

Shamir says he's ready to allow negotiators to consult with PLO

JERUSALEM (JTA) — Prime Minister Yitzhak Shamir says he has no objection to Palestinian negotiators consulting with the Palestine Liberation Organization during the course of peace talks with Israel, as long as the PLO does not try to "run the whole thing."

Shamir, who has staunchly opposed any PLO role in the peace process, made the comment in a wide-ranging weekend interview with Yoel Markus, veteran columnist of the Israeli daily *Ha'aretz*.

His statement appeared to indicate that while the Likud-led government continues to oppose any PLO involvement in peace negotiations, it has come to realize that any Palestinian who participates in peace talks with Israel is likely to consult with the PLO leadership.

In another sign of movement in Likud's stance on the peace process, a leading member of the party indicated Monday that he would be prepared to support the idea of an international peace conference under U.N. auspices, which Likud until now has strenuously opposed. Knesset member Michael Kleiner, in fact, argued in an army radio interview that an international conference would be preferable to the negotiating scenario outlined in Shamir's May 1988 peace plan.

The plan calls for Palestinians in the West Bank and Gaza Strip to elect representatives who would negotiate with Israel on limited self-rule and eventually the final status of the territories.

Kleiner maintained that elections in the territories would produce representatives backed

by the PLO, who would insist on the creation of a Palestinian state. He contended that an international peace conference would be a safer alternative.

Likud is opposed to an international peace conference, long backed by the Arab states and the European Community, because it fears that Israel would be outnumbered by hostile states, including China and the Soviet Union, both permanent members of the U.N. Security Council.

But Kleiner argued Monday that the Soviet Union is not the threat to Israel it once was and could actually play a constructive role in encouraging Arab countries to make peace with Israel. An international conference, he said, would be in line with Israel's policy that a solution to the Palestinian problem should be part of an overall peace settlement with Israel's Arab neighbors.

Once Israel achieved peace with the Arab states, it would be much more forthcoming toward the Palestinians, he said. While he refused to say whether Israel would be prepared at that point to make territorial concessions in the West Bank or Gaza Strip, Kleiner hinted that Syria might win some concessions on the Golan Heights.

In his interview with *Ha'aretz*, Shamir said he was "worried about the state of relations with the United States." He also said he was concerned about the "erosion" of support for Israel in the United States. He cited the powerful Arab lobby and the "hostile media" as forces molding American public opinion on the Middle East.

The prime minister referred to "an impression that certain elements" in the Bush administration "don't like us." He added, "Their threatening tone is not helpful."

"Speeches and statements against us are counterproductive," he said. "The State of Israel can hardly act against its perception of its own interests."

Regarding U.S. proposals to advance the peace process, Shamir contended that allowing East Jerusalem residents and Palestinians deported from the territories to participate in negotiations with Israel would allow the PLO to "run" such discussions.

But in a recent letter to President Bush, the prime minister expressed his readiness to work

out an acceptable Palestinian delegation on a "name-by-name" basis.

Talks between Israel and the United States are expected to move into high gear when Secretary of State James Baker meets with Foreign Minister David Levy, a meeting now believed to be planned for early August, possibly in Washington. Baker had asked to meet with Levy this week in Paris, but Levy's doctors, treating him following a mild heart attack, advised him not to travel yet.

In the interview with Markus, Shamir sidestepped questions about building new settlements in the administered territories, pointing out that the new government's top priority now is immigrant absorption.

Beth Emeth announces appointment of Assistant Rabbi

By PAULA BERENGUT

Editor of *The Jewish Voice*

Wilmington's Congregation Beth Emeth has announced the appointment of Rabbi Sarah Messinger as Assistant Rabbi of the congregation beginning on July 1.

Ordained in 1987 at the Hebrew Union College Jewish Institute of Religion, Messinger has served as rabbi of Beth Yehuda Congregation in Lockhaven, Pennsylvania, for the last three years. Prior to that, while a student, she served the same congregation as a student rabbi, officiating every other Shabbat for three years.

As a woman rabbi, Messinger said, "I was a real novelty at first" for the congregants of her central Pennsylvania congregation which had, she said, an average age of 70. Once she performed a life cycle event for them, however, "I was their rabbi," she recalls. The match, she said, was "a wonderful shidduch."

Messinger, 30, peppers her conversation with liberal doses of Yiddish and a sense of humor — about herself and life. She labels herself a "product of the Reform movement. Raised in a Reform home in the New York area, she attended an after school religious school. "I was one of those unusual kids who really enjoyed religious school," she remembers with a smile.

Messinger's duties at the nearly 700-member congregation will include assisting Rabbi Peter Grumbacher in officiating at life-cycle events as well as adult education. Grumbacher is currently out of town several days a week, while working on a Master's Degree in Social Work from Yeshiva University in New York.

But the bulk of the Assistant Rabbi's responsibilities will be with the temple's youth. As Director of the Beth Emeth Religious School, Messinger will run all religious school programs. The two youth groups, BESTY and BESTY Jrs., and the Confirmation program will be under her supervision as well.

Messinger was involved in interfaith work during her tenure in Lockhaven, speaking for churches and youth groups in an effort to promote a broader understanding of Judaism. She has also lectured on the changing roles of women in Judaism.

She is a life member of Hadassah and a member of the Central Conference of American Rabbis, the union of Reform rabbis in the



Rabbi Sarah Messinger

United States. As a member of the Rabbinical Association of Delaware (RAD), Messinger will serve as that group's representative to the board of the Jewish Family Service.

Messinger's husband, Jeffrey Eisenstat, is a Reconstructionist rabbi who served for the last several years as the rabbi in State College, Pennsylvania. Messinger also served as Rabbinic Assistant to her husband.

She was the BBYO supervisor in State College and as assistant to the rabbi worked on adult education programming and ran a week-long summer camp in their backyard for the last four years.

The couple has two children, aged two and a half years and seven months old.

Messinger said she is happy for the opportunity to work at Beth Emeth with Grumbacher, calling him "a wonderful mentor." He was, she said, "part of the incentive in coming to Wilmington." The other incentives, she added, were the location and the community. "The people I met made me feel comfortable right from the beginning."

Grumbacher said he received "wonderful recommendations" from the Hebrew Union College and from colleagues regarding Messinger's abilities. "I'm looking forward to working with her," he said. "She is a fine, warm person."

Grumbacher also noted that the congregation has already expressed its satisfaction after Messinger delivered her first sermon on July 6.

Soviet immigration to Israel surpasses 50,000 mark for 1990

JERUSALEM (JTA) — Soviet Jews continued to arrive in Israel at a record pace last month, comprising all but a small number of olim from various parts of the world.

Out of 12,600 immigrants who arrived here in June, 11,015 were Soviet Jews, the highest monthly total ever. The numbers were reported by the Jewish Agency for Israel and by the National Conference on Soviet Jewry in Washington.

An additional 182 Jews left the Soviet Union for the United States in June, according to the New York-based Hebrew Immigrant Aid Society, which assists those who have received permission to come to America.

So far, 37,563 Soviet Jews have come to the United States since the beginning of the fiscal year last Oct. 1. The U.S. refugee quota for the fiscal year is 50,000 from the Soviet Union, about 40,000 of whom are expected to be Jews.

The U.S. limits have resulted in a sharp influx of Soviet Jews to Israel. In January, a little more than 4,500 arrived here. In May, the monthly number had climbed to 10,202, which was exceeded by more than 800 in June.

That brings Soviet immigration to Israel during the first six months of 1990 to approximately 50,000, Absorption Minister Yitzhak Peretz said earlier this month.

Jewish Agency officials told a news conference here recently that 165,000 were expected by the end of 1990.

Roughly one million Soviet Jews, a third of the estimated Jewish population of the Soviet Union now hold invitations from Israel, which enable them to apply for exit visas, Sara Frankel, a senior official in the government's Liaison Bureau for Soviet Jewry, told visiting American Jewish leaders here last month. She said not all are expected to come at once. "Many of these people will hold on to these invitations as a kind of insurance policy," Frankel said at a United Israel Appeal seminar for American delegates to the annual Jewish Agency Assembly.

In Washington, the National Conference said that while it is gratified by the record exodus of Jews from the Soviet Union, "we are reminded that cases of long-term refuseniks remain outstanding, and that the USSR continues to impose superfluous obstacles on those desiring to emigrate." Frankel put the number of refuseniks at 180. She said most have been waiting for visas for several years.

(See related stories on page 8)

Editorial

Community should pull together in support of Operation Exodus

The American Jewish community is being asked by its fundraisers to dig deep down into their wallets and give as generously as possible to the Operation Exodus campaign to rescue hundreds of thousands of Soviet Jews and resettle them in Israel. The local campaign, which was begun in April, committed Delaware's Jews to \$708,000, a fair-share portion of the total U.S. commitment of \$420 million.

At a major gifts fundraising event on May 20, over \$500,000 was raised for the local campaign. Another \$72,000 was raised at a community rally on June 20. The initial local response has been a good start toward our local goal, but there is a long way to go.

While about 80 percent of the Operation Exodus goal has been raised to date, the fact is that only 440 out of 3,200 families have participated. This campaign simply cannot succeed on the efforts of 14 percent of the community.

So often during the last ten years, Jewish fundraisers have had to campaign for the special needs of world Jewry. In 1985 it was Operation Moses, in 1979 it was Project Renewal and in 1973 it was the Israel Emergency Fund.

Jewish fundraisers might feel like the boy who cried wolf. And they surely run the risk, as they continually ask for support, of turning their communities off to the sound of their pleas.

But it's hardly wolf they're crying. It's emergency — real and life-threatening. The changes in the Soviet Union that have permitted its Jews to leave have also permitted the growth of anti-Semitism. And because of this new wave of anti-Semitism, and because we don't know just how long the gates will remain open for these hundreds of thousands of Jews, we must act now.

And the action required is that we — members of a vibrant and comfortable community — dig down and give. More generously, even, than we might think reasonable.

Maybe we will have to sacrifice something, maybe we will have to dip into our savings accounts or maybe we will have to cut back a little in order to respond. Can we live without the theater tickets or the vacation?

In 1939, the Jews didn't have an Israel to turn to. Since 1948 we have all helped to build the Jewish state so that Jews would always have a place to go. So what choice do we have but to follow through? Have we learned anything from history?

This is our opportunity to participate in an historic event of gigantic proportions. It is our challenge to meet the overwhelming needs of our brethren. It is our responsibility to redeem the captives as we are commanded in the Torah.

Across the United States, Jewish communities are determined to meet their Operation Exodus goals. The campaign leaders in Delaware are determined that we will meet ours also.

If you haven't pledged yet, please do it. If you have, please consider the urgency and ask yourself if you've stretched as far as you might have. To participate in the Operation Exodus campaign, contact the Jewish Federation of Delaware at 478-6200.

These Soviet Jews are not the responsibility of 14 percent of our community but, rather, of the entire Jewish community. Their children are ours. Each one of them carries out of the Soviet Union and into Israel the hope of our people for a strong future in Israel.

Take the opportunity. Meet the challenge. Honor your responsibility. And give. And when you do, give as though your own survival depends on it. It does.



Letters to the Editor

'Kindertransport' reunion scheduled

The Kindertransport Association consists of Jews who, as very young children, fled the Holocaust in Europe without parents, and, after an arduous journey across Europe, ended up being saved in England. It is estimated that close to 2,500 of these 'Kinder' (children) eventually immigrated to the U.S. and Canada.

The Simon Wiesenthal Center is seeking to locate individuals from the "Kindertransport"

for a reunion scheduled to take place in New York in November.

Please contact Avra Shapiro, Director of Communications, Simon Wiesenthal Center, 9760 West Pico Boulevard, Los Angeles, CA 90035, for further information.

*Avra Shapiro
Director of Communications
Simon Wiesenthal Center*

Comfort in the celebration of Shabbat

Recently, I have been in a graduate school program where attendance is required at every class. Some Friday evenings we have had class until 7 or 8 p.m.

As interesting as the professor might be, as dusk sets in, my mind wanders toward home and I see the faces of joy that always surround my Shabbat table.

Shabbat has always been special to my family. After a week of hard work and seemingly insurmountable problems, we welcome our Queen, as much for her and our people as for ourselves. It is a chance to reflect on the goodness we have, and to set aside those daily strifes that almost seem irrelevant under the

glow of the Shabbat candles.

As I approach the house late this Friday evening, I see the lights on in the family room and I wonder if my family has taken the golden opportunity we all have to set this day apart and thank G-d for our blessings. Surely, they are watching TV or playing a board game.

But as I enter my home the air smells of Shabbat. The candles flicker and the Hallah on the table beckons me to enter the holiest of Holy Days.

They have not forgotten. I am at once welcome without words, and as they call to me they need not say... Shabbat Shalom!

Audrey B. Goldstein

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

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Op - Ed

The question of a Palestinian state

The case against a Palestinian state

By ERIC ROZENMAN

On what basis can further opposition to a Palestinian Arab state in the West Bank (Judea and Samaria) and Gaza Strip rest?

The RAND Corporation's Graham-Fuller, with a new monograph, pronounces a Palestinian state inevitable and further Israeli and U.S. resistance costly.

Israel's Shlomo Gazit (Maj. Gen., Ret.) announced in Washington recently that evacuation from the territories will not bring peace — that Palestinian autonomy will lead to statehood — but that he favors it nonetheless.

Right-of-center stalwart Prof. Amos Perlmutter writes in the winter issue of *Foreign Affairs* that a Palestinian state might actually redound to Israel's benefit.

Is there still a foundation for opposition to a Palestinian state that is not religious or ideological, but strategic and diplomatic? Consider the following:

• Many who believe that Israel can safely withdraw from most of the territories echo Gazit's call for "strict security measures" to be imposed on and over the West Bank and Gaza. Israel will play by what *New York Times* Pulitzer Prize-winner Thomas Friedman calls "Chicago rules: If they hurt one of ours, we put 100 of theirs in the hospital."

Really? Imagine that Israel considers retaliation in response to a bloody terrorist raid — either officially sanctioned by the new Palestine rulers or carried out by "dissidents" — from east to west Jerusalem. Under a transition agreement, "Palestine" would have no army to resist, only lightly-armed police.

But Egypt privately warns Israel that relations, also perhaps the peace itself, is at stake; sabers rattle in Syria and Iraq.

It is one thing to bomb PLO camps in west Beirut; it will prove impossible to play by

Palestinian state would be lesser evil

By SHLOMO GAZIT

The fundamental political and strategic decision facing Israel today is not between an ideal solution and a disastrous solution. Whether we hold onto the territories or offer "land for peace with security," we shall not be free of danger. Either course entails grave risks. Under these circumstances, we must look for the "lesser evil."

A virtual consensus exists among Israel's senior military experts that if a major Arab military force were deployed in advance in the

b. IDF units must be stationed in certain strategic positions in those territories, to ensure that no Arab force could cross the Jordan River, easily establishing a "fait accompli"; and,

c. Israeli electronic intelligence installations must be stationed in the West Bank, to prevent a surprise attack.

There is consensus in Israel on these minimal military conditions. The real argument is not over *military* options but between two *political* choices. Given Israel's need to retain effective military control over the area west of the Jordan River, must Israel also maintain political sovereignty over all of the West Bank? Most senior professional Israeli military men say "no." Strategic depth and effective military control can be retained without political rule over an alien population.

In 1988, I was among the nearly 200 retired senior IDF officers who formed the "Council for Peace and Security" to clarify this point to the Israeli public.

When Israel withdrew from Sinai, some argued that we would lose the strategic depth offered by this deep buffer zone if we relinquished political sovereignty there. This argument proved false. In trading land for peace,

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Two Views

"Chicago rules" against a new, internationally-feted "Palestine." Those who winced at television coverage of the *Intifada* will collapse when faced with bloody Israeli strikes in east Jerusalem, or Ramallah, or Bethlehem.

In fact, not even a terrorist raid would be necessary to trigger the erosion of Israel's security safeguards. Palestinian Arabs who

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West Bank, Israel could not defend itself against an all-out surprise offensive launched from the pre-1967 borders. Israel's eastern "security border" — i.e. the area in which Israel must enforce strict demilitarization and surveillance — must remain the Jordan River. Specifically, as long as a military threat exists:

a. The West Bank and the Gaza Strip must be demilitarized, allowing no significant Arab military presence;

South Africa and the Jews

By ARNO HERTZBERG

UNION, N.J. (JTA) — For many weeks, headlines blared the news that Nelson Mandela, leader of the black African National Congress, was freed after 27 years of captivity

by the white regime, and that a new and benevolent government would bring to South Africa a new dawn of racial harmony. Too many were too glad.

The South African Board of Deputies, the

central organization of Jews, hailed Mandela's release and the lifting of the ban on the ANC, and expressed hope that the measures would "create an atmosphere for the establishment of genuine democracy for the benefit of the country and all its peoples."

South African Chief Rabbi Cyril Harris assured his listeners that he had been very impressed by the steps taken by the government.

In Israel, Foreign Minister Moshe Arens was full of praise. Replying to two motions in the Knesset to invite an official ANC delegation headed by Nelson Mandela to visit Israel, Deputy Foreign Minister Binyamin Netanyahu assured his listeners that the suggestion would be considered in a positive light.

In London, Dennis Goldberg, the only white man jailed with Nelson Mandela, raised the flag of the ANC to celebrate Mandela's release. Liberals all over the world took heart.

And then came the bombshell.

Whenever there is an opportunity to stir the brew of international relations, we should know that Yasir Arafat will be close at hand. He showed up in South Africa, threw his arms around Mandela and kissed him on both cheeks.

"Like us, he is fighting against a unique form of colonialism and we wish him success in his struggle," said Mandela, adding, "If the truth alienates the powerful Jewish community in South Africa, that's too bad."

