

Jewish Historical Society
 Mr. Julian H. Preisler
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The Jewish Voice

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Voice editor resigns, citing 'philosophical differences'

By RITA KATZ FARRELL

The editor of *The Jewish Voice* has resigned from her position effective December 9. Paula Berengut Hait, editor since 1987, said she was leaving because she was frustrated by trying to "maintain the integrity of *The Voice* as a newspaper against those who see its value to the community as a public relations tool."

Hait was referring to an ongoing disagree-

"they said they wanted to start a newspaper rather than a propaganda sheet. As soon as they got one, they asked me to leave."

"I won't run anything in the paper that has no news value," says Hait. "For example, if the Federation submits a photo because a staff member believes that the subject of the photo needs publicity to ensure his or her continued financial commitment to the JFD, then that photo is rejected. True *tzedakah* — or chari-



Paula Hait

tremendous improvements and changes. I'm very sorry to lose her. I think making *The Voice* into a newspaper and not just an organ for the Federation was a very important step — and she couldn't have done that without the support of the Editorial Committee and Toni Young (former chair of *The Jewish Voice* Editorial Committee).

Kerbel contends, however, that some people think the paper is "losing the community homey touch of who is doing what." In a survey conducted seven years ago, Kerbel recalled that requests from the 500 respondents were wide-ranging: some called for more local news and obituaries while others preferred articles on Israel and contemporary issues. Readers did agree, however, that they did not want to see "the same pictures of the same community leaders in the paper all the time. So we took that out," explains Kerbel.

And the readers seemed to respond in kind. Last year, for the first time, a notice in *The Voice* asking for contributions brought in an unprecedented 240 contributions totalling nearly \$7000. Comments included, "Your selection of material is excellent," (Cora Carlis, an advertiser); "The paper always seems to have a perfect balance on local, national and international news items," (Irving O. Barker, Fayetteville, N.C.); and "*The Jewish Voice* is a much-improved publication. Its extensive coverage of national and world events is welcome," (David Kusheloff, retired *Philadelphia Bulletin* editor and writer).

Hait says, "I agree that there should be more local coverage as does the Editorial Committee. But the job of producing and editing *The Voice* in its current format is a full-time one. As the only editorial employee, I am responsible for editing all the material submitted, writing at least one local story, writing the editorials, taking the photographs, managing the budget, overseeing the work of the Advertising Manager and working with the printer in Dover, the post office, etc..."

"What is needed," adds Hait, "is a staff writer who can cover newsworthy community events. For four years, the editor and the Editorial Committee have asked the Federation, through Bob Kerbel, for money to create that position. But it has never been funded because of 'budget constraints'."

Hait, whose annual salary is about \$20,000, said she tried to fill the gap of local coverage by providing agencies with information kits and a workshop on how to write for publication. She then encouraged them to cover and photograph their own events, but received a mixed response. Agency staffers who think *The Voice* should be a vehicle for generating public interest and support in their programs remain less than enthusiastic about the shift to more stringent journalistic standards. For them it has meant their stories will no longer be automatically published unless both content and form meet a basic standard.

Kerbel acknowledged that recurring friction between Hait and Bloom typified the rift between the paper and some of the JFD agencies.

"When somebody like Seth...pulls together material that is rejected because it is not newspaper quality," explains Kerbel, "then that caused a problem." Kerbel admitted that when the articles were revised and resubmitted they were all published, but not without constant conflict. "But Paula and I always came to some kind of agreement and I supported her in 90 percent of the cases — and with the

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ment between *The Voice* and some members of the Jewish Federation of Delaware (JFD) about what constitutes local news and how it should be covered. (Approximately 15 percent of the *Voice* budget of \$120,500 is funded by the JFD. Most of the remaining 85 percent comes from advertising revenue.)

Daniel Drooz, whom Hait replaced as editor of *The Voice*, said the basic question before the community is whether it wants a "public relation sheet or a newspaper." Drooz, who was a writer for *Time* magazine and the *Chicago Daily News Syndicate*, said that determining what is news is always a judgment call. "When I was hired," recalls Drooz,

table giving — is not only not necessarily newsworthy, but it should come without strings attached."

Hait claims that there are "...two very different philosophies about what *The Voice* ought to be. The Editorial Committee and some lay and professional leaders in the JFD believe it should be what it has become: a real newspaper with news reported without party line or slant for any particular organization. There are others who believe that in order for the Federation to achieve its goal — that is, fundraising — *The Voice* needs to play the role of a house publicity vehicle. I have been told by Seth Bloom, Assistant Director of the JFD, 'We give

you a lot of money and you owe us' and that the [annual fundraising] campaign has been flat since I've been editor of *The Voice*...[because] *The Voice* does not publicize it enough. But campaign giving has been flat across the country."

Bloom denies the charge. "I think that's really off target and not accurate," says Bloom. "Nowhere would you hear that we are owed coverage. I have never heard, that because we give *The Voice* money, we are 'owed'."

Robert Kerbel, Executive Vice-President of the Federation, believes that, if there is a problem, it stems from different perceptions of what readers want rather than from any philosophical differences about what *The Voice* should be.

"In the four years that Paula has been editor," says Kerbel, "the paper has made

Poll released on eve of Shamir's speech shows Jewish leaders are opposed to his policies

By DAVID FRIEDMAN

WASHINGTON (JTA) — The warm applause Israeli Prime Minister Yitzhak Shamir received from Jewish audiences on his recent visit to the United States should "not be misunderstood as endorsement" of his government's policies, the head of a Jewish think tank said late last month.

David Gordis, head of the Los Angeles-based Wilstein Institute of Jewish Policy Studies, made his comments as he released a poll of 205 of the 339 board members of the Council of Jewish Federations and presidents of local federations. The telephone survey, conducted between November 7 and 18, found that while there was near-unanimous commitment to Israel and its security, the leaders of America's Jewish philanthropic community overwhelmingly supported a territorial compromise, a freeze on settlements and other policies which the Shamir government opposes.

The poll was released November 20, the day before Shamir was scheduled to address the CJF's general assembly in Baltimore and two days before the Israeli leader was to meet with President Bush at the White House.

Gordis said that the warm welcome Shamir would receive in Baltimore befits his position as prime minister. But he said such welcomes have in the past been misinterpreted by Shamir as support for his views.

The poll was designed and analyzed by Professor Seymour Martin Lipset of George Mason University in Virginia and Professor Steven Cohen of Queens College in New York.

At the news conference, Lipset noted the strong commitment to Israel among those polled. Forty-five percent of them contribute more than \$25,000 annually to the United Jewish Appeal and 75 percent more than

\$10,000. Most have visited Israel about seven times, he noted.

But he conceded that the organizational leaders may be more dovish than the general

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Israeli reply to Washington seen as sign of anxiety

ANALYSIS

By DAVID FRIEDMAN

WASHINGTON (JTA) — Israel's proposal to convene the next round of bilateral peace talks five days later than the United States had planned is seen here as a sign of Israeli anxiety over the Bush administration's activist posture in the peace process.

The Israeli decision, which was revealed after a meeting November 27 of the Inner Cabinet, offers an agreement to come to Washington on December 9, the last day of Hanukkah, for the start of negotiations.

But the Israelis want the talks in Washington to be procedural and then move to the Middle East for substantive negotiations. Middle East experts now believe the talks will be held in



President Bush meets with Israeli Prime Minister Yitzhak Shamir on November 22 in the Oval Office. (Photo: RNS/Reuters)

search Institute in Philadelphia.

At the State Department, there seemed to be an effort to put the Israeli decision in the best light, given its previously stated opposition to holding the talks anywhere outside the Middle East. "We are delighted the Israeli government has accepted Washington, D.C.,

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Washington before the end of December, but not necessarily next on December 4 or 9.

"Israel and the Arabs are destined for a cold embrace in Washington in December," said Adam Garfinkle, coordinator of the political studies program at the Foreign Policy Re-

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Editorial

Editor's departure shows community's divisions

The editor of the Jewish community newspaper has a difficult job.

The editor is called upon to attend community functions, write stories, edit material submitted by others, lay out the paper, see to it that the paper reflects the philosophy of the Editorial Board and take the brunt of the criticism leveled at the paper when individuals or agencies in the community are not happy with that philosophy. The Editorial Board of that paper has an even more difficult job when it has to find a successor to that editor. This Board must now do just that.

Paula Hait will be leaving *The Jewish Voice* exactly four years since she took over as its editor. Both have changed enormously in those four years. With little journalism experience, she accepted the challenge of becoming virtually the entire staff of a paper whose mission was changing from that of a publicity "house organ" for the Jewish Federation of Delaware and its constituent agencies to a community newspaper with the goals of informing, educating and communicating ideas within the local Jewish community.

She has met that challenge, experienced enormous personal and professional growth as a result of it and leaves behind a paper recognized among its peers for its quality and professionalism. Our challenge today will be to continue that growth.

Paula's departure signifies not merely her success but also this community's failure — the failure to come to grips with the philosophical conflict which batters this Editorial Board and has claimed its Editor as a victim.

There are many demands on the Editorial Board and the Editor. Demands come from Federation leadership, both lay and professional, as well as from the agencies; more publicity, more local news, more national news, less national news, more material intended to educate the community...the list goes on and on.

Each is correct in making those demands, for each has a vested interest in fostering its particular mission. But none has the right to claim that it alone is more important. Until this community effectively prioritizes resources and objectives, no one group can claim that right unto itself. In this atmosphere, the job of balancing these competing claims to space and content within this newspaper falls upon the Editorial Board. This Board has accepted that responsibility — not power, but **responsibility** — by utilizing as its criteria the objective of serving the best interests of the community, not the Federation, not any particular person or agency, but Delaware's little slice of *Klal Yisrael*.

We, the members of the Editorial Board of *The Jewish Voice*, have served on this committee because we believe the community deserves no less.

While it may have been difficult to attend and report on all newsworthy Jewish community events with an Editor who has no staff, it will be impossible to do so without her. Our loss is this community's loss, a loss that will be felt for some time to come.

We will begin to feel that loss on December 22. *The Jewish Voice* will not be published that day.

NOTICE

The Jewish Voice will not be published on December 20 as previously scheduled. It is expected that publication will resume on January 10, 1992. The deadline for all material for that issue is Friday, January 3. For more information, call the Jewish Federation of Delaware at 478-6200.

The Jewish Voice

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Leaving with 'confidence' in Delaware Jewish community

By PAULA HAIT

Editor of *The Jewish Voice*

Mine has been an intense relationship — you could call it a love affair — with *The Jewish Voice*. It is impossible to describe the feelings I have as that relationship comes to an end: sadness, satisfaction, disappointment, pride, loss.

Serving the Delaware Jewish community as the editor of *The Jewish Voice* has changed my life. My commitment to quality and to the concept that the Delaware Jewish community deserved nothing less than a dependable honesty from its only newspaper became my life. The publication of this, my last, issue of *The Jewish Voice* represents the end of exactly four years since I began as editor.

A relationship ends. While I honestly feel there was no alternative in this situation, the decision to leave was mine. And I think this community deserves an explanation.

I assumed the position of editor of *The Jewish Voice* in December of 1987. With little experience, I didn't know at the time how (or if) it would work out, but I thought it was worth a try. I accepted the position with a total commitment to the Editorial Committee's very basic philosophy: The better informed a community is, the better and stronger it will be in a number of ways — in its own identity, in its perspective and in its decision-making processes.

My job would be to report the news as it related to the Jewish community — here, in Israel and around the world — warts and all.

This community, I believed (*and still believe*) is intelligent enough to be handed the facts and a variety of opinions — even if they are inconsistent with the "party line" — and make educated decisions based on the information available. This newspaper, like any other, owes its readers the truth — unbiased, undiluted, without any slant. The more the readers know, the better off they will be and the better off the community will be, in the long run.

The Jewish community in general has always been known for its diversity of opinions. It is even a commonly held belief that this diversity is where its strength lies. Why would a Jewish community's newspaper not support that belief and represent it on its pages?

I think it is, however, very important to recognize that for a Jewish Federation newspaper to adopt that philosophy — as basic as it may seem — was a radical step. And, looking back, a lot of credit must be given to the Jewish Federation's Board of Directors at the time for finding the wisdom and the courage to accept that philosophy. In the Jewish community — especially from the fundraising standpoint — it has long been reasoned that what the readers "don't know won't hurt them."

Having said that, accepting the responsibility of editing this newspaper was the beginning of a difficult balancing act for me.

How does a Jewish newspaper balance journalistic integrity with responsibility to the Jewish community? With the support of an enlightened Editorial Committee, I struggled with this question for four years. Successfully, I think.

I assumed the role of raising the standards, establishing journalistic integrity, creating awareness and building trust, step by step, twice-monthly, over the course of

four years.

But the concept of *The Jewish Voice* as a newspaper has only been accepted by some of those involved with the Jewish Federation — both lay and professional leadership. There are many others who refuse to accept the concept and who have constantly attempted to place roadblocks in the way. They have, to be honest, made following the prescribed course very difficult — almost impossible at times. Difficult to the point where I have had to ask:

— Can I fight the same fight, argue the same arguments, discuss the same philosophical points, with the same people, possibly forever, without losing sight of the original goal? — Or should I step back and let the community decide, if it wants to, what it wants its newspaper to be?

— What does this community really want?

With the support of the Editorial Committee, I have presumed to know the answer to the last question and have established and maintained the standards of *The Jewish Voice* with the belief that I am so charged by this community.

Struggling with the basic philosophical differences between the two schools of thought in this community as I have for the last four years, I have been compelled to read and re-read the following words, written by Gary Rosenblatt, editor of *The Baltimore Jewish Times*, and which were, in fact, once printed in this newspaper. I believe the sentiments expressed here have inspired me and strengthened me to continue in spite of all would-be barriers:

...It all comes down to a sense of balance — between reporting the truth and building morale, between public discourse and communal responsibility, between serving the needs of the community as it perceives those needs and serving needs that may not be widely perceived, that may even be devalued.

That is, of course a difficult challenge for a Jewish journalist, but one that is welcomed. General journalism can be stimulating, rewarding educational. It can even raise sensitive issues of personal responsibility. But it cannot offer the same sense of involvement with the destiny of a community.

The general journalist knows that the answer to "if not me, who?" is "someone else." The Jewish journalist knows there is no one else. And little time, and less money, and often less respect. But with it comes the knowledge that he is serving a community that deserves — and requires — better. That can make of Jewish journalism far more than a job; that can make it a calling.

I leave this job very tired and heartbroken, but not defeated. I answered that call and while I served as editor, the high journalistic standards set were not once compromised. I accomplished what I set out to do.

I will miss this newspaper — desperately.

As I sit before my computer for the last time as editor of *The Jewish Voice*, though, I might say that I feel victimized. I don't. It is the Jewish community of Delaware that is the victim here. But I have worked closely with this community for four years. I know this community. And I have faith that it will not tolerate less than it has come to expect from its newspaper.

Op-Ed

If you liked Duke, you'll love Buchanan

By ALAN DERSHOWITZ

CAMBRIDGE (JTA) — Now that David Duke has been defeated in his Louisiana gubernatorial bid, a far more dangerous national candidate is sending up a trial balloon. Seeking to capitalize on the feelings of some reactionary voters that President Bush is not far enough to the right, Patrick Buchanan has now taken a leave of absence from the Cable News Network to consider whether to challenge Bush in the New Hampshire Republican primary. Duke has announced that he would consider supporting Buchanan for President, as has Gordon Liddy, who has written of his admiration for Hitler's "German approach."

It is precisely because he was never a member of the Klu Klux Klan or a Nazi sign carrier that Buchanan, whose views on many issues are almost indistinguishable from Duke's, is so much more dangerous.

When Duke argued that the Holocaust never happened, he was castigated by the media for such historical nonsense. Meanwhile, Buchanan is the author of similar nonsense. In

a 1989 column, Buchanan expressed doubts about whether Jews were gassed at Treblinka, citing as evidence the following: "In 1988, 97 youths, trapped 400 feet underground in a D.C. tunnel while two locomotives spewed diesel exhaust into the car, emerged unharmed after 45 minutes."

Asked by the *New Republic* where he got his misinformation about Treblinka — Jews were killed by pumping a variety of gases, including Zyklon B, into airtight chambers — Buchanan responded, "Somebody sent it to me." The *New Republic*, after investigating Buchanan's sources, concluded that "much of the material on which Buchanan bases his column is sent to him by pro-Nazi, anti-Semitic cranks."

Buchanan takes his Holocaust minimization to its logical conclusion, by defending virtually every Nazi war criminal tried for murdering Jews. This law-and-order champion, who never supports the rights of ordinary criminal defendants, has championed the rights of such convicted murderers as Klaus Barbie, Karl

Linnas, John Demjanjuk and the SS killers buried at Bitburg.

It was this sympathetic tendency towards the perpetrators of the Holocaust that led former Justice Department official Alan Ryan to comment: "Great numbers of people are asking themselves: 'Why is Pat Buchanan so in love with Nazi war criminals?'"

Not only does Buchanan support Nazi war criminals, he berates their victims. He has accused Holocaust survivors of exaggerating their suffering as a result of what he calls their "Holocaust survivor syndrome," which, he claims, involves "group fantasies of martyrdom and heroics."

Buchanan has mocked the concerns of Jewish survivors of the Auschwitz death camp by stating that "To orthodox Catholics, the demand that we be more 'sensitive' to Jewish concerns is becoming a joke." Then, in a tone reminiscent of an incitement to a nineteenth-century pogrom, Buchanan prophesied that the "slumbering giant of Catholicism may be about to awaken" against "those who so evi-

dently despise our church" — namely, the Jews.

It should come as no surprise that Buchanan has allowed his column to be featured in *Spotlight*, a patently anti-Semitic and anti-black publication that championed David Duke.

When Buchanan has been accused of anti-Semitism, as he recently was by New York **"It is precisely because he was never a member of the Klu Klux Klan or a Nazi sign carrier that Buchanan, whose views on many issues are almost indistinguishable from Duke's, is so much more dangerous."**

Times columnist Abe Rosenthal, his answer has been that the accusations were part of a "pre-planned, orchestrated smear campaign" in response to his criticism of Israel.

It is a diversion unsupported by the record.

Until recently, Buchanan was stridently pro-Israel and anti-Arab. But when he started being accused of anti-Semitism, he cleverly began to turn against Israel, thus permitting him to claim that the accusations against him were being made in revenge of his anti-Zionism. During the weeks leading up to the Gulf War, superhawk Buchanan uncharacteristically opposed American intervention, blaming it on the Israeli lobby in Washington (which he called Israel's "Amen corner in the United States"). Despite the fact that the majority of Jewish senators and representatives voted against American intervention in the Persian Gulf War, Buchanan repeatedly referred to Capitol Hill as "Israeli-occupied territory" — a not-so-subtle illusion to the canard of Jewish dual loyalty and undue Jewish influence.

Buchanan's bigotry is not limited to Jews. It extends to other minority groups, especially gays, who he believes cause "decay of society." About gay bashing, he once wrote: "Amidst the moral crud of the Weimar Republic, the Nazi bullies must have had a certain appeal."

As the *New Republic* has pointed out, Buchanan seems to have an "affection for fascism." He has defended Franco, calling him a "soldier-patriot," and citing him as someone with whom he identified by the time he reached political consciousness. Furthermore, while Buchanan acknowledges that Hitler was "racist," he has also referred admiringly to the genocidal mass-murderer as "an individual of great courage, a soldier's soldier in the Great War, a political organizer of the first rank" and "a leader steeped in the history of Europe."

Buchanan's uniform may be different than Duke's, but his affinity to fascism is quite similar.

(Alan Dershowitz is a professor of law at the Harvard Law School.)

Will David Duke reunite Jews and blacks?

By IRVING M. LEVINE

Last month's election for governor of Louisiana left many with ambivalent feelings. While the worst did not happen — David Duke did not win — the damage to American democracy was considerable. Duke received 39 percent of the total vote, 55 percent of the white vote (with 62 percent of white Protestants and 52 percent of white Catholics voting for him), and won national prominence and media stardom.

For the country's most notorious racist and anti-Semite, this was no small achievement.

With threats that Duke will now enter the Republican presidential primary or run as an independent in the 1992 election, many are holding their breaths, especially Jews and African Americans. Both communities played a significant role in Duke's electoral defeat. Will the two groups find it possible now to unite on a national level and lead the grand coalition against hate as they once did for civil rights? Or will they allow the Leonard Jeffries' of the world — as well as those Jews who say the black-Jewish alliance is dead and better that it remain so — to divert them from the new dangers of rampant bigotry arising from the spread of economic discontent and social unease?

If this alliance is to make a comeback, the two groups' leaders are going to have to toughen the standards of behavior in their communities and be the first to denounce their own bigots. On this score, the Jewish record looks better than the black one, but black leaders complain the media does a terrible job

of airing their voices of moderation and conciliation.

How relatively easy it is for Jews and blacks to see the danger of a hateful David Duke with his Klan and neo-Nazi background. How difficult it is to see that there is also an attitudinal link to Dukism when "Jew" becomes a popular epithet in the mouths of blacks and "shvartzer" is uttered in the most casual of Jewish conversations.

Should we be so surprised that a blow-dried demagogue such as Duke would try, with consummate cleverness, to tap into the disdain and suspicion that elements of American society have for both Jews and blacks when we, for whatever reason, have been starring in the media in the now long-running but always exciting epic, "Blacks and Jews at Each Other's Throats."

Speaking optimistically, the Louisiana election could be interpreted to mean that more people hate hate than are haters themselves. Perhaps innocently, I still believe this to be true. Contrary to the conventional wisdom, the media-popular demagogues never achieved the popularity in their own communities that they attributed to themselves or had attributed to them by the coverage they received.

The coalition against Duke in Louisiana was a broad one that went beyond the participation of Jews and African Americans; that was the key to its effectiveness. This broad coalition must be maintained on the national level. The Louisiana effort gives support to our prayerful hopes that there is still a majority, even in troubled Louisiana, that did not vote for the

extremes of intolerance.

What many are asking is: As Duke continues his campaign on the national scene, will he succeed in pushing a sizable percentage of voters to the far right on issues of compassion for non-white minorities and for new immigrants? Will he undermine the security of Jews in this country by receiving millions of votes in spite of his Nazi beliefs? Will he succeed, better than earlier Christian nationalists, in polarizing Americans along Christian-Jewish lines?

Even as he has tried recently to veil his overt anti-Semitism, he continues to make such statements as: "They won't even allow us to sing Christmas carols in the schools," and, "Of course, I'll be happy to accept Jews if they convert to a belief in Jesus Christ."

Jews will be watching closely to see whether black and other Christian leaders are going to denounce the Christian nationalist message with as much fervor as can be expected against the racist message.

There are huge stakes in the battle against the rise of Dukism. Jews and blacks appear to understand this. Will their blind spots toward each other lift as they see more clearly the common enemy?

(Until recently, Irving M. Levine was director of The Louis Finkelstein Institute for Religious and Social Studies of the Jewish Theological Seminary of America and is now the Seminary's consultant on intergroup relations. He is the former national affairs director for the American Jewish Committee, where he also headed its Institute for American Pluralism.)

After the G.A. - When will we accept Torah?

By GARY ROSENBLATT

If the organized Jewish community would only act on two percent of what's recommended at a General Assembly, our troubles would be over.

This year, as in past years, I heard a number of excellent presentations by Jewish leaders on the need to counter the trend of assimilation, intermarriage, Jewish ignorance and Jewish indifference. But that's the problem.

Every year the speeches get better, and more passionate, because little is done to

combat these problems in the intervening 12 months. Or, as Barry Shrage, the chief executive of the Boston Jewish federation put it, "the American Jewish community is guilty of criminal negligence."

He was complaining, in a session on whether or not our grandchildren will be Jewish, that we have failed to heed the warnings of past years. He and other speakers suggested that the only way to reverse the trend of increasing assimilation is to do something about it.

