

The JEWISH VOICE

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The Jewish Voice"

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20 P

Board Elected, Past Presidents Honored At JFD Annual Meeting

By PAULA BERENGUT

The annual meeting of the Jewish Federation of Delaware was held on Thursday, May 18, at the Brandywine Country Club, and was attended by approximately 200 community members.

Following dinner, Shelley Mand, chairperson of the meeting, listed the changes the Federation has undergone since its beginnings and the accomplishments of each president. "The Jewish Federation of Delaware has been blessed with outstanding leadership from its beginnings in 1935," Mand said. She described "leaders who devoted themselves to an extensive budgeting and fund-raising program in order to meet the social, educational and recreational needs of the local community, to provide for the building of the state of Israel and to support and rescue Jews in hostile lands."

The past presidents were given letters acknowledging contributions made in their honor to the Federation's Project Renewal city in Israel, Jesse Cohen. Past presidents present to accept the letters included David Braunstein, Bennett N. Epstein, Paul R. Fine, Daniel L. Herrmann, Richard L. Kane, Sidney Laub, Irving Morris, Irving S. Shapiro, Bernard L. Siegel and Leo Zefter. Jesse Finkelstein and Michael and Brian

Mand accepted letters for their fathers, Nisson Finkelstein and Martin G. Mand, who were unable to attend.

Delaware Gratz Hebrew High School, which will celebrate its twenty-fifth anniversary within a few months, was also honored and Perry Goldlust, the school's president presented a plaque to Ruth Siegel, in appreciation for her dedication.

Other presentations made during the evening included small sculptures to Henry Topel and Richard A. Levine for their efforts as co-chairmen of the Federation's annual campaign, a



William Topkis

sculpture to Nancy Kauffman who served as chairperson of the Women's Division of the campaign and a lithograph to Stephen E. Herrmann, outgoing president of the Federation.

The Gilbert J. Spiegel Award, established by Pat Spiegel Chalpin in memory of her late husband, was presented to Jack Blumenfeld for his volunteer work on behalf of the Jewish

Federation's Jewish Community Relations committee Task Force. This carries with it a trip to Israel.

Joan Spiegelman was the recipient of the Braunstein Memorial Award, is given to an individual "who has an active interest in either the Jewish Federation or its related agencies who shows a definite potential." (Continued to page 20)

Speaker: 'Changing Relationships' Between Americans, U.S. And Israel

By PAULA BERENGUT

"Change is a natural condition not only of life itself but of relationships between peoples and countries," Stuart Eizenstat told 200 members of the Jewish community at the Jewish Federation's annual meeting. "Nothing remains static. The only question is whether the change will be positive or negative, not whether it will occur."

Eizenstat, a partner in a Washington law firm and an adjunct lecturer at the John F. Kennedy School of Government at Harvard University, was Assistant to the President for Domestic Affairs and Policy and Executive Director of the White House Domestic Policy Staff under President Jimmy Carter from 1977 to 1981.

Speaking at the Brandywine Country Club on May 18, Eizenstat traced the history of the relationship between the United States and Israel since 1948 and contrasted it with the relationship between American Jews and Israel. The U.S./Israel relationship, he said, "has grown from one of a distant, arms length, cautious evenhandedness to a close, warm embrace of two genuine allies. The American Jewish/Israel rela-

tionship, on the other hand, "a quantum leap forward following the 1967 Six Day War, has stagnated and is now in a state of growing misunderstanding."

Citing examples of the strengthening of the U.S./Israel relationship, Eizenstat noted that Israel is now receiving, in a single year, twice as much aid as it did in all the years from 1948 through 1971 combined.

Eizenstat cautioned that there is a new military equation in the Middle East and that by the end of this century, 15 nations, mostly Israel's (Continued to page 20)



Stuart Eizenstat

Baker: Israelis And Arabs Must Abandon Unrealistic Dreams

By DAVID FRIEDMAN

WASHINGTON (JTA) — Secretary of State James Baker urged Israelis on last week to abandon the "unrealistic vision of a Greater Israel," while calling on the Palestinians to end their hopes of destroying the Jewish state. It is "high time for serious political dialogue between Israeli officials and Palestinians in the territories," Baker said in a hard-hitting speech to the 30th annual policy conference of the American Israel Public Affairs Committee.

The speech was his first major policy address to an American Jewish group since becoming secretary of state.

"Both sides must build political constituencies for peace," Baker said. "Each idea, proposal or detail, should be developed as a deal-maker, not a deal-breaker." He reiterated the Bush administration position that now is not the time to seek a comprehensive settlement. Instead, he advocated working for a transitional stage of Palestinian self-rule in the West Bank and Gaza Strip.

To achieve this, the United States believes Israel's plan for elections in the territories "is an important and positive start down the road toward constructing workable negotiations," Baker said. He said that workable process for the elections still needs to be found. While not proposing any details,

he said the elections should be "free of interference from any quarter," and participation in them "should be as open as possible." He also said the elections should allow open access to the media and international observers. But the secretary cautioned that even reaching a first step in negotiations will be difficult. "For many Israelis, it will not be easy to enter a negotiating process" (Continued to page 19)

Beth Sholom, AKSE Appoint New Rabbis

By PAULA BERENGUT

Charles Salkin, president of Congregation Beth Sholom, has announced that the congregation has contracted with Rabbi Moshe V. Goldblum, of Baltimore. And Howard Simon, President of Adas Kodesch Shel Emeth, has also announced that Rabbi Howard Matasar, of Peoria, Illinois, has been appointed spiritual leader of that congregation.

Congregation Beth Sholom has been without a rabbi for over a year. Rabbi Leonard B. Gewirtz retired last spring after serving Adas Kodesch Shel Emeth for 41 years and is now Rabbi Emeritus of that congregation.

Rabbi Emeritus of Congregation Beth Sholom in Pittsburgh, Goldblum was sent by the Jewish Theological Seminary to conduct the High Holiday

services for the Dover congregation last fall. Since that time, Salkin said, he has returned to officiate at a Bar and a Bat Mitzvah as well as at two funerals. Salkin noted that the rabbi has also made himself available for consultations. "In a sense," Salkin said, "he has been our rabbi in some capacity since September."

A graduate of the University of Minnesota and a Minnesota native, Goldblum attended the Jewish Theological Seminary and was ordained in 1944. From 1945 to 1947 he served as a chaplain in the United States Army. Following his chaplaincy, he studied Jewish history at Columbia University and received his Master's

degree in 1954. Goldblum also received a Master of Hebrew Literature from the Jewish Theological Seminary. In 1971, he was awarded an honorary Doctor of Divinity degree by the Seminary.

Goldblum has served as spiritual leader of several congregations, including Temple Sinai in Middletown, New York, from 1949 to 1961 and Congregation Beth Shalom in Pittsburgh, from 1963 until his recent retirement. While in Pittsburgh, Goldblum served as President of the area's Association of Conservative Rabbis and as President of the Rabbinic Fellowship of Greater Pittsburgh.

Goldblum and his wife, Evelyn, are planning to join the congregation in about a week. They have five children and seven grandchildren.

"We are delighted that Rabbi Goldblum and his wife will become part of our community," Salkin said. "It has been a long search, but it was worth the wait."

The AKSE congregation voted at its annual meeting on May 23 to offer its pulpit to Rabbi Matasar. Matasar graduated with a B.A. in History from Indiana University and a Bachelor of Hebrew Literature from the Hebrew Theological College where he also

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Young Memorial Lecturer Announced

Stuart B. Young has announced that A. M. Rosenthal, *New York Times* syndicated columnist, will deliver this year's annual Ann B. and H. Albert Young Memorial Lecture on September 24, 1989. More information will be available in the *Jewish Voice* on June 16.

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 SAMPLE

OPINION

Editorial: What Should Jewish Education Be?

A good question, what *should* Jewish education be? The answer, however, might be found more easily by asking another question. What is being Jewish?

Being Jewish is culture, Israel, history, poetry and literature. It is Yiddish theater, the Hebrew language and Torah. It is humor, ethics and food. And it is much more.

Most of us choose to send our children to one or another of this community's Hebrew schools, some for longer, some for shorter periods of time and for a variety of reasons. And no matter which school is chosen, a child studies the Hebrew language. The history of the State of Israel is covered and Israel Independence Day is celebrated. The Holocaust is taught and commemorated. Depending on the schools' orientations, different aspects of Judaism are emphasized. Education is the single most important thing we can do to advance Judaism.

But as important as it is, Jewish education — and being Jewish — should not end when Hebrew school lets out. It must go deeper than what a school can offer. Judaism, Yiddishkeit, is something in the soul as much as in the mind. Judaism needs to be lived.

While Hebrew school education is valuable, having a several-hundred-word Hebrew vocabulary doesn't necessarily instill a child with a sense of dedication to a five thousand year history of a people. Knowing the important facts about Israel doesn't necessarily make a child feel Jewish. Spending a week or two every year learning about the events in Nazi Germany during World War II doesn't necessarily bind a child to his or her roots.

While recent history — the last 50 years — is important and *should* be taught to all Jewish children, it is important not to allow the other 5,000 years to be forgotten. In ethics, philosophy, literature, music, culture, medicine and many other areas Jews have made great contributions to humanity over the centuries. Our children should be taught that they are the continuation of those 5,000 years and that their history is something to be fiercely proud of.

Yiddish, the language and the culture, while still vibrantly alive in some places, is, for the most part, something only the older generation is familiar with. It was wiped out in Europe 50 years ago. It is now being wiped out by our own assimilation today. This generation has chosen to forget its ethnicity.

Other ethnic groups also teach their children to appreciate their unique "roots" in special schools, but they supplement a school education with a cultural one which includes festivals, dance and customs. Black education, for example, emphasizes African history, pride in the sense of accomplishment in those civilizations and a sense of continuity. Black history is not marked only by what happened during the slavery period and slavery is taught as only a limited segment of their history.

Similarly, Jewish history did not begin with the Holocaust. Nor did it begin with Israel. It is also a history of culture, ethics, pride. If we teach our children where they came from, they'll be in a better position to decide where they're going.

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.

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ISRAEL CAN'T... DON'T... MAY I PLEASE GET A WORD IN? YOU BETTER... MY PLAN... ISRAEL MUST...



Shavuot 1989

By RABBI MARC H. TANENBAUM (Copyright 1988)

Jewish Telegraphic Agency, Inc.) Beginning at sundown June 8, the Jewish people will start the observance of Shavuot, the Jewish Festival of Weeks, or Pentecost. Originally, Shavuot was observed as a biblical festival of thanksgiving for new crops in ancient Palestine, thus indicating how profound is the historic linkage of the Jewish people with the Holy Land.

But what has elevated this agricultural festival into a holy day of great moral and spiritual importance has been its association with the giving of the Torah to Israel. The Bible tells us that the Israelites reached Mount Sinai exactly seven weeks after their Exodus from Egypt. In the midst of that desert place of awe and majesty, the Israelites received the Ten Commandments, which transformed the moral con-

sciousness of mankind.

What a divine-human drama that was! Yesterday, the Israelites were slaves, the untouchables of ancient Egypt. But by virtue of committing themselves to the moral laws received at Mount Sinai, they became a kingdom of priests and a holy nation. They were transformed into a messianic people, upholding the dignity of human life, with a redemptive task of seeking to build a society of justice, equality, and liberty.

In a world pockmarked with disrespect for moral law — with violence, fanaticism, aggression, repression of human rights, and nuclear threats to human survival itself — Shavuot, with its proclamation of moral commandments and respect for human dignity, has just as compelling a claim on our conscience today as it had on the Israelites in the desert wastelands, some 4,000 years ago.

"Quote of Note"

"The PLO arrogantly displayed its emblem, connoting the present State of Israel as THE 'State of Palestine.'"

—Tom Dine, Executive Director of AIPAC, at the organization's 30th annual Policy Conference.

دولة فلسطين

البعثة الدائمة لفلسطين لدى الأمم المتحدة - جنيف

State of Palestine

Permanent Mission of Palestine to the United Nations - Geneva



Candle Lighting

JUNE 2nd — 8:05 PM 9th — 8:10 PM SHAVUOT 16th — 8:15 PM 8th — 8:09 PM

DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, JUNE 16. The deadline for stories and photos is noon, FRIDAY, JUNE 9. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, DE 19803. (302) 478-6200. All articles must be typed, double spaced.

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On the other hand



N. Even Or

The Ballet Continues

The ballet continues. The prima ballerina whirls and whirls, somewhat disconcerting in camouflage tights with gun belt flapping against the olive drab tutu, but the audience seems generally appreciative, with an occasional avid fan leaping up to shout "bravo!" The latest, of course, is French President Francois Mitterrand, who invited The Ballerina to Paris with protocol honors just below the top. President Mitterrand pushed The Ballerina very hard on the clear inconsistency of his December, 1988, statements in Geneva on recognition of Israel and an end to terrorism, with the provisions of the Palestinian National Covenant. No problem in this at all: The Palestinian National Covenant was null and void after Geneva according to Arafat. Even he has had trouble translating the French expression he used for "null and void," but, more important, not one of his staff, his supporters or other leadership has said anything to confirm his position, several of them speaking sharply against it and pointing out that nothing in the covenant can be changed without a two-thirds majority vote.

But nobody seems to be very upset by the total inconsistency of what Arafat said to Mitterrand and what he and others are saying in Arabic elsewhere since then. It does seem strange, doesn't it, with all the instant com-

munications available today and world wide linguistic ability in Arabic, most particularly including in our own State Department, that nobody seems to want to talk about why what is said here doesn't agree with what is said there. I guess nobody wants to spoil the show: after all, everybody knows that in the real world you can't turn swans into princesses, but why destroy the magic of the moment? There will always be time to come back to the real world.

Unfortunately for the good fun of it all, there are some non-ballet lovers among us, Senator Warren Rudman of New Hampshire among them. In the April hearing before the Senate Appropriations Committee Senator Rudman gave Secretary of State James Baker a bit of difficulty on this point. He wanted Baker's reactions, for example, to PLO Foreign Minister, Farouk Kaddoumi's statement: "The recovery of but a part of our soil will not cause us to forsake our Palestinian land. We will build our tent in those places our bullets can reach. The extent of the Palestinian people's might will determine the location of this tent which will form the base from which we will later pursue the next phase." The Senator was also greatly disturbed by Arafat deputy Abu Iyad's recent statement that "the Palestinian state will be a stage in our prolonged struggle for the liberation of Palestine

and the establishment of a democratic state on all of its territory. We cannot achieve the strategic goal of a Palestinian state in all of Palestine without first establishing a Palestinian state of part of its territory." Secretary Baker, of course, had no good answer to the Senator's problems. He, apparently, is very much a ballet fan and doesn't want to spoil the show.

The basic problem, we all know, is in the geography of the matter. No Israeli government and no American government is going to give up a strong Israeli military defense position along the Jordan River and along the high ridge running north-south through Judea and Samaria, a ridge from which one can cover every city in Israel with heavy mortars. And no leadership of the PLO, Arafat or other, is going to agree to a Palestinian state on the West Bank with such an Israeli presence. Even if the U.S. and Israel would accept giving up such a military position, it would in the last analysis be strongly opposed by Jordan, Saudi Arabia and the majority of other Arab states in the region, who wisely see their own destruction inherent in a militarily strong Palestinian force in the West Bank.

These are the conditions that lead to everyone leaning back and enjoying the ballet. There is, at least, some entertainment there; nothing promising seems to

lie in the world of reality. But can this go on for ever? It has been pointed out repeatedly that the situation is not improving for Israel. The Arab confrontation states are rapidly developing missile capability which, when combined with their chemical warfare capabilities, pose tremendous threats to Israel's civilian population, particularly ruinous to a nation with a small standing army dependent on rapid deployment of reserves. Moreover, in the game of financial strength Israel is clearly outgunned in trying to keep up with Arab resources.

Our Western minds want to resolve problems. "Don't just stand there, do something!" is one of our favorite admonitions. It is probably bad advice at this time, however. Our choice now is clearly between bad, even unacceptable alternatives, but it is all we have. Nibbling away at the problem, while accepting the high risk in such lack of resolution, may be our only sensible choice. Perhaps everyone sees this, on both sides of the conflict, and that is why, ignoring all logic and reality, we are watching The Ballerina whirl and whirl, fully aware that you don't make princesses out of swans.

I do wish, though, that they would stop the gun belt from flapping against the tutu!

Liberal, Conservatives Debate Case For Israel

Liberal Continue To Search For Answers And Resolutions

By MARCA PEARL

Much has been written lately, not only questioning whether or not liberals support Israel, but suggesting that we have abandoned it. Nothing could be further from the truth, and one could even question (if one is so inclined) how deep the roots of conservative support may be. Jewish tradition has always taught us that question and debate ultimately strengthens commitment. Liberals are doing nothing less.

Support of Israel, by Jewish and gentile liberals alike, remains deeply rooted, unswervingly steadfast, and uncompromisingly strong. The public interest groups, civil rights organizations, and labor unions that have historically stood together with Jews on behalf of the entire spectrum on human rights, continue to remain at our side on behalf of Israel.

Congressional liberals have consistently been the chief architects and most vocal advocates of legislation favorable to Israel over the past decade. Economic and military assistance are at the highest levels, a Free Trade Treaty has been ratified, and the liberal-Democratic leadership has been a consistent partner with the pro-Israel lobby in preventing the "conservative" administration of the past decade from providing high-tech weapons systems to Israel's enemies.

Conversely, it always seems to be the conservative representative or senator who can find reasons to vote for an arms sale to a "moderate" Arab state; or against a resolution condemning the President for going to a cemetery honoring SS officers; or against a foreign aid bill. When push comes to shove, Israel will always find itself low down on the conservative agenda.

The argument could simply end here. The facts totally mitigate the shrills emanating from neo conservatives who

implore American Jews to abandon liberalism because liberals have "abandoned" Israel. Liberals recognize the humanity of Israel, and if we abandon anything it should be an idealized vision of Eretz Yisrael.

As Leonard Fein recently wrote: "I do not regard Israel's failures, its imperfections, its enthusiastic pursuit of normalcy, as especially remarkable. The

people of Israel are people; some move with grace, some have clay feet. That is how it is, always and everywhere, with real people."