He was only echoing the "that's too bad" of another black leader, Archbishop Desmond Tutu, whom New York Mayor David Dinkins selected as a speaker for his New York inauguration. "If I am accused of being anti-Semitic," said Tutu, "tough luck. My dentist's name is Dr. Cohen."

All of a sudden, the tables have turned. All of a sudden, the situation has changed beyond recognition. Forgotten are the sacrifices the Jews made to fight apartheid. Forgotten is a man like Dennis Goldberg, who endured 22 years of captivity to right a wrong, or a woman like Helen Suzman who for years was the only voice in Parliament to argue against injustices against blacks.

Forgotten is that friend of Mandela who, 30 years ago, helped him when he was on the run from the security police. Cecil Eprile has now

written an open letter to Mandela urging him to reassure Jews that he is not anti-Semitic. He did not get an answer. Forgotten is all the assistance and the help anti-apartheid policies received from Jews all over the world. I wonder whether we will ever learn to mind our own business.

The Jews in South Africa are now sandwiched between two camps. On the one hand, they must watch out for the uncontrolled transfer of power to the black majority, and will have to rely on President F.W. de Klerk's assurance that the position of the white minority will not be subject to majority rule.

In the end, their future will depend on the outcome of negotiations between blacks and whites. They will have the same fear of nationalization and redistribution of wealth that all other whites will have.

On the other hand, they must also watch for the unavoidable backlash of the white right wing, which is telling the Jews that they are responsible for the collapse of apartheid and for the country's liberation.

The day before Mandela was released from prison, demonstrators burned the Israeli flag and carried posters saying, "Jews are sucking the country dry," "Hitler was right," and "Communism is Jewish."

That the Israeli flag was burned by that mob in Pretoria is significant. It means that there are forces at work within South Africa which consider Israel their worst enemy. It would be good if President Bush and Secretary of State James Baker would take note of it.

Those two object to the relations Israel has with South Africa, which are purely an outgrowth of commitments made years ago and which are, by all accounts, extremely exaggerated.

American governments, on the other hand, have ignored for many years the oil deliveries Arab countries make to South Africa. Without them, South Africa's economy would be at a standstill and their government would have been forced long ago to capitulate to the sanctions the Dis-United Nations have promulgated.

It is obvious that these oil deliveries are of

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Tisha B'Av 1990-- Hope for Jerusalem restored

By MARC TANENBAUM

On July 31, the Jewish people throughout the world will observe the fast day of Tisha B'Av, the ninth day of the Jewish month of Av. Tisha B'Av is the most important of the four historical fast days connected with the destruction of the ancient Temple and of Jerusalem.

According to Jewish tradition, it was on the ninth day of Av in 586 BCE that the Babylonians destroyed the first Temple of Jerusalem. It was on the same day in the year 70 CE that the Roman legions burned the second Temple and reduced Jerusalem to rubble.

The observance by the Jewish people of a day of fasting and meaning over these catastrophes for some 2,500 years in every part of the world is striking testimony to the central role that Jerusalem has played in the historic and religious consciousness of the Jews.

For millennia, Jews throughout the Diaspora reaffirmed the pledge of the Psalmist, "If I forget you, O Jerusalem, let my right hand wither; Let my tongue cleave to the roof of my mouth if I do not remember you; if I do not see Jerusalem above my highest joy." (137:5-6).

My late teacher, Rabbi Abraham Joshua Heschel, the revered Jewish scholar, has written that Jerusalem is the city where waiting for God was born, where anticipation of everlasting peace, the hope for universal redemption and for a new beginning came into being.

These paradoxical themes of despair giving rise to help run through all the liturgies and rituals of Tisha B'Av. At the final meal

before the fast begins on Monday night, pious Jews dine on hard rolls and eggs, sprinkling the eggs with ashes, symbolizing the mourning over Jerusalem.

Jewish worshippers then go to the synagogue, sit on low benches or on boxes and recite "kinot," dirges of lamentation over the passing of the Temple and the religious and national life of which Jerusalem is the symbol and the embodiment.

The closing sections of the kinot prayers, however, express Israel's longing for the restoration of the holy city and the holy land to their former glory.

Perhaps the most graphic expression of this paradox is found among Oriental Jews. After midday of the fast of Tisha B'Av, Oriental Jewish women anoint themselves with fragrant oils, for it is believed that this day is the birthday of the Messiah, who will arrive out of despair and bring consolation to his people and all mankind.

Given the turmoil of these days in the Middle East, Tisha B'Av 1990 might well become the focus for praying and working throughout present paradoxical time — that out of the destruction and violence between Arabs and Jews will finally come commitments to peace — *shalom* — the very name of Jerusalem, the city revered by all the descendants of the stock of Abraham.

(Rabbi Marc H. Tanenbaum is international relations consultant to the American Jewish Committee and is immediate past chairman of the International Jewish Committee for Interreligious Consultations.)

Candle Lighting

JULY

20th — 8:08 PM

27th — 8:03 PM

AUGUST

3rd — 7:56 PM

10th — 7:48 PM

17th — 7:39 PM

24th — 7:29 PM

31st — 7:18 PM

DELAWARE'S SYNAGOGUES

ADAS KODESCH SHEL EMETH

(Traditional)

Affiliation:

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

Rabbi Nathan N. Schorr
Rabbi Emeritus Leonard B. Gewirtz

SERVICES

Friday — 8 p.m.

Saturday — 8:45 a.m.

BETH SHOLOM CONGREGATION OF DOVER

(Conservative)

Affiliation:

United Synagogues of America
Queen and Clara Sts.
Dover
734-5578

Rabbi Moshe Goldblum

SERVICES

Friday — 7:30 p.m.

Saturday — 9:30 a.m.

Discussion of Torah Portion takes place
following Saturday morning service.

CONGREGATION

BETH EMETH

(Reform)

Affiliation:

Union of American Hebrew Congregations
300 Lea Blvd.
Wilmington
764-2393

Rabbi Peter Grumbacher
Assistant Rabbi Sarah Messinger

SERVICES

Friday — 8 p.m.

Saturday — 11 a.m.

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

CONGREGATION

BETH SHALOM

(Conservative)

Affiliation:

United Synagogues of America
18th and Baynard Blvd.
Wilmington
654-4462

Rabbi Herbert Yoskowitz

SERVICES

Friday — 8 p.m.

Saturday — 10 a.m.

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

MACHZIKEY HADAS

CONGREGATION

(Traditional)

Affiliation:

B'nai B'rith Building
800 Society Blvd.
Claymont
798-6846

Friday — 8 p.m.

Saturday — 9 a.m.

TEMPLE BETH EL

(Reconstructionist)

Affiliation:

Federation of Reconstructionist
Congregations & Havurot
301 Possum Park Road
Newark
366-8330

Rabbi David Kaplan

SERVICES

Friday — 8 p.m.

Saturday — 10 a.m.

A Torah study group meets
on Saturdays at 9 a.m.

Dvar Torah

Parashat Divarim, July 28th

The same of powerlessness, the shame of power

By RABBI JACK RIEMER

Special to The Jewish Voice

Each generation has its own special spiritual challenges. Consider, for example, the differences between the generation that went out of Egypt and the generation that followed them.

The generation that went out of Egypt lacked self-confidence. They had been brought up as slaves and so they did not believe in themselves and in their ability to fight. When they stood on the edge of the promised land Moses ordered them to go forward but the people hesitated. According to the account in this week's Torah portion, they all clustered around him and pleaded with him to send scouts ahead first to look over the land and to tell them whether it could be conquered or not. And then, when the scouts came back with their report, the people panicked. As a result, they had to spend the rest of their lives in the wilderness. Their shortcoming was a lack of confidence in their ability to fight.

The generation that followed them had the opposite problem. They had to be warned, not against lack of confidence but against the temptation to be too aggressive. They were going through the territories of people that were terrified of them, and they knew it. The natural temptation of an army that knows that people are afraid of them is to take and seize, to rob and pillage. And so Moses has to warn them:

"You are about to go through the territory of your kinsmen, the children of Esau, who dwell in Seir. And they are afraid of you. Take heed, therefore: do not contend with them. For I will not give you an inch of their land. You may buy food from them in order to eat, but only for money. You may buy water from them in order to drink, but only for money." You cannot take anything from them by force even if they are afraid of you, even if you are stronger than they are.

The Jews of Europe during the holocaust knew the pain and the shame of powerlessness. They had no military experience, no weapons, no way of fighting, and so all they could do was endure and try somehow to survive. They learned the hard way that Lord Acton's famous maxim that "power corrupts" is only a half truth. They learned that "powerlessness also corrupts", that weakness tempts the bully. Their spiritual dilemma was how to have a bit of confidence in themselves when they were so weak and their enemies were so strong.

The new generation of Jews who live in Israel today face a different spiritual challenge, one that our people has not had to deal with for many centuries: what to do with power. For the first time Jews have an army, an army that is one of the wonders of the world. For the first time in many years, it is the neighbors who are in fear, not the Jews. There must be a temptation to use that strength to dominate. There must be a temptation to take, as armies do. But the moral code of the country is still very strong. The tradition against taking booty, against pillaging and rape, against trodding on the dignity of the weak, is still very much a part of the ethic of Israel.

The words of warning that Moses issued in this week's Torah portion against becoming aggressive, the warning about the need for self control, still reverberates after all these centuries in Israel. The words that were said to the army then are still heard by the army now.

(Rabbi Jack Reimer is the spiritual leader of Congregation Beth David in Miami.)

Let off steam,
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Endowing your annual contribution

The Council of Jewish Federations recently brought together Federation Endowment Directors to review the status of the Federation Endowment program nationwide and to discuss the challenges and opportunities in the coming decade.

It is obvious that in many communities, and especially the larger ones, the endowment programs are no longer on the Federation periphery. Endowment assets provide a vital complement to the annual campaign in meeting Jewish communal needs and those of the general community. In 1978, only 2 percent of annual campaign dollars came from endowment funds. In 1988 this had increased to 11 percent.

Endowment directors report that many contributors are endowing their annual campaign gifts to make certain that their communities are able to provide the vital programs and services funded through the annual campaign.

A lifetime gift to the Endowment Fund or a bequest in the amount of 15 or 20 times your annual contribution will provide funds for a permanent endowment of that contribution.

For more information, call Connie Kreshtool at the Jewish Federation office, 478-6200.

The Rabbi Writes

Where is unity?

By RABBI
LEONARD B. GEWIRTZ

Rabbi Emeritus

Adas Kodesch Shel Emeth

As in every age in Jewish history, we have today the cry for unity of the Jewish People, *Achdut!* But there are many factors for disunity. One hundred years ago, 90 percent of the Jews could eat in each other's homes. They were all Kosher. Today this is impossible. Only about 20 percent keep Kosher and these Jews cannot eat in the homes of their fellow Jews. For the same reason, one hundred years ago, a *shidduch*, match, was feasible among 90 percent of the Jewish youth. Today, this is improbable.

Professor Egon Mayer's studies show that 50 percent of the marriages in the Reform Temples are mixed marriages or inter-marriages. He also discovered that 75 percent of these Reform children marry-out.

How can there be unity between Kosher Orthodox shabbat homes with those assimilated families whose children marry-out?

How revealing was the statement of Rabbi Simeon Maslin, rabbi of the largest Reform Temple in Philadelphia, Reform Congregation Keneseth Israel in Elkins Park, speaking to the Federation of Reform Temples of Greater Philadelphia! "My faith and my hopes for civilization are much closer to those of liberal Christian colleagues than to those of the zealots of *Mea Shearim*."

Even as the rift between Reform and Orthodoxy widens, Maslin said, relations between liberal Jews and liberal Christians are growing closer. And if they grow closer, they fall in love and marry each other. Will an American Jewish, liberal, college girl fall in love with a Yeshivah boy who dons a black hat, with beard and *peyot* from Boro Park, Gateshead, or Jerusalem?

Ben Gurion was a Zionist-socialist agnostic, while in New York in 1917, he became ill, and in the hospital, met his nurse, Paula. They fell in love. She was an Arbitering, Yiddishist socialist agnostic. Both believed in "free love." When she became "with child," Ben Gurion decided they must be married. The "tough lion" knew all the denominations in Judaism. But since he was not religious, Ben

Gurion was no more hospitable to "Liberal Religion" than to Traditionalism. And since he recognized Orthodox-Traditionalism was historically correct, he sought an Orthodox rabbi to marry him to Paula.

Unlike Reform Jews, Ben Gurion was beyond ideological commitment. For the same reason, when his oldest son, an R.A.F. pilot, was shot down and landed in a British hospital and there met his Christian nurse and fell in love with her, the agnostic "old lion" insisted that the English woman must be converted by an Orthodox rabbi in Israel and the grandson must be circumcised *K'dat Moshe V'yisrael*.

For Ben Gurion and other Jewish agnostics, Orthodox-Torah law cemented and united the Jewish people.

What adds to the divisiveness, unfortunately, is Reform's self-righteous ideological consistency.

As Rabbi Maslin said, "I see American Reform Jews walking toward the 21st century arm in arm with Liberal Christians in a society in which diverse traditions are encouraged to flourish."

Jews estranged from their fellow-Orthodox Jews, are not familiar with the growth and vitality of American Jewish Orthodoxy. There are more than 80,000 children in the Orthodox day schools in the U.S. and Solomon Schechter Day Schools may have another 15 percent of this number. There is Chassidic Orthodoxy; Lubavitch Orthodoxy; Yeshiva Litvak Orthodoxy; and Centrist Orthodoxy of Yeshiva University, UOJCA and Young Israel. There are 2,000 synagogues with year-round full attendance. Orthodox demography is on the increase. Orthodox families have four to ten children per family. Professor Egon Mayer's article in the *Wall Street Journal* in 1988, predicted the demise of liberal Judaism and the survival of 2,000,000 Orthodox Jews.

Over-riding all our differences, all Jews are united in the building and strengthening of State of Israel, *Medinat Yisrael*, in the emigration of Soviet Jewry, in fighting anti-Semitism, and in furthering the democratic process in our United States. These factors strengthen the unity of an American Jewish community.

Shuckling bad for the eyes

TEL AVIV (JTA) — "Shuckling," the time-honored practice of religious Jews, may be bad for your eyes, ophthalmologists at Shaare Zedek Hospital in Jerusalem, an Orthodox establishment, have warned.

But they add that additional research is required before they will advise the Orthodox community what to do about it.

"Shuckling" is the Yiddish term for the back and forth motion adopted by the Orthodox when praying or studying while poring closely over religious texts. Professor David Berenson, head of Shaare Zedek's ophthalmology department, and several colleagues began studying the eyesight of the ultra-Orthodox after noting that an inordinate number of those frequenting its outpatient clinic were yeshiva students needing or wearing glasses.

Eight years ago, they began examining their yeshiva patients and comparing them with a control group

of students from a secular high school in Jerusalem, where pupils were known to study hard. They found that the yeshiva students were twice as likely as ordinary high-school pupils to suffer from nearsightedness, and eight times as likely to be severely myopic.

They recently returned to the high school and rechecked their findings, which remained constant. They also discovered that the incidence of myopia among yeshiva girls was no higher than among the secular high-school students, thus ruling out a genetic or familial cause. Religious girls do not shake like their brothers.

The researchers point out that "shuckling" changes the distance between the eyes and the book being studied, forcing the eye to continuously refocus. Myopia is caused by the lengthening of the eyeball or an error in deflecting light rays so that parallel rays of light are focused in front of, instead of on, the retina.

Bush praised for urging repeal of 1975 Zionism resolution

WASHINGTON (JTA) — President Bush has received high marks from Jewish groups for signing a congressional resolution calling for repeal of the 1975 U.N. General Assembly resolution equating Zionism with racism.

"We continue to work actively for its renunciation," Bush said in signing the resolution on June 29. "It is long overdue that all of the member states of the United Nations join us in renouncing," the resolution.

Seymour Reich, chairman of the Conference of Presidents of Major American Jewish Organizations, praised Bush's "vigorous statement repudiating the U.N. action and his

pledge of continuing support for the effort to rid the record of this pernicious equation, which was initiated by the enemies of Israel."

Momentum for a repeal of the infamous U.N. resolution has grown in recent months. Last December, Vice President Dan Quayle called on the Soviet Union and other nations to join the United States in sponsoring a resolution rescinding the 1975 action.

More recently, the legislatures in a host of Latin American countries have adopted statements calling for a repeal. They include Ecuador, Guatemala, Peru, Uruguay and Venezuela, according to the World Jewish

Congress, which has been encouraging such efforts.

An official at the Israeli Mission to the United Nations confirmed the support for a repeal has been growing in recent months. But the mission could not provide a hard count on the number of countries that have pledged support.

The Bush administration has been engaged in diplomatic efforts of its own to persuade U.N. members to agree to the repeal. While it reportedly has had some success, the United States has not been able to convince the Soviet Union to join the repeal

effort. The administration itself is moving cautiously on the issue, because of uncertainty about the procedure for repealing a resolution, a Jewish official said. He explained that the administration is concerned that a resolution for repeal could be encumbered by amendments from Arab

countries that could make it meaningless.

The resolution in favor of repeal was introduced in the House of Representatives by Rep. Bill Green (R-N.Y.). A similar resolution in the Senate was sponsored by Sens. Rudy Boschwitz (R-Minn.) and Daniel Patrick Moynihan (D-N.Y.).

Charges of 'Jewish racism' in Hollywood

By TOM TUGEND

LOS ANGELES (JTA) — Charges that "Jewish racism" in Hollywood has held back black entertainers and producers have been leveled at the national convention of the National Association for the Advancement of Colored People.

Pointing to the alleged influence of Jewish executives over film and music distribution, one speaker at a panel discussion last week urged black leaders to "call a summit meeting with the Hollywood Jewish community in the same spirit that Jews have called for summits" to probe controversial statements by anti-apartheid leader Nelson Mandela and Black Muslim leader Louis Farrakhan.