That means, in practical terms, that federations and synagogues need to stop viewing each other as adversaries, squabbling over turf issues, and work together. "If we don't include synagogues in our federation community, we will both fail," asserted Mr. Shrage, who often sounded more like a rabbi than a federation executive.

He called the synagogue the "key gateway to American Jewish life" and "our last best hope." He even invoked God's help and quoted from the Bible.

In advocating the training of federation pro-

fessionals to work within synagogues, as youth workers and family education specialists, Mr. Shrage was making a radical departure from

"Every year the speeches get better, and more passionate, because little is done to combat these problems in the intervening 12 months."

past federation philosophy. Federations have always shied away from becoming too involved in synagogues, for political and ideological reasons. Or rather, for non-ideological reasons, since federation has not wanted to be in a position of choosing between more traditional and more liberal approaches to Judaism.

Now, Mr. Shrage was calling for federations to become involved, and Joy Levitt, a Reconstructionist rabbi from Roslyn, New York, was calling on federations to train rabbis to serve on

college campuses. Even more radical was the suggestion from the third panelist at the forum, Professor Arnold Eisen of Stanford University, who said that American Jews must live Jewish lives if they want their children and grandchildren to be Jewish.

It's that simple, and that complicated. Trips to Israel enhance Jewish identity for many of us, particularly young people, but how long can we rely on Israel to build the future of American Jewry?

The key, as several speakers said, is to stop passing the buck and transform our own lives, to become more committed to Jewish study and practice.

Our children learn more through example than through directives. Telling them to be more Jewish, without giving them reasons to want to live Jewish lives, is meaningless.

The problem we face is the end of American Jewry, not through persecution but through indifference.

Each year the leaders of our national com-

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Candle Lighting

DECEMBER

6TH — 4:19 PM
13TH — 4:20 PM
20TH — 4:22 PM
27TH — 4:26 PM

DELAWARE'S SYNAGOGUES

ADAS KODESCH SHEL EMETH

(Traditional)

Affiliation:

Union of Orthodox Jewish
Congregations of America
Washington Blvd. and Torah Drive
Wilmington
762-2705

Rabbi Nathan N. Schorr
Rabbi Emeritus Leonard B. Gewirtz
SERVICES

Friday — 8 p.m.

Saturday — 8:45 a.m.

Sundays, holidays — 8 a.m.

Monday through Friday — 7:30 a.m.
Monday through Thursday — 5:45 p.m.

BETH SHOLOM CONGREGATION OF DOVER

(Conservative)

Affiliation:

United Synagogues of America
Queen and Clara Sts.
Dover

734-5578

Rabbi Moshe Goldblum
SERVICES

Friday — 7:30 p.m.

Saturday — 9:30 a.m.

Discussion of Torah Portion takes place
following Saturday morning service.

CONGREGATION BETH EMETH

(Reform)

Affiliation:

Union of American Hebrew Congregations
300 Lea Blvd.
Wilmington

764-2393

Rabbi Peter Grumbacher
Assistant Rabbi Sarah Messinger

SERVICES

Friday — 8 p.m.

Saturday — 11 a.m.

Morning Minyan — 7:55

Monday through Friday

A Torah Study group is led by the rabbi
on Saturdays at 9:30 a.m.

CONGREGATION BETH SHALOM

(Conservative)

Affiliation:

United Synagogues of America
18th and Baynard Blvd.
Wilmington

654-4462

Rabbi Herbert Yoskowitz

SERVICES

Friday — 8 p.m.

Saturday — 10 a.m.

A Torah discussion is led by the rabbi
during Saturday morning services.

MACHZIKEY HADAS CONGREGATION

(Traditional)

Affiliation:

B'nai B'rith Building

800 Society Blvd.

Claymont

798-6846

Friday — 8 p.m.

Saturday — 9 a.m.

TEMPLE BETH EL

(Reconstructionist)

Affiliation:

Federation of Reconstructionist

Congregations & Havurot

301 Possum Park Road

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Parshat Miketz, December 7th

The translator stands between

By NEHEMIA POLEN

"They did not know that Joseph understood, for the interpreter was between them" (Gen. 42:23).

"The translator is a traitor," the old proverb has it, encapsulating the profound ambivalence we feel about translators and interpreters. Historians have blamed the outbreak of more than one war began on mistranslations of diplomatic messages.

Jews share this ambivalence. We revere the Aramaic Bible translation, Targum Onkelos, as sacred writ, yet the rabbis had little sympathy for the Greek translation known as the Septuagint, despite the divine inspiration which, the Talmud states, assisted in its composition. Massekhet Soferim (1:7) states that the day the Torah was translated into Greek was as tragic for Jews as the day the golden calf was made. According to Rabbi Judah bar Ilai (Kiddushin 49a), "He who translates a biblical verse literally is a liar, while he who adds thereto is a blasphemer and a libeller."

At first glance, our Torah reading tends to reinforce our mistrust of translators. For the interpreter here (who, according to the Midrash, was none other than Joseph's own son Menashe) was in collusion with Joseph, helping to perpetrate a rather cruel ruse upon the brothers, making them believe that a tyrannical and capricious despot was about to deprive them of liberty.

Yet a deeper appreciation of the dynamics of our narrative suggest a far more benign role for the translator. For it is just this moment of regret and remorse which is the turning point of the story: "They said to one another, 'Alas, we are being punished on account of our brother, because we looked on at his anguish, yet paid no heed as he pleaded with us. That is why this distress has come upon us'" (Gen. 42:41). This moment of deep inner scrutiny and turning is facilitated precisely by the brothers' belief that they are alone with their thoughts. The viceroy is a stranger, a foreigner who does not know their language, so they feel free to disclose their innermost feelings to each other. The interpreter stood between them, serving overtly as a barrier to communication, but covertly as its catalyst.

But it is not only the brothers who reveal their regrets and their essential capacity for healing and love. Joseph too "turned away from them and wept." Two more times would Joseph weep, once when he sees Benjamin, and once, at the climactic resolution, when Judah offers to substitute his own life for that of Benjamin, effectively reversing his initial role in Joseph's sale. Judah would then expose himself in complete vulnerability, eliciting a corresponding self-exposure on the part of Joseph, and enabling the brothers to reunite.

At the reconciliation, Joseph says to them, "You can see for yourselves ... that I am speaking to you directly" (Gen. 45:12). The goal of all human communication is direct, unmediated communication, a clear opening up of the heart and soul. But the truth is that such moments of redemptive clarity are rare indeed. In the messianic era, we will all be granted "a pure language ... to serve Him with one consent" (Zephaniah 3:9). But until that time, we will always need translators and interpreters, to help disclose our inner selves to others; indeed, to explain the various and conflicting parts of us to ourselves.

One day we will all begin to weep, as did Joseph and his brothers, for what was left unsaid, for what was misunderstood, for what we dared not reveal, even in the chambers of our own hearts. And that day of directness, clarity, and truth will be brought about in part because, in this as yet unredeemed world, the translator stands between us.

(Nehemia Polen is associate dean of students and assistant professor of Jewish thought at Boston's Hebrew College, and Rabbi of Congregation Tiferet Israel in Everett, Mass. He is translating the works of the hasidic master, Rabbi Kalonymos Kalmish Shapiro. This column was provided by the National Havurah Committee and the Jewish Telegraphic Agency.)

Torah

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munity come together to share their statistical data, and their fears, and to call for action — both personal and collective. Until now, there has been too little of either.

Federations go back to doing what they do best, raising funds and supporting important institutions and causes. And as individuals, lay and professional leaders go back to seeing a distinction between being a good Jew and being a religiously serious Jew.

The message, though, is painfully clear. It's not working for most Jews. They don't feel a connection between their daily concerns and being Jewish. The social work framework of

Reform Reconstructionist movements respond to Conservatives' statement

By STEWART AIN

The New York Jewish Week

Leaders of the Reform and Reconstructionist movements have dismissed a Conservative movement request to reconsider their position on patrilineal descent which, the Conservative leadership said, is destroying "the fabric of Jewish unity."

"The process is too far along," insisted Rabbi Mordechai Liebling, executive director of the Federation of Reconstructionist Congregations and Havurot. "At this point, I would assume it's an irreversible process."

"Where do they come off saying it is not a uniting factor?" asked Rabbi Alexander Schindler, president of the Reform movement's Union of American Hebrew Congregations. "If anything, it broadens [Judaism]. They just don't know what's at stake. A recent study showed that 85 percent of the lay people in America are accepting [patrilineal descent], as are 40 to 45 percent of the rabbinic leadership in the Conservative movement."

But the resolution adopted by delegates at the just-ended biennial convention of the United Synagogue of Conservative Judaism maintained that patrilineal descent "affects marriage and family continuity in the entire Jewish community."

Patrilineal descent, which was adopted by the Reform movement in the mid-1980s, holds that children of either a Jewish mother or father are Jewish, provided they are raised as Jews. Orthodox and Conservative Judaism recognizes as Jews only children whose mother is Jewish.

United Synagogue President Alan Tichnor said his organization decided to ask for reconsideration of patrilineality in light of the Council of Jewish Federations' 1991 Jewish population study. "The study says intermarriage leads to a second and third generation turning further and further away from Judaism and becoming assimilated," Tichnor said.

Rabbi Jerome Epstein, the organization's executive vice president, said that even if the child of a non-Jewish mother and a Jewish father is raised as a Jew, it undermines the Conservative and Orthodox approach to Judaism. "If one of our teenagers meets someone at a USY [United Synagogue Youth] dance ... and then innocently falls in love, he is not going to ask, 'How are you Jewish?' So this is an important issue."

Schindler said parents would not grill their child's fiance to learn his or her background. "Most Jews would be happy if he was brought up Jewish and had a bar mitzvah and other ties to the Jewish community," he insisted. "They are not going to probe; they will just be glad he is Jewish."

Liebling noted that "there are hundreds of intermarried couples in Reconstructionist congregations whose children are in the process of being trained for their bar or bat mitzvah, and we are not about to disenfranchise those who have already been welcomed into the community."

"We have said all along that the issue is not patrilineal descent but rather having conversions accepted. The Orthodox will not accept the conversions of non-Orthodox rabbis, but the non-Orthodox denominations must work together to encourage conversions to Judaism."

"We must develop non-coercive programming to convince the non-Jewish spouse to convert. We must tell the husband that the likelihood of his children feeling Jewish and being raised as Jews will greatly increase if their wife converts."

Liebling dismissed the argument that conversions to Judaism have dropped because patrilineal descent makes them unnecessary. He said statistics show that conversions among other religious groups show a similar decrease. "Multiculturalism and acceptance have grown more widespread in families, and people don't feel conversion is necessary," he said. "The level of identification has decreased and the level of tolerance has increased. To look at it only in Jewish life is to miss this phenomenon."

Rabbi Joy Levitt of the Reconstructionist Synagogue of North Shore in Roslyn Heights, L.I., and editor of *Reconstructionist Magazine*, said patrilineality is "not what is tearing the Jewish community asunder. If we were all to agree on patrilineality or matrilineality, we'd still have a shredded community, because the majority of Jews do not find a home in any synagogue."

"If we don't want to have people asking, 'What was a Jew?' we have to be able to answer the question, 'Why be Jewish at all?'"

In remarks at the United Synagogue convention at Kiamesha Lake, N.Y., Steven Bayme, director of Jewish communal affairs for the American Jewish Committee, cited statistics from the Council of Jewish Federations' study that underscored Levitt's observations. Since 1985, 52 percent of all American Jews who married found mates who were not born Jewish — and only 5 percent converted to Judaism, he said. Of the converts, about 30 percent "converted" without rabbinic sanction or officiation.

"Most disturbingly, of the children of mixed-marrieds, some 770,000 individuals, only 28 percent are being raised in the Jewish faith. Thirty-one percent are being raised in no reli-

Continued on 27

one common text, and that is the Torah.

But Torah is not just a scroll in an ark or words to reflect on. Torah is a what Jewish people do, a way to live. How each of us interprets the words of Torah may differ, but until we accept that an American Jewish enterprise without Torah as its core cannot exist, we are doomed to go on hearing the warnings with deaf ears.

Now, faced with the fear of extinction, federation stands poised to engage not only in Jewish community but in Judaism.

(Gary Rosenblatt is the editor of the Baltimore Jewish Times.)

LOCAL

Paz chosen to participate in development program

Moises Paz of Wilmington is among a group of executives participating in a training program developed and sponsored by the Jewish Community Centers Association of North America. "The program will prepare Paz and 16 other carefully selected participants for advanced executive careers in the Jewish Center field," according to a spokesperson for the JCC Association.



Moises Paz

Paz, Assistant Executive Director of the Jewish Community Center of Wilmington, holds a B.A. in sociology from the University of California at Los Angeles and an M.Ed. in Counseling/Psychology. He has a Jewish educational background and has lived, worked and studied in Israel. He has more than 16 years' experience in social services, has been in the Center field for 5 years and has held prominent positions in the Association of Jewish Center Professionals.

The JCC Association Executive Development Training Program emerged in direct response to communities throughout North America, whose leaders were concerned about a lack of adequately trained professionals to replace Center executive directors nearing retirement, according to the spokesperson. "They charged the Association with the responsibility of providing highly trained and educated personnel to fulfill the Center executive role in their communities. Since its incep-

tion in 1976, the Executive Development Training Program has proven to be a unique and highly effective way of meeting this need."

The program in which Paz is enrolled began in August 1991 with a ten-day seminar held at the Temple University Conference Center in the Chestnut Hill section of Philadelphia. The seminar, Phase I of the rigorous two-year program, was called "Thinking as an Executive." It focused on the role of an executive in the management of a Center, exploring such

subjects as "Working with Key Lay Leadership," "Delivery of Quality Service," "Budget and Fiscal Management" and "Developing and Maintaining Quality Staff."

The seminar was the first of several phases of the JCC Association Executive Development Training Program. Phase II, to be conducted this fall, is designed to give Paz and the other participants the opportunity to be paired with a current executive and study that person's leadership style on a one-on-one basis for a week.

Phases III and IV will both consist of intensive five-day seminars. Phase III, scheduled for the spring of 1992, will be an exploration of the "Three Ms — Management, Money and Marketing." Phase IV, in the fall of 1992, will shift gears to a study of the Jewish community and of what knowledge a Jewish professional leader should have in today's Jewish world. Part of Phase IV will include preparation of a project in the participant's home Center.

Phase V, a seminar in Israel, tentatively scheduled for the spring of 1993, will serve as an appropriate culmination to this unique program. In Israel, the participants will experience classes and study sessions with scholars and teachers on areas of Jewish learning particularly related to their work, as well as meetings with Israeli leaders, visits to historical sites and "hands-on" field experi-

ence with their professional counterparts in Israel.

The program will conclude with Phase VI, for which Paz and the other participants will execute individual projects that will integrate the entire learning process. It is expected that they will choose projects that

flow directly from the Israel experience. In order to ensure that the program offers the maximum benefit to the entire organized Jewish community, the completed projects will be made available for the use of the Jewish Community Center field at large.

EDITOR

Anglo-Jewish Newspaper

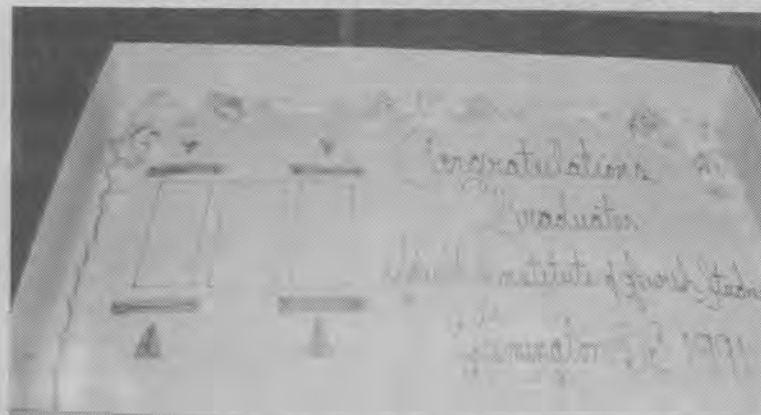
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Adult education program concluded with ceremony



On Wednesday evening, November 20, the first season of the recently established Adult Institute of Jewish Studies ended with a celebration in the lobby of the Jewish Community Center which housed the institute. Course enrollment topped 300, surpassing even the wildest dreams of the planners. Above, the message on the cake served to participants congratulates them on successfully completing the 7 week institute. Below, Rabbi Jeff Eisenstadt, who taught a course entitled "Exploring Life Cycles," entertains participants with his guitar-playing. At top right, Cantor Norman Swerling received a certificate of appreciation upon completion of the course he taught, entitled "Judaism and the Performing Arts." The Institute was co-sponsored by the synagogues of Northern Delaware and the JCC. (Photos: H. Hait)



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LOCAL

Israeli flag desecrated

The Israeli flag, which has flown beneath the American flag daily in front of the entrance to the Jewish Community Center in Wilmington, was removed, ripped and painted with a swastika on Friday, November 22, according to David Sorkin, Director of the JCC. He said no further damage was done to the building, other agencies or the JCC grounds.

Sorkin said that the JCC contacted local police authorities and that an investigation is underway. The Anti-Defamation League in Philadelphia "informed and offered helpful suggestions as to the security" and will continue to be involved should any other incident occur, Sorkin said.

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Intermarriage program held at Newark temple



Above, panelists Amy Cohn, Mary DeVries, Lisa Elliot and Judy Goldbaum listen to a speaker. At right, Connie Sugarman addresses the audience. Below, 100 audience participants listened and discussed issues with the panelists.



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An audience of 100 men and women gathered at Temple Beth El in Newark on November 13 to listen to a panel of seven members of the Delaware Jewish community discuss the subject of intermarriage. The discussion was one in a series entitled "Choices and Conflicts" originally organized by Beth El Sisterhood, the Newark Chapter of Hadassah and the Women's Division of the Jewish Federation of Delaware. The series is staffed and facilitated by the JFD.

This panel discussion, subtitled "Interfaith and Intergenerational Conflicts," was also sponsored by B'nai B'rith Women, the National Council of Jewish Women and the Women's American ORT.

The women serving on the panel represented age groups ranging from teenagers to grandmothers and covered a variety of situations illustrative of choices, conflicts and the resolution of conflicts. The panelists included: Amy Cohn, Mary DeVries, Lisa Elliot, Judy Goldbaum, Phyllis Seidel, Connie Sugarman and Laurel Zydny. Trudy Halprin served as moderator.

Because of their wide range of experiences, the panelists covered and treated a broad spectrum of philosophies and presented a number of alternative life styles. They discussed young women dating and interdating,

the decision of non-Jews to marry and to convert to Judaism, as well as the subsequent Jewish education and guidance of their children. Several of the women, both Jews by birth and Jews by choice, had children married to non-Jews. Part of the conversation focused on the third generation — the product of intermarried, but not converted, couples.

One panelist, the grown child of an intermarriage, related her struggle with religious identity. The audience also heard the stories of two non-Jewish women who detailed the choices and conflicts in their decisions to practice their own faiths while raising their children as Jews.

Audience participation was encouraged as an integral part of the program.

Several women asked for more help and it was suggested that there be more follow-up to the program with support groups and other types of group interaction vehicles.

The proceedings were professionally taped by Don Francisco; videotapes will be available shortly for individual and group use and will be available on loan from Temple Beth El and the Jewish Federation of Delaware. Anyone interested in participating in planning future programs should contact Lelaine Nemser at the JFD at 478-6200.

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NATIONAL

President signs compromise civil rights bill into law

By DAVID FRIEDMAN
WASHINGTON (JTA) — President Bush signed the Civil Rights Act of 1991 into law November 21, declaring that without requiring quotas the new law will "ensure that no American will discriminate against another."

At a signing ceremony in the White House Rose Garden, Bush said that unlike the civil rights bill which he vetoed last year, the current legislation "will not encourage quotas or racial preference because this bill will not create lawsuits on the basis of numbers alone." The president explained that he opposes quotas "because they incite tensions between the races, between the sexes, between people who get trapped in the numbers game."

Until agreeing to a compromise worked out by Sen. John Danforth (R-Mo.), Bush had insisted that the bill would force the business community to impose quotas in hiring in order to avoid lawsuits. He was supported in this view by two Orthodox Jewish groups, Agudath Israel of America and the Union of Orthodox Jewish Congregations of America.

But most Jewish organizations, including the Anti-Defamation League, the American Jewish Committee and the American Jewish Congress, had insisted that the legislation would not lead to quotas. The ADL, in particular, noted that it had worked hard to ensure that it would not be a quota bill.

At the signing ceremony, Agudath Israel was the only Jewish group represented. Attending were David Zwiebel, its general counsel and director of government affairs, and Abba Cohen, its Washington representative.

Michael Lieberman, counsel and associate director of the ADL's



President Bush signs a civil rights bill into law on November 21. The bill is intended to curb discrimination in the workplace. Watching the signing ceremony are Vice President Dan Quayle and acting Attorney General William Barr. (Photo: RNS/Reuters)

Washington office, expressed disappointment that the ADL had not been invited. "We worked hard on the bill," he said. Judith Golub, the AJCommittee's legislative director, said that the ceremony could have brought together the various organizations that worked on getting the legislation approved.

But of the 10 senators and eight House members at the ceremony,

the only Democrat was Sen. Edward Kennedy of Massachusetts, who initiated the legislation.

Meanwhile, the White House backed off from a proposal to have Bush announce an order to all federal agencies and departments to end any preferences for women and minorities in hiring and promotions. The directive was drafted by C. Bor-

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NATIONAL

Holocaust revisionist ads incite campus protests

By FAYE PENN
 NEW YORK (JTA) — Full-page advertisements claiming the Holocaust never happened are cropping up on campus newspapers across the country, inciting outrage among campus Jews. The ads, sponsored by the Committee for Open Debate on the Holocaust, claim the "myth of the Holocaust" was created by Zionist organizations involved in promul-

gating anti-German hate propaganda after World War II.

"Revisionists deny that the German State had a policy to exterminate the Jewish people ... by putting them to death in gas chambers or by killing them through abuse or neglect," reads the full-page ad, which looks like a newspaper article.

The ad, written by Bradley Smith, director of the Committee for Open

Debate, goes on to say that the oft-quoted figure of 6 million Jewish deaths is a hoax created by Zionist conspirators and Allied forces trying to legitimate "their own particularly brutal crimes against humanity" during World War II.

The ad first showed up in the fall of 1990 in the *Daily Northwestern*, the student newspaper of Northwestern University in Illinois. It appeared more recently in the University of Michigan's *Daily Michigan*, and again, on November 5, in the *Duke University Chronicle* in North Carolina.

Smith said in an interview with the Jewish Telegraphic Agency that he has also placed two-inch classified ads in newspapers at other universities, including the University of California, Los Angeles; the University of Southern California; New York University; and Pennsylvania State University.

At the University of Michigan, students who saw the ad in the *Daily Michigan* were "shocked, horrified and angered," said David Glaser, chair of the university Hillel's governing board.

Glaser said the student newspaper's decision to run the ad was based on an inconsistent interpretation of their advertising policy. "The newspaper won't print an ad of a woman holding a beer bottle between her breasts because they say it's offensive," he said. "Both ads are conceivably offensive. If the newspaper uses offensiveness as its standard, neither ad should be printed."

At Duke University, the *Chronicle* published, along with the ad, a column from Editor in Chief Ann Heinberger, defending the newspaper's decision to run the ad. Heinberger likened it to the American Civil Liberties Union's decision to defend neo-Nazis in Skokie, Ill., over a decade ago.

The ad inspired campus Jews at Duke to undertake a massive protest and education effort.

"We are not arguing against free speech," said Duke University student Marcia Berk. "We are just arguing that the editor showed extremely poor judgment in printing the ad." Students were angered, Berk explained, because in defending what she called "a reinterpretation of history," Heinberger did not condemn the ad or its factual inaccuracies.

