

# The JEWISH VOICE

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SAMPLE

"You heard it in  
The Jewish Voice"

Vol. 21 No. 1

Rosh Hashanah 5748

September 18, 1987

68 Pages

## 5747: The Year In Review

Rosh Hashanah and the Days of Awe are a time for reflection, evaluation and renewal, a time to review "where we've been and where we're going," in order to find richer meaning and fuller content in our daily lives. As 5747 fades into the twilight, the Jewish Voice reviews some of its highlights.

We live in a world saturated by news, some significant, most trivial. Only by remembering the important events of the past, can we evaluate the present and anticipate issues of the future.

In the words of the proverb, "Understanding is a fountain of life until him that hath it."



October, 1986: Yitzhak Shamir became prime minister and Shimon Peres Foreign Minister in the first prime ministerial rotation in Israel's history. During the spring, the Likud/Labor coalition government threatened to collapse over the question of an international peace conference.

*Will the experiment with a unity government have a permanent influence on Israeli politics and government?*



May, 1987: Pope John Paul II enraged the Jewish community by granting an audience to President Kurt Waldheim of Austria. September, 1987: At a Miami meeting with 200 Jewish leaders, the Pope recognized the Holocaust as "a ruthless and inhumane attempt to exterminate the Jewish people," but he also affirmed the right of the Palestinians to their homeland.

*How will Jewish-Catholic relations develop in 5748? Will the Vatican move closer towards diplomatic recognition of Israel?*



Yuri Orlov in 1977 and 1984. The suffering depicted in the contrast of these photographs symbolizes the plight of Soviet Jews. Since 1979, the doors to emigration have remained virtually closed and the condition of Soviet Jewry oppressive. However, during the first six months of 1987 more than 3,000 Jews were permitted to leave the Soviet Union. All but one prisoner of conscience were released from prison.

*Will Gorbachev's policy of "glasnost" change conditions for Soviet Jews and lead to true liberalization of emigration policy?*



February 1987: In Israel, the witness Yitzhak Arad, described the horrors of Treblinka during the trial of John Demjanjuk, accused of Nazi crimes as "Ivan the Terrible." April, 1987: Karl Linnaas was deported from the United States to the Soviet Union to stand trial. June/July, 1987: Klaus Barbie was tried and sentenced in France.

*Will justice at long last be brought to Nazi war criminals? Will the world at large begin to understand the Holocaust?*

# New Year, Same Prayer.

Forty years ago, our people left the DP camps of Europe and the ghettos of North Africa to build a new life in a new land. We helped them then; we're helping their children, and the children of other refugees, today.



May the New Year 5748  
renew our strength  
to meet our people's  
changing needs, refresh  
our compassion for all  
who live in want, and  
reawaken our resolve

to seek contentment,  
peace and freedom  
for all Am Yisrael.



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101 Garden of Eden Road  
Wilmington, DE 19803  
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Stephen E. Herrman - President  
William Topkis and Richard A. Levine  
1988 Campaign Chairpersons



## Editorials

# The Bork Nomination... ..Who Should Speak?

### The Organization

Jewish organizations should speak out when confronted with issues in the community which could significantly impact the Jewish population or the fundamental values of the Jewish people. The nomination of Robert Bork to the U.S. Supreme Court is just such an issue.

Since speaking out can be a double-edged sword, however, it must always be done with a sense of balance. Some people believe that minorities and special interest groups can suffer more negatives than positives when they assert themselves on "hot" political issues, and that a "low profile" would be preferable. We disagree!

History has taught us that threats against Jews, and to human rights in general must always be carefully looked at. If they are substantive, they must be confronted!

Anti-Semitism has occurred in virtually every civilization. The United States has been a veritable oasis of personal security and equal rights. We submit, however, that one of the main reasons for this fact has been the role that Jews have played in participating and influencing the seats of power, both economic and political. Complacency has never worked. The Jews of Europe found this out the hard way.

We firmly believe that in order to insure their survival as a people, Jews must assert themselves wherever and whenever oppression appears. One of the first acts of the Third Reich was to pass laws discriminating against Jews. Each subsequent similar act helped to form the foundation upon which the Holocaust was built. The Holocaust was the first time in human history that all of the resources, etc. of a national government were marshalled together to bring about genocide! A major role was played in this official effort by the German legal system.

The Bork nomination portends major quality of life consequences for Jews and other minorities who constitute the American fabric. We are obligated to the victims of the past, to ourselves and to posterity to speak out both through the organizations that represent us, and as private citizens.

"In Germany, the Nazis 1st came for the communist and I did not speak up because I was not a communist. Then they came for the Jews, and I did not speak up because I was not a Jew. Then they came for the Trade Unionist and I did not speak up because I was not a trade Unionist. Then they came for me, but by that time there was no one left to speak up for me."

Pastor Martin Niemoeller



### The Jewish Voice

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

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



### The Individual

The problem of whether or not Jews should express themselves as individuals on political and social questions is easy to solve. We clearly should. It is a right and a responsibility as citizens of a free and democratic nation. Nor is there any purpose in arguing as to whether a given question, like that of the nomination of Robert Bork to the Supreme Court of the United States, is a Jewish question or not. Since Judaism is not just a religion, but a way of life, it is hard to think of any matter that cannot be considered a Jewish question.

A major difficulty arises, however, when we ask whether Jewish organizations, not individuals, should take positions on such matters as the Bork nomination. We believe they should not. One reason is that, in the enthusiastic rush of the leadership to take a strongly held position, the opinions of a minority, perhaps a significant minority, of the organization membership may be misrepresented. Even more important, perhaps, is the need for Jewish organizations to maintain easy access to both sides of the political aisle. Finally, a very practical consideration is the danger of an organization losing its tax exempt status if it engages in a high level of political activity.

We American Jews have established an admirable record of political and social responsibility in our activities as individuals over a broad spectrum of issues. We should continue this pattern of participation, but as individuals, not as corporate entities.

## New Year Greetings From The Jewish Federation Of Delaware

On behalf of the Jewish Federation of Delaware, I extend to the community very best wishes for the year 5748. May it be a year of good health, peace, freedom and fulfillment for you, your family, and for all people.

The year 5748 will present a year of accomplishment and challenge. Our new Jewish Family Campus will be completed to serve the entire Delaware Jewish community, but the Campus is only one step in unifying our community and preparing not only for the present generations but for the future. The Federation has adopted the theme of *Dor L'Dor* (from generation to generation) for 5748. Israel's 40th anniversary represents a generation, and Israel must develop plans for the future. We also must ensure that we have the programs and service necessary for future generations.

The Jewish community of Delaware, because of its size and diversity, needs active participation by all community members to assure its present and future vitality. Each person is important; each point of view necessary; and everyone's involvement imperative so that the highest quality of Jewish life for ourselves and for Jews everywhere can be guaranteed.

I strongly urge your personal participation in the various facets of our Jewish community life whether it be in synagogues, Jewish organizations, social agencies, or the Federation, so that we can help achieve our common goals and perpetuate our tradition as a caring community.

L'SHANAH TOVAH TIKATEVU

Stephen E. Herrmann  
President

### DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, OCT. 2. The deadline for stories and photos is noon, MONDAY, SEPT. 21. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

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# Encounter Of The Dialogue Kind

By MARIE OLSTER

MIAMI, Sept. 13 (JTA) Though the skies outside were stormy, the air inside an auditorium at the Miami Center for the Fine Arts had cleared after Pope John Paul II's meeting with 196 Jewish leaders. Anger over the Pope's audience with Kurt Waldheim faded into warm words of praise for the Pope's address as Jewish leaders

assessed the meaning of his words.

Both Catholic and Jewish representatives welcomed the unprecedented meeting with a Jewish delegation on American soil, calling it a highly significant statement of Vatican ideology on key issues of Jewish concern.

The spokesman for the Jewish delegation which met Pope John Paul II challenged

the Catholic Church to put a halt to revisionism of the Holocaust and called on the Pontiff to recognize the historical role Christian teachings have played in perpetuating the anti-Semitism in Europe which culminated in the Holocaust.

"While your sensitive concerns and noteworthy pronouncements about the Shoah have been heartening, we

have observed recent tendencies to obscure the fact that Jews were the major target of Nazi genocidal policies," said Rabbi Mordecai Waxman, chairman of the International Jewish Committee on Interfaith Consultations (IJCIC), and the speaker chosen to represent the 196-person Jewish delegation which met with the Pope at the Miami Center for the Fine Arts.

## A Controversial Statement

The Pope spoke of the unique Jewish experience in the Holocaust and proclaimed the legitimate rights of both Jews and Palestinians to a homeland. He reaffirmed the Church's condemnation of anti-Semitism.

In a somewhat controversial statement, the Pope said, "I am convinced that history will reveal ever more clearly and convincingly how deeply Pius XII (who served as Pope during the Holocaust) felt the tragedy of the Jewish people, and how hard and effectively he worked to assist them during the Second World War." Jewish groups have criticized Pius XII for his silence on Nazi persecutions of the Jewish people during the Holocaust.

Waxman told the Pope, "We hope that your strong condemnations of anti-Semitism will continue to be implemented in the schools, the parishes, teaching materials and the liturgy, and reflected in the attitudes and behavior of Catholics throughout the world."

Waxman added, "Greater attention needs to be paid to the Christian roots of anti-Semitism. The 'teaching of contempt' for the Jews and Judaism must be ended once and for all . . . the Shoah was the culmination of centuries of anti-Semitism in European culture for which Christian teachings bear a heavy responsibility."

Waxman said that Jews remain concerned with persistent anti-Semitism and the "Church's repudiation of anti-Semitism is of critical importance in the struggle to eradicate this virulent plague from the entire human family." Waxman participated in the delegation of nine which met with the Pope September 1 at his summer residence in Castel Gandolfo outside Rome. In his speech, Waxman said the differences expressed at that meeting remain to be resolved. He addressed two of the major points of dissension between Jews and the Vatican, the Pope's June audience with Austrian President Kurt Waldheim, and absence of formal Vatican recognition of the State of Israel.

Calling the meeting at Castel Gandolfo "highly significant," Waxman said, "You and high Church leaders listened to the deeply felt concerns of the Jewish community that were raised following last June's state visit to the Vatican by Austrian President Kurt Waldheim, who has never expressed regrets for his Nazi past."

Waxman urged the Vatican  
(Continued to Page 3)

**Jews with  
much less have  
given much  
more.**



Throughout history countless Jews have given of their material wealth to help keep their heritage alive in their world. Many have given their lives.

The fate of our ancestors has often been hard but heroic. And always-throughout persecution, famine and exile-our faith and destiny have been preserved passed from one generation to another.

Now it is your turn to help perpetuate the values and

traditions for which so many have sacrificed so much.

By creating an endowment or Philanthropic fund with the Jewish Community of Delaware Endowment Fund you become one in spirit with past generations of Jews whose generous gifts are today's legacy --and with future generations of Jews who will carry our hopes and dreams and faith forward for endless tomorrows.

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of Israel, and assist Jews in need everywhere. Your gift will help make you a vital part in the future of the Jewish People.

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Give a gift that unites our heritage and our hopes.

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## ON THE OTHER HAND N. Even-Or On Trial



**I**n our tradition, during the period beginning with Rosh Hashanah and ending with Yom Kippur, we are on trial before the Heavenly Tribunal. God sits on His throne of judgment and, we pray, his throne of mercy, to evaluate what we have done and what we have been, and to hear our prayers. The great book, the record of all, is opened on Rosh Hashanah and closed again at the end of Yom Kippur. Indeed, we are on trial.

But to many there is a different trial to this time. It is the trial of sitting through hours of a service which has little meaning to them, holding a book of repetition phrases in archaic form, saying the same things again and again. And it is the trial of feeling that they should be praying and not knowing how, certainly not in the stilted words before them. And it is the trial of looking at page after page of the holy language itself and, at best, being able to pick out the letters, form the sounds painfully, knowing not what they mean.

It is a great tragedy that so many of The People of The Book can no longer read The Book, that so many of those who were given the Ten Commandments, the Ten Words, can no longer say the words, that so many of this people which God chose in love as His "special treasure" cannot address Him in the loving words of prayer.

And it is not that these Days of Awe, the period beginning with Rosh

Hashanah and ending with Yom Kippur, have no relevance for our times. Who can deny the urgent need for an accounting of the meaning of our lives, of what we do and how we do it? Who among us can look down the list of transgressions and not find many that apply? Who, indeed, has never acted perversely, never been presumptuous, never scoffed, never provoked? Who has never wronged his neighbor, never spurned parents and teachers, never had an evil inclination, never been guilty of envy? Who, in the words of the Yom Kippur service, is so arrogant and so hardened as to say before God, "We are righteous and have not sinned." Verily, we have sinned.

And yet, these are good people, these who bear the trial of boredom and discomfort. After all, they are there. They support their synagogues and their community. They work for the Jewish community and for the State of Israel. They are concerned with social justice and responsibility. They give of their substance and of their time. Why, then, must they undergo this annual trial? Why cannot they be a part of the beauty, of the cleansing, of the renewal of the Holydays?

We look for easy answers. It's the rabbis, who don't teach us and inspire us. It's the religious schools that don't train us. It's our parents who didn't push us enough, our community

leaders who didn't lead us properly. There may even be some so introspective as to blame themselves.

We look for easy answers and for a button to push or a pill to take to solve the problem. There's no easy answer, no button, no pill. But there is a way.

The heart of the problem is that being a Jew is not easy. It is beautiful and it is glorious, but it is not easy. It never has been. And I speak not of the pogroms and the discrimination of society and workplace. I speak of the fundamental business of being a Jew in any full sense of the word that goes beyond fact of lineage.

To be a Jew is to live in the stream of history, 4000 years of history, and to feel the pull of that history on one's heart, one's mind, one's very guts! And to do that one must know that history, at least its broad outlines.

To be a Jew is to be a child of Torah, a bar or bat mitzvah, a son or daughter of the commandments. And to do this one must study and understand and strive to follow these commandments. Ours is not a do-it-yourself religion. It has a structure, and while that structure may evolve it may never dissolve.

To be a Jew is to be a part of a covenant with God. It is a covenant of law, but it is also a covenant of love, of passion. You don't learn love. You practice it!

There is no easy answer, but there is a way. Begin today to prepare for

Rosh Hashanah and Yom Kippur a year from now. In the synagogue, in the havurah, in the home. In small groups and large. Begin now to study the liturgy of the Holydays, its origins, its meanings, its evolution. Meet once a week for an hour or so, with rabbi, with cantor, with religious school teacher. Do this and I promise that you will next year know the meaning of the term "Days of Awe."

And shrink not from this effort because you fear you will fail, for lack of knowledge, lack of background. There is a story of Reb Zusya of Hanipoli, who told his followers that he did not fear standing before God and being asked why he had not been like Moses. I will answer, he said, because You did not make me Moses. And I do not fear that He will ask me why I was not like Abraham. Because You did not make me Abraham, I will reply. But what will make me tremble in terror, he said, is if the Judge of all creation will ask me why I was not Zusya.

Our tradition teaches that God does not ask the impossible from us. He asks only that we do what we can do, that we be what we can be, that we reach and grasp, each of us, the potential that is ours.

May you be blessed, you and all those dear to you, with a year that is good and sweet, a year of health and joy and fulfillment, a year that is filled with the love of God.

## ISRAEL THROUGH MY EYES

Ze'ev Golin



### The Lavi Didn't Cut It

**B**y a Knesset committee vote of 12 to 11, Israel will not be manufacturing its "fighter plane for the twenty-first century": the Lavi jet. By one vote we were spared crippling new taxes, including a 75% boost in the already outrageous \$200 per head travel levy. By one vote we stopped a project that might have carried our economy beyond the point of no return.

America threatened to reconsider its aid if Israel continued with the Lavi. The Treasury and Defense ministers, the key voices in such matters, denounced the project. Still, the vote couldn't have been closer. It indicated 5,000 well-paid and organized Israelis such as those employed by Israel Aircraft Industries have in-

fluence that millions of brethren in the diaspora lack.

Israel should not be spending its money on "prestige projects." As the *Jerusalem Post* points out, not even the wealthier European countries undertake the development and manufacture of large-scale, futuristic military hardware by themselves. They generally work in cooperation with the United States and other NATO members.

The military establishment here has been among the Lavi's strongest critics. They believe the defense shekels could be better spent combating terrorism, securing our borders, and maintaining the morale and efficiency of the armed forces personnel. It's doubtful that the Lavi meets any of these criteria enough to

justify its price.

In recent years, the share of our GNP devoted to defense has grown to 25%. Our dependence on American aid has grown with it. With this burden, and this indebtedness, we can't start thinking of making Israel Aircraft Industries into another Boeing or McDonnell-Douglas.

Boosters of the Lavi have fallen back on the argument that such a large government project creates jobs and stimulates the economy. I will quote the preacher and say "t'aint necessarily so." A project that requires massive borrowing and crippling taxes, while draining resources from the other sectors of the economy, is not a boon to productivity. It's a boondoggle.

Another pro-Lavi argument raises

the nightmare of hundreds of engineers and technicians, unemployed by the Lavi's cancellation, leaving Israel. This kind of reasoning has too often convinced the government to prop up the uneconomical and unprofitable concerns of special interests. The result has been an economy that lacks incentives and stifles initiative. Thousands of our most talented young professionals have left anyway.

The cancellation of the Lavi was a painful but necessary step. It serves notice that the government won't always deal with problems by raising taxes and *schnorring* more foreign aid. If we put our feet on the ground now, tomorrow we'll have the means to fulfill our grander dreams.

**YOU WILL ALWAYS  
BE JEWISH —  
WHY NOT JOIN A  
SYNAGOGUE  
OF YOUR CHOICE  
NOW —**

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# Dialogue —

(Continued from Page 1d)  
to establish full and diplomatic relations with Israel quickly. "We must express our concern at the absence of full diplomatic relations between the Holy See and the State of Israel," he said.

Waxman also cited the positive progress in Catholic-Jewish relations in the past two decades, saying, "A meeting such as this is part of the healing process that is now visibly under way between our two communities." He added, "One of the major achievements of our joint encounters is the shared recognition that each community must be understood in its own terms, as it understands itself."

### 'Catastrophic Event Of The Shoah'

The Pope provided a response to critics who charged that the Church has made statements universalizing the Holocaust. "Considering history in the light of the principles of faith in God, we must also reflect on the catastrophic event of the Shoah, that ruthless and inhuman attempt to exterminate the Jewish people in Europe, an attempt that resulted in millions of victims — including women and children, the elderly and the sick — exterminated only because they were Jews," he said.

Following the exchange, several Jewish representatives from the delegation said this statement was the first affirmation by the Pope that the Shoah was specifically a Jewish plight.

The Jewish delegation

greeted the Pope with lukewarm applause as he entered the small but packed auditorium. During Waxman's address, the Pope, dressed all in white, appeared pensive and serious. The Pope and Waxman shared the stage, sitting side by side behind the lectern from which they addressed the delegation.

Security was tight throughout the Pope's stay in Miami, and a snattering of U.S. Secret Service dotted the auditorium during the exchange.

The delegation interrupted the Pope's speech with applause only once after he advocated continuing education on the Holocaust. "Similarly, it is to be hoped that common educational programs on our historical and religious relations, which are well developed in your country, will truly promote mutual respect and teach future generations about the Holocaust so that never again will such a horror be possible," he said. The Pope then invoked the traditional Jewish cry of "Never Again," which was met with resounding applause. The Pope then addressed another issue high on the Jewish agenda, the State of Israel.

"After the tragic extermination of the Shoah, the Jewish people began a new period in their history. They have a right to a homeland, as does any civil nation, according to international law," the Pope said. But he immediately followed by saying the Palestinians also have the same right to a homeland.

Notably absent from the

Pope's speech was any reference to the Waldheim audience which had so offended the Jewish community. However, press reports recounted the Pope's first public remarks on the Waldheim audience, made to reporters on the flight to the United States.

The reports said the Pope had responded "No" to the question of whether the

Waldheim audience may have been a mistake. The reports then quoted the Pope as saying, "It was necessary. It's necessary to show the same appreciation, the same esteem, for every people. He came as a president, democratically elected, of a people, of a nation."

At a dinner given by the local Jewish community to their national colleagues at-

tending the meeting with the Pope, a high-ranking Vatican official who spoke alluded to the Waldheim audience as a "faux pas."

Johannes Cardinal Willebrands, President of the Holy See's Commission for Religious Relations with the Jews, said to the some 300 Jews and Catholics at the dinner, "Let me hope that with

(Continued to Page 4)

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## Stanley Balick New Co-Chair Of NCCJ

Stanley W. Balick was elected co-chair of the Delaware Region of the National Conference of Christians and Jews at the September board meeting. As one of three co-chairs, he will be responsible for overseeing policy, programming and financial decisions. "The three co-chairs act as a liaison between the full board and the executive director; in other words, they function as an executive committee," explained NCCJ executive director, Evelyn Lobel.

A graduate of Dickinson Law School, Mr. Balick has his own law firm, Stanley W. Balick, P.A. His interest in law has led him into many law related activities. He has served on the executive committee of the Delaware Bar Association, on the State Industrial Accident Board and as a Family Court Master. He taught law courses at Brandywine College and the Delaware Law School, authored the first manual in law and procedures for justices of the peace, and served as Assistant City Solicitor of Newark and Odessa. Balick is a member of the American and Delaware Bar Associations and the Delaware Trial Lawyers Association.

An active member of the Jewish community, Balick currently serves as Chairman of the Soviet Jewry Task Force and as a member of the editorial board of *The Jewish Voice*. He is a member of Congregation Beth Shalom and the Jewish Community Center.

He is the father of two teenage children.



# OPENING SOON

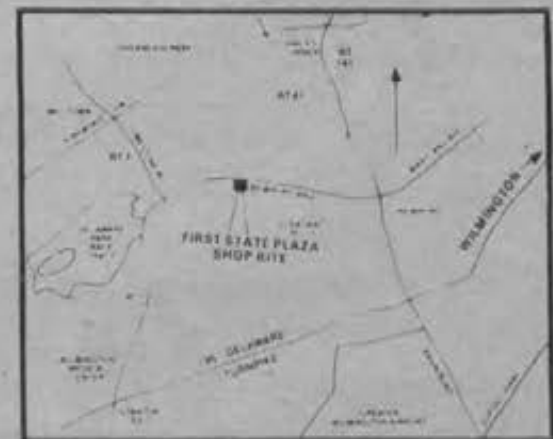
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*We extend our cordial greetings and  
good wishes for a joyous New Year!*

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# Hard Sell On Bork, Lavi Fallout

By ALEXANDER WOHL  
After President Ronald Reagan nominated Judge Robert Bork to fill the Supreme Court vacancy, many prominent Jewish groups were quick to oppose him. Now, as the president gears up for a hardsell drive to confirm Bork, a conservative Jewish group is working diligently to give him all the help it can.

The National Jewish Coalition this week brought together 27 politically conservative rabbis to gather support and disseminate pro-Bork information to congregations around the country. The Coalition treated the rabbis to a morning briefing at the White House with talks by top administration conservatives such as Secretary of Education William Bennett. According to Mark Neuman, political director of NJC, Bennett spoke on a variety of domestic issues, including "value-free education."

Later, at a luncheon at the Washington Grand Hyatt, the

group heard from Deputy Attorney General (and NJC member) Arthur Burns, who told the group that the descriptions of Judge Bork by Sens. Edward Kennedy (D-Mass), Joe Biden (D-Del.) and the AFL-CIO, among others, were "grotesque caricatures" of the real Bork. If Bork were such a judge, Burns said, referring to those descriptions, "he would be way out of the mainstream, and should not be confirmed."

The deputy attorney general told the *Washington Jewish Week* that those Jewish groups that have opposed Bork's nomination are "grossly mistaken," and are "just looking to find fault. Perhaps the president is an idealist, but he just wants to take politics out of the [Supreme] Court. These groups are creating a false polarization."

### Confusion in the Ranks

For those liberals who find it difficult to stomach the notion that Bork is a moderate

and that his appointment is not political, company surprisingly comes from the right as well.

Bruce Fein, visiting fellow for constitutional studies at the conservative Heritage Foundation, believes that it is "almost childish in naivete" to think that the appointment is not political. "Of course it's a political appointment. Ronald Reagan was elected with the public's knowledge that he might be able to add members to the Supreme Court. It's nothing to be embarrassed about."

Fein was also disappointed by the White House's portrayal of Bork as a moderate who will have little effect. This is simply misleading, Fein said. "Although the vast majority of the time he will be voting for the majority opinion, many times he will be deciding issues at the cutting edge such as affirmative action, abortion, church-state and First Amendment. On these issues, Bork will clearly  
(Continued to Page 5)

## Dialogue —

(Continued from Page 3)

help from above we will achieve what the Church has asked us to do and that we can do this the right way so there becomes a new perspective for the Jewish people . . . We should forgive each other when there are missed occasions of even faux pas on the road."

### Four Significant Areas Of Progress

Arthur Teitelbaum, Anti-Defamation League of B'nai B'rith Southern area director, said the recent exchanges between the Vatican and Jewish leaders have produced four

significant areas of progress:

- \* The Vatican has indicated a willingness to raise the meetings with the Jewish community to a level of greater importance by assuring the participation of its Secretary of State.


- \* The Pope has stated no theological reason exists as an obstacle to normalizing relations with Israel. The Church has cited two major political obstacles to formal diplomatic relations with Israel: a resolution to the Palestinian question and concern over the security of Christian communities in Middle East countries. But

political obstacles are easier to overcome than theological ones.

- \* The promise of a Papal encyclical within 12 to 24 months stating the Church's position on contemporary anti-Semitism, the Church's role in anti-Semitism and its relation to the Holocaust.

- \* The Vatican has agreed that in the future that exchanges with Jewish groups will be regular and not only when a crisis arises.

"We understand that the Church moves in incremental ways," Teitelbaum said. "We expect evolutionary, not revolutionary change."



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# Rita Justice To Attend Jerusalem Conference

New Castle County Executive Rita Justice is one of 25 mayors and county executives from the United States and abroad selected to attend an international conference on economic revitalization in Jerusalem, Israel. The Conference will be held on Sept. 13-19 and is jointly sponsored by the U.S. Conference of Mayors, the American Jewish Congress, and the Jerusalem Institute for Israel Studies. Justice will be the only public official from Delaware attending the conference.

"I am very proud to have been selected by the Jewish Federation of Delaware to represent the County, the city and the state at the Eighth International Conference of

Mayors in Jerusalem," Justice said. "Delaware has been a model of economic revitalization. I look forward to sharing my experiences with public officials from around the globe. Exchanging ideas will only help us to further our success."

Justice will address the conference on Delaware's progress in providing an economic base for revitalization. In her remarks, Justice is expected to highlight the success of the state and New Castle County in attracting new corporations to the area and the City of Wilmington's achievements in urban revitalization. Justice will also participate in seminars on balancing historic preservation with development and

implementing revitalization plans. In addition to the working sessions, the conference schedule includes a meeting with Israeli Prime Minister Yitzhak Shamir and a reception hosted by the President of Israel, Chaim Herzog.

Mayor Teddy Kollek of Jerusalem will host the conference under the academic auspices of the Jerusalem Institute for Israel Studies, which carries out extensive research programs in urban planning and development. Other officials expected to attend the conference include representatives from Connecticut, Florida, Michigan, Ohio, Texas, Virginia, Netherlands, Switzerland, West Germany, Belgium, Greece, Spain and Sweden.

## Bork —

(Continued from Page 4) make a difference."

### Rabbinic Sentiment

Most of the rabbis who attended the conservative function seemed pleased to be there, if not completely satisfied with everything the speakers said. Rabbi David Lincoln of New York City found the White House outlook refreshing. "It's not fair to say there is a 'Jewish' stand on the gay community or abortion or many other political issues," Lincoln said that while he does not make an overt effort to put conservative politics into his sermons, he is sure his congregation is aware of his views. And considering that *Commentary* editor Norman Podhoretz is one member of that congregation, it might be well received.

Rabbi Richard Yellin of Newton, Mass., noted that although he is "officially neutral" in all of his pronouncements before his congregation, many of the things he says probably reflect his conservative thinking. Yellin

says he finds the Republican Party more appealing because it "speaks to him as an American, while the Democrats treat him only in terms of his Jewishness."

Still, many Jewish organizations not only oppose Bork but consistently support many other liberal causes as well. One simple explanation as to why this is so comes from another attendee of the conservative gathering, Rabbi Aryeh Spero of Canton, Ohio. "Jewish organizations like to feel they are part of progressive movements. It is the avant-garde and chic thing to do." He explained that although Jews used to work for "leftist or liberal causes" to further a person's individual liberties, they now want to achieve these ends for "egalitarian reasons, to instill these values in everyone taking away their choice."

### More Lavi Laborings

Now that the Lavi dilemma is over, the question of who won and who lost is being scrutinized. American

newspapers have played up the switch by Foreign Minister Shimon Peres — opposing the Lavi (and the resulting cabinet decision to oppose it) — as a big victory for him, but those familiar with the situation caution not to count out Prime Minister Yitzhak Shamir. One reason is a possible backlash from irritated Israel Aircraft Industry (IAI) workers who are now burning tires and participating in other forms of civil disobedience. Shamir can cite his consistent stance in favor of the plane when trying to woo their support.