"If Jewish leaders can complain of

black anti-Semitism, our leaders should certainly raise the issue of the century-old problem of Jewish racism in Hollywood," said LeGrand Clegg, chairman of the Coalition Against Black Exploitation and city attorney of Compton, Calif.

According to the *Los Angeles Times*, another speaker, Marla Gibbs, said it was time for African-Americans to admit that "the Jewish system in Hollywood was not set up for us." Gibbs is a producer and the star of the NBC sitcom "227."

While criticizing black movie and television stars for not backing young film makers of their own race, Jim Brown, an actor-producer, charged that black audiences were "supporting the very (industry) that excludes

you." Hollywood, Brown told members of the 80-year-old black civil rights organization, has five "isms," namely, "nepotism, sexism, racism, cronyism and good-ol'-boy-ism."

In his earlier remarks, Clegg sought to back up his charges by citing passages from Neal Gabler's respected 1988 book, "An Empire of Their Own: How the Jews Invented Hollywood."

The book chronicles the founding of the movie studios in the early part of the century, mainly by Jewish immigrants from Eastern and Central Europe. Jews still hold numerous important posts in the industry, but most of the studios are now owned by publicly held corporations.

House leaves aid to Israel intact, increases funds for Soviet Jews

WASHINGTON (JTA) — The 1991 foreign aid spending bill, approved last month by the House of Representatives, not only continues the \$3 billion annual U.S. aid package for Israel, but also provides enough money for U.S. Jewish groups to bring close to 50,000 Soviet Jews here next fiscal year.

In addition to holding the line on Israel's all-grant economic and military aid package, Jewish lobbyists succeeded in gaining a \$20 million increase in funds for resettling Soviet Jews in Israel. A total of \$45 million has now been earmarked for this purpose.

They also gained enough of an increase in the refugee budget to ensure that all Soviet Jews who come to the United States next year will receive government funding.

This fiscal year, which ends Sept. 30, the government is not providing funding for 8,000 of the 40,000 Soviet Jews expected to arrive. That has been a burden on the American Jewish community, whose resources are already strapped by the massive exodus from the Soviet Union.

The \$15.8 billion spending bill, which now goes to the Senate, was approved by a vote of 308-117. In addition to providing aid, it includes various policy statements critical of some of Israel's biggest enemies.

One statement reaffirms U.S. policy of withholding funds to any United Nations body that accords membership to any group that "does not have internationally recognized attributes of statehood." Its intent appears to be to prevent the Palestine Liberation Organization from enhancing its international status.

Another provision calls for a suspension of U.S. aid to U.N. pro-

grams that provide benefits to the PLO, Iran or Libya.

This year, U.S. Jewish groups intensified their advocacy for maintaining the \$3 billion level of aid to Israel, because of concern that it could be adversely affected by a number of pressures on Congress, and Martin Raffel, director of the Israel Task Force at the National Jewish Community Relations Advisory Council.

These include growing U.S. budget constraints, new competition for foreign aid dollars from emerging democracies in Eastern Europe and Latin America, and dismay with some of Israel's policies.

Rep. James Traficant Jr. (D-Ohio) tried to pare most items in the foreign aid budget by ten percent, including aid to Israel and refugees. "I do not want to cut education anymore. I do not want to cut housing. I do not want to cut nutrition. I am tired of roads falling apart," he said in a speech on the House floor.

Traficant, who often boasts about challenging organized lobbies such as the American Israel Public Affairs Committee and the national Rifle Association, said, "I know I am a demagogue; I am anti-Semitic; I am the whole ball of wax."

Rep. Patricia Schroeder (D-Colo.) said the amendment Traficant proposed was "very fair."

"I come from a state that just took a terrible hit," she said, speaking of a tornado that had "wiped out" an entire town. "It is absolutely amazing to me that the federal government said there was no money for that town," Schroeder said.

But Traficant could not muster enough support to bring his amendment to a vote. Instead, a substitute

amendment, offered by Rep. Bob Clement (D-Tenn.), cut many areas in the bill by 2 percent, but left aid to Israel and refugees intact.

Rep. David Obey (D-Wis.), chairman of the House Appropriations subcommittee on foreign aid, supported Clement's amendment, which

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EXCLUSIVE INTERVIEW--

Simon Wiesenthal director discusses current upsurge in anti-Semitism

By GAIL LICHTMAN

Special to The Jewish Voice

The facts speak ominously enough for themselves. In 1989, anti-Semitic incidents in the United States reached their highest level of the decade according to the recently-released annual audit of the B'nai B'rith Anti-Defamation League (ADL). Last year alone registered a 12 percent increase in anti-Semitic incidents over 1988 and a 180 percent increase in neo-Nazi/Skinhead-attributed incidents.

This trend raises some disturbing questions. Why now? Why this upsurge at a time when American Jews are politically, socially and economically more integrated into the mainstream of American society than ever before?

In a recent interview, Mark Weitzman, Associate Director of Educational Research at the Simon Wiesenthal National Center, the largest institute in North America devoted to the study of the Holocaust and its contemporary implications, and Director of its Manhattan Center, presented his ideas on what lies behind the rising tide of anti-Semitism.

"We are dealing with a complex situation. There is no one answer, but a number of factors, both social, political and economic that come to bear on this," he says. "Everything that has happened to the Jewish people over the past 50 years can be seen through the twin prisms of two events — the Holocaust and Israel."

A frequent lecturer on the Holocaust and anti-Semitism, Weitzman points out that there always has been anti-Semitism in the U.S. and he admits, probably always will be. Before World War II, it was considered acceptable — even the norm in some circles.

"After World War II, anti-Semitism was no longer acceptable. Hitler's camps provided grim evidence of where it could lead. The American Jewish community experienced a grace period in which anti-Semitism was muted. Now, this has changed and anti-Semitism is reemerging from the closet."

According to Weitzman, part of the reason for this reemergence is tied to efforts to delegitimize Israel. "Contemporary anti-Semitism has its crucial tenets in anti-Zionism," he says.

"Revisionist historians, who deny that the Holocaust ever happened, work on the assumption that Israel owes its existence to the Holocaust, and by denying it, they can knock out the underpinnings of the Jewish state. By weakening the Holocaust's impact, Revisionism encourages a climate whereby the Holocaust no longer inhibits anti-Semitism."

The 1975 United Nation's resolution which equated Zionism with racism, opened a back door for anti-Semitism. "Hatred of Zionism spilled over to hatred of Zionism's supporters — i.e. Jews and the Jewish community."

Weitzman notes that anti-Zionist propaganda, funded and supported by certain governments — some Arab and some communist — has begun to yield dividends. The battle against Zionism and language it has engendered has been accepted by third world circles and has filtered down to the streets.

"Today, you can find in certain



Mark Weitzman

U.S. cities copies of *The Protocols of the Elders of Zion* sold in mosques and on street corners. This is the first time in a very long while that this publication is so readily available in this country," Weitzman maintains.

"Also, if Zionism equals racism, and Jews are Zionists (therefore racists), then actions taken against them are anti-racist and anti-imperialist. This creates an atmosphere in which actions against Jews are not only acceptable but maybe even commendable."

Weitzman continues that while anti-Zionist efforts have been the playground of the left, they have, in reality, played into the hands of the anti-Semitic right as well, creating an overall climate more conducive to actions against Jews.

Ironically, he says, as the passage of the years tends to blur the memory of the horrors of the Holocaust for the non-Jewish community, and lessen understanding of what anti-Semitism can result in, it has made American Jews all the more determined to avoid the errors of the past.

Here, Weitzman gets into the question of Jewish perception of anti-Semitism. As American Jews became more accepted in the mainstream of society, they start to feel more secure about their place in that society, and less tolerant of anti-Semitism. "A person who feels strange and out of place in a particular society, is often reluctant to draw attention to such differences by reporting bias incidents." In fact, the ADL report indicated that the highest levels of anti-Semitism were in those very states with the largest and strongest Jewish communities — New York, New Jersey, Massachusetts, California and Florida.

"It is difficult to know if the level of anti-Semitism has changed significantly or if we are less tolerant of it as our awareness grows. As we become more educated as a community, our level of acceptance of put downs becomes less, and this results in increased reporting of incidents," Weitzman notes.

He used as an example JAP jokes. "JAP jokes have been around for years. Yet only lately have they been seen as an issue bordering on bias. Were they less vicious in the past, or is it because our consciousness has been raised that we no longer toler-

ate them?"

Weitzman notes, as Jews are seen as more mainstream/establishment, they are blamed for the ills of society by those who have not managed to get what they believe is their rightful share of the pie. This classic anti-Semitism is expressed by groups like the Skinheads and some extreme elements in the black community.

Weitzman doesn't make light of the "very real danger" posed by white supremacist groups such as the Aryan Nations. "The Aryan Nations mark a real shift in anti-Semitism in this country. They took the language of racism and paired it with modern technology, recruitment in prisons and Nazi philosophy. Then, they moved into armed action."

It is precisely because of this armed action that the government stepped in and new laws were passed in a number of states to deal with paramilitary organizations, he says.

Lastly, Weitzman feels that the general level of discourse in the U.S. today has a certain coarseness to it not conducive to tolerance. This roughness of language has surfaced in politics — negative campaigning, in humor — Andrew Dice Clay, and in music by groups like Public Enemy and Guns and Roses.

"People who disagree with us or are different are no longer honorable opponents or from different traditions. They are dehumanized, stereotyped and caricatured. This is scary because it harks back to the basic roots of prejudice."

How should the Jewish community respond to anti-Semitism?

"Each situation is different and the response must depend on whether the perpetrator is an 11-year-old or a

"We are dealing with a complex situation. There is no one answer, but a number of factors, both social, political and economic that come to bear on this"

hardcore member of the Aryan Nations. Children need to be educated, to have explained to them the meaning of their actions and why they are unacceptable," Weitzman says. Of course, hardcore anti-Semites require a much harsher response, he feels.

The ideal response is one in which the general community joins in condemning the incidents, Weitzman says. "The message here is that this is not just a Jewish issue but a question of tolerance for the whole community. This is preferable to the knee-jerk response by the Jewish community that everyone is against us and we can't trust anyone."

Tolerance and civil liberties are important issues, Weitzman notes. To ignore incidents or to allow liberties to be nibbled away at only creates more problems in the long run, he says.

"The fact that anti-Semitism exists should come as no surprise. That it is rising might appear to be a surprise, but it is a reality that must be dealt with. The challenge to the Jewish community is to answer each incident responsibly, and without creating a wave of hysteria or suspicion."

Special needs met by special summer camp at JCC

By PAULA BERENGUT

Editor of The Jewish Voice

"Do you think you can do it, Brian?" The answer is a determined, emphatic nod in the affirmative and the game begins. Brian is "it."

This might be a typical and unremarkable exchange between a camper and counselor except that Brian is a Down's Syndrome child who is attending the Wilmington JCC's summer camp for special needs children. Being "it" takes a lot of work, both on his part and the part of his counselors.

Established this year, the Special Needs Program of the JCC Camp is co-ordinated by Ruth Ann Kauffman and Arlene Sorkin. This is a program that focuses on responsibility, challenge, encouragement and success. And there is a steady diet of hugs here.

The program accommodates two different groups of young people: high-risk teens and children with special needs. The characteristics which qualify a teen for the high-risk category include low income, pregnancy, a single-parent family situation, learning and/or physical disability and recent immigration. The special needs children have problems ranging from mild learning disabilities to Down's Syndrome.

The teens range in age from 14 to 19. The children range in chronological age from eight to 16, with developmental ages ranging from five to 12. Of the seven teens participating in the program, six are Jewish. Of the six special needs children, two are Jewish.

According to Sorkin, the program



Getting out from under the parachute before it comes down again is Brian Potter's job in one of the activities during a busy day for the Special Needs campers. (Photo: Paula Berengut)



Adam Bowman gives swimming instruction to Earl Ellington, one of the Special Needs campers. (Photo: Paula Berengut)

was partially funded by a one-time grant written by Moises Paz, Assistant Executive Director of the JCC, from the "Community Needs and Initiatives Program" of the United

Way of Delaware. In the future, she said, the program will only continue with private funding. She said she is hoping to find corporate sponsors.

Although the program brings two needy groups together, Sorkin said that the grant was written with the needs of the teens in mind. "The counselors learn responsibility Sorkin said. She smiled and added, and patience." Children with special needs provide high-risk teens with a sense of perspective on their problems, Sorkin said.

The program offers a one-on-one relationship between the counselors (teens) and the children and each group benefits, she noted. The adolescents are employed (which is what the bulk of the grant covers) and receive supervised training. Sorkin said the program offers them the opportunity to exchange experiences

and lifestyles with others who may be less fortunate. They also experience a sense of being needed, she added.

And the children learn confidence. According to Kauffman, there is a sense of support rather than competition among the young campers. This, she said, is very different from the other groups in camp. "They cheer for each other and root each other on," she said, in all of their activities. When one child succeeds, they all feel good, Kauffman added. "They want to help each other."

Kauffman and Sorkin work with the group all day, travelling from activity to activity. Both instructional and free swim periods are included in the schedule every day. Other activities include hiking, sports, arts and crafts, drama, nature studies and Judaic studies.

But at the end of the day they split up. Kauffman takes the children and the teens go with Sorkin for separate "rap sessions."

The children talk about the things they liked — and didn't like — during the day. Any problems that may have arisen are discussed. The teens' discussions during these sessions focus on the things that are on their minds. Some of the subjects they have covered, Sorkin said, are missing relatives left behind by the immigrants, pregnancy and divorce. Sorkin said that there are many common feelings and problems and the teens tend to counsel and help each other.

Parents' and campers' reactions to the new program have been enthusiastic, according to the co-ordinators. And they are counting on the word being spread that this is a qual-

ity program for these two unique groups. Sorkin said, the reputation established this year will encourage the private support the program will need to continue.

Kauffman remembered that she was extremely skeptical when she first read the proposal. There's a lot to deal with, she said, and it seemed to her as though accommodating these two groups and their special needs might prove to be overwhelming. But "it works!" Kauffman said. "Not just on paper — it really works."

The proof is right there on Brian's face.



Recent Soviet immigrant Polina Grinberg is the teen counselor for Brian Gordon in the JCC's Special Needs Camp where the needs of both teens at risk and children with disabilities are met. (Photo: Paula Berengut)

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'Bulldozer Sharon' given three months to build housing

By JOSEPH POLAKOFF

Special to The Jewish Voice

WASHINGTON — With the ingathering of Soviet Jews as its prime national program, Israel's Government has adopted emergency powers to provide housing for them and the Jewish Agency has shortened the time period for raising \$600 million worldwide from three to two years to speed the construction.

During the first half of this year, 49,898 Soviet Jews arrived in Israel,

11,015 in June. Immigrants from other countries brought the June total to 12,457. About 15,000 more are expected from the Soviet Union in July and 150,000 during 1990.

American Jewry, which has a goal of \$420 million in the three-year period, has already raised \$311 million. Further assistance is expected soon under the U.S. legislation providing \$400 million in housing credits to underwrite contracts in Israel for construction. The legislation became effective in early June but no steps have apparently yet been taken by the State Department to work out details with Israelis.

Mendel Kaplan, chairman of the Jewish Agency's Board of Governors, was reported in Jerusalem as saying building contractors have delayed accepting contracts because they think that by waiting they can get better deals.

Emergency powers to Housing Minister Ariel Sharon have been granted for three months. They enable him to bypass Israel's complex building and planning regulations. He intends erecting 3,000 prefabricated housing units in nine locations with up to 40,000 more later. None of the locations is in the territories or in the post-1967 areas of Jerusalem. About 150 suppliers of pre-fabs, most of them in the U.S.



Ariel Sharon

and Britain, are expected to bid for the work.

Israeli builders, the Construction Workers Union, environmentalists and others are protesting the powers granted to Sharon but "General Sharon" is being backed even by political opponents as singularly competent to get the housing job done. Echoing Yossi en Aharon, Prime Minister Yitzhak Shamir's chief of staff, that Sharon is "a bulldozer," Israeli sources here remarked "you need a bulldozer in construction."

Tent cities demonstrate Israel's housing shortage

JERUSALEM (JTA) — Tent cities springing up all over Israel, including one near the Knesset, have become a highly visible testament to the government's failure to anticipate the housing shortage created by the mass immigration of Soviet Jews.

As thousands of olim arrive each month and receive subsidies for housing, established Israelis, primarily young couples, are being driven into the streets by soaring rents.

Rather than pay hundreds of dollars for rent each month, they take advantage of the warm, dry weather and pitch their tents in any available location they can find.

So far, about 100 such tents have been set up around the country. The latest temporary tent colony sprang up last weekend in the town of Yehud, east of Tel Aviv.

Others have been set up recently in Holon, Rehovot, Carimiel, Rishon le-Zion and The Rose Garden opposite the Knesset in Jerusalem. Groups of tent dwellers are also being organized in Ramat Gan and Petach Tikva.

According to figures released by the Bank of Israel, the country's central bank, about 13 percent of Israelis are homeless. That adds up to about 500,000 people, including 150,000 families, as well as singles and formerly married people.

Avraham Shohat of Labor, chairman of the Knesset Finance Committee, charged in Tel Aviv that the government knew over a year ago that more than 100,000 immigrants would come here in 1990 and "had plenty of time to prepare itself" for the influx, but neglected to do so.

There is a growing sense of urgency, but so far few solutions.

Construction and Housing Minister Ariel Sharon has been given "emergency powers" to deal with the housing and settlement of Soviet immigrants. He has proposed importing tens of thousands of prefabricated homes, a solution opposed by local builders and the construction workers union.

Sharon spent July 8 shuttling in his helicopter from one potential housing site to another.

Earlier, he appeared before hundreds of angry homeless in Rishon le-Zion to explain his solutions. He promised that imports, more rentals and construction "in the long run will bring down housing costs."

