635-7300.

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Jews, Catholics issue statement condemning anti-Semitism as sin

By RUTH E. GRUBER

PRAGUE (JTA) — Top-level Jewish and Catholic leaders meeting here issued a joint statement on September 6 condemning anti-Semitism as a sin and called for new, concrete measures to reconcile the two faiths. The members of the International Catholic-Jewish Liaison Committee made specific recommendations for curbing the upsurge of anti-Semitism in the new democracies of Central and Eastern Europe.

The liaison committee is a joint body of the International Jewish Committee on Interreligious Consultations, or IJCIC, and the Vatican Commission for Religious Relations With the Jews.

The statement, issued following a three-day meeting of the committee — the group's first full meeting in five years — also confirmed the Vatican's intention to produce a Catholic document on the historical background of anti-Semitism and its contemporary manifestations, and on the Holocaust.

The statement declares that "certain traditions of Catholic thought, teaching, preaching and practice in the Middle Ages contributed to the creation of anti-Semitism in Western society," and that "in modern times, many Catholics were not vigilant enough to react against manifestation of anti-Semitism."

The Catholics at the meeting "condemned anti-Semitism as well as all forms of racism as a sin against God and humanity, and affirmed that one cannot be authentically Christian and engage in anti-Semitism."

Representatives from 16 countries participated in the meeting, which took place in a building in the historic old Jewish section of the Czechoslovakian capital.

The Jewish body IJCIC is composed of B'nai B'rith International, the Israel Interfaith Committee, Synagogue Council of America and the World Jewish Congress.

Rabbi Jack Bemporad, chairman of the Interreligious Affairs Office of the SCA, praised the statement for "context along with a program of action. In a situation where anti-Semitism is making a resurgence, it has a pragmatic, contemporary impact."

Rabbi Mordecai Waxman, chairman of the Task Force on International Affairs for the SCA, called the statement historic for acknowledging the church's responsibility "for creating a seabed out of which anti-Semitism flourished in modern times and in which Nazism was bred."

Underscoring the "new spirit" in Catholic-Jewish relations engendered 25 years ago by the "Nostra Aetate" decree of the Second Vatican Council, the delegates to the conference called for "a deepening of this spirit in Catholic-Jewish relations, a spirit which emphasizes cooperation, mutual understanding and reconciliation."

Seymour Reich, chairman of IJCIC, said that "for the Jewish participants, it was a good meeting. It accomplished a lot."

The meeting represented the resumption of full, formal, top-level dialogue between the international Jewish community and the Vatican. It had been interrupted for more than three years because of bitter controversy over the Carmelite convent at Auschwitz, Pope John Paul II's meetings with Austrian President Kurt Waldheim and other sensitive issues.

Looking back on this, participants called for "closer and more rapid cooperation and exchange of information" between IJCIC and the Vatican commission, in order "to avoid future misunderstandings and face together trends and concerns within the two communities."

Archbishop Edward Cassidy, president of the Vatican Commission for Religious Relations With the Jews, said, "The atmosphere gives us hope for the future," adding that he would make a full report of the meeting to the pope on his return to Rome.

The meeting largely focused on the Holocaust and the upsurge of anti-Semitism in Eastern and Central Europe following the ousters of Communist regimes. Discussion included emotionally moving personal testimony from Jewish and Catholic Holocaust survivors from several countries.

It followed conversations first begun at a meeting between Catholic and Jewish leaders in 1987, at the pope's summer home in Castel Gandolfo, when the church announced its intention to formulate a document on the Holocaust and anti-Semitism.

The meeting represented a further relaxation of tensions in Catholic-

Jewish relations, following the start of construction on an ecumenical center near the site of the Auschwitz death camp.

Praising Catholic Jewish cooperation in the United States, the final statement stressed that "systematic efforts must be made to uproot sources of religious anti-Semitism wherever they appear through the publication of texts, priestly training, liturgy and the use of Catholic media." It said the liaison committee also hoped that the new catechism for the universal church, now in preparation, could help in this.

Addressing the problems of Eastern and Central Europe, the liaison committee recommended a six-point program aimed at trying to stop the anti-Semitic resurgence before it goes further. These included:

- Translations into the vernacular and broad dissemination of Nostra Aetate and other current church teaching about the Jews.

- Making sure that these documents and teachings are including in theological seminaries.

- Monitoring "all trends and events which threaten an upsurge of anti-Semitism with a view to countering

Continued on 55

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Obituaries

Daniel Adler

Daniel Adler, 67, of Wilmington, died August 26 at home, apparently from a heart attack.

Mr. Adler retired in 1986 as a buyer of toys and hard goods for the Wilmington Dry Goods, where he worked for 38 years.

He was a member of Adas Kodesch Shel Emeth Congregation, B'nai B'rith Lodge 470, the Radom Mutual Society in New York and a Holocaust survivors' group.

He is survived by his wife, Sara; a son, Sheldon of Woodcliff Lake, N.J.; a daughter, Tobi Horowitz of Bellmore, N.Y.; a brother, Rubin Adler of Tel Aviv, Israel, and five grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to Adas Kodesch Shel Emeth Congregation, Wilmington.

Reba Levy

Reba Levy, 86, of Worcester, Mass., formerly of Wilmington, died September 1 of heart failure in the Jewish Home for the Aged,

Worcester, where she lived since December.

Mrs. Levy had been a registered nurse at Mount Sinai and Johns Hopkins hospitals, Baltimore, for 10 years. She volunteered at the Kutz Home, Wilmington, and was honored for her services in 1960.

She was a member of Temple Beth Emeth, Wilmington, and its Sisterhood, the Wilmington Hadassah and the Kutz Home.

She graduated from Mount Sinai Hospital School of Nursing, Baltimore, in 1928, and did graduate studies at Johns Hopkins Hospital.

A native of Norfolk, Va., she lived in Wilmington for 47 years.

Her husband, S. Lester Levy, a Wilmington lawyer, died in 1976.

She is survived by a daughter, Harriette L. Chandler of Worcester; a brother, Lewis K. Kesser of Norfolk; a sister, Sally Ambrose of Hallandale, Fla., and three grandchildren.