If anything marks the difference between pro-Israel conservatives and pro-Israel liberals, it is the willingness of the people who embrace the progressive cause to grapple with the political and moral realities that are inherent in running a country. Liberals remain stalwart in Israel's defense, despite our disappointments, because it remains a democracy, committed to achieving the values we hold important, including freedom of expression and political parties.

Does questioning political policies automatically translate into disloyalty or result in abandonment? If the conservative position of unquestioned support for Israel becomes the way in which the Middle East is viewed, a structure will be created that, in the opinion of most students of politics and history, is dangerous and potentially destructive. Relationships, to be lasting, must allow for different viewpoints and different perspectives.

Any attempt to discount or ignore the

(Continued to page 19)

Conservatives Committed To Survival Of Jewish State

By DON FEDER

While liberal ardor for Israel has cooled considerably, conservatives such as U.S. Senator Jesse Helms (R-NC) have stepped forward to fill the gaps in the front ranks of Zion's defenders.

Here then is the conservative case for Israel, why foreign-policy realists and proponents of Western culture are committed to the survival of the Jewish

hands of its client states. Moreover, Israel has proven a stalwart friend in the international community, invariably siding with Washington in the most hazardous of ideological forums, the United Nations.

3) As a champion of Western values, Israel deserves our support. It is no coincidence that Israel is attacked by the Islamic world as an alien entity in its midst, for so it is.

Israel is the only truly democratic nation in the Middle East, the only one with a firm commitment to human rights, the only one which shares our vision of the innate dignity and worth of the individual (witness the persecution of Coptic Christians in Egypt, that most progressive of Arab states). In an area where women generally are treated as chattel, where discrimination against religious minorities is officially sanctioned, where slavery still exists sub rosa, where the trappings of the gulag society (secret police, torture cells, one-party rule) are everywhere in evidence, Israel is a shining example of moral progress.

4) Israel's enemies are our enemies. The Palestine Liberation Organization (so-called) is a bloody alliance of Marxists and other genocidal utopians, with all the envy and hatred of the West inherent in such third-world movements.

These are the same savages who blew up our civilian airliners, tossed a crippled American off a cruise ship, beat an American sailor to death in the 1985 TWA hijacking and bombed the Beirut Marine compound, resulting in the loss of 241 lives. Any nation which stands against such infamy is worthy of our gratitude.

5) The fate of our two great nations is eternally intertwined. Absent ancient Israel's unique legacies to mankind (such concepts as the rule of law, equal justice, and freedom — both individual

(Continued to page 17)

Two Views

State.

1) Israel is America's only reliable ally in the Middle East. It is the one consistent bulwark to Soviet expansionism in the region. For those who believe the Soviets remain a threat to our security, Israel is an indispensable strategic asset.

The belief that Israel is the sole cause of regional turmoil is the height of naivete. Without the Jewish State, the area still would be a hotbed of conflicting national ambitions, religious fanaticism and anti-Western animus, stemming from the colonial era — all of which the Soviets would continue to exploit. Israel is the dike which checks this deluge.

2) U.S. aid to Israel is a bargain. The latter has the best fighting force in the region. Its military spending equals 20 percent of GNP (an amount which dwarfs the defense commitment of the NATO nations and Japan, which receives far more American aid in the form of joint expenditures on joint security).

America also benefits from intelligence sharing, Israeli research and development of weapon systems, and field testing of U.S. armaments, so to speak, against Soviet weapons in the

Shamir Delaying A Likud Showdown Over Peace Plan

By DAVID LANDAU
JERUSALEM (JTA) — Prime Minister Yitzhak Shamir, facing fierce opposition within his own party to the idea of Palestinian elections in the West Bank and Gaza Strip, seemed Monday to back off from a showdown in the Likud Central Committee over the peace plan he has tried to sell to the United States and Western Europe.

Shamir, who had just returned from a weeklong visit to Britain and Spain, told reporters he would bring the plan before Likud's policy-making body "if and when there is a need to decide." He described the initiative, in its present stage, as

just "an unhatched egg" and implied he would prefer to defer a decision in Likud until there is an Arab partner ready to accept it.

Shamir replied "no comment" when asked if he thought it likely that the Central Committee would never be convened to debate the plan. The Prime Minister's Office later said officially that a date would soon be set for a Central Committee discussion, but that none has been set yet.

Shamir's remarks brought angry protests from the Labor side of the unity government, which backs the initiative, and from Likud hard-liners, who oppose it. Communications

Minister Gad Ya'acobi of Labor warned that his party would consider bringing the government down if the initiative fails to materialize.

Ehud Olmert, a Herut minister without portfolio who is close to Shamir, insisted that the prime minister is not "scared off" by Likud opposition to his plan. He said that if debate within the party was deferred it would be only for a matter of weeks. He suggested that the strength of the opposition was exaggerated, saying Shamir had won tougher battles in the past.

But Tzahi Hanegbi, a Herut Knesset member who normally supports Shamir, is firmly against the plan. He observed pointedly that the 3,000-member Likud Central Committee is bound by the party's constitution to be convened every three months and has not met for more than six. He said any member could obtain a court order to force it to meet. Hanegbi, who was Shamir's chief of staff in the Prime Minister's Office before he was

elected to the Knesset last year, demanded a "long and full debate" over the issue. "Frankly, I do not understand the prime minister's logic," he said. "He submits the plan to the Cabinet, to the Knesset, to the United States, France, United Kingdom and Spain. He calls it a 'breakthrough.' And now he says it is an 'unhatched egg,'" Hanegbi remarked.

Those views were echoed by Uzi Landau, Michael Eitan and other young Herut Knesset members who normally support the prime minister.

The most powerful opponents of the plan are three Likud Cabinet ministers: Ariel Sharon and David Levy of Herut and Yitzhak Moda'i, who heads Likud's Liberal Party wing. Moda'i, the minister of economics and planning, had denounced the election as vociferously as the outspoken Sharon, who is minister of industry and trade. On Monday, he attacked his fellow Liberal, Tourism Minister Gideon Patt, for supporting the plan. In an

army radio interview, he called Patt "the village idiot" for doing so. Moda'i is backed within the Liberal Party by a former minister, Avraham Sharir, Moshe Nissim, a minister without portfolio, shares Patt's views in favor of Shamir's plan.

The plan calls for elections in which the Palestinians would choose representatives with whom Israel would negotiate the terms of a five-year interim period of self-rule in the territories. No later than the third year, the same representatives would start negotiations with Israel on the territories' final status. The plan was drafted by Shamir and Defense Minister Yitzhak Rabin of the Labor Party, with input from other leaders of both coalition partners. The Cabinet approved it by a 20-6 vote on May 14. On May 17, the plan was endorsed in the Knesset, but only by a 43-15 tally, reflecting the deliberate absence of Likud members who reject the plan but did not want to go on record as voting against the government.

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On The 25th Anniversary Of Chaney, Goodman & Schwerner

By RABBI A. JAMES RUDIN

It has been 25 years since the three young civil rights workers, James Chaney, Andrew Goodman, and Michael Schwerner, were murdered in Neshoba County, Miss. The slayings of two Jews and a black on June 20, 1964, stunned the nation and provided an impetus for the passage of important civil rights laws. And, sadly, the murders also provided three martyrs for the black-Jewish "alliance" of the 1960s.

Much has changed since that fateful summer of 1964, especially in black-Jewish relations. During that year, I participated in an interreligious voting rights drive in Hattiesburg, Miss., and was widely praised by the American Jewish community for my action.

But when I returned from another civil rights march, this time in Cumming, Ga., just two years ago, I received many letters and phone calls from Jews

who sharply criticized me for "marching again for the blacks" (a well known Yiddish epithet was often used). Several callers said that "once was enough" and declared that Jewish participation in such marches was no longer desirable nor even necessary.

As a Jew who was raised in a legally segregated racist society in the South, I actively opposed the Jim Crow laws and the many restrictions that prevented blacks from voting. But bad as Southern racism was (and is), I also deeply resented the statements of many Northern Jews who piously proclaimed that anti-black attitudes and actions were somehow a problem unique to the South. Such Jews believed there were racist states of the Old Confederacy, and then the rest of the United States, which was free of racial prejudice. It was not true in 1964, and it certainly is not true today.

In 1989, we know very well

that racism was not and is not a sectional problem. It is, rather, a nationwide pathology. And the American Jewish community recognizes that it, too, is not free of racial hatred and bigotry. The recognition is a step forward away from the dangerous myths of a quarter-century ago, when some Northern Jews pointed fingers of derision and scorn at their Southern brothers and sisters. Now we all know the dirty little secret: Racism is national in scope and infects all religious and ethnic groups.

While paying tribute to Chaney, Goodman and Schwerner, we should remember that there never was a formal alliance between blacks and Jews in the 1960s. An alliance implies solemn agreements and systematic programs to achieve specific goals. My own sense of the "Movement" during the '60s rejects the idea of an alliance. A "working coalition" would be a more accurate description explaining how a convergence of mutual interests brought some blacks and Jews together back then. For the American Jew, it was clear that restricted freedoms and a lack of full civil rights for blacks also undermined Jewish security in this country. We need not apologize for understanding that our own rights were linked to civil rights for black Americans. Nor should we apologize for the black-Jewish coalitions. It made a real difference in 1964. It provided the black-led civil rights movement in the South with the national attention and the moral urgency that helped advance civil rights legislation, especially voting rights. It energized millions of people and it helped bring about irreversible changes in the United States.

But the 1960s coalition was effective for that time and for that place. It should be warmly appreciated for what it accomplished, and all of us should remember with sadness the brutal deaths of Chaney,

(Continued to page 19)

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Video By Local Film Maker Will Air On PBS

By PAULA BERENGUT

When Sharon Cohen rented a video camera to record her trip to the Soviet Union last year, she had no idea where it would lead. But Cohen's 16 hours of film are getting a lot of attention.

The Brown University student graduated last week with a major in political science and says she "always had an interest in U.S./Soviet affairs." Cohen visited the Soviet Union with a B'nai B'rith group of 12, both students and Hillel directors, in December 1988, and took the video camera at the request of America's Defense Monitor for whom she worked in the fall. So, Cohen made plans to create a video and, working with a professor at Brown, a course.

At this point, Cohen has already edited her work to 45 minutes and has shown it to faculty and students in the Institute for International Studies at the university. The film's title is "A Granddaughter's Return: Reflections on Glasnost, Perestroika and the Jews of Russia." The showing was very



Sharon Cohen

well-received, according to Cohen.

Following the Brown showing, Cohen contacted the local PBS station and is looking forward to a PBS national presentation, probably in the fall. She will spend the month of June,

editing the entire film to fit a PBS time slot of either one-half or one hour.

"The footage shown has not been seen before on network because I went in a different capacity — as a tourist," Cohen explained. She has video footage of "a New Year's eve party with Communist party members and a dorm party with college students in Odessa." The video, she said, "deals with the Soviets as people. Glasnost — the economic situation and freedoms" are her story.

"I didn't do it for the PBS documentary," Cohen explained. It just "seemed that people liked it and things took off."

A one-time gold medalist figure skater who trained at the Skating Club of Wilmington, the 23-year-old Cohen has worked in media for several years. She spent the summer of 1987 working for NBC where she screened programming and commercials. Last fall Cohen was hired by Israeli television and worked for the Center for Defense Information.

Cohen has no definite plans for her future in film beyond the June editing of "A Granddaughter's Return" and a music video she is working on with another Brown student. She may settle for a while in Wilmington and "open an independent video studio," she

said.

"A Granddaughter's Return" is available for purchase and Cohen is hoping to market it.

For information on the video, contact Sharon Cohen, 901 West 19th Street, Wilmington, DE 19802.

UN Praises Israel's Progress

The executive director of the U.N. Environment Programme (Unep), Dr. Mustafa Tolba praised Israel for making "exceptional progress" during the past 20 years of administering the West Bank and Gaza Strip, resulting in longer average life spans and reduced infant mortalities.

The Unep report, prepared after Arab states sponsored a proposal to commission a special study on environmental affairs in the occupied territories, highlighted improved water quality and upgraded sewage and garbage disposal.

Dr. Tolba, an Egyptian microbiologist, noted that the West Bank and Gaza Strip were among the only areas of

the world where the spread of desert had been halted during the past two decades. The report found that the amount of fertile land in the territories had increased since 1969.

"We were surprised to discover that Unep's executive director saw fit to publish a positive report on the environmental situation in the territories," said Dr. Uri Marinov, director-general of the Israeli Environment Ministry. He added that Unep was allowed to operate independently and "went about drawing their own conclusions." (*Jerusalem Post*, May 20, 1989).

Reprinted from *Near East Report*.

Conferees Call For Ideology In Quest For Jewish Leaders

NEW YORK (JTA) — What qualities must a Jewish leader have at a time when Jews are not an oppressed people but one that exercises considerable affluence and power?

The question was addressed last month by 50 Jewish communal leaders assembled here by the American Jewish Committee and CLAL, the National

Jewish Center for Learning and Leadership. The consensus that emerged from the all-day discussion was that Jewish life required more ideology and ideological leaders.

Ira Silverman, executive vice president of the AJCommittee, issued a "call for leaders to respond to the challenges of internal vitality — assimilation,

disinterest in Jewish life and spiritual emptiness."

Rabbi Irving Greenberg, president of CLAL, spoke in a similar vein. "We live in a period of unprecedented blessings, of Jewish affluence, freedom, power and relative decline of anti-Semitism," he said. Therefore, Greenberg continued, "the challenges of

leadership are to be a leader in an age of power rather than to be a leader of an oppressed people. Our challenge is to create a voluntary community within a framework of Jewish values and ethics."

Soshana Cardin, chairwomen of the National Conference on Soviet Jewry, characterized a leader as "one who defines

vision, persuades others to buy into it and implements it in incremental steps." She added, "Jews today will not be motivated by past images of the Holocaust and the Jewish state. Jews today will be motivated only by the sense of building an inspiring tomorrow for the Jewish community."

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Annual AIPAC Conference Rallies American Jews Behind Israel's Peace Initiative

By PRISCILLA W. SIEGEL
and
JEROME SIEGEL

One of the most passionate, colorful, and eloquent spokesmen for Israel, Harvard law professor Alan Dershowitz, brought the 30th annual AIPAC conference in Washington, D.C., to a rousing close on Tuesday, May 23, as he praised American Jews for their constructive role in formulating American policy toward Israel.

Addressing the issue of Israel's negative image in the world, he chastised American Jews who publicly and irresponsibly identify with Palestinian positions. Citing anti-Israel protests in front of the United Nations by such public figures as Ed Asner and Woody Allen, Dershowitz angrily noted that such critical Jewish voices act as "megaphones" to the ears of the non-Jewish world. "We have the right to criticize Israel," he said, "but it must not be to lend support to the enemies of Israel."



AIPAC Executive Director, Tom Dine, displayed a graphic produced by the PLO which includes an outline of the State of Israel with the words "State of Palestine" underneath.

"Why," asked Dershowitz, "don't these activists protest in front of the Israeli embassy, instead of the U.N., where so much anti-semitic rhetoric has been disseminated?" And he reminded the audience that it is Israeli, not American, lives that are "on the line" each day.

Some of Dershowitz' most critical remarks, however, were directed toward Secretary of



Alan Dershowitz, Harvard law professor, told the AIPAC audience, "We have the right to criticize Israel, but it must not lend support to the enemies of Israel."

State James Baker's address presented during the previous day's AIPAC session. Baker's speech was the first official White House response to Israel's peace initiative.

While praising Israel's proposal as "an important and positive start down the road toward constructing workable negotiations," Baker warned that "now is the time to lay aside, once and for all, the unrealistic vision of a greater Israel... Foreswear annexation. Stop settlement activity." He further made clear that peace negotiations between Israel and the Palestinians must involve "territory for peace."

Such preconditions to negotiations would, according to Dershowitz, put Israel in an untenable bargaining position. (Subsequent analysis of Baker's speech by AIPAC staff rebukes the Secretary of State's references to "a greater Israel" and annexation. "Greater Israel" is Palestinian terminology used in a pejorative sense, and annexation is not presented as an Israeli objective. Also condemned was Baker's use of a public

forum for enunciating policy statements and pre-conditions for negotiations on sensitive issues.)

And the Administration's self-described "even-handed" middle-Eastern policies as outlined by Baker were further condemned by Dershowitz as inappropriate. After all, Israel is a sovereign and moral state, and to make equal demands on Israel and the terroristic Palestinians is simply unacceptable.

The main emphasis of the Conference, attended by a record-breaking 1200 delegates and 425 students, was to gain American support for Shamir's peace proposal. In his keynote address, Israel's Minister of Foreign Affairs, Moshe Arens, described the four-point initiative:

- A summit meeting between the leaders of the U.S., Egypt and Israel.
- A call to the other Arab countries to cease hostile propaganda, economic boycott and active belligerency against Israel.
- A call to the U.S. to lead an international effort to rehabilitate the Palestinians liv-

ing in refugee camps in Judea, Samaria and Gaza.

• Holding elections amongst the Palestinian population of Judea, Samaria and Gaza for representatives with whom Israel will negotiate the terms of an interim settlement, and eventually the terms of a permanent settlement.

In the last few weeks, when talk of the peace plan was gaining attention, the PLO orchestrated an escalation of violence in the occupied territories — violence directed not only against Israelis, but also against moderate Palestinians. Considering the increased violence, Arens questions whether the PLO really wants free elections and was skeptical about Arab interest in joining the peace process. But he enjoined the international community to support the peace initiative in order to give the best opportunity for a positive Arab response.

Yitzhak Rabin, Israel's Minister of Defense, speaking during the closing session, pointed to Egypt's recent acceptance into the Arab league as a small sign of progress. He expressed the hope that the peace process between Egypt and Israel would be extended. He also expressed disappointment that Jordan, last year, removed itself as a possible intermediary in Israeli-Palestinian negotiations. Rabin stressed, as did Baker, that the peace process must be a phased process, and the first step,

an interim one. During this transitional period, the Palestinians would have the opportunity to run their own affairs, excluding a Palestinian military force and excluding jurisdiction over the Jewish settlements. A timetable for the establishment of a permanent solution through negotiations would also be in place.