"I never said it was a valid argument," Heinberger said. "I do not consider it a valid argument, I consider it a bunch of lies. I did not come out and say that in the column because I thought that was patronizing to the readers." Heinberger also said that the newspaper does not, on principle, print ads that attack an ethnic or religious group. But she added: "We did not feel the ad was attacking a group of people. We felt the ad attacked an event in history." Both Heinberger and the *Chronicle's*

advertising manager, Elizabeth Wyatt, stand by their decision to publish the ad.

"Unpopular views are best dealt with when brought out into the open," said Wyatt, who identified herself as a member of the Jewish community.

While the ads have engendered a great deal of publicity, the Committee for Open Debate on the Holocaust is nothing more than a one-man show. Visalia, Calif., resident Bradley Smith, who pays for the ads himself, is the organization's only member, and he is not inviting others to join. The ad campaign, he said, is intended simply to promote discussion about the Holocaust. "I was almost 50 years old before I knew any questions should be asked about the Holocaust story," he said. "When I found out they were, I found it was taboo to ask."

Though the ad campaign is an independent venture, Smith is affiliated with the California-based Institute for Historical Review, a revisionist group posing as a legitimate academic organization. The group has been promoting revisionist and neo-Nazi literature since the 1970s.

Though Bradley would not reveal where the ad is likely to appear in the future, he said he plans to publish more ads "depending upon how much help I get."



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The help came from organizations such as Jewish Family Service and the Jewish Community Center. But, they could not have helped us without the money you contributed to the Jewish Federation of Delaware.

Although times are hard for many of us, the needs of the Jewish community are greater than ever before. You soon will be asked for your pledge to the 1992 Community Campaign of the Jewish Federation of Delaware. Every dollar will have a real impact on the kind of Jewish life that this community offers all of us -- not just the new immigrants.

We have been able to make a new life in Delaware because this community is its brothers' keeper. We are proud to be members of this community, and we are proud to support Federation's Community Campaign.

Sincerely,

Alex Shtarker
Anastasia Shtarker

NATIONAL

Experts at AJCommittee meeting examine anti-Semitic incidents

PITTSBURGH (JTA)—New York "can anticipate more racial unrest during the next 18 to 24 months" when it will be hosting the 1992 Democratic presidential convention and a potentially divisive mayoral election in 1993.

That warning was sounded by Stephen Solender, executive vice president of the United Jewish Appeal-Federation of Jewish Philanthropies of New York. Solender was one of several experts in Jewish community relations who spoke at the plenary session of the American Jewish Committee's annual national executive council meeting held here recently. Much of their attention was focused on two blatantly anti-Semitic, racial incidents that caused great concern in the Jewish community.

One was the speech denigrating Jews, delivered by City University Professor Leonard Jeffries. The other was the rioting in Brooklyn's Crown Heights section, culminating in the murder of a yeshiva student, Yankel

Rosenbaum. The rioting, and probably the murder, were triggered by an earlier automobile accident in which a car driven by a Hasidic Jew fatally injured a black child.

Both incidents worsened already tense relations between blacks and Jews in New York where often in the past the two groups had found themselves political allies.

Robert Rifkind, an attorney and chairman-elect of AJCommittee's Board of Governors, commented that "Crown Heights was not an isolated affair, but a dramatic instance of threat that we have been hesitant to face — a threat to Jews, a threat to blacks and a threat to America."

While acknowledging that the root causes of bigotry must be addressed, Rifkind argued that "it would be a serious mistake to suppose that public expressions of anti-Semitism are to be expected and tolerated until the problems of poverty, housing, unemployment, drugs and crime have been solved."

But Solender stressed the significant — and potentially tragic — fact that our society has chosen to focus on the incidents themselves and on reactions to them, rather than on working to prevent them from happening again.

Gary Rubin, AJCommittee director of national affairs, noted that the organization has followed a clear line of action since the Jeffries and Crown Heights incidents.

"First the violence and anti-Semitic ravings must be denounced by all communities in the United States," said Rubin. "Public anti-Semitism is intolerable. "Second, we need to redouble our efforts to reach out to other communities and enlist them in the battle against bigotry." Finally, Rubin suggested, "We must become more deeply engaged in resolving the social tensions of our cities that produce urban tensions. Jewish action on the social agenda is very much in our own community's interest," he said.

Congress calls on Int'l Red Cross to admit Israel's Magen David Adom

WASHINGTON (JTA) — A resolution calling for the International Committee of the Red Cross to include Israel's Magen David Adom has been introduced in the U.S. House of Representatives. The resolution, signed by 33 members of the House, also calls for the recognition of the Star of David as Israel's official humanitarian emblem.

"At this sensitive time in the Middle East peace process, the recognition

of Magen David Adom by the international community would be a confidence builder," said Rep. Elliot Engel (D-N.Y.), who initiated the resolution. "This step is in the same league as repealing the United Nations resolution that equates Zionism with racism," Engel said. "These are opportunities for the world community to turn away from its history of hostility directed toward the State of Israel."

Despite the efforts of the American Red Cross and other national societies, the Arab countries have succeeded in keeping Magen David Adom out of the international Red Cross organization on the grounds that it uses the Star of David as its emblem.

However, the Red Crescent of the Moslem countries has been permitted as was the Red Lion and Sun when the Shah ruled Iran.

Wiesenthal Center asks stores not to sell new rap album

LOS ANGELES (JTA) — The Simon Wiesenthal Center is asking record stores not to sell a new album by black rapper Ice Cube that calls for the murder of a Jewish music personality and violence against Korean store owners in minority neighbor-

hoods.

"The album, 'Death Certificate,' is nothing less than a cultural Molotov cocktail," said Rabbi Abraham Cooper, associate dean of the Wiesenthal Center. "Free speech, free ex-

pression, by all means," said Cooper. "But isn't it time that people of good will begin to draw the line when murder and racism are openly promoted by a prominent artist?"

Cooper particularly objected to the lyrics in one cut of the album, "No Vaseline." In it, Ice Cube calls on members of his former group, N.W.A., to "get rid of that devil, real simple, put a bullet in his temple, 'cause you can't get a nigger for life crew with a white Jew telling you what to do." The reference is apparently to an ongoing dispute with the Jewish manager of N.W.A., Cooper said.

In the same album, the song "Black Korea" warns Oriental storekeepers to "pay respect to the black fist, or we'll burn down your store, right down to a crisp."

We have come to know and respect Paula Hait as a most capable editor and a caring person and we wish her well in whatever the next step is in her journalistic career.

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NATIONAL

Orthodox rabbis protest admission of gay synagogue to local council

By ELLEN BERNSTEIN
 Washington Jewish Week
 WASHINGTON (JTA) — Local Orthodox rabbis are angry that a gay synagogue was admitted to the Jewish Community Council and may resign to protest what they say is the approval of a Torah-abhorrent lifestyle.

Though publicly quiet now, Orthodox leaders representing various synagogues and organizations have indicated they are preparing a formal statement opposing the admission of Bet Mishpachah, a gay and lesbian synagogue in Washington. The protest could lead to a walkout if Bet Mishpachah remains a member, Orthodox leaders have said privately.

Bet Mishpachah was approved for membership in June by an overwhelming majority of the council, a 230-member body of metropolitan area Jewish organizations and synagogues. At the time, leaders representing the Orthodox Rabbinical Council of Greater Washington tried unsuccessfully to delay the vote to consider the halachic implications and get reactions from the larger community.

At issue within the Orthodox and

Conservative branches of Judaism are verses in Deuteronomy explicitly condemning homosexual acts between men. Orthodox leaders say they cannot approve of a synagogue that professes homosexuality as the basis of its organization.

Nathan Lewin, a Washington attorney and Orthodox Jew, has agreed to mediate the dispute. "I'm hoping that this thing can be resolved sensibly," said Lewin, a member of Beth Sholom Synagogue and a nationally recognized advocate of First Amendment rights.

"There's a point that the Orthodox have; that this is clearly contrary to Jewish traditions and halachah," said Lewin, a past president of the council, adding that "the council has a policy of being an umbrella organization." But he noted that the 52-year-old council once rejected the membership applications of Breira, a forerunner of the left-wing Peace Now organization, and the Jewish Defense League, an extreme right-wing group that advocates violence.

"There's the question of whether Bet Mishpachah also goes too far,"

said Lewin. "Where does a gay synagogue fall on that spectrum?"

Representatives of the council were not willing to discuss publicly the heated debate now engulfing their organization. The current tensions reflect the difficulties faced by organizations like the council that are dedicated to organizing a wide spectrum of Jewish opinions and practices.

Beth Cohen, a past president of Bet Mishpachah, was dismayed by the grumbling from the Orthodox contingent. "We're really sorry it's an issue for the Orthodox. But we went through the same application process as any agency. We were told by the council we met the criteria. It was put forward to a vote, and we were accepted."

Bet Mishpachah, a 229-member congregation, meets regularly in space leased by the Christ United Methodist Church in Southwest Washington. The synagogue recently hired its first spiritual leader, Rabbi Robert Saks, who is also a state administrator for the Hillel organization and an associate rabbi in Columbia, Md.

Conservative congregations call for increased commitment

NEW YORK (JTA) — The central themes of this year's gathering of Conservative congregations are increased observance, social justice and the relationship between them. Calls for greater commitment on both fronts suffused many of the activities and speeches at the United Synagogue of America's biennial convention, held last month at the Concord Hotel in Kiamesha Lake, N.Y.

In a speech to the 1,000 congregational delegates, Alan Tichnor, international president of United Synagogue, called for cooperation among all of the movement's branches "to focus the attention of our members on the importance of social action."

And in his speech, Rabbi Ismar Schorsch, chancellor of the Jewish Theological Seminary, urged delegates to return to their communities

committed to social action programs based on core Jewish values. We are "now secure enough in America" to undertake programs of social action on behalf of society at large, he said, at the same time calling on Conservative Jews to share their Jewish values with the rest of society.

The message of the biblical prophet Micah, "To do justice, to love mercy and to walk humbly with your God," was the emphasis of Rabbi Irwin Groner's message, and was included on each piece of convention literature. Groner, president of the Rabbinical Assembly, the movement's rabbinical branch, urged increased religious observance. Quoting from Emet V'Emunah, the statement of philosophy of Conservative Judaism, he said in his major presentation: "Halacha shapes our relation to God.

Our adherence (to halacha) is the primary way in which God and the Jewish people express their love for each other."

United Synagogue's executive vice president, Jerome Epstein, also urged greater observance in his remarks to the assembled delegates.

Workshop titles reflected the convention's theme of social justice. Delegates attended sessions on "Terminal Illness/AIDS: The Mitzvah of Bikur Cholim;" "Helping the Homeless: Jewish Values in Practice;" "Serving the Contemporary Jewish Family;" "The Earth is the Lord's: Synagogues and the Environment;" "Overcoming Barriers: Synagogue Accessibility for the Handicapped;" and "Seniors: The Synagogue's Most Precious Resource."

Tsongas blasts Bush on Duke issue

By LARRY YUDELSON
 NEW YORK (JTA) — Democratic presidential candidate Paul Tsongas pressed his attack on President Bush, calling David Duke the inevitable result of the Bush Administration's economic policies.

"A shrinking pie by definition creates an illiberal society," he told members of the Conference of Presidents of Major American Jewish Organizations on November 18. But he said the dismal science of economics does not account for all the factor that bred Duke, and he blamed the White House, and its use of racially charged code words, for creating a climate conducive to bigotry.

And he argued that racial divisiveness would only hurt the U.S. as it gears up after the Cold War — a war, he says, the Japanese and Germans won. "We're competing against teams that are basically monocultural," he said, referring to the Japa-

nese and Germans. "If we're torn up against ourselves, we have no way to win the competition," he said.

Tsongas, a former one-term Massachusetts senator, has made economic competitiveness the keystone of his campaign.

Turning to the Middle East peace conference, Tsongas praised Bush for "providing the environment for the Madrid conference to take place," but argued that "any Democratic candidate is more supportive of Israel than George Bush. "Look at the people around him. It's pretty obvious there's no one to make a case for Israel as strongly as John Sununu will make on the other side," he said, referring to the White House Chief of Staff who is of Lebanese descent.

"In the long term," the candidate said, "there has to be a relationship between Israel and the Arabs motivated by economic self-interest." He suggested that such self-interest could

be embodied in a Middle East common market, combining Israeli technological know-how with Arab capital.

"I'm proud to have a record of supporting Israel," he said.

Vouching for his pro-Israel credentials was his Boston law partner Louis Weinstein, past chairman of the Presidents Conference.

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NATIONAL

Campus is new flash point for black-Jewish tensions

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — University campuses are the new battlegrounds for conflicts between blacks and Jews, proving havens for revisionist academicians and platforms for outside radicals' views, according to the author of an upcoming book on the black-Jewish relationship.

Student-council funds have paid as much as \$10,000 to host Black Muslim leader Louis Farrakhan and others in "a parade of racial extremists," according to Dr. Murray Friedman, author of a book with the working title "African-Americans and Jews; What Went Wrong," to be published next fall by The Free Press. Friedman noted that the current roster of speakers addressing student groups across the country include Dr. Leonard Jeffries, director of the African-American studies department at City College of New York; former civil rights activist Stokely Carmichael, who is now known as Kwame Ture; "neighborhood rabble-rouser" Al Sharpton; and "Professor" Griff of the rap group Public Enemy.

Friedman also cited David Levering Lewis, a black historian who has described the black-Jewish relationship, in essays in historical journals, as "an apparent rather than real soul fellowship that was minimally beneficial to the Afro-Americans." He has also written of the "caginess" of the Jews, who, through the use of "intelligence, money and influence tried to fight anti-Semitism by remote control," Friedman said.

Harold Cruse, now professor

emeritus of Afro-American studies at the University of Michigan, is "very virulently anti-Semitic, and has a strong anti-Israel thrust," Friedman said. He is "the patriarch of the revisionist movement as it relates to black-Jewish history," he said.

Friedman also noted that included in the ranks of black-Jewish revisionists are a number of "white Marxists coming from a left-nationalist perspective." These campus speakers and scholars "stir up hatred for Jews and the State of Israel and destroy the partnership that has existed between blacks and Jews," said Friedman, who serves as the American Jewish Committee's Middle Atlantic States director and was a vice chair of the United States Civil Rights Commission during the Reagan administration.

"Black intellectuals are challenging old dogmas and strategies and some are creating the emerging overt bigotry," Friedman said, adding that they are "clearly creating additional strains."

Campuses are particularly conducive to these messages, said Friedman, because "the black condition had worsened, and the campus elements of the black intelligentsia were especially upset about the deteriorating condition in black America." Students in particular "are being targeted for some of this political and ideological garbage that is passed off as scholarly research," according to Friedman. "A central theme of their argument is that Israel is an outpost of Western imperialism in the Middle

East, a counterpart of Jewish 'exploitation' in black ghettos."

And campus administrators have, in some cases, proved to be "apathetic to racism and bigotry on campus," Friedman said, noting that NOMMO, a black magazine at the University of California at Los Angeles early this year quoted approvingly from "The Protocols of the Elders of Zion" and "The International Jew: The World's Most Foremost Problem," originally circulated by automaker Henry Ford Sr. The magazine article "was clearly influenced by

revisionist 'Afrocentrist' thought," said Friedman, defining real Semites as Africans while dismissing the Jews as "a small group of European people who have proclaimed themselves God's chosen by using an indigenous African religion, Judaism, to justify their place in the world."

"After months of dawdling, the administration denounced the magazine and cut off university funding" to NOMMO, Friedman noted. "I'm critical of campus authorities and media who have avoided grappling with all-out bigotry out of fear of being called

racist."

In an effort to counter some of the recent black-Jewish campus problems, the American Jewish Committee, in concert with the Washington-based Joint Center on Political and Economic Studies, a black think tank, is offering to send teams composed of a black and a Jew to any campus that requests it.

Friedman presented his findings to student newspaper editors and reporters at the Council of Jewish Federations' General Assembly in Baltimore late last month.

Kosher products market booming

By TOM TUGEND

LOS ANGELES (JTA) — The market for kosher products is booming, but the kosher label on an item may prove a mixed blessing, according to a study conducted at the University of Southern California. In a nutshell, the kosher logo appears to help sales on an already well-known product, but may be counterproductive for an unfamiliar brand.

A decade ago, no more than 1,000 products in the United States were certified as kosher and were consumed mainly by Orthodox Jews, said Dr. Michael Kamins, associate professor of marketing at USC, who conducted the project with Prof. Lawrence Marks of Kent State University.

Currently, however, there are 18,000 products designated as kosher, produced by 2,500 compa-

nies, with annual gross sales at about \$30 billion.

It is estimated that only 25 percent of the people buying these products are observant Jews keeping kosher homes, while the rest are apparently buying products certified as kosher in the belief that kosher foods are healthier, purer and better prepared.

To see how this perception works, Kamins and Marks submitted identical ads for two different breakfast cereals to 97 graduate students in the USC business school. One brand was the widely known Post Grape

Nuts, the other the obscure Kashi cereal. For the study, a set of two full-page ads was prepared for each cereal. For Post Grape Nuts, one ad showed a small "k" in the lower right-hand corner and the prominent tag line, "Where keeping kosher is a delicious tradition." In the second ad, the kosher insignia and claim were omitted.

Two identical ads were prepared for Kashi.

Each of the 97 subjects then received one of the four ads and was

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Shamir claims American Jews are '100 percent' behind him

By DAVID FRIEDMAN

WASHINGTON (JTA) — Israeli Prime Minister Yitzhak Shamir ended a nine-day visit to the United States convinced that the American Jewish community completely supports his policies. "I am sure 100 percent that the rank and file of the Jewish population, the Jewish community in the United States, supports my views, my opinions," Shamir said in an appearance on CBS-TV's "Face the Nation" November 24.

In the interview, which was taped before Shamir left for Israel on November 23, the prime minister said he did not believe a poll by the Los Angeles-based Wilstein Institute of Jewish Policy Studies that the majority of board members of the Council of Jewish Federations and local federation presidents did not support his policies.

The poll found that the leaders overwhelmingly favored a territorial compromise for "credible guarantees for peace" and would support a settlement freeze if it was the only way Israel could get U.S. guarantees for \$10 billion in loans to help absorb thousands of Soviet Jews over the next five years. (See story on Page 1.)

"Who are these leaders?" Shamir asked. He said he met with thousands of people, not only when he addressed the CJF general assembly in Baltimore on November 21, but also in Los Angeles and Boston. "Everywhere I got an enthusiastic reception and whatever I said about this question was received with great enthusiasm," he said.

But former Secretary of State



Israeli Prime Minister Yitzhak Shamir and Israeli Ambassador to the United States Zalman Shoval (right) share a brief moment of conversation with CJF Executive Vice President Martin S. Kraar and CJF President Charles H. Goodman prior to Shamir's address to the CJF General Assembly last month.

Henry Kissinger, who also appeared on the CBS program, said the Jews he knows are divided about territorial concessions, but are unanimous in supporting Israel's security.

In the CBS interview, Shamir said that the territorial issue should be discussed in negotiations with the Palestinians. But he made clear that Israel considers the West Bank and Gaza Strip "land that in our opinion, in our belief, in our conviction be-

longs to us." He said that the question of settlements is part of the negotiations on territory, but meanwhile Israel has the right to do whatever it wants on its own land.

Kissinger seemed to agree, saying it would be difficult for Shamir to order a settlement freeze in response to the Bush administration's demand. It would be "better if he did it as part of a settlement with the Palestinians," he said.

Shamir calls territory 'vital' to security

By MARK JOFFE

BALTIMORE (JTA) — Israeli Prime Minister Yitzhak Shamir made a strong appeal last month for North American Jews to unite behind the policies of his Likud government as it faces the next challenges of the Middle East peace process.

Addressing thousands of delegates attending the 60th annual General Assembly of the Council of Jewish Federations here, Shamir said, "Above all, we hope and expect our brothers and sisters of this great Jewish community to stand solidly with us in the critical days ahead, because the negotiations for peace will be long, arduous and complex." Sounding a theme reminiscent of U.S. President John Kennedy, Shamir said that when world Jewry is divided, it is like a "fragile reed. But when we are united, we are a powerful spiritual and moral force that is unbeatable."

The "great Jewish community here in North America," the prime minister said, "has always stood at our side and labored together with us for the good of our people." He later added, "I know that in seeking peace, the government of Israel can rely on the support of every Jew, wherever he may be."

While the applause that resounded throughout the cavernous Baltimore Convention Center on November 21 gave the impression that Shamir has already locked up that support, other signs have emerged in recent

days to indicate that North American Jewish leaders are at odds with some of his government's policies.

A survey released the day before by the Los Angeles-based Wilstein Institute of Jewish Policy studies showed that unlike the Shamir government, a vast majority of CJF board members support territorial compromise on Israel's part in exchange for "credible guarantees for peace" from the Arabs. (See story on Page 1.) It found they also overwhelmingly back a freeze on Israeli settlement activity in the West Bank, especially if the alternative is forgoing \$10 billion in U.S. loan guarantees Israel is seeking for immigrant resettlement.

Likewise, Americans for Peace Now released an open letter to Shamir, signed by 235 rabbis from more than 75 cities, urging an immediate settlement freeze. "Continued settlement activities are not only detrimental to the peace process, but also to the successful absorption of the new olim in Israel," said the letter, which was delivered to the Israeli Embassy in Washington.

But Shoshana Cardin, chairman of the Conference of Presidents of Major American Jewish Organizations, suggested that the CJF and rabbinic leadership may be more open to the idea of a settlement freeze and territorial compromise than the bulk of North American Jewry. Cardin, who does a lot of public speaking to Jewish communities, said she rarely encounters calls from Jewish audi-

ences for a settlement freeze. "I don't hear that when I travel," she said.

But she acknowledged that there are "differences of opinion" on that subject among Jews here and in Israel.

Cardin and leaders of the Conference of Presidents met with Shamir immediately after his speech here.

The prime minister then left for Washington, where he had a late-afternoon meeting scheduled with Secretary of State James Baker.

"Not everybody understands our security needs. We are often lectured by governments that would not themselves dream of relinquishing land acquired in war."

Shamir met November 22 with President Bush.

In his speech to the CJF leaders, Shamir restated his commitment to continuing the peace process begun in Madrid. "We are hungry for peace. We passionately desire it. Israel desperately needs it," he said. But he also warned his listeners that "peace without security spells disaster for our state."

"Not everybody understands our security needs," the prime minister said. "We are often lectured by gov-

ernments that would not themselves dream of relinquishing land acquired in war.

"Yet they tell us we should give up crucial areas gained in a defensive war, areas from which wars of annihilation were launched against us." Shamir seemed to be trying to convince his Diaspora listeners that Israel needs to retain the territories, not for ideological reasons, but because of security considerations.

Recounting Israel's bitter experi-

ence with "invading Arab armies" in 1948, 1956, 1967 and 1973, Shamir emphasized that "Israel has never coveted territory," but taken land only in "wars of survival."

The prime minister also lashed out twice at Egypt, accusing it of both attacking Israel's immigration policy and failing to live up to the peace treaty it signed with Israel in 1979. "I am sorry to say that to this day, Egypt has refused to fulfill many normalization agreements concluded 10 years ago and continues to oppose the

Overheard at the General Assembly

Compiled by GARY ROSENBLATT and IRA RIFKIN

"Sociologists will debate the statistics for the next 150 years — until there are no Jews left in America." —Barry Shrage, president of the Combined Jewish Philanthropies of Boston, on the recent CJF study on assimilation.

"Good evening, may we have the Golan Heights?" —Israeli Consul General Uri Savir, summing up what the Syrians said to the Israelis during their bilateral talks in Madrid.

"The G.A. program is usually the Sears catalog of tzuris." —Malcolm Hoenlein, executive director of the Conference of Presidents of Major American Jewish Organizations.

"What's the West Bank? Even most congressmen think it's a financial institution." —Malcolm Hoenlein, on the need to counter American ignorance about the Middle East.