Eva Ezrailson

Eva Ezrailson, 82, of 704 River Road, Kutz Home, Wilmington, died there September 2 of heart

failure. She had been a resident at Kutz Home for two months.

Mrs. Ezrailson retired several years ago as a second grade teacher in the Mount Pleasant School District.

She enjoyed quilting and, in 1980, displayed her work in the Golden Eagle Senior Citizens Shop on Market Street.

Her husband, David, died in 1973. She is survived by two sons, Sidney Railson of Wilmington and Edward G. Ezrailson of Woodlands, Texas; a brother, John Frankfurt, and sister, Emma Glick, both of Wilmington, and four grandchildren.

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

Miriam Granich Shane

Miriam Granich Shane, 67, of Chadds Ford, Pa., died September 2 of cancer at her residence.

Mrs. Shane was an active member of the Wilmington (Del.) Chapter of Deborah Hospital; Temple Beth Emeth, Wilmington; former president and charter life member of the Lansdale (Pa.) Chapter of Haddassah and

the Beth Israel Synagogue Sisterhood, and a past member of the Art Council of Yellow Springs, Pa.

She is survived by her husband, Martin D.; two sons, H. Ronald of Kennett Square and Douglas R. of Bushkill, Pa.; a daughter, Janice Shane of Chadds Ford; her mother, Esther G. Granich of Cherry Hill, N.J.; a brother, David Granich of San Marcos, Calif.; two sisters, Isabel Newman of Cherry Hill, and Sondra Granich of West Palm Beach, Fla.; and five grandchildren: David B. Shane, Stephanie F. Feingold, Gregory C. Shane, Robyn P. Feingold and Beka Shane.

Instead of flowers, the family suggests contributions to Wilmington Chapter of Deborah Hospital, in care of Betty Abrahams, 8127 Society Drive, Claymont.

Mary L. Feinberg

Mary L. Feinberg, 83, of The Kutz Home, 704 River Road, Brandywine Hundred, died September 11 of heart failure in St. Francis Hospital.

Mrs. Feinberg was a home-

maker. She was a member of Congregation Beth Shalom, its sisterhood and Hadassah. She was past women's division chairman for Jewish Federation of Delaware; past board member of Jewish Family Service; and past member of the board of directors of Family Court and Children's Bureau of Delaware. She was an auxiliary member of The Kutz Home.

Her husband, William, president of H. Feinberg Furniture Co., Wilmington, died in 1989. She is survived by two daughters, Judith F. Wilk and Ruth F. Pernick, both of Wilmington; six grandchildren and seven great-grandchildren.

Services will be at 1 p.m. Thursday in Congregation Beth Shalom, 18th Street and Baynard Boulevard, Wilmington. Burial will be in Beth Emeth Memorial Park, Faulkland Road.

Arrangements were made by the Schoenberg Memorial Chapel.

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

Peace of mind is benefit of pre-need funeral planning

By ALAN SCHOENBERG

Some time ago I wrote a series of articles about different aspects of funerals. Recently, it was suggested I write additional articles to give additional and new information. This article was suggested so that survivors would have the wishes of their family members to guide them in funeral arrangements.

Pre-planning is actually a multi-level planning procedure. Each person may select the level of planning he is most comfortable with.

The first level is research or obtaining information. The person contacts the professionals able to pro-

vide him with funeral planning information. They are the rabbi, the funeral director, the cemetery superintendent, the monument dealer. Since one of the roles of the funeral director is to coordinate all aspects of funeral planning this is the professional who can assist with the details and as liaison with the other professionals involved.

Research is the gathering of information. Basically you are discovering what information is required and what decisions will have to be made. The information for legal documents and possible news articles that should be obtained include: full legal name,

legal residence, Hebrew name, social security number, highest level of education, occupation, employer, type of industry, length of career, date of retirement, date of birth, place of birth, military service record or discharge, veterans administration claim number if applicable, father's name, mother's first and maiden name, cemetery receipts or certificates, names of congregation, organizations, clubs, community activities, etc.

This information can be filed away until needed. If you prefer the funeral director can keep it on file for you.

The next level of pre-planning is pre-arrangement. At this level you actually meet with the funeral director and decide on the specific details of the funeral arrangements. When this is done before the need arises you have the opportunity to discuss the options with other family members, the rabbi and any one else you feel can contribute constructively to your decisions. This also enables you to discover if there are any specific requirements imposed by the law, by the synagogue, by the cemetery, etc., that must be considered.

After making your choices as to services and selection of casket and other items, you have the funeral director enter your plans in a pre-need file. You will be given a copy of the arrangements which you should keep in a safe place. If you keep the file in a safe deposit box have another copy that is easily accessible should you need the information when the banks are closed such as on a weekend. If you have made the arrangements for yourself be sure others know where the copy is located so that your instructions will be sure to be followed.

Along with pre-arrangement you have the option of the next level of planning that of pre-payment.

The advantage of pre-paying is you will be paying today's prices or less for services and merchandise to be delivered at a future time. These pre-paid items, with a few excep-

tions, are guaranteed to be provided at no additional cost regardless of prices at the time of need.

Now there are two funding vehicles available in Delaware for maintaining the pre-paid account: the funeral trust and the insurance vehicle.

The funeral trust has been around for some time in Delaware. In this type of account the pre-paid funds are deposited in an interest-bearing insured account. All of the interest stays in the account and becomes part of the principal. The money in the account remains the property of the payor or the person for whom the arrangements were made. The account or the funds may therefore be claimed by the owner at anytime, if he so desires. On the other hand, the owner of the funds will also be responsible for reporting the interest earned on this account on his income tax return. If the funds remain in the account until needed for the funeral expenses, exact current value of the funeral will be used for such expenses. If any additional funds are in excess they will be refunded to either the next of kin or to the estate of the deceased. If any additional items or services are added at the time of need the excess funds may be used to pay for them.

The other option for pre-need funeral funding is the insurance programs designed for this purpose. The single payment cost of this program is the same or less than the trust program. In addition there may be an initial increase in face value of the program as an additional benefit. This program grows in value according to an annual inflation index. Therefore, the same guarantee is given regarding contracted services and merchandise as being considered paid in full.

The biggest advantage to the insurance program is that there is no tax reporting of the proceeds. There are other advantages such as payment plans.