However, said Rabin, the cessation of violence must occur before negotiations can begin: "Whoever gives in to any form of violence will just invite more violence and terror."

While Rabin tried to present an optimistic scenario, there was frustration and sadness in his voice as he described the complexity of the middle-eastern problems and the uncertain future facing Israel. "Moderate Palestinians are either murdered or intimidated," he said, "and the PLO is an untrustworthy negotiating partner — with whom can Israel negotiate?"

AIPAC's message to American Jews is to encourage the U.S. administration's support of Israel's peace initiative. Dershowitz, in his closing remarks, reminded the audience that the Jewish contribution to America has been profound, that Jews are very much a part of mainstream America, and that there should be no qualms on the part of American Jewry about speaking up on behalf of world Jewry, especially in support of Israel.

Baker Urges Palestinians To Consider Election Plan

By DAVID FRIEDMAN
WASHINGTON (JTA) — Secretary of State James Baker, having pointedly told Israel last week that it must eventually give up the West Bank and Gaza Strip, urged Palestinians on May 28 to discuss with Israel the proposal for elections put forth by Prime Minister Yitzhak Shamir. "We are pressing the Palestinians in every way we know how," Baker said, in an appearance on NBC's "Meet the Press" from Rome.

Baker said this is being done through U.S. talks with the Palestine Liberation Organization in Tunis. "We have suggested to the PLO that they permit the Palestinians in the occupied territories to engage Israel on this question of elections," he said.

Baker said that the United States has some differences with Israel over some aspects of the election proposals, in which the Palestinians would choose representatives to negotiate with Israel on self-rule. "But, as a vehicle for moving toward peace in the Middle East, we think it was a very,

very good effort and we are very pleased with it," he said. Baker said this is why "it's important that this election proposal be followed up on. That means one thing that will be required, of course, is that the PLO in Tunis give the green light to Palestinians in the territories to engage with Israel so we can develop this proposal and move into a broader political dialogue."

Baker maintained that his speech on May 22 to the American Israel Public Affairs Committee was "very, very balanced." Although Baker urged the Palestinians and the Arab countries to abandon anti-Israel positions, most of the public attention on the speech was focused on his call for Israel to abandon the idea of annexing the territories and to stop Jewish settlements there.

Shamir at first called the speech "useless." But Baker said Sunday that the Israeli prime minister has since remarked that the differences that Secretary Baker cited have existed for quite a while between Israel and the United States, "and yet the United States and Israel enjoy very, very good relations. And we do and we will continue to," Baker added. Baker reiterated the Bush administration position that Washington does not need a special envoy for the Middle East or "high visibility initiatives" in the region. "We think that unless you till the ground carefully, sometimes doing things preempts more promising possibilities," he said.

AIPAC Conference '89 Statistics

Delegates registered: 1200
Students in attendance: 425
States represented: 48 (including Alaska)
Representatives of the press: 150
Banquet attendance: 2000
Congressman attending or contacted: 300 (including 50 from Executive Branch)
Embassies represented at banquet: ca. 30 (including Egypt)
Money raised for AIPAC during one-hour fundraiser: \$2,500,000 (not tax-deductible)

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Levinson holds a distinguished record of community service. Before entering public service, he was a real estate developer and builder of homes, apartments, condominiums, and shopping centers. He has been active in many organizations, including the Blood Bank of Delaware, Boy Scouts of America, Kiwanis International, Rotary International, and the Delaware Masonic Consistory. He has served as vice-chairman of the

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Dvar Torah

Parashat Bamidbar, June 3

Ideals And Realities

By **JACOB J. STAUB**
Special to *The Jewish Voice*

As we begin reading the Book of Numbers this week, we are faced with an idealized portrait of the Israelites in the Wilderness. All the members of the Israelites in the Wilderness. All the members of each of the twelve tribes, each tracing his lineage back to Jacob, are said to have stood in symmetrical formation around the Tent of Meeting - three tribes on each side. The census is a scene of ultimate order, so much so that modern Bible scholars have often doubted that the listing of names bears serious resemblance to the historical facts.

What makes the scene even more striking is that it is the opening of a book that is anything but an idealization of the Israelites in the Wilderness. What follows is rather a series of accounts of our ancestors' rebellions: they repeatedly "murmur," losing heart through the desert tribulations, trying Moses' patience; Miriam and Aaron question Moses' claim to exclusive leadership; the tribal representatives sent to spy out the Promised Land return to discourage the people; Korah leads a rebellion against Moses. God is portrayed as losing all patience with this backsliding people, deterred from destroying them only by the pleas of Moses, who suggests that the divine reputation among the nations is linked to the Israelites.

The Book of Numbers, then, is no attempt to whitewash our history. On the contrary, its message is not that our ancestors constituted an ideal, righteous community, but rather that they were as agonized about their faith, as uncer-

tain about their course, as we are about ours.

It is, in truth, a message of comfort for all subsequent generations, like ours, that find themselves questioning authority and racked by doubts about God's will: if the generation of the Exodus, the Splitting of the Sea, and the Revelation at Mount Sinai, the generation led by Moses himself, confronted such problems, then such doubts and questions must be within the reasonable bounds of human nature. And if their offenses were forgiven them - even though they had been privileged to witness God's signs and wonders - then we, too, will survive ours.

If the larger theme of the Book of Numbers thus concerns human wavering, why then this week's opening portrait of a people of unquestioned lineage who marches in perfect formation? Why open with the pristine ideal when it is to be followed by such harsh realities?

The reconciliation of this stark contrast represents an abiding and central Jewish teaching. The Jewish liturgical and calendar cycle regularly calls upon us to constitute ourselves as an ideal community - every time we gather together in a *minyan* (prayer quorum) to *davven*; every time we read from the Torah scroll; at the Pesah Seder we are supposed to regard ourselves as having gone forth ourselves from Egypt; next week, on Shavuot, when we are supposed to have been present ourselves at the giving of the Torah.

In our collective ritual lives, then, we are perpetually engaged in acting as if we are *kahal kadosh*, a sacred congregation gathered before the divine

presence, and there is great transforming power in such ritual enactments - power to help us emerge from and transcend the distraction of our everyday preoccupations.

Influenced as we inevitably are by the cultural biases of late twentieth-century Western culture, we tend to think of such ritual enactments as hypocritical if they do not reflect what is really going on. We want the *kevah*, the fixed form, to reflect the *kavannah*, the inner intention.

The literary structure of the Book of Numbers, however, teaches a different lesson - that even when our community is torn by factions, even when we cannot imagine emerging from our current divisions to a true, ideal community, it is still essential to bring our ideals dramatically to life in ritual celebration. Our current imperfection does not disqualify us from striving to achieve our ideals.

Imagine the twelve tribes setting out to march in formation, as the people of God, around the Tent of Meeting, after each episode of murmuring, after each rebellion. The image can serve to remind us that ours is not the first generation to experience the distance between our ideals and our realities. As that first generation completed their wanderings after 40 years, so, too, then do we have reason to hope - as long as we recall that their problems did not cease with their entry into the Land.

(Jacob J. Staub is Dean of the Reconstructionist Rabbinical College in Wyncote, PA., and the co-author of "Exploring Judaism: A Reconstructionist Approach.")

Cantor's Assembly Again Turns Down Proposal To Admit Qualified Women

KIAMESHA LAKE, N.Y. (JTA)— For the second year in a row, the Cantors Assembly has rejected a proposal to offer membership to women who receive cantorial degrees from the Jewish Theological Seminary of America. The vote on a motion to amend the assembly's by-laws to admit women members was 108-82, 19 votes short of the two-thirds majority required for passage.

The balloting took place here last month during the 42nd annual convention of the assembly, which is affiliated with the Conservative movement and is the world's largest body of hazzanim. Cantor Robert Kieval of Rockville, Md., was elected president of the assembly, succeeding Cantor Solomon Mendelson of Long Beach, N.Y.

Since 1987, JTS has granted the diploma of hazzan to women who have successfully completed the required course of study at its Cantors Institute. But the Cantors Assembly, a professional organization of Conservative cantors, has not yet recognized women

graduates of the institute.

Last May, a 97-95 majority of the assembly voted against a motion to admit qualified women cantors. This year, the forces supporting the admission of women picked up 13 votes, but that was not enough to change the rules.

In a statement issued by the assembly after the vote, outgoing President Mendelson said, "The issue of admitting women cantors to membership is a sensitive and emotional one that poses complex questions of tradition, religious authority, the status of women in the synagogue and many other factors." He added, "The Cantors Assembly calls on all its members and the American Jewish community, whatever their personal feelings, to accept this decision with understanding."

A statement issued by women cantors and cantorial students at JTS said: "We are saddened and disappointed that qualified women cantors have once again been denied membership in the Cantors Assembly. But the future is

very clear. A majority of our colleagues already demand that women be admitted to this professional association. We know that all members of the Cantors Assembly will soon realize the invaluable contributions that women cantors are making to Jewish life. Together with those colleagues who lobbied passionately on our behalf, we will continue to insist that qualified women be granted admission to our movement's professional organization."

Cantor Samuel Rosenbaum, who was re-elected executive vice president of the Cantors Assembly, acknowledged that the majority vote in favor of the admission of women cantors reflected "a change in mood and attitude" of the organization.

Hebrew University, Soviet Universtiy In First-Ever Agreement Of Cooperation

JERUSALEM — The first cooperative agreement between the Hebrew University of Jerusalem and academic bodies in the Soviet Union was reached over the weekend in Jerusalem.

The agreement is with the State University of Tbilisi in Georgia and the Georgian Academy of Sciences. The three-way agreement was worked out at a meeting at the Hebrew University with a delegation of Georgian academics visiting Israel, headed by the vice president of the Georgian Academy of Sciences, Prof. Andria Apakidze.

The agreement will involve exchange visits by students and faculty from Tbilisi and the Hebrew University, as well as joint scientific projects. The three parties also agreed that they would encourage and develop studies and research in areas in which they have shared interests, such as the history and culture of Georgian Jewry as well as the history, archaeology and cultural development of Georgians in Israel.

Participating at the meeting at the Hebrew University in which the agreement was reached in principle were the rector of the Hebrew University, Prof. Yoram Ben-Porath; the dean of the Faculty of Humanities, Prof. Amnon Linder; and other University officials. Among those present from the Georgian delegation, in addition to Prof. Apakidze, was Dr. Giorgi Khutsishvili, dean of the State University of Tbilisi.

Apakidze invited Professor Ben-Porath, rector of the Hebrew University, to visit Georgia, and Ben-Porath extended his invitation to his counter part at the State University of Tbilisi to visit the Hebrew University.

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Shavuot: Cooking For A Low Cholesterol Shavuot

By LESLYE BORDEN
Special to The Jewish Voice

The Jewish festival of Shavuot has its origins as an agricultural holiday celebrating the harvesting of the first fruits. The food tradition that surrounds this holiday concentrates on dairy dishes, particularly cheese blintzes and cheesecake, foods which should be avoided by those on low-cholesterol diets. Follow the suggestions and the recipes below and you will be able to observe the food traditions and stay on your diet.

Plan your menu carefully. Wherever your recipe says "eggs" or "cheese," consider what you can use as replacements. For instance, replace whole eggs in the blintz batter and filling with egg substitute. Use hoop cheese instead of farmer cheese for the filling to reduce its fat content. Wherever your recipe calls for sour cream, use non-fat yogurt.

But what about the cheesecake? If you feel you have to make an exception to your diet here because there is nothing quite so wonderful as a rich, high-cholesterol cheesecake topped with strawberries, try Low-Cholesterol Strawberry Mousse. You'll be surprised and you'll get over your craving. Made with non-fat yogurt and egg whites instead of rich creamed cheeses, it is so light, tasty, and beautiful, you'll never miss the cheesecake!

All these recipes serve at least 8, so you can invite guests, in keeping with the tradition of the holiday, without making extra work for yourself. The recipes can be divided easily if your party is smaller. Enjoy! Enjoy!

LOW-CHOLESTEROL BLINTZES

Egg substitute the equivalent of
2 eggs (½ carton)
1 c. water
2 c. flour
1 c. warm water
1 t. salt, optional

Low-Cholesterol Cheese Filling
butter-flavored Pam for frying
non-fat yogurt, for garnish
applesauce, for garnish

In a medium bowl, beat the egg substitute. Add the water, flour, warm water and salt (if used). Mix well.

Heat a small skillet (on medium) that has been coated with teflon or some other non-stick surface. Wipe it with a paper towel onto which has been poured a little safflower oil. When the pan is hot, pour in a scant ¼ c. of the batter. Tilt the pan all around to cover the bottom with a thin layer of the batter. Cook on one side, until the edges start to brown and curl. Slip out, browned side up, onto a clean cotton tablecloth or towel. If you make any extra, make a pile of the skins with a layer of waxed paper between each one. This way, you can freeze them for another time. Continue cooking until all the batter is used. Makes 17-18 skins.

Fill with cheese filling, using about 2 T. of filling per blintz. Fold the skin over the filling, like making a burrito. Spray a large frying pan that has been coated with teflon or some other non-stick surface with butter-flavored Pam. Heat slowly so the Pam does not

burn. Place the filled blintzes in the heated pan, seam side down, and fry until they are heated through, turning once. Serve garnished with dollops of non-fat yogurt or applesauce, depending on your taste.

Allow 2 blintzes per person. If you make all 18, cook only what you need and freeze the rest, 2-4 to a package, depending on your needs.

CHEESE FILLING FOR BLINTZES

8 oz. low-fat cottage cheese,
drained of liquid
2 8 oz. pkg. hoop cheese
egg substitute the equivalent of
2 eggs (½ carton)
1 egg white
salt and pepper to taste

The night before you plan to make the blintzes, press the liquid out of the cottage cheese. Line a colander with cheesecloth. Place the cottage cheese in the colander. Cover with a plate. Weight the plate with something heavy enough to press the liquid out of the cottage cheese. Place a bowl under the colander to catch the liquid. Place in the refrigerator overnight. The cheese should be thoroughly drained and ready to use in the morning. If this process is too time consuming for you, just use 3 packages of hoop cheese.

In a medium bowl, combine the ingredients. Enough filling for 17-18 blintzes. If you decide to freeze some of the skins, you can divide this filling into thirds

and just make what you need each time.

NO CHOLESTEROL STRAWBERRY MOUSSE

2 pints ripe strawberries, washed
and hulled
2 T. strawberry jam
2 T. unflavored gelatin
¼ c. non-fat yogurt
2 T. sweet liqueur, like Triple
Sec
6 egg whites
¼ t. creme of tartar
6 T. sugar

fresh strawberries for garnish
Puree strawberries in blender
or food processor. Add jam.
Set aside.

In a small saucepan, combine gelatin with yogurt. Add strawberry puree and heat slowly, stirring constantly, until the gelatin dissolves. Stir in the liqueur. Chill in refrigerator until mixture begins to thicken.

Meanwhile, beat egg whites with the creme of tartar. When soft peaks form, add the sugar, gradually beating until the whites are stiff, but not dry. Fold them into the strawberry mixture. Spray an 8-cup mold with Pam. Gently pour this mixture into the prepared mold. Chill until set.

To serve, run a sharp knife around the edge of the mold. Turn over carefully onto serving platter. Cover bottom of mold with hot towels until mousse is loose enough to unmold. If it starts to liquefy too much, quickly pop it back into the refrigerator to reset. Garnish with fresh strawberries.

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Shavuot -- A Unifying Factor

By DVORA WAYSMAN
Special to The Jewish Voice

Shavuot has many names, and a double connotation. As "the Feast of Weeks" it signifies the end of the seven weeks which are commanded to count as the Omer period from the second day of Passover. Seven is a mystical number in Judaism, corresponding to the seven days of the Creation, so seven weeks each of seven days is a powerful combination indeed. When we finish counting the 49 days, Shavuot has arrived and one of its names is "Zman Mattan Toratenu" — The Time of the Giving of Our Law. For, according to Jewish tradition, exactly seven weeks from the time of the Exodus, when the Jewish People fled from slavery in Pharaoh's Egypt, God revealed Himself directly to 600,000 people. Here at Mount Sinai, the children of Israel received the Torah, promising to live by its commandments and in return live under God's protection as a holy people.

Another name for Shavuot is "Hag haBikkurim" - Festival of the First Fruits, while yet another defines it as "Hag haKatzir" — Festival of the Harvest. This is a little more difficult to understand, as although Israel is a tiny country, its climate is not uniform. During the Omer period, between Passover and Shavuot, barley passes through the "aviv" (spring) stage of growth and begins to ripen. The Israelite farmer regarded the beginning of this period with apprehension because the ensuing seven weeks would culminate with the wheat harvest, and he was still uncertain what kind of crop the land would yield.

Israel is a land of hills and valleys, and it differs not just in landscape from place to place, but also in agriculture. In some parts the soil is normal and, in others it is sandy or alluvial. Each of the Twelve Tribes dwelt in different parts of the country, and it is written that their fruit even tasted different.

Because Israel is a country of diverse climates, barely does not ripen at the same time all over the country. Yet the Bible demanded that the Omer, the barley offering, be brought to the Temple on one specific date, during Passover. It is believed that the reason was to unify the people... the one people bringing the same crop on the same date to the same Temple, as an offering to the One God in the one city, Jerusalem.

During the seven week Omer period, the farmer always worried about the fate of the grain crop and the blossoming, pollination and early development of the fruit crop — especially the grape and the olive. But his doubts were resolved on the fiftieth day, when he was ordered to bring an offering of the new grain to the Temple from the just-harvested wheat. This day was called "the closing of Passover," or simply "closing" (Atzeret - another name for Shavuot). On this day, the seven-week cycle of doubt, counted day by day on the Omer calendar, was finally over, and the farmer could rejoice in his harvest.

Today, in Israel, farmers on *moshavim* and *kibbutzim* still anxiously count the days from the barley crop at Passover to the wheat harvest at Shavuot. Unless they are religious, they may not even realize that they are fulfilling the ancient commandment to "count the Omer," but there is no doubt that if the crop is bountiful, each one will surely comply with the injunction of Shavuot: "He shall come home with shouts of joy, bringing his sheaves with him."