"A man sitting near me on an airplane tapped me on the shoulder and said he was going to become an Orthodox Jew. Why? Because since September 12 [when the president lashed out publicly against Jewish lobbyists], Bush went down 20 points in the polls, he lost Pennsylvania and his house was destroyed." —Malcolm Hoenlein.

"We're a 3,000-year-old people with a teenage identity crisis." —Rabbi David Hartman, on blending Jewish tradition and modernity.

"It's 'geshmack' to be a Jew...and the problem is you don't know what 'geshmack' means." —Rabbi David Hartman ("Geshmack" is Yiddish for satisfying).

"You are invariably described by your future in-laws as 'a very lovely person but...'" —Rabbi Rachel Cowan, on being a non-Jew in relationship with a Jew.

"New York City is the only city in the world where the non-Jews refer to themselves as goyim." —David G. Sacks, a CJF vice president from —where else? —New York.

"At the very least it's consciousness raising. It's like the Jewish community has finally come into the '60s." —Barry A. Kosmin, CJF research director, on all the talk at the G.A. on the need to fight assimilation.

abolition of the grotesque U.N. resolution equating Zionism with racism," he said.

But on an upbeat note, Shamir recalled that the last time he addressed the CJF General Assembly, two years ago in Cincinnati, when "large-scale aliyah was still a dream." In the interim, "nearly 400,000 olim have entered Eretz Yisrael. We have registered a 10 percent increase in our population. By the time you meet three years from now," he told the American and Canadian Jewish leaders, "we expect a total of 1 million refugees and immigrants will have entered Israel from all over the world."

Shamir expressed hope that the Bush administration would soon approve guarantees enabling Israel to borrow \$10 billion for immigrant resettlement from commercial banks.

Saying that Israelis "understand the present economic conditions of the United States," Shamir stressed that Israel has "not requested additional financial aid, or debt forgiveness or loans" from Washington. "I still hope that, before long, the decision will be reviewed and we shall receive the cooperation we have requested," he said.

"But one thing is clear: We shall not ask a single Jew in the Soviet Union, or Romania, or Ethiopia or elsewhere to wait until the loan guarantees are finally approved. Aliyah is a life-saving operation that should be not tied to any political issues," he said to thunderous applause.

Assembly of the CJF

Federation leaders share fear of assimilation

By IRA RIFKIN

Baltimore Jewish Times

BALTIMORE — The 60th General Assembly of the Council of Jewish Federations, which ended November 24 in Baltimore, was marked by a formal recognition on the part of national communal leaders that "raising Jews" is as much a part of their job as is raising money. No longer, the nearly 3,000 federation delegates from across the United States and Canada acknowledged in a new CJF mission statement, can the consensus-minded body shy away from the divisive issues of intermarriage and the general decline in Jewish religious and communal identification.

The rate of assimilation, as detailed by CJF's own 1990 National Jewish Population Study, has become too great for CJF and the federation system — which comes closer than any other institution to being a Jewish community clearing house — not to get involved in some as yet undefined coordinating and/or directive capacity, G.A. delegates and CJF leaders agreed.

"We need to promote Judaism as a religion and Jewishness as a culture," said David G. Sacks, a CJF vice president, and the president of the UJA-Federation of Jewish Philanthropies of New York. "We've acted too much like a trade association in the past. Federations are not just in the business of raising money, but must also be in the business of raising Jews," he said.

The implications for federations of this new emphasis on the quality and continuity of North American Jewish life are profound.

For one, it is likely to become the driving force in a radical restructuring of the relationships between the New York-based CJF and the nearly 200 local federations across North America that come under its umbrella. The major stumbling block here is how to balance centralized planning with local autonomy, a much cherished facet of federation life.

The process is already underway, thanks to the need to resettle Soviet Jews, and the realization that problem-solving today requires a continental and even global approach. But the growing perception that assimilation has the potential to doom American Jewish life, coupled with the recession-induced need to maximize financial resources, is apt to

accelerate the process.

"The time has come to recognize we are a continental (Jewish) community faced with collective responsibility (and) facing a global responsibility called Clal Yisroel, said Shoshana Cardin, a former CJF president from Baltimore who now chairs the Conference of Presidents of Major American Jewish Organizations.

In addition, the new emphasis may force a closer working relationship between largely secular federations and the theologically tricky world of the synagogues. Until now, synagogues have led the effort to stem assimilation. But their efforts have been fragmented by denominational differences that often erupt into bitter dispute, the most pronounced of which is the intermarriage-inspired Orthodox-Reform split over matrilineal versus patrilineal Jewish identity.

For federations, and CJF, to enter the fray means to risk jeopardizing already limited Orthodox participation in communal life and the upsetting of major non-Orthodox donors who may not like whatever compromises are reached with their more traditional co-religionists.

Still, the sense of this G.A. was the time has come to bite the bullet. As Rabbi Lavey Derby, director of the Los Angeles federation's Council on Jewish Life, noted: "No one agency in the Jewish world is powerful enough to deal alone with the issue. We need a partnership between federations and synagogues. Neither can make more than a dent in this problem by themselves. Federations lack the spiritual, emotional and communal depth to do it alone, and synagogues lack central planning ability."

In dozens of forums and speeches over the six-day course of the G.A., the talk invariably touched on the emotion-laden issue of continuity. For the most part, however, fear and confusion held sway over concrete solutions.

On intermarriage, for example, the debate raged over whether reaching out to intermarrieds implied a certain sanctioning of such unions. One Cherry Hill, N.J., delegate argued that the problem is exacerbated by liberal Jews' fears that forceful opposition to interdating may be interpreted as bigotry.

A Young Israel Orthodox rabbi from St. Louis maintained that the fight against assimilation is better

served by targeting unaffiliated Jews rather than intermarried couples.

Egon Mayer, a prominent demographer with the Center for Jewish Studies in New York, noted what he called "the echo effect," whereby the children of intermarried couples are three-times more likely to marry a non-Jew than the child of two Jewish parents. "We who live in the post-Holocaust era don't have the right to declare 700,000 of our children (the number of intermarriage offspring the 1990 CJF study said are currently being raised as non-Jews) as being dead. The effort must be for inclusion, not exclusion," said Mayer.

Others agonized over the meaning

"We need to promote Judaism as a religion and Jewishness as a culture"

of what one delegate termed "sensible outreach." Should "non-threatening" Jewish Community Centers be a focus of the outreach, or should financial resources be reserved for Jewish educations for children whose parents have already signalled their intent to raise their children as Jews?

"I'm more concerned with quality than quantity," said a Conservative rabbi and federation delegate from Providence, R.I. "We have to accept that our numbers will shrink further." On the other hand, Rabbi Rachel Cowan, herself a convert to Judaism who lectures and publishes on the issue of outreach, urged "as many entry points into the community as possible. I say do outreach at the JCC and [Jewish Family Services.] But do it at the synagogue as well. In a time when Jewish identity is purely voluntary and is no longer simply a matter of birth, we need to try everything."

One sign of just how widely opinions varied was the behind-the-scenes G.A. mini-brouhaha over the accuracy of the CJF's population study. The study, the release of which earlier this year prompted all the soul-searching that took place at the G.A., placed the current rate of intermarriage at 52 percent nationally and concluded that only about a quarter

of the children of intermarriages are being raised as Jews.

However, those findings have been challenged by Steven M. Cohen, a Queens College, N.Y., sociologist who says the methodology employed by the CJF study may have inadvertently overstated the problem. Barry A. Kosmin, CJF's research director, vehemently defended the survey, and cited similar findings by other researchers.

Regardless, G.A. delegates, largely unaware of this difference of professional opinions, accepted CJF's figures as accurate — and highly alarming.

For a don't-ruffle-any-feathers organization such as CJF, the mere placement of the highly divisive issue on the G.A. agenda (a day-long forum on intermarriage highlighted this issue) underscored the depth of concern. But for many, the issue has already come home to roost, and their very personal fear is that their own grandchildren will abandon the faith and the community.

One high-ranking CJF official allowed that he fought to get the issue on the agenda during pre-G.A. program wrangling because one of his own children had married a non-Jew.

The most concrete expression of this concern was the adoption of a new CJF Mission Statement, one that stressed working with local "religious, cultural, social service and educational" institutions to "preserve and foster" Jewish values and individual Jewish identity.

The statement, unanimously adopted by G.A. delegates without debate at the G.A.'s sole session for voting on resolutions, also employed, for the first time, Hebrew terms — albeit in transliterated English — for such core Jewish values as giving charity, Jewish communal responsibility and working for social justice. Past CJF mission statements, said Miriam Schneirov, a CJF vice president from Philadelphia who oversaw the writing of the new statement, were virtually "devoid of traditional expressions of Jewish values. They were there, but only implicitly."

Stating them explicitly, she said, was an expression of CJF's new emphasis on Jewish continuity.

Given CJF and federations' entrenched agenda of social service priorities and glacial approach toward change, the question remains whether assimilation can be addressed

in a meaningful manner before it becomes irreversible.

Martin S. Kraar, CJF's executive vice president, predicted that the new mission statement "will take on a life of its own" and that tangible movement toward dealing with assimilation will be evident by next year's G.A. in New York.

Cardin, the Conference of Presidents leader, predicted it may be more like a decade before results are manifest. "The American Jewish community is just beginning the serious dialogue of who we are, and what is our relationship to Israel and the world. Just getting that on the communal agenda is a big change. In the scheme of things, 10 years isn't so long."

Barry Shrage, chief executive of the Combined Jewish Federations of Boston, warned that 10 years is about all the time the organized community has to deal with the problem before it is too late. He said the community has ignored past warnings and is "guilty of criminal negligence" in terms of attempting to counter assimilation.

At the G.A.'s final session, Rabbi David Hartman, who served as scholar in residence, took note of the assimilation angst that colored the proceedings (even Israeli Prime Minister Yitzhak Shamir mentioned it in his speech to the assembly). But Hartman, an American-born, Orthodox rabbi who moved to Israel 20 years ago, urged federation leaders to begin tackling the problem not so much with a flurry of programming, but rather with a sense of personal transformation.

"The best way to provide continuity for your grandchildren is to stop worrying about it," he said, in characteristic dramatic fashion. No one, he said, has a "miracle pill" to halt the slide toward assimilation. "No one can do anything about it," he maintained, given the influence and openness of American life on American Jews. All one can do, he concluded, was to "create in your own life a compelling reason for your grandchildren to want to stay Jewish. Let your children and grandchildren experience the compelling values of Jewish life that you live by."

"Begin," he implored, "to sing the song of the generations" so that action rather than words becomes dominant.

Students at General Assembly 'do the write thing'

By MARK FRANKEL

BALTIMORE (JTA) — What does it mean to be Jewish? And how do we pass our Jewish sensibilities on to our children?

More time was spent last month at the Council of Jewish Federations' 60th annual General Assembly here raising these questions than was spent on proposing concrete solutions. But most of the 130 college students in a subconference did have some ideas on the subject. The students were here to take part in a program for Jewish student journalists titled "Do the Write Thing." And the thing they did right away was propose changes.

"There is a lot of dissatisfaction" with the status quo, said Seth Kamil, a graduate student at Columbia Uni-

versity and editor of *Response* magazine. Kamil was one of the students who dropped in on what began as an informal, unscheduled discussion and turned into a teach-in lasting a good part of the night of Nov. 21-22.

Students began by bashing B'nai B'rith Hillel, and raised the idea of starting a rival, nationally based student-run organization. However, after a few minutes of debate, most students agreed that Hillel was a much-needed organization. But they continued to call for a national student movement.

"Hillel is probably the best thing that ever happened to Washington and Lee (University), but it's not enough — we need more," said Joshua Manning, a student at the

Virginia school.

"No one is challenging that Hillel can work, but some are not moving," said Yossi Abramowitz, a Wexner fellow and a graduate student at Columbia. "If we can put a new breath of air into Hillel, it will work."

Brett Singer of Temple University agreed, saying, "It's time for a new movement, but with one voice."

At 1:45 a.m., the students drew up an agenda for the new movement, listing over 20 specific ideas. And while a second meeting was canceled for lack of space, the students remained enthusiastic over their new agenda. "We are excited about Judaism, but we have to make it exciting for others too," said Mara Stanley of the University of Maryland.

One note sounded time and again throughout the General Assembly was despair over surveys showing intermarriage on the rise and greater numbers of children who don't identify themselves as Jews. The problem was summed up in a workshop titled "Will Our Grandchildren Be Jewish?" But while most Jewish professionals and lay leaders appeared confused in their responses to the problem, others offered suggestions.

"The best way to provide continuity (of Judaism) for your grandchildren is not to worry about it," said Rabbi David Hartman, the assembly's Pearlstone Institute scholar-in-residence. "It's like asking, 'Are you happy?' You can't control their future, but you can control your own

life. Don't worry about their continuity, but your own satisfaction."

He said that he chose to be a Jew because he saw how enthusiastic his father was about the religion. "My father never told me to be Jewish."

Tannis Weinstein, director of the Jewish Student Network in Canada and a recent graduate of the University of Toronto, complained that "they've been talking about the same thing for 20 years. They got the same message back then, but haven't done enough. I hope they got enough of a message this time. We can't wait much longer." Then she leaned back, smiled and added: "We need a revolution in thinking."

Continued on 21

NATIONAL

Sununu's departure may be welcome, but it's unlikely to change policy

By HOWARD ROSENBERG
WASHINGTON (JTA) — John Sununu's resignation as White House chief of staff has disappointed few in the pro-Israel community, who have long been unhappy that one of President Bush's closest advisers is unabashedly pro-Arab. But his departure is likely to have little effect on the Bush administration's policy toward Israel, according to experts and organizational leaders in the Jewish community.

That's because U.S. policy toward Israel has been a hands-on issue for Bush, Secretary of State James Baker and a circle of White House and State Department aides, the leaders say.

U.S. Middle East policy "is made by the president and the secretary of state," said Malcolm Hoenlein, executive director of the Conference of Presidents of Major American Jewish Organizations. "I have no reason to believe that there would be any major change."

But a pro-Israel lobbyist here charged that Sununu, as the "gatekeeper" for information reaching the president, passed on newspaper articles critical of Israel to Bush "that the president wouldn't have seen in a hundred years."

Others, though played down any such influence on Bush. Matthew Brooks, executive director of the National Jewish Coalition, a Repub-

lican group, said that Bush is a "voracious reader" and "if he saw one more article, I don't think that was going to change his outlook or his position."

Pundits here are expecting that Bush will name Transportation Secretary Samuel Skinner to replace Sununu. Hoenlein said that Skinner recently visited Israel and is "considered somebody who is understanding" of the pro-Israel community's interests.

In explaining Sununu's possible influence on the course of U.S.-Israeli relations, the lobbyist charged that some of Bush's public comments on Israel may have been influenced by what he has been handed by Sununu.

In particular, Sununu, who is of Lebanese descent, knows of Bush's "raw nerve" on the subject of Israeli settlements in the administered territories, the lobbyist said.

Sununu clearly "was in the position to have an influence" on the president's policies toward Israel, said Hoenlein. He said that despite the fact that Sununu often told Jewish groups that he did not use his position to intercede on behalf of the Arab-American community, there were times when he appeared to promote an anti-Israel agenda.

One such example occurred last summer, when Sununu organized a White House ceremony for U.S.

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sailors on an intelligence-gathering ship that was blown up in the Mediterranean Sea in 1967 by Israeli fighter jets. Israel has said that the attack, during the 1967 Six-Day War, was accidental, and successive U.S. administrations have accepted that explanation.

In August, Sununu was reported to have blamed pro-Israel forces for drumming up opposition to him following bad press he received over his use of military jets for private travel. Later he denied making any such statement in a letter of apology to Jewish leaders.

Sununu did provide American Jews "with unprecedented direct access" to the White House, said Brooks. But he conceded that it was usually the chief of staff himself, rather than Bush, who would meet with Jewish leaders.

On domestic issues, Sununu was not "particularly friendly to issues of concern of the Democratic Party or Jewish interests," said Steve Gutow, executive director of the National Jewish Democratic Council.

He said it is the "entire administration" that is "unresponsive or in many ways antagonistic to this community. I don't think John Sununu's depart-



John Sununu

ture is likely to change that."

Brooks of the Republican group said "Sununu's niche was on the

domestic side" and not on foreign policy. His major role was his "ability to control the president's schedule."

Jewish groups disagree on case involving Minnesota hate crimes law

By DAVID FRIEDMAN
WASHINGTON (JTA) — Jewish organizations have taken opposing sides on whether a St. Paul, Minn., hate crimes ordinance banning cross-burnings and Nazi swastikas violates the constitutional protection of freedom of speech.

Both the Anti-Defamation League and the American Jewish Congress have filed friend-of-the-court briefs in the case, *RAV vs. St. Paul*, which came before the U.S. Supreme Court on Wednesday for oral argument.

The ADL supports a decision by the Minnesota state Supreme Court that St. Paul prosecutors interpreted the law narrowly enough in a cross-burning case that it did not violate the First Amendment.

But the AJCongress argues it is the narrowness and vagueness of the law that leaves the greatest potential for restricting speech.

A third major Jewish defense agency, the American Jewish Committee, has not entered the case because its national law committee was "sharply split," according to Samuel Rabinove, the agency's legal director. "We considered it very seriously," he said.

The *RAV* in the case stands for Robert A. Viktora, a 17-year-old high school dropout, who was charged under the hate crimes ordinance with burning a cross in the yard of a black couple, Russ and Laura Jones, on June 21, 1990. Viktora has also been charged with assault. His initials were used because he was a minor at the time.

The St. Paul ordinance states that "whoever places on public or private

property a symbol, object, appellation, characterization or graffiti, including but not limited to a burning cross or Nazi swastika, which one knows or has reasonable grounds to know arouses anger, alarm or resentment in others on the basis of race, color, religion or gender, commits disorderly conduct and shall be guilty of a misdemeanor."

During oral argument Wednesday, the Supreme Court justices' questioning centered on whether a law could be crafted to make something like cross-burning illegal in front of a black family's home, but not if the same thing were done elsewhere.

Edward Cleary, the lawyer who represented Viktora, warned that "this opens a hole in the First Amendment." It might allow laws to be enacted that ban other symbols, such as the Star of David, he said.

But Thomas Foley, the St. Paul County attorney, maintained that the First Amendment "was never intended to protect any individual who burns a cross at an African-American home."

He also argued that "the burning of a cross for an African-American family is not the equivalent of simple trespass or arson."

In an interview, ADL's legal director, Steven Freeman, said the Minnesota Supreme Court accepted his group's position that the law should be seen as applying only to "fighting words" that could be seen as inciting to violence.

But the law's vagueness is a problem, said Marc Stern co-director of the AJCongress Commission on Law and Social Action. "A statute regulat-

ing speech has to be precisely drawn," he said.

The law now allows a prosecutor to decide what speech is offensive and this leaves it open to abuse, Stern said.

But more importantly, the St. Paul ordinance makes illegal not only "speech which you know would be offensive, but speech which you should have known to be offensive," Stern said.

The type of hate crimes law that would be proper, Stern said, is one like the model legislation offered by the ADL, which many state legislatures have adopted.

Freeman conceded that the ADL would not have drafted legislation the way St. Paul did. He explained that rather than outlawing specific behavior, the ADL model law provides harsher penalties for existing crimes, such as trespassing and assault, if bias can be shown as the motivating factor.

Rabinove of the AJCommittee said his organization also supports "reasonable, realistic hate crime legislation." But the St. Paul ordinance, he said, was "much too broadly and carelessly drawn. It went too far."

Freeman, though, argued that "the St. Paul City Council was trying to address a very serious problem, both practically and symbolically."

Practically, the ordinance gave the police and prosecutors another tool to go after people who commit hate crimes, he said.

Symbolically, St. Paul was sending "a message that our society regards these crimes as particularly heinous because of their polarizing impact on

communities and cities."

The victim in such crimes is not just the person who is attacked, Freeman said. Everyone of the same race, religion, ethnic heritage or sex also feels threatened.

But Stern of AJCongress and Rabinove of AJCommittee stressed that there are other ways to prosecute those who commit such crimes. Viktora, for instance, is also charged with assault.

A second person in the case, Arthur Miller 3d, pleaded guilty and was sentenced to 30 days in jail.

While it is difficult to speculate how the U.S. Supreme Court will rule, the court in the past has often deferred to rulings by state supreme courts.

No lit menorah at White House

By HOWARD ROSENBERG
WASHINGTON (JTA) — There was plenty of merriment but no blazing menorahs Monday, as President Bush hosted a Hanukkah celebration at the Old Executive Office Building adjacent to the White House. White House regulations forbid candles to be lit inside the building.

However, that did not prevent children from three Hebrew schools in the Richmond, Va., area from reciting the blessings over the candles, though they omitted any mention of God's name, since the ritual could not be completed. God's name was also omitted when Jewish communal leaders from Richmond bestowed upon Bush the Hebrew blessing recited for a ruler or king. The reason

was uncertainty over whether a popularly elected official qualifies as either.

Leaders of the Jewish Community Federation of Virginia also presented the president with a bronze menorah, as a gesture of gratitude for his efforts to win freedom for Jews in the Soviet Union and, more recently, Ethiopia. Bush also was thanked for his emigration advocacy by Yekaterina Rabkin, a 10-year-old Soviet immigrant who now attends the Rudlin Torah Academy in Richmond.

"Just as the Temple of Jerusalem was rededicated at Hanukkah, so are we rededicated to freedom of faith around the world," Bush told 125 people at what has turned into an annual event.

NATIONAL

Presidents Conference won't meet with presidential candidate Duke

By HOWARD ROSENBERG

WASHINGTON (JTA) — Newly announced Republican presidential hopeful David Duke is the first candidate in recent memory with whom the Conference of Presidents of Major American Organizations will refuse to meet.

Malcolm Hoenlein, its executive director, told the Jewish Telegraphic Agency that his group regularly meets with presidential contenders, but in this case, "I cannot see the circumstances under which we would host Duke."

Duke, who has disputed that the Holocaust took place and referred to an alleged top-heavy Jewish control of the media, made ample negative reference to the "Israeli lobby" in his news conference Wednesday, in which he announced he will challenge President Bush's Republican candidacy for the 1992 presidential race.

Blaming the U.S. tilt toward Israel on the "Israeli lobby" and its "very strong" activism, Duke said, "I think Israel is an ally of this country, but we've got to use the economic influence we have and the military influence to have a fair policy in the Middle East."

"I'm for Israel when it does correctly and I'm opposed to Israel when they act incorrectly, and I think what's going on in terms of the settlements in Israel needs to be changed," Duke said.

But although the Presidents Conference would not meet with Duke, Hoenlein acknowledged it would probably meet with conservative Patrick Buchanan, who prior to the Persian Gulf War blamed the Israeli lobby for pushing a war.

Buchanan also opposes foreign aid, including to Israel, and he has tried to thwart Justice Department moves to deport Nazis from this country. Still, Hoenlein said "I guess we would" meet with Buchanan if he does throw his hat into the ring.

Despite Duke's racist, anti-Jewish and anti-Israel stance, Hoenlein said it is proper for Jewish groups to be barred from publicly opposing Duke's candidacy, under Internal Revenue Service restrictions governing the activities of tax-exempt or not-for-profit groups.

Duke's past involvement as a Ku Klux Klan grand wizard has drawn emotional opposition from U.S. Jews. Duke, now a Republican state representative in Louisiana, conceded in

announcing his candidacy for president that he was "intolerant" in those days but that he is a changed man.

Duke has changed several times. In 1987, he entered the U.S. presidential primaries on the Democratic ticket. He ran for president in the 1988 election as Populist Party candidate.

At the end of 1988, he ran as a Republican for the Louisiana statehouse and won.

In Duke's failed bid last month to win the Louisiana governorship on the Republican ticket, he lost to Democrat Edwin Edwards. Jewish activists poured tens of thousands of dollars into the Edwards campaign. But none of that money came from Jewish community groups that receive tax-exempt status from the IRS, whose code bars non-profit groups from endorsing a particular candidate or sponsoring paid advertisements.