It might be advisable to discuss

Medicaid policies involving pre-need funeral accounts. Early in the program, many families were informed that they could set aside a maximum of \$1500 for funeral services without losing Medicaid benefits. This led some to believe that a funeral could not cost more than that or that the family would have to provide funds above that for the funeral expenses even though the individual involved may have had sufficient funds to pre-pay the entire funeral at the time of pre-arrangement. Both of these assumptions are false. A true understanding of the Medicaid rules would allow, under many situations, use of the individual's funds to pay for the entire funeral and still be entitled to maximum Medicaid benefits. It was a matter of accounting for the individual items of the funeral in the correct manner. If the insurance-funded program is used, the exemption of these funds by Medicaid is even easier by use of the irrevocable assignment provisions.

If you are involved with someone who is on Medicaid or is a potential Medicaid recipient, it might be in your and their best interest to look carefully into the pre-need policy.

Let me summarize the advantages of funeral pre-planning:

- Time to consult with others in decision making
- Allowed to make rational decisions without the pressure of immediacy or bereavement to cloud your thoughts
- Your wishes are known
- Survivors are relieved of the additional burden of making arrangements during the grief period
- Payment guarantees that enable payment at a price usually less than actual costs at time of need

If you have any questions on this matter or desire more information, contact the Schoenberg Memorial Chapel, 519 Philadelphia Pike, Wilmington, DE 19809 or (302) 762-0334.

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Service in the Jewish Tradition

Jewish Community Center

Youth coordinator appointed

Debbie Rubin joined the Wilmington Jewish Community Center's staff as the new Youth Coordinator on September 5. Rubin, a native of Pittsburgh, Pennsylvania, is a 1990 graduate of the University of Pittsburgh and holds a Bachelor of Arts degree in Sociology.

Rubin brings with her many years of experience in a Jewish communal setting. She "grew-up" at the Pittsburgh JCC, and for the last six years, she has worked at the Emma Kaufmann Camp, the overnight camp affiliated with the Pittsburgh JCC. Most recently, she served as a Unit Head, supervising 15 and 16 year

old C.I.T.S.

JCC Assistant Executive Director Moises Paz said he is very pleased to have Debbie on staff. "Her diverse background, impressive leadership skills and strong ties to the Jewish community made her the perfect choice for Youth Coordinator," he said. "Debbie is really a part of a special breed who has a commitment to serving the Jewish community."

Rubin has set some very clear goals. "I hope to get many more people involved in our program so that they can increase their leadership skills, make new friends and have fun," she said. "I feel very strongly about in-

volving teenagers in drug and alcohol abuse programs, including the use of guest speakers and perhaps a play." She also noted that the JCC has plans to move the Youth Lounge to a more accessible place in the building, closer to the health and fitness area, which would maximize its use.

"Because of Debbie's enthusiasm and experience working with youth we are certain of an exciting program year for that department," Paz said. "Everyone she worked with in Pittsburgh raved about her and we're glad to have her head up this program in Wilmington."

Jerry Blavat to return to JCC

Thirty-six years ago, a 14-year-old dancer, made his debut on the original Bandstand television program on WFIL-TV, hosted by the late Bob Horn and the late Lee Stewart. He won all of the dance contests on the show and received fan mail from the other young people watching. Soon he was on the door helping to screen the boys and girls hoping to get into the studio for that day's broadcast.

Two years later, Jerry Blavat was on the road as tour manager for Danny and The Juniors. He travelled from coast-to-coast his first experience in show business outside the Philadelphia area. After touring, he decided to become a disc jockey on radio by buying his own time on

WCAM in Camden, New Jersey. It was then he became "The Geater with the Heater" and created "The Boss with the Hot Sauce."

Blavat moved his radio from WCAM to WHAT in Philadelphia and began hosting record hops at Wagner's Ballroom, Chez Vous and church and synagogue auditoriums for the boys and girls of the Delaware Valley where he helped introduce dances such as "The Mash Potato," "The Twist," "The Slop" and "The Stroll."

Along the way he recorded over 20 albums featuring songs from his radio programs and also appeared in various Hollywood films including "Baby, It's You," "Desperately Seek-

ing Susan" and Warner Brothers' "Cookie."

Over a decade ago, Blavat opened his own night club in Margate, New Jersey, which is open from Memorial Day into the late Fall. "Memories," Blavat's nightclub, features his dancing "Yon Teens" and the "Beyond Teens" along with the show business celebrities appearing at the hotels and casinos on the boardwalk and the bay.

Blavat also held his very own "Discophonic Scene" program on national television, which helped introduce such stars as The Supremes, The Four Tops, The Temptations, The Four Seasons, Fats Domino and Little Richard.

Jerry Blavat will once again be performing live at the Wilmington Jewish Community Center on Saturday, November 3, from 8 p.m. to midnight. Tickets are \$15 per person and \$18 per person at the door. This event is open to the entire community.

For additional information, contact Ruth Ann Kauffman, Sock Hop Coordinator at the JCC, 478-6200.

Children's theater series

The Jewish Community Center will present a children's theatre series performed by the Stra-Bis-Mus Theatre Group. The first production, "Snow White and the Seven Dwarfs," will be held on Sunday, October 21, at 2 p.m. The admission price for children is \$10.50 for three performances or \$5 per production.

Adults are admitted free of charge.

The second production, "Fool of the World," is scheduled for Sunday, November 11. The third production, "King Midas" is scheduled for Sunday, December 9.

Reservations are now being accepted at the JCC Front Desk.

Religious revolution

Continued from 3

permitted there will no longer be valid objections to permitting marriages by Reform and Conservative rabbis in Israel. Indeed, it is clear that as soon as the religious monopoly of the Orthodox establishment is broken, the separation of religion and state in Israel will finally become a possibility.

These changes will take time, of course, and meanwhile dangers remain. The Chief Rabbis, along with Minister of the Interior Deri and Minister of Absorption Rabbi Yitzhak Peretz, realize that nothing can be done after non-*halakhic* Jews arrive in Israel. Therefore, they have stressed that the key to solving this problem is preventing such people from getting to Israel in the first place. As long ago as last February, Minister Deri called for amending the Law of Return so as to limit severely the number of people to whom it would apply. Another approach has been to call for giving priority to those who are *halakhically Jewish*, even without legislation; the Chief Rabbinate says that such a step is a humanitarian gesture meant to prevent the creation of painful personal problems for immigrants after they come to Israel.