Will The Real Mount Sinai Please Stand Up?

By BERNARD S. RASKAS

Mount Sinai, according to the Bible, is a mountain located in the Sinai peninsula, which is part of the greater Negev that forms a bridge between Asia and Africa. However, the exact location of Mount Sinai, the "Mountain of God" where Moses received the Ten Commandments, has long been a mystery. Although scholars have searched both the records and the terrain, there is no clear evidence pointing to its true position.

It is generally believed that the mountain is a particular peak which was eventually given the name of Jebel Musa, or "Mountain of Moses." In the sixth century, the monastery of St. Catherine was built at its foot by the emperor Justinian. According to Byzantine concepts, the sacred mountain by definition had to

be the highest peak in the region, the closest to heaven.

The present so-called Mount Sinai, 7,486 feet (or 3,750 steps) high, has managed to establish itself quite firmly as the sacred site, even though such a concept does not correspond with the Semitic version. In fact, several words in the Bible appear as alternate names for the holy mountain, including Seir Paran and Horeb, thus intensely deepening the mystery of its true location.

This uncertainty recently stimulated determined researchers to identify the true sacred site. Today there are at least twenty-three proposed locations for the Mountain of God. However, any definitive geographical idea of the whereabouts of this most important mountain has not been fully authenticated. It seems to follow the biblical admonition,

"Take care not to go up to the mountain or to touch the foot of it," (Exodus 19:12)

Yet, so great is its magnetism as the site of Revelation that scholars persist in searching for it. One of the most intriguing proposals is one recently advanced by archeologist Emmanuel Anati, and published in an elaborately illustrated book, "The Mountain of God" (Rizzoli, New York). In it he publicly identifies the site of Mount Karkom as Mount Sinai. It is located at the edge of the Arava Valley opposite Petra in present day Jordan and close to the Mediterranean Sea.

As a young archeology student 35 years ago, he set off alone on a trek through the bleakest part of the Negev. This journey led him by chance to a holy mountain strewn with thousands of ancient rock carvings and altars that showed the

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location to have been a major culture center thousands of years ago.

Since then he has organized many archeological expeditions and conducted many studies of the area. These digs have been sponsored by the

Italian Ministry of Foreign Affairs in collaboration with the Department of Antiquities and Museums of Israel, and other prominent scholarly organizations.

As one travels the Paran
(Continued to page 19)

Modern Kosher Market To Close

By PAULA BERENGUT

When Howard Cohen announced his decision to close the Modern Kosher Market, Delaware's only kosher butcher, the news did not come as a surprise. Cohen described his shop's problems in the April 14 issue of The Jewish Voice. At that time, however, he was hopeful that the community would rally around him and believed there was at least a little hope.

But a July 2 closing date has been set, according to Cohen. After that, he will concentrate his efforts on a deli-style restaurant and catering service. A sign announcing the future deli already hangs in the shop's window.

Cohen said that his regular customers' reactions have all been more or less the same: "You can't do that!" But, he explained, he can and he must. Cohen produced bills from his meat suppliers for one week's worth of meat — a total of \$1,400. "This much meat

would sell in two hours in some communities," Cohen said, illustrating his problem.

Cohen seems resigned to the fact that a kosher butcher cannot survive in Delaware. But he also expresses a sadness. "It's the end of an era, really," he said.

He has already begun to concentrate his efforts on planning for the shop's changes. "Basically kosher" is how Cohen described the new shop. It will probably not be under any rabbinic supervision, he said, but he maintained that, with the three open rabbinic positions expected to be filled in the near future, he is willing to discuss the matter.

Although the deli will be only "kosher-style," Cohen's plans include keeping a kosher slicer and leaving part of the work area kosher. In catering, when kashruth is an issue, he will use the kosher area of his shop or use a synagogue.

Besides the usual deli offerings, Cohen's shop will sell

cooked foods for take-out. Mostly chicken dishes, some fish and dairy are the types of food he plans. "That's what people need. Good, prepared food to take home and just heat up. People are busy," he said.

Fifty seats, with both small and large tables, is what Cohen is looking forward to. The store will be "completely gutted and renovated." The planned opening is late August or early September, Cohen said.

"There's nothing more you can say. I'm sorry. I feel very badly that we're closing. But it was a choice of going bankrupt or changing the style of the store. That's not really a choice," he said. "All my ties are in Wilmington. I'm not leaving."

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IDF Thwarts Attempt To Infiltrate Galilee

By HUGH ORGEL

TEL AVIV, (JTA) — The Israel Defense Force thwarted a well-organized terrorist attempt early last week to infiltrate Upper Galilee through the southern Lebanon security zone. Two terrorists were killed and two were wounded in the clash with IDF soldiers, which occurred less than four miles from the Israeli border, between El-Khiam village and Marjayoun. Two others may have escaped, IDF sources said. There were no casualties among IDF troops or the South Lebanon Army unit that assisted them.

Military sources described the attempted infiltration as one of the most sophisticated and best equipped operations of its kind. It included a diversionary Katyusha rocket attack on Saturday night on the Galilee panhandle town of Metulla, in which an 8-month-old boy, Assaf Savitzky, received slight injuries from flying glass. The terrorists were apparently a mixed gang of Palestinians and members of the Lebanese Shiite extremist group Hezbollah (Party of God).

IDF sources said interrogation of the captured terrorists and papers found on them established that the objective of the infiltration was to invade Metulla and kill as many Israeli civilians as possible. Most terrorist infiltration attempts in the North are for the purpose of taking hostages or sabotage, but this was for sheer murder, the IDF sources said.

The infiltrators used bangalore torpedoes and wire-cutters to penetrate the border

fences. They were equipped with Kalashnikov assault rifles, dozens of hand grenades and LAW anti-tank missiles, and plentiful supplies of food and water, the IDF said. The gunmen were dressed commando-style and wore flack jackets and headbands with slogans typical of Hezbollah, such as "God is great," "We are on our way to Jerusalem" and "Down with Hussein," the king of Jordan.

Two radical groups within the Palestine Liberation Organization but opposed to Yasir Arafat's peace initiative issued a joint statement Sunday in Beirut claiming credit for the aborted attack. They are George Habash's Popular Front for the Liberation of Palestine and the Damascus-based faction of the Palestine Liberation Front led by Talaat Yacub.

The mother of the infant in Metulla told reporters a Katyusha rocket landed in their garden, less than a yard from the window of the room where Assaf was sleeping. She said the child was saved from serious injury by flying glass, because he was heavily blanketed against the chilly weather. The child was hospitalized and discharged after being treated for cuts and scratches.

In southern Lebanon, meanwhile, panic was reported in areas just north of the security zone, where residents fled in fear of possible Israeli reprisals. The United Nations Interim Force in Lebanon reported "low-level supersonic

(Continued to page 17)



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An Israeli Perspective

Nechemia Meyers

When The Arabs Go Home

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

My friend Chana has no idea when she will be able to move into her new Rehovot apartment.

It was to have been ready several months ago, but a spate of *intifada*-inspired protest strikes and Army-imposed curfews in the Gaza Strip held up construction because most of the workers building it are Gaza Arabs. Then, last week, when the Army ordered all Gazans employed in Israel to return home, work on the structure came to a complete halt.

The latter development has left Chaim, another friend, without a car. That vehicle is in a local garage awaiting repair,

but the owner, deprived of all his Gaza mechanics, can't give his usual fast service.

Of course, Chana can afford to wait for her apartment, and Chaim for his car. But the treatment of patients at Tel Aviv's Ichilov Medical Center can't wait for the return of the 70 Gazans who clean their wards and prepare their food. So Ichilov nurses are sweeping the wards and emergency meals are being prepared by volunteers.

By the time this column appears, the Army may have decided to allow at least some Gaza workers to return to their jobs in Rehovot, Tel Aviv and elsewhere. However, the Israeli enterprises which

employ them and their brethren from the West Bank will not just go back to the status quo ante; they will be considering alternative sources of labor.

This is a major problem. In recent years no less than 110,000 Arabs from the Administered Areas have held jobs in Israel; moreover, many of those jobs — washing dishes, lugging bags of cement and collecting garbage — were disdained by Israelis.

Tel Aviv Mayor Shlomo Lahat thinks he can successfully overcome this disdain. So he has announced that henceforth his municipality will only employ Israeli citizens (Jews or

Arabs) in its Sanitation Department. "I know," Lahat declared, "that this will up costs by 15% or even more, but we are willing to pay the price."

Building contractors, however, have no illusions about luring Israelis to construction sites. Therefore, they are asking for permission to bring workers from Turkey, Yugoslavia, Portugal and other countries. It remains to be seen whether such permission will be granted, for both the Histadrut Labor Federation and the Labor Ministry oppose the importation of construction workers.

The local economy will certainly find it difficult to do

without the 110,000 Arabs from Gaza and the West Bank who have worked in Israel since the Six Day War. Yet even if there are enough skilled Turks to build our houses, diligent high school students to pick our oranges and presently unemployed Jews to collect our garbage, there is still the problem of finding alternative employment for all the Arabs who will remain, at least in the meantime, under Israeli jurisdiction.

They have not worked here in order to strengthen the Jewish State, but to feed their families, which typically have seven or eight children. Those children will still have to eat.

2,000 Peace Now Activists Mingle With Palestinians

By **HUGH ORGEL**

TEL AVIV, (JTA) — More than 2,000 members and supporters of the Peace Now movement mingled with Palestinians on a recent Sabbath in fields and olive groves outside four West Bank villages. Each was a "let's get acquainted" session rather than a political debate. The Israel Defense Force cooperated — up to a point. It declared the villages "closed military areas" for the day, but did not interfere with the fraternizing. It also kept a sharp eye out for trouble. Gush Emunim

and other militant, right-wing settlers threatened to hold counterdemonstrations against the Peace Now visitors, whom they called "Arab-loving, PLO fellow-travelers."

No incidents occurred, possibly because of the large military presence. But the sight of soldiers and border police standing guard nearby also had an inhibiting effect on many of the Palestinians. It took their Peace Now visitors a long time to persuade them to come out of doors. For the most part, gifts and plesantries were exchanged.

The most auspicious meeting was held outside the village of Nahalin, south of Bethlehem, where five local youths were killed in a pre-emptive raid by border police last month. The Peace Now emissaries spoke to relatives of some of the dead. Omar Najajreh, brother of Fuad Najajreh, who was killed, told his Jewish visitor that the family first thought of retaliation. They decided not to start a vendetta "but to meet peacefully with the Israel which you represent," he said.

Nadia Shakarna, the young widow of another victim,

Mohammed Shakarna, said, "The problem is with your government, which rules both you and us." She added, however, that continued repression would lead only to more stone-throwing.

One of the Israelis present was Ruth Dayan, widow of the late Moshe Dayan, who served as defense minister and foreign minister of Israel. She said her ex-husband (whom she divorced many years before Dayan's death) "would have loved" this meeting with the West Bank Palestinians. She added,

however, that she was under no illusions. "These same people may be throwing stones tomorrow," Dayan said.

Indeed, some of the village youngsters collecting Peace Now mementos admitted they had participated in stone-throwing incidents, "but only when we saw our family or friend being beaten." In addition to Nahalin, meetings took place outside the village of Ein Yabrud and Turmus Aiya, north of Ramallah, and at Jabel Mukaber, which is within the precincts of East Jerusalem.

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Ministry Of Caring: Serving Human Needs With Dignity And Respect

By CELIA GANS

Special to The Jewish Voice

Everyone looks forward to the seventh of the month, says Brother Ronald Giannone, Executive Director of the Ministry of Caring, because that's the day the Jewish community prepares and serves the noon meal at the Emmanuel Dining Room.

"The meal is not only cooked beautifully," says Brother Ronald, "the way the women would prepare food for their own families, but it's always served with dignity and respect. They understand our philosophy, to provide hospitality and friendship in our dining rooms, not just food for the poor."

Since 1977, the Delaware Ministry of Caring has grown to five ministries: the Mary Mother of Hope House I (serving homeless and destitute women since 1977); the Emmanuel Dining Room (currently serving meals at three locations: on Wilmington's east side, west side, and in New Castle); the Mary Mother of Hope Houses II and III (emergency shelters for women and children); the House of Joseph (a shelter for homeless and employable men); and a Job Placement Center.

"We work closely with the Jewish Family Service when a Jewish woman comes to a Mother Mary of Hope House in need of help," says Brother Ronald. "At first, it was hard to believe that a Jewish person could find her way to us before finding her way to a Jewish agency. But we now recognize that anyone can be caught in an emergency situation with nowhere else to turn. For the three or four Jewish women a year who need our services, we are always here."

The Jewish community has made significant contributions to the Ministry's work, according to Brother Ronald. He specifically praises the support of Ruth Balick, Joan Wachstein

and Lou Goorland. "When we were just beginning in Delaware," says Brother Ronald, "I called the local synagogues for volunteers. People listened, but few participated. Then Ruth became active. She was phenomenal; she knew everyone in the community, and wasn't shy about calling them for help. Her efforts increased participation in many of our programs."

"Lou Goorland was Chairman of our 1989 Emmanuel Dining Room Auction, which netted \$62,000 toward our operating expenses. He understands that we can never meet the needs of the poor without continuing community financial support."

Joan Wachstein, says Brother Ronald is committed to another goal of the Ministry of Caring; restoring the self-respect of those whom it serves and giving them hope for the future. One way she shows this is by saving the individually wrapped soaps and toiletries from her hotel rooms when she travels. "You can't imagine what a difference these personal care products make to a homeless person who comes into one of our residences," says Brother Ronald. "We can also make up personal care kits for them to take to their new homes when they are ready to reestablish themselves in our community."

Jewish charitable organizations have also supported the Ministry's growth. The Milton and Hattie Kutz Foundation provided a grant to establish the House of Joseph. Brother Ronald is hoping the fund will also contribute toward a commercial kitchen in which the cloistered Capuchin Poor Clare nuns can prepare meals for those in Ministry shelters.

Brother Ronald sees no end to the need for the Ministry's services in Delaware. For example, a single unemployable person receives a \$119 per month Delaware Welfare payment, plus food stamps. (And that's after a three month wait for the first \$119 check!) This is one reason that breakfast is now being served at the west side Emmanuel Dining Room.

"It's amazing," says Brother Ronald. "The business community has taken over this program. Each day of the week has

a 'captain,' who coordinates enough volunteers for his day. On weekends, we have more and more teenagers coming in to help — on their own, not as part of an organized group. We see more and more the breaking down of prejudice through our Ministry. We are, in truth, the most ecumenical organization in Delaware."

Brother Ronald, became a member of the Order of Friars Minor, Cauchin Order, at the age of 19. His family, he recalls, in his distinctive James Cagney-like voice with its Brooklyn overtones, experienced many of the problems of today's working poor during the Depression of the '30's. But the family remained together. That no longer happens, says Brother Ronald, and all of us must now provide become part of the Ministry of Caring's "extended family" for those in need.

A member of the Ministry since its inception, Brother Ronald's own goals for the Ministry in 1989 are to increase suburbanite participation through events such as the Emmanuel Dining Room International Night dinners, Auction, Dinner Dance, and Auto Show and to explore the possibility of establishing a day care center for children of the homeless.

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U.N. Votes To Extend Golan Force

By ANDREW SILOW CARROLL

UNITED NATIONS, (JTA) — On May 30, The Security Council agreed unanimously to a six-month extension of the United Nations Disengagement Observer Force, the U.N. peacekeeping force stationed between the Syrian and Israeli armies in the Golan Heights.

In his letter recommending the move to the Security Council, Secretary-General Javier Perez de Cuellar said that despite the quiet in the area, there could be no peace "until a full settlement was reached."

In 1981, Israel extended civilian law and administration to the residents of the Golan Heights areas it captured in the Six-Day War. The region's final status is still negotiable under Security Council Resolutions 242 and 338.

UNDOF has been on duty in the area since 1974. Its 1,350 troops come from Austria, Canada, Finland and Poland.

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Saul Bellow: 'A Jewish Writer In America'

By MORRIE WARSHAWSKI
Special to The Jewish Voice

Saul Bellow owns a warm, gap-toothed smile in a mouth that is slightly canted, favoring the right side. This reassuring smile easily draws attention away from the worry lines on a broad forehead that disappears into a wispy white head of hair like a gently, furrowed mountain with its peak hiding in the clouds.

No amount of smiling, however, could distract from the gravity of what Bellow called his "serious talk" entitled "A Jewish Writer in America" sponsored recently by The Mae and Benjamin Swig Chair in Judaic Studies at the University of San Francisco. Bellow's residency included a half-day symposium, a question-answer period, and a personal interview with this reporter.

Bellow is on tour following the recent publication of his new novella *A Theft* (Viking Penguin). The book has been making news partly because it marks the first time a major American literary figure has elected to be published first in paperback.

At the age of 75 Bellow hardly needs to add this distinction to his long and impressive list of credits. He is the only writer ever to receive three National Book Awards (*The Adventures of Augie March*, *Herzog* and *Mr. Sammler's Planet*).

In 1975 his novel *Humboldt's Gift* was awarded a Pulitzer Prize, and in 1976

Bellow was awarded the Nobel Prize for Literature. That same year he published his only work of non-fiction, *To Jerusalem and Back*, a book recounting several months spent in Israel. During the 1967 Arab-Israeli conflict Bellow



Saul Bellow

served as a war correspondent for *Newsday*.

Bellow sprinkled his sentences liberally with allusions to and quotes from Goethe, Nietzsche, Karl Shapiro, W.H. Auden, Heidegger, V.S. Naipaul — just to mention a few. He traced his own development as a writer whose origins are deeply Jewish. Bellow's opened and closed his lecture with a reminder that "My first consciousness was that of the cosmos, and in that consciousness I was a Jew."

As a young man in the late

30s, Bellow embarked on his efforts to combine his notion of himself as a Jewish American and as a writer, but met with criticism from American Protestants, the British, French and even other Jews. As Bellow says, Jews would ask "Is he too Jewish or not Jewish enough? Is he good or bad for the Jews?"