In the four-week span between Duke's Louisiana loss and his presidential announcement, organized Jewish groups maximized the opportunity to say anything they wanted about Duke, and many took out paid advertisements in major newspapers.

But from now on, the groups will



David Duke

be limited to only speaking out against racist comments they attribute to Duke.

The IRS restriction "offers protection to both sides and doesn't restrict our ability to be heard on issues," said Hoenlein, who acknowledged that the "political climate that tolerates the candidacies of people who manifest views like (Duke) is deeply disturbing."

Matthew Brooks, executive direc-

tor of the National Jewish Coalition, the major Jewish Republican political group, said Duke's candidacy would pose the greatest threat should he run as a third-party candidate next November in the event that he loses the Republican nomination.

In such a scenario, he would likely siphon off votes from the Republican nominee, Brooks predicted.

A Duke candidacy can be expected to generate increased Jewish fundraising in both the Democratic and Republican parties in 1992, said Brooks.

Brooks also said that Bush will benefit from Duke's presence in the race, because having spoken out "squarely" against Duke, the president and American Jews now have a "common enemy."

Duke, the founder of the National Association for the Advancement of White People, refers to the United States as a Christian nation, rather than one based on a Judeo-Christian heritage.

He has also spoken out against attempts to outlaw prayer in schools, which he has called "a direct attempt to limit the practice and the policies and the heritage of our Christian faith."

Buchanan unsure of White House run, will announce decision this month

By HOWARD ROSENBERG

WASHINGTON (JTA) — Conservative political columnist Patrick Buchanan, whose perceived hostility to Israel worries the pro-Israel community, said late last month that he has not yet decided whether to challenge President Bush in the Republican primaries next year. But he said that if he does decide to run, an intention he would announce in early December, he would strongly oppose foreign aid because of his desire to "look out for America first."

Buchanan, who served as White House communications director under President Reagan, first drew the ire of U.S. Jews in the 1980s for his defense, while in that office, of alleged Nazi war criminals in the United States who were facing extradition by the Justice Department to stand trial in other countries.

He defended his position by arguing that such trials should take place in U.S. courts and not in courts abroad, which he said would not necessarily conduct fair trials.

Last year, Buchanan was branded an anti-Semite by *New York Times* columnist A. M. Rosenthal for arguing that few Americans wanted the United States to go to war against Iraq with the notable exception of "Israel and its amen corner" here.

Buchanan denied he was anti-Semitic, although he later apologized for making the statement.

William F. Buckley Jr., editor of the conservative *National Review*, will also brand Buchanan an anti-Semite in an upcoming issue, according to a report in the *Washington Times*. Buchanan had no comment on that article.

He spoke to reporters in the House office of Rep. Toby Roth (R-Wis.), where the two accused House Democrats of playing political hardball on a

two-year foreign aid authorization bill expected to be voted on in the very near future.

The conservative commentator said he does not share Louisiana State Rep. David Duke's view that if they both ran against Bush, they would form a good "one-two punch." Buchanan added that he rejects "everything" that Duke, a former Ku Klux Klan grand wizard, has said in the past. But he blamed "White House mice," who he said for months had

tried to reject assertions that Bush was "the father of David Duke," for now "calling me (Duke's) brother."

He was not specifically asked about Duke's present views. Less than two weeks earlier, on NBC-TV's "McLaughlin Group," Buchanan said Duke's positions are very much in line with conservative thinking in America.

Buchanan accused Congress of trying to "ram through" a two-year foreign aid bill as a way "to take it out of the politics of 1992," when the

next presidential election takes place.

The House has twice this year rejected the authorization bill as a way of criticizing President Bush for his perceived preoccupation with international issues at the expense of domestic concerns.

The foreign aid authorization bill, unlike the foreign aid appropriations bill, does not actually contain the \$6 billion in all-grant aid to Israel over the next two years and is largely symbolic. But it contains dozens of pro-Israel and anti-Arab policy statements

that were drafted by pro-Israel lawmakers and supported by U.S. Jewish groups such as the American Israel Public Affairs Committee.

The actual money for Israel will be contained in an appropriations bill expected to be acted on by March 30. The spending bill could very well serve as a legislative vehicle for Congress to provide Israel with \$10 billion in U.S. government-guaranteed housing loans to resettle Soviet Jews.

13 year-old Hanukkah tradition comes to an end in New York

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — For 13 years, the New York Police Department has been giving a police escort to the Lubavitch official who lights the giant menorah in front of the Plaza Hotel here on the Friday night of Hanukkah. But the NYPD has decided to end that New York Hanukkah tradition this year. It will no longer be making the escort available.

The decision, according to Lubavitch spokesman Rabbi Shmuel Butman, "is a sellout, and shows insensitivity to the Jewish community."

Every Hanukkah for the last 13 years, late on Friday afternoon, Butman has been given a ride in a police car to the heliport several blocks away, where he gets into a privately-hired helicopter for the brief trip back to Brooklyn in time for the beginning of the Sabbath.

The police department denied the request this year because it does not involve a threat to his safety, and because "our primary purpose out there is to serve the public and re-

spond to emergencies," according to Lt. David Nadel, liaison to the Jewish community for the Chief of Department's office.

"If we're giving rides to people too often, we're not able to respond to emergencies," he added. "The department doesn't have the resources to respond positively to every single request."

Butman, who is also director of the Lubavitch Youth Organization, asserts that he was told by a police department official that the request was denied because of "the Aug. 19 incident," a contention that Nadel insists is not true.

The request was turned down "based on the determination that it was not of an emergency nature, and on that alone," Nadel said.

It was on Aug. 19 that a Lubavitch-driven car, part of a police-led escort accompanying the movement's leader on his weekly trip to the cemetery, hit and killed a 7-year-old black child. About three hours later, during the rioting that the accident

touched off in the Crown Heights section of Brooklyn, a Lubavitch scholar was stabbed to death by a gang of black youths.

Since then, the black and Jewish communities in Crown Heights have repeatedly accused each other of receiving preferential treatment from police and other government agencies.

The police escort accorded Rabbi Menachem Schneerson during his travel to the cemetery was begun several years ago after his safety was threatened by another Hasidic sect, the Satmar. The rebbe's escort is continuing, Nadel said, "based on a security need."

The Hanukkah menorah at the southern edge of Central Park, which Butman said is the world's largest,

will be lit at 3:34 p.m. With the trip home shortened by a police lift to the heliport, Butman can be home in Crown Heights by the time the Sabbath begins at 4:11 p.m. Without the escort, Butman said, he will not be able to return to Brooklyn in time.

Abraham Foxman, national director of the Anti-Defamation League, suggested that, rather than "overreacting," Butman "should find someone who lives near the menorah to light it."

Denial of the Lubavitch request is "not a violation of religious freedom or pluralism," Foxman said, noting that the lighting of the giant menorah is largely symbolic, and that there is no religious bar to having someone other than Butman light the candles.

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NATIONAL

Evangelicals claim a duty to proselytize Jews who protest

By MARILYN RUBY

The Wisconsin Jewish Chronicle
MILWAUKEE — A suburban Milwaukee church's sponsorship of events aimed at introducing Jesus to Jews has focused attention on a difference between Judaism and evangelical Lutheranism.

St. John's Lutheran Church, a Missouri Synod congregation, held a "Messianic Oneg Shabbat" on a recent Friday evening, followed by a workshop the next day on how to evangelize among Jews. Both events were sponsored by the Missouri Synod's South Wisconsin District Evangelism Committee and the Lutheran Institute for Jewish Evangelism (LJE).

The evening service reportedly included traditional Jewish food, blessings, Israeli dancing and remarks by Jews who have "accepted Christ as their savior." Church members were urged to invite their Jewish friends.

The Rev. Edward T. Brockwell, the new associate pastor at St. John's, said 76 people attended. "All of them were Protestants, except for one Jewish Christian who gave his testimony," he said.

But Pastor Ron Meyer, a local LJE spokesman and an organizer of the events, said "there were Jews in attendance. The key person Friday night was a Christian Jewish man. Christian Jewish people were a critical part of the presentation."

Brockwell said that about 20 Protestants attended Saturday's workshop. He said he has encountered no negative feedback from the Jewish community other than comments he read in *The Milwaukee Journal* from Rabbi Jay Brickman of neighboring Congregation Sinai. "Anyone who was there, including Rabbi Brickman, would have seen that this was a good thing," Brockwell said. "It helped our people be aware of the need for better relations between the Jewish community and ourselves. We discussed what causes anti-Semitism and how misunderstandings on both sides can be put away."

Brockwell explained that his church "is not singling out Jews as targets. We believe that everyone, both Jew and gentile, needs... Jesus Christ and that He is the only way to salvation." Asked to respond to Brickman's assertion that the church would not approve if Jews actively recruited Christians, the reverend said, "We would not be offended if a synagogue had an evangelical workshop aimed at gentiles. 'It's always important to look at the truth. The truth doesn't

change according to what man does. As it says in John, Chapter 8 [in the Christian Bible], 'It's the truth that will set you free.' We believe the truth is valid in God's son."

But Rabbi Gideon Goldenholz, president of the Wisconsin Council of Congregational Rabbis, said such evangelical events are potentially damaging. "This can't help but breed more anti-Semitic sentiment by trying to demonstrate that Judaism is wrong and those that practice it are wrong," he said. "That type of thinking breeds intolerance. I'm very sad to see that this type of activity was sanctioned by a main-line church. But I'm not surprised by it."

He explained that "the evangelical process has been going on for a long time, and this goes to the very core of evangelical activity. These people believe that the only way to have a legitimate faith is to believe in the Christian faith."

Mordecai Lee, executive director of the Milwaukee Jewish Council, expressed concern that "active evangelizing targeted at the Jewish community" will "threaten the basic framework of modern American society," which is based on "pluralism and tolerance." He said that "if fundamentalism is on the rise, we may see more proselytizing efforts, which could lead to increased interfaith tensions."

Lee said evangelism must be seen as distinct from interfaith education and dialogue. "If any Christian congregations have a desire to understand Judaism and learn more about the Milwaukee Jewish community,

Continued on 26

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Jewish groups hail Shevardnadze's return

By HOWARD ROSENBERG
WASHINGTON (JTA) — Eduard Shevardnadze, who has returned as Soviet foreign minister after resigning 11 months ago, will be a positive force for Soviet-Israel relations, pro-Israel observers said recently.

An Israeli official said Shevardnadze "started the road of normalization with Israel" during his prior five-year stint as foreign minister. That effort culminated in October in the restoration of full diplomatic relations between the Soviet Union and Israel after a 24-year lapse.

The official also conceded, however, that Shevardnadze will likely be preoccupied by relations with the Soviet republics that are seceding from the country.

Boris Pankin, the Soviet foreign minister since the failed Soviet coup in August, has been named the new Soviet ambassador to London.

Shevardnadze helped lay the groundwork for the recent Middle East peace conference in Madrid by altering the Soviet Union's relationship with former client-states such as Syria. Syria's inability to rely on the Soviet Union for strong military or political support is credited with having led it to the Madrid conference.

On the emigration front, Shevardnadze presided over an expansion of Jewish freedom of movement out of the country, from just over 1,000 in 1985 to 180,000 in 1990.

But given the increasing auton-

omy of the Soviet republics, the battleground for future emigration will likely be waged in the individual republics.

Mark Levin, associate executive director of the National Conference on Soviet Jewry, praised Shevardnadze for his past efforts but said his group is "continuing to try to find out where each of the republics stand" on the issue of "open borders."

Micah Naftalin, national director of the Union of Councils for Soviet Jews, said Shevardnadze's new role will be in "keeping the foreign policy of these various republics from getting too crazy." He criticized Shevardnadze for not having "completed the job of releasing all" Soviet refuseniks.

While acknowledging the exponential growth in Jewish emigration during Shevardnadze's previous term, Naftalin said there remain 210 cases of Soviet Jews being denied permission to emigrate because of access to "state secrets."

In addition, the Union of Councils counts 145 cases of Jews being blocked from emigrating because of "poor relatives" who claim they rely on the potential emigration for subsistence, and 150 additional refusals on what the organization calls "arbitrary" grounds.

Naftalin pointed to the irony of the Soviets offering their most advanced technology for sale to the West while at the same time holding on to Jews who supposedly possess state secrets.

INTERNATIONAL

Cornerstone laid for building to replace Auschwitz convent

By DEBRA NUSSBAUM COHEN
NEW YORK (JTA)—The effort to relocate the Carmelite convent at Auschwitz received a boost November 23, when a cornerstone was laid for a new convent a short distance away from the site of the notorious death camp in Poland. The ceremony took place in the presence of more than 100 local, government and Catholic representatives, including senior Vatican officials, according to representatives of IJCIC, the International Jewish Committee on Interreligious Consultations.



Two cardinals represented the Vatican at the ceremony to lay the cornerstone for a new convent which will house the nuns currently living on the site of the Auschwitz concentration camp. (Photo: RNS/Reuters)

The new cloistered convent is part of a three-building complex under construction at a site across the street and not visible from the Auschwitz compound.

Between a dozen and 20 nuns from the Carmelite order presently occupy a former theater at Auschwitz, a building in which the Nazis stored the Zyklon-B pellets used to kill 1.6 million Jews at the death camp.

The foundation of the new convent building has been laid and construction on the second floor is under way, Rabbi A. James Rudin, director of interreligious affairs for the American Jewish Committee, said in a telephone interview from Warsaw. Rudin

said the conference center and library in the complex are already in use. A hospice and meditation center, which will accommodate visitors overnight, have not yet opened.

Among the church officials present at the cornerstone-laying ceremony were two cardinals: Franciszek Macharski, archbishop of Krakow, and Edward Cassidy, president of the Vatican's Commission for Religious

Relations With the Jews.

Cassidy brought the cornerstone with him from Rome, according to Elan Steinberg, executive director of the World Jewish Congress, whose president, Edgar Bronfman, is the current chairman of IJCIC.

The presence of the cardinals at the ceremony "is a concrete manifestation of the Vatican's commitment to its agreement to move the con-

vent," Steinberg said. That it was a Catholic ceremony without any Jewish participation is appropriate, he added, "since it is clear from the original 1987 agreement" to move the convent that "this is a Catholic undertaking, not a joint one" with the Jewish community.

The progress "now shows that this is a problem on the way to being solved," said Rudin of AJCommit-

tee, an IJCIC member agency.

The ceremony was covered in Poland by at least three daily newspapers and the television news, he said.

Ground was broken on the new convent site in March 1990. Officials of the Carmelite order have pledged to have the nuns out of the Auschwitz convent and into their new home by October 1992.

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Syria frees 4 Jews from prison

By LARRY YUDELSON
NEW YORK (JTA) — Syria has freed four Jews imprisoned for attempting to leave the country, the Council for the Rescue of Syrian Jews reported Tuesday. The release represents the first tangible success of diplomatic and grass-roots efforts on behalf of Syrian Jewry that have been building in recent months.

At the same time, it highlights the oppression and restrictions inflicted on the 4,000 Jews living in Syria.

"We hope it portends a change of attitude on the part of the Assad government, leading to freedom of emigration for all Jews," said Gilbert Kahn, executive director of the council.

"We're appreciative, but the fact is that those people should never have been put in prison in the first place," said Abraham Bayer, director of international concerns at the National Jewish Community Relations Advisory Council. "Why is it a crime in 1991 that people should be free and

want to be reunited with their families?" he asked.

Two Jews remain in Syrian jails, where they have been held since 1987: Eli and Salim Swed, brothers arrested after Eli Swed visited Italy. The two reportedly have been staging an unprecedented hunger strike in prison.

The four who were released November 28 include Rahmun Darwish and Joseph Rafal Sabato. They were arrested September 25, 1990, along with Darwish's fiancée and Sabato's wife, who was seven months pregnant at the time. She gave birth in prison and was later released, along with Darwish's fiancée. Also freed last week were Subhi and Sa'id Castica, two brothers arrested on or about May 1 of this year, along with their wives and two infants. The women were beaten and then released along with the children after three weeks in captivity.

The release of the four Jews followed by two days an appeal on their

behalf by Israeli representative Ilan Mor to the U.N. General Assembly's Social, Humanitarian and Cultural Committee. The appeal, which was the first mention of Syrian Jewry at the United Nations in two years and the first major address on the subject ever at the world body, came at a time when the topic of human rights is receiving more serious consideration than ever at the United Nations.

And it came at a time when the plight of Syrian Jewry has assumed an increasingly high profile on the international agenda.

President Bush and Secretary of State James Baker have repeatedly discussed the issue in their meetings with Syrian leaders. Argentine President Carlos Saul Menem, who is of Syrian descent, has also raised the issue.

Israeli Foreign Minister David Levy said in May that "there can be no talk of a peace process while Syrian Jews are held hostage," and Prime Minister Yitzhak Shamir mentioned the issue in speeches during his U.S. visit last month.

Before recessing last week, the U.S. Senate and House of Representatives passed resolutions calling on Syria to grant its Jews the right of free emigration and to release its Jewish prisoners from jail.

While Syria detains without trial and tortures its own citizens, particularly political activists and members of banned Palestinian groups, Jews face unique restrictions, including special surveillance. The emigration restriction is particularly harsh on young Jewish women. The success of men in escaping has led to a demographic imbalance.

In 1989, the Syrian government promised the U.S. State Department that it would look favorably on applications to emigrate submitted by Syrian Jews with relatives abroad or by unmarried women. "Nothing has happened," said Bayer. "They didn't keep their word. The number who came out and were reunited with their family was less this year than last."

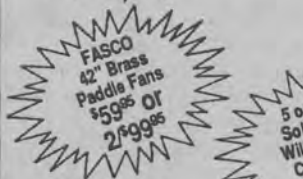
Palestinian delegate in Moscow



Soviet Foreign Minister Eduard Shevardnadze shakes hands with Palestinian delegate Khaidar Abdel Shafi before talks in Moscow last month. (Photo: RNS/Reuters)

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Announcements/Events

Martin L. King program set

In honor of Dr. Martin Luther King, the Jewish Community Relations Committee of the Federation and the Jewish Community Center have scheduled a lecture by Joan Del Fattore. Fattore, a faculty member in the Department of English of the University of Delaware, will speak on "Minority Literature: Black, Women and Jewish Authors; Censorship in American Education and It's Effect on Delaware Schools."

The lecture, scheduled for Sunday, January 12, at 7 p.m., in the JCC, will focus on the impact of special interest groups on American education, the contributions of minority authors and a look at recent federal court cases that have effected textbook selection. Del Fattore will take a close look at Delaware's schools during the presentation.

**Dover
 Hadassah
 fundraiser**

The Lower Delaware Chapter of Hadassah held a pre-Hanukkah Brunch on Sunday, November 24, at the home of Andrea Snyder. The meeting, a fundraiser to benefit Ethiopian Children and the Youth Aliyah Fund, featured Dina Lipschultz, Wilmington Chapter Vice-President, as the guest speaker. Videos on the recent Hadassah convention in Jerusalem and an update of the Hadassah organization were shown.

**Next Deadline for
 Jewish Voice is Jan. 3**

AKSE celebrates Jewish birthdays

The students of Adas Kodesch Shel Emeth Talmud Torah will celebrate their Jewish birthdays at Friday evening services during the school year. By learning about the significance of their Jewish birthdays, the students are strengthening their understanding of the Jewish calendar, according to the school's principal, Helen Gordon.

Fifteen students born in the Hebrew months of Elul, Tishrei, Heshvan and Kislev celebrated their Jewish birthdays at services on November 15. An informative Jewish birthday card was presented to each of these students, and all children who attended the birthday celebration received a treat at the Oneg Shabbat following the service. Eric Brown,

Yoni Hormadaly, David Leitch and Adam Seidel, students of the "Mish-talmim" (post-graduate) Class, led the service.

Students born in the Hebrew month of Tevet will celebrate their Jewish birthdays at Friday evening services, December 20, at 8 p.m. The service is open to the entire community.

Dear Rachel

I am a teenager. My problem is that my cousin will be getting married to a really nice non-Jewish man this fall. My parents refuse to attend the service because it is at a church (they did try to find an ecumenical center, but to no avail), and it is on Shabbat (the day before Rosh Hashana to be exact). We do keep Shabbat as a family and would never think of driving to a church for a mixed marriage on the day of rest. My grandparents will be traveling a long distance to witness my cousin's wedding. We are also very close with the bride's parents — my aunt and uncle. Should we put aside our strong Jewish beliefs even though no attempt was made to accommodate us and attend the wedding and/or reception or will it suffice to write a note explaining our traditions and wish them the best? Please help me by giving me the Jewish perspective of family respect vs. religious values.

Torn Between Teen

Dear Teen,

Jewish tradition puts adherence to *mitzvot* first, and family respect a close second. In an ideal world, the two would mesh perfectly. In reality, most Jews today patch together a crazy quilt of compromises.

If your cousin is acting out of ignorance, it is up to your aunt and uncle to enlighten her. After all these years, surely they know your views. If the date was chosen deliberately, there is no need for you to add fuel to the fire. Just send polite regrets when the invitation arrives.

Since you care about this branch of the family, you will need to demonstrate that you are not rejecting them. After the wedding, ask your Mom to invite the new couple for dinner (and **not** a Shabbat dinner the first time around). The *mitzvah* of *keruv*, of bringing people closer, entails acceptance of people as they are so that they can feel free to find out what you are. A stitch in time on the family quilt will save a lot of patching later.

Rachel

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Announcements/Events

Chabad lecture

Chabad-Lubavitch of Delaware has announced that its adult education lecture series will continue on Monday, December 23, at 7:30 p.m., at the Jewish Community Center. At that time, Rabbi Dr. J. Immanuel Schochet will deliver a lecture entitled "Journeys of the Soul: A Jewish View."

Schochet, who has lectured several times in Delaware, holds degrees in religion and a Ph.D. in philosophy. He is currently the spiritual leader of the Kielcer Congregation in Toronto and a professor of philosophy at Humber College. He is also a visiting professor of bio-ethics at the University of Toronto and of Jewish philosophy and mysticism at Maimonides College.

Schochet is the author of over 20 books and is well-known for his work as an adversary of cults and missionaries.

According to Rabbi Chuni Vogel, Director of Chabad in Delaware, Schochet "is a dynamic and thought-provoking speaker whose logical and sometimes humorous presentations have made him a much sought-after speaker on the lecture circuit." The lecture is offered free of charge and is open to the entire community. For more information, call the Chabad office at 478-4400.

Hadassah fundraiser

The Wilmington Chapter of Hadassah will sponsor a "Black Tie/Blue Jeans Ball" on Saturday, February 1. The fundraising event, which is open to the entire community, will be held at the Crystal Dance Club on Philadelphia Pike in Wilmington. Suggested dress includes wedding gowns and tuxedos paired with tennis shoes or sequin tops with Bermuda shorts, according to the event planners.

The cost of the evening is \$30 per person which includes a free dance lesson, taught by the studio as well as prizes for creative costumes and refreshments.

For more information, call Joni Lipson at 762-4955 or Audrey Katz at 478-7785.



Teacher-training program held at Adas Kodesch School

Magda Winter, author of Hebrew language texts, consultant to Behrman House Publishers and teacher-trainer at Jewish Theological Seminary, was at Adas Kodesch Shel Emeth Religious School on Tuesday afternoon, October 22, to present her sixth seminar in Wilmington.

Members of the AKSE language faculty's Hebrew-speaking teachers attended. They are Vivian Goldberg, Shoshana Harris, Bea Schorr, Gail

NOTICE

The Jewish Voice will not be published on December 20 as previously scheduled. It is expected that publication will resume on January 10, 1992. The deadline for all material for that issue is Friday, January 3. For more information, call the Jewish Federation of Delaware at 478-6200.

Bishop Mulvee to be honored

Robert E. Mulvee, Bishop of Wilmington, will receive the Torch of Liberty Award of the Anti-Defamation League of B'nai B'rith, December 11, at 6 p.m. at the Hotel duPont in Wilmington.

