

# The JEWISH VOICE

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"You heard it in  
The Jewish Voice"

## Former refusenik Natan Sharansky to deliver Young Memorial Lecture

By PAULA BERENGUT

Editor of The Jewish Voice

He has been called the world's most famous refusenik, the symbol of the struggle for human rights and its spokesman. Natan Sharansky, a prisoner for nine years in the Soviet Union, will address the Delaware Jewish community on Sunday, November 11, at 7 p.m., at The Playhouse in downtown Wilmington. The event is the fourth annual Ann B. and H. Albert Young Memorial Lecture.

Educated at the Moscow Institute of Physics and Technology, Sharansky, now 42, was employed as a computer programmer when he became involved in dissident activities, committing himself especially to Soviet Jewish emigration. Following the denial of his application for an exit visa in 1973, the KGB began an intensive harassment of Sharansky which included random arrests, constant surveillance and the refusal to allow him to accompany his wife, Avital, to Jerusalem in 1974, one day after their marriage.

In March 1977, Sharansky was abducted by the KGB from a friend's apartment in Moscow, then arrested and charged with espionage and treason against the Soviet Union — crimes punishable by death.

For the next nine years, Sharansky lived in prison and labor camps, spending 400 days in punishment cells and over 200 days on hunger strikes.

During Sharansky's imprisonment, his wife campaigned world-wide for his freedom. Tens of thousands of people wrote to him during this time and while Sharansky was never allowed to receive the letters himself, they served as a constant reminder to the KGB that people around the globe were aware of Sharansky's situation.



Natan Sharansky

According to reports, Sharansky's implacable conviction to refuse to cooperate with the KGB is the tenet that sustained him during his years in prison. His consistency placed him above suspicion with his fellow prisoners and allowed the KGB no opportunity to break his impenetrable will.

Following his 1986 release by Soviet authorities, Sharansky joined his wife in Jerusalem and currently serves as leader of the Israel-based Soviet Jewry Zionist Forum, a new organization uniting Soviet Jewry activities and refuseniks living in Israel.

According to Nobel Peace Prize laureate Elie Wiesel, "Natan Sharansky is an exceptional being. It's hard to know what to admire first: his agile and striking intelligence, his spirit of camaraderie, his sense of loyalty, his iron will or his force of character."

This lecture series, established in 1987 by the Young family in memory of their parents, is meant "to expose knowledgeable spokesmen to the Jewish community in order to encourage future generations to understand Jewish issues and to participate fully in Jewish causes."

This year the Young family agreed to tie the lecture to the Operation Exodus effort in order "to encourage all Delawareans to participate generously in this vital campaign," according to Stuart Young. Any family that made a pledge to the recently concluded Operation Exodus campaign is eligible to receive two tickets to the Sharansky lecture.

According to Robert N. Kerbel, Executive Vice President of the Jewish Federation of Delaware, there will not be reserved seats and tickets will be distributed on a first-come, first-served basis. However, while there are 1240 seats available, Kerbel said, there were 700 family pledges made to the campaign so there could potentially be a larger demand for tickets than can be accommodated. He said that it is anticipated that the event will be a "sell-out."

Kerbel said requests for seats should be made in writing to the Jewish Federation of Delaware, 101 Garden of Eden Road, Wilmington, DE 19803. Requests should be accompanied with a stamped, self-addressed envelope.

Previous Young lecturers have included Israeli statesman Abba Eban, *New York Times* columnist A.M. Rosenthal and Elie Wiesel.

## German Jewry negotiating with Bonn on quota of Soviet Jews to immigrate

By DAVID KANTOR

BONN (JTA) — The German Jewish community apparently has accepted the principle of quotas on Jewish immigration from the Soviet Union and is nearing an agreement with West German authorities on the number of Soviet Jews who will be allowed to come here.

Government sources said Sunday that the number would likely be fixed at 3,000 immigrants over the next four years, not including Jews who can provide satisfactory evidence they are "ethnic Germans."

The government hopes the agreement will end the embarrassing public debate over whether Soviet Jews should be admitted to the

new unified Germany, which comes into existence on October 3. The Interior Ministry has been discussing the issue with German Jewish representatives for the past month.