But the big plus for Peres is the potential enhancement of relations with the United States and subsequent options in aviation technology that may come with the Lavi's demise. Word around Washington is that Peres is too shrewd to have sacrificed the political benefits of the Lavi without getting anything in return. According to sources familiar with the negotiations, several options were included which not only made the decision more palatable for Israel but for the United States as well.



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# Rosh Hashanah Brings Creation To Completion

By RABBI CHUNI VOGEL,  
Director,  
Chabad-Lubavitch  
of Delaware

With the solemn day of Rosh Hashanah fast approaching, and food for thought always timely, especially now, we find something quite interesting if not somewhat odd. The day of Rosh Hashanah, the start of the Jewish Calendar year and beginning of creation, is not really the first day of creation. The first of Tishrei is the date of Adam's creation (the sixth and final day!) This is of

tremendous significance. The creation of man did not merely bring to a conclusion the process of creation at the end of the six days, it also brought the entire creation to its completion and fulfillment. With the creation of man, the universe attained its state of wholesomeness — not merely because the last and most superior creature made its appearance, but also because man is that creature which can, must and eventually will bring all other creatures to their ultimate fulfillment.

One of the main distinguishing features in the

creation of man is that man was created single, unlike other species which were created in large populations. This indicates emphatically that one single individual has the capacity to bring the whole of creation to fulfillment, as was the case with the first man, Adam. No sooner was Adam created on that first Rosh Hashanah than he called upon, and successfully rallied, all creatures in the world to recognize the sovereignty of the Creator.

Our sages of blessed memory, teach us that the first man, Adam, was the prototype and example for each and every individual to follow: "For this reason was man created single, in order to teach you: — One person equals a whole world," our sages declared in the Mishnah (Sanhedrin 4:5) This means that every Jew, regardless of time and place and personal status, has the fullest capacity (hence also duty) to rise and attain the highest degree of fulfillment, and accomplish the same for the creation as a whole.

Rosh Hashanah — the anniversary of the first, and single, human — reminds

every Jew of this duty. Rosh Hashanah disproves the contentions of those who do not fulfill their duty (with the excuse that it is impossible to change the world; or that their parents had not given them the necessary education and preparation; or that the world is so huge, and one is so puny) — saying "how can one hope to accomplish anything?"

With the above thought in

mind, and more important, in practice, we pray that Hashem grant us all our wishes for a happy, healthy, successful year for each of us and *Am Yisrael*. And as the Chassidic saying goes, "May Hashem grant us everything we *should* wish for." Amen.

(Adapted from the works of Rabbi Manachem M. Schneersohn Lubavitcher Rebbe.)

## Delaware County Plus Forties Schedules Social Calendar

Each person has his or her own reasons for wanting to become active in a social group known as "Delaware County Plus Forties," which is open to singles over age 40 from Delco and surrounding areas. But Sarah Gordon, treasurer of the group, spoke for everyone when she explained, "It's a place to meet other people like yourself."

According to Delaware County Plus Forties presi-

dent, Jerry Mauze, the group, which was formed last spring and holds its meetings at different Delco-based synagogues, has already hosted several well-attended events.

Gordon is convinced that those who become involved in the group will find it as worthwhile as she has found it.

"When you go out on a Saturday night, all you see are couples," she said. "For widows, widowers, divorcees and those who never married, you get the feeling that once you reach a certain age, there are too many places you can't go because you just don't feel comfortable. Delaware County Plus Forties is just the opposite. It emphasizes friendships and socialization."

The group's fall calendar includes a guided tour of a Colonial Pennsylvania Plantation at Ridley Creek State Park. The outing, which will be followed by dinner, is scheduled for Sept. 19. On Oct. 11, the group will head to the Zellerbach Theatre on the campus of the University of Pennsylvania to see a performance of "The Apprenticeship of Duddy Kravitz." A trip to the Metropolitan Opera New York City is planned in November.

Delaware County Plus Forties was formed by Delaware County Outreach — Project Kehillah, which connects Delco's Jewish population with programs and services available through the Delaware Valley's organized Jewish community. Project Kehillah is jointly sponsored by the United Jewish Appeal of Delaware County and the Federation of Jewish Agencies of Greater Philadelphia.

For more information on Delaware County Plus Forties, contact Lorna Carroll, Project Kehillah coordinator, at 874-4757.

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# Solidarity When Spending Rosh Hashanah Abroad

By GABE LEVENSON

Observing the New Year away from home can be unsettling. It can also be a rich experience, affording worshippers insights into the varieties (and the similarities) of Rosh Hashanah celebrations throughout the world and making them, at the same time, the welcomed representatives of the strong American Jewish community to obscure, often declining communities elsewhere.

In some cases, like Dubrovnik (where there had been Jewish life since 1352) or the island of Rhodes (where Jews had settled at least a century before the Common Era), New Year services will be possible now only with enough visitors to constitute minyonim. In other cases like Salonika (90 percent of whose Jews had been killed by the Nazis), a vigorous, young community of more than 1,000 has risen; the Sephardic Hebrew *nigunim* chanted by the ancestors, banished from Spain five centuries ago, will be mingled with Ladino, the medieval Spanish spoken at that time and still used, and with the modern Greek of children for whom the Exile and the Holocaust are as remote as the Peloponnesian Wars.

But in all lands, in all synagogues, the visitors from overseas will be greeted warmly in a variety of languages (there will always be some Hebrew or English), called to the *bimah*, made to feel part of the worship. There is a global solidarity from which no one is excluded.

Perhaps the most unusual New Year service in 5748 will be held, for the first time in 40 years, in East Berlin's Oranienburgerstrasse Synagogue. The great, onion-domed building, the largest synagogue in the world when it was dedicated in 1866, was burned by the Germans in the *Kristallnacht* of November, 1938.

There were then 172,000 Jews in all of Berlin. Today there are perhaps 5,000 in the West and less than 1,000 in the East of the city — of a total population in both areas of more than four million. The federal and municipal governments in the West have encouraged and supported a revival of communal and religious life — there are four functioning synagogues and a new community center in West Berlin, but the authorities of the DDR (the German Democratic Republic, whose capital is East Berlin) have denied any responsibility for the actions of their Nazi predecessors, have refused to pay any reparations and, up to the

present at least, have discouraged (but not forbidden) religious practice.

Perhaps as a result of *glasnost*, the situation is changing. The Oranienburgerstrasse synagogue, a skeleton in 1945 when I came to Berlin as a soldier and little more than a shell when I returned for the first time in

1968, has been completely renovated, at government expense. More importantly, after four years of negotiations among representatives of the American Jewish Committee, the U.S. State Department and the East German government, a rabbi will be permitted to conduct Rosh Hashanah services at Ora-

nieneburger and to remain there as the resident spiritual leader of its congregation — and a reasonable salary and an apartment will be provided, again at government expense.

Isaac Newman, a native of Poland, Auschwitz survivor, rabbi of Temple Sinai in Champaign, Ill., and member

of the U.S. Holocaust Memorial Council, will take the post in mid-September, in time for the New Year. Ministering to aging congregants and hoping to set up a program of religious education for their children and grandchildren, Newman will function as the only



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## Was 5747 Good For The Jews?

By MARLENE GOLDMAN  
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In a year of bleak and oppressive headlines — from "Irangate," AIDS and the Persian Gulf to rampant airplane disasters — the news of the Jewish community wasn't all negative in 5747.

At least it wasn't according to nine North American Jewish leaders and other notables who reflected for the Jewish Telegraphic Agency on important events or trends in the past Jewish year and what significance they may have in 5748.

**Abraham Foxman, national director, Anti Defamation League of B'nai B'rith:** One of the most noteworthy topics of 5747 in general was Soviet Jewry and the hope we as a Jewish community have in "glasnost" as the beginning of a process which saw the release of Prisoners of Zion and a rise in Soviet emigration.

We witnessed more movement in the question of Soviet attitudes toward human rights. It is a ray of hope — an increase of emigration significant in the hundreds compared to the tens as in the past. The freedom of one additional Jew is of great value. That is one of the changes related to the series of events under the rubric of glasnost.

Relatively speaking, we have seen an increase in emigration. We are hopeful it will continue in 5748. It cannot be worse than it was this year.

**Cecily Peters, president, Hadassah-WIZO of Canada:** In Canadian Jewish news, after 40 years, finally there is legislation that will allow for persecution of Nazi war criminals. This will definitely be positive once it is in force. The Deschenes Commission

(that investigated Nazi war criminals living in Canada) has the names of 80 known war criminals in Canada and we feel they will be prosecuted and brought to justice.

Internationally, peace initiatives and the defeat of controversial bills on Jewish identity were important. But peace will depend on the new elections and which party is elected to power.

On Jewish identity, I hope the bill will not go through in the next year. It will certainly have a bad effect on the relationship of Israel with Diaspora Jewry.

**Robert Cohn, president, American Jewish Press Association:** One of the most interesting aspects about 5747 was the apparent coming of age in the relationship between American Jewish leaders and Israeli Jewish leaders on a variety of issues.

The relationship is assured to the point that Morris Abram (chairman of the Conference of Presidents of Major American Jewish Organizations) can publicly take issue with (Israeli Premier Yitzhak) Shamir on the Pollard spy case and on the transit of Soviet Jews, and other American Jewish leaders can be candid without jeopardizing the closeness of that relationship.

Also, the fact that Israel achieved an unexpected degree of financial recovery is immense.

The coalition government also continues to survive despite the split over the international Mid-East peace conference.

There is a lessening of the escalating tempo of ultra-violent terrorism. Hopefully the coming year will continue this trend.

There is also a healthy ex-

change between the Vatican world and the Jewish community. This shows the maturing of relationships of Jewish organizations; they can respond to matters of concern and effectively bring healthy results.

The Jewish leaders disagreeing with Israeli leadership on how Soviet Jews should be transmitted proves we can disagree with our Israeli counterparts and have a healthy relationship.

In 5747, the fact that there were almost daily reminders of the Holocaust — the (Klaus) Barbie trial, the "Ivan the Terrible" (John Demjanjuk) trial and the death of Rudolph Hess — all trials and events remind us as Jews that we still have to come to terms with the significance of the World War II period. We must keep it in mind in all we do in the future.

**Nat Hentoff, Village Voice columnist:** The most important trend in 5747 was a series of things intensifying in rhythm and impact in time. The awareness of American Jewish leaders of the need to support Israel by being able to publicly criticize Israel, instead of pretending everything is harmonious as with the invasion of Lebanon. We could have helped Israel if we had said something.

A Jewish delegation went to the Israel government about an issue that was bothering them — the use of (Jonathan) Pollard (as a) spy — and I hope there will be more of that in the next year.

The traditional arguments to silence American Jews had been that if we argue in public, the *goyim* will think we're not united and we'll lose their support, and also (Israelis) said if you're not there, what right do you have to criticize? The last argument is beginning to erode.

The Diaspora should act because we care about Israel and don't want to let things happen that might injure it.

**Shoshana Cardin, president, Council of Jewish Federations:** The most significant event is the coming together of an organized North American Jewish community on an issue about which they felt strongly to speak in concert. Irrespective of the issue, it's the first time there is a consensus of Diaspora Jewry.

Diaspora Jewry has the responsibility to express concerns to the leadership of the sovereign state of Israel. It's an important change that was coming for some time, but only recently crystallized. This reflects a sincere concern and mutual responsibility of Diaspora Jewry. It also shows — an interdependence

(Continued to Page 9)



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# Jewish Holiday Information

## Name in Hebrew: Rosh Hashanah

Pronunciation: rosh ha-sha-na'

Meaning: New Year, literally "head of the year"

**How Observed:** Rosh Hashanah is "the world's birthday," the anniversary of The Creation. It is a joyous but serious holiday, rather than an occasion for boisterous celebration. The two days of Rosh Hashanah and the next light days, concluding with Yom Kippur, are a season for reviewing and assessing one's life during the previous year. The season provides an opportunity to make peace with oneself and to make amends with anyone whom one may have hurt, whether purposely or inadvertently. Traditional Jews attend synagogue services on both days of Rosh Hashanah; Reform Jews, only on the first. The Rosh Hashanah liturgy includes the sounding of the *shofar*, a trumpet made from a hollowed-out ram's horn.

At home families celebrate with festive meals, including foods symbolic of good wishes for the new year. Most familiar of these is apple dipped in honey. The apple is round, just as a year is round (cyclical), and the honey symbolizes the wish for a "sweet" new year.

**Special Foods:** Apple dipped in honey

**Greeting:** *Shana'h tova'h!* — A good year!

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## Name in Hebrew: Yom Kippur

Pronunciation: yom kee-po'or

Meaning: Day of Atonement

**How Observed:** Yom Kippur is the most sacred day of the Jewish year. It concludes the period of ten "Days of Awe" that begins with Rosh Hashanah. The entire period is devoted to soul-searching and to asking forgiveness both from God and from other people for any wrongs we have committed during the previous year.

Yom Kippur is observed in the synagogue with a full day of services, including much liturgy unique to this day. The best-known paragraph of this liturgy is the *Kol Nidre*, chanted at the start of services before sundown on the eve of Yom Kippur. The *Kol Nidre* is actually not a prayer, but a legal formula for the annulment of certain types of sacred vows which an individual may make impulsively and be unable to keep.

The mood of Yom Kippur is solemn, but not somber. Adult Jews (if their health permits) fast from before sundown on the eve of Yom Kippur until after sundown on the day of Yom Kippur. The reason for fasting is not to afflict oneself but rather to be free from pre-occupation with physical needs so that one can focus on spiritual concerns.

**Special Foods:** It is as important to eat well and festively on the day before Yom Kippur as to fast on the day itself.

**Greeting:** *Shana'h tova'h!* — A good year! — is still appropriate.

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# 5747-

(Continued from Page 8)

between Diaspora Jewry and Israel.

I believe the dialogue will continue. American Jewish leaders will feel comfortable expressing concern on issues that will affect Diaspora Jewry in Canada and the U.S. It is a positive sign of Diaspora Jewry and of concern for *Clal Yisrael*.

Gary Tobin, director of the Cohen Center for Modern Jewish Studies, Brandeis University: I think the Pope's meeting with Jewish leaders was an important step in the face of Holocaust revisionism and the ongoing pushing on the part of Jewish leadership for different religious and governmental institutions to face their relationship with world Jewry, including the Vatican's refusal to recognize Israel.

The most important part of this is not necessarily the resolution of all these issues, but the continued willingness of Jewish leadership to confront them openly.

In some ways the norms that restrict expression of anti-Semitism in the post-Holocaust period seem to be wearing off, so the open discussion of issues concerning anti-Semitism, particularly as relates to the Catholic Church, are very important now.

In addition, there is a younger generation of Jews in the United States that seems to be less participatory and less knowledgeable about *tzedakah*.

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# Karen Moss Resigns As Editor

After seven years of dedicated service to *The Jewish Voice*, Karen Moss has resigned as editor.

Moss was hired in 1980 when Simon Steinberg was chairman of the editorial committee. She continued her duties of writing, editing, designing the layout, and supervising the production of the newspaper under three additional committee chairmen, Yetta Chaiken, Edwin Golin and Toni Young. As a result of Moss' talents, the paper grew steadily from a federation house organ to a community newspaper. Not only did Moss produce a fine paper, but she showed great skill in working with volunteers, both those on the editorial committee and those in the general community. Her devotion to *The Jewish Voice* was demonstrated once again when she agreed to serve as editor for this Rosh Hashanah issue after her resignation.

During Moss' maternity leave of absence in June, July, and August, Mark Gawel, *The Jewish Voice's* excellent advertising manager, served as interim editor. A conscientious worker, Mark ably juggled the responsibilities of editor and advertising manager.



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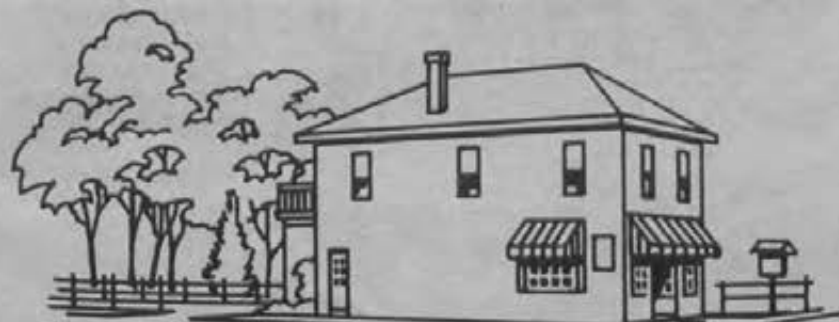
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## Elder Care

Much has been said and written about the need for more childcare resources and the problems that working parents face. This cause for concern is very valid and measures are finally being taken to begin to alleviate what has become a crisis.

However, another crisis has been steadily developing at the other end of the scale and is just recently beginning to get the attention it deserves. The middle generation, who survived raising their children and no longer need to worry about child care, have now become the caretakers of their elderly relatives. Since most of these people are still employed, they again find themselves balancing the demands of careers with caretaking commitments.

A recent study showed that industry is beginning to admit the impact of this situation. In the past two years, some 100 companies have launched various programs aimed at assisting employees with their caregiving needs. A study showed that the pressures on caregivers are

starting to exact a toll on productivity and morale. This shows itself through absenteeism, tardiness, and unscheduled time off, and excessive use of the telephone.

We at Jewish Family Service have been well aware of this overall problem of caring for the elderly for the past several years. Requests for help from elderly people as well as their relatives, who carry the caretaking responsibility, have been increasing significantly each year.

We can help in these situations in a variety of ways. Our services may consist of anything from acquainting people with what needed resources exist and how to obtain them, to actually sitting down with an entire family to sort out what options are available and to help work through any problems that often arise in these situations.

Over the past several years, our staff members have become familiar with the resources that are available and have had direct experiences with most of them. Through training and direct experience with many

clients, they have developed the expertise to be helpful to both the caretakers and the elderly people involved in these situations.

We are also able to put local people in touch with appropriate Jewish resources in other states, should their elderly relatives be living out of Delaware.

These situations can put a great deal of stress on family members. Although we certainly can't solve all the problems or answer all the questions, we can be of help. We are capable, available, and willing to help. It would be a waste not to call us at 478-9411 and see what we can do for you.

## Dear Rachel

Dear Rachel

Move over Dr. Spock: I'm writing the book on sibling rivalry. I have two married sons, one of whom is local. They are only sixteen months apart in age, and have never ever gotten along. Frankly, I thought things would get better once they grew up and got civilized, but one makes a lot more money than the other . . . you get the picture.

Last Rosh Hashana I decided I was sick and tired of tiptoeing around their tantrums and sensitivities. I invited both of them at the same time for the same meal. I warned each of them that I was tired of the nonsense, and that I expected them to behave. The

(Continued to Page 11)

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## Hebrew Calligraphy Show At JCC

The Jewish Community Center show Hebrew Calligraphy works by well known artist Mordechai Rosenstein, from Sept. 10, to Oct. 28. Gallery hours are Monday through Thursday, 9 a.m. - 9 p.m.; Friday, 9 a.m. - 5 p.m.; and Sunday 9 a.m. - 5 p.m., Closed on Saturdays.

Unlike other Jewish artists, the Hebrew alphabet is the essence of the art of Mordechai Rosenstein. He uses Hebrew calligraphy to create limited edition silk screen prints or one-of-a-kind tempera paintings. His works of art, done mostly in bold colors, are stylized interpretations of Hebrew letters, verses from the Bible, or expressions from Pirke Avot (Ethics of the Fathers).

Rosenstein says that art has always been his interest, but he has come a long way from working as a textile designer in New York. He was in the first graduating class from Philadelphia's Jewish day school, Akiba Hebrew Academy. Then, as a student at the Philadelphia College of Art, he was influenced by the black and white graphics of Franz Kline, an American abstract expressionist, by the shapes of Matisse and by the colors of Van Gogh. The artist says, "Although my training was secular, when I had the time,



I always did Hebrew letters. All the letters are lyrical to me. I have complete freedom with them."

Mordechai Rosenstein's works have been presented as gifts and awards to such well known people as Prime Minister Shamir of Israel, former Vice President Mondale, United Nations Ambassador Jeanne Kirk-

patrick, former Prime Minister of Israel Menachem Begin, Dr. Gerson Cohen of the Jewish Theological Seminary, and author Chaim Potok.

## Hadassah Art Auctions

Make your bid for original works of art Sunday, Oct. 25, at Hadassah's art auction, at the Jewish Community Center. Guests may preview the art collection at 6:30 p.m. The auction will begin at 7:30 p.m. Wine and cheese will be served.

Featured in the collection from Marlin Art, Inc. are works by Agam, Kaufman, Dali, Delacroix, Yu, Calder, Vaserely, Boulanger, and Neiman. Included are original signed lithographs, paintings, etchings, oils, watercolors, and enamels.

There will be chances for a raffle prize of original art to be donated by Marlin Art, Inc.

Admission is \$2.50 in advance and \$3 at the door. Patron status costs \$18 and includes two admissions plus two guest admissions.

For advance reservations, call Zelda Rich, 762-0437; Marion Zimmerman, 656-9070; or Ruth Goodman, 478-2893.

## Beth Shalom 65th Anniversary

October 18

Gala Breakfast at Hotel DuPont in celebration of 65th Anniversary of Congregation Beth Shalom. For reservations call 654-4462.

## Rachel—

(Continued from Page 10)

truce lasted one hour and ten minutes. By the time we got to temple, one daughter-in-law was in tears, the other turned around and went home, and I informed both my sons that I thought they ought to go play in traffic.

What wise words can you offer to prevent an instant replay this year?

Cane and Abel's Mother

Dear Eve:

If you didn't succeed in reconciling the jealous siblings in the eighteen years they were under your roof, you probably won't succeed during Rosh Hashana. Our rabbis decreed that all major holidays in the Diaspora should last two days, to the everlasting benefit of hosts of squabbling relatives. Too bad the original Eve didn't have our modern day advantages.

Best wishes for a peaceful, healthy, and fulfilling New Year to you, your family, and to all our readers.

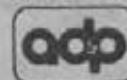
Rachel

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

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There is a new synagogue in town, only 52 years old, with an age old tradition of acceptance. You will be interested to know, that since its founding, the Machzikey Hadas Congregation has always had an open door policy on the High Holy Days, as well as the rest of the year. Formal membership is not mandatory; we are a small, friendly congregation.

Non-members who have not made a commitment are

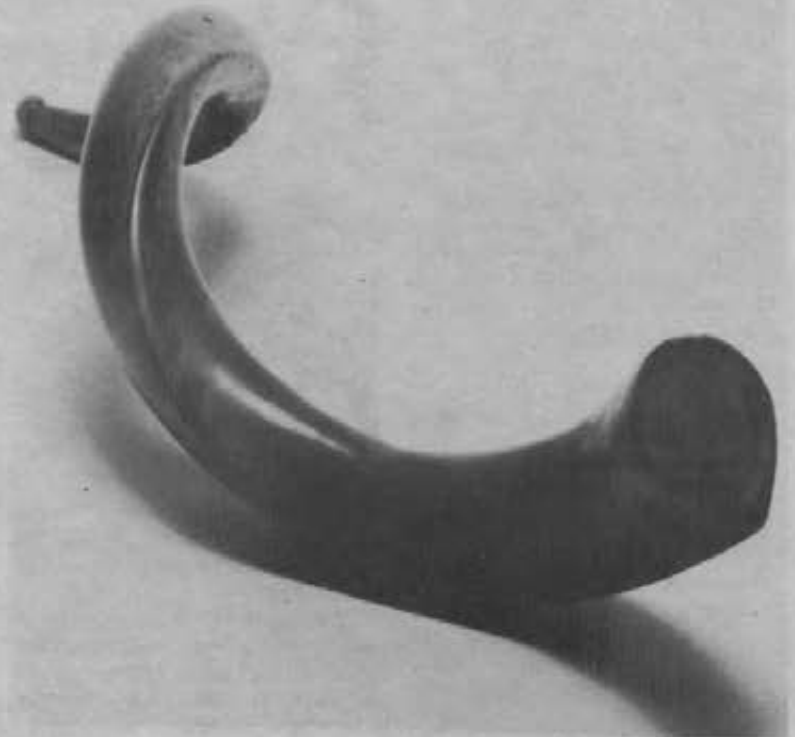
always welcome. We have found this preferable to closing the doors to Jews who want to pray. At Machzikey Hadas, we consider this part of our outreach to "Jews for Judaism." Our services are conducted by knowledgeable congregants.

We have often heard stories of young Jewish people who have never experienced a synagogue service, and suddenly find themselves wanting to attend one for the High

Holy Days. Our doors are always open to these and other young Jews on the High Holy Days, as well as every week for Sabbath services.

Come welcome the Sabbath with us on Friday at 8 p.m., with an Oneg Shabbat following Saturday services at 9 a.m.

Machzikey Hadas is located at the B'nai B'rith building, 8000 Society Drive, Claymont. For additional information, call 792-2637.



A 20th century Indian shofar from the Israel Museum collection. WZPS photo by Richard Nowitz.



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## Holiday TV Program For Hospitalized Delawareans

WILMINGTON, Delaware — During the high holidays, Jewish patients in The Medical Center of Delaware's Christiana, Wilmington and Eugene du Pont Memorial hospitals may watch a special closed-circuit high holy days television program.

The 15-minute program was written by Rheva Cook, Jewish chaplain and produced by The Medical Center. In the program, Cook and Rabbi Ira Schiffer, previously of Temple Beth El in Newark,

highlight portions of the Rosh Hashana and Yom Kippur services with explanations and songs.

Television programs for the Passover, Purim, and Hanukkah holidays are also shown at The Medical Center. Kosher meals and electric *yahrzeit* candles are available upon request.

Members of the community interested in The Medical Center's services during the high holidays are encouraged to call Rheva Cook, Jewish chaplain at 428-2780.

## Calendars

By MARGA HIRSCH

We Jews live by the rhythms of two calendars. We figure our income tax from Jan. 1 to Dec. 31, and we assess our souls in Tishrei. We revel in fireworks on July 4, and we celebrate our freedom in Nisan. Fortunately, there are calendars that help us mark time in both rhythms, and that are attractive as well. I prefer a Jewish calendar that includes 16 months rather than 12, so that it shows not only the Jewish year from this Rosh Hashanah to the next, but also all of 1988. I also favor a calendar that shows the Hebrew date for each day. At minimum, the calendar should indicate the Hebrew month and year on each page. An all-purpose calendar

shows national holidays and all Jewish holidays, including Rosh Hodesh, the first day of each Hebrew month. The calendar should also indicate the weekly Torah portions and provide a chart of Shabbat and holiday candle-lighting times. Some calendars also have a list with dates of the Jewish holidays for five years ahead. Each of the following calendars meets most if not all of these criteria. Contact your synagogue gift shop or local bookstore about ordering them, order from the publisher, or order from the B'nai B'rith Klutznick Museum Shop, 1640 Rhode Island Ave., N.W., Washington, DC 20036 (Tel. 1-202-857-6583).

*The Jewish Calendar 1988* (Hugh Lauter Levin Associates, Inc., 236 West 26th Street, New York, NY 10001) \$8.95. A wall calendar featuring photographs of Jewish ceremonial art. (Not available from Klutznick Museum.)

*Traditions 1988* (Silver Visions Publishing Co., Inc., P.O. Box 49, Newton Highlands, MA 02161) \$9.95. A wall calendar with photographs by Robert Kaufman.

*My Very Own Jewish Calendar* (Kar-Ben Copies, Inc., 6800 Tildenwood Lane, Rockville, MD 20952. Tel. 1-800-4-KAR-BEN) \$5.95. A children's wall calendar with facts, photos, recipes, and trivia for each month. Also available without illustrations in a 13-month jumbo desk pad version (\$7.95) and in a 12-month checkbook-size version (\$1.95).

*The Jewish Calendar 5748* (Universe, 381 Park Ave. South, New York, N.Y. 10016) \$7.95. An engagement calendar with an illustration or reading facing each week's calendar spaces. This year's theme is Israel's 40th Anniversary. Each date also has a historical note.

### Holocaust Monument To Be Unveiled

A monument remembering the Martyrs of the Holocaust will be dedicated at the annual Community Service at Beth Emeth Memorial Park.

The Service, on Sunday Sept. 27th, will begin at 3 P.M. All those interested are urged to attend this important occasion.

### Beth Emeth Brotherhood

The community is invited to attend the brotherhood breakfast program at Congregation Beth Emeth to hear state school board member, Donald E. Cielewich, who will speak of the important recent issues relating to education. The meeting will be held on Sunday morning, Sept. 27.

A short service in the chapel will begin at 9:15 a.m. followed by breakfast at 9:30 a.m. The presentation will start at about 10 a.m.