The Torch of Liberty Award is being presented for the first time in Wilmington. It is given to the man or woman "who has personified, in word or deed, the noblest traditions of the United States of America and the Anti-Defamation League."

Co-chairman of the tribute dinner is Irving S. Shapiro, of Skadden, Arps, Slate, Meagher & Flom and Jeremiah P. Shea, retired Chairman

of the Bank of Delaware. The Vice Chairman of the event is Jerome S. Heisler, Jr., General Partner of The Reybold Group.

The guest speaker for the evening will be Senator Joseph R. Biden, Jr. Giving the Anti-Defamation League Update will be Ronald G. Shaw, President of Pilot Pen Corporation of America and National Chairman of the ADL Society of Fellows.

Irving Morris, of Morris and Morris, will serve as Master of Ceremonies while Joel Tenenbaum, Director of Wolshica, Tenenbaum & Natalie, will extend greetings to the audience.

AKSE program on 'tzedakah'

The first of "Four Friday Nights" at Adas Kodesch Shel Emeth will be held on December 13 at the conclusion of services which begin at 8 p.m. The topic is "Tzedakah: The Jewish Way of Giving." Dr. Barbara E. Wachs, Adolescent & Family Education Consultant at the Auerbach Central Agency for Jewish Education in Philadelphia, will be the guest speaker. Wachs previously taught at Akiba Academy where she was the

coordinator of community service. She has also been involved with numerous family and teen tzedakah projects.

A follow-up question and answer session and discussion will be held in the Social Hall during the Oneg Shabbat. "Four Friday Nights" is held in memory of Harry B. and Marjorie Epstein. The entire community is invited to attend.

AKSE Aleph students consecrated

Consecration of Adas Kodesch Shel Emeth Aleph Class students was held at Friday evening services on November 8. Students of Bea Schorr's Aleph Class delivered their "presentation of purpose" through speech, song and dance. Following the presentation, each student received a miniature Torah and a slice of honey cake symbolizing the sweetness of Torah study.

Students of the Aleph Class are

Rachel Berger, Brian Bernstein, Jonathan Echt, Sam Gross, Kenan Jaffe, Becky Lewittes, Mirra Nerenberg, Matthew Resch, Ari Roisman, Jason Rosenberg, Phillip Smith, Michael Weinberg, Ellen Weiner and Rachel Weiner.

On February 7, 1992, the students of the Aleph Class will receive their own Siddurim. Services begin at 8 p.m. and the community is invited to attend.

NACHES

Wallis

Jacob Wallis, son of Mr. and Mrs. Isaac Wallis of Wilmington, had an insider's view of the recent Mideast Peace Conference in Madrid. Wallis is with the Department of State attached to the Office of Israel and Arab-Israeli Affairs in the American Embassy in Israel. That office handled arrangements for the American delegation in Madrid including President Bush's appearance there. Wallis is a graduate of the Tower Hill School and Wesleyan University.

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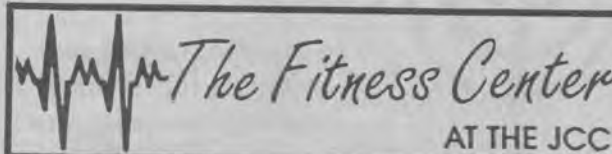


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OBITUARIES

Nettie S. Schagrin
Nettie S. Schagrin, 84, of 2300 Riddle Ave., Rockford Park Condominiums, Wilmington, died November 21 of pneumonia in Christiana



Hospital, where she was a patient for one week.

Mrs. Schagrin and her husband, Isadore, who died in 1965, operated Schagrin's Dress Shop of West Ninth Street, Wilmington. She closed the business in 1966. She had once been a pharmacist.

She was one of the founders of Jewish Federation Thrift Shop. She was a member of Congregation Beth Emeth.

She is survived by a son, Martin A. Schagrin of Wilmington.

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

Louis Finkelstein, 96, chancellor emeritus of JFS

NEW YORK (JTA) — Funeral services were held last Sunday at the Jewish Theological Seminary of America for Rabbi Louis Finkelstein, the institution's chancellor emeritus, who died November 29 after a long bout with Parkinson's disease. He was 96.

Finkelstein, who transformed the seminary from a rabbinical school to a prestigious institute of higher Jewish learning, had an impact that also reached to secular society. Among those he brought to the institute of Conservative Judaism was Chief Jus-

tice Earl Warren, who spent a Sabbath studying Torah at the seminary.

So extensive was Finkelstein's influence that in October 1951, the rabbi was the subject of a Time magazine cover story. On Jan. 20, 1957, he was invited to give a blessing at the second inauguration of President Dwight Eisenhower.

Finkelstein, who was also the seminary's Solomon Schechter professor of theology, had a long and distinguished career. He created the seminary's Cantor's Institute, the Seminary College of Jewish Music and a West Coast branch that became the University of Judaism. He also founded, in 1938, the seminary's Institute for Religious and Social Studies, which in 1986 was renamed the Louis Finkelstein Institute for Religious and Social Studies. In 1939, he created the Conference on Science, Philosophy and Religion.

The son of Simon Finkelstein, an Orthodox rabbi, and Hannah Brager Finkelstein, he was born in Cincinnati on June 14, 1895. When he was 7, his father assumed a new pulpit in Brooklyn's Brownsville section, and the family moved to New York.

A 1915 graduate of the City College of New York, Finkelstein received his doctorate from Columbia University in 1918 and was ordained by the seminary in 1919. He was rabbi of Congregation Kehillath Israel in the Bronx from 1919 until 1931. In 1937, he was named the seminary's provost. In 1940, he became its president, succeeding Dr. Cyrus Adler.

In 1951, when the post of president was abolished, he became the seminary's first chancellor, which he remained until he retired in 1972.

Finkelstein was a pioneer in interfaith outreach. Under his leadership, the Institute for Religious and Social Studies brought together Catholic, Protestant and Jewish scholars to discuss theological issues. "He made the ecumenical world aware of the centrality of the Judeo-Christian heritage," said Rabbi Ismar Schorsch, the seminary's current chancellor.

Finkelstein also authored numerous books. In addition to a four-volume work on the commentary on Leviticus, known as the Sifra, he wrote several books on the Pharisees, including the seminal volume, "The Pharisees: The Sociological Background of Their Faith," which was written in 1938 and revised in 1963. He "rehabilitated the Pharisees for Christian America," said Schorsch.

Among Finkelstein's other volumes were a biography of talmudic sage Rabbi Akiva, which he wrote in 1936 and revised in 1990; a book about the Egyptian-born Palestinian scholar Saadia Gaon; and a work on Jewish self-government in the Middle Ages. His books have appeared in many languages and have been published in Braille for the blind.



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Friends, colleagues recall Papp's ties to Yiddish

By SUSAN BIRNBAUM
NEW YORK (JTA) — Producer Joseph Papp, a giant of the New York theater, was remembered at his funeral last month as a man whose ties to his Yiddish-speaking childhood resurfaced with great intensity in his last 12 years.

Papp, who founded the New York Shakespeare Festival 25 years ago and who brought such theatrical phenomena as "A Chorus Line" and "Hair" from the New York Public Theater to Broadway, died October 31 of cancer at his Greenwich Village apartment. He was 70 years old.

At his funeral, held at the Public Theater in the Village, Papp was remembered with great fondness and respect. Among those present were actors Meryl Streep, Raul Julia and Martin Sheen. Sheen, a devout Catholic, wore a yarmulke as he recited "Frances' Prayer" for his long-time friend.

Actor-singer Mandy Patinkin, referring to Papp as "my boss, my friend, my father," recalled that the producer had signed Patinkin's ketubah (wedding contract) and carried Patinkin's first-born son, Isaac, "on a silver platter with sugar and garlic for his pidyon ha-ben."

Another friend, director Jerry Friedman, said he and Papp had shared "our passion for the theater and our Jewishness."

Friedman recalled "being shlep-ped through two kosher kitchens" of the Public Theater, which years earlier was the headquarters of HIAS, the Hebrew Immigrant Aid Society. Papp bought the building in order to preserve it. In 1988, he contributed his narration to a film about HIAS, "To Redeem the Captive." When the film was shown at a HIAS dinner, Papp recalled that his father "used to say (the word HIAS) with such awe."

For many years, many of Papp's colleagues did not even know he was Jewish. But in 1988, Papp's name became inextricably linked with the Yiddish theater.

That year, Miriam Hoffman, a writer for the Yiddish-language daily Forverts whom he knew from the YIVO Institute for Yiddish Research, approached him with an idea for a new, quality Yiddish theater troupe and asked him to lend his name to the project.

"With his stamp of approval, we were able to do so much more than we could without him. He gave us a home. And we all loved him for it," said Rena Berkowicz Borow, co-director of the Joseph Papp Yiddish Theater.

Yiddish, which was Papp's language until he went to school, "touched something in him, and he responded," she recalled.

Borow and Hoffman staged "Song of Paradise," their musical based on the work of poet Itzik Manger, at the Public's Susan Stein Shiva Theater, once the HIAS chapel.

Hoffman remembered, "It was sold out most of the time, and Joe Papp used to come practically every night. He used to say, 'I am so ecstatic to hear their laughter, that I stand and hear this like a wave wash over my face.'"

Hoffman remembered that Papp had gone to Poland two years ago to visit the grave of his relatives in Kielc, "and right from the airport he came rushing to the theater. He said, 'I didn't even have time to put my valise down. I just wanted to hear the Yiddish word alive, because I came from the graveyard of Polish Jewry.'"

Hoffman's remembered that Papp had stood up at a YIVO meeting, saying he loved Yiddish. And Yiddish

Continued on 27

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INTERNATIONAL

U.S. says it will seek repeal of Zionism resolution this month

By LARRY YUDELSON
UNITED NATIONS (JTA) — An announcement that the United States will undertake a "full court press" in the next two weeks to repeal the 1975 U.N. resolution on Zionism was greeted with satisfaction and relief by Jewish organizations, which have been chomping at the bit to step up their own lobbying activities.

In Washington, State Department spokeswoman Margaret Tutwiler said Tuesday that the United States would push for a vote to repeal the resolution, which branded Zionism as racism, before the General Assembly ends its session on December 17.

"As President Bush indicated in September to the U.N. General Assembly, to equate Zionism with the intolerable stench of racism is to twist history," said Tutwiler.

"By repealing this resolution unconditionally, the United Nations will enhance its credibility and serve the cause of peace.

An informal count taken by the World Jewish Congress indicates that the drive to repeal the resolution has

the backing of more than the two-thirds majority of General Assembly members that may be required to overturn it.

"With a strong U.S. commitment, it will happen," said Malcolm Hoenlein, executive director of the Conference of Presidents of Major American Jewish Organizations.

The conference is launching a major effort to repeal the 1975 resolution, lobbying country by country through visits to U.N. missions and embassies of U.N. member nations.

"This will be a critical test of the new world order articulated by President Bush," said Shoshana Cardin, the conference's chairman. "It will show whether other governments are serious about joining the U.S. in rejecting extremism and anti-Semitism." The conference plans a daily tally of support, to begin later this week.

The World Jewish Congress, in coordination with the conference, will continue its international lobbying effort for the repeal.

Last week, Isi Leibler, co-chair-

man of the WJC, received assurances from Japan that it would back the repeal effort. During a swing through Asia, he also received a promise from Thailand that it would give "sympathetic consideration" to the repeal effort, and South Korea said it would consider the issue in a "positive way."

Tuesday's State Department announcement came shortly after the General Assembly elected Boutros Ghali of Egypt for a five-year term as U.N. secretary-general, beginning January 1.

Egypt has been a leading opponent to the repeal drive. Some Jewish observers at the United Nations have expressed hope that having achieved the coveted post, Egypt might now ease up on what may have been an effort to win support for Ghali from more extreme Arab states.

"I'm hoping they realize they have to adjust to a position that's good for the United Nations, and that means taking the burden of 'Zionism is racism' off the back of the secretary-general, before he gets into office," said Harris Schoenberg, director of U.N. affairs for B'nai B'rith International.

But so far, Egypt has not publicly changed its view that a repeal now would be disruptive to the Middle East peace process. "Our position is known," said a spokesperson at Egypt's U.N. Mission.

The State Department announcement also followed shortly after a meeting between WJC President Edgar Bronfman and President Bush. According to the WJC, Bush told Bronfman he was unaware that U.S. efforts on the repeal drive had not yet moved into high gear.

Tutwiler said that since Bush's September 23 U.N. speech, Secretary of State James Baker and other senior officials have been "working actively and quietly on this issue." But until now, instructions have not gone out to the American Mission here to lobby support.

This lack of a top-level go-ahead kept American Jewish groups, as well as Israeli diplomats, in suspense for much of the past two weeks, even leading one Jewish organizational official to worry of a possible "double-cross" by the administration. "It's in the hands of the Americans," one Israeli diplomat said last week, when asked for a progress report on the drive. He had been expecting a U.S. move "in a day or two."

"There's been a lot of back-and-forth between us all, but we are pleased that the commitment and repeated promises are being carried to fulfillment now," said Hoenlein.

Tutwiler said Baker told Israeli Prime Minister Yitzhak Shamir during their meeting two weeks ago that the United States would take the repeal drive public at this time. She said the timing did not indicate American confidence that it had the votes for repeal in hand.

The spokeswoman for Israel's U.N. Mission congratulated the United States on its announcement, saying Israel would "cooperate with American and other friendly countries to repeal the shameful decision equating Zionism and racism."

(JTA correspondent David Friedman in Washington contributed to this report.)

Israelis support Shamir but favor compromise

TEL AVIV (JTA) — While a majority of the Israeli public supports the Prime Minister Yitzhak Shamir's Likud bloc as the party best suited to negotiate peace with the Arabs, a majority of Israelis also support territorial compromise to reach that end, in contravention of Likud's current policies.

The contradictory findings emerged from a Gallup Institute telephone poll of 513 Israeli Jewish adults taken last month and published November 29 in the Israeli daily *Hadashot*.

The poll found that 44 percent of Israelis prefer a Likud government leading the peace negotiations. Eleven percent prefer a Labor gov-

ernment, and 37 percent prefer other governments. Fifty-eight percent agree that Shamir is leading the peace negotiations well, while 21 percent do not believe so.

But contrary to these statistics, 54 percent of those polled agreed that there will not be peace without a return of territory; 33 percent disagreed with that statement. Fifty-one percent agreed that now that peace negotiations are under way, the building of Jewish settlements in the administered territories should be frozen, while 40 percent disagreed.

The Shamir government has opposed calls for a settlement freeze, while the opposition Labor Party has backed it.

Students

Continued from 13

Hartman told the students to be true to Judaism. "You can't be just reporters and editors," he said. "There is no such thing as an objective, naked reality independent of the context of the writer's experience."

Illustrating that point was a workshop titled "Letters to the Editor," in which the moderator, Steve Ochs from the University of Pennsylvania, distributed copies of an editorial advertisement that appeared in the Duke University Chronicle and has been circulated to college newspapers nationally. The ad argues that the Holocaust never occurred. (See page 8.)

Many students said that they would run the ad out of deference to freedom of the press. They asserted that they were editors first and Jews second. One student even suggested that the ad represented a legitimate opinion, despite the fact he was very offended by it, and that he would run it, as had the Duke editors and editors at several other schools.

But most of the students were too offended by the ad to consider publishing it. Some said that they knew it was false and should not run the ad, arguing that newspapers should not knowingly run false advertisements.

A law professor claimed that the ad was comparable to pornography and should be censored.


But a student editor countered that the ad was print, legitimate for debate, and put the business department in the uncomfortable position of determining the truth of future advertisements.

One student compared that task to an ad for low-cholesterol Doritos corn chips: "Now we know that claim to be false, the FDA has told us so, but last year many of us were publishing lies. We can't get into the position of having our business departments determining the truth of an ad."

But when the debate was finally over a vote taken, the revisionist ad was rejected, suggested that most students preferred to assert themselves as Jews.

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INTERNATIONAL

Lubavitchers evicted from Moscow's Lenin Library

NEW YORK (JTA) — A group of about 25 Lubavitcher hasidim were shoved and physically ejected from the Lenin Library in Moscow on November 20 as they tried to retrieve their collection of some 12,000 books, which have been held in the state library since 1921. An elderly member of the group, Avrom Genin, 73, a man with only one foot, was pushed to the floor by Russian police and so badly bruised that he had to be hospitalized, said Rabbi Yehuda Krinsky, spokesman for the Lubavitcher rebbe in New York, who has been in constant touch with the Lubavitchers in Moscow.

The group of hasidim had resolved to remain in the library after being told by staff there that "all the librarians are on vacation for an indeterminate time," recounted Krinsky on November 20 following his latest telephone conversation with

Moscow. The library staff had laughed at the group, Krinsky said. The library has so far refused to comply with several written court orders that it turn over the entire collection of Lubavitcher books to the movement.

The latest order was issued November 18, although it seems additional paperwork from the court was issued on the day of the eviction, as well. But those orders in hand were not enough to convince the library to comply, Krinsky said.

The violence, perpetrated by library staff and about 10 members of the police, was witnessed by reporters, including Francis Clines of *The New York Times*, and recorded by television cameras, including those of the Atlanta-based Cable News Network. The Lubavitchers had been promised that Russian President Boris Yeltsin and newly reappointed Foreign Minister Eduard Shevardnadze

would become personally involved in helping to resolve the matter on the Lubavitchers' behalf, said Krinsky. On November 18, a decision was handed down ordering the library to immediately turn the books over to the Lubavitch movement in Moscow. The court called unacceptable the library's claim that it owned the books because they had been nationalized.

The decision followed an written order issued in early October. The Moscow court ruled that the books belong to the Lubavitcher rebbe, Rabbi Menachem Schneerson, as successor to a preceding Lubavitcher rebbe, Rabbi Sholom Ben Schneerson, whose property the books had been.

The Lubavitchers went to the library on three consecutive days to try to retrieve the books. And on November 20 they tried to remain there.

The thorny matter of the religious library was perhaps the last order of business with which the late media tycoon Robert Maxwell dealt before his mysterious death November 5. His last reported conversations were with Rabbi Faivish Vogel of London and Rabbi Joseph Aronov, an Israeli Lubavitch leader who has been in Moscow for a year trying to retrieve the books.

Other heavyweights, including President Bush, British Prime Minister John Major and Italian Prime

Minister Giulio Andreotti, had also intervened in the matter with Soviet President Mikhail Gorbachev, who agreed the books should be turned over to the Lubavitchers.

The group was carried out bodily from the library, but they plan to return, said Krinsky. "What is most incomprehensible is that if the Russian court system cannot enforce its decision, then how can the government keep on pleading for foreign investment?" asked Krinsky. "If it invariably happens that any deals would lead to litigation, there is no legal recourse. We have done everything we could. I hope that the final yard will not include violent measures by the Russian people," he said.

Italian Jews protest Madrid rally paying homage to Franco

ROME (JTA) — A mass rally by the extreme right wing took place in Spain on November 19, the 16th anniversary of the death of the fascist dictator, Gen. Francisco Franco, but not before drawing a strong letter of protest to the Spanish ambassador by Italian Jews. "Allow me to express to you our pained shock and our strongest regret at learning from newspapers that there will be in Madrid an international rally of people nostalgic for Nazi-fascism," said the letter signed by Tullia Zevi, president of the Union of Italian Jewish Communities.

"If the information is correct, this initiative can only clash with the principles and deeds that have characterized the rebirth of democracy in Spain," she said.

Italian Jews are especially sensitive to Franco's fascist dictatorship since he was helped to power by the Italian fascist dictator, Benito Mussolini, who along with Hitler's Nazi Germany backed Franco militarily during the Spanish Civil War.

Franco remained neutral in World

War II but continued to be the absolute ruler of Spain until his death from a heart attack on Nov. 20, 1975.

Newspapers all over the world carried photographs of crowds screaming fascist slogans and giving the straight-arm fascist salute in the center of Madrid on the eve of the anniversary.

"We are living through days of great concern for the future of Europe, marked by epochal events but also by serious symptoms of economic, political and social malaise which must not be made a gift to agitators and demagogues," Zevi's letter said.

Contrasting the fears stirred by the fascist rally in Madrid with the hopes raised by the Middle East peace conference which was held there only two weeks earlier, Zevi wrote: "I would like to express the hope that this image will not be obscured by a rally that offends the memory of millions of victims of Nazi-fascism and certainly does not confer honor and prestige on anyone who hosts it."

Spanish leader to visit Israel

JERUSALEM (JTA) — Prime Minister Felipe Gonzalez of Spain participated in ceremonies here Monday marking the 500th anniversary of the expulsion of Spanish Jewry. He was the guest of President Chaim Herzog at the presidential residence following talks with Prime Minister Yitzhak Shamir and Foreign Minister David Levy.

Gonzalez, on the first official visit to Israel by a Spanish head of government, told the gathering that one "must learn from the past in order to build a more just future."

He spoke of Spain's yearlong program of seminars, exhibitions and cultural events commemorating the quinquennial of Christopher Columbus' voyages of discovery. Columbus' expeditions coincided with the expulsion of the Jews. Herzog referred to the "Golden Age" of Spanish Jewry, which ended 500 years ago but continues to have a profound

influence on the Jewish people to this day, he said.

He also paid tribute to the efforts by Spanish officials to save Jews during the Holocaust, even though the Spanish dictator Francisco Franco was aligned with the Nazis.

Gonzalez, whose country recently hosted the first round of the Middle East peace talks, visited the Knesset earlier Monday. He told the lawmakers that peace must bring Israel security but must also guarantee the rights of other people, including the Palestinians.

At their meeting, Shamir thanked his guest for the hospitality extended him by Spain when he headed the Israeli delegation to the talks in Madrid. Gonzalez said he was proud of the Spain's role in the search for Middle East peace.

The Spanish prime minister promised Levy his country would support Israel's bid for closer association with the European Community.

Hebrew gets permission to copy Hebrew manuscripts from Lenin Library

JERUSALEM (JTA) — The Hebrew University's Jewish National and University Library gained access to a treasure trove of Hebrew manuscripts when it signed an agreement last month with the Lenin Library in Moscow, the national library of the Soviet Union.

The Jerusalem library will be permitted to microfilm the rare collection at the Lenin Library for the benefit of scholars in Israel and from abroad. The Hebrew University's Givat Ram campus, where the microfilm is housed, will become the

only place outside the Soviet Union where it can be studied.

About 80 percent of the Lenin Library's Hebrew collection consists of manuscripts that date to before 1500 C.E. Some are the only copies extant. Much of the collection is from the private library started by Yosef Yoel Ginzburg and expanded by his son, Baron David Ginzburg.

The collection has a wealth of material from rabbinical literature, biblical exegesis, prayers, Kabbalah and Jewish studies generally. The works

include early versions of the book "Messilat Yesharim" by Rabbi Moshe Haim Luzzato and writings of the Vilna Gaon. The library also contains manuscripts stolen by the Nazis from Jewish libraries in Europe, including the library of the rabbinical seminary in Breslau and the Jewish community libraries of Berlin and Vienna.

The Jewish National Library, which already contains more than 46,000 microfilmed documents, signed a similar agreement last year with the Russian National Library in Leningrad.

India prepared to renew relationship with Israel

NEW YORK (JTA) — India is "mentally prepared" to review its relationship with Israel but will not be held to any timetable, Prime Minister Narashimha Rao told World Jewish Congress Co-Chairman Isi Leibler at a meeting last month in New Delhi.

According to the WJC, Rao intimated that his country's longstanding hostility toward Israel was "under review" and that "visible" changes could be expected. But he refused to say when, insisting that India would proceed at its own pace, dictated by its own priorities. The two countries do not have full diplomatic relations.

"I would like to have heard something more immediate," Leibler said. "But I am nevertheless encouraged by Mr. Rao's generally positive and open-minded attitude on the question of relations with Israel," he added. He described Rao's position as "light years ahead of the negativity and hostility displayed by his predecessors."