Ministry officials, who refused to be identified, claimed the Jewish community initially signaled a favorable attitude toward quotas. They said they were surprised therefore when Heinz Galinski, chairman of the organized German Jewish community, suddenly rejected last Friday the idea of limiting Soviet Jewish immigration to Germany.

Galinski, an Auschwitz survivor, told reporters in Berlin that the Jewish community would not give its blessing to quotas, observing nevertheless that the number of Soviet Jews who

want to come to Germany was limited anyway.

The Interior Ministry claimed last week that 10,000 Jews applied for entry visas at the West German Consulate in Kiev alone. But the Foreign Ministry called that an exaggeration, saying that barely 10,000 Jews from all over the Soviet Union have indicated a desire to immigrate to Germany.

Conflicting opinions have been expressed within the Jewish community here over the advisability of encouraging Jewish immigration from the Soviet Union. Some Jewish activists say the community should keep a low profile on the issue and accept only Jewish immigrants with German backgrounds.

## Jewish leaders to meet with pope for first time in three years

By DEBRA NUSSBAUM

NEW YORK (JTA) — Jewish leaders are scheduled to meet with Pope John Paul II and other Vatican officials in November, to commemorate and build on the historic statements made in the 1965 church document "Nostra Aetate."

It will be the first meeting between the pope and official representatives of world Jewry since September 1987, when Jews were still

smarting from the pope's meeting three months earlier with Kurt Waldheim. Until then, the Austrian president had been shunned by world leaders because of revelations about his Nazi past.

While the Vatican and IJCIC, the International Jewish Committee on Interreligious Consultations, have agreed in principle to the November meeting, the details and schedule have yet to be confirmed.

IJCIC is the umbrella group recognized by the Vatican to represent world Jewry in Catholic-Jewish negotiations. Its members include B'nai B'rith International, the Israel Interfaith Committee, the Synagogue Council of America and the World Jewish Congress.

The meeting, slated to take place in Rome on November 14 and 15, is being viewed as a chance to flesh out a six-point plan worked out at a meeting of Catholic and Jewish officials in

## Bush to defer bulk of Saudi sale to 1991

By DAVID FRIEDMAN

WASHINGTON (JTA) — President Bush is still committed to a \$21 billion arms sale to Saudi Arabia, but will now split the package into two phases, Secretary of State James Baker confirmed Sunday. "The president has not backed off" from the package, Baker stressed in an appearance on the NBC News television program "Meet the Press."

He explained that after "extensive consultation" with Congress, it was decided to submit only arms that are needed by Saudi Arabia for its defense against the current threat from Iraq. This package will be sent to Congress in the next week, and the administration "would expect to see action on that immediately," Baker said.

He said the second and much larger part of the package would be sent to Congress next January or February, after the new Congress is sworn in.

The White House announced the decision to split the package Friday, after meetings with members of Congress, many of whom voiced concern about the size of the sale, by far the largest ever to Saudi Arabia.

Although an arms sale to Saudi Arabia had been expected to sail through Congress without much opposition from supporters of Israel, the amount and type of weapons to be sold began to raise concern that Israel's military superiority would be endangered.

Under the revised plan, the immediate sale is expected to include thousands of trucks and TOW anti-tank missiles. Left for the second phases are the F-15 fighter planes and M-1 tanks, which caused the most concern among supporters of Israel.

The White House statement announcing the decision to split the package emphasized that the "United States has a close and valued relationship with its longtime friend Saudi Arabia."

The arms sale "constitutes a key dimension of our overall strategy toward the Persian Gulf and could serve as well to protect American lives," the statement said.

Saudi officials warned last week that while the kingdom prefers to buy its weapons from the United States, it would go elsewhere if it were turned down. This is what happened in 1985, when the Saudis bought British-made Tornado fighter planes after Congress forced the Reagan administration to withdraw a proposed sale of F-15 fighter planes.

Prague earlier this month.