Bellow recounted the story of his visit in the 50s in Jerusalem with S.J. Agnon (winner of the Nobel Prize for Literature in 1966). Upon learning that Bellow had not been translated into Hebrew, Agnon expressed a deep regret because "... the language of the Diaspora will not last." Bellow also told of Gershon Scholem's anger at Bellow's Nobel Prize acceptance speech when he called himself an "American writer and a Jew." Scholem thought the order should be reversed.

For Bellow, however, choosing between country and religion "... is like being asked who you love better — your mother or your father." He went on to say, "One's language is a spiritual location. It houses your soul. You can neither lie nor tell the truth in any other language. You will

not reflect on your death in any other language. It is the principle instrument of your own humanity."

As for anti-Semitism, Bellow has seen more than enough from a cast of writers both great and small — Chaucer, Shakespeare, e.e. Cummings, Pound, Henry James, Celine, T.S. Eliot. Bellow quoted W.H. Auden who, when Pound was given the Bollingen Prize, said "Everybody is anti-Semitic sometime." The attitude Bellow adopted was to "despise being despised, despising that one is despised."

But Bellow also said he draws a sharp line between anti-Semitism before World War II and anti-Semitism after World War II. "I think that people who insist on anti-Semitism in the face of what they have learned about the Final Solution are really aligning themselves with the worst and most vicious features of 20th-Century anti-Semitism."

He went on to add, "As an American I am alarmed by the degree of anti-Semitism that I now see that manifests itself partly as a result of the civil rights struggle. One would have

thought that the civil rights struggle would have been a high watermark of increased liberal sentiment and tolerance. Instead, you have this very significant backsliding."

Bellow pointed to the growing cancer of "... the overwhelming shaping powers of a nihilism that has become commonplace." He continued — "In this world of annihilistic abysses and voids, Jews stand apart from the prevailing nihilism of the west." He encouraged American Jewish writers to create their own consciousness, to actively remember their Jewish past, and to remain faithful to "... the millennial loyalty to revelation and redemption."

When asked what the central characteristic is of "the good life" Bellow answered: "Acknowledge your own soul. It's a very old-fashioned word — 'neshomah' — to live on honorable terms with your own neshomah."

(Morrie Warshawski writes frequently on the arts from his home base in San Francisco. His articles and reviews appear in publications throughout the North America.)

Jobs And Better Housing Needed To Increase Soviet Jewish Aliyah

By DAVID FRIEDMAN
WASHINGTON (JTA) — The only way to increase the number of Soviet Jews going to Israel is to be sure that they have good jobs waiting for them, a senior State Department official has said. Richard Schifter, assistant secretary of state for human rights and humanitarian affairs, said this was stressed to him by refuseniks whom he met in Moscow during Secretary of State James Baker's visit there last week.

Schifter spoke at a session on Soviet Jewish emigration at the 83rd annual meeting of the American Jewish Committee, which opened here on May 17.

Elmer Winter, a former AJCommittee president and chairman of the Committee for Economic Growth of Israel, said it was not only jobs, but adequate housing. "If we want to raise the number of those who want to go Israel, No. 1, there has to be jobs, and No. 2, there has to be housing."

Winter said American Jews can help this situation by increasing imports from Israel and investments in Israel, which would raise the number of job opportunities.

Schifter noted that between January 1 and April 30, more than 14,000 Jews left the Soviet Union, which is three times the number for the same period last year. About 10 percent of them went to Israel. He said the total could reach 54,000 by the end of the year, which would exceed the 1979 high point of 51,320.

Soviet Jews have been admitted to the United States as refugees, even though they hold visas for Israel. Schifter pointed out. He said this is an exception from the rule that those who have guarantees of admission to another country are not allowed in the United States as refugees. "It isn't likely that this is something that will be sustained by Congress in terms of cost for an indefinite period," he warned.

The increasing cost of Soviet Jewish immigration was also raised by Michael Schneider, executive vice president of the American Jewish Joint Distribution Committee. "The numbers have become so high that it may be beyond the capacity of philanthropy to cope with the situation," Schneider said. He said the U.S. government is also feeling the pinch because of budgetary restrictions.

The cost of feeding and housing Soviet Jews in Europe for both the government and Jewish organizations is \$150,000 a day or \$4.5 million a month, he said. The JDC is reimbursed by the U.S. government for those admitted as refugees, but since many Soviet Jews are now refused refugee status, the Jewish community will have to pick up between \$7.5 million and \$10 million of the cost this year.

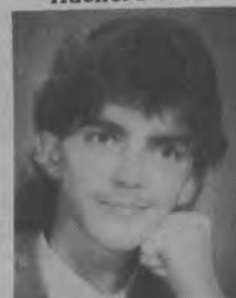
Schneider said the Jewish community is looking for ways "with coercion, without bullying" to get more emigrants to

(Continued to page 17)

Delaware Gratz Graduates 11 Students



Rachel Deitch



Craig Pell



Jennifer Braverman



Stacy Shore



Joel Simon



Aimee Peltz



Bruce Seltzer



Aaron Handler



Dana Ger



Rachelle Kahn

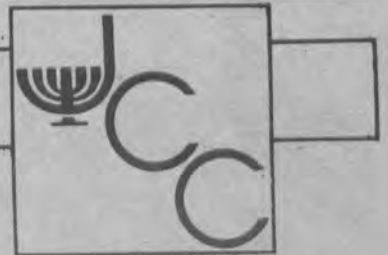
The administration and faculty of Delaware Gratz Hebrew High School are proud to announce that Jennifer Braverman, Rachel Deitch, Dana Ger, Aaron Handler, Rachelle Kahn, Craig Pell, Aimee Peltz, Debra Saposnick, Bruce Seltzer, Stacy Shore and Joel Simon have successfully completed all requirements for graduation from the Hebrew High School of Gratz College.

These young people were honored locally at a "Farewell to Seniors" picnic on Tuesday, May 23 and also at a local graduation ceremony on Thursday, May 25. They joined other graduates of Gratz College in Philadelphia for formal commencement exercises and conferring of diplomas on Thursday, June 1 at the College's new home on the Mandell Education Campus.

We extend our congratulations to these fine students for their outstanding achievements and offer our best wishes to them for continued success and excellence.

Delaware Gratz is a constituent agency of the Jewish Federation of Delaware.

Jewish Community Center



Shakespeare Comes To The Amphitheatre

Firestone Productions proudly presents a comedy by William Shakespeare, "A Mid-Summer Night's Dream" at the open air amphitheatre, located on the grounds of the Jewish Family Campus.

Over the past four years, as Producer and Director of Delaware's "Best of Broadway," Greer Firestone and his production company, has presented the highest quality in theatrical entertainment. "Staging Shakespeare's most popular comedy, I personally guarantee you and your family a magical, fantastical, illusion-filled evening — so bring your blankets, picnic dinner and join the revelry with Shakespeare under the stars," Firestone stated. "Each performance of A Mid-Summer Night's Dream will feature dance students from Marc Levy's Dance Center," Firestone added.



A Mid-Summer Night's Dream

"A Mid-Summer Night's Dream" are scheduled for June 21, 22, 24, 25, 28, 29, and July 1 and 2. All performances will begin at dusk and the Family Campus picnic area will be available for use prior to the show.

Burton Bernstein, Recreational Services Director at the JCC, commented on the usage of the amphitheatre, "The atmosphere of the Family Campus outdoor amphitheatre provides families with a wonderful opportunity to relax and participate in many different types of activities. Children can have fun on the playground equipment, which is adjacent to the amphitheatre, while parents relax and enjoy the performance on the stage. The picnic area, also adjacent to the amphitheatre, provides a natural setting for families to gather and enjoy a cook-out or a leisurely picnic dinner," said Bernstein. "We have been very busy planning a variety of programs specially designed for family enjoyment. They will include a performance by a 50 piece Mandolin Orchestra, "Rosh Ha'Ayin," a musical performance by The Goldene

Medina Klezmer Orchestra and a visit from the Israeli Scouts," Bernstein added.

Tickets for "A Mid-Summer Night's Dream" are now available at the Jewish Community Center. The cost is \$10.00 for adults and \$5.00 for children under 10. For more information, contact Firestone Productions at 995-6932.

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Jewish Book Month Committee Forming

National Jewish Book Month is celebrated in November each year, but plans are starting early to create a unique experience for the Wilmington community. Moises Paz, Assistant Executive Director stated, "There is grant money available to bring in well known speakers and new authors, who go on tour during Jewish Book Month." Initial plans include extensive theme decorations at the Center, coordination with the synagogues and Jewish agencies, plus weekly programs for the entire community. Those interested in developing this unique program should contact Moises Paz at the JCC, 478-5660.

Committees are also forming for Chanukah Choopla, Recreational Services and other Center programs.

Babysitting

Babysitting services are again available at the Jewish Community Center. If you are enrolled in classes or programs at the JCC and need care for

children, 6 months through 5 years of age, you can register at the Front Desk. This service is available Monday through Friday from 8:30 a.m.-11:30 a.m. at the rate of \$2.00 per hour.

If you are interested in extending the babysitting service into the afternoon hours, place your name on the list, which is posted on the door of the babysitting room, or contact Nina in the Child and Family Division Office.

Mann Music Center Concerts

Tickets for the Mann Music Center concerts will be available at the Jewish Community Center this summer. Transportation to these concerts will be provided on a first-come, first-serve basis and seating is limited.

Tickets have been requested for the following concert dates: June 26, July 12, July 19, July 26 and August 2. The cost for JCC members will be \$10.00 per concert (includes admission and transportation) and tickets will be offered to non-members depending upon availability. Watch for more information regarding the summer performances at the Mann Music Center.

Pre-School Happenings

The Jewish Community Center's Pre-School is buzzing with activity...Let's peek in and see what the children are doing.

On May 9th, the children celebrated Yom Ha'atzmaut (Israel Independence Day) with a parade through the Center building. They carried flags which they had created, learned about Israel and how it became a free land.

Many trips abounded. Classes visited the Wilmington Library, Brandywine Zoo, and the University of Delaware's Farm.

As the school year winds down, we're getting ready for camp. This year the K'Ton Ton (Little Ones) will swim in the big pool and wading pool, work with the Camp Nature and Music Specialists, and enjoy arts and crafts activities in their classrooms. Outdoor play time will be held adjacent to the Center building, so small children will not have to walk far to enjoy the sunshine.

Many special events are being planned for the summer. Camp promises to be an exciting and fun experience for our "Little Ones" this summer. For more information about summer programs, contact Marilyn Forbes, Director of Early Childhood Services at 478-5660.

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Announcements/Events

Pinemere Camp Still Has Limited Space Available

Pinemere Camp, the resident camping arm of the Center, now has a limited number of openings for boys and girls.

Pinemere Camp is located in the Pocono Mountains and offers all land sports besides swimming in a half Olympic sized pool and boating and canoeing. Baseball, volleyball, softball, tennis, archery and riflery are among the many sports offered. Clinics are offered in basketball, soccer, tennis and softball to improve skills under the direct supervision of a visiting "pro." The kitchens are kosher and Services are conducted every Friday evening and Saturday morning.

Dates for Camp are: First period June 25 to July 23. Second period: July 23 to August 20. Season: June 25 to August 20. Applications are available at the Jewish Community Center or by writing or calling Pinemere Camp, 438 W. Tabor Road, Phila., Pa. 19120, (215) 924-0402. Applications will be accepted on a first-come, first-served basis.

Naches

Hubner

Isaac Hubner, a fourth grade student at P.S. DuPont and an alumnus of Albert Einstein Academy, has been invited to a reception in Council Chambers on June 2 by Wilmington Mayor Daniel S. Frawley, for recognition for his poster entitled "Keep Trash in Cans" which he submitted to the Spring Clean-UP Campaign's poster contest.



Mended Hearts Meeting Scheduled

A regular meeting of the mended Hearts of Delaware will be held on Monday, June 5, at 7:30 p.m. in Room 1306 of the Christiana Hospital.

The guest speaker will be Ben Corballis, M.D., Chairman Department of Emergency Medicine Christiana Hospital. His topic will be: "Emergency Cardiac Care." All interested people are invited to attend.

The Mended Hearts is a National Organization providing moral support to all cardiac patients and their families while experiencing the trauma of heart attack or open heart surgery.

Pinemere's Second Alumni Outing

The Pinemere Camp Alumni Program will be held at the camp on Sunday, August 6. Alumni should begin arriving 11 a.m. for a program involving softball, basketball, volleyball and socialization.

All former campers, staff and family campers are invited to attend. Contact Barbara Wagner, Chairperson, at the Philadelphia office, 438 W. Tabor Road, Philadelphia, Pa. 19120, to register your new address and phone number.

The committee on this activity includes: Michael Greenblatt, Ron Kahn, Bernie Frazer, Mark Stutz, Rich Director, Robert Coonin, Esq.

Those wishing to assist, contact any of the above people or the Philadelphia office.

Young Jewish Adults Of Delaware Calendar

The Young Jewish Adults of Delaware (for Singles 21-35) has planned several activities for the month of June.

On Friday, June 9, the Singles will meet for Shavuot services at Beth Shalom at 8 p.m. For information on services and a dairy dinner, call Lori Barbanel 655-9109.

The YJAD will go on a daytime canoe trip down the Brandywine River on Sunday, June 11, with a wine and cheese picnic lunch. They will meet at 9:45 a.m. sharp behind the Delaware Trust Bank in Fairfax Shopping Center on Rt. 202. Transportation to and from the river, canoe rental, and lunch will be \$18.50. Reservations by June 6 are required and may be made by calling Sheryl Fried 475-5346.

The Chavurah discussion topic "Black-Jewish Relations & Issues - Part 2" on Wednesday, June 14, at 7:15 p.m. at the Wilmington JCC. For more information, call the JCC at 478-5660.

There will be a cocktail party on Tuesday, June 20, at 6 p.m. at Gallucio's, 1709 Lovering Ave., (on their outside patio - inside if raining). There'll be hors d'oeuvres and cash bar for \$6. For more information, call Ron Grosz at 762-7411.

The Singles will go on a weekend camping trip, Friday, June 23, to Sunday, June 25, to Cowan's Gap State Park in the Tuscarora Mountains of Pennsylvania. Activities will include swimming, boating, fishing, hiking, campfires, and tenting. Trip includes meals, camping fees, and transportation (by van), for \$50. Tents can be rented if necessary. Reservations are essential and there is a limit of 30 people. Call Dan Halbert 239-3652 before June 9 for information and reservations.

A volleyball clinic will be held at the JCC on Monday, June 19, at 6 p.m. sharp. A Monday night volleyball league will begin on June 5 at 6:30 p.m. as well. For information, call Dan Halbert at 239-3652. In addition, a softball clinic will be held at the JCC on Wednesday, June 7, at 6:30 p.m. sharp. For information, call Lori Barbanel 655-9109.

Cultural Calendar

LOCAL

Cafe Tamar, an annual event of the Adas Kodesch Shel Emeth Dance and Choral Groups, will take place at the synagogue on Sunday, June 4, at 7:30 p.m.

PHILADELPHIA

"Louis Edward Levy: Scientist, Inventor, Humanitarian," an exhibit at the National Museum of American Jewish History, Independence Mall East, focuses on this historical figure who pioneered in the field of immigrant aid as well as the art of photoengraving. This exhibit is one of several being planned to highlight the vital roles played by Mikveh Israel, this year celebrating its 250th anniversary, in the life of the community and the nation. The exhibit will be on display through July 23. There is an admission charge (\$1.75 for adults and \$1.50 for students and senior adults).

"Hannah Senesh" will be performed at the Plays and Players Theater through June 18. The play is based on the diaries, letters and poetry of Senesh, a woman regarded as a national heroine in Israel.

"Good," a play about how a basically decent man becomes a high-ranking Nazi, responsible for the worst of atrocities under Hitler, is presented by the Philadelphia Area Repertory Theater at Moore College of Art, Logan Square, through June 11.

WASHINGTON

The B'nai B'rith Klutznick Museum will display a variety of media, including painting, sculpture, prints, photography and an artist's book by 12 artists who are all children of Holocaust survivors. The exhibit is entitled "Continuing Witness: Contemporary Images by Sons and Daughters of Holocaust Survivors" and will run through September.

NEW YORK

The Jewish Museum in New York will present "Robert Capa: Photographs From Israel, 1948-1950," a black-and-white photography exhibit which documents the birth of the State of Israel. Many of these photographs have not been seen before. The exhibit will run through July 5.

"Ghetto," a new play with songs, which opened April 7 at the Circle In The Square Theatre, 1633 Broadway on 50th Street, recounts the moving story of a theatrical troupe performing in the Jewish ghetto of Vilna during the Nazi occupation in 1943. Using diaries, historical evidence and the accounts of survivors, playwright Joshua Sobol combines cabaret-style songs and satire to create an authentic play-within-a-play depicting the daily struggles of the Jews to endure and survive in the ghetto.

A new exhibit recounting the history of Asian Jews over the last 25 centuries opened May 5 at the American Museum of Natural History's Hall of Asian Peoples. The exhibit attempts to capture the diversity of Asian Jewish culture in all 13 of the countries where it has flourished. It includes a grid which portrays significant events in the history of Asian Jews. Interspersed throughout the grid are various religious objects from the different countries. Video programs present key aspects of Asian Jewish life.

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

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Wake Up To Wellness

Gail Budin
Meals & Activities Coordinator
The Delaware Division of Aging is focusing its efforts during the coming year on health promotion programming for the elderly. It has long been said that "an ounce of prevention is worth a pound of cure." Good health translates to a longer and happier life. Health promotion should, however, be viewed as encouraging three forms of fitness: social, personal, and physical fitness. But we know that maintaining good health isn't easy. It takes a great deal of work and commit-

ment by the individual, their family, and friends. Social fitness necessitates older people to maintain their social networks, as well as to seek to establish new support systems as their individual needs change. The congregate meals and program and group activities offered at the B'nai B'rith House offers its tenants opportunities to share both grief and joy with their contemporaries. Personal fitness should be thought of as having a purpose and substance to life. Establishing both personal and

community goals motivates individuals to organize their daily life for success. B'nai B'rith House tenants volunteering to help other tenants, or visiting residents at the Kutz Home are but a few areas which benefit both the care giver as well as the care receiver.