But most Israelis fear the housing crisis will get worse before it improves.

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Israel's government weathers first storm

JERUSALEM (JTA) — Prime Minister Yitzhak Shamir's right-wing Likud government easily survived its first test in the Knesset on July 9. Five no-confidence motions were defeated by a comfortable 60-51 margin, with five abstentions.

The Labor Party, which promised to be a fighting opposition, showed little fight, though the issues were politically potent. One dealt with the growing numbers of homeless Israelis, as the influx of immigrants from the Soviet Union drives up the price of housing beyond the means of low-income families.

The other objected to Defense Minister Moshe Arens' decision to allow Jewish settlers in the West Bank towns of Kiryat Arba and Ariel to establish armed civil guards, a departure from past policy.

The only Knesset member to speak out with any passion was Ran Cohen of the leftist Citizens Rights Movement. He demanded to know what answer the prime minister had for young couples who now live in tents for lack of proper housing.

Is it "that he was too busy bribing

Ephraim Gur?" Cohen asked, referring to the Labor Knesset member whose defection gave Likud the 62nd vote it needed to form a government. He charged that the government lost precious time delaying housing starts, thereby causing a rise in their cost.

Housing Minister Ariel Sharon accused the opposition of inciting the public, "in order to make doubtful political gains." He said that instead of criticizing the government, it should help shoulder the burden "out of national responsibility."

Labor Knesset member Nawaf Massalha charged that arming the West Bank settlers was like letting the cat guard the milk.

Arens responded that it was the duty of the government to give the local residents every means to protect themselves.

The government's comfortable margin of victory in the Knesset set the stage for the opening of coalition talks between Likud and the Agudat Yisrael party. If the ultra-Orthodox Agudah joins the coalition, the government will have a 67-vote majority in the parliament.

Video

Continued from 12
image and mood. The camera work of Curtis Clark turns a series of boxing matches into a slow motion ballet, and transforms the scenes of night massacres against a backdrop of evening fires into a vision straight out of Hieronymous Bosch.

Viewers look to dramatic films primarily as a form of entertainment. This aspect of film becomes enlarged when it moves to the television set. Many scholars believe that because of this the Holocaust is best served by

documentary films that make no pretense at being entertaining.

Audiences who rent *Triumph of the Spirit* looking for escape will be sorely disappointed. Those who come looking for new information about the Holocaust will find the same inescapable and finally numbing details of genocide familiar from other movies, only done with more authenticity and grace.

(Morrie Warshawski writes about culture and the arts for publications throughout the US and Canada from his home in St. Louis.)

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Young visitors to Delaware build commitment, caring...and housing

By CELIA GANS

As Delamore Place, in Wilmington's Hilltop area, swelters in typical July heat and humidity, a group of 14 volunteer teenagers and their two college counselors from the American Jewish Society for Service, in conjunction with the Interfaith Housing Task Force, work to remodel a 1930's brick rowhouse. Since July 5, the group has filled one and a half roll-away curbside dumpsters with debris from the house and its small fenced yard. Rotted furniture, soiled disposable diapers, crud-encrusted kitchen appliances and bathroom fixtures — gone. In their place, exposed ceiling beams, newly-pointed brick, and freshly plastered walls.

The experience has been, say AJSS counselors Kimberly Lane and Larry Leveen, "a heavy dose of reality," for the sheltered, middle class teenage volunteers. They see not only a neighborhood of decaying structure, but of suspicious, hostile neighbors, and of unsupervised, street-wise children. What does it all mean? For most volunteers, says counselor Leveen, a S.U.N.Y. (Binghamton) student and 1986 Cincinnati AJSS camper, the day-by-day focus is "Just Do It." Reflection, discussion and soul-searching come later.

According to those who work with AJSS staff, its counselors and campers, the seven-week work camp convinces volunteers they can make a difference. And so they tell their friends — the committed and the uncommitted. And each summer AJSS fills its work camps with Jewish (and non-Jewish) teenagers who accept the challenge: a hands-on experience in solving America's low-income housing problems.

For Elayna Batzar, Jessica Bloom, Eden Feirstein, Ben Levin, Deborah Plavin, Amanda Pustilnik, Joanna Weiner and Sasha Zielin from the state of New York; for Jed Brody, Ed Merchant and Dan Wiener of New Jersey; for Jill Ehrenreich of Florida, for Abigail Pincus of Ohio and Julie Stern of Michigan, the day begins at 7 a.m. Rise and shine from the Army cots set up in Albert Einstein Acad-



Eden Feirstein and Dan Weiner work at removing a steel railing from the brick wall at the Delamore Place address which is their summer renovation site. (Photo: Jonathan Hirsch)

emy classrooms located in the Jewish Community Center building. Breakfast is taken in the multi-purpose JCC Senior Center room, then it's off to Delamore Place. (Each camper pays AJSS a \$1,000 fee to cover living expenses and overhead, but are volunteer workers on all AJSS projects.)

Under the direction of Earl Hall, Construction Manager for Volunteers of the Interfaith Task Force, the day's work begins. "They work hard," says Hall, "and learn fast."

Lunch is sandwiches, chips, fruit, and water *al fresco*, shared with a group of eight to ten year-old neighborhood boys, on the sidewalk and stoops across the street from the job site. Lee Smith, a local architect, joined the group during one lunch break to share information about the row home — most recently neglected and abandoned — and plans for its renovation. Other lunchtime visitors will include Alice Walker, Interfaith Community Organizer, and Ken Smith-Shuman, Salvation Army Director of Community Service. A visit to Jackson Street Emmanuel Dining Room is also scheduled.

Back to work until about 4:30 p.m. At the end of the day, a hot shower — and maybe a swim at the JCC Campsite. Dinner at the JCC, followed by a stint in the local laun-

dromat, or maybe a trip to the mall and a movie, or a visit to a Wilmington family's home.

On weekends, the group explores the region, often joining other JCC-



Joanna Weiner puts all her energy into the building of the scaffolding at the beginning of a day's work at Delamore Place. (Photo: Jonathan Hirsch)

planned excursions. Hershey Park, the Amish Country, Philadelphia's Franklin Institute, Baltimore, Washington D.C., Hagley, and Longwood are on their weekend agendas. They have also attended services at Temple Beth Emeth, their local AJSS sponsor.

During their seven weeks, the volunteers will get an opportunity to test not only their physical skill but their commitment to community service. Not only do most campers pass every AJSS test with flying colors, they return. Not as campers, but as counselors or directors. Counselor Lane, currently a student at Emory University in Georgia, worked in Cumberland, Maryland in 1987, where her counselor is 1990 AJSS Wilmington Co-Director Karin Kayser, a second-year Georgetown University Law School student.

Often involvement with AJSS is a family affair. Counselor Leveen joined the program because of his sister's participation. Wilmington Co-Director Jonathan Hirsh, a teacher at Washington's Sidwell Friends School, however, holds the record for AJSS involvement. For 26 years of the AJSS 40-year history, Hirsh and his family have been actively involved in AJSS projects on all levels. "It's a family tradition," he says.

For more information about AJSS programs, or to invite the group to share activities with your family, contact Hirsh at 477-0471 through August 17.

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The JEWISH VOICE

SUMMER HEALTH CARE GUIDE

The graying of the Jewish community

By SHERRY ROSEN
Special to The Jewish Voice

Demographically diverse, geographically mobile and personally active and productive are some of the characteristics that describe the fastest-growing segment of the American Jewish community: the new Jewish elderly.

Unlike the generations of elderly preceding them, the Jewish elderly of today and tomorrow are likely to be American-born, highly educated and retired from professional or managerial occupations. And also unlike their largely Orthodox forebears, most of them list their own religious affiliation and identity as Conservative or Reform.

In light of these developments, many of today's elderly are confronting new and complex challenges within their extended families: forging new relationships with non-Jewish sons- and daughters-in-law and grandchildren.

In many ways, the Jewish elderly are a reflection of current trends in the Jewish community in general and in Jewish families in particular. Increased longevity and lower birth rates underscore the prediction that the elderly will increase from 12 percent of the American Jewish population in 1975 to 17 percent by the year 2000.

This growth, which will take place mostly among those 75 years or older, is greater even than the proportional growth of elderly predicted for the U.S. population at large — from 9.8 percent to 11.9 percent for the same period.

There are other significant differences between Jewish and non-Jewish elderly in America, differences heightened by the fact that more Jewish elderly tend to be concentrated in the middle and upper middle classes.

There is some evidence, for example, to suggest that Jewish elderly:

- Live longer and in better health and seek out medical care more frequently than their non-Jewish counterparts.

- Are more likely to stay on their jobs after age 65 and, after retirement, are more likely than non-Jews to participate in volunteer activities.

- Report more contact with their children and grandchildren, yet are also more likely than non-Jews to be placed by their children in institutional facilities.

As Allen Glicksman, a gerontologist affiliated with the Philadelphia Geriatric Center, has observed, being Jewish affects how people experience the aging process in a variety of ways.

“Increased longevity and lower birth rates underscore the prediction that the elderly will increase from 12 percent of the American Jewish population in 1975 to 17 percent by the year 2000

At a recent conference sponsored by the William Petscheck National Jewish Family Center of the American Jewish Committee in New York, prominent gerontologists, policy planners, health care professionals and Jewish communal leaders gathered to hear presentations by Glicksman and others and to explore the implications of this changing scenario.

All experts in the field stress the need to recognize the diversity of the elderly population and to acknowledge the diversity of their needs. For example, the elderly, who are now routinely age-ranked into “young-old” (65-74), “middle-old” (75-84), and “old-old” (85 and over), also differ sharply from one another in terms of their health.

As Professor Marjorie Cantor of Fordham University notes, while the so-called “compression of morbidity” has prolonged the period of good health for many elderly, there is also an ever-growing elderly population

with severe medical problems and chronic illnesses.

Similarly, the relative affluence of some should not obscure the fact that 25 percent of all Jewish elderly are poor, especially very old women living alone.

Widespread concern has been expressed over the need for federal legislation that will offer all elderly Americans appropriate support and assistance. Priority issues include the need for national health insurance and catastrophic and long-term health care, with attention to the related

problems of cost and personnel.

The elderly also need affordable housing, opportunities for continued employment or training for new employment, and changes in the Social Security system to encourage incentives toward work.

Joan Fuld of the Council of Jewish Federations asserts that the elderly must be brought as equal partners into the planning process. Jewish communal policies and programs must take into account the extent to which the elderly prefer to have their concerns and activities “mainstreamed” into the larger communal agenda rather than treated separately.

Also to be considered are the appropriate roles to be played by agencies, family members and the elderly themselves in implementing these policies and programs.

While the new Jewish elderly are concerned with such issues as housing, employment opportunities, transportation, and retirement and relocation counseling, they would also like to have these issues dealt with, to a degree, in the context of specifically Jewish services and institutions.

Many, in line with the overall contemporary emphasis on “self-ful-

fillment” and creative leisure activities, also show interest in various forms of Jewish learning. At the same time, they are less interested than their parents in specifically religious concerns, such as adherence to kosher dietary laws in Jewish facilities.

Planners might think in terms of finding the proper balance between non-sectarian or government services and Jewish services that will meet the needs of contemporary clients without unnecessary fragmentation or duplication of efforts.

Finally, research has shown that people do not “get religion” in their later years if they have not been sensitized to it in their formative years. The generation of the new Jewish elderly was raised with a strong sense

of ethnic identification; the generation of younger Jewish leaders and professionals are increasingly oriented towards religious self-identity and expression.

This has already led to tension between service-providers and clients over the degree of “Jewishness” that should be incorporated into Jewish services and institutions.

For those elderly who have had an upbringing rich in Jewish tradition and learning, however, it is clearly a major force later in life, when the ability to participate in ritual and religious activity becomes an important source of empowerment and self-esteem.


Our tradition teaches us to “rise before the aged and show deference to the old.” (Leviticus 19:32). We must now begin to find ways to express that honor to a new generation of Jewish elderly with different strengths and different needs.

(Sherry Rosen is a research specialist in the Jewish communal affairs office of the American Jewish Committee.)

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A swimmer utilizes the gravity-free force of the water to strengthen and tone the muscles and bones, asserts Dr. Lawrence Grusky, Miami, Fla., chiropractor.

Despite these and other benefits, such as improved cardiovascular fitness, swimming may still cause pain and injury. Improper swimming techniques and lack of adequate instruction may lead to shoulder and neck problems — which rank among the

most frequent — as well as low-back and knee conditions, according to Dr. Grusky.

The best preparation for a successful swimming workout is to warm-up by stretching the muscles in your neck, shoulders, legs, and low back, advises Dr. Grusky. Stretching increases flexibility in the muscles and lessens the chance of injury from strenuous contractions during swimming.

Other safety tips for swimming workouts developed by the ICA are:

1. Start your swim gradually and build up to a steady pace.
2. Vary the strokes you use to help ensure proper muscle balance and prevent injury. Using a single stroke repeatedly can overwork one group of muscles and cause inflamed tendons, or tendonitis.
3. Alternate your breathing between the right and left side of the body to minimize strain to the neck, shoulders and arms. Breathing to one side can cause misalignment of the neck vertebrae, causing pain.
4. Look down instead of ahead as you swim. If you only look forward you can strain your neck muscles and compress the nerves.
5. When performing flip turns, be sure to warm-up by bringing both knees to your chest and roll into a ball before attempting the maneuver in the water. Be sure that this position feels comfortable.

6. Keep your pelvis down and your back flat, especially during the breast stroke. If you swim with a curve in your low back, you can compress the lumbosacral nerves, causing pain.

7. Listen to your body for signs of overuse. If you feel dizziness, chest pain, difficulty breathing or catching your breath, or joint or muscle pain, stop immediately.

8. Always end you swimming workout with a slowing of the tempo and a changing of the stroke. This promotes the removal of pain producing lactic acid from the muscles.

9. Be regular with your exercise. Your chance of injury is decreased if you are consistent and moderate in your activity.

10. Keep a written or mental record of your swimming habits to gauge your progress.

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Obituaries

Israel Levy

Israel Levy, 86, of The Kutz Home, 704 River Road, Bellefonte, died there June 29 of congestive heart failure.

Mr. Levy was an insurance salesman at Metropolitan Life for 38 years, retiring in 1967.

He was a member of Congregation Beth Shalom and its Men's Club, Delaware Consistory, and Nur Temple Shrine.

His wife, Sadie, died in 1988. He is survived by two sons, Alfred of Philadelphia and Melvin of New Castle; four brothers, Isadore of Claymont, Burton, Dr. Charles and Dr. Leon, all of Wilmington; four grandchildren and a great-granddaughter.

Arrangements were made by the Schoenberg Memorial Chapel.

Joseph Neumann

Joseph Neumann, 79, of 207 Barrett St., Wilmington, died at home, June 29, after a heart attack.

Mr. Neumann owned Neumann's Delicatessen in the 1300 block of Washington St.,

retiring 10 years ago.

He was a member of Congregation Beth Shalom and its men's club. He was also a member of B'nai B'rith Lodge 470, and served in the Office of Strategic Services during World War II.

His wife, Sarah Rudnick Neumann, died in 1983.

He is survived by a sister, Gerda Levy of Wilmington, and several nieces and nephews.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to Congregation Beth Shalom, 18th Street and Baynard Boulevard, Wilmington.

Max Seltzer

Max Seltzer, 80, of 713 Severn Road, Tavistock, died July 15 of cancer at home.

Mr. Seltzer owned Conrad Grocery in Philadelphia before retiring in 1977. He was a member of B'nai B'rith Lodge 470 and Machzikey Hadas Congregation, both of Claymont.

He is survived by his wife, Estella; a son, Dr. Leonard H., with whom the Seltzers lived; a sister, Minnie Winnick of Philadelphia; and two grandsons.

Instead of flowers, the family suggests contributions to the American Cancer Society, New Castle or Adas Kodesch Shel Emeth Congregation, Wilmington.

Ida Sund

Ida Sund, formerly of Wilmington, died July 17. Mrs. Sund was the widow of Leonard Sund.

She is survived by a daughter, Doris Greenstein of Bowie, Maryland; a sister, Nettie Tomases of Wilmington; and two grandchildren and two great grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

In lieu of flowers, the family suggests contributions to the United Jewish Appeal, Federation of Greater Washington, D.C., 6101 Montrose Road, Rockville, Maryland 20852.

Schoenberg Memorial Chapels



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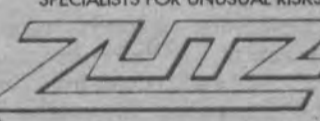
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Budapest Holocaust museum dedicated

NEW YORK (JTA) — The streets of central Budapest were filled July 8 with more than 10,000 people who gathered to witness the unveiling of the first government-sponsored memorial in Eastern Europe dedicated exclusively to Jewish martyrs of the Holocaust.

A procession of people, including the president and prime minister of Hungary, as well as the mayor of Budapest, filed into the courtyard of a plaza at the intersection of Wesselenyi and Rumbach Streets, a few steps from the famous Dohany Synagogue.

There, where the entrance to the Budapest Ghetto once stood, some 6,000 Jews were buried during the war in a mass grave. Now a granite-and-steel monument by Hungarian sculptor Imre Varga marks the site and commemorates the 600,000 Hungarian Jews who died in the Holocaust.

Throngs of people, many wearing kipot, stood before the memorial and lit candles in remembrance of the dead. They said *Kaddish*, recited the *El Moleh Rachamim*, and sang the Hungarian and Israeli national anthems.

The ceremony "was powerful, moving, emotional and, while tragic, in some way uplifting," Elan Steinberg, executive director of the World Jewish Congress, said in a telephone interview from Budapest, where he attended the ceremony.

So many thousands of people turned out for the event, said Steinberg, that the crowd spilled into adjoining streets and loud-speaker systems had to be installed.