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# The Economic Year

By SIMON GRIVER

*The most outstanding economic achievement during the last year was the success attained in stabilizing the economy and drastically cutting inflation.*

*WZPS correspondent Simon Griver gives us a run-down of Israel's economic year in the various sectors.*

(WZPS) — The past year has seen a dramatic upturn in Israel's economic fortunes. Business is generally booming despite political tensions between the partners in the national unity government and many optimists feel that after nearly 40 years of independence Israel is finally getting its economic act together.

#### Lower Inflation

Most economists are less hopeful. They concede that inflation has fallen, unemployment has fallen, exports have risen and growth has been sustained. But they also point to negative trends like increased imports and most especially the continued high level of public expenditure.

Nevertheless, even the most cautious and outspoken critics of the government's economic policies are forced to admit that last year's economic performance has outstripped all expectations.

Most conspicuously of all inflation has dropped remarkably to just 19% in 1986 and even lower in 1987 from a horrific high of 445% in 1984.

One immediate effect of lower inflation has been the stabilization of the new shekel. Unlike its predecessors, the lira and the (old) shekel, the new shekel has not become a national joke. On the contrary, an

average of \$100 million per month has been flooding into Israel from overseas and converted into shekels as investors take advantage of the high interest rates offered by Israeli banks.

#### Unemployment

As a result Israel's foreign reserves were boosted to a record \$4.6 billion. This has ruined the Bank of Israel's policy of monetary restraint as commercial banks offer

both businessmen and consumers new credit lines.

In part the growth stimulated by this credit has helped bring unemployment down from a peak of 7.9% in 1986 to 5.7% in the first half of 1987 with a further drop anticipated. Thus, as much by accident as design, Israel has belied the supposedly inverted relationship between inflation and unemployment by decreasing them both.

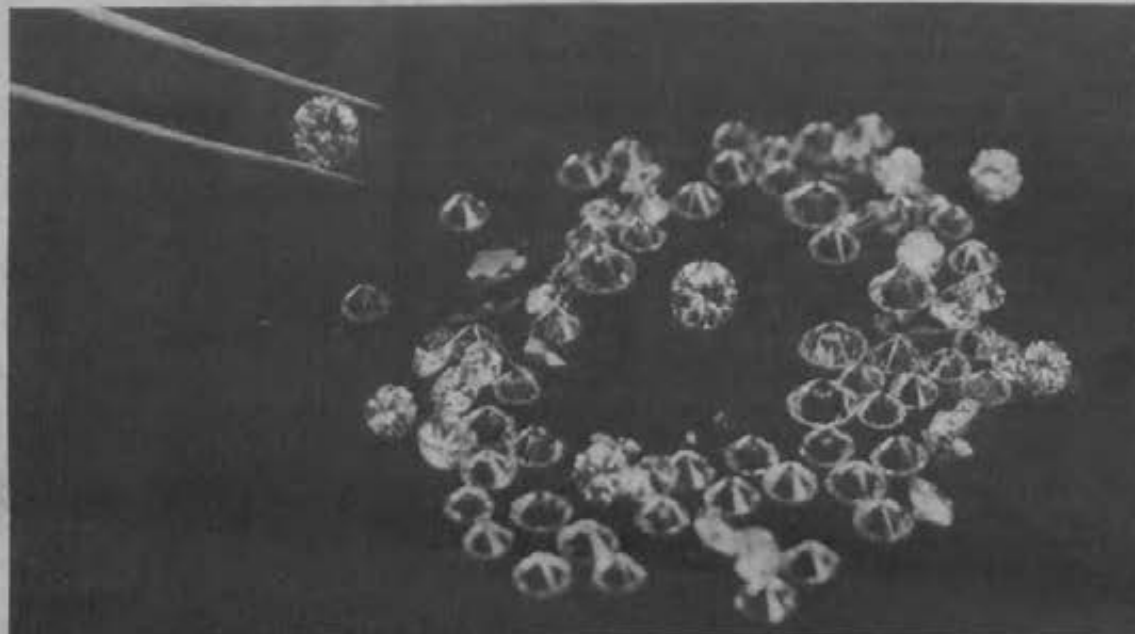
Unemployment has also been eased by the country's export boom. Overseas sales climbed to a record \$6.3 billion in 1986, 13% above the 1985 figure. Furthermore, statistics from the early months of 1987 show an additional 9% increase in exports. Successful sectors include polished diamonds, where exports rose 32% from \$1.26 billion in 1986, and electronics and metal where exports rose 14% from \$1.92 in 1985 to \$2.2 billion in 1986.

#### Tourism and High-Tech

Tourism, a big foreign currency earner, also picked up. The threat of international terrorism caused a sharp drop in the number of visitors to Israel in 1986 when only 1.2 million people came to the country. But over 700,000 tourists visited Israel in the first six months of 1987, and the expected 1.5 million visitors this year will spend almost \$1.5 billion in foreign currency.

Other sectors struggled. Many high-tech concerns fought to stave off bankruptcy. Well-known names like Scitex and Elscint had disastrous years with Elscint recording a \$120 million loss in 1986 while Scitex lost \$35

(Continued to Page 15)



Diamonds — Israel's single largest export industry, whose sales rose 32% over the past year. WZPS photo by Richard Nowitz.

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# Year—

(Continued from Page 14)

million. Some blamed overseas marketing inexperience, while others pointed to a shortage of domestic capital. The agricultural sector also faced increasingly hard times with bankruptcy staring many farmers in the face.

### Imports, Exports and Cuts

Moreover, the balance of payments gap barely narrowed because increased exports were almost outweighed by a rise in imports. The price of oil rose sharply from \$10 a barrel to around \$18. Sales of imported consumer durables soared with double the number of new cars being imported, while micro-wave ovens and compact discs became the latest consumer fad.

The government did take some steps towards putting its own house in order by cutting annual public expenditure by 5% to \$24.5 billion. This cut was felt most keenly in the health and education sectors with hospitals, schools and universities facing unprecedented financial crises.

Social and welfare services were also cut drastically but while teachers, students and nurses could strike to publicize their plight, the elderly and sick were less able to articulate their own cause.

Most economists and businessmen are demanding further public expenditure cuts as well as tax and capital reforms that will ease the tax burden. Some socialists are worried that economic growth will be achieved at the expense of the country's disadvantaged.

However, in the mainstream of middle and working class Israel, the year 5747 was characterized by the proverbial feeling that the average Israeli "had never had it so good." With the political parties already squaring up for next year's election campaign, they might do well to note the underlying cynicism of the Israeli public. According to opinion polls, the Israeli in the street does not credit either Labor or Likud with increased prosperity but rather feels that economic wellbeing has been achieved in spite of the politicians.

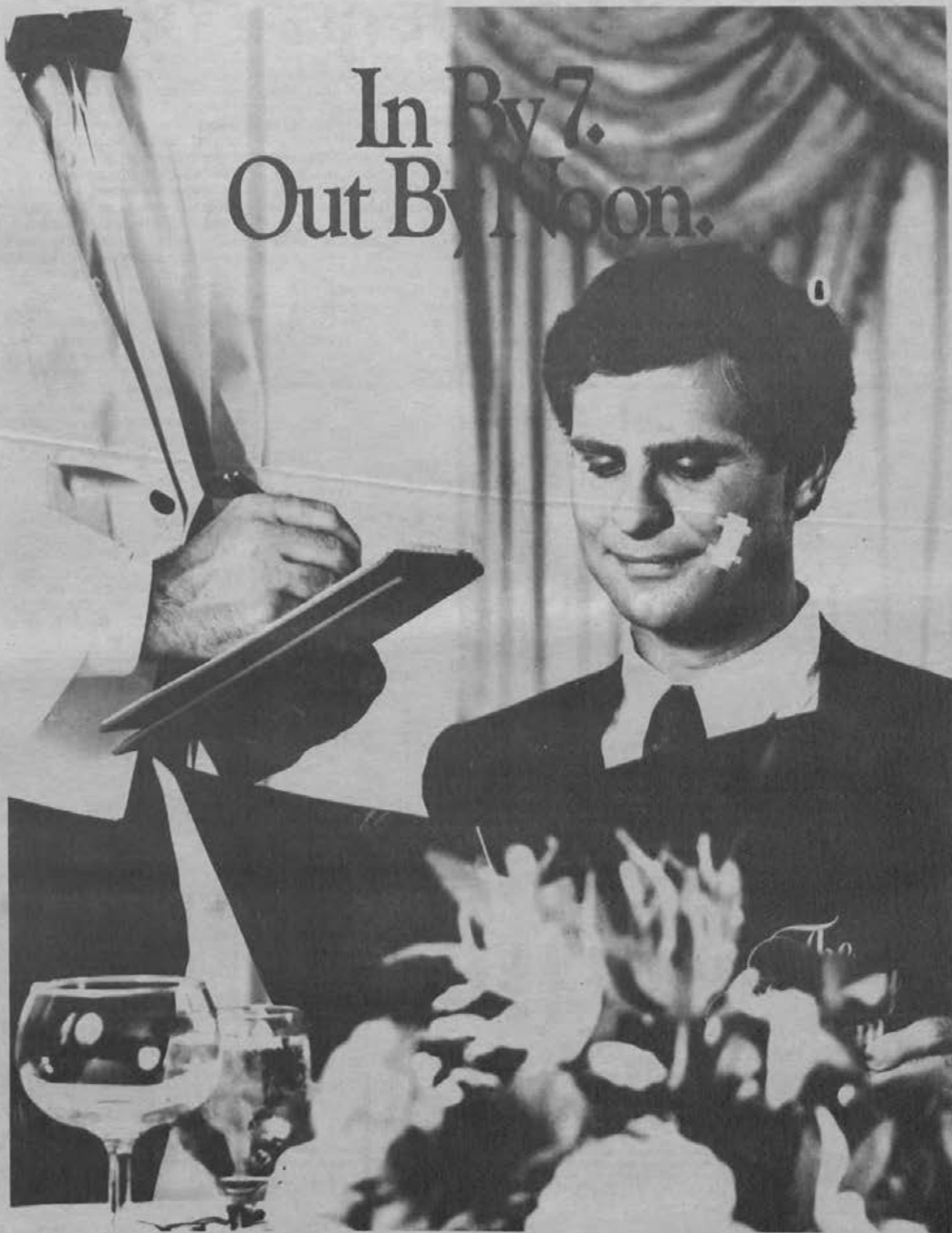
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# The Zionist Year

By SIMON GRIVER

*Simon Griver takes a thought-provoking look at the Zionist year, in light of the upcoming 31st Zionist Congress which is to take place in Jerusalem during the month of December.*

(WZPS) — The Zionist year was dominated by the divisions between Israeli and Diaspora leaders. This expressed itself in the political sparring prior to the upcoming 31st Zionist Congress in December, while liberalization of Kremlin policy revived arguments about the potential destination of Soviet Jews with exit visas.

Zionist Mitzvot

To be sure the Zionist movement has never recovered from the establishment of the State of Israel. Ironically, the very realization of the Zionist dream split the movement down the middle, leaving on the one hand, those who are prepared to live in the Jewish State, and on the other hand those who, while supporting Israel, nevertheless choose to remain in the Diaspora.

Attempts were made to bridge this gulf during the last year by the introduction of the Zionist *mitzvot*. These *mitzvot* (worthy deeds) call

on all Jewish families to visit Israel, teach their children Hebrew, give them a Jewish and Zionist education and send them on study programs to Israel.

One delegate to the recent meeting of the Zionist General Council in Jerusalem quipped that most Jews already discard the traditional 613 *mitzvot*, so now there will be a few more to neglect.

But Zionism did receive a tangible boost from the elections for the 500 delegates to attend the 31st Zionist Congress. Some 250,000 American Zionists cast their votes in

June, and in total elections were held in 23 countries. More than 80% of the delegates to the Congress will have been elected making it the most democratic Congress ever.

Dulzin Controversy

However, many saw the method by which Arye Dulzin was compelled by the Jewish Agency Board of Governors to agree not to seek reelection as an anti-democratic move. "Who elected these people?" asks Matitiah Droblas, joint head of the WZO's Rural Settlement Department. "The overseas fundraisers who sit on the Board of Governors were nominated; Dulzin was elected by the Zionist Congress and it should have been up to the next Zionist Congress to decide who should lead the WZO and Jewish Agency."

Dulzin was put under pressure to resign following revelations that Bank Leumi had paid its former chairman, Ernst Japhet, \$5 million in severance pay. As the Jewish Agency is the largest shareholder in Bank Leumi, Dulzin served as governor of

the bank. "It was not so much the Bank Leumi affair that concerned us," says Irving Bernstein, an American member of the Jewish Agency Board of Governors. "In the Diaspora, and especially in America, we are more accustomed to limited tenure. Dulzin is a fine man who has worked hard and well. But leadership must every so often make way for younger blood."

Thus at the root of the Dulzin controversy was once more a Diaspora-Israel split. This could be traced in the case of the Jewish Agency to an historic problem: Jews in the Diaspora want a greater say in the way money they donate is used, while Israelis argue that decisions can only be made in Israel itself where the full extent of needs is known.

Soviet Jewry

The single issue that causes the most bitter recriminations is *aliyah*, or in recent years the lack of it. *Aliyah* reached an all time low in 1986 with only 10,000 new immigrants coming to Israel.

(Continued to Page 45)

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Return to: Congregation Beth Shalom  
18th & Baynard Blvd.  
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# Will Israel Finally Get A Constitution?

By THOMAS L. FRIEDMAN

It has always been ironic that Israel, the nation descended from Moses the lawgiver, the state where lawyers and Talmudic scholars seem to grow on trees, could never produce a constitution of its own.

But that may be about to change. A group of prominent Israeli legal scholars have convened their own Continental Congress of sorts and written a constitution and bill of rights for the Jewish state.

The document was released last week at Tel Aviv University, the first step in what these lawyers expect will be a long, tough fight to get their constitution adopted by the Israeli Parliament.

"This is not an academy exercise," said Uriel Reichman, the dean of the Tel Aviv University Law Faculty, and spokesman for the four-man self-appointed constitution-writing committee. "We are totally dedicated to pushing this idea through the Parliament. Our biggest challenge is convincing an Israeli public that has come to despair of politics and politicians into believing that they can actually change the system."

When Israel was born in 1948, its declaration of independence stipulated that a constituent assembly should be immediately elected with the sole purpose of writing a constitution. This assembly, however, never carried out its task. Prime Minister David Ben-Gurion argued that Israel was on the threshold of a massive new wave of immigration of Jews, and hence it would not be fair for the small number already in Israel to write a constitution for the millions yet to come.

More important, Mr. Reichman said, "Ben-Gurion did not want to be hampered by a constitution."

#### Renewed Pressure

When pressure from both the public and politicians was

later renewed for a constitution, it became clear that Israel's religious parties were against the idea because they believed that the God-given Halacha, or Jewish law, could not be superseded by a man-made legal code.

As a result, the Parliament agreed that an Israeli constitution should be developed gradually and organically, instead of being imposed all at once from above.

Certain "basic laws" would be promulgated over the years by the Parliament and, one day, supposedly, these laws would be bound as a constitution.

Today, these basic laws do provide the guidelines for the functioning of the Government and the courts. But they contain no definition of the individual's inalienable rights and can be altered anytime.

For example, legal scholars have speculated, if a right-wing majority took control of the Parliament, it could legislate that all Arabs in Israel have to be home by 7 P.M. There is no bill of rights, or judicial review, to prevent this.

Because of the basic democratic spirit of the Israeli Parliament and courts, such laws have never been enacted.

But in the last few years, the increasing power of religious forces who want to impose Jewish law on the secular majority, the rise of right-wing elements who reject equality for Arabs and some flagrant violations of the rule of law by Israeli political leaders have combined to convince legal scholars that the rights of Israeli citizens must be firmly grounded in a constitution.

"There is a slow process of deterioration that may endanger our democratic framework," Professor Reichman said. "Thirty percent of the Israeli public today holds authoritarian views."

Mr. Reichman and three

other law professors spent the last 20 months drafting a constitution that would build legal barriers against such developments. To be enacted, this constitution would need to be approved in a general plebiscite, as well as by a two-thirds majority of the Parliament, something that will not be easy.

The proposed Israeli constitution draws on both European and American precedents and melds them with the realities of a Jewish state containing divergent religious and national minorities. It has three imported features.

First, it contains a bill of rights, which enshrines the dignity and equality of all citizens, irrespective of race religion or national background, and affirms the freedoms of speech, movement, fair trial, privacy, assembly and religious observance. Most of these are part of the current common law in Israel but can be overturned by the Parliament at any time.

Second, such a constitution would allow Israelis the choice between a civil or religious marriage and divorce. Now they are allowed only religious ceremonies.

Third, the constitution would revamp the electoral system in a way that would make Israeli politicians more directly accountable to voters. Currently, Israelis vote only for a 120-name party list of candidates. If a party wins 10 percent of the vote, then it can send the first 10 percent of the candidates on the list to Parliament. Today, there is no direct representation in Israel.

Under the proposed constitution, Israelis would vote once for a Parliament member to represent their specific district — these representatives would make up half the Parliament — and a second time for a party list, which would work on the current proportional system and make up the other half of the Parliament.

A party would need 2.5 percent of the total vote, instead of the current 1 percent, to win at least one seat. This would maintain representation for the small ideological parties, but not in the unwieldy numbers that they have now. Finally, the people would directly elect the Prime Minister.

"We live in an era of mediocrity in our political life," Professor Reichman said. "I think such a constitution would create new hope and a new beginning."

Reprinted from N.Y. Times  
August 16, 1987

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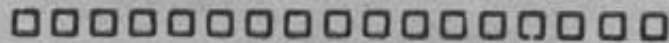
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Yuli Edelstein at Jerusalem's Western Wall on his first day in Israel. WZPS photo by Scoop 80.

## Yuli Edelstein, Former Prisoner Of Zion

By SUSAN BASS

One of 11 recent immigrants from the Soviet Union to receive Prisoner of Zion certificates by Absorption Minister Ya'acov Tsur, was Yuli Edelstein. Yuli, who now calls himself Yoel, arrived in Israel in July '87 after serving a three-year sentence in Soviet prison camps on a trumped-up narcotics charge.

At a recent meeting of the International Forum for Freedom, in Jerusalem, he spoke of his feelings on being in Israel: "It's really something to be here in Israel and to see the places which I saw on postcards and in books - to feel the stones of the Western Wall and to walk through the streets of Jerusalem."

(WZPS) — Yuli Edelstein never set out to become a symbol of the struggle for Jews to leave the Soviet Union. Sitting in the living room of his apartment in Alon Shvut, a settlement in Gush Etzion between Bethlehem and Hebron, Edelstein explained: "Of course I did not want to be sent to the prison camp. All I wanted to do was to sit at home and drink coffee with my wife. But I had no choice."

### Hebrew Study

Edelstein first applied for permission to leave the Soviet Union in 1978, at the age of 20. At that time, the Soviets refused him permission because he did not have the required number of close relatives living in Israel. He was expelled from the university, and began working as a manual laborer and street cleaner.

It was in the same year that

Edelstein began to study Hebrew. A gifted and motivated language student, he made rapid progress. The following year, Edelstein moved from Chernovich to Moscow, where he joined a Hebrew study circle. He soon began to teach Hebrew to groups of students, and also to participate in a Moscow Hebrew seminar called "Dibur," or speech. Speaking fully fluent and eloquent Hebrew, Edelstein recalled the demanding level of this seminar: "The first thing we did was to forbid the speaking of Russian there. We had many visitors from abroad who were surprised by the high level of Hebrew and by the questions asked and discussed there."

### Sentenced

On the evening of Aug. 24, 1984, the KGB searched the Edelstein's apartment and 11 days later arrested Edelstein on trumped-up charges of possessing a prohibited drug and keeping narcotics without a special permit. In his final statement to the court during his trial, Edelstein declared, "I do not plead guilty to any of the charges. I did not keep any drugs in my home. If the court nevertheless finds me guilty I trust that my God and my people will help me on the long journey which I am destined to make before reaching my homeland."

Despite the paucity of evidence against him, the court sentenced Edelstein to three years in prison camp. He was sent to a camp near the Mongolian border, where most inmates were criminals (as opposed to political prisoners). Edelstein recalls

that during the early part of his imprisonment "the camp inmates were encouraged by the administration to beat me and to make conditions impossible for me. Eventually, however, many of them came to the conclusion that I was not the man the officers had made me out to be and their attitude toward me improved."

Edelstein recalls that fellow camp inmates gradually began to take an interest in him and often asked him if he felt angry at the government or at the KGB. He replied that his situation was much the same as theirs: "You are here because you stole 50 rubles, and I because I wanted to make *aliyah* to Israel."

On Jan. 19, 1986 Edelstein fell while working in the camp, suffering multiple fractures to his legs and pelvis and a ruptured urethra. No medical treatment was given him for several weeks and it wasn't until July that he was transferred to a hospital for surgery. His wife Tanya was told that he probably would not survive, for as a result of his ordeal his weight had dropped 25 kilos to a weight of 45 kilos.

### Emotional Support

Tanya traveled across Russia to visit Yuli in the hospital, which involved a seven hour airplane flight, six hours on a train and a walk of four kilometers. She was permitted to see him for less than 10 minutes. Tanya recalls the emotional support she received throughout the ordeal, from people she knew and from many she did not know.

(Continued to page 19)



# Yuli Edelstein —

(Continued from page 18)

Most important to her at the time was the knowledge that people were "praying for him every day in Moscow."

After his initial recovery from surgery, Edelstein was transferred to a prison camp in Siberia, where he was sent to work in a factory assembly line. Because of his weakened condition and his low resistance to infection, he became ill and was hospitalized for a month in the spring of 1987. The government denied repeated requests for his early release.

But in May 1987, Tanya was informed in Moscow that Yuli's sentence would be reduced by four months, and that he was about to be released. On May 4, Israel's Independence Day, the day of his release from the camp, she travelled to Siberia to meet him.

Throughout the three year ordeal of Yuli's trial and imprisonment, Tanya Edelstein had worked actively and unceasingly for her husband's release. Shortly after his arrest, she began a 40-day hunger strike and started writing letters and filing complaints and petitions with the courts on his behalf. At the same time, she worked to arouse world opinion. Edels-

tein comments, "Tanya began it all. She is an extraordinary woman. Of course she could not have helped me without the support of many others — both Jews and non-Jews. But she began it all. She aroused a noise heard all over the world, until eventually the government had no choice but to let me go."

## Alon Shvut

Like Yuli, Tanya was raised in a non-religious family. She too studied Hebrew in Moscow and underwent a process of Jewish identity building. Shortly before Yuli's arrest, the couple had begun to become religiously observant. Yuli explains that they stood under the *chuppah* together for a Jewish wedding ceremony in 1984; "Before that, we did not know what a *chuppah* was." Today, they give every appearance of fitting comfortably into the religious community of Alon Shvut.

Alon Shvut, a community of 150 families located south of Jerusalem, began working actively on Edelstein's behalf shortly after his arrest. Zalman Deutsch, a resident of Alon Shvut, had visited the Edelsteins in Moscow. After Edelstein's arrest, Deutsch encouraged the com-

munity to "adopt" the Edelstein family: to attend public demonstrations, to write letters and file petitions on their behalf, to speak to the family by telephone and to prepare a place for them to live in Israel. What's more, over two years ago, residents of Alon Shvut set aside a seat in their synagogue, reserved for Yuli Edelstein.

When the Edelsteins finally received permission to emigrate, the community began working feverishly to prepare an apartment for them. Shimshon Saltzman, who works in the community recalls, "An awful lot of hours went into fixing up the apartment. They wanted it to be perfect. Everybody did something. Everything in the apartment was donated by the people of Alon Shvut — the furniture, the television, the books, the pictures on the wall." Zalman Deutsch made a welcoming poster, now covering the door to the apartment, which reads "And the sons will return to their borders. Welcome!" and he brought the poster to every home in the community so that every resident could sign it.

## Building a Future

Yuli Edelstein believes that personal connections — such

as those established by Alon Shvut with his family — are vital to the morale and the ultimate fate of other refusenik families. He hopes that Jews and non-Jews — in Israel and around the world — will realize the importance of adopting a refusenik family; that they will begin to write to the family and to go to demonstrations with the family's name and photographs; and then to let the family know that they did so. This gives refuseniks great spiritual support, and also works to arouse world opinion. Edelstein firmly believes that the Russian refuseniks' only hope is loud public demonstrations on their behalf, combined with quiet diplomacy. "They must go together. One without the other will not do."

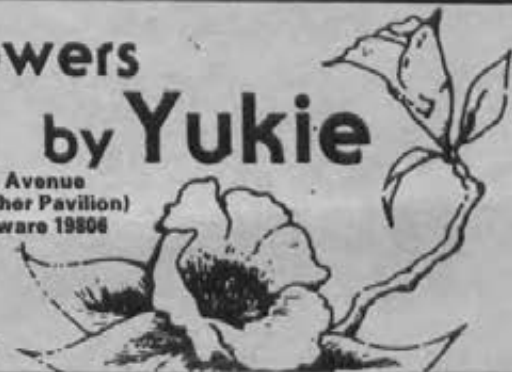
Edelstein sees the 'dropouts' who elect to go to the United States as a danger to the entire *aliyah* movement. He sees Israel as the only hope for the future of the world's Jewish community; the only way to avoid the twin threats of anti-Semitism and assimilation.

Edelstein himself plans to build his future in Alon Shvut, to study linguistics at the Hebrew University, and to work with young tourists who visit Israel from abroad, whilst Tanya will resume her career as an engineer. Yael, the Edelstein's 12-year-old daughter, will begin school in Alon Shvut. Her parents only hope that she will soon forget how she suffered as a child in the Soviet Union, and settle down to a full and happy life in *Eretz Yisrael*.

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# Saga Of Blood And Hope: Europe, Humanity Can Benefit From The Jewish Experience

By SAMUEL PISCAR  
(Copyright 1987 JTA, Inc.)  
Anti-Semitism, whether it reappears in a country like France or Russia, which have many Jews, or a country like Poland, Germany or Spain,

which have virtually none left, is the barometer that measures the feverishness of a sick society. When evil times return — unemployment, inflation, depression, unrest and, ultimately, fear

— a season for scapegoats inevitably begins. For racists who sow bigotry and xenophobia, every economic crisis is the result of "others." "Hell," wrote Jean-Paul Sartre, "is the

others." And first among the "others" are always the Jews, history's favorite scapegoats. Immediately behind them come the other "others": immigrants, trade unionists, intellectuals, dissidents, artists, all those who are different, who refuse to fall in line and salute the flag.

Like Torquemada, Hitler was not an aberration of history. One of the crown jewels of European culture, the country that gave us Gutenberg, Beethoven and Goethe, willingly laid at his feet an unlimited mandate to govern. Germany and Austria had gone momentarily mad. This is how Europe sank into a bloodbath. Those who at first did not feel directly threatened — until it was too late — retreated into silence and indifference, while an entire people in their midst was being systematically put to death.

The intellectual, scientific and artistic effervescence created by the German-Jewish encounter was brought to a brutal halt by the Holocaust. The full potential of the effervescence is now being realized by the Jewish-American encounter, the Jewish-French encounter with the arrival of new Sephardic blood from North Africa, and above all, by ingathering of exiles from all corners of the earth into modern Israel.

When history swallowed us up 45 years ago and spat us out in bits and pieces, far away from our native roots, we experienced events of biblical, Homeric proportions, events still too fresh and painful to comprehend.

In the shadow of a permanently flaming gas chamber, at Auschwitz — which Pope John Paul II, who grew up in Poland on the other side of the barbed wire from me, called the Golgotha of the modern world — we saw the specter of doomsday. We witnessed a pilot project for the destruction of humanity, an awesome prefiguration of the coming thermonuclear age, the final solution for mankind. We know in our bones that man is capable of the worst, as he is capable of the best, of madness as of genius.

We have a unique humanistic legacy to hand down to our fellow men, Jews and non-Jews alike, especially the young, because our message of blood and hope is not about the past but about the future, a future that belongs to them. We must help to arm them against the tragedies, the hypocrisies, the false gods of history. We

must transmit to them the true meaning of the dangers — fanaticism, terrorism, unemployment, resignation — that can thrust mankind toward new disasters. And what it takes — the attitude of mind, the effort of will to understand — to adapt, to endure and to overcome.

When I was rescued from the death camps by an American tank column in the spring of 1945, I began to work on my redemption, first physical, then moral and intellectual. The sole survivor of a large family, my aim was to get as far away as possible from this psychotic continent, a continent which had literally branded me in my flesh. Yet, I could not tear myself away completely. Today I live and work between Paris and New York.

From this privileged vantage point I see the epicenter of the world drifting away from the shores of Europe. Isabella's Spain, the Italian Renaissance, enlightened France, the British Empire — mighty cultures that have long dictated the pace and pattern of human progress — are steadily losing ground in the race with other emerging nations. Are they branded with the fate of a new Byzantium? After the Mediterranean, then the Atlantic, the hour of the Pacific seems to have struck.

Europe? Does it still want to exist, or only shine a little longer, like an extinct star at the end of its trajectory?