Finally, there is the notion of physical fitness. Acquiring and maintaining sound physical fitness habits often requires the assistance of support groups. Good nutritional habits and physical conditioning are but two ways that health education aided by support groups promote an improved quality of life. Our B'nai B'rith House tenants have the opportunity to participate in discussions with both New Castle County and State nutritionists once a month. Aerobics and other physical activities have also been organized for our tenants.

But what is really wellness? Wellness is being the best that we can be, both physically and emotionally. Wellness is a positive approach to our health regardless of our age or what our special health problems may be. Therefore, everyone can work to attain and maintain their optimum well being. It is never too late to adopt a wellness lifestyle.

Jobs And Better Housing —

(Continued from page 14)
go to Israel. Maynard Wishner, AJCommittee's honorary president, said the American Jewish community would also like to see more Soviet Jews go to Israel, but feels it has an obligation to hold the doors open for those who want to come to the United States. But he said if

this happens, it will not save the American Jewish community any money, since the cost of the Jewish community of absorbing them in Israel is more than it is in the United States.

Schneider said the cost to the Jewish community for Soviet Jews in Rome and Vienna is essentially to cover the waiting period for them. He said the cost might be less if they waited in the Soviet Union.

Schifter said that Soviet officials indicated to him they might change the law so that instead of needing a letter from a relative in Israel for an exit visa, Soviet Jews could get invitation letters from anyone in any country.

Conservative Case —

(Continued from page 3)
and nationally constitutional, republican government, as it developed in the United States, is inconceivable. This debt was recognized by the Founding Fathers, who felt a special affinity for Biblical Israel, and chose a verse from Leviticus for inscription on the Liberty Bell. It is entirely fitting that the land which served as a catalyst for the settlement of this continent and establishment of America should itself experience a rebirth (in 1948) with American assistance. Conservatives understand that Israel's contribution to U.S. security and the defense of Western civilization cannot be overstated. (Don Feder is a Boston Herald writer and syndicated columnist.)

IDF Thwarts —

(Continued from page 11)
flights" over the area by Israeli fighter planes. Touring the Metulla region Monday, Defense Minister Yitzhak Rabin issued a stern warning to villagers north of the security zone to avoid assisting attempted terrorist attacks against Israel. Repeating his oft-stated policy, Rabin said, "If we cannot live peacefully, they will not live peacefully, too."

Dear Rachel,

I am having a lot of trouble getting a basic idea through my husband's thick skull. He has this idyllic image of the whole family camping it's way across America in a Winnebago. I have a down-to-earth image of cooking, cleaning, and grocery shopping my way from Wilmington to California and back. I want a VACATION! What's so hard to understand about that? What more can I do to explain the obvious?

Ostrich's Wife

Dear Mrs. Ostrich,

When words fail, try pictures. Multiply the expected loads of laundry by the time it takes to wash them. Add up the grocery shopping, cooking, and dishwashing time. Don't forget bedmaking, sweeping up, and scrubbing the bathroom. Total up the hours per week. Then get colorful brochures from a travel agent which describe organized family vacations. These might include river rafting, hiking, horseback riding, fancy and plain resorts, national parks, etc. Add up the number of hours of family time, and write them down right on the brochures.

The ceremony that concludes Shabbat is Havdalah — separation. We differentiate between the Sabbath and ordinary weekdays; between light and darkness; between Israel and other nations. Shabbat is a mini vacation. For a vacation to be a vacation, you must do different things, things outside your ordinary routine. Your ordinary routine is housework; your husband's is office work. Your family vacation needs to be extra-ordinary for everybody's sake.

Got it? Got it.
Rachel

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Obituaries

Mary Saks

Mary Saks, 93, died May 21 at the Kutz Home.

Her husband, Benjamin, died in 1954. She is survived by two daughters, Evelyn Wolff, on B'nai B'rith House, and Joan Saks, of Elkton, Maryland, and a son, Herbert, of Rego Park, N.Y.

Harold J. Edelson

Harold Jesse Edelson, former counsel of Columbia Gas System Service Corp., died May 22 of cardiac arrest in St. Francis Hospital.

Mr. Edelson, 67, of 35 Baynard Blvd., Welshire, was a member of the legal department at Columbia Gas since 1970. He was senior attorney before being promoted to counsel in 1973. He retired in 1988.

Before moving to Delaware

in 1970, he practiced in a New York law firm and served on the legal staff of C.I.T Financial Corp.

He also served in the State Department and was a foreign service officer in Czechoslovakia.

He was a member of the Delaware and New York bar associations, Beth Shalom Congregation and its men's club and the Jewish Community Center.

He received his law degree from Columbia University.

He is survived by his wife, Rita; and two sons, James and William, both of New York City.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to Multiple Sclerosis National Society, Delaware Chapter, Wilmington.

Minnie S. Kessler

HARRISBURG, Pa., — Minnie S. Kessler, 78, of 3946 Durham Road, died May 26 in Harrisburg Hospital.

Mrs. Kessler was a member of Keshet Israel Congregation.

Her husband, Benjamin, died in 1973. She is survived by a son, Robert of Weston, Conn., a daughter, Sharon Marshall of Wilmington, Del., and seven grandchildren.

Services will be 1 p.m. Sunday in the chapel of Keshet Israel Cemetery, Harrisburg.

with burial in Keshet Israel Cemetery.

Instead of flowers, the family suggests contributions to Keshet Israel Congregation, Harrisburg.

Yetta Mensch

Yetta Mensch, 68, of The Kutz Home, 704 River Road, died there May 17 of heart disease.

Mrs. Mensch was a homemaker.

Her husband, Henry, died in 1984. She is survived by a son, Abraham J. of Wilmington; a daughter, Sharon Hartog of Brooklyn, N.Y.; and two grandchildren.

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

Marian G. Breslin

Marian G. Breslin, 92, a resident of the Kutz Home, died May 23.

She is survived by her brother, Joseph Greenbaum of Wilmington.

Arrangements were made by the Schoenberg Memorial Chapel. In lieu of flowers, the family suggests contributions to Congregation Beth Shalom.

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JNF CABLES \$150,000 AS PROTEST IN U.S. RISES

NEW YORK, May 19 (JTA) — The Jewish National Fund of America announced today that it has cabled \$150,000 to Palestine for the purchase of land "as an encouragement to Palestine Jewry" in its struggle against the new British policy. AMERICAN PRESS CONDEMNS WHITE PAPER, BUT SEES BRITAIN WITHOUT ALTERNATIVE

NEW YORK, May 19 (JTA) — A partial survey of editorial opinion of Eastern newspapers revealed today that they generally condemn the White Paper on Palestine, express sympathy with the blow to the Zionist cause but, with some exceptions, take the view that Great Britain had no alternative in view of its difficult international situation.

HEAVILY ARMED TROOPS GUARD JERUSALEM STREETS AS YOUTHS STAGE DEMONSTRATION

JERUSALEM, May 21 (JTA) — British troops and bayonets fixed were posted at Jerusalem street corners today as 3,500 Jewish youths, chanting "No Surrender!" marched by the Jewish Agency offices in a demonstration against the Palestine White Paper. The youths paraded through Jerusalem to the suburb of Rehavia where they gathered in the Rehavia Gymnasium playground and, before a crowd of 3,000 onlookers, symbolically burned the White Paper.

COMMONS BACKS WHITE PAPER, 268 to 179, ENDING 2-DAY DEBATE

LONDON, May 23 (JTA) — Climaxing a two-day debate, Parliament today approved the government's White Paper proposing to set up at the end of ten years an independent Palestine state in which the Jews would be a one-third minority.

BRITISH BAN JERUSALEM DEMONSTRATIONS: VIOLENCE FLARES IN HAIFA, SAFED

JERUSALEM, May 25 (JTA) — The British authorities today served warning upon the Jews that all demonstrations in the main streets of Jerusalem would be dispersed by force and Jewish traffic restricted. The warning was delivered to the executive committee of the Jerusalem Jewish Community by District Commissioner Edward Keith-Roach, speaking in the name of Major-Gen. Robert H. Haining, general officer commanding British forces in the Holy Land.

FREUD BOOK ON MOSES PUBLISHED IN LONDON

LONDON, May 25 (JTA) — Prof. Sigmund Freud's long-awaited study of Jewish religion and culture, entitled "Moses and Monotheism," was published today by the Hogarth Press. (American publication is scheduled for June 19 by Alfred A. Knopf.)

The famous founder of psychoanalysis, now living in London in exile from his native Austria, has turned the light of his psychological methods on the origins of Judaism and related questions with the result that he has produced a number of conclusions bound to stir controversy.

ARGENTINE POLICE BAN DISPLAY OF ZIONIST FLAG ON NATIONAL HOLIDAYS

BUENOS AIRES, May 26 (JTA) — The police, acting under a Government decree of 1933, today prohibited display of the blue-white Zionist emblem on the grounds that it does not represent a state. Most Jewish merchants had been in the habit of displaying the flag together with the Argentine emblem on national holidays.

GERMAN LINE FIGHTS BARRING OF REFUGEES ON ST. LOUIS

HAVANA, June 1 (JTA) — President Federico Laredo Bru today issued a decree ordering the Hamburg-American Line's agent to arrange for immediate departure of the liner St. Louis with more than 900 refugees aboard. Lawyers for the line said they planned to appeal against the ruling on the ground that the decree does not become effective until published in the official gazette.

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Beth Sholom, AKSE-Rabbis —

(Continued from page 1)
received his rabbinical ordination.

Matasar, 35, has been the spiritual leader of Congregation Agudas Achim in Peoria for three years. Prior to that he spent a year as the rabbi of Temple Sons of Israel in Sydney, Nova Scotia.

As rabbi in Peoria, Matasar also served as the Educational Director of his congregation's Hebrew and Sunday schools

and its adult education curriculum. He supervised and taught Bar and Bat Mitzvah lessons and also served as the Youth Coordinator for the congregation's N.C.S.Y. group which grew from six to 25 members under his leadership. Simon said he expects the rabbi to be "instrumental in developing an outstanding youth program at AKSE."

Simon described the rabbi as "an individual concerned for

the survival of Judaism." He said he felt AKSE was fortunate to have attracted "an individual who will be able to continue our traditions... it is expected that we will have a very active adult education program and the rabbi will head this area of activity." Simon also said the rabbi was pleased with the caliber of the AKSE Religious School and "would like to continue its current direction."

According to Simon, the congregation has received recommendations on the rabbi's behalf which credited him with "giving excellent and well-thought-out sermons. He was also described as being genuinely concerned for the welfare of the members of his congregation."

"Rabbi Matasar is an individual who believes a pulpit rabbi should spend considerable time with his con-

gregants and includes making regular visits to the sick a priority," said Simon. "During my contact with the rabbi I was particularly impressed in that he came across as a dedicated rabbi who will make every effort to communicate with this congregants and do whatever is within his power to provide for their spiritual needs."

Matasar and his wife, Cheryl, have one daughter. He is expected to begin his duties in August.

"We are looking forward to the arrival of the newly appointed rabbis in Delaware," said Rabbi Peter Grumbacher, spiritual leader of Congregation Beth Emeth and Chairman of the Rabbinical Association of Delaware. "We have been known for rabbinic cooperation for over a half century and with the challenges facing our people it is our hope and prayer that this cooperation will continue. There are many projects which the Rabbinical Association of Delaware assumes and we are confident that we can work together for the welfare of our community and our state."

25th Anniversary —

(Continued from page 4)

Goodman and Schwerner. But something more is needed now: the forging of a new black-Jewish coalition for the 1990s. Such a coalition must focus on the persistence of racism and anti-Semitism within the American society, and it must zero in on the need for fair and full employment, the lack of affordable housing (an enormous threat to both black and Jewish family stability) and the quest for quality education.

On the international relations front (something blacks and Jews rarely, if ever, spoke about together back in the 1960s), there should be joint efforts against apartheid in South Africa, and for the strengthening of Israel's security and survival, while addressing the legitimate rights of the Palestinian Arabs.

I am confident that a new black-Jewish coalition is being forged today all over America: in the halls of Congress, where black and Jewish legislators work closely together on a host of shared issues; in churches and synagogues; at Christian and Jewish seminaries, where tomorrow's religious leaders are being trained; and finally, in countless places of business and employment. It is, of course, a difficult task, because today's issues are so complex and because the expectations are so different for blacks and Jews. But the rebuilding of a new black-Jewish coalition is urgently needed now in America, and it is perhaps the best way to honor the memories of James Chaney, Andrew Goodman and Michael Schwerner.

Rabbi A. James Rudin is the American Jewish Committee's national interreligious affairs director. He is a founder of the National Interreligious Task Force on Black-Jewish Relations.

and pluralism, and the pursuit of peace.

(Marc A. Pearl is the National Director of Americans for Democratic Action, Inc.)

(Continued from page 1)

process whose successful outcome will, in all probability, involve territorial withdrawal and the emergence of a new political reality," he said.

But he said that "now is the time to lay aside, once and for all, the unrealistic vision of a Greater Israel. Israeli interests in the West Bank and Gaza — security and otherwise — can be accommodated in a settlement" based on United Nations Security Council Resolution 242, he said. "Forswear annexation. Stop settlement activity. Allow schools to reopen. Reach out to the Palestinians as neighbors who deserve political rights," Baker implored.

For Palestinians, negotiations "will mean an end to the illusion of control over all of Palestine, and it will mean full recognition of Israel as a neighbor and partner in trade and human contact," Baker said. He urged Palestinians to "speak with one voice for peace. Renounce the policy of phases in all languages, not just those addressed to the West.

"Practice constructive diplomacy, not attempts to

distort international organizations, such as the World Health Organization," he said.

The secretary also called on



Secretary of State Baker addressing the 30th annual AIPAC Policy Conference.

Palestinians to amend their covenant calling for the destruction of Israel and move toward "a dialogue of politics and diplomacy. Violence will not work. Reach out to Israelis

and convince them of your peaceful intentions. You have the most to gain from doing so, and no one else can or will do it for you. And no one is going to 'deliver' Israel for you."

Baker also had prescriptions for the Arab states and the Soviet Union. "Let the Arab world take concrete steps toward accommodation with Israel — not in place of the peace process, but as a catalyst for it," he said. "End the economic boycott. Stop the challenge to Israel's standing in international organizations. Repudiate the odious lie that Zionism is racism," he advised.

Baker noted that during his recent visit to Moscow, the Soviets agreed that the Israeli plan for elections was worthy of study. But he said that if the Soviets want to play a constructive role in the Middle East, they must "restore diplomatic ties with Israel" and "help promote a serious peace process, not just empty slogans." He also urged the Soviets "to behave responsibly when it comes to arms and stop the supply of sophisticated weapons to countries like Libya."

Mount Sinai —

(Continued from page 10)
desert and reaches the valley at the foot of the mountain, there rises above the valley the majestic, sphinx-like silhouette of Har Kakom.

"Har Kakom" means "Saffron Mountain" in Hebrew. For the past few centuries the desert Bedouin have called the mountain Jebel Ideid, which in Arabic means "mountain of the multitude." Now Anati boldly proclaims Har Kakom to be the Biblical Mount Sinai, where monotheism was born and Moses received the Tablets of the Law.

The evidence is compelling. Within an area 55 miles square surrounding Har Kakom, 400 encampment sites have been found, intensively explored, and studied. To date, 35,000 figurines have been counted. Several oblong stones have been discovered, standing fixed in a vertical position, placed by the hand of man or woman. These stones call to mind the biblical *matzayvot* (monoliths, or pillars). This suggests a particularly sanctity as specifically mentioned in the Bible: "This stone I have set up as a monument and shall be a house of God" (Genesis 28:22).

What is particularly intriguing is a group of twelve upright stone structures fixed vertically into the ground at the edge of a campsite. Not far away is a small courtyard with the remains of a small platform. The Bible recounts, "And early the next morning (Moses) built an altar at the foot of the moun-

tain, with twelve standing-stones for the twelve tribes of Israel." (Exodus 24:4).

Further, the presence of a natural shelter or niche at the top of Har Kakom seems to correspond to the following biblical description: "You must stand on the rock and when My glory passes by, I will put you in a cleft of the rock and shield you with My hand while I pass by" (Exodus 33:22).

The Hebrew word "nikra" is translated as "cleft" in one version of the Bible, but can also mean niche, small cave, or grotto. To find such a niche on the summit of a mountain is unusual. Only one other such location is known in the Jewish translation and this is on Mount Moriah.

Two stone slabs have, indeed, been found by one of Anati's teams. These slabs, which are apparently modeled, seem to have been intentionally thrown to the ground and shattered. The fact that these slabs were sculpted by a man and that they were intentionally broken seems to correspond to the biblical account. Yet, because they cannot be dated and there is no writing on them, this makes the connection extremely tenuous.

On the vast plateaus of Har Kakom, archaeologists sighted a variety of animals that could be hunted with traps, such as gazelles, ibex, wild rabbits, and occasionally even flocks of quail. There are a fair number of tamarisk bushes, which are

also known as "Manna trees," because in the springtime they produce yellowish, meaty flowers that are edible.

There are serious questions about Anati's concept. For one, he proposes changing the date of the Exodus, making it 1,000 years earlier. This causes Israeli archaeologists to distance themselves from his conclusions, but they grant that his field work has been of outstanding calibre.

Most impressive is the fact that Anati's file cards, in specific detail, run over twenty-five pages in fine print in his book. Five hundred sites are listed with accurate descriptions and geographical coordinates. Stunning color pictures clearly illuminate the area, including the placement of the rocks, the figures, the altars, the paths, etc.

While no absolute conclusions can be drawn from this or any other theory about the Mountain of God, still it is an important expression of the quest for the sacred site. The mountain of revelation, according to the Bible, is where the Ten Commandments were given to Moses and where the laws that still today constitute the backbone of Western ethics and morality were originally conceived.

The fact that this sacred mountain seems to have disappeared, quite unaccountably, still puzzles us. Perhaps its physical existence was not as significant as its spiritual and

symbolic meaning. This though was expressed in the words of the poet James Russell Lowell: "Daily, Sinais we climb and know it not."