Hungarian President Arpad Goncz and Prime Minister Jozsef Antall addressed the crowd, proclaiming their solidarity with the Jewish people in commemoration of the tragedy of the Holocaust. Zevulun Hammer, Israel's minister of education and culture, and WJC President Edgar Bronfman also made speeches.

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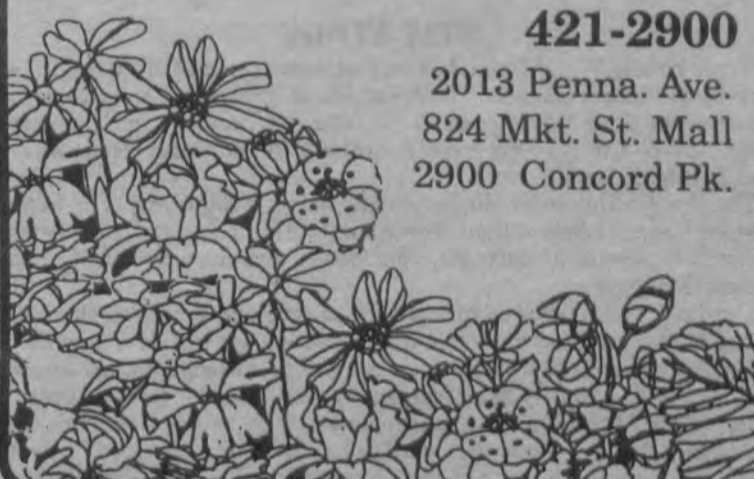
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Review

Books

The headlong rush to assimilation

By JOSEPH COHEN

Special to The Jewish Voice
Traveling in Mexico and Central

America frequently in recent years, I am continually intrigued by the etymologically Jewish names one en-

counters, the Sephardic faces one sees, and the mannerisms one associates with Jews. They sometimes leap out at you. Though few seem to be aware of it, there is a great deal of once-Jewish blood flowing in Latin Catholic veins. These latins are so far removed from their now quite diluted Semitic roots that it would be absurd to call it to their attention. Most of them would presumably have no frame of reference for Jewish ancestry.

Curiously, I am reminded of the same dilution of Semitic roots in the characters of Anita Brookner's British novels. In almost every one of her books they come from that segment of English society composed of inordinately assimilated "Jews" who, having escaped what they regard as the inferno of their Jewish pasts, have moved on into the purgatory of absolute anonymity in the present, on their way, one assumes, to the paradise of total Anglican respectability in the future.

Latecomers (Pantheon Books, \$16.95) is the story of two such "Jews" living out their lives in their wonderfully adaptive anonymous English purgatory. Both of them were among those German children sent to England and to safety in the late 1930's just before their parents were rounded up and transported to the death camps. They have become very successful English businessmen, partners in a firm selling photocopiers. Though they believe strongly in home and hearth, are generous and for the most part decent, they are uncomfortable about their Jewish origins and seek to mask them as a means of escaping their links to the Holocaust.

One partner, Hartmann, is an elegant hedonist, cultured and cosmopolitan, avid in his pursuit of the good life, capable of turning his back entirely on his past. He remembers his parents and his early years in Germany but he has blocked out everything associated with the Holocaust. No homeward looking angel, Hartmann is in a headlong rush toward the anonymity of assimila-

tion. His partner, Fibich, also rushes into assimilation, but for conscience-stricken reasons he is compelled to look back into the Jewish inferno of his youth. His dreams are nightmares in which his vulnerability during his German-Jewish childhood torments him; it has become an adult anxiety beyond his control.

Fibich's anxiety becomes the book's central concern, though Brookner never lets it become burdensome, assuaging, coddling and nursing it, instead, in her exquisite Jane Austen-like prose. The lives of Hartmann and Fibich, their touching and endearing friendship, their mutual dependencies, their marriages, their stories of their wives and children, are presented to us with such pleasant compulsion that we identify with the characters and accept them as if they were our own flesh and blood, choosing not to condemn them for pursuing an escapism that was lethal to the assimilated Jews of Germany and Austria after the rise of Hitler. Perhaps it is Brookner's cool detachment in her flawless prose that makes us so accepting of her British non-Jewish chameleon "Jews."

As Fibich moves toward a crisis in his reluctant but overwhelming need to confront his past and his true identity and exorcise the heavy burden of guilt he feels for having "abandoned" his parents in their hour of need, a burden of guilt Hartmann shrugs off as meaningless, the narrative almost, but not quite, gives the impression that finally Brookner will herself confront Jewish *angst* and assume the kind of moral imperative that permeates the work of, say, Aharon Appelfeld, in his novels which are famous for exposing the fallacy of escapism in the characters of his pan-Germanic Jewish assimilationists. I say "almost, but not quite," because for all her talent Brookner has in her novels refused to confront moral issues. Nowhere in *Latecomers* is there a hint that she even mildly disapproves, to say nothing of abhorring, the repugnant escapism of her assimilated "Jewish" British materialists.

In *Badenheim 1939, The Age of*

Wonders and *The Retreat* Appelfeld's assimilationists are determined to bury their Jewish inheritances in a total embrace of Aryan ideology. They are all deluded fools on the way to their deaths. Their delusion becomes the context for Appelfeld's richly laden tragic irony, and with compassion and sadness he teaches us the folly of escapism. In *Latecomers* there is no irony, and escapism is treated as though it were a legitimate option for Holocaust "survivors." I put the term "survivors" in quotation marks here because when Fibich describes himself to Hartmann as a "survivor," Hartmann corrects him, pointing out that they are "latecomers" instead. If Appelfeld had one of his characters make this spurious distinction it would have conveyed to us the full meaning of the German Jewish assimilationist tragedy. For Brookner it is just another acceptable euphemism in Hartmann's vocabulary of denial.

Fibich compels himself to return to Germany where he spends a few frantic days in Berlin running away from the past even faster than when he is at home in England. Unwilling to see himself as a Holocaust survivor returning to pay his respects to his dead parents because it would force him to acknowledge his ties to his Jewish past, he comports himself as a tourist and so learns nothing from his experience.

Of course, we all know that you can't really go home again, but there is a difference between wanting to go home again and making a mockery of the need to return. Maybe Brookner intends for us to draw our own conclusions about these pathetic human beings for whom the purgatory of anonymity is the be-all and the end-all of their spiritually empty sojourn on earth. But given the moral vacuum in which Brookner weaves her tale, I'm not convinced that she has a purpose, and so this marvelously well written, engaging novel troubles me as it must trouble anyone concerned with Jewish survival.

Joseph Cohen is the Chairman for Special Projects in the Jewish Studies Program at Tulane University.)

Cultural Calendar

LOCAL

Mary Travers, of the well-known Peter, Paul and Mary trio, will perform at the Grand Opera House on Saturday, September 8, as part of the "Celebration of Freedom," a fundraising event for Operation Exodus, the campaign to raise funds and resettle Soviet Jews in Israel. Invitations to participate in the "Celebration" were mailed to the community in June. For more information, call the Jewish Federation of Delaware at 478-6200.

Former Soviet Jewish refusenik Natan Sharansky will deliver the fourth annual Ann B. and H. Albert Young Memorial Lecture on Sunday, November 11. Contributors to the Operation Exodus campaign will receive tickets to this lecture. For more information, call the Jewish Federation of Delaware at 478-6200.

PHILADELPHIA

"The Invisible Thread," a photographic exhibition, explores the varied lives of contemporary American Jewish women at the National Museum of American Jewish History. Through photographs and quotes from personal interviews, the exhibition reveals the connecting link — the invisible thread — uniting Jewish women of all backgrounds and degrees of ritual observance in a shared sense of Jewish identity. (See photo.)



A photograph from the "Invisible Thread" exhibit currently at the National Museum of American Jewish History in Philadelphia.

NEW YORK

Paper-cutting, an old Jewish folk art that almost perished in the Holocaust, is revived in "Silent Gardens: The Art of Jewish Papercuts," an exhibition of 28 works by three artists, open to the public on Tuesdays and Thursdays, from 2 to 5 p.m. through the end of August at UJA-Federation Headquarters, 130 East 59th Street.

The Yeshiva University Museum in Manhattan is displaying "The Serendipitous Years," which will run through July. This is an exhibit of fine art, ceremonial objects of daily life, rare books and manuscripts from the museum's collection.

The Tenement Museum's spring/summer schedule of Sunday afternoon "living history" walking tours and dramatizations will include a new Black heritage program as well as the three programs returning from last season. "Pathway to Freedom: A Black Heritage Walking Tour" focuses on the rich history of the African-American community of 19th century New York. The three established programs include: "The Streets Where We Lived," a multi-ethnic historic walking tour of Lower Manhattan; "Peddler's Pack Walking Tour," based on the Jewish immigrant experience; and "Family Matters: an immigrant memoir," a one-hour dramatization. All programs begin at the museum. Call for schedule, information and reservations.

WASHINGTON, D.C.

The work of artist/calligrapher Avraham Cohen is currently being displayed at the Smithsonian's Renwick Gallery in an exhibit highlighting the work of "Four Contemporary Calligraphers." The four oldest calligraphic traditions will be featured: Hebrew, English, Chinese and Arabic. Included in Cohen's display are two ketubot, an "Ayshet Chayil" (Woman of Valor, the last chapter of the Book of Proverbs), an illuminated megillah scroll and mezuzah and tefillin scrolls. The exhibit will run through October 28.

The B'nai B'rith Klutznick Museum is currently presenting a retrospective of the work of Israeli photojournalist David Rubinger. "Witness to an Era" contains 91 photographs tracing events in Israel and the region from 1947 to the present. The exhibit will continue through August.

The role of the National Council of Jewish Women (NCJW) in accomplishing social reform in America will be highlighted in a new exhibit at the Smithsonian's Museum of American History. "From Parlor to Politics: Women and Reform in America, 1890-1925," features WCJW's efforts in the area of social welfare. The exhibit will continue indefinitely.

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

Video

By MORRIE WARSHAWSKI

Special to The Jewish Voice

Any filmmaker who chooses the Holocaust as a setting for a film also accepts the awesome responsibility of the subject matter itself. Robert M. Young is a brave director who has tackled the true story of a survivor, Salamo Arouch, in his film *Triumph of the Spirit*, now available in home video format (VHS and Beta, Rated R and closed captioned).

Every survivor has a story to tell, and every story is both particularly individual as well as universal. Arouch's story happens to be a bit more unusual than others and has the seeds for a movie that could easily have fallen into the trap of sensationalism.

William Dafoe plays Arouch, a Greek Jew who while in Auschwitz fought over 200 opponents in boxing matches that saves his life and either prolonged or saved the lives of family and friends. Dafoe is a perfect embodiment of a description from Primo Levi's *Survival in Auschwitz*:

"Next to us there is a group of Greeks, those admirable and terrible Jews of Thessalonica, tenacious, thieving, wise, ferocious and united, so determined to live, such pitiless opponents in the struggle for life; those Greeks whom even the Germans respect..."

Not only does Young have an authentic story, he decided as well to become the first director to film a full-length feature movie in the authentic location — Auschwitz. If anything, his story becomes very small and is subsumed by the enormous weight of history and place that Auschwitz represents.

The camera shows us all the scenes that by now have become *pro forma* in Holocaust movies — boxcars, showers, ovens, tattoos, beatings, striped uniforms, mass graves. Through all this toams a numb and mostly silent Arouch who valiantly tries to save his father (Robert Loggia). He is both hindered and then aided in his mission by a Gypsy Kapo (Edward James Olmos). As a parallel

plot, Young has us follow the tribulations of Arouch's love interest Allegra (Wendy Gazelle).

Young approaches the subject with so much reverence that Arouch's story seems secondary to the main action, which is to provide an accurate depiction of life in a concentration camp hell. These gruesome scenes are punctuated by very sparse dialogue and occasional scenes of dramatic tension involving Arouch or Allegra.

There will be no mistaking *Triumph* for a typical boxing movie replete with the clichés of that genre. Arouch takes no joy in his winning and there is never any talk of training or tactics. The rules are to box until one man falls and will not get up. After each match the Germans are treated to some other form of entertainment, like a dog show or a transvestite stripper.

What Young has fashioned is less a story heavily dependent on plot and more a poetic vision reliant on

Continued on 8

Kutz Home committee nearing decision

Staff report

How can the Kutz Home best accomplish its mission to serve Delaware's Jewish elderly? This was the key question discussed at a recent meeting in Wilmington among officers and committees of the Home, leaders of the Jewish Federation and the Jewish community and health industry experts.

"We are seeking a plan that will sustain a Jewish Home in Delaware that the community can afford and look to with pride," said Don Par-

sons, Chairman of the Home's Planning Committee.

For the past three years, the Home's officers, staff and volunteers have been studying a wide variety of plans, looking at "every conceivable course of action: buying land and building a new home, closing the Home and making alternate arrangements for the care of our elderly, joint venturing with other facilities, renovating the present home and combinations of these and other plans," said Steve Rothschild, Chairman of

the joint Kutz/Federation Committee overseeing this activity.

Any plan regarding a new or renovated facility will have to meet tough objectives of reducing operating costs while maintaining the lightest quality of care, attracting new residents, and improving both the appearance and maintenance of the Home, according to Rothschild.

"In my judgment, simply closing the facility is not an option that the community could or would accept. We must meet our obligation to the needy and to our Jewish tradition of Tzedakah," said Jack Jacobs, newly elected Kutz Home President.

The Home has made progress in reducing operating costs by careful management of its nursing resources and concentration on critical needs, according to Jacobs. Despite these efforts, however, deficits are expected to continue due to a lack of paying residents, Delaware's poor Medicaid reimbursement policies, and the chronic shortage of permanent nurs-

ing staff, he added.

"That is where the experts come in," Jacobs said. Jerry Roller, a prominent Philadelphia architect, showed the attendees several proposals (in model form) that would substantially improve the Home's appearance and attractiveness. Roller is experienced in both designing new and renovating old health facilities and feels strongly that the options he described would also make residence care and building maintenance easier.

Joe Howell, a nationally known housing and real estate consultant, has been working with the Home for over two years. His company knows Delaware well, having advised on Cokesbury and other health facilities, according to Jacobs. "You already provide the care of which others are envious. Now you must provide a facility in which more people want to live," Howell told the group. Howell will conduct market research on how to attract more residents to an improved home and will help to assess

and minimize the risks that any such project entails.

A specific recommendation by the Kutz/Federation Home Committee regarding "the course of action that seems most likely to best provide for the needs of the Jewish elderly in a viable way" is scheduled to be presented during the fall of this year.

Israel conducting review of relations with Europe

BRUSSELS (JTA) — Israel is concerned over its relations with Europe and would like to start a dialogue with the 12-member European Community on the political as well as economic levels.

Avi Primor, Israel's ambassador to the 12-nation E.C., which is based here, indicated that position in an interview with the Israeli correspondent of *La Libre Belgique*. The envoy was recalled to Jerusalem for urgent consultations last month by Israel's new foreign minister, David Levy.

He said Levy wanted a "top-to-bottom" review of European-Israeli relations, which have become strained in recent months.

The E.C. has sharply criticized Israel for its policies in the administered territories. And the formation of a right-wing government by Prime

Minister Yitzhak Shamir has raised fears among the Europeans that Israel will harden its positions.

Primor explained that until now, Israel has had no real political exchange with the E.C. on Middle East issues. "We must seriously deepen the dialogue to make it more useful and effective," he told the Belgian newspaper.

"Because the Europeans are not involved in the Mideast problem, they can take the liberty of issuing declarations that do not cost much but do not contribute anything," the Israeli envoy said. "If they were more engaged in a real dialogue, the Europeans would think more pragmatically and would come to see that one must go step-by-step, with great care, and concentrate on starting the process, rather than its outcome," he said.

Iraqi airline won't carry Jews

AMSTERDAM (JTA) — The Amsterdam office of Iraqi Airways could face criminal prosecution for violation of Holland's laws against racial discrimination. The Iraqi airline issued a brochure stating that it does not carry people holding Israeli passports or passports showing their holder has visited Israel.

It also will not accept passengers "with Jewish connections," the brochure said.

The matter was raised in Parliament, where Justice Minister Ernst Hirsch Ballin stated that if the airline follows such a policy, it is in violation of Dutch statutes.

Auschwitz interfaith center to be ready in 1991

ROME (JTA) — Work is progressing on the interfaith prayer and education center under construction near the site of the former Auschwitz concentration camp, according to a Jewish official who recently visited there.

It should be ready next year to house the Carmelite nuns who presently occupy a Stanislaw Krajewski, Polish representative of the American Jewish Congress.

"It is progressing, the workers are there and the foundations have been built. It should be finished by next year," he said in a telephone interview from Warsaw.

The convent within the perimeter of the death camp, where nearly a

million Jews perished during World War II, has been a source of deep controversy between world Jewry and the Catholic Church for several years.

The long-delayed work on the proposed interfaith center began late last year.

Krajewski visited the site with other members of an international committee studying how to reorganize the Auschwitz museum.

He said the committee agreed that the statement of the museum's purpose would be changed to "the commemoration of the martyrdom of Jews, Poles, Gypsies and others."

At present it commemorates "the martyrdom of the Polish nation and other nations."

Cat Stevens barred from Israel

TEL AVIV, July 2 (JTA) — Pop singer Cat Stevens, who converted to Islam some years ago and changed his name to Yusuf Islam, was denied entry to Israel on July 2 for "security reasons" as an "undesirable alien."

Interior Ministry sources said Islam was black-listed because of virulently anti-Israel and anti-Semitic statements he made during a visit here two years ago and on other occasions abroad. He has also spoken out in favor of the

Palestine Liberation Organization.

The folk/rock star of the 1970s, born Steven Georgiou, was turned away at Ben-Gurion Airport, where he arrived with his 8-year-old son, Mohammed. He did not protest the ban and left aboard the same British Airways plane on which he arrived.