The year 1992 will be fateful for Spain and Europe. We will mourn the expulsion of the Jews, celebrate the voyage of Columbus, the advent of a fully integrated community with a free continental market. And Barcelona will host the 25th Olympiad.

Faced with these challenges, Spain and the Council of Europe should be congratulated for their far-seeing initiative. The Iberian peninsula, and progressively the rest of the continent will, through your auspices, rediscover their rich Jewish heritage, and thus unlock new sources of human inventiveness. Let us hope that this renewed quest for spiritual, intellectual and artistic excellence will lay the demons of the past and help Europe recapture some of her lost vitality and glory.

Samuel Pizar is an international lawyer and author. This piece is an excerpt from his concluding address to the Symposium on Jewish Sephardic and European Culture, sponsored by the Council of Europe this past spring in Toledo, Spain.

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# New CLAL Learning Center To Include Think Tank

By BEN GALLOB  
(Copyright 1987, JTA, Inc.)

CLAL, the National Jewish center for Learning and Leadership, has announced plans to create a study/learning center to serve North American Jewish communities. It will be built on a 184-acre site that CLAL recently purchased for \$750,000 in Goshen, NY, 51 miles from New York City.

The site will include the first U.S. Jewish think tank to function at a permanent site, according to Paul Jeser, CLAL executive director. The think tank would mean an in-

formal setting "to bring together scholars and communal leaders on a regular basis to identify, track and analyze the long-term forces in American Jewish life," according to Rabbi Irving "Yitz" Greenberg, co-founder and president of CLAL.

The 13-year-old center has amassed about \$1.5 million in seed money for the project, according to Jeser, and expects to seek more funds "for the development of the site including the building of additional facilities, as well as endowing the operation and programs to be held . . ."

Greenberg is a New York Orthodox rabbi who has called repeatedly for greater unity among the religious branches of Judaism, warning that to continue to do otherwise could imperil the future of world Jewry.

He indicated that the site would house an expanded range of CLAL programs, including weekend retreats, conferences, classes, institutes, summer sessions, family retreats and Jewish communal staff training.

The overall goal is to develop a "campus-like" environment with state of the art study, learning, meeting and conference rooms; a sanctuary; kosher dining facilities; living accommodations; and recreational areas, including a swimming pool and tennis courts.

A 20-room mansion on site, included in the purchase, will be renovated to become Beit CLAL (House of CLAL) during the construction of new facilities. Jeser told the Jewish Telegraphic Agency that "we believe that it will be at least two years" before the project is completed.

The rabbi's concern that much more unity in American Jewish life was

needed was reflected in a comment by Magda Leuchter, chairwoman of the Beit CLAL Program Committee.

She declared the Beit CLAL would "Make it possible for

Jews of all ages, ideologies and affiliations to come together in an intensive yet open and supportive environment of study, interaction, celebration and spiritual growth."



**TWO BOYS IN JERUSALEM**  
ISRAEL — Two young Hasidic Jews watch Jerusalem tourists in this vintage photo taken near the Wailing Wall. The wall — a holy place for all Jews — is all that remains from the Temple of Solomon. RNS PHOTO

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## Hebrew University Palaeontologists Discover Neanderthal Skeleton

JERUSALEM — Discovery of a Neanderthal skeleton some 60,000 years old by a joint team from the Hebrew University of Jerusalem, French universities and the CNRS (the French National Center for Scientific Research) in a cave located in Mt. Carmel south of Haifa has supplied new data on the early history of man.

The skeleton, found in one of the layers dated to the last ice age, is helping to answer some tricky questions such as: What were the Neanderthals doing in the Levant (including the Land of Israel) at that time? Were they a different human species later superseded by modern man, or were they a specialized offshoot of early human development?

The discovery of the skeleton four years ago and the revision in the dating of the various layers of animal remains in the cave are making an important contribution to resolving the controversy among prehistorians and anthropologists on the place of Neanderthal man in the emergence of modern man in

the Levant and his bearing on the later phases of human evolution.

The excavation of the cave at Kebara on Mt. Carmel, three kilometers from the Mediterranean coast and 15 kilometers south of Haifa, were carried out by a French-Israeli multidisciplinary team headed by Profs. Ofer Bar-Yosef and Eitan Tchernov of the Hebrew University of Jerusalem and Prof. Bernard Vandermeersch of the University of Bordeaux in France.

As reported in the journal *Current Anthropology*, during their excavations of habitation layers in the cave they found a burial of a Neanderthal-type skeleton in a shallow pit. The right hand of the skeleton was lying on its chest and the left hand on the abdomen. Most of the skull was missing except for one of the upper teeth. The lower jaw with all its teeth rested on its base and all the neck vertebrae were present and indicated an upright posture in life and the possibility of speech. The lower legs were mostly missing. The pelvis,

which is of Neanderthal type, is broader than in modern man.

The discovery of this skeleton and the redating by Prof. Tchernov of the animal remains found in the cave, which indicate that it is an ice age deposit, are leading palaeontologists and prehistorians considering the development of modern man towards the conclusion that Neanderthals were resident only temporarily in the Eastern Mediterranean region during a cooler and wetter phase of the climate and that they left the colder parts of Europe and moved to the Levant about 70,000 years ago. The scientists have arrived at this conclusion because these Neanderthal remains are found only in ice age layers, whereas the remains of modern man (*Homo sapiens*) are found (in other digs) in layers from both before and after that time.

Profs. Bar-Yosef and Tchernov feel that the findings also support the idea that Neanderthal man was an offshoot of an archaic type of modern man rather than a separate species.

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# Medical Report From Israel

## Repairing Damaged Nerves

REHOVOT, ISRAEL — Israeli scientists are learning lessons from goldfish that may help man in re-growing nervous systems.

Neurobiologist Professor Michal Schwartz of the Weizmann Institute of Science, became interested in the fact that while major nerves of mammals do not repair themselves, fish can re-grow damaged nervous systems. Her study of goldfish showed that tissues surrounding damaged nerves release natural substances which are essential to the healing process.

The next step of research was to determine if natural products from goldfish could contribute to the process of healing damaged nerves in mammals. Professor Schwartz and her colleagues found that when pieces of regenerating fish nerves were placed alongside damaged optic nerves of rabbits, the nerves appeared to express symptoms of regeneration.

Professor Schwartz's research may be an impor-

tant step in the long journey toward reactivating paralyzed limbs and damaged optic nerves.

## Easing AIDS Suffering

TEL AVIV — A drug which may prolong the lives of AIDS and cancer sufferers has been developed by Israeli scientists at Bar-Ilan University. Called AS 101, it is a biological substance developed here, but tested on patients in Mexico; the patients seemed to be doing well a year later.

According to Professor Shmuel Salzberg, who heads the research, AS 101 stimulates the immune system to produce lymphocytes to fight infection. The drug was approved by the U.S. Federal Drug Administration at the end of June.

## Mycoplasmal Peumonia Quickly Detected

HAIFA — Mycoplasmal pneumonia, which doctors have always had to wait two weeks to diagnose, can now be detected in a matter of

hours, allowing the physicians to apply appropriate treatment immediately.

The speedy diagnosis is available using a new kit developed by Associate Professor Yehudith Naot at the Technion, Israel's Institute of Technology; she developed a method of detecting a specific kind of antibody present only in the blood of mycoplasma-infected patients.

Mycoplasmal pneumonia is the most common form of the disease in epidemics. There are three different major groups of micro-organisms which cause pneumonia-mycoplasmas, bacteria and viruses. Each kind requires a different form of treatment. Incorrect treatment will not help, and may cause harm.

Diatech Diagnostica of Rehovot, Israel has acquired the right for the commercial production of the kit. The company specializes in the development of medical diagnostic devices, mainly in collaboration with universities and research institutes in Israel.

## Embryo Selection

REHOVOT, ISRAEL — Which embryos will result in

a normal pregnancy when used for IVF-ET (in vitro fertilization-embryo transfer) procedures?

A scientist at the Weizmann Institute has recently released the results of studies he has carried out which can help doctors to decide which of the 10 or so eggs obtained for test tube fertilization may more successfully result in a baby.

Studying 57 Jerusalem women, Professor Alexander Tsafiri and his team found that established pregnancies developed from eggs whose accompanying follicular fluid had lower amounts of the enzyme collagenase and of the blood-serum protein alpha-2 macroglobulin than the eggs associated with the unsuccessful tries. Two simple biochemical tests give the researchers this information.

The research findings were presented in a paper at the April, 1987 Fifth World Congress of IVF-ET in Norfolk, Virginia. The scientists will continue to test more women and if the trend continues to be observed, the tests could provide a powerful basis upon which to select embryos best suited for transfer, thus resulting in sustained

pregnancies. Currently only one IVF-ET attempt in four is likely to succeed.

## Brain Tissue Transplants Possible In Mice

JERUSALEM — Scientists here working with mice have learned that behavioral and mental impairments can be repaired through brain tissue grafting. Medical science has already found ways to restore functions lost through old age, injury and illness, but Dr. Joseph Yanai and his colleagues at the Hebrew University's Faculty of Medicine have been making the first attempts to cure in-born brain defects.

Recent studies show that the brain has no problem of graft rejection, which means that it is possible to transplant foreign brain tissue into the brain to cure such impairments as reading difficulties, behavioral disturbances and mental retardation. The study of birth defects and their reversal being conducted by Dr. Yanai in Israel is a specialized area of neurophysiological research where great strides are being made.



# HAPPY NEW YEAR

## 1986-5747

from Mitch & Frann Safran



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# Confirmation Twinning

Keri Helfand, who was a member of the Confirmation Class of 1987 at Congregation Beth Emeth, delivered the accompanying speech on Shavuot, June 3.

In the Fall of 1986, Keri requested that the Soviet Jewry Committee supply her with the name of a twin in order that she could correspond with her on behalf of the class. Soon after that, Keri received the name of Svetlana Frumker and began writing to her. Keri received answers to her letters.

This twinning has been unusual in that an entire Confirmation Class twinned, letters were received from Russia, and the entire family finally was allowed to emigrate to Israel to be united with other family members. The boys and girls dedicated the booklet containing the service they had written to Svetlana. In addition, certain parts of the service were directly related to the issue of Soviet Jewry.

The experience was rewarding for Keri as well as for the other confirmands. Svetlana was very much a part of this Class, as evidenced by her picture on the Bima during the Service. Perhaps Keri and her classmates have set a precedent for future Classes.



Keri Helfand

Last Fall, when I was unable to go to Cincinnati with the confirmation class, I wanted to do something special for Confirmation. I asked for and received the name of a young girl from Russia, whose parents are Refusniks. The name of our twin is Svetlana Frumker, and she is three months younger than I am. She and her parents, Mikhail and Fira, lived in Vinnetsa, a small town near Kiev. Mikhail and his parents applied for permission to emigrate to Israel in 1979. His parents and sister's family were granted visas, but Mikhail was refused on the basis of his military service and his occupation. Fira is a



Svetlana Frumker

pharmacist and Mikhail is a construction engineer. Mikhail's parents live in Hadera, Israel, a small town on the Mediterranean coast, and have been actively trying to secure visas for their son's family for more than 8 years.

In October, I wrote to Svetlana, and my Mother wrote to the grandparents in Israel. We explained the twinning program and told them about ourselves in our letters. A letter came from Israel in November, written in Russian, from the grandmother, Vera Frumker. She sent us the pictures of Svetlana and her parents, told us about her son's efforts to emigrate, their lives in Russia, and their new life in Israel. She

gave us information about Svetlana and asked many questions about our lives. Vera was extremely grateful for our interest in her children.

My Mother wrote to the grandparents in December and received a letter in February. In it was a letter dated December 19, 1986 from Svetlana to me. We already knew that my first letter reached Russia because we had a signed return receipt. The grandmother told us that often either the true recipient doesn't receive the letter or the person is afraid to write to America, doing so might hurt the family's chance to obtain visas. In this case, Vera had written to Svetlana's family and told them about me. I still do not know if the letter I mailed to Russia in January reached Svetlana, but I mailed the third letter to the grandparents and asked them to send it to Svetlana.

Six appeals to obtain visas had been made by Mikhail, and each one had been refused. He made a seventh appeal in December. Now I know why Jewish people believe the number 7 is lucky. On May 4th, Israel's Independence day, my Mother received another letter from Israel. The return address

was that of the Frumker grandparents, but Svetlana's name was on the envelope. She said that she and her grandparents were granted visas and arrived in Israel at Purim. It meant a great deal to me to learn of their flight to freedom on Israel's Independence Day. They live with the grandparents in Hadera. Svetlana, who was a very good student in Russia, said she wants to be a doctor. She wrote that her family celebrated Chanukah in Russia and was celebrating Passover in Israel. She loves the trees and says, "I am very happy that I am in my country."

Svetlana has taken the Hebrew name "Orly", which means coming from the darkness into the light—OR. Surely, for the Frumker family, this has been a dream come true: to leave the darkness of Russian oppression for the light and freedom of Israel. For our confirmation class, it has been an answer to our prayers for Svetlana. I hope that someday I will meet our twin in Israel. Svetlana knows that she is a part of our class—our tenth Confirmand!

I think that twinning is one way to keep alive the hopes and prayers of the Refusniks.

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# Free Market View Of Economy

"We now have the luxury to be able to plan ahead," an Israeli said recently. "We know what prices will be from one day to the next and we know what our paycheck will be worth."

Israel today is more relaxed economically, than it was before the national unity government's reform program. Gone is the 1984 scramble to turn shekels into dollars, stocks or consumer goods. Gone is the uncertainty over wages and prices. The stabilization program instituted in July 1985 succeeded in reducing inflation and in restoring Israelis' faith in their economy.

A senior economist at the Bank of Israel said that with "victory declared" on economic stabilization, the next step is to stimulate industrial growth. He pointed out that earlier this year the shekel was devalued and taxes cut to increase wages, profitability and competitiveness. As a result, investment, export and consumption grew while unemployment declined.

He was disappointed, however, with progress on two additional initiatives to stimulate growth: capital market reform and the privatization of government-owned firms. (The Finance Ministry later announced that it has hired the First Boston Corporation to develop plans for privatization.)

Israel's last remaining economic puzzle is inflation, said the economist. Although July's 0.2% consumer price

index was lower than expected, Israel's annual double-digit inflation still exceeds Western levels.

An admitted "free-market economist," the official asserted that the vast majority of Israel's gross national product (GNP) is in the hands of the government or the Histadrut labor federation, a fact which he believed stifles the entrepreneurial drive of capitalism. He claimed that while the volumes of economic activity in Israel and Philadelphia are roughly equal, the Pennsylvania city "produces more efficiently."

Continuing the analogy, he explained that, like Philadelphia, Israel's population is not large enough to justify domestic production of all necessities. While the city can "import" cars from Detroit and computers from California, Israel must purchase these products from abroad at great expense. To offset the high cost of imports, Israel must find a lucrative export niche, he said.

"Long-term growth must be led by exports, Israel needs to specialize. We shouldn't produce a computer

chip, but a component within a chip. Export inroads will be made in the tiny, not in the large." He added that only trial and error will enable Israeli manufacturers to find their position in the global economy.

To put the small scale of the Israeli economy in perspective, he noted that in 1986 General Motors' sales were almost four times greater than Israel's entire GNP, \$26 billion.

The economist saw a change taking place among young Israelis. "Young people are developing entrepreneurial spirit. They want to work." He said the youth view the socialist ethic of bygone days as obsolete. The official added that the government must stimulate economic growth to foster the entrepreneurial drive and to provide new opportunities for free enterprise.

"Eliminating residual inflation and preserving the spark of economic growth remain our two most important goals," he concluded. "But with success of the stabilization program, it would take drastic mismanagement to upset the economy."

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## Was The Holocaust Unique In Jewish History?

By RABBI  
BERNARD RASKAS  
(Copyright 1987, JTA, Inc.)

Was the Holocaust a unique event in Jewish history? It is now more than half a century since the Nazis began their war against the Jews. Jews have gone through stages of denial and repression, anger and rage, guilt and anguish and, finally, remembrance and widespread monument-building. The time has come to study the event in a scholarly manner, but passionately and with commitment, against the backdrop of Jewish history.

This David Roskies has accomplished in *Against the Apocalypse: Responses to Catastrophe in Modern Jewish Culture* (Harvard University Press, 374 pp., \$9.95). It is a thorough, well-researched study that takes us through liturgy, stories, poetry, songs and the graphic arts.

Yet, this is not just another book about the Holocaust; rather it combines a wide range of knowledge of European Jewish and general culture with a deep personal concern. And it is written in a lively and creative manner. Its eloquent and moving words guarantee it a wide general audience beyond the academic and scholarly community.

The subliminal issue of the book can be found in the following questions: Was the Holocaust an event or the Event? Was it another catastrophe in Jewish history or was it an apocalypse almost signalling the end of history, but acted out on Jews? Does it submit to analogy or was it an indescribable manifestation of history?

Let's consider the answers. One can be found in the story of Gershon Levin, a medic serving in the Czarist army in 1916. He came upon the ruins of the Jewish *shtetl* of Husiatyn, which straddled the border between Galicia and Poland. The Russians had destroyed it, house by house. Levin writes: "Only then did I grasp the Destruction of Jerusalem, for whenever I had read the Book of Lamentations in *heder*, or heard *kinot* recited on the ninth of Av, the description seemed grossly exaggerated. But on seeing what the Russians did to Husiatyn in the twentieth century, I could easily imagine what the Romans might have done to Jerusalem some two thousand years ago."

Here we see an analogy that triggers a leap across history to the oldest record of

Jewish disaster. In fact, the analogy could go further back to the destruction of the first Temple in 587 BCE, known as the *hurban* (devastation). Subsequent responses follow this same pattern; there is always the theme of the reporter, a witness, using the coded words *ani hagever*, (I am the survivor) (Lam. 3:1-2).

There are several points to be made here. The first is that the *hurban* serves as the archetype for later catastrophes. The second is that a vision of restoration is found in Isaiah and Ezekiel, for if the Jews could transcend the destruction of a Temple, a culture and a land, they could survive anything. Finally, the rabbis through liturgy, the calendar, ritual and the creation of new institutions insured group memory of these events. Memory is an aggressive act.

It was the same way that the *harugei malhut* (10 martyrs) of the Hadrianic persecutions were remembered in the liturgy on Yom Kippur. The victims of the Crusades were enshrined in the *Av Harahamim* prayer to be said weekly in addition to reading their names in the services on certain set occasions. The Khelnitsky massacres were designated as *Tah ve Tat* (1648-49) in the Jewish calendar. The Czarist pogroms of 1881-82 were recorded by the poet laureate of modern Hebrew, Bialik, in his "In the City of Slaughter." The Holocaust has yet to make a definitive, universally accepted statement whether in ritual or in rhyme.

Each Jewish catastrophe seems to say, in the words of Rabbi Eliezer bar Nathan, the chronicler of the mass martyrdom of Jewish Mainz during the Crusades: "Ask now and see, was there ever such a Holocaust as this since the days of Adam? When were there ever a thousand sacrifices in one day?" The chroniclers of each catastrophe thought it was unique. Was it?

The Holocaust was different. The sheer weight of the numbers killed, the fiendish pseudo-scientific experimentation, the length of time, the depth and the sadistic torture, the cruelty, the gleeful degradation, the use of science and technology in the killing, the bureaucracy of destruction, the complicity or at least silence of an entire continent, if not the whole world, pushed the survivors to the edge of madness and in some cases beyond. This enormity poses the question: Was this an

apocalypse? Or, at minimum, the Holocaust challenges us to render its meaning in a manner that will be understandable and, therefore, memorable.

The Nazis sent Dr. Johannes Pohl to oversee the destruction of Jewish culture in Vilna, after he trained for the task by studying three years at the Hebrew University, mastering classical Hebrew sources. By his order, the 40,000 volumes of the Strashun Library and all the sacred books in Vilna's 300 houses of prayer, some 100,000 in all, were located. Twenty thousand were dispatched to the Frankfurt Museum for the study of Oriental Peoples and the remainder were consigned to pulp. Pohl's successor, a former leather merchant, had 500 Torah scrolls made into booty linings.

In reaction to all of this, Strashun, the grandson of the founder of the library, hung himself with his phylacteries. This was a powerful accusation flung at the silent heavens. It recalls the classic Hebrew verse of Lamentations, *r'eh mah hayah lanu*, (See what has become of us). On the other hand, the Radzinger Rabbi called for armed resistance in Warsaw as early as 1940. Once the ghetto was established, he tried to organize partisan units to fight in the forests. When the Gestapo finally caught him, he spit in their faces — with Akiva-like resistance and defiance.

Emanuel Ringelbaum, the famous historian, was determined to chronicle the events. He handpicked the men and women to staff an underground ghetto archive. The name for this project was, interestingly enough, "Oneg Shabbat" (the pleasure of the Sabbath). The intellectual Zelig Kalmenovitch began to keep a journal and became an observant Jew. These men subscribed to the principle *vos vet zayn mit klal yisrael vet zayn mit reb yisrael* (Whatever happens to the people of Israel will happen to the person Israel). Here we have group identity and shared destiny.

The literary and other artistic expressions during and after the Holocaust took the usual forms of irony, satire, history, short story, novel, poetry and graphic arts ranging from the neoclassic to the surrealistic styles. For the theologians it was the challenge of God's pathos in a world gone mad. To some it was *Kiddush Hashem* (holy

(Continued to page 27)



# Holocaust—

(Continued from page 26)  
 martyrdom) and to others it was total absurdity. To yet others, the treatment of the Jews by the gentiles defied all comparisons and so Jacob Glatstein wrote in Yiddish, "Good night, wide world/Big stinking world!"

This gave rise to a new literary phenomenon of identifying the Holocaust with the cross. The Holocaust was simply nailing Jesus to the cross again, and the survivors emerged as Christ-like figures. The Jesus-taboo was broken when Chagall painted Jesus on the cross draped in a prayer shawl, with Hebrew writing above his head, set against the background of a burning shtetl.

Uri Zvi Greenberg, the poet and master of the apocalyptic vision, wrote: "Each morn-

ing I'm nailed anew on a burning red crucifix." The original printed layout of his work in Yiddish is actually in the form of a Russian cross.

Like so many other weighty words in the English language, "Holocaust" had its roots in Greek (burnt offering). Its use was resurrected at the end of the Second World War by the French, and it became a significant term for racial evil in the modern world. In Hebrew *shoah* is a biblical word that means ruin, calamity, desolation; and in modern Israel it has become to signify a unique transformational event that establishes a new relationship between God and history. In Yiddish the atrocity is simply known as *der dritter khurban* (the third destruction), thus placing it in the mainstream of Jewish history and tradition.

There is a direct connection between the Holocaust and Israel that has yet to be fully explored. Israel is a legitimate heir to the tradition of the Jews of Europe. The touchstone of reality is not merely the consideration of some disembodied Event, but the People — the Jews of flesh and blood who had perished and other Jews

whose fate it was to live. A line links the medieval ghetto to the *shtetl* and to the *Yishuv* (the Jewish settlement in Palestine-Israel). Each phase is expression of collective survival and each is built upon the other.

The meaning of the Holocaust still remains unresolved. The views range from those of Elie Wiesel and Isaac Bashevis Singer to Abraham Sutzkever and Greenberg. The former edited out the shared expressions of faith in order to highlight the terrifying isolation of the postwar individual. The latter downplayed anger in order to protect a collective image of holiness and mainstream Jewishness. Perhaps for the time being, the judgement on the Holocaust might be the words of Mendele the Bookpeddler — "one great contradiction."


Enter Roskies, whose book goes a long way in placing the Holocaust within bounds of understanding and is itself an act of memory. It deserves wide and thoughtful reading.


Rabbi Bernard S. Raskas is a member of the United States Holocaust Memorial Council, an author, lecturer and senior rabbi at the Temple of Aaron, Saint Paul, Minn.



MIAMI — A leaf from a 600-year-old *Mahzor* (traditional Jewish prayer-book), one of 56 manuscripts that make up "A Visual Testimony: Judaica from the Vatican Library." The historic exhibition, just opened at the Center for the Fine Arts here, is made up of illuminated and richly decorated Jewish manuscripts from the Vatican Library's collection. Never publicly shown before, the Judaica exhibition will travel to major U.S. cities over the next two years. The materials were brought to the United States by the Union of American Hebrew Congregations, central body of Reform Judaism in the U.S. and Canada, as part of its program to foster positive Catholic-Jewish relations.

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# Jewish Books in Review

A Bimonthly Service of  
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## New Jewish Cookbooks

Reviewed by Gilda Angel

*So This Is Kosher.* Ann Kaye, Hetty Rance; photographs by Paul Webster. Salem House Publishers, 462 Boston Street, Topsfield, MA, 01963. 1986. 96 pages. \$16.95.

Non-traditional kosher recipes are available to the traditional kosher cook in this unusual collection. Soy milk has been used in meat and poultry dishes to make "creamy" dishes such as beef stroganoff and cream of chicken soup. Egg yolks have been substituted for dairy products to create thick sauces and pareve desserts.

Both authors, who are from London, feel that kosher cookery need not be restricted to stereotyped and stodgy dishes. The world of international foods has been opened up to the reader. Coquilles St. Jacques which is traditionally made with

shellfish can now be prepared by the kosher cook with kosher fish instead. Mock lobster is made with cod, and lasagne is prepared with ground beef and soy milk, which follows the laws of *kashrut*.

The 15 full-page color photographs show mouth-watering pictures of Indonesian beef satay, Indian chicken tandoori, and a selection of pareve ice creams. There is a special Passover section as well, including chicken and zucchini lasagne, mixed vegetable quiche, and chocolate eclairs. The recipes are innovative, imaginative and easy to prepare.

*Jewish Cooking From Around the World.* Josephine Levy Bacon. Barron's, 113 Crossways Park Drive, Woodbury, NY, 11797. 1986. 188 pages. \$19.95.

The culinary traditions of

Jews from many countries are represented in this interesting collection. An explanation of the laws of *kashrut* at the beginning of the book outlines the rules that all Jewish communities, Sephardic, Ashkenazic, and Oriental, follow.

The majority of recipes are those which commonly adorn the pages of Ashkenazic Jewish cookbooks. There are recipes for chopped liver, hot borscht, schav, matza brei, noodle kugel, *kneidlach*, and gefilte fish. Other foods which make an appearance in the book include *felafel*, Moroccan fish balls, curried fish fillets, barbecued chicken hearts, stewed okra, *kubaneh* (Yemenite sweet bread), and wine biscuits.

The recipes are easy to read and follow. They are categorized as meat, dairy, pareve, kosher for Passover, or can be slow-cooked for

Shabbat. The author, a British food columnist, gives nice background material for many of the dishes.

*The Children's Jewish Holiday Kitchen.* Joan Nathan. Schocken Books, Inc., 62 Cooper Square, New York, NY 10003. 144 pages. \$10.95 (paper, plastic comb binding).

Cooking is an activity that children love. When they can be included in preparations for the Jewish holidays, it makes the festival even more meaningful.

Joan Nathan, author of *The Jewish Holiday Kitchen*, has developed recipes that are especially easy for children to cook (along with a parent). Her own daughters helped her to test the 50 recipes found in the book.

Menus are given for each of the Jewish holidays including foods of many Jewish com-

munities. The foods chosen are mildly flavored in keeping with sometimes fussy tastes of the younger generation.

Dishes such as home-made challah and bagels, cheese or spinach burekas, fruit kugel, Jaffa orange sorbet, and pot roast are sure to be enjoyed by everyone in the family. Fun entries such as an edible dreidel or menorah for Hanukkah or home cooked grape juice will surely keep a child's interest riveted on the culinary aspects of their Jewish heritage.

(Gilda Angel writes the *Kosher Gourmet for the Jewish Week* and is the author of *Sephardic Holiday Cooking*.)

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# HAPPY NEW YEAR

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# 5747: The Year In Review

October 1986

## PRIME MINISTERIAL ROTATION

Israeli Foreign Minister Yitzhak Shamir and Prime Minister Shimon Peres switched jobs under a power-sharing agreement reached between their parties.

November 1986

## IRANGATE

Israel's role as a conduit for U.S. arms shipments to Iran makes headlines.

December 1986

## WHO IS A JEW

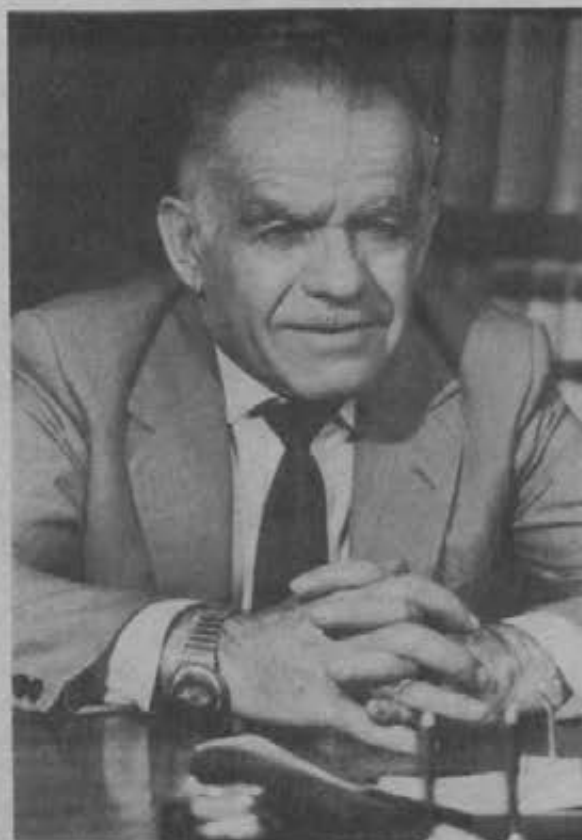
Israeli Supreme Court panel ruled unanimously that Interior Ministry may not inscribe the word "converted" on the identification card of a person converted to Judaism.