Yet, we still cannot refrain from asking: Will the real Mount Sinai please stand up?

(Rabbi Bernard S. Raskas serves Temple of Aaron Congregation in St. Paul, Minn., and is author of the trilogy "Heart of Wisdom.")

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Liberal Case —

(Continued from page 3)

frustrations American Jews are feeling can only cause greater stress, and potentially lead to the "abandonment" neo-conservatives claim liberals are leading. Should our anxiety be ignored? Should our frustrations be bottled up? Should any differences be minimized? Is it really in Israel's long-term best interest to embrace an "all or nothing, love it or leave it" attitude? What if the answer someday becomes "nothing," or "leave it?"

Liberals continue to search for the answers and resolutions that will engender greater support of Israel. The real question is whether conservatives will join with us in attempting to reach our ultimate goal of achieving a true "kinder and gentler" world — particularly the securing of religious freedom

Board Elected—

(Continued from page 1)

leadership in the Jewish community." This award carries with it a grant which makes it possible for the recipient to attend the annual four-day general assembly of the Council of Jewish Federations. An award was also presented to Donald Parsons in recognition of his efforts on behalf of the Milton and Hattie Kutz Home.

Ellen Meyer, chairman of the nominating committee, presented the slate of officers, which was accepted unanimously. The new federation board includes William Topkis - President; Richard A. Levine, Steven Rothschild and Henry Topel - Vice Presidents; Leslie Newman - Secretary; Jerome Grossman - Treasurer; Steven A. Dombchik - Assistant Secretary; and Nancy Kauffman - Assistant Treasurer.

Board members for a three-year term include Martin Berger, Ellen Koniver, Robert Coonin, Jerome Grossman, Nancy Kauffman, Barry Kayne, Daniel Kreshtool, David Levinson, David Margules, Steven Rothschild, David Singer and Toni Young. Steven Bernhardt was elected to a two-year term and Stephen E. Herrmann, outgoing president, became a life member of the board.

In his acceptance speech, Topkis outlined his plans for his term and said that "proactive, hands-on leadership is vital to make the Jewish Federation an even stronger, more effective organization." This, he maintained, is his challenge, in order "to give back something to the com-



Outgoing Jewish Federation of Delaware President Stephen E. Herrmann was presented with a print by Amram Ebgi by Shelly Mand, chairperson of the Federation's annual meeting.

munity that has given me and my family so much."

Tokis warned his new board, "I hope you all have your running shoes on, because we've got a lot of road to cover ahead of us."

In noting the financial responsibilities and commitments of the Federation, locally, nationally and internationally, Topkis asked rhetorically whether the Jewish Federation of Delaware has lived up to its potential. In answer to that question, he said, "Fundraising projections based on demographics and the successes of other Federations around the country show that we should be able to provide our community with \$3 million worth of support. Yet, consistently we fail to provide much more than half of that figure."

Topkis outlined his plan for getting closer to what he sees as a reasonable campaign total. First, he explained, "a strong image-building campaign designed to educate the public" would be executed. Closer ties to the synagogues need to be established, he said. Involving the younger members of our community, he added, is a necessary step.

"Let's make the Jewish Federation of Delaware a model for other Federations throughout the United States. One in which we can all be proud," Topkis concluded.

Stuart Eizenstat, Executive Director for the Domestic Policies Staff of the Carter Administration, then spoke on "Changing Relationships: The United States and Israel; Israel and American Jews." (See Supplement.)

Eizenstat Address—

(Continued from page 1) enemies, will have the capability to build ballistic missiles with chemical warheads. "There is a new military equation in the Middle East occasioned by the witches' brew of ballistic missiles in Syria, Iraq, Saudi Arabia and Libya, together with chemical and biological warhead capability." He noted that most of these countries are perfectly willing to use these capabilities against the Jewish State.

There is also a change in the Gorbachev diplomacy in the Middle East. "Gorbachev recognizes that if he is to have a greater role in the Middle East peace process, he must do so through a path leading through Jerusalem, not simply through Washington."

The Bush Administration has a foreign policy team in place which is very supportive of Israel, he said. It has long opposed an independent Palestinian state between Israel and Jordan, an imposed settlement by the U.S., a peace plan designed by the United States and a joint initiative with the U.S.S.R.

While changes in the PLO/Israel situation are sure to take place, Eizenstat said, the Bush administration is "extraordinarily supportive" of Israel. "The administration believes - correctly, I think - that progress can be made only incrementally, with confidence-building measures necessary for each side to take the next step."

Eizenstat noted that the relationship between the American Jewry and Israel has not

undergone the same positive growth as the Israel/U.S. relationship over the past 40 years.

Israel, Eizenstat said, "does not present the easy and comforting image we erected for her. Israel has changed in ways we have not fully accepted." He suggested that a more mature relationship be developed in which we (Americans) "demonstrate our solidarity with... Israel not by painting a romanticized vision which no nation can live up to... but seeing Israel as she is, warts and all, and involving ourselves in her struggles and problems."

American Jewry, Eizenstat maintained, has an obligation to be better informed about the situation and the realities in the Middle East. We need to understand the politics and the intifada and remember that Israel's enemies "do not share Western values, they do not recognize the principle of democracy, tolerance and pluralism." He added, "These are not people you would choose as your neighbors, but if Israel has no choice but to accept them, it will have to be on terms that absolutely assure Israel's security."

"Keep up the fight," Eizenstat urged the audience in conclusion, "Speak out - learn what is really happening in Israel so that you speak with wisdom and knowledge - take sides. This is what Zionism will mean" in the future.

The full text of Eizenstat's speech is contained in a special pull-out supplement to this issue of *The Jewish Voice*.

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ADDRESS BY
STUART E. EIZENSTAT
to the
JEWISH FEDERATION OF
DELAWARE
Wilmington, Delaware
May 18, 1989



Changing Relationships

The United States & Israel/ Israel & The American Jews

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Change is a natural condition not only of life itself but of relationships between peoples and countries. Nothing remains static. The only question is whether the change will be positive or negative, not whether it will occur.

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Change is a natural condition not only of life itself but of relationships between peoples and countries. Nothing remains static. The only question is whether the change will be positive or negative, not whether it will occur.

One of the great ironies of the past 40 years of our post-World War II era is that relationship between the governments of the United States and Israel has grown from one of a distant, arms length, cautious evenhandedness to a close, warm embrace of two genuine allies, while the relationship between American Jewry and Israel, after a quantum leap forward following the 1967 Six Day War, has stagnated and is now in a state of growing misunderstanding.

In 1948, after recognizing the Jewish state, President Truman bowed to the wishes of his State Department officials, who had opposed recognition from the outset, and imposed an arms embargo during the War of Independence at the time of Israel's maximum peril. The Eisenhower Administration rejected a request for a modest loan for Israel in 1953 and in 1956 forced a precipitous Israeli withdrawal from Suez without commensurate Egyptian peace concessions. Between 1948 and 1971, total U.S. aid to Israel averaged only about \$60 million per year, for a total of \$1.5

billion — half of what Israel receives now in one year. No Israeli Prime Minister received an invitation to an official State visit until Lyndon Johnson invited Prime Minister Levi Eshkol in 1965. Before that, American Presidents would occasionally meet Israeli Prime Ministers or Presidents in “unofficial” visits in New York. U.S. Presidents tended to see Israel more as a moral burden than a strategic asset and ally.

That has changed remarkably over the last 25 years or so:

- President Kennedy broke the arms embargo with a sale of defensive Hawk anti-aircraft missiles to Israel;

- President Johnson not only broke the diplomatic embargo by his invitation to Prime Minister Eshkol, but after the Six Day War, unlike Eisenhower, supported Israeli withdrawal from occupied territories only in return for Arab recognition and secure and recognized borders;

- President Nixon, after an initial delay, provided a massive airlift in 1973 which turned the course of the Yom Kippur War in Israel's favor;

- Commencing with the Yom Kippur War, aid levels to Israel rose dramatically so that today Israel gets \$3 billion in economic and military assistance, more than any other country, and 1 out of every 5

foreign aid dollars the U.S. provides the entire world;

- Israel gets her foreign assistance under more favorable terms than any other nation in the world, receiving its aid in one lump sum at the beginning of the year, having maximum flexibility in the use of its economic aid, getting all of its assistance in grants rather than loans, having the opportunity to spend a part of its military aid in Israel, and given the opportunity of rescheduling some of its high interest loans from the 1970's.

Perhaps most important, the U.S. has permitted Israel to retain a qualitative edge in arms and military equipment. And, commencing with the Reagan Administration, commenced a strategic cooperation between the countries, culminating in 1988 in the signing of a Memorandum of Understanding between Prime Minister Shamir and President Reagan which provided a permanent foundation for three separate strategic working groups — one to discuss foreign aid levels, another on the economy, and a third on military and intelligence cooperation.

It seemed a radical departure from past evenhandedness when President Carter permitted the Sixth Fleet to dock in Haifa as a sign of closer cooperation between the two countries in 1980. Today that is commonplace. Indeed, there are regular joint military exercises. Discussions are going on now for a further enhancement in the strategic relationship by such things as pre-positioning of American equipment and materiel in Israel so that the United States will be in a better position to assist Israel as

well as its own interests in the Middle East.

This by no means indicates that there have not been tensions as the overall bilateral relationship deepened. Israel's bombing of the Iraqi nuclear plant and its 1982 invasion of Lebanon created difficulties between the two countries. But they did not fundamentally disturb the ties between two allies and were put to rest quickly. The same cannot be said of the essentially stagnant Diaspora-Israel relationship which has not adjusted to recent changes.

The future is bound to produce further changes in the relations between the U.S. and Israel.

There is a new military equation in the Middle East occasioned by the witches' brew of ballistic missiles in Syria, Iraq, Saudi Arabia, and Libya, together with a chemical and biological warhead capability. By the end of the century, 15 nations — many Israel's enemies — will have built or will have the capability to build ballistic missiles, many with chemical weapons.

For the first time, without having to deploy troops in a traditional battle, some of Israel's enemies possess or will possess shortly a first strike capability which could devastate Israel's civilian population. Iraq has long since shown its willingness to use chemical warfare and its lack of inhibition in sending ballistic missiles into civilian centers in Iran. Syria already has some of its ground-to-ground ballistic missiles equipped with chemical warheads and is attempting to purchase intermediate missiles from China, the same coun-

Mr. Eizenstat was Assistant to the President for Domestic Affairs and Policy and Executive Director of the White House Domestic Policy Staff from 1977-1981. He is now a partner in the Washington office of the Atlanta-based firm of Powell, Goldstein, Frazer & Murphy, and an adjunct lecturer at the John F. Kennedy School of Government, Harvard University.

try which has already supplied long-term missiles to Saudi Arabia.

Other developing countries such as Brazil see a market in the Arab world for increasingly sophisticated ballistic missiles.

So, too, there is a change in the new and more innovative Soviet diplomacy employed by Mikhail Gorbachev in the Middle East. He has clearly made a decision to reduce regional conflicts which have stretched his economy to the breaking point. Whether in Afghanistan, Angola and Namibia, China, Vietnam, and even in Nicaragua, the Soviets have sought to reduce tension and to engage in joint initiatives with the United States to eliminate regional conflicts.

The recent trip to the Middle East by Soviet Foreign Minister Shevardnadze, in which he met with heads of major Arab states, with Yasser Arafat of the PLO, and with Foreign Minister Moshe Arens of Israel, is but the tip of the iceberg to a more engaged diplomatic role in the Middle East.

Gorbachev recognizes that if he is to have a greater role in the Middle East peace process, he must do so through a path leading through Jerusalem, not simply through Washington. He has sent one signal after another that he is inching toward restoration of diplomatic relations with Israel, severed after the 1967 Six Day War.

A Soviet consular mission has

appropriate circumstances and if the restoration of diplomatic relations with Israel came as a consequence.

This more flexible Soviet role presents both dangers and opportunities, but it certainly produces change. It is urgent that the Soviets not split Israel and the U.S. and that the two countries closely coordinate their approach to the U.S.S.R.

Nothing has produced more of a potential for change between Israel and the United States than the historic decision of the Reagan Administration in its closing days to open a dialogue with the PLO after finding that the PLO had met the long-standing conditions first set forth in 1975 by then Secretary of State Kissinger for commencement of a dialogue — recognition of Israel, recognition of U.N. Resolutions 242 and 338 — and, as a later gloss, an end to terrorism against Israel.

This came as an enormous shock to Israel. After an initial effort to convince the Administration not to go forward with the dialogue or to break it off, Israel has had to resign herself to having its closest ally engage in a regular dialogue with its most bitter and implacable enemy. There can be no doubt that this changes the U.S.-Israel equation and can produce major tensions unless the U.S. manages the PLO dialogue with great care and sensitivity and with full knowledge, by Israel, of the direction the talks are taking.

Secretary of State for Political Affairs form a potent team of creative pro-Israel foreign policy advisers. While the instincts of Secretary Baker and President Bush are less well known on the Middle East, what is certain is that they will give very strong credence to the advice from this team of advisers.

The Bush Administration is opposed to much of what mainstream Israeli political leadership has long opposed — an independent Palestinian state between Jordan and Israel; an imposed settlement by the United States; a new comprehensive blueprint for peace to be laid down by the United States; a joint initiative with the U.S.S.R. None of these are likely over the next several years.

The Administration believes — correctly — that progress can be made only incrementally, with confidence building measures necessary for each side to take the next step. The Administration is seeking some modest interim measures on both sides to reduce the level of violence and tension in the occupied territories.

So far, so good. But, behind this lurks the potential for very real disagreement between the United States and Israel. In order for the United States to make interim measures on the West Bank palatable to the PLO, the Administration is likely to signal that while in the initial round of negotiations to structure an interim solution, indigenous West Bank Palestinians should negotiate on behalf of the PLO, without PLO representatives being directly involved, in structuring the ultimate solution the PLO will be involved. This is anathema to current Israeli government thinking.

All of this indicates that change is inevitable. But here again the Administration is making a maximum effort to develop a common negotiating stance with Israel with which she can live rather than impose an arbitrary set of guidelines which will only cause tension and be counterproductive to the peace process. There will remain the relationship between two close allies.

I have always believed that common values are the foundation of the remarkable relationship between the world's largest and most powerful democracy and one of its smallest. A common commitment to democracy, human rights, respect for free speech, and due process, combined with a moral obligation from the Holocaust have made the ties between the two countries grow stronger and more permanent over the years.

“ The Bush Administration is opposed to much of what mainstream Israeli political leadership has long opposed — an independent Palestinian state between Jordan and Israel; an imposed settlement by the United States; a new comprehensive blueprint for peace to be laid down by the United States; a joint initiative with the U.S.S.R. None of these are likely over the next several years. ”

For sure the relationship is being severely strained due to the intifada. A recent ABC-Washington Post poll indicated for the first time that a majority (52 percent) of Americans had an unfavorable view of Israel and viewed Israel as an unreliable ally. The constant pounding Israel has taken in the press as a result of the intifada has eroded Israel's support in the general public. While this is not reflected

directly in an erosion of support for Israel on Capitol Hill, automatic pro-Israeli positions of Senators and Congressmen will not be forthcoming. Nevertheless, strategic cooperation will continue and be enhanced and the relationship will never go back to the cool arms length relationship of the past.

There is a clear nexus between the changing relationships between American Jews and Israel and between the United States and Israel — and that is over the American Jewish and U.S. government response to the intifada and the peace process in the Middle East.

The Shamir government has already taken steps, unsuccessfully, to rally American Jewry to oppose the Administration's opening of a dialogue with the PLO. Israel was shocked and dismayed at the mild position taken by major American Jewish organizations and by American Jews in general over the Reagan Administration's decision to begin talks with the PLO. There were only mild protestations and expressions of hope that the PLO's rhetoric would be matched by its deeds, but no sense of outrage, no manning of the barricades in response to Israel's call for solidarity.

In part, this is due to the fact that these calls from Israel came at the very time the Who is a Jew issue was at the forefront of the American Jewish conscience. In part, it also was a reflection of the confidence of the American Jewish community in Secretary of State Shultz and President Reagan given their positive record in Israel.

But it also reflected a more generally dovish leaning of American Jews on the peace process.

Recent polls taken for the American Jewish Committee have indicated that significant pluralities of American Jews favor a land for peace formulation and discussions with the PLO so long as they accept Israel's right to exist and foreswear terrorism.

There is no question but that the Bush Administration has more room for flexibility in the Middle East and more opportunity to take positions at odds with Israel when the American Jewish community is as divided and uncertain as it is today.

Unfortunately, the relationship between American Jewry and Israel has not undergone the same positive growth as the Israeli-United States relationship over the past 40 years. There are potential tensions ahead between the United States and Israel, but within the framework of a

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Gorbachev recognizes that if he is to have a greater role in the Middle East peace process, he must do so through a path leading through Jerusalem, not simply through Washington.

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gone to Israel and an Israeli delegation has worked in Moscow since July of 1988. The level of Soviet emigration is drastically increasing. A Soviet basketball team was allowed to play the Israelis in Moscow. A high level representative from the Soviet Embassy in Washington attended a Hanukkah party at the home of a top Israeli Embassy official. The Soviets made positive statements about Israel's role in immediately returning the hijackers of a Soviet plane to the Soviet Union and permitted an Israeli delegation to help with the Armenian earthquake relief effort.

Even more dramatic, Gorbachev has publicly stated to President Assad of Syria that it is “abnormal” not to have diplomatic relations with Israel, and, more recently, told Arafat that Israel's security must be considered as an important factor in any Middle East settlement. The Soviet Union did not extend full diplomatic relations and approval to the PLO when it declared Palestine an independent state and pressured Arafat to accept the Reagan and Bush Administrations' conditions for a dialogue.

Gorbachev is angling for a joint U.S.-U.S.S.R. Middle East peace initiative in which the Soviet Union will act as a co-convenor at an international peace conference and ultimately a co-guarantor of a peace agreement. Prime Minister Shamir has already indicated that he might support a jointly convened U.S.-U.S.S.R. conference under ap-

Since 1967, the U.S. has had a policy of land-for-peace, a policy sharply at variance with the policy of the Likud. This difference has remained submerged in the absence of Palestinians willing to negotiate with Israel. The intifada has brought the difference starkly to the forefront.