At that conference, Catholic leaders referred to anti-Semitism fostered or condoned by the church as a sin and asked for forgiveness by the Jewish people. The two groups created a plan to discourage anti-Semitism, particularly in Eastern and Central Europe.

Approximately 20 representatives from the Jewish community will be attending the two  
(Continued on page 15)



# Editorial

## Reevaluate, recommit, reconnect

The current generation of young adults didn't live through the Holocaust. It didn't witness the establishment of the State of Israel. Nor does it have any experience with rampant anti-Semitism or discrimination.

And perhaps for these reasons, young people tend not to be as Jewishly committed as previous generations have been.

In 1990 a Jew has to extend some effort and *want* to be a part of the Jewish community. The world around us is not Jewish. We live and work in the secular world. Many of our friends are non-Jews. Our children attend public schools. In other words, anyone who is connected Jewishly in 1990 is a "Jew By Choice."

Priorities. On any given Saturday you might find more Jews at the shopping mall than in the synagogue. Hebrew school must often compete with cheerleading practice. Intermarriage is skyrocketing. We hold memberships in non-Jewish organizations which make demands on our time and our finances.

A very recent local example of our lack of commitment to and our withdrawal from participation in the Jewish community is the fact that only 20 percent of Delaware's Jews contributed in any way — large or small — to the Operation Exodus campaign to raise funds to resettle Soviet Jews in Israel.

With the High Holidays upon us, this is a good time to reevaluate our priorities, recommit ourselves to a more Jewish way of life and begin the year 5751 with a promise to ourselves and our community that we will reconnect.

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As the holiday of Sukkot approaches we might give some thought to what the holiday symbolizes for us as Jews and how we might learn from its lessons. During this holiday, we all live together in a sukkah, exposed to the elements while celebrating our bounty. Sukkot offers a perfect opportunity to look around us, while giving thanks for what we have, and pay a little attention to those who are not as fortunate — some of whom spend their lives living outdoors, without protection from the elements, and without a choice about it.

The United Way campaign has just opened. This communal umbrella organization, which allocates funds to the Jewish Community Center, the Jewish Family Service of Delaware and the Kutz Home and 57 other agencies, is the organization many look to for a number of forms of help.

The United Way demonstrates exactly what is meant by the Jewish concept of *tikkun olam*, to heal the world. The United Way helps those in crisis — the homeless and the hungry, for example. And while most of us in the Jewish community are fortunate enough not to be affected by these problems in our own lives, we are obliged to do whatever we can to alleviate them in the lives of those around us.

The United Way goal of \$18 million is an ambitious one. But without these funds our agencies cannot meet our community's needs. Please keep this in mind when you are asked to participate in this year's campaign.

**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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## The Jewish Voice

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## Letters to the Editor

### New Year wishes from Senator Roth

As the Jewish people in Delaware and throughout the world observe your holiest of holy days, I send my very best wishes to you for a joyous Rosh Hashanah and a Yom Kippur of great faith and affirmation.

The New Year and the Day of Atonement are a time of renewal and reassessment, a time to celebrate life, and a time to seek fresh solutions to the problems confronting us. At this critical moment in history, your joining

together for celebration and prayer will serve as an inspiration to all of us who seek world peace.

I hope that in the year 5751, we will see great improvements and breakthroughs for a better future, both in the State of Israel and around the world.

William V. Roth, Jr.  
United States Senate

### Different opinions on 'Cooking Jewish' feature

Since becoming involved in Wilmington's Jewish community, I have enjoyed reading the *Voice*. While not always agreeing with positions expressed in the *Jewish Voice*, I have benefited and learned from reading it.

It was with significant disgust and shock that I read Myra Chanin's "Cooking Jewish" in the September 14 issue. It's not bad enough that Jewish women have to deal with negative stereotyping in the non-Jewish sector, but to see it in print and pictorial form in a community newspaper is beyond belief.

The fact that there is a disclaimer on page two of the *Voice* stating "no material will be accepted by the *Jewish Voice* which is considered against the best interest of the Jewish community" is followed by such an article makes me wonder how carefully the editor follows this policy.