Leibler raised several issues, such as India's continued refusal to establish full, reciprocal diplomatic ties with Israel, its trade boycott of the Jewish state and its continuing support of the 1975 U.N. General Assembly resolution denigrating Zionism as racism.

But a visiting Anti-Defamation League delegation got the same answers when they visited New Delhi three years ago and met with Rao, who was then foreign minister. "We received the same promises that Isi Leibler received," Abraham Foxman, ADL's national director, said last week. "I think the Jewish people are losing their patience with the prom-

ises," Foxman said. He added, "I think it is sad that such a large, democratic nation with such a glorious tradition of freedom keeps itself

hostage to Arab and Moslem threats." "Thank God, Israel does not need India's recognition to continue as a sovereign, productive state," he said.

Holocaust exhibit to open in China

By SHOSHANA LEVINE

NEW YORK (JTA) — "The Courage to Remember," an exhibit about the Holocaust prepared by the Simon Wiesenthal Center, opened in Shanghai on December 3, according to a joint announcement made in Jerusalem by Rabbi Abraham Cooper, associate dean of the Wiesenthal Center, and Hu Gang, president of the Chinese Institute for Peace and Developmental Studies, which is co-sponsoring the exhibit.

The Wiesenthal Center has prepared a special 60-panel bilingual version of its Holocaust exhibit. It will be presented alongside a new photo exhibit on the history of Shanghai's Jews produced by the Chinese Institute.

"The opening of the exhibit in Shanghai is an important step in reacquainting the people of China with the Jewish world after a 40-year period of isolation," said Cooper. "We are especially pleased that the Chinese group is producing its own exhibit. This demonstrates even more their growing interest in Jewish affairs."

A 30-member delegation from the Wiesenthal Center accompanied the exhibit to China to attend the opening ceremonies. Before the program's debut in Shanghai, the group met with government officials in Beijing to discuss expansion of technological and political ties with Israel.

After the initial presentation of the program, the Wiesenthal Center plans to donate the exhibition permanently to the Chinese Institute for Peace to be shown throughout China. According to Cooper, who has been in close contact with the Chinese leaders of the Center for Peace since 1989, the Chinese are curious about both Israel and anti-Semitism.

"Having had no history of anti-Semitism, the Chinese have many questions about that which they consider so abstract," Cooper explained. "They don't understand why anti-Semitism is so prevalent in a place like Japan, where there are hardly any Jews." With virtually no Jews in the People's Republic of China, "only by increasing their contacts with the broader Jewish world, especially Israel, will the Chinese become more educated about Jewish existence," Cooper said.

INTERNATIONAL

Israel betting that PR disaster will give way to long-term gain

By DAVID LANDAU

JERUSALEM (JTA) — By not showing up on time in Washington for the first round of bilateral peace talks with the Arabs, Israel appeared to be demonstrating this week that it cannot be pushed around by the U.S. government.

Prime Minister Yitzhak Shamir and his Cabinet apparently decided to stomach a short-term propaganda disaster for what they hope and expect to be long-range benefits for Israel as the peace process unfolds.

"These are going to be five terrible days," a senior official remarked this week, referring to the interval between Wednesday, when the Arab delegations showed up in Washington, and next Monday, when the three Israeli teams say they will be ready to begin negotiations.

But once the five days have passed, Shamir believes the "bottom line" will show a net gain for Israel, a source close to the prime minister

explained.

Shamir feels he will have succeeded in demonstrating to the Bush administration, Congress, the U.S. public and the folks at home that Washington cannot force Israel to make decisions it believes are against its own interests.

He believes it is better to stand firm now, in the preliminary stages of the peace process, than further along, when the talks have entered the substantive stages, on which Israel and its Arab neighbors are deeply divided.

It is better, the source said, that President Bush and Secretary of State James Baker discover now how doggedly determined Israel's 76-year-old prime minister can be, even over matters of ostensibly minor importance, such as the whens, wheres and hows of negotiations, rather than the whats and whys.

The source added that Shamir took pains to emphasize he was not acting

ANALYSIS

out of personal pique over the cavalier treatment he received at the hands of the Bush administration during his visit to Washington last month.

His own honor was not at stake. What was at stake was the image of his government in the eyes of U.S. policy-makers. He would not allow his delegates to be "summoned" to Washington on a particular day, while Israel was still arguing for a conference venue closer to the Middle East, at a time more convenient to it.

While Shamir is taking a calculated risk, the prime minister also believes that the more lasting public relations image will not be the empty chairs on December 4 but the arrival of the Israeli negotiators five days later — and the fact that the Arabs and the Americans waited for them to come.

But such a scenario could easily go awry if the Arabs do not wait around until Monday and accuse Israel of sabotaging the peace talks.

Palestinian spokeswoman Hanan Ashrawi hinted Wednesday that her delegation might not appear Monday because it is the fourth anniversary of the intifada in the West Bank and Gaza Strip.

If the Palestinians or other Arab parties stay away, Shamir is prepared. He has positioned in New York one of his most militant and effective propagandists, Benjamin Netanyahu, who attended the Madrid peace conference as deputy foreign minister and is now a deputy minister in the Prime Minister's Office.

Netanyahu, who challenged the Arabs on Wednesday to "move away from the cameras and futile point-scoring" to talk peace with Israel, is prepared to hurl the Arab charges back at them if they refuse to wait for the Israeli negotiators to show up

Monday.

Another problem could arise Monday if the joint Jordanian-Palestinian delegation insists on splitting into two groups, in an assertion of Palestinian independence.

Israel has insisted on regarding the delegation as a unified body. But sources say Israel has now agreed in principle that the issues on the agenda of talks will require separate working groups.

"This is not a cardinal problem," a senior government source said Wednesday.

One other potential problem has been resolved: a dispute between Israel's Defense and Foreign ministries over who will head the delegation negotiating with Lebanon.

As it now stands, the director general of the Foreign Ministry, Yossi Hadass, will chair the delegation, and senior Defense Ministry aide Uri Lubrani will serve as associate chair-

Jewish groups get involved in effort to try to save Haitian boat refugees

By HOWARD ROSENBERG

WASHINGTON (JTA) — Recalling the plight of Jews fleeing the Holocaust who were sent back to Europe after setting sail for countries of refuge, American Jewish groups have become involved in the effort to prod the White House to save the Haitian boat refugees.

Secular and religious groups expressed support in recent weeks for a bill asking Congress to compel President Bush to grant asylum to the boat people, who have been fleeing violence that erupted in Haiti following a military coup there September 30.

The Bush administration made a highly unpopular decision last month to repatriate, against their will, the boatloads of Haitian refugees who

have tried to find safe haven in Miami. Hundreds of these refugees died at sea in a storm.

On November 19, a federal judge in Florida issued a restraining order barring the U.S. government from returning the refugees to Haiti, at least until December 2. Congress tried to step in. But House Resolution 3844, the Haitian Refugee Protection Act, was unable to muster adequate votes as Congress rushed to recess for the Thanksgiving holiday.

Instead of repatriating the refugees, the Bush administration on November 26 began giving temporary refuge to some 4,000 of an estimated 5,000 boat people at the U.S. naval base in Guantanamo Bay, Cuba. In recent days, the U.S. gov-

ernment has also sent about 350 boat people to temporary camps in Honduras and Venezuela.

But only 120 of these boat people have demonstrated a "plausible claim to asylum," said the State Department spokeswoman, Margaret Tutwiler. As of last Wednesday, some 5,180 Haitian boat people had been picked up by either U.S. Coast Guard cutters or Navy ships, she said. The administration has maintained that the Haitians are fleeing for economic, not political, reasons.

Commenting on the parallels to the Jews during World War II, and calling for the White House to demonstrate human compassion, American Jews issued statements of support for the Haitians.

"Our country has proudly granted

asylum to Cubans, and safe haven to Salvadorans, Lebanese, Liberians and others; we can, in view of both our traditions of welcome and international law, do no less for Haitians," said E. Robert Goodkind, chairman of the American Jewish Committee's National Affairs Commission, and Gary Rubin, AJCommittee's director of national affairs.

Also expressing concern was a coalition of groups from Brooklyn, including the United Jewish Organizations of Williamsburg, a Satmar Hasidic group; the Jewish Community Council of Crown Heights, a Lubavitch organization; and the Council of Jewish Organizations of Boro Park.

In a joint statement, they said, "Having lived through the evils of

lawlessness and violence in other lands ourselves, we are in deep sympathy with those Haitians who are now seeking asylum in the United States."

Kenneth Bialkin, president of the Jewish Community Relations Council of New York, said that the political upheaval and violence in Haiti have "created a refugee crisis which speaks to our minds and hearts. America was founded as a haven for the persecuted and on humanitarian principles, which extend freedom and liberty to those in need."

Jewish and other ethnic groups joined New York Mayor David Dinkins at a news conference November 27 to bring attention to the situation. AJCommittee representatives joined Rep. Charles Rangel (D-N.Y.) at a similar gathering in Washington.

Bishops condemn anti-Semitism

ROME (JTA) — The assembled Catholic bishops of Europe heard a ringing condemnation of the persecution of Jews by Christians at the opening of a special two-week synod convened at the Vatican on November 28.

The speaker, Cardinal Camillo Ruini, denounced anti-Semitism of which, he said, the Holocaust was the "terrible apex," a "gigantic crime" that contained the "perversion of European humanism" and the "denial of the brotherhood of man."

Ruini, a key official at the synod, extolled Jewish culture as "a constituent element in the development of European civilization."

It was not known whether Ruini's remarks were written before or after

the European Jewish Congress asked the synod to "respect and affirm the principle of religious and cultural pluralism that without a doubt constitutes a fundamental principle of modern Europe."

The EJC made its request in a letter delivered a week earlier to Cardinal Carlo Maria Martini of Milan, president of the European Episcopal Conference.

The letter expressed Jewish concerns and reservations about parts of the synod's preparatory document.

The synod was called to assess the state of religion and its future in post-Communist Europe. Jews were troubled by its stress on the "evangelization of Europe," meaning an outreach to bring Christianity throughout the continent.

Kohl responds to concern over violence

NEW YORK (JTA) — Responding promptly to American Jewish expressions of alarm over neo-Nazi rampages in Germany, Chancellor Helmut Kohl has condemned the violence that has been taking place with considerable frequency in his country recently and offered assurances it will not be tolerated.

In a letter to officials of the American Jewish Committee, Kohl denounced "the shameful conduct of small neo-Nazi groups and radical right-wing groups of hooligans as well as the attacks on asylum-seeker hostels in Germany."

His letter, dated November 19, was addressed to Alfred Moses, president, and David Harris, executive vice president, of the AJCommittee, who wrote him on November 11 to emphasize their special concern over the rising incidence of attacks by neo-Nazi and other extreme right-wing gangs on guest laborers and asylum-seekers in Germany.

Kohl wrote that "Germany is well disposed to foreigners, and will remain

so." He said that whoever flees his homeland to escape religious or racist persecution will find shelter in Germany.

Harris said the AJCommittee welcomed Kohl's "thoughtful answer" and was gratified that the Bonn government shares its apprehension over recent events.

The mixture of xenophobia and neo-Nazi racism has alarmed the German Jewish community, as well as many non-Jewish Germans.

Kohl pointed out the opposition of the vast majority of Germans against the attacks. "Political extremists — whether right-wing or left-wing — have in the past brought nothing but suffering to our people." Because of the suffering in the Nazi era, the "mothers and fathers of our constitution regarded the right of asylum as sacrosanct," Kohl's letter pointed out.

"During the last few weeks and months I have time and again publicly expressed my disgust regarding

the shameful conduct of small neo-Nazi groups and radical right-wing groups of hooligans, as well as the attacks on asylum-seeker hostels in Germany," Kohl wrote. "I have repeatedly called upon the state — and will continue to do so — to counter such tendencies with the greatest determination and combat them with all available legal instruments, including the resolute application of the appropriate penal provisions," the chancellor wrote.

The national chairpersons of the various political parties in Germany as well as of the Bundestag parliamentary group, comprising the Christian Democratic Union, Christian Social Union and Free Democratic Party, met November 21 with Kohl to discuss the issue of the asylum-seekers.

The participants to the meeting then again called for the creation of pan-European regulations to govern asylum.

Germany expects 230,000 asylum applicants by year's end.

Let Off Steam... Write a letter to the editor

INTERNATIONAL

Sharansky warns radical solutions may be necessary for absorption

By YEHOONATHAN TOMMER
JERUSALEM (JTA) — Declaring that Soviet olim "are gripped by growing disillusion and despair," immigrant activist Natan Sharansky

warned late last month of "radical solutions" unless the government quickly resolves the absorption crisis. Sharansky, who is president of the Soviet Jewry Zionist Forum, an

immigrant advocacy group, accused the Israel government of grossly mismanaging the country's deteriorating aliyah absorption process. "Deepening unemployment, soaring costs of commercial mortgages and lack of basic cash to pay for daily necessities are placing impossible strains on Soviet olim who are gripped by growing disillusion and despair," he said.

"Faced with these impossible conditions, activist groups see radical solutions as increasingly attractive," Sharansky said without elaborating.

Sharansky arrived in Israel to a hero's welcome in 1986 when he was reunited with his wife, Avital, after more than nine years in Soviet prisons and labor camps. A fiery advocate of the rights of Soviet Jews and dissenters while still in the Gulag, Sharansky brought his gadfly role to Israel, stinging the authorities whenever he felt the needs of Soviet olim were bypassed or poorly handled.

Speaking at a news conference here called to protest current conditions, Sharansky described the government as a collection of uncoordinated fiefdoms. "The government's left hand doesn't know what its right hand is doing," he declared. "Houses are being built in the north and south of the country where no chance of finding a job exists and no serious efforts are taken to create thousands of professional jobs in areas where housing does exist.

"Increasingly, aliyah is becoming a

source of social discontent and Israelis are blaming Soviet aliyah for the country's economic woes," Sharansky said.

Figures released by the Absorption Ministry last month predicted that by January 1992 some 72,000 Soviet immigrants would join the ranks of Israel's unemployed. That would amount to about 25 percent of the 360,000 olim who arrived in the past two years.

But Soviet Jewry Zionist Forum sources claim the figure does not account for hidden unemployment, which will increase next year when another 150,000 newcomers are no longer eligible for the "family absorption basket." That is a cash subsidy given every new arrival to tide them over the first year. It currently amounts to about \$7,312 per family, from which they must pay rent, food bills and other expenses. The subsidy is the main feature of a direct absorption program by which newcomers plunge directly into Israeli society without a period of adjustment at an absorption center.

Yuli Kosharovsky of the Forum said that of the 9,000 to 10,000 olim arriving each month, only 40 per-

cent can cope with direct absorption.

Weaker olim should be given traditional support to carry them over, he said. He called on the government to initiate the immediate mass construction of low-rent conventional apartments to end the financial exploitation of Soviet olim by landlords.

Referring to a recent *Jerusalem Report*, which said up to one million Soviet olim could arrive in Israel in 1992, Sharansky said it was indeed possible if the Soviet Union continues to disintegrate.

But unlike some immigrant activists, Sharansky is totally opposed to creating a Soviet ethnic political party in Israel. He said such a move would divide the nation and constitute a disservice to Soviet Jewry.

He also rejected mass demonstrations to call attention to the plight of Soviet olim, but hinted that in the coming elections Soviet Jews would vote for whichever major party demonstrated its ability to offer practical solutions to their problems. He observed that according to a recent poll, 80 percent of the 350,000 Soviet olim eligible to vote said they would vote.

In Austria, difficult to find Waldheim's successor

By MARTA HALPERT

VIENNA (JTA) — An embarrassing search for a successor to Austrian President Kurt Waldheim, who voluntarily leaves his position in June after six years in office, has finally come to an end. Desperately trying to avoid a repeat of the national trauma that accompanied the campaign and term of Waldheim, the coalition of parties in the Austrian government has been trying to find a mutually acceptable candidate for the presidency. But until now, all efforts had failed.

Either a given party lacked confidence in a proposed candidate, or a chosen person refused to run.

Pue Ortisch, the nation's most popular television commentator and a known liberal, turned down the offer, proffered by Chancellor Franz Vranitzky. Ortisch said he would rather remain an independent journalist than the country's first man. In fact, the presidential post was greatly devalued by Waldheim, who was largely ostracized by the West after he had to confront a Nazi past.

The former U.N. secretary-general was elected president in June 1986 after a heated campaign in which charges were raised, first by an Austrian magazine and then international Jewish groups, particularly the World Jewish Congress, that Waldheim had been a member of the German army in the Balkans when Jews were deported and partisans killed.

The fact that it was brought to light mainly through the efforts of Jewish groups stirred anti-Semitic feelings in this country where, at best, anti-Semitism was never a stranger. Waldheim's victory, a landslide by Austrian standards, was attributed to defiance by Austrians to Jewish or outside opinion. But after his election, Waldheim was ignored by much of the international diplomatic community, was persona non grata in the

West and suffered the ignominy of being placed on the U.S. "watch list" of undesirable aliens, barred from entering the United States.

Now, as Austria seeks future membership in the European Community, the approval and good will of European countries is greatly desired.

Therefore, Vranitzky put an end to the awkward search for a candidate. As chairman of the Socialist Party of Austria, he chose his friend, Dr. Rudolf Streicher, currently a very successful minister of transport, who won popularity with the public by reducing heavy truck traffic on Austria's main north-south highway.

Streicher, 52, has the image of an open-minded, highly competent technocrat. His career has been the epitome of the socialist dream: He rose from a poor childhood in the province of Styria, worked while he studied and got his academic degree while employed in as a miner. On the other side of the political fence, the conservative People's Party is trying to make amends for Waldheim, its candidate in 1986.

It has chosen for the 1992 race career diplomat Thomas Klestil, who is probably better known on Embassy Row in Washington than in the Austrian Tyrol. Klestil, 58, has had 35 years of diplomatic experience abroad, which culminated in his being named Austria's ambassador to the United States.

For the past two years, he has been secretary-general of the Foreign Ministry in Vienna.

"I want to be Austria's first ambassador and Austria's first citizen," he told a news conference here. And so, after the difficult search, the race seems to be winding up between two highly competent, well-regarded men who, most especially, will not have to account for their activities during the Nazi regime: both were children at the time.

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INTERNATIONAL

Egyptian wins top U.N. slot, Jews concerned

By LARRY YUDELSON

UNITED NATIONS (JTA) — The selection of Boutros Ghali to be the next U.N. Secretary General has led to expressions of concern from Jewish organizational officials. Ghali will be the first Arab to assume the post, if, as expected, his vote of confidence November 21 in the Security Council is ratified in the General Assembly.

In addition to concern that the Egyptian Deputy Prime Minister for Foreign Affairs may have difficulties

playing an impartial role in mediating the Arab-Israeli dispute, the Jewish observers take strong exception to his lead role in opposing repeal of U.N. resolution 3379, equating Zionism with racism.

And the fact that he is a member of Egypt's Christian Copt sect, and that his wife was born Jewish, has been interpreted by some as giving him even more incentive to demonstrate his commitment to the Arab line.

"The test will come in whether he

will support the repeal," said Malcolm Hoenlein, executive director of the Conference of Presidents of Major American Jewish Organizations. "He ought to proclaim, as did Javier Perez de Cuellar, his intent to support the effort to repeal," said Hoenlein.

De Cuellar will conclude his second five-year term as secretary general December 31, having chosen not to seek reelection.

Ghali was born in 1922 to a family with a strong tradition of government service. He earned a law degree at Cairo University and was a Fulbright fellow at Columbia. He met his wife Leah Nadlar, the daughter of Romanian Jews, while earning a doctorate in international law in Paris. Ghali taught international law at Cairo University for 30 years, heading its political science department when he was tapped by Anwar Sadat to join the Egyptian cabinet in 1977.

Three weeks later Ghali accompanied Sadat on his flight to Jerusalem.

Before that visit, Ghali did some research on Israeli Foreign Minister Moshe Dayan, whom he knew he would be spending time with. Dayan's interest in archaeology was legend, and Ghali brushed up on the field to make small talk. As recounted in a

recent profile of Ghali in the Israeli daily *Yediot Achronot*, the Egyptian minister waited for Dayan to start the conversation during the ride from the airport. Finally, Ghali began.

"I understand we have a common interest," he said. "Yes, I know that hobby very well," replied Dayan. "We both have blonde, Jewish wives."

After the visit, Ghali remained intimately involved in the peace process, through the Camp David talks and the signing of the peace treaty. And it is Ghali who is credited with coining the phrase "cold peace" to describe Egypt's relations with Israel, which, since the outbreak of the Lebanon war in 1982, never reached the level of full normalization called for at Camp David.

Ghali has kept the Palestinian problem high on his public agenda with the Israelis, leading some in Jerusalem to dub him "the bad man," even as this year he hosted Likud foreign Minister David Levy and a coterie of junior Likud Knesset members. But Egypt's fundamentalist, and anti-Israel, opposition press likes him less.

"In the office of the U.N. Secretary General your loyalties and obligations to your homeland vanish," he assured Yediot. "And on the Israeli

issue, it's definitely possible that I can improve the ties between Israel and the U.N. From my position the past 14 years, I recognize well the problem of the Middle East."

Ghali's role at Camp David puts him at odds with past U.N. sentiment; the General Assembly has condemned the Egyptian-Israeli accords.

It remains to be seen how the presence of an Egyptian secretary general — together with a Saudi in the more ceremonial role of president of the General Assembly — will affect the U.N.'s response to the current peace process, in which both countries are playing an active role. And there will be an awareness that it was Secretary General U Thant, acting at the request of Egyptian President Gammal Abdul Nasser, who withdrew U.N. observers from the Straits of Tiran in May 1967, propelling the atmosphere of hostilities that led to the Six Day War. As Secretary General, Ghali would be responsible for U.N. forces in Lebanon and on the Syrian border.

"The election places a great responsibility on Egypt to demonstrate that it will adopt an even-handed policy toward the Mideast," said Harris Schoenberg, director of U.N. affairs for B'nai B'rith International.

White supremacist Metzger gets 6-months for crime

By TOM TUGEND

LOS ANGELES (JTA) — Jewish groups here have hailed the conviction of white supremacist Tom Metzger, who was sentenced Monday to six months in jail for participating in a cross-burning ceremony in a Los Angeles suburb eight years ago. Organizational leaders say the sentence shows a toughening attitude toward racist hate crimes, although at least one official criticized the lightness of the sentence.

It is the first jail sentence in recent years for Metzger, the founder and leader of the White Aryan Resistance, or WAR, who has been engaged in extensive racist and anti-Semitic activities for decades. But a judgment of \$9 million was rendered last year against Metzger, his son, John, and WAR for inciting the 1988 killing of an Ethiopian man in Portland, Ore.

As part of the California sentence, Metzger, who is also a former grand dragon of the California Ku Klux Klan, was fined \$200 and ordered to perform 200 hours of community service with organizations that work with minorities or in a hospital.

David Lehrer, regional director of the Anti-Defamation League, described the sentence as "a victory for the Los Angeles community, as well as other communities across the country, which have been victimized by white supremacist hate-mongers."

And Michael Hirschfeld, assistant director of the Jewish Federation Council of Greater Los Angeles, said, "The California legislature — which recently passed a hate-crimes bill — and other legislative bodies are sending a clear signal that such offenses will no longer be tolerated."

But Rabbi Gary Greenebaum, regional director of the American Jewish Committee, felt that the six-month sentence for Metzger "was somewhat light, considering what is going on, and could have been more severe." But at least, he said, it "is a clear warning to people of Metzger's ilk."

At the Simon Wiesenthal Center, senior research associate Aaron Breitbart said, "I doubt whether hardcore haters like Metzger will ever change in their hearts, but at least they can be prevented from inflicting their poison on society."

Metzger was sentenced following an 11-week trial, in which a jury convicted him on one misdemeanor count of unlawful assembly, but deadlocked on a more serious felony charge.