The Threat of Reduced Soviet Aliyah

Minister Deri has justified such steps in economic terms. He and Knesset member Michael Kleiner, chair of the Knesset's Immigration Committee, argue that Israel's resources are limited, and that it is only common sense that a born Jew should receive help before the individual who has only a Jewish father or a Jewish grandfather. Yet the real agenda seems to be preserving the prerogatives of the rab-

binical courts. Both major parties, Labor and Likud, are opposing Deri and Kleiner because they recognize that instituting a selection process and introducing stringent background checks at the Israeli consulate in Moscow will lead to bitterness and misunderstanding, and probably to a much reduced aliyah.

Still, the battle is not over. The Chief Rabbinate continues to push for permanent representation in Moscow, over the objections of the Foreign Ministry. MK Shulamit Aloni recently returned from the U.S.S.R. and reported on what she termed a "scandalous phenomenon." According to Ms. Aloni, emissaries have been dispatched by various American and Israeli groups to Jewish communities throughout the Soviet Union for the purpose of discouraging aliyah by mixed families and non-*halakhic* Jews. In an interview with the Israeli daily *Haaretz*, Aloni charged that these emissaries have been lying shamelessly in an attempt to frighten potential immigrants. For example, they tell them that only *halakhic* Jews will receive immigration rights and that children not born to Jewish mothers will not be accepted in Israeli schools. Both the Israeli government and American Jewish leaders must make every effort to put an end to this misrepresentation before rumors and disaffection spread.

But there is reason for hope. The leaders of Israel have kept their attention focused on the immediate goal of promoting and increasing aliyah, and to date they have not permitted coalition politics to divert them from this central task. At the same time, the prospects are now better than they have ever been for ending

the monopoly of Israel's religious establishment and increasing religious freedom for all of Israel's citizens.

Jewry

Continued from 3

number of pupils enrolled in recent years has grown to 120,000 — a critical mass from which a reservoir of future leadership may be developed. Interestingly enough, the central complaints about day schools do not pertain to the quality of education offered but rather the capacity of middle-class parents to afford such quality education.

Israel, too, functions as a critical ingredient in safeguarding Jewish continuity. Studies have indicated that spending extended time in Israel — tourism, youth programs, university studies, etc. — serves to enhance Jewish identity, awareness and communal affiliation.

More obviously, Israel's presence on a daily basis in the American media serves as a powerful stimulus of Jewish awareness to American Jews. Although many may deride this media connection to Israel and Jewish life as superficial at best, it constitutes an entry upon which greater connections and ties may be built.

Finally, American Jewish organizations have much reason for pride in terms of recent developments concerning Soviet Jews. With some few exceptions, Soviet Jews are now free to emigrate, although we still have reason

Jewish Great Books discussion group begins fifth year

The JCC's Jewish Great Books Discussion Group will begin its fifth year of readings and discussions on Tuesday, September 25. The theme of this year's readings is "Diversity in Modern Jewish Thought and Experience." The year will begin with a writing on the issue of homosexuality and Jewish life and will go on to explore such issues as Zionism, Jewish feminism, traditionalism versus experimentation in Jewish life, Jewish institutions, Israel, and Arabs and Jews.

Some of the authors to be discussed are Emil Fackenheim, Hillel Halkin, Herman Wouk, Saul Bellow and David Shieler.

The group meets at the Jewish Community Center one Tuesday per month at 7:30 p.m. Members of the community are invited to participate. There is no charge to join the group and reading materials are available at a nominal charge.

For further information, contact Lynn Greenfield, Adult Program Director, at 478-5660 or Helen Barnett at 475-1596.

Concert to honor memory of Dr. Slovin



Dr. Isadore Slovin

The Second Annual Dr. Isadore Slovin Memorial Concert has been scheduled for Saturday, November 10, at 8 p.m. The concert is funded in part by the F.E.A.T.S. Fund (Foundation for Economic Aid to Strings).

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, 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 November 10 at

the Jewish Community Center when Alexander Slobodyanik, a young Russian pianist, will be the guest artist for the concert.

Tickets will be available at the JCC Front Desk. The cost is \$11 for pre-concert sales, \$10 for senior citizens, \$5 for children and \$12 at the door. The cost for Patron Tickets is \$30 and includes a "Meet the Artist" reception prior to the concert. For additional information, contact Lynn Greenfield at 478-5660.

(Rabbi Yoffie is the executive director of ARZA, the Association of Reform Zionists of America.)

to worry about a potential rise in anti-Semitism within the Soviet Union. These developments signify an enormous victory for American Jewish organizations and the Soviet Jewry movement, which have long fought for emigration and human rights for Soviet Jews.

The critical theme pervading this mosaic of Jewish renewal is the element of choice. Jews have unprecedented opportunities for intensifying their Jewish knowledge and commitments in America's open society. American freedom, conversely, provides equally the opportunities for Jewish assimilation and even disappearance.

Neither the prophets of doom nor the pundits of renewal can afford to be confident of the accuracy of their diagnoses. Considerable evidence exists on both sides of the question, confirming the old adage that the cup is both half empty and half full.

Whether Jews choose the route of renewal or that of erosion, however, is entirely in the hands of the Jewish community. That freedom of choice is both the blessing and the bane of the American Jewish experience and the key to the Jewish communal future.

(Sholom D. Comay is national president of the American Jewish Committee. Steven Bayme is national director of AJCommittee's Jewish Communal Affairs Department.)

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Money

Continued from 42

And Jewish groups "don't want embarrassed donors," Eisenberg said. If the donors do not follow the guidelines, "that's one thing. But you don't want to help donors get into trouble," she said.

Stern of AJCongress said his organization recently began informing donors that dinner costs have to be taken into account. But he quipped, "The cost of some dinners has to be discounted by the cost of listening to some very boring speakers."

Also in February, the IRS asked groups receiving charitable contributions to inform their donors about filling out a special form when claiming deductions of \$500 or more for non-cash gifts. The IRS said it "will disallow the non-cash portion (if more than \$500) of a charitable contribution deduction if a required Form 8283 is not attached to the tax return."