I hope that this letter will be accepted as

constructive criticism. If a Jewish newspaper, supported financially by the Jewish community, spreads negative stereotyping, then it appears to me as if we are giving the non-Jewish media license to do the same.

Jean A. Eller

Can't begin to tell you how much I enjoyed your "Recipe for Gefilte Fish" in the September 14 issue.

My copy of *The Jewish Voice* is recycled with each issue as far south as Fairfax, Va. Although I surely can't identify with the stereotype of a Jewish Mother's Guilt, (certainly I never let my children feel guilty!). I am sure my children will laugh as much as I did when they read the article.

Thanks for the humor!

Phyllis Scherer

## QUOTES OF NOTE...

With the help of Allah, we shall rid the region of American influence. Our missiles cannot reach Washington, but if they could, we would hit there as necessary. However, we can still strike at Washington in other ways and other U.S. targets in the world.

Saddam Hussein  
Al-Muharrar, May 1990

Through blood alone, one can achieve freedom.

Yasir Arafat  
Voice of Palestine, June 1990

Now the U.S. troops will have to face their own U.S.-made weapons, captured by the Iraqis in Kuwait.

Israeli military source  
Wall St. Journal, August 1990

Indeed, if Israel had not knocked out the Iraqi nuclear reactor in 1981, the world might be facing the unthinkable prospect of nuclear conflict today.

Rep. Bill Green, R-New York  
Near East Report, September 1990

It would be tragic if the Administration concluded from this experience that additional arms sales are the answer. We would make a tinderbox even more volatile

Rep. Mel Levine, D-California  
Washington Post, August 1990

While Israel is not part of the multilateral force now poised and ready in the Gulf, it is nonetheless exposed to greater danger as a result of the buildup in the region.

Sen. Alan Cranston, D-California  
In a speech on the Senate floor

I do not see that there's been any fundamental change at all in terms of the U.S.-Israeli relationship as a result of these [Gulf] developments. We have a very close relationship with Israel, one we have had throughout the existence of the State of Israel. That hasn't changed.

U.S. Defense Secretary Dick Cheney  
Near East Report, September 1990



## Op - Ed

## Israel's friends see crisis developments as ominous

By MORRIS J. AMITAY

Despite the tough rhetoric it remains to be seen whether the Bush Administration has the will to do what is necessary to eliminate the long term threat Saddam Hussein poses to U.S. interests. So far, Teddy Roosevelt's dictum — "Talk softly and carry a big stick" has emerged, in the case of Iraq, as "Talk loudly, brandish a big stick, but rely on sanctions!"

For friends of Israel, each passing day of the Gulf crisis creates greater unease. The Iraqi invasion and annexation of Kuwait has resulted in a number of developments in U.S. policy which could have far reaching negative consequences further down the road. The shipments and anticipated sales of some of the latest U.S. military equipment to Saudi Arabia will further erode Israel's qualitative edge over its Arab adversaries. The announcement of forgiveness of more than seven billion dollars in Egypt's military sales debt was made without a related Administration initiative to write off Israel's four and one-half billion dollar obligation. While the Congress may insist on such linkage as a logical follow-on to the Camp David Accords, it is unclear what the Administration's attitude would be. Also, the Secretary of State's visit to Syria, a nation which undeniably aids and abets terrorism, only underscores the sad fact that James Baker has never set foot on Israeli soil.

But perhaps the most ominous signal was President Bush's intimation (pledge?) to Gorbachev that the Soviet Union would be dealt in the Middle East peace process involving Israel

and its Arab neighbors. This Summit commitment raises the same serious questions — but has not created the same furor — as did the 1977 Joint U.S.-Soviet Declaration on the Middle East during the Carter Administration.

Taken alone, outside the context of the current Gulf crisis, any one of the above actions would have created consternation among Israel's friends here in Washington. But with attention so rigidly focused on Saddam Hussein and the Bush diplomatic offensive — these portents have been largely ignored, with official Israel seeking to put the best face on these ominous developments.