The British Embassy in Tel Aviv said it would make no inquiries into the incident unless asked to by Islam.

Moslem, Jewish dentists complete Moroccan project

NEW YORK (JTA) — A partnership between the Moroccan Ministry of Health and an American Jewish communal agency has brought dental care and education to over 40,000 Moslem children while generating good will between two peoples.

"This unique partnership demonstrates that Jews and Moslems can work together to pursue a humanitarian goal," said Sylvia Hassenfeld, president of the American Jewish Joint Distribution Committee. "A child in need can bring people together."

Hygiene treatment and education are the major components of the mobile dental clinic initiated and directed by JDC's International Development Program and implemented by the Moroccan Ministry of Health, the Dental Faculties of Rabat and Casablanca Universities, and Alpha Omega, the international dental fraternity.

A colorfully painted city bus outfitted with child-height sinks and mirrors brought the dental team to mountain summer camps and city schools to teach children how to take care of their teeth on a daily basis. Cartoons in French and Arabic shown on a video monitor reinforced the newly taught skills.

At the end of these sessions, each child received a toothbrush, toothpaste and dental information for their parents.

During the dental hygiene sessions,

the children were checked for cavities and other dental problems. Those needing treatment the visited the semi-mobile clinic, where volunteer Moroccan and Alpha Omega Jewish dentists treated them and set up medical files for follow-up treatment.

At a ceremony in Casablanca, JDC donated the bus and clinic to the Moroccan Ministry of Health, which will continue to operate the project.

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Kosher Week planned



Rabbi Chuni Vogel, Director of Chabad-Lubavitch of Delaware, displays kosher products and information during "Kosher Awareness Week" last year.

Chabad-Lubavitch of Delaware will once again sponsor a "Kosher Awareness Week" in N. Wilmington. The annual display will be held this year at Superfresh in Branmar Plaza, from Monday, July 23, through Thursday, July 26.

According to Oryah Vogel, program coordinator, "Kosher Week" has been successful in making people more aware of the laws of keeping kosher and drawing attention to the availability of so many kosher products. "Keeping Kosher has become so much easier today and is an important and very effective means of creating a beautiful Jewish home," according to Vogel. "It starts with a bit of discipline but very quickly it becomes a part of you," she said.

The exhibit displays a selection of the various types of products that carry kosher certification, as well as several kosher cook books, free food samples and a childrens contest. With kosher consumers increasing every year, so do the new products, as companies are catering to the growing kosher conscious market, Vogel said.

Chabad offers a free kitchen koshering service (nicknamed "Traif Busters") and has also established a fund to help defray costs of purchasing new utensils. For more information, call the Chabad office at 478-4400.

Naches

Cohen



Mr. and Mrs. Benjamin F. Cohen

Rose (Sugarman) and Benjamin F. Cohen celebrated their 55th Wedding Anniversary on July 5. They were married in 1935 and have been members of Congregation Beth Emeth ever since.

A former school teacher in Chester, Pennsylvania, she is Secretary and Treasurer of the C.L. Story Printing Co. He is Chairman of the Board

of the same company. He is a past president of the Kiwanis Club of Wilmington and of Wilmington Lodge B'nai B'rith.

Their children are Barry, who lives in Wilmington, and Glenna, who lives in California.

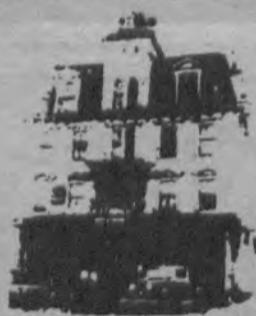
The Cohens reside at 3303 Heather Court in Wilmington.

Newcomers' Guide to be published in October

The Jewish Voice will publish its annual Guide to the Delaware Jewish Community in the October 19 issue. This guide, a pull-out supplement, is distributed to all newcomers to the Delaware Jewish community during the year following its publication.

The format for the guide will remain the same as in past issues. Presidents and Publicity Chairmen of all local Jewish organizations and local chapters of Jewish organizations are responsible for making any corrections, changes or additions to the listings in last year's guide.

The deadline for changes and additions is Friday, September 14. For more information, call The Jewish Voice at 478-6200.



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Gamiel

Fred S. Gamiel has been appointed as a Personal Aide to the Imperial Potentate of the Shrine of North America at the Imperial Session held in Chicago, July 2. He also was made a member of the Legion of Honor at the same meeting.

Gamiel was previously the Potentate of Nur Temple here in Delaware with a membership of over 4,000 nobles. He is the first member of the Jewish community to be so honored. He also is the Director of Region 9 of

the Shriner's Hospital for Crippled Children in Philadelphia where treatment is given at no cost to the family.

Now retired, Gamiel was formerly the owner of Gamiel's Restaurant and Catering Service on East Seventh Street in Wilmington. He and his wife, Leona, have two sons and five grandchildren.

Gamiel is a member of Temple Beth Emeth where he attends the Minyan service every morning.

Beth Shalom Hebrew School

Plans are now underway for the 1990-1991 school year at Congregation Beth Shalom. Registrations are being taken in the school office for the Kindergarten and Primary Departments which is a one-day-a-week program for five, six, and seven year olds (first and second graders).

Children who are eight years old and/or going into the third grade in the fall of 1990 should register for the Aleph Class of the Elementary Department, which meets 3 days a week.

All pupils presently enrolled in the Kindergarten and Primary Departments will automatically be registered in their succeeding grade level.

In response to the popularity of the Pre-School Lunch and Learn Program for 3 and 4 year olds, registration has already begun for a continuation of the program in the fall and is open to the entire community. For further information about all our programs, call Arlene Davis, Educational Director, at the synagogue office, 654-4462.

YJAD August calendar set

The Young Jewish Adults of Delaware (for singles 21-35) has planned several activities for August. To be included on the mailing list for their monthly newsletter, call the JCC at 478-5660.

On Monday, August 6, the YJAD will play coed Water Polo, beginning at 6:30 p.m. at the Jewish Community Center Family Campus Pool. Bathing suit and towel are recommended. There is a \$1 fee for those who are not members of the JCC. For more information call Mike Schwartz at 798-8501.

On Monday, August 13, 20, and 27, the YJAD will play coed Volleyball, outside at the Jewish Community Center, beginning at 6:30 p.m. Games are non-competitive and there is a \$1 fee for those who are not members of the JCC. For more information call Mike Schwartz at 798-8501.

On Wednesday, August 15, YJAD members will hold a "Weekday Escape" cookout. Members are invited to the home of Sheryl Fried in Claymont at 6:30 p.m. for favorite barbecued foods and dessert. Reservations are required by August 12. Cost is \$9 per person. Call Fried at 798-4616 to make reservations and get directions.

On Sunday, August 26, at 10 a.m., members of the YJAD will take a Summer Bike Hike. The four-hour ride will cover primarily flat countryside. Participants are encouraged to bring water and money for lunch. The trip will originate from the Newark Shopping Center, Main Street, Newark. Reservations should be made by calling Dan Halbert at 239-3652 by August 25.

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New Year's Eve chairpersons

Rand Snyderman and Rona Caplan have been named as Co-Chairpersons of the Jewish community New Year's Eve Party scheduled for December 31, 1990.

"This year's party is aimed at being a 'Community New Year's Eve Celebration'. We have reached out to Congregation Beth Shalom, Adas Kodesch Shel Emeth Congregation, Congregation Beth Emeth, Temple Beth El in Newark and even the Dover community," stated Snyder-

man.

Caplan described the party as being reasonably-priced with an abundance of food, drinks and top-level entertainment. Much of the party planning is in its early stages, but the enthusiasm is already overwhelming.

Those who wish to join the New Year's Eve Party Committee are encouraged to contact Snyderman, Caplan or Moises Paz, Assistant Executive Director at the JCC, 478-5660.

Children's Theatre

"King of the Ice Cream Mountain" will make its debut at the Campus Amphitheatre on Thursday, August 9, at 7 p.m. This performance features the evil wizard, "Zeno," who tries to steal all of the ice cream in the world.

A special ice cream social for children will follow the performance. The play is open to adults free of charge (\$2.50 for children). Reservations may be made at the Campus Control Desk or by calling 478-5660.

For more
information
on any
JCC program
478-5660

JCCs meet changing needs of community

A question frequently asked by prospective JCC members across the nation is: "What programs do Jewish Community Centers offer for child care?" This question reflects the increased needs of working parents to provide quality care for their children.

A national survey conducted by the Florence G. Heller Research Center in New York reported that in 1987 more than one half of the mothers of children under the age of one are currently remaining in the work force or are seeking employment. According to the Census Bureau, in 1976 30 percent of working mothers with children under the age of one were remaining in the work

force and this percentage has greatly increased over the years. (See Graph #1)

The Heller Research Center also noted that the percentage of children living in single parent homes is approximately twenty percent and that these figures are applicable to Jewish communities as well as the general population. In 1960 there was approximately seven percent of children living with one parent. This percentage has also greatly increased over the years. (See Graph #2)

To address the increased child care needs of our local community, the Wilmington JCC provides a range of services, including pre-school and day care for children over the age of

Jewish stations of learning established at JCC

"It has always been the goal of the Jewish Community Center to enhance the Jewish identities of its members. It has also been the hope of the Center to enrich its members lives Jewishly with programs that exemplify Jewish traditions and values," according to David Sorkin, JCC Executive Director.

In keeping with this tradition, Sorkin has created the Jewish Stations of Learning. "It is our goal to reinforce basic Jewish education by displaying Judaica in these stations as pieces of art," he said. He further explained that the Stations of Learning are donated pieces of Judaica that are displayed in the building in glass cases with instructions for use as well as the appropriate prayers.

"These items really act as a catalyst for Jews of many persuasions to come together and identify with

something that is common to us all — basic Jewish traditions," Sorkin added.

The first Jewish Station of Learning houses an Agam mezuzah. This piece of art was donated in memory of Dr. Martin Yalisove by his friends, Charles and Naomi Klein, Constance Kreshtool, Leonard and Nan Lipstein, Ralph and Bernice Tomases and Sadie and Sol Toumarkine. Yalisove was a former JCC President and also served as Building and Grounds Committee Chairperson. "It is quite fitting that this mezuzah blesses the building in loving memory of one who devoted so much of his life to this building and all that it stands for," Sorkin said.

The second Station of Learning houses Shabbat candlesticks. These symbols that welcome Shabbat were donated by Sadie and Sol Toumarkine.

The third Station of Learning is a kiddush cup. This symbol, used at many simchas, was donated by James Chaiken, Marvin Dorph, Alfred Lazarus, Leonard Rosenbaum, Harold Shaffer, Herman Stein, Robert Kerbel and David J. Krigstein in memory of Dr. Yalisove.

A fourth Jewish Station of Learning is soon to be added to the collection.

"We hope to continue to build on the Jewish Stations of Learning," Sorkin said. "It is a beautiful way to honor the memory of a loved one or honor family members at times of celebration." He explained that for a gift of \$150 to \$250, a person or group can establish a Jewish Station of Learning.

To share in this project, or for more information, contact Sorkin at 478-5660.

Children's Museum visiting JCC

By CELIA GANS

Special to The Jewish Voice

The growing child explores the world through five senses — sight, hearing, smell, taste and touch. Eyes distinguish light from dark; ears recognize loud and soft; the mouth savors sweet over bitter. And the hands? The hands are never still — probing, pushing, prying. The wonder of hands will be celebrated at the Delaware Children's Museum's exhibit, "Hands on!", from July 17 through August 2 in the JCC's first floor Board Room. "Hands on!", a self-contained classroom, encourages children to use their hands through five exploration modules or booths:

- "What I Do With My Hands" features the world of everyday activities, like holding a telephone, tying shoes, using an ice cream scoop or a camera.

- "By the Hands" features unusual hand-made objects — including a harp made from wood and strips of metal.

- "For the Hand" demonstrates the

use of plastic tools and gloves. For example, in one portion of this booth, barriers prevent a rubber ball from rolling down a series of ramps to the bottom of a maze. Children use different tools to open barriers for the descending ball.

- "Of the Hand" diagrams the anatomy of the hand.

- "Puppet Theater" encourages children to use their hands to "bring alive" an assortment of hand puppets.

The exhibit will be open to the public from 9 to 11 a.m., and 3 to 7 p.m. Mondays through Thursdays; from 9 to 11 a.m. and from 3 to 5 p.m. on Fridays; and on Sundays from 1 to 5 p.m.

According to J.J. Alter, Director of JCC Camping Services, "our youngsters are looking forward to putting their 'hands in and on' each of the different exhibits. This will be a wonderful learning opportunity for all children."

JCC Assistant Executive Director



Joseph Kamm checks his answer after first guessing what was behind the door of this display which is part of the "Hands On!" exhibit of the Delaware Children's Museum. The exhibit will be at the Jewish Community Center through August 2. (Photo: Paula Berengut)

Moises Paz said, "We are pleased to house this unique exhibit, and hope that many children and their families will come out to take advantage of "Hands on!"

Is the "Hands on!" exhibit only for kids? Not according to Senior Center Co-Ordinator Ray Freshman, whose members also have a schedule of visiting hours. "No one should ever stop learning," she said.

Much of the \$50,000 funding for the "Hands on!" exhibit was donated by local corporations and non-profit groups, with about \$12,000 contributed by individuals. The most inspired, original fund raising effort, however, may have been provided by the fourth- and fifth-grade students at the Marguerite H. Burnett School in Wilmington.

Under the direction of teachers Ronni Cohen and Amy Warden, the children created two quilts, one of which was given to the Museum, and one of which was raffled for \$1,000. The one to be retained by the Museum features a series of blocks with the "hand prints" of its makers.

Impressed by their efforts, Museum founder Marion Y. Hamer-

mesh invited the Burnett students to cut the ribbon at the exhibit's opening day on Father's Day, June 17, at the Alfred I. duPont Institute. According to the *News-Journal*, approximately 200 children visited the exhibit to pick up, stroke and play with the items on display on its opening day.

This traveling "Museum Without Walls" is the first completed project of the Delaware Children's Museum, founded in 1987. According to its charter, the Children's Museum "recognizes and values children as curious and creative individuals who are diverse in their learning styles and educational needs." The museum wants "to investigate the places in human knowledge where the arts and sciences interact." Activities will "encourage the creative process, a fundamental part of the child's cognitive, social, physical, and emotional development."

The "Hands on!" exhibit will be displayed throughout Delaware during 1990-91. The museum hopes to find a temporary home during 1991 and secure permanent facilities by 1995.

Tim Laushey Big Band

The music of the 30's and 40's will be performed by the Tim Laushey Big Band at the Family Campus Amphitheatre on Thursday, July 26, starting at 7:30 p.m.

This 14 piece band will perform a

variety of old favorites such as "Tangerine," "Green Eyes," "Once in a While" and many more tunes for listening and dancing. Laushey has performed with many of the "big-name" band leaders including Lionel Hampton and Sammy Kaye. His band

has also performed extensively on the East Coast.

The fee for adults is \$8 and \$7 for senior adults. Reservations may be made at the Campus Control Desk or by calling 478-5660.

Schools, parents can limit strengths of religious club ruling

NEW YORK — In light of a recent Supreme Court ruling which specifically allows for the formation of religious clubs in public schools, the legal director of the American Jewish Committee has suggested available options for those who are troubled by the implications of the ruling.

The controversial case, "Board of Education of the Westside Community Schools v. Mergens," arose in 1985 when a group of Omaha high school students sued their school district after being denied official

recognition for a Christian Bible Club. A U.S. district court had ruled in favor of the school district, but that decision was reversed by the English Circuit Court of Appeals which upheld the students' rights under the Equal Access Act.

The Act requires public secondary schools that receive Federal financial assistance to allow student religious clubs to meet at school on the same voluntary basis as other non-curriculum related clubs. The Supreme Court has ruled that the act does not violate

the Establishment Clause of the First Amendment because there is no governmental endorsement of religion.

In a comprehensive summary of the case, AJC legal director Samuel Rabinove offers the highlights of each Justice's opinions, both concurring and dissenting.

Noting that the major Jewish organizations, including AJC, opposed the Equal Access Act "fearing that it would open the gates to organized Christian missionary activity in public schools by church groups using student surrogates," Rabinove offered the following recommendations for dealing with the Supreme Court ruling:

- A school can decide that it will

limit its student clubs exclusively to those that are clearly curriculum related, thereby bringing itself outside the scope of the act;

- In the event that a school does wish to permit non-curriculum related clubs, the school can make it crystal clear that it is totally disassociated from the beliefs and activities of such advocacy groups and in no way endorses them;

- Parents with children in schools which allow student advocacy groups of whatever views should do their best to monitor what is going on in the schools to make sure that the schools themselves remain neutral, that adult "outsiders (clergy or non-clergy) do not in effect 'take over' the student clubs, and that coercive prose-

lytizing, whether religious, political or philosophical, is not allowed by school officials;"

- In schools where there is a critical mass of Jewish students, and where Christian religious clubs are functioning, consideration should be given to the formation of Jewish student clubs; and

- Most importantly, to immunize Jewish students from succumbing to the blandishments of student zealots from other faiths, Jewish students need to be taught to be proud of their Jewish heritage by teaching them Judaism, Jewish values, history and civilization, not merely intellectually, but on the "feeling" level where it really counts.



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Immigration judge: Ex-Nazi can stay for health reasons

By JUDITH S. ANTONELLI

The Jewish Advocate

BOSTON (JTA)—A U.S. immigration judge has ruled that Albert Ensin, a member of the SS Death's Head Battalion who served at Auschwitz from December 1941 to July 1943, need not be deported and may remain at his home in Stoughton, Mass.

Although Ensin confessed to being a "perimeter guard" at Auschwitz-Birkenau, and Judge Annette Elstein had ordered him deported, the order was suspended after a doctor told the judge that moving Ensin could be life-threatening.