## ELIE WIESEL WINS NOBEL PEACE PRIZE

Nobel Peace Prize was awarded to Elie Wiesel in recognition of "this particular human spirit's victory over the powers of death and degradation and as a support to the rebellion of good against evil in the world."



Israeli Foreign Minister Shimon Peres



Israeli Prime Minister Yitzhak Shamir

January 1987

## NEW SOVIET EMIGRATION CODE PASSED

The new emigration code appeared to be less restrictive; however it may be more restrictive for Jews because it is contingent upon reunification with first degree family members-spouse, parent, child or sibling. Most Soviet Jews have no such close relative.

## HADASSAH'S 75TH ANNIVERSARY

Hadassah launched a six-month anniversary celebration in New York. The organization was founded on Purim 1912 in New York City by educator, scholar and Zionist pioneer Henrietta Szold.

February 1987

## JTS TO ORDAIN FEMALE CANTORS

The Jewish Theological Seminary of America decided to grant the diploma of *hazzan* (cantor) to women beginning at its 1987 commencement.

## DEMJANJUK ON TRIAL

The trial of John Demjanjuk, accused of committing crimes against the Jewish people, crimes against humanity and war crimes, opened in Jerusalem.



# 5747: The Year In Review



Eli Wiesel won the Nobel Peace Prize.

### BEGUN RELEASED FROM PRISON

Iosif Begun was released from Cristopal Prison in the USSR after serving three years for "anti-Soviet activities" as a result of his teaching Hebrew.

### March 1987

#### POLLARD CONVICTED ON SPY CHARGES

Former civilian Navy intelligence analyst Jonathan Jay Pollard was convicted of selling U.S. military secrets to Israel. He received a life sentence. His wife, Anne Henderson Pollard, received two concurrent five-year sentences for her role in the espionage conspiracy.

#### DULZIN RESIGNATION

World Zionist Organization chairman Arye Dulzin resigned in return for a statement by the Jewish Agency board of governors that he had acted with "full personal integrity" in the Bank Leumi affair.

#### JEWISH AGENCY INCREASES FUNDING TO NON-ORTHODOX AGENCIES

The Jewish Agency's board of governors granted a total of more than \$2.4 million to Reform and Conservative institutions in Israel, close to five times more than they had received in the past. The decision came as a result of an ongoing debate among American Jewish and Israeli leaders over how money raised in the United States is distributed in Israel.

### April 1987

#### LINNAS DEPORTED

Accused Nazi war criminal Karl Linnas was flown to Prague, and from there to the Soviet Union, following a refusal by the U.S. Supreme Court to stay his deportation. Linnas was commandant of the Tartu, Estonia, concentration camp where over 12,000 men,

women and children were murdered during World War II.

### BARBIE ON TRIAL

Klaus Barbie, known as the "butcher of Lyon," stands trial in Lyon, France where he served as Gestapo chief in Nazi-occupied Lyon during the Second World War.

### June 1987

#### SAUDI ARMS PROPOSAL WITHDRAWN

The Reagan administration withdrew its proposed sale of 1,600 Maverick air-to-ground missiles to Saudi Arabia in the face of almost certain defeat in the Senate.

#### U.S. REQUESTED OPENING OF WAR CRIMES FILES

The United States made a policy change to favor opening the U.N. files on Nazi war criminals.

#### POPE GREETES WALDHEIM

Despite weeks of protest from Jewish leaders, Pope John Paul II met with Austrian President Kurt Waldheim at the Vatican. At the meeting, which outraged members of the Jewish community, the pontiff blessed and praised the Austrian president.

### July 1987

#### KNESSET DEFEATED CONVERSION BILLS

The Knesset defeated two controversial bills which would have given the Orthodox Chief Rabbinate exclusive right to approve conversions performed abroad.

#### PLO: FRIENDS AND FOES

Senators and representatives spanning the full political spectrum sponsored legislation (Kemp-Mica bill) to close the PLO office in Washington, D.C. and its U.N. observer mission in New York. Nine representatives op-

posed to the Kemp-Mica bill circulated a letter contending that the PLO is not a terrorist organization but a "government-in-exile."

### MOSHE ARAD NEW ISRAELI AMBASSADOR

Moshe Arad, a career diplomat, became Israel's new ambassador to the United States.

### SOVIET DELEGATION IN ISRAEL

The first Soviet delegation to visit Israel since the 1967 war arrived in Israel as part of the Soviet Union's new policy of "glasnost" or openness.

### August 1987

#### LAVI DEFEATED

The Israeli Cabinet voted 12-11 to cancel the U.S.-financed Lavi fighter jet project after months of prodding by the U.S. The U.S. was concerned because the seven-year-old project had run far above budget. Cancellation of the Lavi project caused much protest in Israel.

#### HESS DIED

Rudolph Hess, the last remaining high-ranking official in the Nazi hierarchy, died in Spandau prison where he had lived since 1946 when he was sentenced to life imprisonment at the Nuremberg trials. He was 93.

### September 1987

#### JEWISH LEADERS MET WITH POPE

Representatives of major Jewish organizations met with Pope John Paul II in Miami during his 10-day visit to the U.S.

#### BEGUN TO EMIGRATE

Iosif Begun and more than a half-dozen other refuseniks were told they can emigrate to Israel after years of waiting for permission to leave the Soviet Union. Begun, who first applied for an exit visa 16 years ago, was released from prison in February.



Hadassah celebrated its 75th anniversary.



Jonathan Pollard was sentenced to life imprisonment for spying.



Austrian President Kurt Waldheim



Judge Dov Levine, presiding judge of three-judge panel hearing the John Demjanjuk trial.



The Lavi fighter plane



Reagan and Gorbachev met as a result of the new glasnost (openness) Soviet policy.



Lt. Col. Oliver North, a key figure in Irangate.



# 5747: The Year In Review

## THE LOCAL YEAR IN REVIEW

November 1986

### JEWISH BOOK MONTH

Nov. 18-Dec. 19 Delaware held its first state-wide Jewish Book Month celebration. Features included a book fair, storytelling, symposia, book reviews, noted authors and cinema screenings.

January 1987

### JFD ALLOCATIONS TO NON-ORTHODOX

The Jewish Federation of Delaware's board of directors voted to earmark 10 percent of money allocated to the United Jewish Appeal for projects in Israel supported and endorsed by the Reform, Conservative and Reconstructionist bodies.

April 1987

### LEVITT ELECTED TO CITY COUNCIL

Irving S. Levitt, Jewish community leader and citizen-activist, became the first Jew elected in many years to Dover City Council.

May 1987

### PANITZ WINS NATIONAL CONTEST

Beth Panitz, of Wilmington, won first prize in the National Bible Contest in New York City. She will represent the United States with winners from other countries in Jerusalem on Israel Independence Day, April 22, 1988.



Work begins on the Jewish Family Campus.

June 1987

### FAMILY CAMPUS GROUNDBREAKING

Ground was broken for the new Jewish Family Campus which will replace the Sellers Estate with a modern and more usable camp and outdoor recreation facility.

July 1987

### LOCAL DELEGATES ELECTED TO WORLD ZIONIST CONGRESS

Leonard Pevar and Constance Kreshtool were elected, on the ARZA slate, to the 31st World Zionist Congress to be held in December in Jerusalem.

### JFD ALLOCATIONS REDUCED

As a result of a 1987 Campaign shortfall, the Jewish Federation of Delaware's board of directors voted to reduce all recommended allocations to local Delaware agencies by 20 percent until further funds are raised.



Dr. Lawrence Perlman will develop Judaic studies courses for the University of Delaware's spring semester.



Rabbi David Kaplan, new spiritual leader of Temple Beth El in Newark.

August 1987

### NEW RABBI AT BETH EL

Rabbi David Kaplan of Tucson, Arizona became spiritual leader of Temple Beth El in Newark. He was ordained by Hebrew Union College in

### JUDAIC STUDIES AT U OF D

Lawrence Perlman joined the University of Delaware's department of philosophy this year and will develop Judaic studies courses for the spring semester.



# Jewish Books in Review

A Bimonthly Service of  
the JWB Jewish Book Council  
15 East 26th Street,  
New York, N.Y. 10010

## The Civil Religion Of American Jews

*The Civil Religion of American Jews*, Jonathan S. Woocher. Indiana University Press, Ten and Morton Streets, Bloomington, IN 47405. 1986. x, 244 pages. \$25.00

Reviewed by  
Ruth B. Waxman

In an age when Jews in the United States seem to be so divided into their own religious camps, when the extremes are going farther in their own directions and "pluralism" is becoming a debased value, there is still one thing that unites most of them — philanthropy, social services, concern for the whole community. American Jews are now epitomizing the age-old motto, "All Israel are responsible for one another."

The phrase, "civil religion," was coined in 1967 by Robert S. Bellah in an analysis of American institu-

tions and, now, some 20 years later, Jonathan S. Woocher has applied it, in a detailed study which is also a specialized history and analysis, to the American Jewish community.

When, in the 19th century, Emancipation had its impact on European Jewry, one result was to loosen the bonds of religion and religious law (*halakhah*). Without those restraints and guidelines, Jews were forced to think seriously about being Jews. Religiously, one result was assimilation; another was denominationalism. Secularly, still another which bloomed in this country, was a "religion without a theology" which resulted in the whole structure of welfare services, Federations and UJA.

The unification of American Jews in this "civil religion" is nothing short of phenomenal. Of course, two

major triggers to the expansion of civil religion were the simultaneous phenomena of the Holocaust and of Zionism. Jews emerged from the former as no longer quiescent. They voiced their opinions, they railed against governments and declared, "Never again!" From Zionism and the establishment of the State of Israel they acquired a prideful new cause. Israel, in its glorious and precarious short existence through repeated wars, has pulled at the heartstrings and opened the pursestrings of most Jews. Fortunately, American Jews were, and are, in a position to respond.

Like all religions, civil religion, too (even though it is still a fairly recent development) has its own proper trappings. It has myths and rituals (have you ever tried to convince a fund-raiser not to

have a dinner?) and leaders who are acknowledged.

One interesting development of this civil religion of American Jews is the trend, in recent years, for its leaders and projects to become more "religiously Jewish." Not so long ago the plaint was that Jewish social service agencies were characterized by a greater concern with the "social service" aspect of their function and almost not at all with the "Jewish" one. That situation no longer obtains. As Woocher points out, in his charts and table, in Chapter IV, the civil Jewish activists are combining a concern for the "civil" along with the "sacred." They are active in religious life as well, their public functions (as well as their private lives) are kosher, the Sabbath is publicly observed, Jewish education is supported and encouraged.

Woocher's *Sacred Survival* is an important contribution to what is both contemporary American Jewish history and American Jewish sociology. It casts a clear and integrating light on much that goes on around us, on much that most of us have had a share in, and it gives us much to be proud of.

Ruth B. Waxman is managing editor of *Judaism* magazine.

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# Jewish Books in Review

A Bimonthly Service of  
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## New Children's Books Inform, Entertain, Enrich

### NEW CHILDREN'S BOOKS INFORM, ENTERTAIN, ENRICH

**Exodus.** Adapted from the Bible by Miriam Chaikin; illustrated by Charles Mikolaycak. Holiday House, 18 East 53 Street, New York, NY 10022. 1987. 32 pages. All ages. \$14.95.

**Noah's Ark.** Illustrated by Nonny Hogrogian. Alfred A. Knopf, 201 East 51 Street, New York, NY 10022. 1987. 32 pages. Ages 5 to 9. \$12.95.

**Hinkl and Other Shlemiel Stories.** Miriam Chaikin; illustrated by Marcia Posner. Shapolsky Publishers, 56 East 11 Street, New York, NY 10003. 1987. 88 pages. Ages 9 to 14. \$10.95 (cloth), \$6.95 (paper).

**Meiselekh for Kleininkeh Kinderlekh (Small Stories for Small Children).** Told by

Miriam Margolin; translated by Jeffrey Shandler; illustrated by Issachar Ryback. Moyer Bell Limited, Colonial Hill, Mt. Kisco, NY 10549. 1987. 32 pages. All ages. \$11.95.

**Yingl Tsingl Khvat.** Mani-Leib. Translated by Jeffrey Shandler; illustrated by El (Lazar) Lissitzky. Moyer Bell Limited, Colonial Hill, Mt. Kisco, NY 10549. 1987. 32 pages. \$11.95.

Reviewed by Naomi Kleinberg

There is no greater dream come true for lovers of children's literature than a book like *Exodus*. It offers text by Miriam Chaikin and is illustrated by Charles Mikolaycak — an inspired pairing, the result of which is a beautiful, readable book that can be appreciated by

the whole family.

For this retelling of *Exodus*, the author consulted several translations of the bible, including the King James version and that of the Jewish Publication Society.

As in her previous work, Chaikin skillfully handles the difficult job of making a long biblical story manageable for younger readers while retaining salient events as well as the beauty and drama of the original.

Charles Mikolaycak's lush, beautiful illustrations are the perfect accompaniment, filled with depth and rich detail. His use of earthtones sparked with blues and warm golds conveys the feel of life in a desert kingdom and the wandering in the wilderness. One sees the splendor of the royal palace, the arrogance of Pharaoh, the passion and

conviction of Moses, the African features of the non-royal Egyptians, the textures of cloth, the ravages of life expressed in a thousand different faces. This book offers riches that will continue to reveal themselves with repeated readings.

Here, also, is yet another illustrated version of the story of *Noah's Ark* and a charming one it is. Nonny Hogrogian, twice winner of the prestigious Caldecott Award for children's book illustration, has chosen to illustrate a story close to her heart; a biographical note in the book states that her ancestors came from Armenia, near Mount Ararat, where Noah's Ark is said to have come to rest.

From the endpapers, which show a diagram of the Ark, to the unexpected last drawing,

the book is a delight to the eye — a bound portfolio of lush watercolor paintings in soft pastels that create a gentle mood to present a story with non-so-gentle connotations.

Beginning with the void before Creation (a wonderful title page) and continuing to the story of Adam and Eve and the eventual appearance of Noah, the tale is told simply, sweetly, gently. Children will revel in identifying the paired species that appear throughout and in exploring the small details that show up in every panel. This is a lovely book for children ages 5 to 9, for reading aloud or solo.

Now, just when you thought there'd been enough collections of tales about fools, from Chelm or otherwise, here comes Miriam Chaikin's *Hinkl and Other Shlemiel*

(Continued to page 36)

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# Jewish Books in Review

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## Guides For The Jewish Traveler

**The Jewish Traveler.** Edited by Alan M. Tigay. Doubleday & Company, 245 Park Avenue, New York, NY 10167. 1987. 407 pages. \$19.95 (cloth), \$10.95 (paper).

**Traveling Jewish in America: For Business and Pleasure.** Byrna C. Bloomfield and Jane M. Moskowitz. Wandering You Press, P. O. Box 29, Lodi, NJ 07644. 1986. 407 pages. \$9.95 (paper).

**The Guide to Everything Jewish in New York.** Nancy Davis and Joy Levitt. Adama Books, 306 West 38th Street, New York, NY 10018. 1986. 334 pages. \$14.95 (paper).

**Jewish Travel Guide 1987.** Edited by Sidney Lightman. Jewish Chronicle Publications; distributed by Sepher-Hermon Press, 1265 46th Street, Brooklyn, NY 11219. 1987. \$9.50 (paper).

**The Let's Go Guide to Israel and Egypt.** Harvard Student Agencies. St. Martin's Press, 175 Fifth Avenue, New York, NY 10010. 1987. 446 pages. \$9.95 (paper).

**Bazak Guide to Israel, 1986-7.** Harper & Row, 10 East 53rd Street, New York, NY 10022. 1986. 479 pages. \$12.95 (paper).

Reviewed by Diane Cole

Several years ago, vacationing abroad during the Jewish high holy days, my husband and I found our way to a small Sephardic *shul* in Beziers, a sleepy town in the south of France. As difficult as the synagogue was to find, even with an address, when asked for directions, one citizen insisted that "Jews used to live here, but not anymore" — it would have been impossible to find the *centre communautaire* without the aid of a guide for Jewish travelers.

*The Jewish Travel Guide 1987* is such a compendium. It provides all the useful facts and information the Jewish traveler would seem to need for just about any place around the world. A concise but informative introduction to each country (and to many cities) is followed by comprehensive lists of synagogues and religious organizations, kosher restaurants and hotels, Jewish libraries and other institutions, as well as local spots of cultural or historical significance.

Going to Japan? Jews have

lived there for at least a century, the editor informs us, with the current Jewish population estimated at about 600. India? There are more than 20 synagogues. How about London? Since the book is published by the *Jewish Chronicle of London*, it's no surprise to find in this section annotations for an excellent walking tour of Jewish London.

*Traveling Jewish in America* is similar comprehensive in listings that are limited to the United States. Although the book provides all the names, addresses, and phone numbers the observant business traveler or vacationer could want or need, even brief introductory comments to each state or city would have added spice to this informative yet bland collection of facts. How else can you hope to taste the flavor of the community you plan to visit?

One answer is provided by *The Jewish Traveler*, an absorbing collection of travel articles from *Hadassah Magazine*, edited by that publication's executive editor, Alan M. Tigay.

*The Jewish Traveler* is designed to supplement rather than replace *Frommer's* or *The Michelin Guide*. Each of the 48 profiles collected emphasizes the history of the city's Jewish community yet also manages to place those facts in a broader cultural context. As a result, read together, these profiles present a representative social history of Jews throughout the world.

At times the profiles can sound like Jewish boosterism particularly in the roll call lists of every famous (but seldom even one infamous) Jewish personality to have made a home in a given city. Similarly, a country's view of Israel tends to be reported in the most positive light possible.

But, by and large, the portraits are not only instructive but entertaining. On a trip to Florence, for instance, you wouldn't want to miss Santa Croce, one of the finest examples of Italian Gothic architecture; what you would miss without this guide is the explanation of the origins of the Star of David on that church's facade. (The 19th-century architect commissioned to redesign the 14th-century facade, Niccolo

Matas, was Jewish; at the time, the Star of David was also a commonly accepted mystical symbol.)

The profile of Los Angeles has to make you smile: Did you know it is the home of America's first solar-heated mikvah? An arm-chair visit to Australia can open your eyes: Evidently the country has an extremely committed Jewish community, with 80 percent of Melbourne's Jewish school-age children attending religious day-schools.

And what could be more poignant than this close to the profile of Prague: "To illustrate Czech indifference to religion and race, the story is told of workmen who, during World War II, were instructed by the Nazis to climb to the top of the House of Artists and remove from among the weatherbeaten busts of great composers the head of Felix Mendelssohn. 'What does he look like?' asked the workmen. 'He is a Jew with a long nose and Semitic features,' replied the Nazis. When the Czech workmen returned from the roof they had the bust of Richard Wagner with them."

Less travel guide than reference work, *The Guide to Everything Jewish in New York* belongs on every Jewish New Yorker's bookshelf. The annotated listings of Jewish resources in Manhattan will take the reader through all the cycles of life. The book begins with information about pregnancy and genetic counseling, continues with programs for children, college students, and singles, the ceremonies of marriage and, ultimately, the rituals of mourning. Along the way the reader will also learn where to pray, where to buy prayer books, where to learn more about those prayers, and among many other things, where to find the foods and delicacies associated with each holiday. Whether you want to provide help to others through a variety of community, social, philanthropic, and charitable organizations, or wish to seek aid for yourself, *The Guide to Everything Jewish in New York* is the place to start.

Finally, the Jewish traveler to Israel has a myriad of guidebooks from which to choose. Two new ones include *The Bazak Guide to Israel*, billed as "Israel's own best

selling guide," and the Harvard Student Agencies' *Let's Go* guide. When it comes to travel guides, everyone develops personal preferences, based on design, the way the information's organized, and the kinds of information included, so that no one reviewer can make the choice for you. Both new guides appear to be solidly comprehensive, but I wish that the *Let's Go* editors would consider using larger type — you might just have to be a college student to read

such fine print at great length. If you like maps, charts, and annotated tour routes (as I do), then the Bazak guide looks like a very good bet indeed.

And now that all that's settled, isn't it time to visit your travel agent?

*Diane Cole is a writer living in New York whose reviews have appeared in The New York Times Book Review, The Wall Street Journal, USA Today and The Washington Post.*

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# Jewish Books In Review —

*We are proud to have played  
a part in the production of this  
special issue of The Jewish Voice*

## Tri-State Publishing Co.

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601 Bridge St. Elkton, Md.

(Continued from page 34)  
**Stories.**

This collection of six tales is a mixed bag: some of the foolish characters here, like the greedy Gamani and her husband Ashir, deserve their lots in life and never learn from their mistakes, while others, like Hinkl, simply don't know any better. Some, like Yussie the henpecked locksmith, grow in stature and self respect, and others, like the perpetually hapless Hardlucky, learn to think and change the state of things.

There is a sharp edge to the language in these stories. A fool is a fool and, therefore, insufferable, but there is also an underlying lesson throughout about what it means to be (or not be) happy with yourself and about how all people really are masters of their fate. Best of all, there is laughter here.

Finally, from the treasure-

house library of YIVO, the Institute for Jewish Research in New York City, have come two facsimile editions of Yiddish children's books, originally printed in Russia in the early part of this century, newly republished with accompanying translations by Jeffrey Shandler and short introductions by the venerable YIVO librarian, Dina Abramowicz.

*Meiselekh for Kleininkeh Kinderlech* is exactly that — a volume of "little stories for little children." The 10 stories, ranging in length from six to 13 lines, were first published in 1922.

Each of these brief stories is about children and each is an abbreviated vignette of life in the *shtetl*. Because these little stories are so very brief there isn't much room for development from beginning to end — indeed, the endings are just that: ends of the narratives and not resolutions as one expects from a traditional story.

For example, in one, spring comes to a *shtetl*, the snow melts and runs into ditches, and children make boats, both paper and wood, to float in the water. The wooden ones sailed further. And that's it. However, the scenes are set, and children hearing these stories read aloud could take off from there and expand these few sentences into whole tapestries.

The stories show children playing together, with their parents, at home, out of doors, with animals, and so on. The language is simple but evocative. The English translations sound more abrupt than the Yiddish, which will be easy and fun for the native speaker to read aloud and a perfect exercise

in reading, speaking, and translating for a first-year Yiddish language student.

Primitive-style black-and-white ink drawings have a child-like quality but are rather somber, perhaps reflecting an undercurrent of hardship that was inherent in Jewish life in Eastern Europe.

*Yingl Tsingl Khvat*, by the great Yiddish poet Mani-Leib, is a poem in rhyme, felicitously translated by Jeffrey Shandler, who has not only conveyed the meaning of the original but also has stayed true to the original meter and rhyme scheme.

*Yingl Tsingl Khvat* is a plucky lad (*Khvat* is an adjective alluding to his spirit) who saves his *shtetl* (here idealized as a place where everyone lives in harmony, both Gentile and Jew) from sinking in a sea of mud one year when summer ends but winter never comes. How he does this is the magical part of the story.

El Lissitzky's black-and-white illustrations (the jacket is in full color) are reminiscent of Chagall and, indeed, the reader will find in a biographical note that he did, in fact, work with Chagall in Vitebsk, Russia.

Both books, while printed to read from left to right for today's audience, retain their original title pages and front matter where they normally would appear in a Yiddish book, at the "back."

One hopes that further cooperation between YIVO and Moyer Bell will result in the publication of other hidden treasures such as these.

*Naomi Kleinberg is a freelance writer and book reviewer.*

# Happy New Year

## to all of our friends



**HAPPY  
HARRY**



THE GETTING OF KNOWLEDGE

JERUSALEM — Knowledge of the Torah being passed from one generation to another at the Orh Samayach Yeshiva in Jerusalem. RNS PHOTO/Richard Nowitz



# First Kosher Restaurant To Open In USSR

The first kosher take-out restaurant in the Soviet Union will be opened on the grounds of the Chorale Synagogue in Moscow this month, it was announced last month by Rabbi Arthur Schneier of New York, president of the Appeal of Conscience Foundation.

Rabbi Schneier said approval for the kosher food service had been given by Konstantin Kharchev, chairman of the Council of Religious Affairs, USSR Council of Ministers.

At a recent meeting with Kharchev in Moscow at which they discussed plans for the new facility, Rabbi Schneier said, it was agreed that the take-out restaurant would be established as an interim step prior to the opening of a full-fledged kosher restaurant.

Earlier this year, on his return from the Soviet Union, Rabbi Schneier reported that Soviet government approval had been given for a kosher restaurant to be opened in Moscow. Because of problems in finding a suitable site for the restaurant, the provisional step of a take-out service was suggested by Rabbi Schneier and accepted by Kharchev.

The Soviet official, who was the guest of Rabbi Schneier in the U.S. last year, is currently part of a Chautauqua Socie-

ty "people-to-people" delegation of Soviet citizens, including an interfaith group of Russian Orthodox, Baptist, Catholic, Jewish and Moslem religious leaders, that arrived in the United States Friday, Aug. 21.

**Kosher Food from Hungary**  
Kosher food for the Moscow take-out service will be imported into the USSR from Hungary under the terms of an agreement Rabbi Schneier worked out with Imre Miklos, chairman of the Hungarian Church Office, a post equivalent to that of minister of religion.

Rabbi Schneier pointed out that a wide variety of kosher foods was currently produced in Hungary, including cured meats, fruit preserves, wine and cheese. The only rabbinical seminary in Eastern Europe is located in Budapest, he noted.

All of the kitchen equipment that will be used for the take-out facility and also for the kosher restaurant when it is opened will be furnished by the Appeal of Conscience Foundation, Rabbi Schneier said.

The Foundation will also provide "seed money" for the initial supply of foodstuffs that will be made available in the take-out restaurant, he added. The Appeal of Cons-

science leader, who is the rabbi of Park East Synagogue in Manhattan, said he expected "strong interest" among Moscow Jews in the kosher take-out restaurant and expressed the hope that, after the initial investment in food and equipment was made, the facility would become self-supporting.

The take-out restaurant will be located in a small building on the grounds of the Chorale Synagogue in Moscow. It is currently used for *kiddush* (refreshments)

following Sabbath and holiday services in the synagogue.

## Hebrew-Russian Pentateuch Being Distributed

In a related development, Rabbi Schneier reported that 5,000 copies of a Hebrew-Russian Pentateuch (*chumash*), shipped to the Soviet Union from New York, were now being made available to synagogue-goers in Moscow and other Jewish communities in the Soviet Union. The *chumash* was

originally printed in 1902 in Vilna (now Vilnius, capital of Lithuania) and reprinted by the Appeal of Conscience Foundation.

Five thousand copies were shipped to the USSR in 1977 but another 5,000 copies were held up by the deterioration of U.S.-Soviet relations. Rabbi Schneier won permission to complete the shipment in a meeting in Moscow earlier this year with Minister Kharchev, to whom he presented a copy when they met in Moscow.

## Hait Joins AKSE Faculty

Adas Kodesch Shel Emeth Religious School is pleased to welcome Mr. Howard Hait to its faculty for the coming year. Mr. Hait, a statistician for ICI, received his BA degree from Rutgers University and his MS degree from the University of Massachusetts. He received his Jewish education in Haddon Heights, NJ, and has taught Tanach and Jewish History to 6th and 7th grade students in Haddon Heights, Westfield and East Brunswick while attending college. Mr. Hait will teach Tanach and Jewish Ethics to the "Heh" and "Dalet" classes at AKSE Talmud Torah.

Ms. Faith Brown, Ms. Rivka Ini, Ms. Gail Weinberg, Ms. Vivian Goldberg, Ms. Ann Jaffe, Ms. Iris Vinokur, Mr. Jack Vinokur and Rabbi Leonard B. Gewirtz, capable and experienced teachers, all return for the 1987-88 school year. For approximately three months, Ms. Sylvia Wagman and Ms. Mollie Epstein-Makar will join the staff. Ms. Gladys Gewirtz, curriculum consultant and faculty advisor, and Ms. Helen Gordon, administrator, will also teach this year.

Religious School classes at AKSE begin on Sunday, September 13 for the Talmud Torah and Pre-Aleph Departments. The Bikkurim/Con-

firmation Program begins on Tuesday evening, September 22 (at the JCC).