It should be noted that there have been a number of small offsetting actions. These include occasional words of praise for Israel's low profile, broad smiles for visiting Foreign Minister David Levy (but, more significantly no approval of the housing guarantee program voted by the Congress), and the promise of a few hundred million dollars of new equipment for the Jewish State — which Israel must now try to figure out how to pay for! For the time being Israel has been preoccupied with making their own preparations to meet any military threat from Iraq. But, notwithstanding the final outcome of the current crisis, the seeds of serious differences in U.S. and Israeli policy assessments are being planted.

In 1981, Israel, universally condemned, had drawn its own line in the sand, and when Iraq appeared to be crossing the nuclear threshold, struck decisively. Now President Bush has proclaimed that as "a fact", the Iraqi invasion

of Kuwait was not acceptable. It remains to be seen, however, with so much of the world, albeit to varying degrees, behind the United States' position — whether the greatest military power on earth will move decisively against a brutal dictator. With the Soviet Union in

desperate economic straits, the old excuse for inaction — the danger of a superpower confrontation — is no longer relevant.

Given this new situation, it is fair to ask — if the United States does not act now, when?  
(Continued on page 8)

## The curious case of Kol Nidrei

By RABBI BERNARD S. RASKAS

Kol Nidrei is one of the most popular and powerful prayers to be found in Jewish liturgy. Yet it is not really a prayer but a legal formula which does not even mention the name of God. The origin of its famous melody is unknown and its inclusion in the prayer book was strongly opposed by several prominent rabbis.

The setting of Kol Nidrei which begins the Yom Kippur service is that of a Jewish court. Two people hold Torah scrolls at either side of the cantor, thus constituting a Beth Din, a court of three which is required for the legal procedure of granting the dispensation from vows.

The Kol Nidrei is preceded by a brief paragraph invoking the Academy on High, which is the heavenly body of rabbis. Because the recitation is in the nature of a court procedure, which could not be conducted on a holiday, it is recited before sunset. Since it is chanted before dark, it is the practice to put on the tallit, or prayer shawl.

The text is a declaration of the annulment of vows. It is a precise legal formula in which the worshipper proclaims that all personal vows, oaths, etc. that they made unwittingly, rashly or unknowingly (and which consequently cannot be fulfilled) during the year should be considered null and void.

However, it should be pointed out that the Talmud (Yoma 8:9) says explicitly, "Yom Kippur atones for sins against God. Yom Kippur does not atone for sins against another human being until one has placated the person offended."

In order to understand the nature and function of Kol Nidrei, we must go back to biblical times, when it was common practice for people to make vows that could not possibly be honored.

After the Second Temple was destroyed, this practice continued among the people. The leaders of the community were troubled, for they viewed a person's word or his or her bond. Failing to convince the people of the desirability of avoiding rash promises altogether, the rabbis of the Talmud finally created a formal ritual for annulling unkept vows.

No one knows for certain, but it probably was started around the ninth century. Rav Amram's siddur contains the first complete known text of Kol Nidrei, quite different from the Talmudic legal formula. Kol Nidrei was a collective rather than an individual annulment. It is a mixture of Hebrew and Aramaic, the common language then in use.

There are two other explanations for its introduction. According to Rabbi Mordecai ben Hillel, who lived in Germany in the 13th century, this formula was instituted by Rabbi Meir ben Baruch, the Maharam MeRothenburg (d. 1293), to permit transgressors who had been excommunicated because of their defiance of communal regulations to worship with the congregation.

Toward the end of the 19th century, Joseph Bloch proposed the theory that Kol Nidrei arose in the seventh century when secret Jews, who had been converted to Christianity after persecution by the Visigoths (590-711), would come to the synagogue on Yom Kippur eve.

According to Bloch, Kol Nidrei was their expression of overwhelming grief at their apostasy, and was their means of seeking absolution for vows they had been forced to take to an alien faith.

Bloch claimed that in subsequent centuries, during persecutions by the later Byzantine rulers (700-850), and still later under the Spanish Inquisition (1391-1392), the Kol Nidrei served a similar purpose.

When it first appeared it was condemned by many generations of rabbis. It was opposed on the grounds that it offered an easy means to avoid personal obligations. After all, Kol Nidrei theoretically made it possible for someone to take a vow, knowing that it could be annulled next Yom Kippur.