The trial stemmed from a ceremony held exactly eight years ago, on December 3, 1983, in which 15 men joined in shouting racist slogans, giving Nazi salutes and burning

three huge crosses in a canyon overlooking the Los Angeles suburb of Lake View Terrace.

Prosecutors charged that the ceremony was intended to provoke violent clashes, unite white racist groups, and intimidate black and other residents of the racially mixed community.

The cross-burning was videotaped by a free-lance journalist who had infiltrated the group, and the tape was introduced at the trial. One segment on the tape showed a racist "prayer" delivered by Richard Butler, head of the Idaho-based Aryan Nations and its associated Church of Jesus Christ Christian, a white supremacist, "Christian Identity" church.

In his benediction, Butler said, "So long as the alien occupies your land, hate is your law and revenge is your first duty. We light these crosses in the name of God, over the Luciferian scum of the earth."

Metzger was unrepentant after the sentencing. He told reporters, "We realize that the white separation movement and people who stand up for white working people who 'don't apologize for their beliefs are going to be hammered all the way down the line. But nothing is going to change."

"Each time they knock one of us down, there are a thousand more who will rise up," he said.

Two co-defendants in the trial, who were convicted on a more serious felony count, also received six-month jail sentences and were ordered to perform 300 hours of community work in Watts, a poor, largely black section of Los Angeles. They are Stanley Witek, reputed leader of the neo-Nazi National Socialist American Workers Party, and Brau Kelly, who has no known organization affiliation.

As part of their three-year probation, the three defendants were ordered by Superior Court Judge J.D. Smith not to associate with white supremacist organizations.

Asked later by reporters whether he would obey the terms of probation, Metzger hesitated and then inquired, "You mean I can't support David Duke?" He was referring to the Louisiana state legislator who, although recently defeated in his bid to become governor of Louisiana, is now poised to run, again, for president.

Metzger's group, WAR, spreads its racist messages through a cable television program, "Race and Reason," an international fax and telephone network, leaflets and speeches.

His son John leads the White Aryan Youth, which specializes in racist outreach to younger people.

Jews hail independent Ukraine but are wary of anti-Semitism

NEW YORK (JTA) — Advocacy groups for Soviet Jewry have generally welcomed the Ukrainian republic's overwhelming vote Sunday for independence from the Soviet Union. But many of the congratulatory statements issued this week indicated that Jews remain wary over the long history of anti-Semitism in the huge republic and are seriously disturbed by its most recent manifestations.

Shoshana Cardin, chairman of the National Conference on Soviet Jewry, urged the newly independent Ukraine, which has been part of the Russian empire for more than 300 years, to continue to allow Jews to emigrate freely and to guarantee that those who stay will be permitted to pursue their "religious and cultural identity."

"We trust that the popularly elected new government will bear in mind the basic human rights of all of its citizens, including its sizable Jewish community," Cardin said in a statement.

Like several other Jewish leaders, Cardin praised the Ukrainian government's commemoration of the 50th anniversary of the Nazi massacre of Jews at Babi Yar, near Kiev, in September and October. She saw the event as an effort to educate its citizens about the evils of anti-Semitism.

Pamela Cohen, president of the Washington-based Union of Council for Soviet Jews, sent the group's "profound best wishes" to the newly elected Ukrainian president, Leonid Kravchuk.

Cohen's message pointed out that her group's advocacy for Soviet Jews and human rights "has always encompassed the plight of all peoples and has compelled our understanding of your struggle."

In Ottawa, the leaders of B'nai Brith Canada made public a letter of

congratulations to Kravchuk. Signed by President-elect Gabe Nachman and Frank Dimant, its executive director, the letter acknowledged that "relations between the Ukrainian and Jewish peoples have often been characterized by mistrust and pain over the centuries." But it "welcomed the new openness which has been demonstrated in coming to terms with the good and the bad in our past," specifically the Babi Yar commemoration.

The letter expressed hope that from now on relations between Ukrainians and Jews in the Ukrainian republic and throughout the world will be "based on a common commitment to justice and democracy."

The New York-based Student Struggle for Soviet Jewry said Ukrainian independence "brought a mixture of hope and fear to that new nation's Jews." The leadership of Rukh, the Ukrainian nationalist movement, "has repeatedly ex-

pressed its friendship with Jews," the Student Struggle noted. It maintained that Kravchuk "understands that his manipulation of traditional grassroots anti-Semitism would greatly harm the chances for Ukrainian acceptance in the community of democratic nations."

The Student Struggle added, nevertheless, that "too many Ukrainian Jews remember the long centuries of bloody anti-Jewish pogroms, collaboration with the Nazis, virulent official anti-Semitism under the Soviet regime and anti-Jewish acts today," including graffiti at Jewish cemeteries.

It recalled that only this past August, a monument was erected to officers and soldiers of the Waffen SS in the Ukrainian town of Yaseniv. The dedication ceremonies were unabashedly anti-Semitic, the Student Struggle said, including a threat to "exterminate Jews" unless they "get out of our land."

Kosher

Continued from 11

asked to study it for two minutes. Then they were given questionnaires to assess their attitudes toward the cereal or the advertising message.

Analyzing the responses, Kamins found that for the familiar Post Grape Nuts brand, the "kosher" ad raised the favorable rating for the product. But that finding was reversed for the unfamiliar Kashi brand, with the kosher ad yielding a more negative rating than the generic ad.

After analyzing the data and the subjects' comments, Kamins concluded that in trying to sell their products to the general public, manufacturers should use the kosher label sensitively and selectively, lest they consign their brand to a "for Jews only" category.

"Some subjects may have felt alienated by the more prominent kosher claims in spite of the favorable connotation that kosher appears to imply for the product," the USC professor said.

For instance, one student reacted to the kosher ad by writing, "The ad almost excluded me by mentioning and focusing on the kosher issue. My question is: Is this cereal only for Jewish people?" Even more outspoken was another student, who wrote, "I don't mind a 'k' but kosher in writing makes me feel that I'm a Jew if I eat your cereal."

Six of the 97 subjects were Jewish, but Kamins said that their reactions to the ads were much the same as those of their gentile classmates.

The lesson derived from the study suggests that advertisers should be cautious when using the kosher label in an effort to boost sales.

Voice editor resigns

Continued from 1

agencies, too — because of the journalistic aspect."

Toni Young, a Vice-President of the Federation, says "My sense is that Paula did a very good job, especially with national and international news. I see the problem as the need for more funding to hire someone to cover local news. I don't see that as Paula's fault."

Young believes there should be more coverage of significant local events, like the recent trip to Washington, D.C., by a Delaware delegation to discuss loan guarantees to Israel. But she maintains that the editor of *The Voice* should have complete autonomy. "I hope that in no way is Paula's resignation seen as moving away from that philosophy," says Young. "We are moving toward becoming an independent paper. But as long as we get the subsidy from the Federation, we still have to compromise...[As chair of the Editorial Committee], I found it very easy to work with Paula.

She was very open to suggestions, hard working and enthusiastic."

Young is a co-chair of the newly formed Mission and Vision Committee of the JFD, and among the issues being evaluated is the role of *The Voice* in the Delaware community. There are no members of the *Voice Editorial Committee* on Young's committee, but Kerbel said the [Mission and Vision] committee has talked about asking the Editorial Committee to free up space for more local news by reducing the volume of national and international news, and to consider allocating a portion of *The Voice* budget for a part-time community writer. Kerbel also wants to add more people to the Editorial Committee.

"A paper," says Kerbel, "should have a broader representation than we have now, to get various points of view. Right now, people on the *Voice* Committee are very Israel-oriented...and only one person has a local viewpoint...I read about 60 different Anglo-

Jewish newspapers a week, and they have articles in them that have to do with campaign and leadership...People want to see name recognition, to know that the guy they play tennis with is involved. Some papers have shmooz columns: what is happening to people."

Bloom, who joined the JFD staff in 1989, declined to comment about Hait's resignation. He said, "My feeling about a Jewish community newspaper is that it should not be a PR vehicle." But he adds that his ideal of a Jewish community newspaper is that "if I lived halfway around the world, I would like to be able to pick up a copy of *The Jewish Voice* and from reading it have a sense about what is happening in Delaware."

Bloom believes, along with Kerbel, that news events already reported in *The New York Times* or the *Wall Street Journal* are "stale" by the time *The Voice* goes to press and they should be omitted in favor of local news. Susan Paikin, the current chair of the *Voice*

Editorial Committee, was out of town and could not be reached for comment. But committee member Robert Coonin said: "I think it's unfortunate that we are losing Paula. She has provided *The Voice* with dynamic service. She has developed an insight into the type of news that the community wants and has worked very hard to turn *The Jewish Voice* into a true newspaper with very limited resources at her disposal to do it. She is going to be very difficult to replace."

No decision has been made about what form, if any, *The Voice* will take until a new editor is hired.

The Jewish Voice is published bi-weekly by the Jewish Federation of Delaware and is mailed to 3500 Federation contributors and about 100 sister newspapers in the United States and overseas. According to Kerbel, there are about 3500 families and 9500 individuals in the Jewish community of Delaware.

Poll

Continued from 1

Jewish population. The more concerned Jews are with Israel, the more knowledgeable, the more likely they are to be dovish, Lipset said.

He and Gordis stressed that Jewish leaders have expressed these views to Israeli and U.S. leaders privately, although in public they have been more hawkish.

The poll showed that Jewish leaders are almost evenly divided on whether American Jews should publicly criticize Israel, with 49 percent approving public disagreement and 47 percent opposed.

The Jewish leaders demonstrated in their responses a strong concern to Israel's security. Those polled were virtually unanimous in believing that Israel would require a strong military even if peace treaties are signed and that Israel must retain control of Jerusalem as its capital. Eighty-eight percent believe that Israeli troops would have to remain at key points in the West Bank, 72 percent believe that civilian settlements enhance Israel's security in the West Bank. Two-thirds of the respondents would agree to a settlement freeze in return for

an end to the Arab boycott or to intifada violence, and 59 percent believe that the settlements in the administered territories make peace more difficult to achieve.

Asked what Israel should do if it had to choose between U.S. guarantees for \$10 billion in loans to help absorb Soviet Jews and continued settlements in the West Bank, 78 percent would freeze settlement activity and 13 percent would forgo the loans.

But 85 percent of the Jewish leaders polled said they disagree with Shamir's declaration not to give up "one inch" of territory, 88 percent supported territorial compromise and 79 percent said that after Palestinian self-rule in the territories proved peaceful, they would support the gradual emergence of a demilitarized Palestinian state.

Asked whether Israel should return part of the Golan Heights for peace with Syria, 58 percent favored this while 40 percent were opposed.

Ninety-seven percent of the Jewish leaders believe that the Palestine Liberation Organization would destroy Israel if it could. But 64 percent agreed that the mainstream PLO leader-

ship realizes it cannot do so and 61 percent said Israel should negotiate with the PLO if the PLO recognizes Israel's right to exist, ceases terror and ends the intifada.

On the U.S. role in the Middle East, 91 percent agree that continued U.S. involvement is necessary for a successful outcome, and 75 percent agree that the U.S. must press both sides to adopt more flexible positions.

By an overwhelming 83 percent, the Jewish leaders said they were "generally more grateful" for the U.S. efforts in bringing about a Middle East peace conference while 15 percent were "generally more upset."

Three percent said U.S. policies in the Middle East were "very helpful" to Israel and 49 percent said they were "somewhat helpful." But 41 percent believes the policies were "somewhat harmful" and 3 percent "very harmful."

At the same time, 72 percent said the U.S. administration does not "adequately" appreciate Israel's security problem while 25 percent said it does.

Asked their positions on Israeli politics, 53 percent favored Labor and 22 percent Likud;

74 percent were generally unfavorable toward Gush Emunim and 16 percent favorable, and 54 percent were generally favorable toward Peace Now while 40 percent viewed the movement unfavorably.

Sixty-seven percent of the Jewish leaders polled were men and 33 percent women, with a median age of 55 and median income of \$200,000. On political issues, 36 percent considered themselves liberal, 15 percent conservative and 48 percent middle of the road.

On religious orientation, 51 percent were Conservative, 35 percent Reform, 5 percent Orthodox, 2 percent Reconstructionist and 6 percent "just Jewish."

The polling interviews were conducted by the ICR Survey Research Group, an independent research group. The study was made possible by a grant from Alan Wurtzel, past president of the Jewish Community Federation of Richmond, Virginia, and former president of Operation Independence, which seeks American investment and trade with Israel.

Anxiety

Continued from 1

as the venue," said Margaret Tutwiler, the department's spokeswoman. But she said it would be "inappropriate to unilaterally change the date, considering that Jordan and Lebanon have already accepted that date."

However, the Palestinians and Syrians have indicated that they will agree to the December 4 date only if the United States accepts certain conditions, which the administration has rejected. The Palestinians want advisers from the Palestine Liberation Organization admitted, and the Syrians want to be taken off the U.S. list of states supporting terrorism.

Tutwiler said there will have to be further discussions on the dates, but she stressed that a U.S. government building will be available for the negotiations starting December 4.

The Israeli counterproposal does not jeopardize the peace talks, said Robert Satloff, deputy executive director of the Washington

Institute for Near East Policy. But it "does reflect anxiety over how Americans are handling the process and underlying tension over how America views its own role in process," he said.

Secretary of State James Baker offered Washington as the site for negotiations Israel would hold separately with Syria, Lebanon and a joint Jordanian-Palestinian delegation, after the parties could not agree on a location.

Israel's concern is that by breaking the deadlock over the site, the administration is encouraging the Arabs to believe that it will intervene whenever there is a deadlock over substantive issues, Satloff said. He said Israel is also concerned that the U.S. invitations were accompanied by proposals to each of the parties on issues they could raise in the bilateral talks.

The most controversial was the suggestion that Israel and Syria consider what could be offered in return for an Israeli withdrawal from the Golan Heights.

Although Washington has stressed that the

proposals were offered only as suggestions, Satloff said Israel is anxious about even hypothetical suggestions.

Garfinkle agreed that the Israelis are upset by recent U.S. actions. "The Israelis feel like they have been beaten up lately" by the United States, which has made "a number of promises which have not been kept," he said. He said there are limits to what Israel can be told to do by the United States.

Garfinkle added that the Israeli people feel Prime Minister Yitzhak Shamir and the nation itself were insulted when the United States sent out the invitations November 21, after promising Shamir they would not go out until he met with President Bush the following day.

Jess Hordes, director of the Washington office of the Anti-Defamation League, also expressed reservations about how Washington has handled the whole issue. "There is the danger of the United States creating a sense in the Arab world that they really don't have to negotiate," Hordes said. "If U.S. intervention becomes a given, it may encourage the Arabs

to say no and turn to the United States, rather than negotiate directly with Israel."

Henry Siegman, executive director of the American Jewish Congress, said the administration should understand that it has been insensitive to Israel's feelings. At the same time, he urged the Israeli government to "keep its eye on the ball and save its ammunition, because there are going to be tough confrontations on substance."

Siegman said that the location of talks is "essentially a trivial" problem and not a substantive issue.

But in an apparent acknowledgment of Israeli sensitivity on the issue, State Department spokeswoman Tutwiler said last week that "at some point, we like the idea of moving to the region."

Malcolm Hoenlein, executive director of the Conference of Presidents of Major American Jewish Organizations, said administration officials have repeatedly said they would like to have the discussions in the Middle East.

Evangelicals

Continued from 16

the council would be glad to facilitate such programming," he said.

Meyer, the LJE spokesman, acknowledged that while the events were planned to "help us grow in understanding of Jewish people and reach out in care and love to them," the objective, ultimately, is to bring Jews to Jesus.

"The right word is 'sharing' Jesus as the messiah," he explained. When asked if this shows a non-acceptance

and intolerance for other faiths, Meyer said, "It does."

"Our commission is to see that people have an opportunity to consider Jesus as the messiah," Meyer continued. "If they turn it down, that's their choice. But I think it's a tragedy if people don't get that chance. It's not coercion, though at times that's been part of the problem."

The Lutheran Church-Missouri Synod claims 60 to 70 affiliate churches in the Milwaukee area. Judith Banki, associate director of interreligious affairs for the American

Jewish Committee in New York, characterized the synod as "an extremely conservative organization." She called its active evangelism of Jews a "rear guard" action to "counter the assertion on the part of some major Christian groups that God's covenant with the Jews is still valid; that Jews don't need Christ to be saved."

That some Christians are beginning to see that other faiths exist, perhaps by God's will, is "an extremely threatening position" for such fundamentalists, she said.

LJE is a separate entity, although

Meyer said most members claim ties to the synod. "LJE is a group of people who have organized out of concern with sharing the Lord Jesus Christ, particularly with Jewish people," Meyer said. "We have a pretty specific focus." He said its funds come from "solicitations of those with similar concerns."

Milwaukee also has a "messianic Jewish" congregation, Beth Ha Mashiach Fellowship. The message on its answering machine describes the group as "a fellowship of Jewish and gentile believers in Yeshua [Je-

sus] the mashiach, messiah of Israel and savior of the world." The Rev. Reagan Stoddard, religious leader of Congregation Or Yehuda in New Jersey, said in a telephone interview that he will become the full-time "rabbi" for the Milwaukee group in late December, when the congregation will "take on a more formal structure." He said training for "messianic rabbis" may include some "educational background in ministry" or training at the Union of Messianic Jewish Congregations in Denver.

Papp

Continued from 20

poet and teacher Wolf Yunin snapped back at him, "What are you doing for Yiddish, if you proclaim such love for it?"

"And that's when it suddenly hit him. And he began helping YIVO with the benefits," she said.

After Yunin died, Hoffman assumed Yunin's work on YIVO benefits, for which Papp "got Broadway

and Hollywood figures, and lots of times he would ask for a translation of, say, 'Sweet Charity' into Yiddish. "He absolutely adored the language," Hoffman said. "He always made me recite something Shakespearean in Yiddish."

In a January 1989 interview with the Jewish Telegraphic Agency, Papp said it was most important that "the language not disappear. That's paramount in my mind."

In that same interview, Papp noted that his name had been placed in the Brooklyn Botanic Gardens celebrity

walk, where names are engraved of people born in Brooklyn.

"They had my name as Papp," he said. "I had it replaced with Papirofsky."



Civil rights bill

Continued from 7

den Gray, the White House counsel who had spearheaded opposition to the civil rights legislation within the White House. Gray reportedly was not pleased that Bush had agreed to the compromise, according to Jewish sources.

But before the November 21 ceremony, White House spokesman Marlin Fitzwater said Gray's directive set off a debate within the White House and by late Wednesday was rewritten.

"I support affirmative action," Bush said at the signing ceremony. "Nothing in this bill overturns the government's affirmative action program."

When he was asked as he was re-

turning to the Oval Office about the proposed order, Bush replied, "Listen to what I say." Zwiebel of Agudath Israel said he would like to see the administration take another look at Gray's proposal at another time.

The new law overturns six Supreme Court decisions that had made it more difficult for plaintiffs to prove discrimination in hiring. It also extends the right to sue for damages flowing from hiring discrimination to women and religious minorities. The right had previously attached only to racial minorities.

But as part of the compromise, damages were capped at \$300,000. Legislation is expected to be introduced soon to remove the cap.

Patrilineal descent

Continued from 4

gion at all. Forty-one percent are being raised in some other faith — usually Christianity, although some [are] incorporating features of Judaism and Christianity."

Bayme noted that more than 90 percent of the children of intermarried couples who married in the last five years have themselves intermarried.

As for children of two Jewish parents, Bayme hastened to point out, the intermarriage rate is "significantly lower, perhaps as low as one-third."

Bayme said that although he believes in outreach efforts to the intermarried, such programs may backfire and "make it impossible to discourage interfaith marriage. The Reform movement itself is experiencing tensions in this regard."

"Moreover, we have concerns about the actual successes of outreach. Those who raise their children in a dual-faith environment can hardly be considered successes of outreach initiatives. The presence of a gentile partner over the long term ... is likely to decrease the chances of building a strong and stable Jewish identity in the home."

Bayme also questioned the wisdom of spending valuable resources on outreach to the intermarried, ask-

ing: "... might we not do better by investing in those Jewish families — as well as intermarried couples — who have already demonstrated some commitment to lead a Jewish life?" He said he believes that any outreach efforts should be designed to enable the non-Jewish spouse to move closer to Judaism with the goal of converting.

The convention also dealt with sensitizing teachers of children of intermarried couples. Robert Abramson, director of the United Synagogue's department of education, said that "20 years ago if a student said he was going to visit his grandparents for Christmas, the teacher would have shushed him. But now the teacher will be prepared to say, 'That's what your grandparents celebrate; we Jews observe Hanukkah.'"

In addition, Abramson said, the synagogue must stress that it's goal is for the non-Jewish partner to convert.

"We are not ready to say that the intermarriage state is a positive good. But we are going to teach with the utmost of sensitivity; we're not going to invalidate the [non-Jewish] mother or father."

(Stewart Ain writes for The New York Jewish Week, where this article first appeared.)

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COMMUNITY CALENDAR

January 1992

5		JCC Brunch Lecture
6	7:30 p.m.	JCC Board Meeting
7	9:30 a.m.	Beth Emeth Sisterhood Board Meeting
	12:00 p.m.	Beth Shalom Sisterhood Luncheon
	7:00 p.m.	JFS Executive Board Meeting
	8:00 p.m.	JFS Board Meeting
8	7:30 p.m.	BBW General Meeting
	7:30 p.m.	ORT Board Meeting
		Beth El Sisterhood General Meeting
9	7:30 p.m.	AKSE Sisterhood Board Meeting
	7:30 p.m.	JFD/YLC Fundraising Training
		Kutz Home Auxiliary Board Meeting
10	11:00 a.m.	JCC Kabbalat Shabbat
12	12:30 p.m.	Hadassah/Wilmington Chapter Brunch Meeting
	7:00 p.m.	Beth Shalom Adult Education Program
	7:00 p.m.	JCC/JFD-JCRC Martin Luther King Community Program
13	7:30 p.m.	JCC/JFS Russian Movie Night
14	12:00 p.m.	Beth Emeth Sisterhood General Meeting/Program
	7:30 p.m.	AKSE Executive Board Meeting
	7:30 p.m.	Beth Emeth Board Meeting
	7:30 p.m.	Beth Shalom Board Meeting
	7:30 p.m.	Beth Shalom Board Meeting
15	11:30 a.m.	NCJW Book Review Lunch (Snow date Jan. 22)
	7:30 p.m.	AEA Board Meeting
18	9:30 a.m.	Beth Shalom Tu B'Shevat Seder
		AEA Havdallah
		Beth El Men's Club Breakfast
19	2:00 p.m.	JCC Children's Theatre
		JCC Jewish Music Season Begins
20		TU B'SHEVAT
	12:00 p.m.	JFD Campaign Community Staff Luncheon
	12:45 p.m.	JCC Seniors Tu B'Shevat Seder
21	6:30 p.m.	Beth Emeth Sisterhood Program
	7:30 p.m.	AEA Board Meeting
	7:30 p.m.	AKSE Regular Meeting
22		Beth El Sisterhood Board Meeting
25	7:30 p.m.	ORT Cocktail Party
26		AEA Brunch/Siddur Party - 1st Grade
	11:00 a.m.	JFD/YLC General Programs Brunch
27	8:15 a.m.	Kutz Home Executive Committee Meeting
	7:30 p.m.	Beth Emeth Executive Board Meeting
	7:30 p.m.	Hadassah/Wilmington Chapter Board Meeting
28		Beth Emeth Executive Committee Meeting
29		ORT Board Meeting
30	8:00 p.m.	Kutz Home Board Meeting
31	8:00 p.m.	Federation Shabbat at Beth Shalom

The Community Calendar for the Jewish community of Delaware is coordinated and maintained by the Jewish Federation of Delaware. While all information was accurate at time of publication, to confirm and for more information, contact the organization directly. Printing space for this Community Calendar provided by:

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