The Hebrew Play Group (B'reisheet) classes for children 4 and 5 years of age have room for only a few more students. Class size is limited to eleven students for each class. One class meets on Sunday mornings from 11:05 AM until 1:00 PM, and the other class meets on Wednesday afternoons from 1:00 PM until 2:50 PM.

Inquiries about the AKSE Religious School or any of its programs should be directed to Helen Gordon, 762-2705. Children of members and non-members are welcome at AKSE.

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## Using Songs, Israelis Touch Arab Feelings

By THOMAS L. FRIEDMAN  
Reprinted from the New York Times

JERUSALEM, — To hear Shafik Salman tell it, if the Arab-Israeli conflict could only be put to music it would be settled in no time at all.

Salman's is probably one of the most famous and beloved Israeli voices in the Arab world today, although few Israeli Jews have ever heard of him.

He is the disk jockey for "From Israel with Love," a popular program on the Arabic service of the Israeli radio. The show is broadcast four times a week for a total of about three hours and offers its Arabic-speaking audience — in Israel, the occupied West Bank and across the Arab world — a diet of "Israeli new wave" music, in which Hebrew words are sung to jazzed-up traditional Arabic melodies.

### Joining the Middle East

The popularity of Salman's show underscores the degree to which Israel is slowly becoming a Middle Eastern country, in music and in many other ways.

Although this may not change anything politically, at least in the short run, the facts that Israeli singers are adapting Arabic melodies or

that someone may be humming a Hebraized Arabic song on the streets of Damascus suggests that the future may not be all bleak. Despite the curtain of conflict separating Arabs and Israelis, a certain cultural mixing is taking place on an uncontrolled popular level.

Each month Salman, a Jew born in an Arab country that he prefers not to identify, receives about 900 letters from Arab listeners writing from places like Mecca, Cairo and Damascus, as well as Salman's own backyard in Israel. Most of the letters ask him either to dedicate Arabic-style Hebrew songs to friends or relatives in their Arab countries, play their favorite Israeli new wave tune, interview their favorite Israeli singer or send them pictures and tapes of Israeli pop stars, all of which he does.

### 'Never Thought for a Second'

"Six years ago I just started playing a few Hebrew songs with short Arabic translations, but I never thought for a second that I would get the response I did," said Salman, who caresses his listeners through the studio microphone in a flowing, honey-like Arabic while flipping Hebrew albums on and off the turntables.

"The first letter came from an Arab girl in Hebron who wrote five pages why she is just crazy about Tzvika Pik," he said, referring to an Israeli singer who sings in Hebrew in the eastern Arab style. "These eastern songs, the new style that is sung today by many Israeli singers, that is what attracts them."

Primarily because of Salman's show, the black market for cassettes of Israeli new wave songs has blossomed in the Arab world — so much so that an Egyptian opposition newspaper, *Sawtal-Shaab*, published an article on July 2, 1985, by Wafa Ahmad, a journalist, in which she complained that the popularity of Israeli songs had reached such proportions among Egyptian youths that it "weakens the standing of the Egyptian nation."

### A Letter From Syria

In his cramped office, Salman is surrounded by an avalanche of letters and postcards spilling out of every drawer, closet and cardboard box. Most are written by listeners in the Arab world who mailed their notes to a special post office box in Geneva, from which they were forwarded to Israel.

"Here, here, read this one from some Syrian girls," he

said, handing a visitor a letter from a fistful he had scooped out of a drawer:

Dear Shafik Salman:

We follow all of your programs. I record each show and I now have 250 tapes. We cannot give you our names because we know that many here listen to you, including President Assad's bodyguards. There is a singer who captures with his voice everyone I know, including my father. If the birds in heaven heard him, they would stop singing. He is Moshe Eliyahu. I hope you will interview him. We send greetings of peace.

THE SYRIAN ROSES  
March 14, 1986.

Many writers are bold enough to sign their own names and have them read out over the Israeli Arabic radio.

Jamila from Marrakesh, Morocco, wrote that she and her friends "love Israeli songs" and would appreciate it if Salman would dedicate a request to her friends "Jamila, Fadiya and Suad in Amman."

Tahsin wrote from Mecca, Saudi Arabia: "I have listened to your program more than once and am pleased with what you present. I hope you will regard me as your

friend."

Fuad, from Kuwait, wrote that "this is the first time I have listened to Hebrew songs, and I find them very pretty."

"I listened to the song by Chaim Moshe, 'Love Story,' and it is so beautiful I want to hear it again," he wrote.

The Israeli new wave musicians began to achieve prominence in the late 1970's, as Sephardic Jews — those of Middle Eastern origin — were becoming the majority of Israel's population.

When they immigrated, these Sephardic Jews brought with them the echo of Arabic music in their ears, said Edmond Sehayek, the director of the Arabic service, and some of their singers began to translate into Hebrew the Arab songs they had learned in their youth, or from their parents. One such song was "Laila," or "Night," by Farid al-Atrash of Egypt, which was turned into a Hebrew hit by the Israeli singer Ruby Chen.

In addition to translating the Arabic songs into Hebrew, many Israeli new wave singers added more electronic instrumentation and a faster beat and reduced the length and repetitions of the Arabic originals. Others  
(Continued to page 41)



*My thanks to the Jewish Federation for the gracious invitation to spend a few weeks of this year in Jerusalem. I share in your prayers for peace.*

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*Rita Justice*

**RITA JUSTICE**  
**County Executive**







Terrace retainer walls developed by the Jewish National Fund at the experimental farm in Sataf (above) are helping a team of farmers examine the agricultural technology used during the time of King David, which enabled Jerusalem to prosper with its poor soil and limited rainfall. Hillsides are terraced with retainer walls made of stone. Run-off rainwater, which is not absorbed by the hard soil, travels down the hills and is captured in these terraces. The water then trickles down through the stones to each level, where it is absorbed by softened soil or channeled through hand-carved irrigation trenches directly to individual rows of vegetables. The staff at the Sataf farm now grows a large enough crop to feed itself and sell its surplus to the local Jerusalem markets.

## JNF Project Demonstrates How Ancients Farmed

Recent archeology has revealed that at the time of the prophets Isaiah and Jeremiah, Jerusalem was one of the largest cities in the world, with a population of about 100,000 people. This important discovery raised a fundamental question: How could primitive agriculture on poor soil with little rain feed one of the most vibrant cities of all history?

To probe this riddle, the Jewish National Fund, responsible for afforestation and land reclamation in Israel, has assembled a team to restore the ancient terraces on the slopes of 2,585-foot Mount Eitan, just five miles west of Jerusalem, cultivating those mountain plots with traditional techniques. The modern pioneers, now in their second year at the 175-acre Sataf Biblical Farming and Recreational Park, have already uncovered a number of long-forgotten practices.

The JNF project, however, offers much more than answers to historical questions. The Sataf effort is demonstrating that newly rediscovered ancient farming practices may help make the difference between adequate food and the tragedy of

famine in developing countries.

The techniques will be especially useful for mountainous regions with few water resources. Sataf has two springs which supply the terraced hillside with a total of four cubic meters of water per hour in summer and twice that amount in winter. Each spring also feeds a pool cut into rock. The farm is fed by hand-cut channels that carry the water from the pools to the various level terraced plots built down the length of the hillside.

So far, JNF farmers have been raising enough food to provide themselves with full tables plus a surplus which is sold in the health food stores of Jerusalem. Currently, there are seven to eight dunams (two acres) under cultivation, and the two springs are more than adequate to keep the vineyards, vegetable plots and fruit trees thriving. With careful planning, the farmers are convinced that they have enough water to put 70 dunams (18 acres) of terraces under cultivation. The lesson learned is that primitive doesn't necessarily mean inefficient. And it's all grown just as it

was when Solomon sat on the throne: plowing with a donkey, using organic fertilizers and a number of simple, efficient techniques which had been forgotten for centuries through the growth of modern agriculture.

While Sataf is a research site for evaluating ancient farm techniques, it is also a "living" museum. Plans call for a study center and exhibits of such rural biblical activities as oil-pressing, wine-making, weaving and baking.

The JNF project, visited regularly by groups of school children and a steady flow of picnic-loving Israelis, is named in honor of the late Israeli general, Moshe Dayan. Dayan was an inveterate archaeologist and farmer who had hoped one day to combine these interests through reconstructing a biblical farm at Sataf.

JNF is doing this right now, and, in the process, building an agricultural museum which will preserve ancient traditions and teach visitors the many rediscovered farming techniques of antiquity. Appropriately, the Sataf farm heralds as its motto the title of Dayan's famous book, "Living with the Bible."

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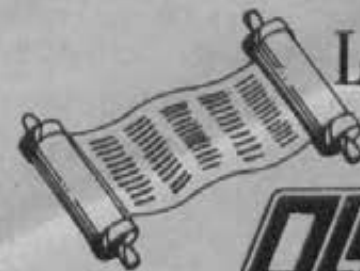
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# Absorbing Ethiopian Refugees

On a warm, clear Jerusalem evening, three Israeli soldiers — an American, a sabra and an Ethiopian — descend the steps of Yemin Moshe to attend a ceremony marking the end of a hard summer's train-

ing. Members of the elite Golani unit, the three present a picture of absorption and acceptance. But it is a misleading picture for, despite some success, Ethiopian Jews must overcome many obstacles before they

are fully integrated into Israeli life.

Ethiopian Jewry is still recovering from a trauma of catastrophic proportion: Of the 13,000 Jews who set out for Israel in 1983 and 1984 during Operation Moses, 3,000

perished en route. And left behind in Ethiopia were approximately 10,000 defenseless women, children and elderly. Those who arrived in Israel, mainly young people, feel a double sense of guilt, according to Yaffa Chase, an American who worked in Ethiopian absorption centers in Israel for two years. "They feel guilty that they survived the trip and that they left so many behind."

Reunification of families is the main concern of the 16,000 Ethiopian Jews in Israel, said Tamar Eshel, former chairperson of the National Council for Ethiopian Jewry in Israel. "They have a very real fear that the community in Ethiopia will disappear. They are afraid they will not survive a long separation in Ethiopia [where] there is infiltration by non-Jews, no security, women left with babies, pressure for their land, outsiders who burn, pillage and kill, and proselytization. Time is working against them."

Separation from loved ones and their intense devotion to family has occasionally impeded the Ethiopians' absorption into Israeli society, said Eshel. Some have resisted placement in towns away from family members. In one

case, Ethiopians refused to help a fellow immigrant because she was not in their family. One young woman told an absorption volunteer that grief over losing her parents in Sudan prevented her from studying. It is no wonder that weddings and other family events have become occasions for large reunions — and absenteeism from work. One statistic is perhaps the most telling: 1,500 Ethiopian children remain in Youth Aliyah facilities in Israel awaiting their parents.

Eshel said that Ethiopians 40 and older — what she calls "the desert generation" — have found it particularly difficult to adapt to life in Israel. "They live on social security. They find it hard to learn the language. They might find work in some form of non-skilled labor but generally they have little to do and they don't want to be helped."

Children, Eshel said, are a different story: "They will be well-integrated if they are put through the right educational tracks." She took issue with educators who have sought to teach Ethiopian children unmarketable skills or who have pushed them into academic programs for which they have no

(Continued to page 41)



SILVERSMITH MAKES SACRED ART

NEW YORK — Silversmith Moshe Zabari, left, works on his latest piece of Jewish sacred art. At right is a silver kiddush cup with an inscription from Isaiah 52:7. Zabari's work was featured in a 25-year retrospective at New York's Jewish Museum in 1986. RNS PHOTO

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# Absorbing Ethiopian Refugees

(Continued from page 40)  
background.

Adults from 20 to 40, the majority of Ethiopian Jewry in Israel, "are sometimes too ambitious," Eshel said. "They are trying to bridge a 2,000-year cultural gap in a year or two." She describes these individuals as responsible, conscientious and motivated.

"Still, there are far too many Ethiopians in menial

jobs," she added. Eshel faulted government officials for settling these Jews in development towns where economic opportunities are already sparse. Efforts to relocate Ethiopians to agricultural settlements have been opposed by the immigrants themselves who traditionally saw agriculture as a menial occupation and resorted to farm work only as a means to preserve their

community and prevent assimilation.

A trickle of Ethiopian Jews still arrives in Israel every month, said Eshel, "but that is not enough." This underground railroad suffered a setback early this year when 37 operatives were arrested in Ethiopia. Although seven have since been released, Eshel called for international assistance in gaining freedom for the rest.

Israeli Prime Minister Shamir promised at a rally of Ethiopian Jews last summer that efforts would continue to bring the remaining Jews in Ethiopia to Israel. A senior Israeli Foreign Ministry official told *NER* that this could occur within the next five years. But even that is too long for Ethiopians awaiting their families in Israel.

## Using Songs—

(Continued from page 38)

simply integrated Arabic musical motifs into their songs.

At first, the Israeli radio Hebrew service refused to play what some Israelis were calling "bastardized music." But when the Hebrew radio disk jockeys discovered that many of their listeners were shutting off their radios and listening instead to this Hebrew-Arabic blend on cassettes, they felt forced to put it on the air.

One day Salman, who was a studio technician, suggested that the Arabic service, which played only Arabic music, also broadcast a few hours of this new style.

"It was very controversial," Sehayek said. "We are an Arabic radio and we did not want our listeners to be insulted by playing Arabic melodies with Hebrew words. What made us finally go ahead was when we discovered that Arabs in the Old City of Jerusalem were listening to this new wave music on their cassettes."

Two of Salman's favorite letters came from young women in Damascus. One arrived in April 1985, from two

women, 18 and 19 years old, who asked that Salman convey their regards to the Israeli new wave singers Shimi Tavori, Yardena Arazi, Danny Shoshan and many others.

"We want to invite them to Syria when peace comes," the letter said, "so that they can sing for us here — Allah willing." Before ending their letter the Syrians asked, "What is the feeling of the Israeli singers, or even you, when Syrians write to you?"

At the top of another letter, sent in October 1984, a young Syrian woman managed to write in crude Hebrew letters, possibly copied from an old synagogue or cemetery in her town, the Hebrew words "Shalom uvraha," meaning "hello and welcome."

"If the Syrian people requested, do you think Israeli singers would come sing for them personally, without the Syrian ruling family stopping it?" the young woman wrote. "I am trying to learn Hebrew so I will know what they say in their beautiful songs. I ask God that an agreement will be reached between our two countries so that we will be able to see you."

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Yossi Leshem in his glider soars among migrating pelicans. Photo courtesy Israel Raptor Information Center

## Bird Watchers Soar With Eagles To Protect Israeli Air Force

By BILL CLARK

JERUSALEM — According to the Book of Proverbs (30:19), one of the great wonders of the world is "the way of an eagle in the air."

For nature lovers around the world, the sight of a soaring bird of prey (raptor) is a tremendous thrill. But in Israel, the land where Proverbs were written, eagle watching and the observation of other large birds of prey has a special dimension. It is no secret that the Israel Air Force (IAF) has lost more aircraft to collision with large birds during the past decade than it had to all Arab air forces combined. IAF studies have documented that a 15 pound pelican, colliding head-on with a jet fighter approaching the speed of sound, has an impact equivalent to about 100 tons.

An Israeli Air Force Colonel flying a Skyhawk jet tells what it felt like: "It happened during a routine training flight. I was flying at an altitude of approximately 3,000 feet, when I suddenly heard a tremendous explosion. Something hit my neck with tremendous strength. I did not understand what was happening and was totally blacked out. When I recovered, I first checked whether the plane could fly, and found it could. I heard a loud noise, the result of air entering the shattered canopy. My neck was covered with blood. I did not know if it was my blood. I looked down and saw feathers and shreds of flesh on the floor of the plane. Only then did I realize I had collided with a bird."

This danger is one of the reasons why conservationists here, in cooperation with the Israel Air Force are actually soaring among the eagles — indeed thousands and thousands of eagles and other birds of prey.

Twice a year, in spring and

autumn, vast numbers of raptors migrate between Eurasia and Africa via Israel. Last year, for example, professional ornithologists documented the passage of 1,193,751 raptors migrating past the southern Israeli city of Eilat. The reason for such immense numbers is because Israel forms the keystone in the only landbridge which physically connects Eurasia and Africa. Large soaring birds, such as the raptors, storks and pelicans, must fly over land, where large columns of warm, rising air called "thermals" are formed. And therefore, great numbers of these birds funnel through Israel, an area no bigger than the State of New Jersey.

Ornithologists of the Israel Raptor Information Center (IRIC), a project of the Society for the Protection of Nature in Israel (SPNI), have been studying this great migration phenomena for the past six years and, in recent months, they've learned one of the best ways to get precise information is to climb up into the skies and join the birds as they make their way across Israel.

"We use a powered glider," explains SPNI-IRIC director Yossi Leshem. "This aircraft can take off under its own power, and fly to an area where we know there are migrating birds. As we approach them, we switch off the motor and glide right along with the migrating birds."

Leshem explains that, at first, some of the birds are a bit wary of the glider. But after a few minutes, they see that it isn't aggressive, and so they simply accept it as a larger-than-average migrant which has joined their flocks.

"There just aren't words to describe the feeling," Leshem says. "With the motor off, the only sound is the air rushing over the

wings. At times, we have had thousands of eagles, or storks, or pelicans all around us. And very close, too. Sometimes as close as two meters. You can almost reach out and touch them."

Migrating across Israel with the great soaring birds, Leshem has learned a great amount of very valuable information — information which can be measured in the savings of human lives and of millions of dollars. Birdwatching in Israel is no idle dalliance.

Working in cooperation with the IAF, Leshem's conservationists have made precise documentation of bird migration times and routes in Israel. This information is then fed into military computers which govern flight plans of IAF aircraft. Through the past couple of years, the IAF reports a very significant decline in the number and seriousness of mishaps involving midair collisions between jets and birds.

"And we're gathering even more detailed information which should further reduce the intensity of the problem," Leshem notes. "For example, when we first started our survey, all our observers were on the ground. We could get good estimates of the numbers of birds, and the direction of their migrations. But now, with the powered glider, we can also get detailed information on the altitudes they're flying (between 300 and 4,000 feet), and precise air speeds (on a calm day, storks average about 20 miles per hour, but with a stiff breeze, they accelerate to nearly 32 miles per hour)."

Last year, Leshem logged 44 days in the air, wing and wing with the eagles, storks and pelicans. Few people alive have literally flown so much as a partner of these

(Continued to page 44)



# Arab States Exploiting Palestinian Refugees

By MITCHELL BARD  
(Copyright 1987, JTA, Inc.)

The siege of the Palestinian refugee camps in Lebanon apparently has been broken, but the continued existence of the camps themselves remains an ongoing tragedy — particularly so because the Palestinians' plight has been met with callous indifference from those most able to help them, their Arab brethren.

During the Lebanon war, a number of groups sprang up around the United States to protest the invasion. The wives of Arab ambassadors, for example, formed a group which travelled around the country trying to rally opposition to the invasion. So where were these people during the last few months when Palestinian refugees were reportedly eating rats and dogs to stay alive?

The sad fact is that the Palestinians have always been considered by their brothers as nothing more than pawns in the struggle against Israel. The protestors in 1982, for example, were not concerned with what was happening to the Palestinians, they were interested only in condemning Israel. This has been the case now for almost 40 years.

When Palestinians first began to leave their homes in 1947, the Arab states (with the

exception of Jordan) were unwilling to take them in and allow them to become citizens. While every other refugee population has been resettled, the Palestinians have remained wards of the international community, supported by the United Nations Relief and Works Administration (UNRWA). American Congressmen who nearly 30 years ago had anticipated a quick end to UNRWA's support for the Palestinians were mistaken.

The Arabs blame Israel for the Palestinians' situation. The 1948 UN resolution calling for the repatriation of the Palestinians is usually cited as evidence that Israel is obligated to take them in; however, that resolution also called for the Palestinians to be resettled. Despite the fact that Israel considered the Palestinians to be a potential "fifth column" and that they had fled the country rather than remain as equal citizens, thousands were allowed to return.

When Israel took over Judaea, Samaria, and the Gaza Strip, it inherited hundreds of thousands of Palestinian refugees and almost immediately began to take them out of the camps where their Egyptian and Jordanian masters had confined them. Palestinians still live in

camps in the Occupied Territories today but one of the main reasons is that every time Israel announces a plan to move them, the Arab states protest.

The Palestinians in Lebanon are caught up in a power struggle among the warring factions, but Palestinians everywhere are entwined in the larger struggle between the Arabs and Israel. The traditional Arab position has been that by keeping the Palestinians in camps they serve as a constant reminder to the world of the "injustice" they have suffered. The camps also provide an environment where hatred can fester and, not surprisingly, terrorists are born. In all the discussions of terrorism, not a single expert has noted that one of the causes of terrorism could be addressed by removing people from this environment.

Again, it is possible to say that Israel can solve the problem by allowing the Palestinians a state. This is not going to happen in the foreseeable future. It certainly will not happen unless someone on the Arab side decides that it is time to negotiate. It is also conceivable that this solution would create new, more serious problems such as the security threat a PLO-run state could pose to both Israel

and Jordan.

In the meantime, the refugees continue to suffer. The Arab states could alleviate their condition almost overnight. All they have to do is welcome their brothers into their countries and provide them with housing, food, and employment. Just think what could be done for the Palestinians in Lebanon if Saudi Arabia spent a fraction of its multi-billion-dollar defense budget on relief and resettlement instead of on American arms that it does not need.

The Arab response is predictable. They will say that resettlement would compromise the Palestinians' claims to a state, but why should people suffer unnecessarily while they wait for the fulfillment of their dreams? The ironic thing is that the Palestinians would probably have a greater chance of reaching their goals if they were able to

become educated and financially independent. Then again, perhaps the other Arabs realize this too and prefer that the Palestinians' political development be retarded.

A couple of years ago, after Israel's dramatic rescue of the black Jews of Ethiopia, Leon Wieseltier wrote: "Rescue, not revolution, is what the Palestinians required . . . They must choose between the cynicism of the Arab governments and the pragmatism of the Jewish government. All that the Jews have done for the Jews is there for their eyes to see." One can only hope that the situation in Lebanon will force the Palestinians and their Arab brothers to open their eyes and follow rather than condemn Israel's example.

Mitchell Bard is a foreign policy analyst at the University of California, Irvine.

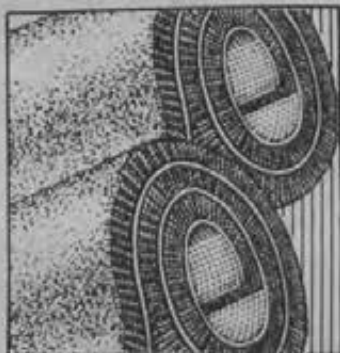


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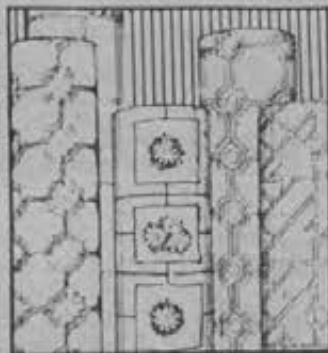
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# Arab And Jewish Thespians Receive Prestigious Israel Prize

By CARL SCHRAG

JERUSALEM — Three of Israel's leading actors received the prestigious Israel Prize for Theater, Film and Television in a ceremony held earlier this year, in Jerusalem. The recipients include Makram Khoury, the first Arab to be awarded the prize. The other recipients are Leah Koenig and Miriam Zohar.

Khoury is one of Israel's leading young actors. The versatile 40-year-old Arab performer has appeared in countless stage, television and film productions, portraying Jewish characters as well as Arabs. The Ministry of Education and Culture noted that Khoury has "proved that it is possible to find a common language of creativity, expression and coexistence between Arab and Jewish artists that is beyond any differences of political outlook."

Khoury is only the second non-Jew — and the first Arab — to receive the Israel Prize. He, Koenig and Zohar were selected because they all met the high standards of excellence required from recipients of the Israel Prize, stressed Dr. Moshe Gilboa,

who oversees the selections each year.

"The Israel Prize is awarded only if the panel of judges agrees unanimously on who should receive it," he explained, "and the panel must examine its reasons for choosing any particular citizen. This is the most prestigious prize in Israel, so only people who excel in their given fields may receive it."

Khoury spoke for most recipients of the prize when he said, "I am thrilled, but also a bit apprehensive, to be awarded the Israel Prize so early in my career. It will raise everyone's expectations of me. Who will forgive me when I make even the tiniest mistake onstage?"

Before Khoury joined the Haifa Theater, he starred in several Arabic productions at the Beit Hagefen cultural club in Haifa. Following three years of study in London, he returned to Israel and achieved great prominence in Hebrew theater, television and film productions.

One of the two Jewish recipients, Leah Koenig, who immigrated to Israel from Romania in 1961 after performing in the Bucharest National Jewish Theater, echoed

Khoury's feelings. "Some awards are given for a specific performance," she said, "but this one is based on my entire life's work. I used to think of the Israel Prize as something that an older performer might receive at the end of his career, but all three of us have many years left in the theater."

"I can't help but think of everyone who has ever helped me in my career," Koenig continued. "Especially the audience, which is king." She added that the fact that her parents performed in the Yiddish theater made her derive a strong sense of continuity from her work. "If they were here today, they would be so pleased that I won this prize based on my work in traditional Jewish theater, in our own Jewish country."

Since her arrival in Israel, Koenig has performed at Tel Aviv's Habima Theater. Ironically, her first role was in Aharon Megged's play, "Genesis," an apt title for the production which introduced her to the Israeli stage. Koenig has also toured in Europe and North and South America with her husband, Zvi Stolper, who writes Yiddish scripts which the two of them perform together.

The third recipient, Miriam Zohar, also immigrated from Romania, and since 1951 she has performed with Habima. Her unforgettable dramatic roles have included "Who Is Afraid of Virginia Wolfe" and "Hannah Szenes," the story of the Jewish heroine who gave her life in the fight against Nazism in World War Two. When Zohar's name was announced by the Education and Culture Ministry's spokesman, her outstanding portrayal of such dramatic personalities was specifically noted.



Makram Khoury, the first Arab actor to be awarded the Israel Prize for Theater, Film and Television

Koenig and Zohar say they already have proved their abilities as leading actresses, thereby freeing themselves to perform roles that intrigue them. For example, the two women recently shared the two leading roles in a Habima production of Jay Gordon's "Mirale Efrat."

"We're beyond competing with each other," Koenig maintained, "and we both enjoyed the challenge of playing

two roles each evening."

The three Israel Prize recipients refuse to rest on their past theatrical achievements, preferring to look ahead to new challenges. As Koenig put it, "I feel a responsibility to continue meeting the nation's expectations. They have given me this award, and through my future performances, I will assure the people that they made a good choice."

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## Bird Watchers Soar—

(Continued from page 42)

birds. Few have had such opportunity to gain first-hand experience and insight into the still largely unknown phenomena of bird migrations across the continents.

Some key elements are now being revealed, however. For example, most large birds avoid taking off at first light while on migration. Instead, they wait until the sun has warmed the earth a bit and some of this heat is radiated back upward in the form of thermals. The birds actively seek out these thermals and, when they find one, they soar in tight circles within the mass of rising air.

Thermals can lift birds to as high as 6,000 feet altitude, where the air mass becomes too weak to continue carrying them. At the top of the thermal, the birds break away and glide in a straight line — gradually losing altitude — along their migration route until they encounter another thermal. Here, they enter the new rising mass of warm air and repeat their soaring climb into the skies.

Migration of large birds, therefore, is a vertical zig-zag along the route which may lead the birds for 5,000 miles, or more. There is still much to be learned, such as the precise navigation

mechanisms which guide the birds, and how much their routes can vary because of differences in weather.

But these questions are also on the Israeli conservation agenda, where a keen appreciation of the need for accommodation between Nature and the human community is well understood. Indeed, today every IAF pilot has detailed maps of bird migration routes in Israel, and every IAF base has prominently-displayed SPNI IRIC posters depicting a rare steppe eagle and an Israeli "Kfir" jet fighter and proclaiming "Take care — We share the air."



# Refuseniks Receive Permission To Emigrate

By SUSAN BIRNBAUM  
NEW YORK, (JTA) — Several prominent and very long-time refuseniks in the Soviet Union were told they had received permission to emigrate last week. The list includes Iosif Begun, Viktor Brailovsky, Vladimir Lifshitz, Arkady Mai, Lev Sud and Semyon Yantovsky, according to Israel Radio, the Long Island Committee for Soviet Jewry and the National Conference on Soviet Jewry.

Begun, 55, a Moscow mathematician, lost his job when he first applied to emigrate in 1971. He is the best known of the group of clandestine teachers of Hebrew and served more than three years of a 12-year sentence on charges of anti-Soviet activities. He was released last February. Begun was recently refused permission once more to teach Hebrew. He is married to Inna and has a son, Boris.

In an interview with Israel Radio, Begun said he was elated but at the same time "suffering" over the fact that Ida Nudel and many other refuseniks were still trapped in the Soviet Union. "We have to work together" for their release, he said in a livebroadcast phone conver-

sation with Labor Member of Knesset Ora Namir, who recently visited him in Moscow when she was there as part of a delegation of Israeli women to a women's conference. He said he did not yet know when he would make *aliyah*, but expected "to wind up my affairs in Moscow and leave soon."