The 68-year-old Ensin has had three strokes and kidney failure, and requires a dialysis machine. He is a native of Lithuania and has never become a U.S. citizen.

Joseph O'Neil, Ensin's lawyer, said he is pleased with the verdict. "Ensin did not participate in the persecutions," O'Neil asserted. "He was a perimeter guard — he guarded the entrance and exit (of the camp). But current immigration law sweeps broadly, and says someone is deportable for assisting in persecutions just because they were in the environs of the camp."

Asked if being a perimeter guard meant Ensin would have shot people who tried to escape from the camp, O'Neil replied, "That never happened."

"That's bunk," said Allan Ryan Jr., director of the U.S. Justice Department's Office of Special Investigations from 1980-83. Ryan, author of "Quiet Neighbors" — a term which precisely fits the descriptions of Ensin by Stoughton residents who knew him — is now serving as general counsel at Harvard University.

"Perimeter guard is a common defense," Ryan said. "It's like the bakery defense — 'I was only baking bread in the bakery at Auschwitz.' We heard that a lot. But there is no such thing as a passive observer at Auschwitz-Birkenau."

"If you were stationed there, you were part of the process of murder. It's all part of the same process of killing that Auschwitz-Birkenau was so good at," Ryan added.

"People like Ensin say that they were just doing their duty, that if they had refused they would have been shot. That's crap. Soldiers who didn't want to be (concentration camp) guards were sent off to the front. Nobody was shooting at the soldiers who were camp guards, so their life expectancy was longer than it would have been in the Russian front."

Eli Rosenbaum, OSI's deputy director, agreed with Ryan that perimeter guards, by stopping prisoners from escaping, were accomplices in murder. But he defended the court's decision, saying that an OSI doctor "agreed fully" with the ruling that moving Ensin would be life-threatening.

He also defends OSI's decision not to seek deportation at a future date. Ensin "has had a series of strokes," Rosenbaum added.

Rosenbaum said he has "no sympathy" for Ensin, but that he is entitled to due process. "This is constitutional law," he added. "This is one of the things that separates us from the Nazis."

Ryan disputed the notion that Ensin's illness is a reason to permanently waive deportation. "It's not the way I would have done it. I would not agree that he could indefinitely stay in the U.S. I would require that he have a physical examination every six months and that the results be provided to us."

"I would want a certified medical opinion that putting him on an airplane would risk his life. If his situation changed or improved, deportation should be carried out. I have never felt it was appropriate to provide a guard at Auschwitz-Birkenau the right to stay in this country," he declared.

Brandeis report tackles problems of resettlement in U.S.

Soviet Jewish emigres moving into Jewish communities across the United States face significant problems of resettlement, but there are steps communities can take to improve that process, according to the published results of a seminar held at Brandeis University in Waltham, Mass.

The findings of the June 1989 seminar are to be distributed nationally in August to Jewish federations throughout North America and to major national Jewish organizations by the Hebrew Immigrant Aid Society (HIAS), one of the co-sponsors of the seminar.

A number of points with immediate bearing on the resettlement process emerged from the seminar:

- Cultural differences — most especially language — prevent each population from understanding the other and often cause anger and disappointment.

- Soviet Jews do not see themselves as a community and becoming one may not be the goal for many immigrants.

- Soviet Jews have a distrust of organizations and establishments, reflecting their negative reaction to the Soviet bureaucracy. They are reluctant to get involved with Jewish communal organizations.

- Finding a connection to the Jewish community is not an immediate and primary motivation for Soviet Jewish immigrants. Economic issues are overriding considerations for new

immigrants, with social/communal integration seen at best as priorities to follow.

- Current Soviet Jewish immigrants defy stereotypes: they differ from Russian Jewish immigrants who arrived in a similar influx in the U.S. in the early 1900s. Soviet Jews arriving today are much more Russian in their attitudes and identification. Comparisons by American Jews of this generation to their grandparents is not only misleading but a potential source of misunderstanding and disillusion.

- Recommendations for improving relations between Soviet Jewish immigrants and American Jews include:

- Meaningful contact with Soviet Jewish individuals and families, based on mutual interest and free of pa-

tronizing and superficiality, is needed to introduce newly arriving immigrants to American culture and American Jewish life.

- Volunteers can be assigned to incoming families to help them with English, to introduce them to American culture and American Jewish life. American families can be organized to invite new immigrants into their homes on the holidays.

- The synagogue must play a central role in the overall process. Free memberships in a "home" temple and scholarships to children for religious schools may be specific tools.

- A forum for the airing of issues needs to be established, where people, groups and organizations involved can reflect on and debate

current and future actions.

- Ongoing dialogue is critical. Soviet Jews must play a pivotal role in discussions regarding their resettlement and integration.

"The Soviet Jews are a group well and rather quickly on their way to settling into the American and the American Jewish communities," said Gerald L. Showstack, adjunct associate professor in the Hornstein Program at Brandeis, who edited the report. "They appear to be committed Jewishly, in the process of overcoming resistance to Jewish and organizational life bred by habits acquired in the USSR, and interested in Jewish learning and doing. There is a great potential for indigenous leadership among recent Soviet Jewish immigrants."

Leon Uris: No future for Jewish life in Eastern Europe

NEW YORK — "Jews in the Soviet Union don't need emigration, they need an evacuation," author Leon Uris told a capacity audience at Sutton Place Synagogue here last month in the third and final program of the synagogue's "Jewish Town Hall" series.

Uris, whose best-selling novel "Exodus" was clandestinely circulated among Soviet Jewish activists and served as a catalyst for the aliyah movement in the U.S.S.R., answered a series of questions posed by Rabbi David B. Kahane in a fascinating dialogue that ranged from the future of the Jewish people to the role of the writer.

The novelist termed the Soviet Union, from which he recently re-



Leon Uris

turned, "a dangerous, dreary place that's in a state of chaos."

"There is no future for Jews in the U.S.S.R. and other countries in Eastern Europe, which have a 700-year history of anti-Semitism. There is nothing in the soul of the Russian people that will change. The Jews must get out while they can," he said.

During his dialogue with Kahane, the author of such best-selling novels as "Exodus, Battle Cry," "Mila 18," "Armageddon," "QB VII," "Trinity" and "The Haj" expounded on the gifts needed by a creative writer — "talent, persistence and motivation" — and gave the audience some insights into the anguish the writer feels as he explains the fears, guilt and pain of his characters to his readers. "We write because we want

our parents to love us and because we want people to know we were here," Mr. Uris said.

He termed the Holocaust, which he said was the motivation for more than half of his novels, "a uniquely Jewish experience," adding: "The Holocaust is a Christian dilemma, for it implicates many Christian nations. Christianity can't march until it absolves itself from the guilt of aiding and abetting the Holocaust."

In contrast to interviewer Larry King, who shared the podium with Kahane in the previous week's discussion, Uris criticized the media for its "unfair" treatment of Israel since the beginning of the *Intifada*. "Homegrown anti-Semitism has infected reporting of news from the Middle East," he declared.

Noting that Arafat cannot speak for the PLO, which he described as "40 fragmented organizations," Uris said, "If Israel gives up the West Bank it will lead to another round of fighting. Negotiations with the PLO is the route to national suicide."

Uris, who spent years in Israel researching his novels, expressed "shame and indignation" at the situation regarding the Christian hospice in Jerusalem. "Israel is the keeper of our morality. Therefore Jews must uphold a higher standard," he said.

Regarding Jerusalem, which he said must remain united as Israel's capital, Uris concluded, "the Jewish people would lose its soul if Jerusalem were ever taken from us or if its status were compromised."

Reunification of Germany is concern for Jewish writers

By JOSEPH POLAKOFF

Special to The Jewish Voice

WASHINGTON — Although reunification of West and East Germany has passed the point of any return and is rapidly becoming completed, concern of what unified Germany portends for Europe and beyond continues as indicated in a two-hour program televised June 25 from Berlin by the Public Broadcasting Service.

Among participants in the program were former Secretary of State Henry Kissinger, William Buckley, editor of National Review magazine; Ambassador Vernon Walters, the veteran American diplomat, and other Americans and Germans including journalists and politicians.

Kissinger cautioned unified Germany against trying to be an intermediary between Eastern Europe and the Soviet Union and the West and criticized as "unfair" those who condemn the younger generation of Germans who were born long after the Holocaust.

Meanwhile, B'nai B'rith International has issued (June 19) a "fact sheet" on German unification prepared by Warren Eisenberg, the director of its International Council, and "Martyrdom and Resistance," published by the International Society for Yad Vashem, carried in its May-June edition the first of two articles on "A Jewish View" on reunification by Michael Dobkowski, professor of religious studies at Hobart

and William Smith Colleges. Yad Vashem in Israel is the institution dedicated to study of Holocaust and its victims.

"Forty-five years after World War Two, the thought of a Germany as a strong national power induces anxiety among Jews and many Europeans," Eisenberg wrote. "There are more questions that answers on many of the issues that must be faced."

His questions include: How will "Jewish concerns" be treated by a unified Germany? how will East Germans with no democratic experience and no serious teachings about the Nazis' destruction of Jews adapt to the world of the West? What role will Germans play with respect to anti-Semitism outside their country,

particularly in Eastern Europe? how does an East German population view Israel after four decades of undiluted anti-Zionist anti-Semitism? if the Federal Republic of Germany was friendlier to Israel than other European countries, how does unified Germany act as part of a European community? how will a world-scale German state behave as an economic power and as a strategic western ally?

Eisenberg's article preceded the overtures of East German officials towards Israel including that state's apology to the Jewish people and Israel for its attitude over the years.

Asking "what exactly is the nature of the German danger," Dobkowski gave his answer in two parts — one

military and political, the other historical and mythical. "The first has been widely advertised and widely exaggerated," he said. "The second is apt to prove the more serious and is where Jews have a particular part to play and a special stake in the outcome."

"No one can be absolutely sure that Germany ten or 20 years from now will not dismiss any pledge it is forced to make that it will adhere to current borders," he said. "The fear is that the German problem was not solved in 1945 and that if left to themselves in a reunified state Germans will revert to their romanticized notions of destiny and will again seek expansion in politics and history."

Attacks on Ethiopian Jews rising, visitor reports

By HUGH ORGEL

TELAVIV (JTA) — Attacks against Jews are on the rise in the Ethiopian province of Gondar and in the capital city of Addis Ababa, where much of the Jewish population has fled, according to an Israeli student who recently visited the country.

Shlomo Moulah, a student at Bar Ilan University, said that in recent months, five Jews had been killed by armed marauders who descended on villages in Gondar and forced Jewish residents out of their homes at gunpoint.

Other Jewish residents escaped to nearby villages and from there to Addis Ababa, according to Moulah, whose account was published Sunday in Ma'ariv.

He also reported that 15 Jews are being held in Gondar's central prison for allegedly trying to escape the country en route to Israel. He said he had been told by family members that the prisoners had been tortured.

However, sources in the U.S. Congress, the State Department and the American Jewish community were unable to confirm the details of Moulah's disturbing stories.

"I have no knowledge or confirmation of the report, though I have been looking for confirmation from both Israeli and Ethiopian sources,"

said William Recant, director of the American Association for Ethiopian Jews.

A State Department official also said he could not confirm the information, though he said he had heard of "reports of violence taking place" in Gondar coming from Jews who had reached Addis Ababa.

The official said Ethiopian authorities had imprisoned Jews who tried to leave the country illegally in recent years. But he pointed out that, Kassa Kebede, a top aide to Ethiopian leader Mengistu Haile Mariam, announced March 29 that Mengistu had pardoned all who had been jailed for attempting to emigrate.

It is not known whether the Ethiopians have in fact freed such prisoners, the official said.

The Bar Ilan University student painted a grim picture of Jews in Ethiopia and criticized the Israeli government and world Jewry for not doing enough to help Ethiopian Jews.

"If one Jew were killed in Leningrad, world Jewry would be in an uproar — and justifiably so. Why the silence when Ethiopian Jews are killed?" Moulah asked in his report.

The process of reuniting Ethiopian Jews with their families in Israel has been slow and complicated, Moulah noted.

A family that wants to leave Ethiopia must obtain passports which are only valid for two

weeks. Because of the ever-present waiting list for a flight, the Jews are forced to renew their passports over and over again, at great expense, Moulah said.

As many as 15,000 Jews are now said to be waiting in Addis Ababa and surrounding towns to leave the country.

According to Moulah, they have been subject to attacks by robbers who seek to steal the financial assistance the Jews receive from various organizations.

(JTA staff writer Allison Kaplan in New York contributed to this report.)

House

Continued from 5

he said was "in contrast to the blunderbuss approach" by Traficant. But earlier, Obey warned that he would support a cut in Israel's aid level in 1992 if it expands existing settlements in the West Bank and Gaza Strip.

To the chagrin of Israel's supporters, the House Appropriations Committee has asked the Bush administration to report to it by Feb. 1, 1991, on the extent of Israel's investment and expansion of settlements in the territories.

Later this summer, the Senate is expected to approve easily Israel's aid package, which includes \$1.8 billion in military aid and \$1.2 billion in economic aid. The House also approved more than \$2.1 billion in aid to Egypt,

\$85 million in aid to Jordan and \$7.5 million in relief aid to Lebanon.

The bill contains \$12 million to be spent on the Palestinian population in the West Bank and Gaza Strip, \$7.5 million for cooperative programs in developing countries involving Israel and the United States, and \$7 million in Israel-Egyptian cooperative programs.

Israeli facilities can also apply for some of the \$23 million in grants approved for the American Schools and Hospitals Abroad program, run by the Agency for International Development. But some U.S. Jewish groups believe that grants provided to religious facilities under the program violate the constitutional separation between church and state.

Case against

Continued from 3

conquered their new state with stones, Molotov cocktails and news coverage might well oust Israel's presumed heavy military presence with a second *Intifada*, or just hunger-strike sit-ins around the remaining Israeli bases.

•Gazit asserts that withdrawal will not bring peace. Arab political culture not being ripe for Eastern European-style transformations. But he and many others believe evacuation is necessary to maintain Israel's Jewish identity within pre-1967 lines.

Yet the Palestinian Arab demographic specter already has arrived in both Israel and Jordan. Israel's 18 percent Arab minority increasingly identifies as Palestinian and might grow to well over 20 percent in the next decade. In minority Hashemite-ruled Jordan, the Palestinian Arabs comprise at least 60 percent of the population. As Sri Lanka and

Northern Ireland show — 18 percent Tamil, 82 percent Sinhalese in the former, 33 percent Catholic, 66 percent Protestant in the latter — violent bi-nationalism can arrive long before a minority approaches 50 percent of the population.

Rather than being attracted to an independent West Bank and Gaza state, Israeli Arabs — increasingly identifying as Palestinians and a majority in the Galilee — will be the magnet for that statelet. Israeli Arabs might not go to "Palestine," but Arab politics could compel "Palestine" to come to them.

•Israel, many argue, is a regional military power which can afford to trade most of the territories and rely on its "qualitative edge" against Syria or any combination of potential Arab enemies. Paradoxically, Israel's current military might is deployed across its current strategic depth — including territories.

Without borders expanded well beyond the pre-1967 constraints (generally less than 15 miles wide along Israel's industrial and demographic core), how will Israel deploy its modern armor? Vertically?

How will it maintain the air superiority over the West Bank and Gaza Strip necessary to ensure mobilization of its civilian army? Through international guarantees like those which failed in 1966 and, 1967? Through the courtesy of "Palestine?" Or United Nations observers?

And what happens to Israel's military edge when demilitarized "Palestine" invites Iraqi forces in to protect it from Israel provocations, or from Syrian threats?

Questions such as these caused Aharon Levran (Brig. Gen., Ret.) to break with colleagues, including Gazit, at the Jaffee Center for Strategic Studies when they concluded that, difficulties notwithstanding, Israel eventu-

ally would have to deal, with a West Bank and Gaza State.

"Palestine," tiny and unstable, will *fin de* hinterland, either in Jordan or Israel. Therefore, as Ambassador Alan Keyes has said, Israel cannot be left with sole responsibility for solving the problem of Palestinian Arab self-determination.

It is not the "Jordanian option" which is dead but the "Hashemite option." When Palestinian Arab self-determination on part of the West Bank and Gaza rests on Palestinian control of the East Bank of Jordan, Arab Palestine may be big enough geographically and politically to meet the security needs of Jewish Palestine. Then coexistence through a "two-state solution" could be possible.

(Eric Rozenman is publications editor for the Jewish Institute for National Security Affairs.)

Lesser evil

Continued from 3

we gained peace with Israel's strongest enemy, and still kept our strategic depth in Sinai. An immense strategic bargain.

Today, some of the same ideologues argue that we cannot retain control of the military situation west of the Jordan River without political sovereignty over every inch of territory. They are wrong again.

Those who conjure up frightening scenarios of imminent destruction following Israeli withdrawal from the West Bank rarely examine the dangers of continuing to impose our rule over another people. The occupation saps our national strength in many ways: it drains our economy, distracts our army, damages our international standing, and tears at the fabric of national unity and morale.

But the greatest danger posed by the status quo is the demographic threat. We cannot tolerate a 40% Arab-Palestinian minority, soon to become a majority, within Israel's present enlarged borders.

We are thrilled by the arrival of new Soviet "olim," and Jewish immigration from the USSR will, no doubt, strengthen the 5:1 ratio of Jews to non-Jews within Israel proper. But Soviet "aliyah" will not solve our demographic problem as we try to absorb the territories.

Due to the differential birth rate between

Jews and Arabs, a one-time event such as Soviet "aliyah" can only delay the problem by a few years. At the end of five years, even with an "aliyah" of 100,000 a year for a total of one-half million "olim," we will be exactly where we are today: 40% non-Jews and rising. Only those who have always ignored the demographic problem are now claiming that Soviet aliyah "changes everything."