Synagogues often do not receive notice of such changes in IRS rules, because they are automatically tax-exempt and do not have to provide their names to the IRS.

War crimes witnesses sought

The Australian government is seeking witnesses for two war crimes investigations it is conducting. The first investigation involves the activities of the Sicherheitsdienst (SD) and its local auxiliaries in Smolensk, Russia during the period 1941 to 1943. Of special interest is the participation of the SD and local police in the persecution and liquidation of the Jews in Smolensk during that time period. Potential witnesses who lived in Smolensk during that time or who have any information regarding the activities of the SD and police in Smolensk are being sought.

The second investigation involves the activities of the Ustashi in and around Sarajevo, Yugoslavia, during April through December 1941. Potential witnesses who have knowledge of the activities of the Ustashi in that city during 1941 or who know the identities of the leaders of the Ustashi in that city are sought. The Australian government is also interested in locating persons who have knowledge of the Ustashi courts martial (Pokretni Prieki Sud) in the area of Sarajevo during 1941.

Survivors of one of the above locales or who otherwise have relevant information should contact Mr. Elliot Welles, Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, NY 10017.

According to the Australian government, all information provided will be treated in the strictest confidence. They welcome both English and non-English speaking survivors.

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By HELENE RUDNICK,
L.C.S.W.

Jewish Family Service of DE
When nine-year old Karen asked about her parents' divorce, her eyes filled with tears. "I get so sad sometimes," she said. "I can't get used to not seeing Daddy every day, and Mommy is crying all the time. I hate it when Mommy and Daddy ask me questions about each other, and I get scared when they yell and scream at each other. Mommy complains that Daddy doesn't send his support payments on time and she is always worried about money. Sometimes she won't even let me see Daddy on the weekend and she makes up some kind of excuse..."

Although Karen's parents love her, they are finding it difficult themselves to cope with their own anger, fear and hurt feelings. They are not aware how much their daughter is suffering.

Unfortunately, Karen's experience is not unique. Often parents don't think they will behave badly during divorce. However, many of them do.

- Children are subjected to confrontations and verbal abuse between their parents.

- They are used as confidants, spies and sounding boards.

- The child may not be adequately prepared for the separation.

- Sometimes one parent disappears from the child's life, and the other is less available.

- Children are used as a weapon over visitation, custody, and property settlements.

- And, finally, many fathers are not supporting their children financially.

Even when a husband and wife no longer want each other, they still want what's best for their kids. However, when a marriage falls apart, parents are sometimes unable to protect their children from the war being waged and are unable to give



Helene Rudnick

them the emotional support they need.

A child's adjustment depends on what happens in the family during and after the divorce. There is a great deal parents can do to help their children survive and even thrive. Parents' behavior is the most important factor in determining how well children cope.

Divorcing adults who feel angry and vindictive may not believe they can work closely together for the benefit of the children. However, some parents manage to put aside their anger — and put parenting first.

To be parents together after they've

separated, divorcing couples need a new framework for dealing with each other and for raising their children. The particular custody arrangement is less important than the way parents work together.

Whatever form of custody is chosen, the ideal arrangement should allow both parents easy access to the children and should place minimal stress on the child.

Divorced parents can establish a working relationship by separating personal feelings from parental transactions. Children adjust better to divorce if the communication between the parents consists of practical matters rather than personal. And by using the telephone or mail if in-person meetings are uncomfortable.

It is possible to put your emotions on the back burner and restrain your

anger long enough to behave competently as mother and father. The alternative is to deprive your children of the best care of both parents.

Generally children who become involved in parental conflicts display more behaviour problems than children who are not involved. However, children who do particularly well after a divorce continue to have a stable, loving relationship with both parents and are exposed to minimum friction between the adults.

When a parent is too angry or overwhelmed to be an effective mother or father, there are sources of help and support. Jewish Family Service offers counseling in dealing with the problems and changes resulting from a divorce, or we can refer you to other needed services. Call 478-9411.

Dear Rachel

This is my first job. I just got it and moved to town after four months of sending resumes all over and going on interviews. My parents have told me they want me to come home for Rosh Hashanah. This would mean leaving early on Wednesday to fly home, as well as taking off Thursday and Friday. When I was in school I went, but now I am afraid to ask for the time off from my supervisor since I am so new. I can't afford to lose this job or to make a bad impression on my supervisor. What should I do?

Torn

Dear Torn,

Tearing yourself apart won't help you to be in two places at once. Something has to give and you have to decide what. How important is observing Rosh Hashanah to you? How important is it to observe the holiday with your family? How risky is it to speak to your supervisor?

If you decide to speak to your supervisor about taking off, try to minimize inconvenience to the employer. Offer to make up the missed time on Sundays or in the evening. Propose taking the time off without pay. If your supervisor isn't Jewish, explain that this is the emotional equivalent of asking to be with your family for Christmas. In short, behave like a valuable employee in the hopes of being treated like one.

If you decide that this particular supervisor is either too limited or too anti-Semitic to handle your religious difference, be sure to contact a local synagogue about attending evening services. And work hard to be transferred to a better position before next Rosh Hashanah rolls around.

Rachel

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



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Middle East—

Continued from 34

ferences between Labor and Likud over the peace process and American proposals to keep it alive. Shamir's success in forming a narrow government was made possible by a dramatic and unexpected turn-about by Bnei Brak's Orthodox sage — and political "dove" — Rabbi Eliezer Schach.

He prevailed on Degel HaTorah and the Sephardi party Shas to back Likud, on the grounds, he said, that Labor's ideology is essentially anti-religious.

A major terrorist disaster was averted on Shavuot when two boatloads of Palestinian gunmen were prevented from storming Israeli beaches crowded with holiday beachgoers. One boat was intercepted some miles offshore and its occupants drowned. The other managed to hit the beach, but its crew was quickly killed or captured.

This action and the PLO's refusal to discipline the man behind it, Mohammed (Abul) Abbas, who masterminded the Achille Lauro hijack, led Washington to suspend its dialogue with the PLO in June.