Begun's cousin in Brooklyn, Chaim Tepper, said he didn't want these releases to be considered more than symbolic. "We want to see an ongoing continuous flow of refuseniks being allowed to leave the Soviet Union."

Viktor Brailovsky, 52, a Moscow cyberneticist, first applied for an exit visa in October 1972. His first refusal was in January 1973. He was arrested in November 1980, charged with defaming the Soviet state and sentenced to

five years' internal exile. He was released in March 1984. His wife, Irina, will reportedly accompany him, along with their son, Leonid, 26, who is married to Elena. They have a two-month-old son, David.

Lev Sud, 30, and his wife Ala, 31, of Moscow, were first refused in August 1985. Ala is the sister of Yuri Shtern, spokesman of the Soviet Jewry Information and Education Center in Jerusalem. They have a daughter, Maryam, 7. They are observant Jews. Lev is a musician, Ala a computer programmer.

Vladimir Lifshitz of Leningrad, 46, was sentenced March 19, 1986 to three years in prison for anti-Soviet slander, based on letters he had written to friends in the West, as well as to then

Israeli Prime Minister Shimon Peres and Foreign Minister Ytzhak Shamir, asking them to raise the question of "the repatriation of Jews from the USSR." His wife, Anya, son, Boris, and daughter, Maria, will reportedly join them. Boris, a 19-year-old engineering student, was offered a place and scholarship at Boston University last year.

Arkady Mai, 64, and his wife Helena Seidel, 59, of Moscow, are refuseniks since 1974, because of Mai's supposed knowledge of "state secrets." They told visiting Americans in May they didn't "think there were any possibilities for them to emigrate." They have a daughter, Naomi, 25. Mai is an electronics engineer, Seidel a linguist-lecturer who has spent whatever time she

could translating. Mai reportedly contracted bronchial asthma during World War II.

Semyon Yantovsky, 78, who recently did research on the conditions of synagogues in the Soviet Union, also got permission last week. His wife, Erna Matlina, received her permission last month. Matlina's son is in Israel. Yantovsky's first refusal was in 1978. His profession was lecturer in religion. He speaks English and Hebrew.

Vladimir Lifshitz, 46, was notified Monday also, according to the National Conference on Soviet Jewry. Lifshitz was first refused Jan. 1, 1981. A systems analyst and mathematician, he lost his job as head of the division of economic forecasting at the All-Union Scientific Research  
(Continued to Page 58)

## Zionist—

(Continued from Page 16)

However, 1987 has shown an upward trend of 40% with more western Jews immigrating to Israel as the country's economy enters a boom phase and more Soviet Jews are now being allowed to leave Russia.

The 700-800 Jews leaving the Soviet Union each month is still a relatively small number but it is a tenfold improvement from the pre-Gorbachev era. However, the drop-out rate in Vienna remains high with only 15%-25% of Jews coming to Israel while most prefer the United States.

Prime Minister Ytzhak Shamir made it clear that the granting of refugee status to Soviet Jews when a Jewish state exists is an insult to Israel's very *raison d'être*. Yet the U.S. Government, encouraged by the American Jewish leadership, has refused to change this policy.

This issue will no doubt cause much heated debate at the upcoming Zionist Congress. While the current dialogue, however acrimonious, exists, then there is hope for the continued unity of the Jewish people. But will future generations estranged by the cultural distance between Israel and the Diaspora, feel the need to maintain that dialogue?



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# Cooking In Delaware

By SYLVIA F. PANITZ

On Saturday evening, September 19, 1987, beginning about midnight, synagogues throughout the world will be holding Selichot services. These are the penitential prayers that are recited the Saturday evening before *Rosh Hashanah* (the Jewish New Year). This service sets the tone for the High Holiday period. This year *Rosh Hashanah* begins on Wednesday evening Sept. 23 and continues on Thursday, Sept. 24 and Friday, Sept. 25. This corresponds to the first and second day of the Hebrew month of *Tishri*. On the 10th day of *Tishri* is *Yom Kippur*. During the ten days between *Rosh Hashanah* and *Yom Kippur* it is customary to think over our sins and to ask forgiveness of other people

that we have slighted or hurt during the year.

*Rosh Hashanah* is a time for families to be together. It is customary to dip apples in honey signifying the hope for a sweet and happy New Year. Carrots are served in various forms. They are sweet and they also symbolize the wish for prosperity in the coming year. The *Hallah* is baked specially in a round shape. This shape is symbolic of life without an end. At no time during the holiday are any bitter or sour foods served.

One of the most popular cakes at this holiday is the honey cake. The following are three different recipes for this popular dessert.

## Honey Cake

2 cups sugar  
½ cup vegetable oil  
4 eggs

4 cups flour  
1 heaping tsp. baking powder  
1 heaping tsp. baking soda  
1 tsp. salt  
1 cup strong coffee  
1 cup honey  
1 ounce whiskey  
rind of 1 lemon or orange (grated)  
½ cup nuts, chopped  
1 small jar maraschino cherries with juice

Cream sugar and oil. Add eggs and then add dry ingredients with coffee and honey. Add whiskey and rind and mix well. Then add fruit and nuts. Grease a 9 x 13 inch pan and line with waxed paper. Bake at 350° for 50 minutes or until cake tester comes out dry.

## Apple Honey Cake

¾ cup shortening  
¾ cup brown sugar

3 eggs  
¾ cup honey  
2 tsp. grated lemon peel  
¾ cups flour  
2 tsp. baking powder  
1 tsp. baking soda  
½ tsp. salt  
1 tsp. cinnamon  
½ tsp. nutmeg  
¼ tsp. allspice  
½ cup warm coffee  
2 cups peeled, cored and chopped delicious apples  
½ cup chopped walnuts  
½ cup honey  
1 apple cored and sliced

Cream shortening and sugar until light and fluffy. Add eggs, one at a time, beating after each addition. Beat in ¾ cup honey and lemon peel. Sift together flour, baking powder, baking soda, salt, cinnamon, nutmeg and allspice. Add to creamed mixture alternately with coffee, beginning and ending with dry ingredients. Stir in apples and nuts. Put into a greased and floured 10 inch tube pan and bake at 350° for one hour and 10 minutes or until cake tests done. Cook for

10 minutes and remove from pan. Cool completely. Heat ½ cup honey in small skillet. Add apples and cook until tender and glazed, turning once. Arrange on top of cake. Drizzle with remaining honey.

## Pineapple Honey Cake

1 cup sugar  
½ cup oil  
3 eggs, beaten  
3 cups sifted cake flour  
1 tsp. baking powder  
1 tsp. baking soda  
1 tsp. cinnamon  
½ tsp. salt  
½ cup cold coffee  
1 cup honey  
½ cup chopped pecans  
½ cup crushed pineapple, drained

Cream sugar and oil together; add the beaten eggs. Sift the dry ingredients together and add alternate with the coffee. Blend in the honey, nuts and pineapple. Mix well. Bake in a greased 9 x 13 inch pan at 350° for 45 minutes.

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Formagg® is made by combining casein (dried skim milk protein) with pure vegetable oil. It has 35 percent less calories than conventional cheese and one-fourth the saturated fat. It has more protein, vitamins, calcium and other minerals than conventional cheese, with no lactose and no butterfat.

The Kosher certification was granted by Rabbi David Rubin of Brookly, New York, who was ordained at Mesivtha Tisereth, Jerusalem by Rabbi Moshe Feinstein.

The "K-D" symbol will also appear on Le Creame Formagg Cakem, a delicious, cholesterol-free dessert for cheese cake lovers. At only 120 calories per two-ounce slice, Le Creame Formagg Cakem is perfect for dieters too. It is all natural, has no sodium, and comes in four flavors: strawberry, plain, pineapple and amaretto almond.

Galaxy makes 20 different flavors of Formagg® including Cheddar, Swiss, Monterey Jack, Cream Cheese Flavor, American, Mozzarella, Parmesan, Cottage and Ricotta. They also

sell a sour cream and a pizza. Two all-natural soy cheeses, Soyorm and casein-free Soyorm, come in four flavors, Cheddar, Mozzarella, Jalapeno and Monterey Jack.

All Formagg® products have no lactose, a milk sugar which causes digestive problems for 30 million Americans. Jews of European descent are five times more likely to suffer from lactose intolerance than non-Jews, making them prime customers for Formagg®.

For those allergic to all dairy products, there is Soyorm, a dairy-free all-natural, cheese alternative made from tofu and soy oil, with no casein. Soyorm's ingredients could be classified as Pareve, however, its manufacturing process is not yet certified as Kosher-Pareve. At this time, therefore, Soyorm is Kosher but not Parveve.

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# When You Wish Upon A Fruit

By MARGA HIRSCH

One of the best-known Rosh Hashanah customs is eating apple dipped in honey. It sym-

bolizes our wish for a good, "sweet" new year. In the Sephardic tradition, apples with honey are only one of

several foods eaten to signify wishes for good things to come in the new year.

The eating of apple and honey is introduced with a wish: "May it be Your will, Lord our God, and God of our ancestors, to grant us a year as goodly as the apple and as sweet as honey." Every additional food is also accompanied by a wish suggested by its name or by one of its qualities.

For example, eat dates and say: "As we eat this date, may we date the new year that is beginning as one of happiness and blessing and peace for all people."

Eat a pomegranate (or fig) and say: "In the coming year may we be rich and replete with good deeds as this pomegranate (fig) is rich and replete with seeds."

These examples come from the *Machzor* for Rosh Hashanah by Rabbi Dr. David de Sola Pool of Congregation Shearith Israel, the Spanish-Portuguese synagogue in New York City. The wishes also come in Hebrew versions, which are not direct translations, but rather feature puns and Biblical quotations playing on the Hebrew names of the foods. The *Machzor* continues with vegetables.

Pumpkin, gourd, or

squash: "May the coming year grow as a gourd in fullness of blessing. If enemies gird at us, may You guard us, as we eat of the gourd with our prayer, Blessed are You, Lord our God, Ruler of the Universe, Who creates the fruit of the earth."

Leek: "Like as we eat this leek, may our luck never lack in the year to come!"

Beet: "As we bite this beet, may those who in the past have beaten us or sought to harm us beat to cover in the coming year!"

Rabbi de Sola Pool's service concludes with a sheep or fish head! "May it be Your will, Lord our God, God of our ancestors, that in the coming year we may go ahead in all we undertake."

Our family has been following the Sephardic custom (less the fish head) for a number of years. Recently, we've begun adding to it, which enables us to practice yet another Rosh Hashanah tradition. The Talmud discusses whether one may say the *She-he-cheyanu* blessing on the eve of the second day of Rosh Hashanah. The answer depends on whether the two days of Rosh Hashanah count ritually as two separate days or as "one long day." In the first case,

we should say *She-he-cheyanu* on the eve of the second day as well as on the first. But in the second case, the *She-he-cheyanu* said on the first evening would count for the second as well, and a repetition on the second night would be a "blessing made in vain." The solution is to have something new for the second day of Rosh Hashanah. Wear a new piece of clothing, or eat a food you have not yet eaten this season. The newness makes the second night's *She-he-cheyanu* valid, even if you interpret all of Rosh Hashanah as "one long day."

With all the exotic fruits and vegetables available in supermarkets, it is easy to find a new food for the second night of Rosh Hashanah. Family and guests find it a joyful challenge to create a new year's wish for each one. Last year we tried tamarillo ("As we sprinkle sugar on this tamarillo, so may sweetness fall on the bitter portions of our lives in the year to come") and star fruit ("May our lives sparkle and our eyes twinkle like the stars in the sky, which we think of as we eat this star fruit"). See what fruits and wishes your family can put together!

If you want to adopt this ex-

(Continued to Page 50)



Apple and honey, traditionally eaten at Rosh Hashanah. WZPS photo by Shuki Kook.

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# 1986 Baron Herzog Saurignon Blanc Hits Stores

NEW YORK — The sauvignon blanc grape is witnessing a comeback this year. More and more wineries are producing quality varietals using this dry, light and crisp grape. In fact, this varietal has proven so successful during the last 12 to 24 months, that Kedem Royal Wine Company decided to continue its Baron Jaquab de Herzog label with a 1986 Sauvignon Blanc.

The grapes for the Baron's 1986 Sauvignon Blanc were

grown in Sonoma County, Calif., and picked during the first two weeks of September at an average of 21° brix. After crushing the grapes, the juice remained in contact with the skins for four hours before light pressing.

Following pressing, the juice was cold settled and separated from the solids. Fermentation took place for almost 30 days at cool temperatures between 48-55° F, and then the wine was clarified. Half the wine was

then aged in new French oak barrels for five weeks. The other half was kept in stainless steel tanks.

"The blended bottled wine is dry with a light crisp mouth feel and fresh fruity finish," said Peter Stern, Kedem's wine consultant on the West Coast. The final analysis at bottling was 11.5 percent alcohol, .75 grams/100ml of total acid, and a Ph of 3.01. The suggested retail price is \$4.99 to \$6.29.



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(Continued from Page 47) availability in their area.

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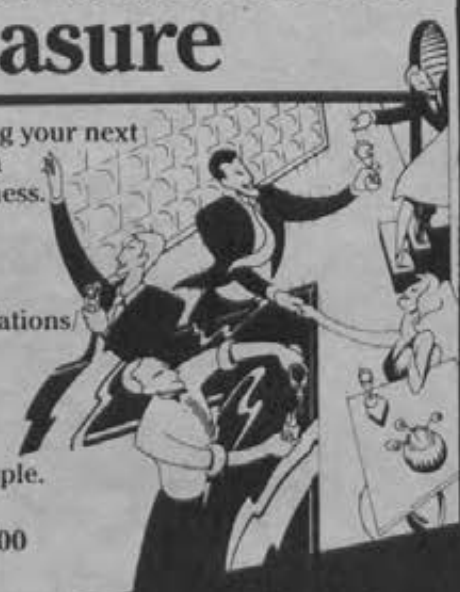
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# Country's First Kosher Chianti Just Released

NEW YORK — Kedem Royal Wine, Co. today announced the September release of the country's first kosher Chianti — Bartenura 1986 Chianti Classico, DOCG.

Bartenura's 1986 Chianti Classico comes from the heart of the Chianti region in historic Tuscany, Italy.

The grapes for the Bartenura 1986 Chianti Classico were harvested during the third week of October 1986. The weather conditions were ideal; sunny and dry with temperatures ranging between 25° and 27° C, at an average of 23° brix.

After being separated from the stalks and stems, the grapes were crushed very gently to avoid harmful astringent extractions. The must was transferred into stainless steel vats where fermentation started at a controlled temperature of 24° and 26° C. The juice remained in contact

with the skins for eight days.

When the juice had enough color and extract, it was separated and put into another vat where fermentation took place for 22 days. Alcohol at bottling was 12.5 percent and total acidity was

5.3 g/l (expressed in tartaric acid).

The characteristics of the Bartenura 1986 Chianti Classico are a bright red purple color that becomes garnet with age. Its bouquet is an intense, vinous perfume with a

clear and persistent hint of violets and iris aromas. Its taste is dry and fresh, medium full bodied, and lightly tannic when young.

Serving suggestions: Chianti Classico is a versatile wine that will match perfect-

ly with pasta dishes or with roasted and grilled meats. Young Chianti Classico is especially delightful at picnics, alfresco meals where slight chilling will bring out its youthful, bright, and fresh qualities.

## Kosher Oriental Take-Out

WORCHESTER, Mass. (JTA) — There are no kosher butchers in this city of 162,000, including 10,000 Jews, so Ruth Kagan must plan extra-carefully when she orders meat for her glatt kosher oriental take-out restaurant, Ruth's Kitchen.

Kagan never dreamed while growing up in South Korea that she would ever see this city or a Jew. But following her Orthodox conversion and marriage to a Jew, U.S. soldier Carl Kagan, she came here. Word quickly spread about her culinary skills in both Jewish and Oriental dishes.

Ruth's Kitchen attracts customers from several states, many of which have no kosher facilities, let alone an Oriental eatery.

Running any small business requires a tremendous time commitment, but Ruth Kagan has other, unique challenges. She must replace pork products so common in Oriental cooking with veal or lamb, and her closing on Saturdays took some getting used to by the non-Jewish clientele.

And then she must listen to some of her Jewish patrons mispronounce the Oriental dishes, while the traditional Jewish menu tongue-ties some non-Jews. She didn't comment about Jews' dexterity with chopsticks.



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*Cheryl Apollotte*  
Editor, Energy News You Can Use

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## Fast Advice

By RICHARD ISRAEL

Fasting is no fun. It isn't supposed to be. In the Jewish tradition, fasting on designated somber holy days like Yom Kippur, the Day of Atonement, is thought to have instructional value. Our discomfort is intended to help us reflect on our human frailty. That does not mean that Jews are required to make themselves as miserable as possible on Yom Kippur, only that they not eat or drink.

It isn't only eating wisely that is tricky. So is fasting wisely. Here are some strategies that may make the fast a little easier.

Though it may be hard to believe on Yom Kippur afternoon after twenty or so hours of fasting, most healthy

adults can survive well over a month without eating. Lack of food is not the problem; lack of fluid is. The greatest part of the unpleasantness from fasting comes from dehydration. The solution therefore is to super-hydrate beforehand. Drink lots and lots of fluids, perhaps two quarts, during the afternoon before Yom Kippur, well before your final evening meal. Diluted orange juice is good, so is water. For a few hours you may feel that you are going to float away, but before the holiday is over, you will not regret having taken on all those fluids.

If you want to "camel-up" at your pre-fast meal, you do not need to stuff yourself with food. Eat a normal meal, but emphasize carbohydrates like potato or noodle dishes rather than the traditional fats and proteins of chicken soup. Carbohydrates bond with water, which your body can "drink" when it needs it; proteins do not. The dramatic but limited weight loss that people on high protein diets experience is lost water that protein molecules cannot hang onto, water that you want around during a fast.

There are stories of Jewish grandmothers in Europe who fed their families immense starchy meals for the better part of the week before Yom Kippur and then at the final meal before the fast encouraged everyone to eat heavy meat dishes. In theory, that should work, too. The carbohydrates taken early would provide the necessary water reservoir. The last-minute meat meal would give the comfort of a full stomach for a good number of hours, since meat takes much longer to digest than starches. What people who eat this way have to consider is whether they really want to take on all those

calories. This kind of pre-Yom Kippur diet might have been suitable for a culture in which meat was a rarity and people were close to involuntary fasting much of the year. It is not clear that it makes sense for ours.

Fast food does not need to be hopelessly bland, but go easy on the salt and pepper. Season with non-irritating spices and herbs.

Much of the discomfort experienced by many fasters is caused by caffeine deprivation. If you drink a lot of coffee or cola drinks, you may find yourself getting dreadful headaches and nausea on Yom Kippur. To avoid them, it is very important to taper off during the week or so before the holiday. Decaffeinated coffee may help you fool your system. Caffeine withdrawal symptoms are less of a problem when you are eating and drinking than when fasting.

A one-day fast is not a quick weight-loss scheme. An average adult will burn 2,000 to 2,500 calories, about two thirds of a pound, during the course of a fast. I doesn't take long at all to put that back on again. A couple of pieces of cheesecake, and you will be just about even. Most of the remarkable weight loss that you see on the scale for the day or two after a fast is fluid that you will quickly replace.

After the fast, be careful not to gorge yourself, unless you don't care about putting on weight. To protect itself from starvation when not eating, the body slows down the rate at which it burns food. The calories you take on right after a fast will stay with you a lot longer than those acquired when your metabolism is once again

(Continued to Page 55)



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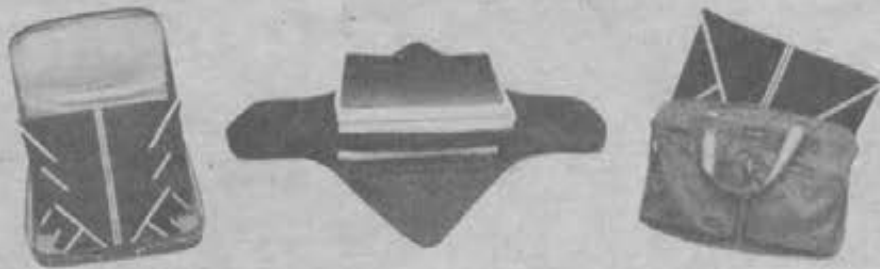
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# Israeli Fashion 5747

By SARAH M. SCHACHTER

Israeli fashion during the last year ran the gamut of stripes and spots, dark and vivid, romantically elegant and casually sporty, calf length and mini.

In my own experience, however, it's the casual, sporty look that has been most popular this year. Comfort and practicality seem to have won out over the more outrageous designs.

(WZPS) — The traditional Jewish *shmatte* (rag) trade has revived in Israel in recent years and fashion has become one of the country's fastest growing industries. Last year, Israel exported 476 million dollars worth of fashion goods, including underwear, knitwear, sportswear, swimsuits, leatherwear and furs, with Britain the largest purchaser of Israeli goods, followed by the United States and Germany.

### Competition

Israeli fashions compete successfully with international designer labels in major retail houses, such as Saks Fifth Avenue, Bloomingdales, and Macy's in the U.S.; Marks and Spencer, Dickens and Jones, and Harrods in England; and Otto Versand, Hertie, and Heinrich Heine in Germany.

Israel's unique trade agreements, which exempt Israeli goods from duties in the U.S. and from quota limitations in Europe, have attracted foreign buyers



Two of Israeli designer Alon Bar Gil's recent creations, set off with exaggeratedly wide black belts. WZPS photo by Shai Zakai.

seeking quality merchandise and investors seeking a useful export base.

"Israeli designers move rapidly with the beat of international fashion trends," declared Chana Weiss, director of the Textile Division of Israel's Ministry of Industry. Like their counterparts the world over, Israeli designers receive fashion predictions seasons in advance from international forecasting houses. But all designers are influenced by their environment. "Israeli's visual elements: the brilliant sunshine, the varied landscape of seas and deserts, the folklore, plus a population originating from so many countries; all of these will obviously inspire striking designs," said Terry Kavanagh, former director of the Department of Textile and Fashion Design at the Shenkar College of Textile Technology and Fashion.

"We cannot compete with the low cost of labor in the Far East," continues Weiss, "but we are definitely on a par with European costs. The label "Made in Israel" has become a symbol of high quality fashion at a competitive price."

### Style and Color

The silhouette this past year has become more fitted, closer to the body, reflecting

the continued emphasis on physical fitness. The nautical look — navy and white stripes and dots — was fashionable this past year, with the occasional addition of red stripes on the sides of the garment. The Russian look was also "in," with Russian letters used in prints, and with blended greys, browns and blacks — a look influenced by the recent Gorbachev-Reagan meetings. Romantic dresses are popular, with cinched waists and petticoats, sometimes strapless, made of crinolines, lace and peplum and adorned with checks or miniature floral prints. "There was a time when pants ruled the market, and you couldn't sell a skirt or dress," recalled Israel Baruch, third generation owner of Niba sportswear manufacturers. "Women today have realized they can be both feminist and feminine."

On the local Israeli market, there are only two seasons — autumn/winter and spring/summer, and cotton is a year-round fabric. Even in the winter, sweatshirt material made of a polyester-cotton blend is used for fashion garments. Colorful prints and bright solids do well here. "Even if pastels are "in," the vogue lasts only a

(Continued to Page 53)

# Happy New Year



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To neighbors and friends, hearty greetings and sincere wishes for a happy and prosperous New Year. May the year just beginning be fruitful of great accomplishments.



# Israeli Fashion 5747 —

(Continued from Page 52) short time. Israelis love to wear bright colors," Baruch said. "Maybe it's because of the light, or maybe it's because life in this country can be such a struggle, people need vivid clothes to raise their spirits." He added that there is one look that will never sell well in this country and that's the army look. "For us, khaki clothes are no novelty," he smiled.

Tsvika Bar, designer for Topper sportswear, described an unusually rapid turnover in colors. "In one season, colors can change completely three times. This means lots of business, but also constant disorder — sales on colors that just weeks ago were the height of fashion. This leads to a constant quest for something new."

### Swimwear

It is only natural that Israel, located on the Mediterranean coast with year round sunshine, has become an international leader in swimsuit design and manufacture. "Israeli bathing suits are among the most sophisticated and the most daring in the world," said Paul Wagner, export manager for Gideon Oberson. He pointed out some difference between local and ex-

port swimwear sales: "The Israeli girl is looking for a very brief bikini, while the European or American customer is more likely to choose a one-piece suit or a less revealing bikini. And while the Israeli customer is interested only in the swimsuit, the European and American women is interested in the entire beachwear outfit — coverup, shorts, skirts and blouses."

Wagner mentioned an unsolicited publicity boost the firm received last summer. "The *haredim* (ultra Orthodox) did us a great service," he said ironically, referring to the burning of Jerusalem bus shelters where provocative Gideon Oberson swimsuit ads had been displayed. "Business boomed. Australian television interviewed me by phone. And our factory outlet store was so mobbed with customers the morning after one incident, that we literally had to call the police to restore order."

### Quality

Shmulik Feinstein, manager of Gabi Model knitwear company, firmly believes that there is no connection between business and sentiment on the Israeli fashion export scene. "A buyer deals with Israel for

purely commercial reasons. He buys here because he knows that our goods provide much higher quality than similar priced American items." This year, shiny yarns and appliques gave a glittery look, and long sweaters with shoulder pads were popular. The Israeli woman buys sweaters only in the wintertime, but the export market lengthens the company's season into summer. "Designers here are inspired by the color and mood of Israel's scenery," said Feinstein. "In fashion now are desert colors, salmon and beige, in geometric and floral patterns on a black background."

"Maquette is the main supplier of leatherwear to Marks and Spencer — a fact which is proof of our superb quality control," said Israella Cohen, manager of Maquette's retail chain in Israel. Headquartered in Acre, the 20 year old company employs 500 workers, many of whom are recent immigrants to Israel. The black leather jacket, a

winter perennial, continued to be a strong seller, but earth colors, purples and bordeaux were also popular. Embossed patterns and quilted shawl collars were important details. Spring/summer leather fashions showed coats and suits in ice cream shades — pink, yellow, green and white, and sexy body-skimming dresses made of soft, light leather treated like fabric.

Oded Gera, leading Israeli high fashion designer and

designer for Scharf's Furs, noted that the popularity of fur coats and jackets is part of the growing trend toward the look of affluence. "Fur is a luscious, pampering fabric. And a mink coat still serves as a status symbol."

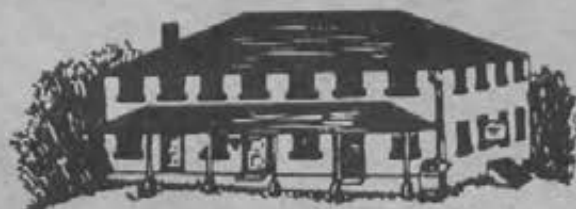
But, for daytime wear, the most popular designs remain sporty and casual. Bicolor stripes was the most prominent feature of last year's fashion scene, closely followed by the safari and nautical look.



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# The Vanishing Volunteer

By GARY TOBIN, Director,  
Center for  
Modern Jewish Studies,  
Brandeis University

Jewish organizations and institutions depend on volunteers. Social services, fundraising, cultural, social and religious activities all require substantial volunteer hours. Since the Reagan assault on human services programs, the need for volunteer help has become more critical. The Jewish community, like other American communities, includes substantial numbers of poor and disabled Jews and single-parent families. Populations with such basic needs are coupled with the particularistic agenda of American Jewish life: preserving Jewish identity, strengthening commitment to Jewish culture and values, and adding vibrancy to contemporary Jewish life. All of these require millions of volunteer hours.

But Jewish organizations and institutions are failing to attract enough volunteers. While the same people tend to volunteer repeatedly, most Jews do not volunteer at all.

Recent studies from seven Jewish communities show some sobering patterns of volunteerism for contemporary Jewish organizations.

## The Research

Demographic studies, sponsored by Jewish Federations between 1982 and 1987, collected data about the demographic, religious, and organizational characteristics of their respective Jewish populations. Studies used in this analysis include Atlantic City, NJ (1985); Baltimore (1986); New Orleans (1987); Rochester, NY (1987); St. Louis (1982); Washington, DC (1983); and Worcester, MA (1987). A variety of sampling methodologies were used in each study to reach both affiliated and non-affiliated Jews. In most cases, telephone interviews were conducted to collect information which helps form a composite picture of contemporary Jewish life. Volunteer behavior is among the areas that have been explored. This research note presents a first look at the composite picture of volunteerism emerging

from these community studies.

## Major Findings

Major findings show that:

1. Most Jewish adults spend no time or less than one hour per month volunteering for any Jewish organizations.

2. With the exception of a few Jewish communities, Jews are even less likely to volunteer for non-Jewish organizations. Exceptions are Washington, DC, where Jews are more likely to volunteer for non-Jewish organizations, and Rochester, where time is allocated about equally between Jewish and non-Jewish organizations.