Desperately seeking a way out of this dilemma, some Israelis are now calling for replacing the Hashemite regime of Jordan with a Palestinian regime. I personally believe that this will ultimately occur. Furthermore, I believe that a "two state" solution, based on a Palestinian State on both banks of the Jordan River, has many advantages over the "two-state" solution based on a Palestinian mini-state on the West Bank only.

But I have not yet heard how this "Jordan is Palestine" solution, with "Palestine" on the West Bank only, would solve our problem with 1.6 million Palestinian Arabs, living in the West Bank and in the Gaza Strip. What realistic alternative does this offer them? Annexation? Israeli citizenship? "Apartheid"? Or perhaps a "transfer" across the river, with all its bloody implications?

Full peace will not be established in the Middle East for a very long time. It will require

a different state of mind on both sides. It will require comprehensive resolution of all major points of difference between Israel and the Arabs, including relations with Syria, the resettlement of Palestinian refugees, an agreed solution for Jerusalem. It will require some degree of social and political stability in the Arab-Moslem Middle East. These concerns reflect "red lines" in our bargaining positions with the Arabs that cannot be crossed.

But rather than passively wait for a miracle, we should embark now upon a process to help create conditions conducive to peace. By taking the initiative, Israel will demonstrate a serious willingness to negotiate.

Clearly, beginning a process of movement toward peace is incompatible with claiming sovereignty over Judea and Samaria. No solution can work unless it is acceptable to both parties, unless it entails some tangible hope and promise for the Palestinians. I doubt that those who offer "peace for peace" even themselves believe that this slogan provides a realistic basis for a solution since it totally ignores Arab concerns. It is nothing more than a public-relations gimmick for naive audiences.

Is peace possible? A public-opinion poll, recently held in Israel, asked the following question: "Would you agree to the establishment of a Palestinian state in the West Bank and in the Gaza Strip five years from now, provided that the Palestinians accept the following conditions?" Five of the key conditions were:

- The new Palestinian state would be demilitarized for as long as necessary
- IDF units would be deployed at strategic sites;
- Palestinian 1948 refugees would be re-

settled in the Palestinian state and in other Arab countries, with no return of refugees into Israel;

d. Jerusalem would remain united under Israeli sovereignty; and

e. All present Jewish settlements in Judea and Samaria would remain intact.

Once the question was asked this way, 60% answered in the affirmative. Far more surprising was the fact that more than 51% of recent Likud voters also said "yes."

But will the Palestinians accept this proposition? The answer today is "no!" Yet there is reason to believe that they may change their position if faced with a concrete choice between this proposition, which offers them an independent Palestinian state despite limitations on their sovereignty, vs. an indefinite continuation of "armed struggle," with all its futile pain and casualties.

Israel could then wait, satisfied that a credible Israeli offer was on the table. A positive and realistic Israeli step such as this would in itself dramatically enhance Israel's international standing and place the onus back on the Palestinians.

Palestinian refusal will never lead us to compromise on our vital security "red lines." But we must make a realistic offer like this that does not cross the major Palestinian "red lines" — especially their aspiration for political sovereignty in the West Bank and Gaza. With such an offer on the table, I believe that the Palestinians, too, will ultimately come to understand that the only possible solution is to recognize and to accept a reasonable compromise — the lesser evil.

(Shlomo Gazit holds the position of Major General, Ret., in the Israel Defense Force.)

South Africa

Continued from 3

extreme importance to South Africa. For this reason, any mention of the source of oil deliveries is subject to a heavy fine and seven years' imprisonment.

To reveal where all that oil is coming from would expose the Arabs in all their hypocrisy for all the world to see. But who talks about that?

(Arno Herzberg was JTA's bureau chief in Berlin in the 1930s.)

Jewish Family Service

Jewish Family Life Education

By MYRNA RYDER, Director

Jewish Family Life Education Program

I am often asked if I work outside-the-home. Of course, my response is that I am the Director of Family Life Education for Jewish Family Service. The next question: "What do you do?" This column, therefore, is dedicated to describing what Jewish Family Life Education means, and to explaining how our programs serve

both the Jewish and non-Jewish communities.

Family Life Education is a program of learning experiences with the purpose of enhancing normal individual and family growth. We all have to deal with normal stresses, and these programs are designed to address the stresses, help us to learn about the situations, and help us to cope in a healthy manner. The over-

all goal is to enable people to better fill their roles as individuals, as members of their families, and as members of society. *Jewish Family Life Education* is more particular in that it has an additional familial and societal role in mind: the transmission of Jewish values, culture and lifestyles. This is what distinguishes Jewish Family Life Education (JFLE) from Family Life Education (FLE). Our agency provides programs which address both JFLE and FLE needs and interests.

well as Jewish identity programs like preserving our Jewish tomorrow and building a Jewish home.

We also have extended our services and programs outside the Jewish community. We provided a program for the United Way of Delaware entitled, "The Sandwich Generation," describing adults being pulled between aging parents and their dependent children, and programs for different units of the du Pont Company entitled, "The Hurred Child" and "You and Your Elderly Parent." Our programs are provided by many experienced and competent people including the Director, as well as others with whom our agency contracts for services.

Obviously, the JFLE/FLE Programs have a lot to offer. This list provides a small sample of the kinds of topics we can address. Available topics cover a wide range of interests related to individual growth, family life and the life cycle. Any group, organization, or individual is invited to contact our office to request a topic and format suited to their own needs. This is a wonderful way to provide interesting and valuable programs for your organization, company, or *havurah*.

We are currently planning our



programs for the coming year. For further information concerning topics and costs, contact Myrna Ryder at Jewish Family Service, 478-9411. We can help.

Dear Rachel

I thought family feud died out with the reruns, but it is alive and well in my group at camp. Two kids are always fighting with each other. I talked to the parents to enlist their help in stopping it because things were getting out of hand. Instead of dealing with it as the kid's problem, the parents took sides. They started in with each other, and ended up shouting. Now the kids think it's okay to fight because their parents do. Ideas?

Firejack

Dear Firejack,

Kids are used to arbitrary adult rules. Tell them that it is up to their parents to decide if fighting is okay at home, but it is absolutely forbidden at camp. Let them know what the consequences of fighting are (separation from the group, loss of privileges, whatever). Enforce the rules consistently with all the children.

Note to parents: Children need to learn how to settle differences. They won't acquire this necessary skill if you interfere, settle it for them, or (worst of all) escalate this into an adult problem. Beware: children model themselves in their parents' behavior, not their words. Camp counselors are there to supervise as your children try out new things. Give them both a chance. Trust your kids ability to learn new skills. Give the counselors a chance to guide them in acquiring social skills you sent them to camp to learn in the first place.

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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Behind the headlines

Jews, Arabs sometimes come to terms at state level

By HOWARD ROSENBERG
WASHINGTON (JTA) — In the heat of state political party conventions across the country, Jewish and Arab groups have been working together to negotiate mutually acceptable platform planks dealing with Israel and Palestinian rights.

While they squabble for public opinion in the media and the halls of Congress, the pro-Israel and pro-Palestinian groups are forced to work together by state party leaders who want to achieve unity by keeping bruising fights over largely symbolic measures off the convention floors.

The Arab-American Institute claims that this year it reduced its level of state activism from that of 1988, when it succeeded in getting a half-dozen or so pro-Palestinian measures adopted by state conventions. It decided that building grassroots support for Palestinian positions is much more important in a presidential election year.

James Zogby, the institute's executive director, charged that, by contrast, the Jewish community "poured in, from best we can tell, major amounts of money and staff to kind of undo all of the (pro-Palestinian) resolutions of '88."

"The pro-Israel people were mobilized at a much earlier stage" this year, acknowledged Martin Raffel, director of the Israel Task Force at the National Jewish Community Relations Advisory Council.

But he said he saw no diminution in pro-Palestinian activism at the conventions.

Sources report that there have been 'negotiations' between AIPAC & Arab groups

Pro-Palestinian and pro-Israel activists alike pay more attention to state Democratic Party conventions, since state Republican Party platforms, because of their closed rules, are more difficult to change from their traditional pro-Israel tilt.

Zogby said, for example, that no state Republican platforms this year have backed a proposal by Senate Minority Leader Robert Dole (R-Kan.) to cut foreign aid to Israel and other top recipients by 5 percent.

Because of the open rules at Democratic Party conventions, there is more potential for free-wheeling debates on Mideast issues, but also more risk of upsetting party unity.

To avoid destroying that unity, pro-Israel groups do not necessarily object to language supporting basic Palestinian rights, as long as there is no mention of a Palestinian state. For their part, the Arab-American Institute does not necessarily object to language supporting "security for Israel," Zogby said.

In Iowa and Texas, the institute and groups supporting its position negotiated directly with the pro-Israel community, including the American Israel Public Affairs Committee. A pro-Israel source confirmed that there were "a couple of negotiations" directly between AAI and AIPAC.

In those states, as well as in Maine,

pro-Israel activists succeeded in supplanting pro-Palestinian platform statements from 1988 with pro-Israel ones. Nevertheless, Zogby said this year's party conventions have been "a wash, and I feel comfortable about it."

"We won some victories in some states," he said, citing a clear-cut win in Washington state but claiming wins in Iowa, Maine and Texas, too. "All we did was hold the line at the point we thought it was acceptable to hold the line," he asserted.

Explaining AAI's satisfaction in Texas, Zogby said the language in the platform preamble "was close enough to (Palestinian) self-determination to make us happy." Self-determination is the codeword for Palestinian statehood.

In negotiations in Texas, pro-Palestinian groups realized that the pro-Israel platform was going to be adopted, so they focused on stripping the words "administered territories," and the phrase "legitimate rights" for Palestinians from the platform.

"Administered territories" is seen by Palestinians as a pro-Israel euphemism for what they call the "occupied territories." The phrase "basic rights" is more palatable to Palestinian supporters than "legitimate rights." That was the codeword Israel accepted in the 1979 Camp David

Accords with Egypt, which allowed for limited Palestinian autonomy with no mention of statehood.

Zogby applauded the inclusion of language in the Maine and Texas Democratic platforms that called for an end to U.S. aid to countries that supply military aid or nuclear technology to South Africa.

But Leonard Zakim, a political analyst who is also New England regional director of the Anti-Defamation League of B'nai B'rith, claimed that since Saudi Arabia could just as easily be doing that as Israel, "I don't think Zogby should be hailing that as a victory."

California and Minnesota adopted pro-Israel planks at their Democratic conventions, where platform committee by former Gov. Edmund (Jerry) Brown, the party chairman. So, an Arab American offered it in the committee as an alternative, where, with a few modifications, it was successfully adopted.

In Minnesota, a number of pro-Palestinian resolutions proposed by various "left-wing fringe groups" were defeated, said Ted Mondale, a candidate for state Senate.

Mondale, son of former Vice President Walter Mondale, said pro-Palestinian activists were more organized than they were in 1988, when he said a "moderately pro-PLO" platform was adopted.

He credited a key Jewish supporter of the Rev. Jesse Jackson in Minnesota, Paul Wellstone, for not "actively organizing against our platform." Wellstone, who was Minnesota's Jackson campaign co-chairman in 1988, is the Democratic nominee challenging incumbent Sen. Rudy Boschwitz (R-Minn.) in elections this fall.

Had Minnesota's Rainbow Coalition fought the pro-Israel language, the odds that it would have been adopted would have been "much less likely," Mondale said. Mondale said he worked as an ad hoc organizer of the pro-Israel groups at the convention, because "I don't want a platform that's pro-PLO. I don't think it's right morally, issue-wise or politically."

Washington was the only state where Democrats reaffirmed a pro-Palestinian platform from 1988.

Pro-Israel activists in the Evergreen State had drafted a platform that called for "direct negotiations first between Israel and duly elected representatives of the Palestinian people from the West Bank and Gaza." They also proposed language that said "the legitimate rights of the Palestinian people can be realized in the context of negotiating a just and lasting peace with Israel."

But that language was too mild for pro-Palestinian activists, who succeeded in gaining the adoption of language recognizing "the right of the Palestinian people to safety, self-determination and an independent Palestinian state."

Support for Pollards grows as doubts linger about fairness

By ALLISON KAPLAN
NEW YORK (JTA) — Jonathan Pollard's family and supporters are meeting with increasing success in bringing their case to the American Jewish community, as a federal court reviews his move for a withdrawal of the guilty plea that resulted in his life sentence in prison.

Winning recognition from mainstream Jewish groups has been a long-sought goal for supporters of Pollard, a U.S. naval intelligence analyst who was convicted of spying for Israel. But despite these victories, there appear to be growing tensions within the Pollard clan.

Pollard and his wife, Anne, have been estranged for the four months since she was released on probation, after serving two-and-a-half years in prison, according to Dr. Morris Pollard, Jonathan's father.

Dr. Pollard said Anne had not visited her husband in prison nor written him since her release, though she has had permission to do both. "It's disturbing to Jonathan and disturbing to us," he said.

Anne is currently a patient at Mount Sinai Hospital in New York. She was admitted after an attack of pancreati-

tis, which is related to the digestive disorders that plagued her in prison. As a result of the attack, she postponed a trip to Israel, which had been set for July 10.

Dr. Pollard credited the recent flurry of activity related to the Pollard affair in the Jewish organizational world to the involvement of high-profile attorney Alan Dershowitz in his son's case. Dershowitz, who has taken on Jonathan Pollard's case *pro bono*, contends that his life sentence for spying was grossly disproportionate to that received by spies who have pled guilty to similar crimes. He believes a key reason Pollard received unfair treatment was his Jewishness and the fact that he was spying for Israel.

In the wake of Pollard's conviction in 1985, most of the organized Jewish community avoided involvement in the case. But last month, after its Commission on Law and Social Action heard a presentation by Dershowitz, the American Jewish Congress cautiously advocated a re-examination of Pollard's sentence.

"It has been brought to our notice," reads a resolution approved by the group's governing council, "that

substantial allegations have been made that the fairness of the sentence imposed upon Jonathan Pollard and the manner in which the government has dealt with his case were affected by the fact that Pollard is Jewish and the nation he is charged with aiding is Israel.

"Because such allegations raise questions of concern to the American Jewish Congress, we support the call for full, open and fair hearings before appropriate tribunals on these issues," the statement said.

A resolution containing even stronger language was passed July 4 at a convention of B'nai B'rith's District Four in Long Beach, Calif. District Four covers the western United States.

The resolution declared unequivocally that Pollard's treatment "was unduly harsh and excessive in that his sentence was unprecedented and far more severe than those historically meted out to most persons convicted of espionage."

The convention resolved that it would present a resolution at the B'nai B'rith International convention in Dallas at the end of August that, like the AJCongress measure, would call for a review of the case before "appropriate tribunals."

Robert Lifton, national president of AJCongress, said the resolutions represent a general belief in the Jewish community that questions over the severity of Pollard's sentence will not go away. "There is a lingering doubt in the Jewish community that is not healthy," Lifton said. "We're not saying (Dershowitz) has proved his case. But he presented enough material to say it's worth looking

into."

Dershowitz's presentation to AJCongress focused on the contrast between Pollard's sentence and the "unbroken history of lenient sentences for defendants who have pleaded guilty to spying for American allies," the attorney wrote in a summary of his key points.

He pointed out that in a sentencing memorandum, the government suggested that a lenient sentence would encourage others to engage in similar activities. And in public statements, the prosecution had suggested "that American Jews need greater deterrence against spying for Israel than do other Americans in relation to other countries," he said.

Dershowitz concluded that "if comparable information had been provided by a French-American to France or a Swedish-American to Sweden, it is unlikely that the sentence would have been as severe."

Phil Baum, AJCongress associate executive director and chairman of a committee on the Pollards organized by the National Jewish Community Relations Advisory Council, stressed that the passage of the AJCongress resolution in no way implied his group's approval of the Pollard couple's espionage activities.

"I think the Pollards are abhorrent," Baum said. "What they did is indefensible and totally wrong."

But such sentiments have recently appeared to be overshadowed in the Jewish community by doubts over why he was sentenced so severely in comparison to other spies.

It has not been a purely spontaneous shift, but one fed by pressure from a vocal and tireless cadre of

supporters, led by Pollard's family.

Pollard's father said he has traveled throughout the country, speaking to a number of Jewish community federations and community relations councils, as well as lobbying national organizations.

Support from Jewish groups is important, Dershowitz wrote in the summary of his presentation. "Indeed, efforts by grass-roots Jews to engage in a dialogue with government officials about the Pollard case have been hindered, because such officials have noted the apparent lack of concern by the major Jewish organizations," he said.

But from parts of the American Jewish community, open sympathy for the Pollards, particularly Anne, has been forthcoming.

After her release from prison, Anne Pollard was invited to address audiences as a guest speaker at AMIT Women and the Women's Council of Young Israel. Emunah Women presented her with its "Women of Valor" award at a luncheon that also honored a U.S. congressman, Rep. Charles Schumer (D-N.Y.).

Shirley Singer, Emunah's executive vice president, said the group "separated the issues" of the Pollards' activities and what she perceived as Anne's bravery during her prison ordeal. "It was like what people underwent in concentration camps," she said.

Ironically, as sympathy for the Pollards has grown since Anne's release, discord between her family and Jonathan's has grown worse.

Budapest survivors sought

The United States Holocaust Memorial Council in Washington, D.C. is looking for Holocaust survivors from Budapest, Hungary, who owe their survival to Mr. Giorgio Perlasca, an Italian national who saved thousands of Jews as the Spanish Charge D'Affairs in late 1944. If you are or know of such a survivor, contact Naomi Paiss at

the United States Holocaust Memorial Council, 2000 L Street NW, Suite 588, Washington, D.C. 20036. The phone number is (202) 653-9220.

Perlasca will be honored by the U.S. Holocaust Memorial Council on September 6, when he will be awarded the United States Medal of Remembrance.