The core of the Bush Administration's new policy toward the Middle East is to find Palestinian interlocutors or negotiators who are acceptable both to Israel and to the PLO. Secretary of State Baker's recent testimony before the Congress indicates that at some point the United States might urge the Israelis to negotiate directly with the PLO. Indeed, Secretary Baker's statements were unfortunate because it will make it more difficult to find indigenous West Bank Palestinians willing to step forward and negotiate if they know that in the end the United States is going to foist the PLO on Israel.

The Bush Administration has a foreign policy team in place which is very supportive of Israel. Key policymakers, such as Richard Haass, the Middle East specialist for the National Security Council; Dennis Ross, Director of the Policy Planning Staff at the State Department, one of Secretary of State Baker's closest advisers and the former foreign policy adviser to President Bush during the campaign; Larry Eagleburger, newly installed Deputy Secretary of State; and Robert Kimmitt, the new Under

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strategic and allied relationship. There is potential for a crisis in American Jewish-Israeli relations which has long been in the making but has been submerged until now, but without the framework to assure the crisis does not boil over. It is remarkable how little we know each other after all of these years. It is my hope that the current Diaspora-Israel tension position will produce a catharsis leading the two great re-

maintaining Jewish communities in the post-Holocaust world to recognize how much we need each other and how imperative it is to redefine a new Zionist relationship.

In many ways we began our relationship shortly after the modern State of Israel was founded in much the same tentative way as the U.S. government. But we have not progressed as much over the ensuing decades.

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It is my hope that the current Diaspora-Israel tension position will produce a catharsis leading the two great remaining Jewish communities in the post-Holocaust world to recognize how much we need each other and how imperative it is to redefine a new Zionist relationship.

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From the outset — and to some extent today — Israelis make the *sin qua non* of a positive relationship between the American Jewish community and Israel hinge on *aliya*. Theodore Herzl's late 19th century and early 20th century Zionism was premised on the concept that Jews in the West could never live a normal existence in their own countries and would always be second-class citizens. They needed a Jewish homeland to be able to live as fully free citizens. In many ways, the Holocaust proved the correctness of this concept with respect to Jews in Europe. But certainly, in the post-War era, it has not been the case, and certainly not in the United States where the largest number of Jews live in the world. From an Israeli perspective, the Diaspora was and is the *Galut*, in a permanent state of imperfection. A true life for Judaism could not be developed in the infertile soil of the United States, but only in the land of Israel, the eternal homeland of the Jewish people. The failure of American Jews to make *aliya* is a source of deep disappointment and bitterness.

The famous exchange of correspondence in August 1950 between Prime Minister David Ben Gurion and Jacob Blaustein, president of the American Jewish Committee, reflected the early tension in the relationship. Blaustein, for his part, suggested that while the new Jewish state was important for Jewish refugees in other countries, it placed potential burdens on American Jews. He contended that U.S. Jewry felt that America was their “home of destiny” and that for Israelis to think otherwise would lead to “harmful disagreements” which would adversely affect the “morale and security of American Jews.”

Ben Gurion replied defensively that Israel spoke only for its own citizens and not for world Jewry. He indicated that while Israel would like to see *aliya* from America, this must be an individual decision by American Jews.

Over the ensuing decades, the American Jewish-Israeli relationship was essentially one-dimensional. Israel looked to American Jews for financial assistance and moral and political support for its policies and for additional aid from the U.S. government, but viewed deeper American Jewish involvement in Israel's policies as a nuisance, or in the political area, counter-productive. In his March 15, 1988, speech to

the UJA Young Leadership in Washington, Prime Minister Shamir put it bluntly: “We believe that only those who bear the consequences of agreements on their flesh, those who must shed their blood to defend our country, can decide what risks to take in the pursuit of peace.”

As the United States government developed a closer and closer relationship with the government of the

State of Israel, we American Jews remained largely armchair check writing supporters for a state with which we maintained an arms length charitable relationship.

- Only about 75,000 American Jews moved to Israel on a permanent basis since 1948.

- Less than one-quarter of us have visited Israel even once. The *intifada*, for no good reason, has drastically reduced American Jewish tourism even further, by as much as 40 percent. It is pathetic to see hotels half empty, with American Jews staying home while non-Jewish Europeans and Japanese continue to come.

- Only about half of us contribute to any organization which directly assists Israel.

- Since 1974, donations to the United Jewish Appeal have not increased at all in inflation-adjusted terms and decreasing percentages of UJA funds go to Israel.

- American Jewish business investment in Israel is virtually miniscule. While we send some \$300 million annually to Israel in UJA charitable donations, less than \$30 million is invested in Israel by all foreign investors on an annual basis, Jew and non-Jew alike.

- Israeli Consul Generals indicate that they feel less welcome in the Jewish communities in the cities to which they are posted, that they are invited to fewer events, and that they are asked to merely extend greetings rather than give remarks to those events to which they are invited.

- Very recent public opinion surveys document the same breakdown as earlier ones: one-third of American Jews are relatively indifferent to Israel, another third claim a strong attachment but have no signs of active involvement, and the last third, including those in this room, is both passionately attached to and actively involved with Israel.

Several recent events have underscored Israel's insensitivity to its relations with the Diaspora in the United States.

The Pollard spy affair was noteworthy not only in recruiting a spy inside the American government to spy on Israel's closest ally — albeit for information that would have little negative impact on the United States — but it used an American Jew in the process. Nothing could be more provocative in raising the “dual loyalty” issue which has always been a concern for American Jews. The fact that he is a hero to many in Israel only underscores the gulf between our two communities.

One of my closest friends in Israel and Israel's most distinguished political scientist, Shlomo Avineri, who should know American Jews as well as any Israeli, castigated American Jews for overreacting to the Pollard affair. He contended that American Jews displayed “nervousness, insecurity, and even cringing,” acting no differently than French Jews during the Dreyfuss trial, Jews in Egypt under Nasser, or in Iran under the Ayatollah Khomeini, all of whom “ran for cover when members of their respective Jewish communities were caught spying for Israel.” Avineri, in a famous letter to the *Jerusalem Post* stated that we American Jews still have a *Galut* mentality and that when “the going got tough... (American Jewish leaders) reacted like trembling Israelites in the shtetl, not like the proud and mighty citizens of a free democratic society.” His conclusion: “America, it now appears, may not be your Promised Land.”

A second event which demonstrates how little we understand each other more than 40 years after Israel's birth is the remarkable debate over redefining the Law of Return to exclude from automatic citizenship those Jews converted by Reform or Conservative rabbis, not in accordance with strict halachic admonitions. It is remarkable that Israel's political leadership could have so badly misread the predictable response of

Bank, Rabbi Kahane, and political parties which propose anti-democratic means to deal with the Arab population.

What we need is a more mature relationship which recognizes that Israel is a nation state and like all other nation states has its few extremists. But this does not make Israel itself an extremist country. This must not lead to an alienation on the part of American Jewry any more than you would expect it to lead to alienation on the part of the U.S. government.

The reaction to changes in Israel should be neither withdrawal nor chauvinism. My good friend, Jacob Neusner, a distinguished Conservative American rabbi and the head of Judaic Studies at Brown University, as well as one of the great American Jewish scholars of our time, wrote a biting article in *The Washington Post* in 1987 in which he said that “it's time to say that America is a better place to be a Jew than Jerusalem... (that) America has turned out to be our Promised Land.” He went on to say that Jews feel safer and more secure in the United States than in Israel, that Jews are not assimilating in America and have established an “authentically Jewish voice” in the United States, that world Jewry has “voted with its feet” and chosen to live in the West rather than in Israel, that Israel is a mere “client state” of America, that Israel is neither the spiritual nor the intellectual center

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the Jewish community in the U.S., most of whose families have been touched directly or indirectly by intermarriage. Israel came to this point because each of the two major parties, Labor and Likud, has consistently lost over the past three elections seats to parties on their flanks, in Likud's case the far right and in Labor's case the far left, so that neither can form a stable coalition without the inclusion of the religious parties. This in and of itself would not be cause for concern because every Israeli government since 1948 has had religious parties as part of the coalition. But what has happened simultaneously with the decline in support for the two major parties and polarization of the electorate is a shattering of moderate Orthodoxy in Israel and a sharp move toward fundamentalism.

Israel does not present the easy and comforting image we erected for her. Israel has changed in ways we have not fully accepted. The Ashkanzic Zionists who led the country for its first 30 years are gone. The election in 1977 of Menachem Begin and his Likud Party, heirs to the Betar movement which rejected the 1947 U.N. partition plan, brought to political ascendancy more nationalistic, populist, anti-establishment political forces. This is likely to remain in the case for many years to come. So, too, there has emerged the Gush Emunin, the settler movement, the Jewish underground in the West

of world Jewry, and that Israel does not even provide “religious freedom for Jews.”

This kind of recrimination and finger-pointing is no more desirable coming from the American side in the words of Jacob Neusner than from the Israeli side by Shlomo Avineri. There is a better course and Reform Zionists of America are leading the way. We demonstrate our solidarity with and intense love of Israel not by painting a romanticized vision which no nation can live up to in the real world but seeing Israel as she is, warts and all, and involving ourselves in her struggles and problems. In the process we will move from bystanders to active participants in Israel's life. This course rejects the false dichotomy of insisting that either one make *aliya* or one is not a true Zionist, that either one moves permanently to Israel or one should stay uninvolved.

Zionism is like the steps of Jacob's Ladder pointing to the heavens. A Jew reaches the top rung by living in Israel, the epicenter of Jewish life, the most complete expression of Zionist commitment. But by deepening our involvement in Israel, we advance up the rungs of that Ladder and give new meaning to Zionism in our time.

The outlines of a new, more positive relationship are discernible. Change? I will tell you about positive change. Four decades ago, the American Reform movement

was largely anti-Zionist. Today it is uniformly pro-Zionist. There are now 15 Reform congregations in Israel and a magnificent Reform Theological Center in which I have prayed. In addition, there are over 40 Conservative synagogues. The Reform movement has established several settlements in Israel. There are eleventh and twelfth grade high school programs at kibbutzim for American youngsters. More than 1700 American Jewish college students are studying in Israel today. There are summer camping experiences for young American Jews unimaginable when I was growing up. A new Jewish service corps has begun for young men and women between 18 and 24. There are older adult volunteer programs run by B'nai B'rith. American doctors and dentists can spend short periods of time helping in deprived neighborhoods and in settlement towns.

I am also encouraged from Israel's side that the disastrous 1988 elections may produce a positive change in Israel. Both major parties are now committed to electoral reform so that the need to cater to the maximum demands of small parties may be reduced in the future.

Having played with fire on the Law of Return has finally led to a recognition that this issue must be taken off the political agenda lest it shred the relationship between our two communities.

But this is only a foundation upon which we can build. Much more needs to be done.

First, we can no longer wall off politics from debate and discussion. If we are to become true partners in the Zionist enterprise, we have as much responsibility to debate the issue of With Israel as Who is a Jew. Indeed, it would be supremely selfish to be involved only in the Who is a Jew debate, which directly affects only a few dozen American Jews each year directly, and to stay on the sidelines on political issues affecting the very future of Israel and therefore the essence of Jewish life in the post-War era.

But this imposes upon American Jewry an obligation to be better informed about the situation and the realities in the Middle East. We need a much greater sophistication about Israeli politics. We must understand that the intifada is not a civil rights movement like American blacks in the 1960's or South African blacks today in South Africa. These were efforts to secure full citizenship within their own country. Rather the intifada is a civil war to establish, at a minimum, a potentially radical state at Israel's throat or, at a maximum, to supplant the Jewish State entirely. Civil wars are never nice and neat. The great Liberator himself, Abraham Lincoln, suspended the writ of habeas corpus, one of the most time honored protections of a democratic society, during the American Civil War. I am troubled greatly by many of the tactics used to fight the civil war such as mass expulsions, blowing up of homes, holding people for months without proper charges. This will only alienate a population with whom Israel for better or for worse will have to co-exist. But at the same time it must be understood that niceties cannot be expected in fighting in a civil war in which Israel's future is threatened every bit as much as it has been in

previous conventional wars.

At this time of Purim, as we remember Haman, the symbol of hatred toward the Jews, and as we read the special portion in the Bible about the Amelikes on Shabbat Zachor, symbol of Israel's enemies, we should remember that the people participating in the intifada and certainly those leading it, are not nice people. They do not share western values, they do not recognize the principle of democracy, tolerance, and pluralism. These are not people you

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As the United States government developed a closer and closer relationship with the government of the State of Israel, we American Jews remained largely armchair check writing supporters for a state with which we maintained an arms length charitable relationship.

would choose as your neighbors, but if Israel has no choice but to accept them, it will have to be on terms that absolutely assures Israel's security.

We must remember the following rules for political debate:

- Wherever possible, the debate should occur in Israel rather than in the editorial pages of the United States. We should address our views directly to our Israeli brethren and engage in a dialogue with them.

- We must recognize the extraordinary nature of the decisions Israel will be called upon to make in the next several years. Israel clearly needs parts of the West Bank for its security. The protestations of Arafat are suspect in the extreme, demonstrated by the recently stated views of a number of his top aides indicating that a West Bank state is only part of a salami tactic to eventually have a Palestinian state in place of Israel.

- We should avoid making detailed suggestions about security issues in the peace process which we are ill-equipped to discuss.

But we do have an obligation to

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Just as Israel has so much to give us and has given us so much in the way of pride and identification, so, too, we can help Israel overcome her problems by our own physical presence for which there is no substitute, by short vacations and longer stays, by participating in conferences, by spending summers, by volunteering, by sending our child to camps and schools in Israel, and, if we are so moved, by aliya.

inform Israeli leaders and our friends in Israel of our suggestions and our best views recognizing that they will have less weight and should be accorded less weight than the views of Israel's own citizens.

But, even here, change is occurring. The most recent survey in Israel indicates that 54 percent of the Israeli public is now willing to have its government engage in a dialogue with the PLO. The Mosad, the famous Israeli intelligence agency, has just issued a report in which it indicates that peace will come to the territories only by negotiations with the PLO.

But our views will not deserve to be given consideration if they are made from our comfortable living rooms or offices 6000 miles away. We will have an opportunity to be taken more seriously if we

demonstrate a new, more positive, more engaged commitment to assisting Israel and to participating in her life and her times.

Second, I believe that our major American Jewish institutions must change.

- It is time that United Jewish Appeal and other major Jewish organizations built into their Israeli missions visits at the homes of Israeli families rather than stops at five star hotels. American Jews coming over on organized trips should have the opportunity of

meeting with their professional counterparts; they should be people missions and not just one vast archaeological dig.

- It is unconscionable that American Jewish businessmen and women have done so little to invest in Israel and to develop joint ventures with Israeli businesses. Project Independence has been a disappointment. A new for profit intermediary institution should be created headed by a joint team of Israeli and American Jewish businessmen to match appropriate businesses.

- Major Jewish investment bankers in New York should be challenged to organize an independent investment banking house in Israel to help write business plans for Israeli enterprises, provide an independent market research capability for Israeli businesses, and participate in raising equity capital for Israeli companies.

- An American-based diversified mutual fund of listed Israeli securities called the Israel Fund should be created by American Jews selling a significant percent-

tage of Israeli stocks in its portfolio in order to broaden access of Israeli companies to American sources of capital. Today there is a Korean Fund, an Italian Fund, and a French Fund sold in the United States and it is time that there be an Israeli Fund.

- Israel Bonds should increasingly offer market-oriented bonds, not "Rachmanos" bonds with a below market rate of return simply appealing to the charitable instincts of American Jewry.

- Private sector business executive exchange programs should be undertaken to provide Israeli business executives with an opportunity to work in an American corporate environment for several months.

- American Jews should encourage the Governors in their States to create joint economic

enterprises with the State of Israel modeled after the Texas-Israel Exchange and the Virginia-Israel Commission.

Third, just as Israel has so much to give us and has given us so much in the way of pride and identification, so too, we can help Israel overcome her problems by our own physical presence for which there is no substitute, by short vacations and longer stays, by participating in conferences, by spending summers, by volunteering, by sending our children to camps and schools in Israel, and, if we are so moved, by aliya.

Our success in taking the Law of Return off the political agenda is but a symbol of what we can do if we care enough to really be involved. The Jewish Agency is considering the creation of an Israel Public Affairs committee, which, in its words, "will be responsible for coordinating our efforts and informing members of the Israeli Parliament of the position of world Jewry on issues which impact directly upon the Diaspora community. In this regard we are determined to continue the lobbying of individual members in the Knesset."

Our right to be heard and considered seriously will be in direct proportion to our willingness to become genuine partners with Israel in this time of change. If we do not engage in activities to strengthen Israel and her people, if we do not go to Israel to engage in discussions, if we remain passive check writers or if we think messages will be sent to Israel through the editorial pages of *The Washington Post*, or *The Boston Globe*, or *The New York Times* we will not deserve to have listeners on the Israeli side.

Yes, our relationships will change. We can view the changes that occur with withdrawal and retreat because they do not match our unrealistic expectations. We can view the changes which are occurring by finger pointing and chauvinism, denying our own problem and exaggerating Israel's. But these are both wrong and self-destructive.

Neither is the course the Jewish Federation of Delaware is taking. Keep up the fight — speak out — learn what is really happening in Israel so that you speak with wisdom and knowledge — take sides. This is what Zionism will mean as we can gaze at the 21st century.

Jews in America and Jews in Israel remain a remnant. That remnant must be nurtured with mutual understanding and affection and love.

Jeremiah in his day (Jeremiah XXXI, 8 through 9) said: "Behold I will bring them from the north country, and gather them from the uttermost parts of the earth, and with them the blind and the lame, the woman with child, and her that travailed with child together; the great company shall be returned hither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by rivers of waters in a straight way where they shall not stumble."

It is our challenge and our duty to bind our lives and fates together so that in our day we have a spiritual ingathering in which we seek to perfect an imperfect Israeli society and in turn enrich our own imperfect American Jewish community.