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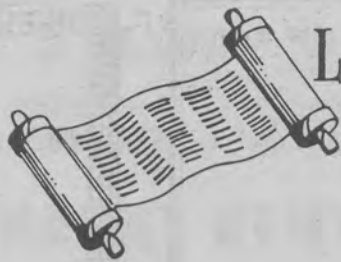
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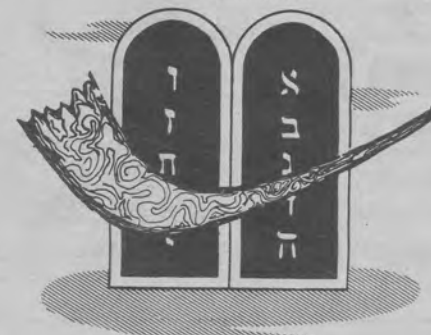


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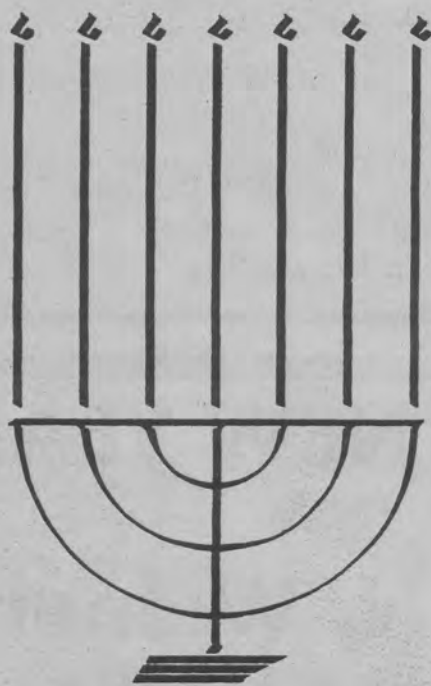
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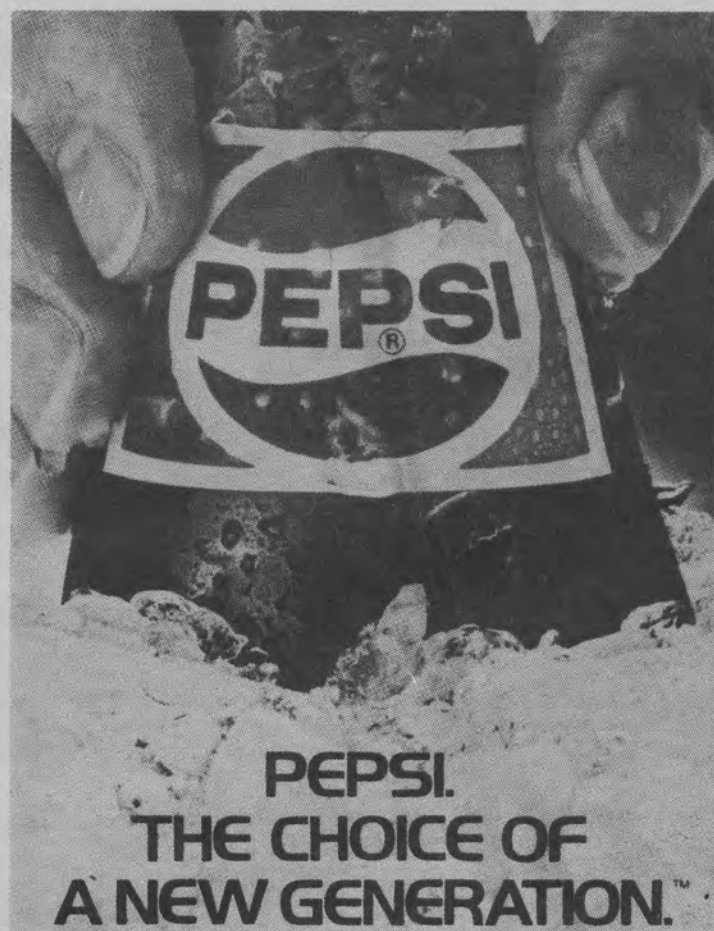
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Miriam Epstein,
President

Statement—

Continued from 47

promptly such developments."

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Reich of IJCIC said the anti-Semi-
tism in Eastern Europe is "in some
cases like Rip Van Winkle reawaken-
ing today to find all the bigotry of the
1930s. We want to cut it off at the
outset."

The delegates said the question
now remained to get the message
down to the level of the individual
faithful. "We are convinced that we
have a road to follow. It is a long
road, but there is not time to stand by
the wayside," said Archbishop Cas-
sidy.

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Bush, Gorbachev

Continued from 1

be acceptable," but not one linking the Israeli-Arab conflict to the Gulf crisis.

The U.S. position has been that such a conference would be acceptable only if efforts to bring about direct negotiations between Israel and the Palestinians fell through. Israel has been adamantly opposed to such a conference, because it fears the Soviet Union and Arab states would gang up on it.

When a Palestinian reporter asked Bush why he does not support U.N. resolutions aimed at bringing about an Israeli withdrawal from the territories with the same fervor that he supports resolutions against Iraq, the president replied that the United States has been "zealously trying to implement" U.N. Security Council Resolution 242, which he said calls for Israel's "withdrawal to secure and recognized boundaries."

The fact that this has not happened yet "does not mean that you sit idly by in the face of naked aggression against Kuwait," he said.

Gorbachev and Bush issued a statement expressing their support for the U.N. resolutions imposing economic sanctions and an embargo against Iraq. When U.S. Secretary of State James Baker visited Egypt last week, President Hosni Mubarak emphasized the need for a unified position on this by the two superpowers.

But while Bush left open the use of military actions against Iraq, Gorbachev ruled out any military actions and said the solution can be found through political means.

However, the two leaders agreed to allow medicine and food to be sent to Iraq if the need arises, particularly to keep children from starving.

But Bush stressed that approval for food shipments would be made by the Security Council's sanctions committee and that the food would be distributed by international agencies, "to see that the food gets where it should go."

"I hope that nobody around the world inter-

prets (that to mean) that now there should be wholesale food shipments to Iraq," Bush added.

The two leaders also agreed that there should be security arrangement but in place once Iraq leaves Kuwait. But it was not clear what this would involve. Gorbachev suggested that he would like to see an Arab force. Bush said U.S. forces would not remain in the Gulf one day longer than necessary.