3. Most Jews will do volunteer work at some time in their lives, but volunteerism seems to be strongly related to life-cycle events such as having school-age children. Jews under 30 and over 65 are far less likely to do volunteer work.

4. Synagogues and temples receive the largest proportion of Jewish volunteer time.

5. Orthodox and Conservative Jews are more likely

(Continued to Page 55)

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## Protestants - Only Scholarship Okay

By BEN KAYFETZ  
 TORONTO (JTA) — An institution's scholarship fund available only to white Protestants is not discriminatory, the Ontario Supreme Court has ruled.

The 54-year-old Leonard Foundation dispenses about \$123,000 annually to students

of "the white race." The benefactor of the fund, the late Col. Reuben Wells Leonard, felt white Christians "are best qualified to lead the march of civilization." Students who "owe allegiance to any foreign government, prince, Pope or potentate" also are ineligible.

The restrictions have been opposed for 15 years by various public institutions and universities including the Ontario Human Rights Commission. The commission last year investigated Canada Trust Co., the trustee of the fund, and asked the court to rule on the legality of the scholarships.

The Human Rights Code of Ontario specified that guarantees of equal treatment are not infringed in cases of philanthropic or educational organization that serve specific ethnic or religious groups. Justice William McKeon found this section protected the fund.

## Volunteers —

(Continued from Page 54)

to volunteer than Reform Jews and Jews who identify themselves as being "just

## Advice —

(Continued from Page 50) functioning at full speed.

These suggestions will not prevent you from experiencing the fast. If you are not eating or drinking for twenty-six hours, there is no chance you will forget that you are fasting. But it is important for you to be able to focus on some soul-searching and prayer, rather than on your complaining stomach.

So prepare yourself for the occasion both physically and spiritually and, in the words of a traditional pre-Yom Kippur greeting, may you have an easy fast!

Reprinted from Hadassah Magazine with permission of the author.

Jewish."

6. Higher-income Jews are far more likely to volunteer than lower-income Jews.

7. Women who are employed full-time are less likely to volunteer than those who are employed part-time or those who are full-time homemakers.

8. Volunteerism for Jewish organizations is very low among couples where one spouse is not Jewish.

9. Aside from demographic characteristics such as age and family formation, life style influences volunteerism. When asked why they do not volunteer, "too busy" is the most often listed response.

10. Most Jews, nevertheless, are at least somewhat receptive to volunteer tasks. "Nobody ever asked me to" is also a frequent explanation for non-volunteerism, and the studies show that most Jews could be volunteers.

## Fruit —

(Continued from Page 47)

panded introduction to the Rosh Hashanah meal, but fear it will delay dinner more than your family can bear, try spreading it out. Do one or two foods on Wednesday night, another one or two before lunch on Thursday, and the rest on Thursday evening. The picturesque fruit and vegetables you reserve for the second night can be an attractive centerpiece for the earlier meals.

Best wishes for a fruitful new year!

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## Living Agricultural Museum Shows How Ancients Farmed

By BILL CLARK

JUDEAN HILLS, ISRAEL

— How could primitive agriculture on poor soil with little rain feed one of the most vibrant cities of all history? A unique team of farmers, scientists and technicians is probing this very question in the mountain soils just five miles due west of Jerusalem.

Until recently, scholars had presumed that throughout antiquity, the greatness of Jerusalem lay in her prophets and Kings. But recent archaeology has revealed indisputable evidence that the city also supported a very large population. At the time of the prophets Isaiah and Jeremiah, Jerusalem was one of the largest cities in the world, with a population of about 100,000 people.

But this important discovery raised serious issues. One of the fundamental questions is: How could they feed so many people? Jerusalem is a mountain city, with very little arable land in its vicinity. And the scant land which is available has only poor mountain soils, much of it *rendizina* and burdened with too much calcium carbonate. Rainfall amounts to about 20 inches a year, concentrated almost entirely in four winter months. On the average, less than two inches fall through the entire April-October dry season.

Other great cities of antiquity were located on lowlands, surrounded by



A worker from the Israeli Society for the Protection of Nature, at work at the Sataf project. Photo: Richard Nowitz

large, fertile regions which were well-watered by rivers such as the Nile, the Tigris, the Ganges and the Yangtze. Israel's capital had no such benefit.

To probe this important riddle, the Jewish National Fund (JNF) has assembled a team to restore the ancient terraces on the slopes of 2,585-foot Mount Eitan, and to begin cultivating those mountain plots with traditional agricultural techniques. The modern pioneers, now in their second year at the site, have already uncovered a number of long-forgotten practices — including a few which had been enigmatic biblical passages until recently.

"Here's a good example," explains Tal Bashan, a young graduate of the Hebrew University of Jerusalem who now lives and works at Sataf. Quoting from Deuteronomy 11:10, she reads of "sowed thy seed, and watered it with thy foot, as a garden of herbs."

"That bit about watering 'with thy foot' stumped many Bible scholars for a long time," she says. "But as we started working these terraces, and irrigating them with a little trickle of water from a cistern, we found that it's really convenient to push a bit of soil with a foot in order to divert the flow into individual rows of

vegetables."

Other biblical verses, describing the benefits of crop rotation, letting fields lie fallow every seventh year, care and distribution of seed and the tending of olive and almond trees all contribute to the day-to-day understanding of ancient mountain agriculture.

The JNF project is much more than a novelty, however. Development experts around the world are coming to agree that one of the critical factors behind famine in so many developing countries is the simple failure to use "appropriate technology." Billions of dollars have been pumped into foreign aid schemes over the past decades — yet still there is starvation in many recipient countries.

The Sataf effort, however, is demonstrating that newly rediscovered farming practices may be a valuable key for reassessing agriculture in developing countries. These practices may well be the "appropriate technology" which can make the difference between adequate food and the tragedy of famine.

So far, the JNF farmers have been raising enough food to provide themselves with full tables plus a large

(Continued to Page 57)

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# Museum —

(Continued from Page 56)

surplus which is sold off in the health food stores of Jerusalem. And it's all grown just as it was when Solomon sat on the throne: plowing with a donkey, organic fertilizers only, no chemicals or pesticides, and using a number of simple, efficiency techniques which had for centuries been forgotten by the growth of modern agriculture.

Israeli farmers know that the Sataf project is not quite enough to persuade them to give up their super-sophisticated, computerized, bio-engineered agriculture which has made the country a world leader in "making the desert bloom." But there is a growing agreement that the rediscovery of ancient mountain agriculture techniques may be just the advantage that many developing country farmers could use to provide enough food for their hungry nations.



A reservoir collecting water from the Sataf springs used today and 3,000 years ago for agriculture. Photo: Richard Nowitz

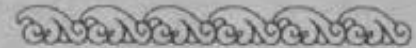


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day, Sept. 6, at home.

**Harry Cohen**  
Harry Cohen, 86, of The Kutz Home Inc., 704 River Road, formerly of 8407 Society Drive, Claymont, died Monday, Aug. 31, in St. Francis Hospital.

Mr. Cohen, a butcher for many years, owned a butcher shop on Second Street. He later moved into the S&S Delicatessen at 26th and Tannall streets, where he continued to work as a butcher.

He retired in 1975. He was a member of Adas Kodesch Shel Emeth Congregation, Machzikey Hadas Congregation and B'nai B'rith Lodge 470.

He is survived by his wife, Rose; a daughter, Zella Cohen of Georgetown; a brother, Sam of Philadelphia; two sisters, Emma Guberman of The Kutz Home and Sophie Jacobs of Plantation, Fla.

Services were in Schoenberg Memorial Chapel. Interment was in the Workmen's Circle section of the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to charity.

**Miriam L. Cohen**  
Miriam Landsman Cohen, 57, of 2003 Dell Lane, Delaview Manor, died Sun-

Mrs. Cohen, a merchant, was president for the past 10 years of Continental Jewelers Inc. in the Graylyn Crest Shopping Center. The firm was founded in Wilmington in 1953 and moved to its current location in 1959.

She is survived by two sons, Arthur of Ardentown and Paul of Lynfield; two sisters, Esther Jacobs of Thomas West House, Claymont, and Rose Miller of Pine Plains, N.Y.; and two granddaughters.

Services were in Schoenberg Memorial Chapel.

Interment was in the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to charity.

**Sidney Silverman**  
Sidney Silverman, 68, of Wood Bine, died Friday, Sept. 11, in St. Francis Hospital.

Dr. Silverman was a dentist in New Castle for 40 years, retiring in 1985. He was a member of the Delaware Dental Association and the American Dental Association.

He served for 30 years as a volunteer firefighter and was a member of Talleyville Fire Company. He was also active

in the Delaware State Fire Police and was an instructor at Delaware State Fire School.

He was a member of Congregation Beth Shalom, St. John's Lodge 2, AF&AM, the Delaware Consistory, and the Nur Temple Shrine.

He was an Army veteran of World War II, serving in the Dental Corps, and later served in the Dental Corps Reserve. He was a member of Veterans of Foreign Wars Colonial Post, the Jewish War Veterans Harry Fineman Post 525, and served on the committee for the Delaware Veterans Cemetery.

He was a member of the New Castle Rotary Club and served as former vice president and president.

He was a graduate of the University of Delaware and Temple University Dental School, Philadelphia.

His wife, the former Ruth E. Rubinstein, died in 1985. He is survived by a son, Alan of Newark; a daughter, Beth Ellen Weinstein of Devon; a brother, Dr. Lawrence Silverman of Thomas West House; a sister, Annette Jacobs of Boynton Beach, Fla.; and two grandchildren.

In memoriam the family suggests contributions to Talleyville Fire Company, Wilmington.

## Refuseniks —

(Continued to Page 45)  
Institute for the Jewelry Industry. He was arrested Jan. 8, 1986, after staging several hunger strikes. He was a Hebrew teacher and cultural activist in Leningrad. He is married to Anna and has two children, Boris and Maria. Boris has been offered a place at Boston University and financial help.

**Two POCs Expected To Be Released Soon**  
Only one Jewish Prisoner of Conscience reportedly remains in jail: Alexei Magaryk, who is expected to be released in a few days. Twenty-six former prisoners have not received exit visas,

among them Ida Nudel. According to Lynn Singer, LICSI executive director, at the Chautauqua, NY, human rights conference last week, Samuil Ziv, vice chairman of the Soviet Anti-Zionist Committee and of the Association of Soviet Lawyers, publicly said: "I can now give you two secrets: that Magaryk will be released by the 14th of September, and Joseph Zisels (a Prisoner of Conscience from Moscow) will be out in October." Zisels' wife and teenage son have been living in Israel for five months. Pamela Cohen, president of the Union of Councils for Soviet Jews, said "It's not surprising that the Soviets

chose this moment, eight days before the start of the Shultz-Shevardnadze talks, to make this announcement." However, she said, "It's a tangible and dramatic indication that Soviet leaders are aware of the constant efforts in behalf of Soviet Jews that are undertaken by our government and leading human rights groups, such as the UCSJ; it's an indication that the pressure for movement forward has to be kept up."



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### Holiday Closing Dates:

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### Erev Rosh Hashanah:

- Wednesday, September 23 - Close at 3:00 p.m.

### Rosh Hashanah:

- Thursday, September 24 - Closed all day

- Friday, September 25, 1987 - Closed all day

### Yom Kippur:

- Friday, October 2 - Close 3:00 p.m.

- Saturday, October 3, 1987 - Closed all day

## ADULT PROGRAM CONSORTIUM

JCC Boiling Point Series Presents:  
**AIDS**  
**OUR COMMUNITY - OUR LIVES**  
**SOCIAL IMPLICATIONS**  
WEDNESDAY, OCTOBER 28, 1987  
7:30 P.M.

This program will present a panel discussion group focusing on the Social Implications of AIDS. Panelists will include:

Elizabeth Symonds, Esq. - American Civil Liberties Union, Washington, D.C.  
Dean L. Winslow, M.D. - Head of Infectious Diseases, Wilmington Medical Center  
James C. Welch, R.N. - AIDS Program Director, State of Delaware

The public is invited to attend this most informative panel discussion on the most pressing of all current social, moral and ethical issues. The panel discussion will include implications of AIDS on: The Work Place, Housing, Schools and Medical/Insurance Issues. Innovative responses and barriers to progress in this area will be discussed. The support of special interest groups will be encouraged and a question and answer period will follow the panel presentation.

Co-sponsored by the following agencies:  
American Civil Liberties Union  
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Mental Health Association of Delaware  
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A two part mini course on the High Holidays; Customs, explanations and insights drawn from classical Jewish commentaries. A question and answer period will follow each class. No religious background is needed.

Rabbi Chuni Vogel - Director, Chabad-Lubavich of Delaware.

**Mondays, September 21 & September 28**

Time: 7:30 p.m.

Fees: No Charge

### "The Living Torah"

Explore the weekly Torah portion with the commentary of Rashi, Rambam, Jewish Mysticism and thought provoking insights. A question and discussion period will follow; no religious education is needed.

Rabbi Chuni Vogel - Director, Chabad-Lubavich of Delaware.

**Wednesdays**

Time: 7:30 p.m.

Fee: No Charge

Begins: October 21

### Tween Hangout: (Grades 7-8)

Enjoy an evening at the JCC. Join your friends for a night of movies, swimming and gym activities. Snacks will be served.

**Saturday, September 19, 1987**

Time: 8:00 - 11:00 p.m.

Fee: \$4.00

### "SAT" Preparatory Course:

"Score More" SAT Prep Centers will be offering their comprehensive SAT course for Delaware area high school juniors and seniors. Graduates from "Score More's" intense prep program have improved SAT scores by up to 130 points.

The first course begins this Fall at the JCC. Full details are contained in "Score More's" SAT prep brochure available by contacting Shelley Gitomer.

Parent's Orientation - Monday, September 28, 8:00 p.m.

First Class - Sunday, October 4, 1:00 p.m.

Fee: \$250.00

## TEEN SCENE



### College Tour '87:

In our College Tour '87 we will visit Brandeis College, Harvard University, and Northeastern University. Tour includes: transportation, meals, lodging, pre-tour educational instruction by Ken Hartman from University of Delaware (Ken will accompany us on the tour), complete campus tour of each university visited, opportunity to meet with university departments and vital information sharing.

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  - To gain a "reality check" on today's colleges.
  - To identify and maximize the use of campus resources.

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**Sunday, October 25 - Tuesday, October 27, 1987**

Fee: \$135.00

Registration Deadline: October 14



# Hi-Tech Science Village Thrives In Galilee

By HAL WYNER

**KFAR VRADIM, ISRAEL** — A new, experimental science village now being built in the Western Galilee seems to be shaping up as the high technology heir to Israel's unique agricultural communes, the *kibbutzim*.

Financed and run entirely by the residents themselves, Kfar Vradim, or Rose Garden Village, is the first town in Israel to be established without the help of government assistance or donations from abroad. In conjunction with the nearby industrial park, Tefen, where many of the residents are employed, it is expected to serve as a model, showing Israel the way to economic independence.

The idea for Kfar Vradim came from Stef Wertheimer, one of Israel's leading industrialists and owner of ISCAR Ltd., a multinational leader in the field of hard metal cutting tools with sales exceeding \$100 million last year.

During the 1970s, Wertheimer was increasingly disturbed by Israel's continued dependence on economic aid from the United States and donations from well-to-do Jewish communities from abroad.

"It was like not letting a child grow up," he explains.

Founding his own political party, Wertheimer was easily elected to the Israeli parliament, the Knesset, in 1977, but left again after a single term.

"I want to help change things in Israel," says Wertheimer. "I tried it for four years in the Knesset, but found

that everybody there was busy with foreign affairs and security. Those things are important, too, but there was no place left for dealing with the economy or the future economic independence of Israel."

The key to Israel's economic independence, as Wertheimer sees it, lies in high technology: export in-

dustries which depend not on natural resources, which Israel does not have, but on brain-power, which it does.

Wertheimer would like to see the Israeli landscape dotted by small to mid-sized towns offering their residents a high quality of life: high living standards and creative employment in neighboring, highly productive industrial

parks built to harmonize with the environment, rather than harm it.

Kfar Vradim is the first of these villages. Located in the hills of the Western Galilee, some eight miles from Israel's northern, Lebanese border, it is surrounded by some of the country's most beautiful landscape.

Planned for an eventual population of 10,000, the new town is still in the incubation stage. The first 600 plots of land were offered for sale three years ago. 450 have been sold so far, and over 100 families have already completed building their homes and moved in.

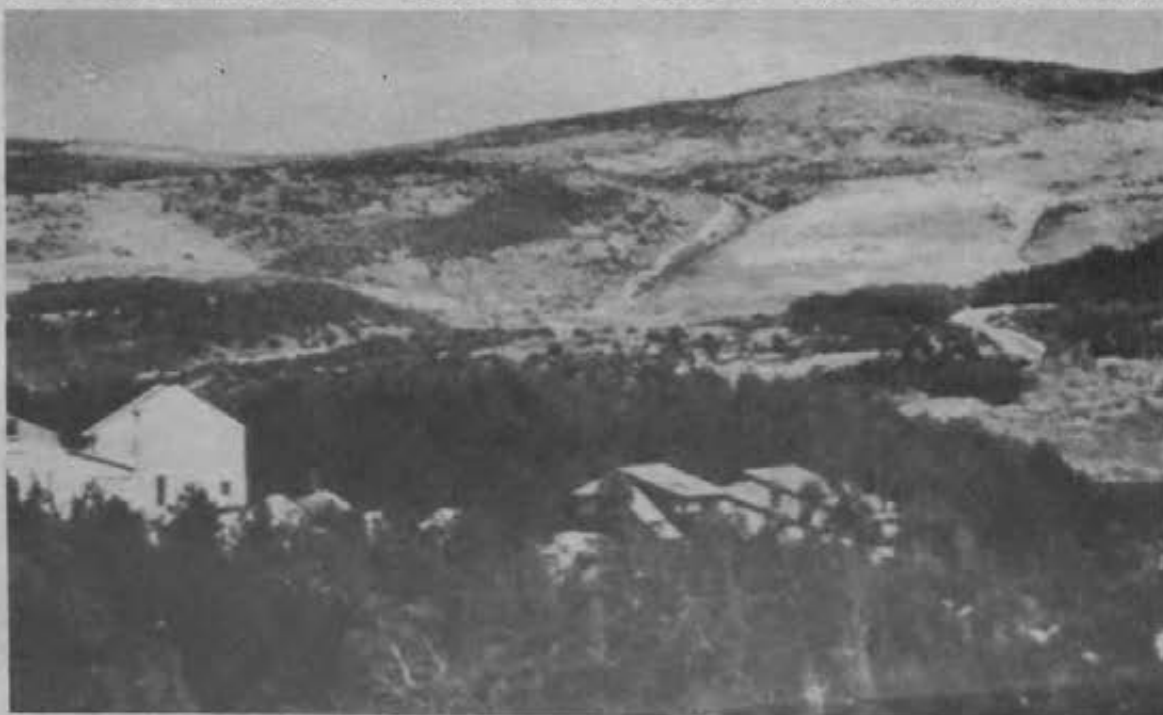
The first public building to be erected was the school, which now boasts a student population of nearly 200, in grades one through six.

All public construction is being paid for with the money received through the sale of the housing plots.

"We even built the roads on our own," says Wertheimer, who is also building a home in Kfar Vradim. "We didn't ask the government for help."

Included in the \$20,000 price tag for each housing plot is more than just clean air and a magnificent view. Each plot has been equipped with all

(Continued to Page 62)



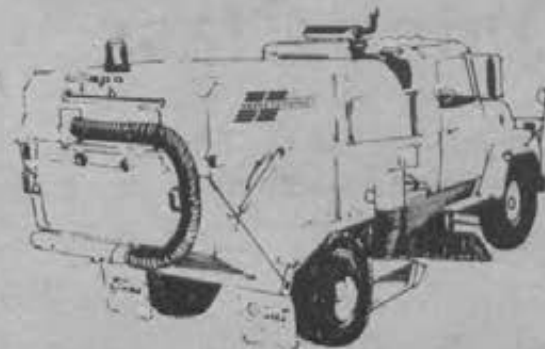
The hi-tech industrial complex of Kfar Vradim is located in the northern Galilee hills of Israel, with the snow-covered Golan Heights in the distance to the north.

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# Tradition: Children's Edition

Children now have their very own version of the critically acclaimed board game TRADITION.

TRADITION—CHILDREN'S EDITION is designed for two or more players or teams, age 5 and up. The new game was developed by Janis Odensky

and Estelle Panzer, both housewives and mothers from Houston, Texas, to continue what was started with their best-selling game TRADITION. TRADITION, with 3,000 questions on Jewish facts, trivia and humor, for age 13 to adult, was introduced in 1985.

The original TRADITION won recognition from such respected magazines and newspapers as *Parent's Choice*, *Good Housekeeping*, *Entrepreneur*, *Ms.*, *The New York Times*, *The Los Angeles Times*, and *USA Today*. It has also been featured on news and feature broadcasts of both ABC-TV and CNN, as well as on numerous radio programs.

TRADITION—CHILDREN'S EDITION has 1,200 questions and answers, on 200 cards. Each card has six questions, the first two of which are expressly geared to young players. This enables children of widely varying ages—even adults—to play together, making for a true family game. Questions cover such subjects as holidays, food, customs, Yiddish and Hebrew words and expressions, Bible, people, history, geography, and Israel. They are difficult enough to challenge, easy enough to enjoy. All questions have been reviewed by a rabbi and a religious school director.

TRADITION—CHILDREN'S EDITION, like the original TRADITION, is manufactured and distributed by JOPCO, Inc., in Houston, Texas. The games are sold in department stores, specialty shops, toy and game stores, bookstores, and many synagogues and Judaica shops, as well as

through major catalogs, including Hamakor Judaica. TRADITION—CHILD-

REN'S EDITION retails for \$24.95. The original TRADITION sells for \$39.95.

### SAMPLE QUESTIONS FROM "TRADITION—CHILDREN'S EDITION"

1. For what ceremony is a *chuppah* used? (Wedding)
2. Is a *shlimazel* a person who always has bad or good luck? (Bad)
3. Who was the only woman to serve as Prime Minister of Israel? (Golda Meir)
4. What is the name of the sea that Moses led the Israelites safely across? (Red Sea)
5. Was Abe Beame the first Jewish mayor of Los Angeles or New York? (New York)
6. On what holiday do we complete reading the Torah and begin anew? (Simchat Torah)
7. Whose name is supposed to be drowned out by the sound of groggers on Purim? (Haman's)
8. The fifth commandment requires that we honor which two people? (Mother and father)
9. In 1979, Israel signed a historic peace treaty with what country? (Egypt)
10. At what age does a boy become bar mitzvah? (Thirteen)
11. What popular item of clothing was the invention of Levi Strauss? (Blue jeans—Levis)
12. What is usually eaten with gefilte fish, tartar sauce or horseradish? (Horseradish)
13. What did the young Holocaust victim Anne Frank leave behind for the world to read? (Her diary)
14. Is the *Ha-Motzi* blessing said before or after a meal? (Before)
15. When on Friday does the Sabbath begin? (Sundown)
16. Was Mel Blanc's unforgettable voice that of Popeye or Bugs Bunny? (Bugs Bunny)
17. Is the hora danced in a circle or a square? (Circle)
18. Bees are not kosher, but what comes from bees that is kosher? (Honey)
19. What is the Yiddish word for potato pancakes, *latkes* or *gatkies*? (Latkes)
20. What did King Ahashveros not know about Esther when he married her? (That she was Jewish)

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## Quick Class

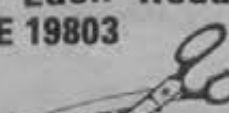
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(Continued from Page 61) necessary utilities and the wiring for an advanced communications network including telephone, cable television, video and access to a computer which will provide information on the stock market, the weather, bank accounts and whatever else for which a need might arise.

Wertheimer hopes that many of the residents will find work at the Tefen Industrial park, only a five minute drive away. Open only to non-smokestack companies producing high-technology products for export, Tefen has been designed with as much emphasis on the word park as on industry. Landscaped as an open-air sculpture museum, it provides an atmosphere which allows the people employed there to associate work with creativity, rather than feeling like mere cogs in a huge industrial machine.

Kfar Vradim's main attraction is the high standard of living it offers — the highest in Israel, according to Wertheimer. And many of the first settlers are Israelis who left the country years ago in search of business opportunities in the United States. In Kfar Vradim they can continue to live in the style they grew accustomed

to in the US, and many of them have brought their businesses back to Israel with them. "The same thing they were doing over there, they're now doing here," says Wertheimer.

Residence at Kfar Vradim is open to anybody who thinks he will fit in, including Arabs. "This is the only place in Israel where Arabs are completely welcome, too," says Wertheimer.

In fact, that was one of the reasons he chose this region for the Kfar Vradim experiment.

"The Galilee has the densest population of Arabs and Jews in all of Israel," he explains. "This will be a base for changing the Galilee, so that the area will start to think not about Arabs and Jews, but about how to sell products to Japan and America. That will keep them out of mischief."

High on Stef Wertheimer's list of Israel's true heroes are the members of the first kibbutz "who decided not to take any free money from Rothschild." "They changed Israel's outlook," he explains. For future generations, Stef Wertheimer and the other residents of Kfar Vradim may well turn out to be the high-tech heroes of their day.



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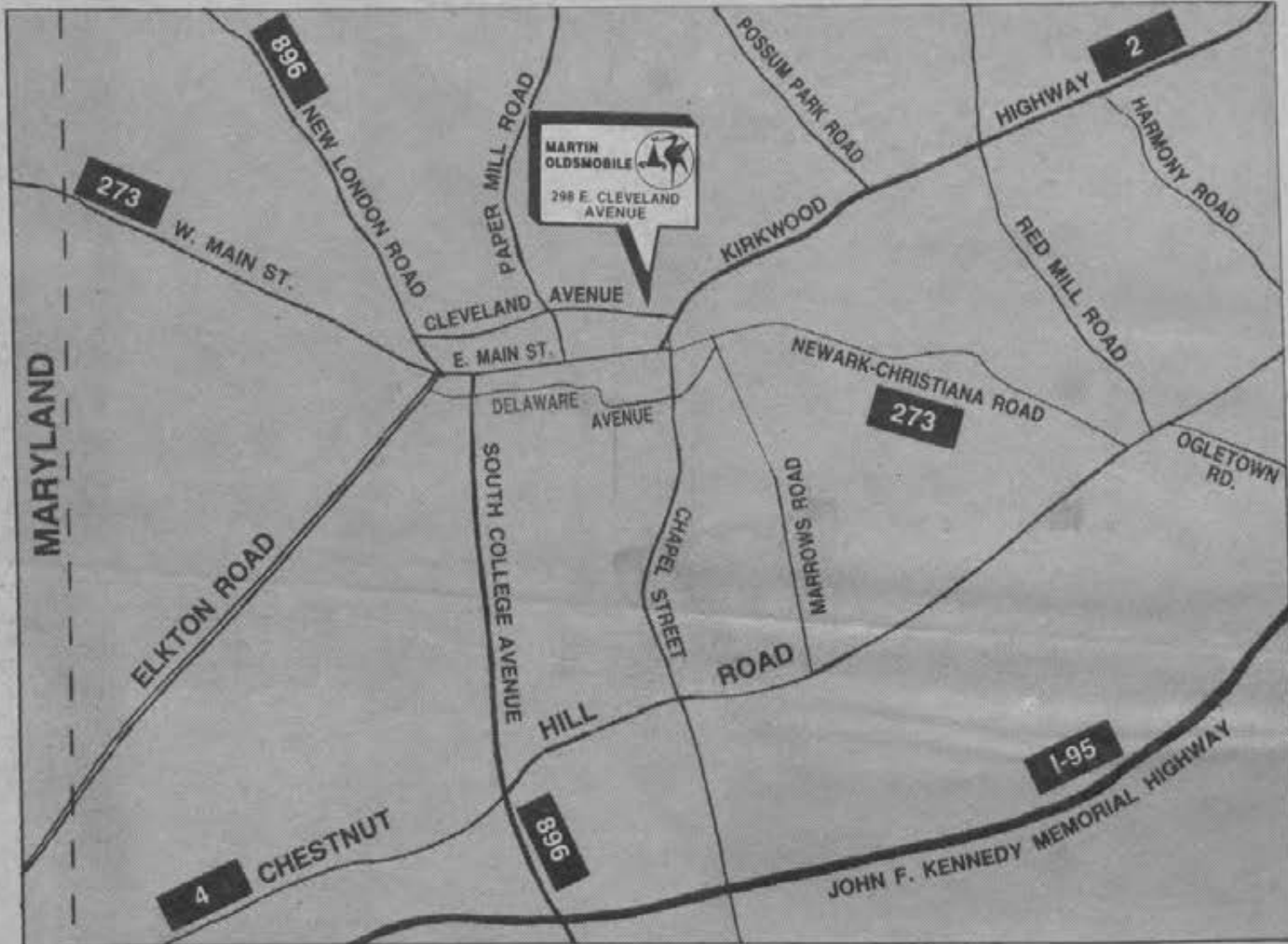
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