Bush indicated that he would like to see Soviet military advisers leave Iraq, but apparently did not press the point. Gorbachev said the number is down from 196 to 150, and that the rest would leave when their contracts expired.

Gorbachev related that Bush had told him it had been U.S. policy for years to keep the Soviet Union out of the Middle East affairs and that now the policy was changing. "It is very important for us to cooperate here in the Middle East," Gorbachev said. "In today's world no single country, however powerful, will be able to provide the leadership which formerly individual countries tried to provide."

"I didn't ask him to send troops," to Saudi

Arabia, Bush added. But he said he had no objection if the Saudis requested Soviet troops. No such request is expected.

National Security Adviser Brent Scowcroft explained Sunday that the United States is now willing to cooperate with the Soviets in the Middle East, not only because of the change in character of U.S.-Soviet relations but also because the Soviet Union is "playing a very responsible role in this crisis."

Appearing on the NBC News program "Meet the Press," Scowcroft said the U.S. policy now is to get Iraq to withdraw from Kuwait, to restore the legitimate government of Kuwait and obtain the release of American hostages in Iraq. He said the goal now is not to depose Saddam Hussein or destroy Iraq's chemical or nuclear arms capability.

Sen. Joseph Biden (D-Del.), who was interviewed on NBC, said the United States does not have to destroy the chemical or nuclear plants if the Soviet Union and West European countries agree "they are not going to service or supply" those plants as they have done in the past.

Prayer

Continued from 3

tampering with the prayer book, or simplifying the service, or changing the basic purpose of prayer. All such attempts have been tried and found wanting.

It is time we faced the problem honestly. No one in his right mind would hope to enjoy golf or bridge or skiing — or to enter a profession or business — without the proper preparation, motivation, education and equipment. And even these are not enough. There must also be the inspiration gleaned from observing a skilled practitioner pursue that art or that profession.

For example, how does a concert hall or a ball park or a theater treat its patrons? This is not to suggest that prayer falls into the category of entertainment, but I believe much can be learned from them.

Each of these institutions exists because of the loyalty of its devotees. It is in the best

interest of the concert hall, ball park and theater to make its product as accessible and understandable as possible. Yet no one would suggest that a concert pianist slow down the tempo of a composition so that novices can follow the score, or that a listener hearing a Beethoven symphony for the first time can fully grasp all of the nuances and meaning of the work. Nor does the theater expose its back stage or its lighting equipment to view of the audience in order that a new patron may better understand the play. When the Superbowl professional football championship is played, the teams do not simplify the rules so that the man or woman who attends once a year will get something out of it.

On the contrary, these institutions offer the most authentic performance they can, no matter what difficulty this may present to the uninitiated. In the normal course of events, a person who is really interested in music, thea-

ter or football will read a book, take lessons or attend enough concerts or ball games so that he or she begins to understand and appreciate what's going on. After that, the concert-goer or football fan can participate at a level that brings growing satisfaction and pleasure.

A Jew cannot come to the service spiritually naked, intellectually bankrupt, and liturgically unskilled and expect to get something out of it. It takes wanting, preparation and knowledge.

We cannot hope to revitalize prayer by catering to the lowest level, or by changing the rules or editing the liturgy to accommodate the inept. We serve the Jewish community best by conducting the most authentic, most sincere and most genuine service we can.

The test for the effectiveness of a service is the reaction of the experienced worshipper — the knowledgeable one. How does it affect him? Let the novice begin to sit among Jews at prayer. Let him follow their example. Let him

study and practice. Sooner or later the experience of others will inspire and touch him. (Samuel Rosenbaum is executive vice president of the Cantors Assembly, the world's largest body of hazzanim.)

Torah

Continued from 4

branches of Judaism whose differences seem otherwise irreconcilable. As we attempt to cope with an impending 21st century, when the power to create life itself may no longer be "in Heaven," our rabbis and teachers need to give us the wisdom gleaned from informed Jewish debate over the centuries to think, act, and live — as Jews — in a world that may have outsmarted God once too often.

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Behind the headlines

Palestinian uprising appears to be losing steam

By GIL SEDAN
SHUAFAT REFUGEE CAMP,
 Israel (JTA) — Young residents of this large refugee camp inside Jerusalem's municipal boundaries on Sunday celebrated the beginning of the 34th month of the intifada with scenes reminiscent of the early days of the Palestinian uprising.

The road leading to the camp was covered with improvised barricades. Youths standing among the remains of old cars, barbed wire and other junkyard material waved the Palestinian flag and yelled slogans of support for Saddam Hussein and Yasir Arafat.

A small force of border policemen were on hand to scare the youths back into the camp. Only two shots of tear gas were fired to disperse them, a far cry from the violent early days of the intifada.

But the minor clash was enough to get some smiles out of local residents. "You see," said one resident, who had just come from Jerusalem, where he used the strike day to do some shopping, "it is not true what

they say that the intifada is dead. It is reviving."

But in fact, the intifada is ailing, judging by the overall scene in the administered territories Sunday. The streets were empty and while all stores were closed in observance of the strike, many schools in the West Bank remained open.

Outwardly, there are still manifestations of Palestinian nationalist strength. But many Palestinians admit privately that the intifada seems to be over, at least for the time being. "The people are tired, and there is no one to wake them up," said one Palestinian journalist.

But preoccupation of the local population with the Persian Gulf crisis seems to be even a bigger factor. People are well aware of the fact that as long as the crisis remains unresolved, there is little chance for the local crisis to capture headlines.

Another reason for the slow pace of the intifada is the army's new policy, under Defense Minister Moshe Arens, of reducing points of frictions with the local population.

The army received strict orders to refrain almost categorically from using firearms against the local population. In the entire month of August, only one Palestinian was shot dead in a clash with the security forces, compared to daily casualties in the past.

The latest move toward liberalization initiated by Arens is a guideline issued to the military prosecutors to request fines, rather than imprisonment, for Palestinian stone-throwers

whose attacks have caused no physical or property damage. That is a clear departure from the iron fist policy of former Defense Minister Yitzhak Rabin.

A senior security source explained that the shift is a logical consequence of the reduction of violence in the territories. "Don't forget that we adopted stricter measures as a reaction to growing violence, and not as a trigger to the violence," he said.

Jewish settlers in the territories

were alarmed by the change. "Instead of using the momentum of success and doing away with the stone-throwing phenomenon altogether, they reward stone-throwers with a soft hand," said Yisrael Harel, chairman of the Council of Jewish Settlements in Judea and Samaria.

He said there has been an increase in stone-throwing attacks against specific targets, particularly settlers' vehicles.



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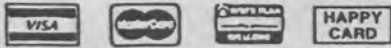
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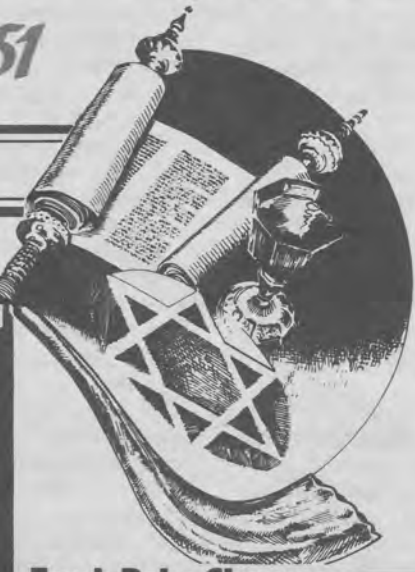
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WHY PAY MORE™ Fresh Carrots 1/2-bch. **.69**

WHY PAY MORE™ Fresh Pineapples 10 size **1.89**
WHY PAY MORE™ Kirby Pickles 1 lb. **.69**
CURLY & PLAIN Fresh Parsley 1/2-bch. **.39**
WHY PAY MORE™ Fresh Leeks 1/2-bch. **.99**
WHY PAY MORE™ Fresh Dill 1/2-bch. **.39**

FROZEN
Empire Kosher Pullet 1 lb. **1.39**
FROZEN
Empire Kosher Chicken Wings 1 lb. **.99**
EMPIRE KOSHER, FROZEN Chicken Legs 1 lb. **1.19**
EMPIRE KOSHER, FROZEN Chicken Breast W/IB CAGE 1 lb. **2.69**
GOL-PAK FROZEN Chicken Wings 5-lb. pkg. **5.99**
EMPIRE KOSHER Chicken Fat 8-oz. pkg. **.89**

WHY PAY MORE™
Empire Kosher Cut Up Fryer 1 lb. **1.69**
WHY PAY MORE™
Empire Kosher Cornish Hens 1 lb. **1.39**
WHY PAY MORE™
Empire Kosher Chicken Liver 8-oz. pkg. **.99**
CENTER CUT, OVEN READY Beef Rib Roast USDA CHOICE 1 lb. **3.99**
CENTER CUT, DECKLE OFF Beef Rib Steak USDA CHOICE 1 lb. **4.29**

The Appy Place

WHY PAY MORE™ Whitefish Salad 1 lb. **3.99**
WHY PAY MORE™ Smoked Whiting 1 lb. **2.49**
WHY PAY MORE™ Friendship Farmer Cheese 1 lb. **2.99**
WHY PAY MORE™ Cream Cheese & Lox 1 lb. **2.99**
CREAM SAUCE OR Herring in Wine 32-oz. jar **2.99**
STORE SLICED BOLOGNA OR Hebrew National Salami 1 lb. **4.99**
WHY PAY MORE™ #1 Chubbs 1 lb. **4.99**
WHY PAY MORE™ Large Whitefish 1 lb. **4.99**
REGULAR OR Pre Sliced Nova Lox 1 lb. **9.99**

The Dairy Place

WHY PAY MORE™ ShopRite Cream Cheese 8-oz. pkg. **.79**
ASSORTED VARIETIES
Breakstone Cottage Cheese 24-oz. cont. **2.19**
1/2 SOUR OR Batampte Sour Pickles 1-qt. jar **1.79**
WHY PAY MORE™ Issac Gellis Bullet Salami 2-lb. pkg. **4.99**
WHY PAY MORE™ Hebrew National Franks 1-lb. pkg. **3.69**
RED, WHITE OR HOT Gold's Horseradish 8-oz. jar **.99**
RED OR EXTRA SWEET Gold's Horseradish 8-oz. jar **.99**
CREAM OR PARTY Vita Herring 24-oz. jar **2.99**

REGULAR OR LITE CHOICE

Breakstone Sour Cream 8-oz. cont. **.89**
WITH SMOKED SALMON Vita Cream Cheese 8-oz. cont. **.84**
WHY PAY MORE™ Vita Sliced Salmon 3-oz. pkg. **2.99**
ASSORTED VARIETIES Nathan's Herring 12-oz. jar **1.99**
RED OR WHITE ShopRite Horseradish 8-oz. jar **.99**
WHY PAY MORE™ Nathan's Sliced Lox NEW 3-oz. pkg. **1.99**
WHY PAY MORE™ Nathan's Smoked Herring NEW 8-oz. jar **4.99**

The Bakery Place

WHY PAY MORE™ ShopRite Challah Bread 16-oz. pkg. **.89**
For Yom Kippur FISH TRAYS
available for "break the fast"
Call our APPY Dept. 999-1227

ShopRite Coupon
WITH THIS COUPON
Goodman's Egg Noodles
59
FINE, MEDIUM OR WIDE 1-LB. BAG
Limit one. Good at any ShopRite. Sun., Sept. 9 thru Sat., Sept. 22, 1990.
ENTER **017150** SAVE .20

ShopRite Coupon
WITH THIS COUPON
Mrs. Adler's Gefilte Fish
1.59
ORIGINAL OR OLD JERUSALEM 1-PT. 8 OZ. JAR
Limit one. Good at any ShopRite. Sun., Sept. 9 thru Sat., Sept. 22, 1990.
ENTER **017170** SAVE .40

ShopRite Coupon
WITH THIS COUPON
Mrs. Adler's Borscht
.59
1-PT. 8 OZ. JAR
Limit one. Good at any ShopRite. Sun., Sept. 9 thru Sat., Sept. 22, 1990.
ENTER **017430** SAVE .20

SHOP RITE
of
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September 16, 1990
thru
September 30, 1990

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