Accordingly, the rabbis clearly ruled it could not be applied to promises made to another person. In the 12th century they changed the wording to insure this.

Unfortunately, Kol Nidrei also served as a pretext for anti-Semitic slander. During the Middle Ages in particular, Christians used the formula as an excuse of isolating Jews from participation in business, claiming that the word of a Jew could not be trusted.

When the Reform movement began in 19th-century Germany, Kol Nidrei was deleted from the liturgy. It was not until 1962 that the text appeared in the Union Prayer Book and now in the new Gates of Repentance.

The spiritual power of Kol Nidrei among the people resisted every challenge put to it over a period of 10 centuries, and it comes down to us today as one of the most beloved liturgical elements in all Judaism.

There have been many different melodies for Kol Nidrei. A popular myth advances the notion that a Spanish Marrano composed the melody we use today. Other scholars have hypothesized that the melody arose in 16th-century Germany. But no one knows for certain, and the music's origin remains mysterious. However, its emotional appeal remains overpowering.

A German poet, a non-Jew, found himself in a small synagogue just before the atonement service. "Suddenly," he wrote, the cantor, with a deeply earnest heartrending melody, rich in awe and supplication, began to sing.

"I had to struggle with a rare feeling of emotion. Feverishly I sighed. Hot, burning tears pouring from one's eyes cast a wondrous spell and at the same time purified. I fled into the night and came home. In that unforgettable hour, no black speck defiled my soul." He had heard that mysterious brooding melody, the Kol Nidrei.

It is a song which converted a Catholic priest to the synagogue, Aime Pallier. It brought Franz Rosenzweig back to his faith when he had already determined to leave it. A great Christian theologian wrote the classic book "The Idea of the Holy," which speaks of the sense of awe in life, when he came home for a North Africa synagogue where he listened to the Kol Nidrei.

The best-known musical setting of this prayer came from the brain of a non-Jew, Max Bruch, which was written for cello and orchestra having been commissioned by the Jewish community of Liverpool.

For us today, the Kol Nidrei can symbolize the need to deepen our sensitivity toward the resolutions which we make in our finest moments of spiritual decision.

Kol Nidrei can serve us as a reminder that only by resolute will and self-discipline can we hope to lessen the distance between what we are and what we ought to be.

The self-righteous and smugness which stand in the way of our spiritual growth need to be dispelled by a confession in utter humility. When accompanied by such a mediation, the recital of Kol Nidrei prepares us for the soul-cleansing experience of Yom Kippur.

(Rabbi Bernard S. Raskas is rabbi emeritus of the Temple of Aaron in St. Paul, and distinguished lecturer in religious studies at Macalester College. He is author of the trilogy, "Heart of Wisdom.")

## Alleviating the problem of fall marathon of holidays

By MARC S. GOLDBERG

If He had given us the feasting of Rosh Hashanah, without the fasting of Yom Kippur, that would have been enough.

If He had given us the fasting of Yom Kippur without the lulav, etrog and sukkah of Sukkot, that would have been enough.

If He had given us the lulav, etrog and sukkah of Sukkot, without the singing and dancing of Simchat Torah, that would have been enough.

Unfortunately, He gave all of them right in a row — and that is just too much!

For generations, Jews have had to endure this annual Fall marathon of holidays. It is not only a hardship on us, it is also unfair. Unfair to rabbis to have to work inhuman hours during this time of year and unfair to the holidays themselves — with so many in a row, no holiday gets its fair share of attention.

The solution to this problem is so simple I cannot understand why it has not already been adopted. We need to move one of the holidays. I have given much thought during the past few weeks on which holiday must be relocated and a clear candidate has emerged — Sukkot.

In order to understand why, let us first look at the other holidays.

Rosh Hashanah is our New Year's Day and that would at first glance seem to disqualify it. However, in the Jewish calendar New Year's Day comes at the beginning of the seventh month, so why can't we move it to the beginning of the eighth month or even the third month? The answers are several. First, the Jewish calendar has other New Years in addition to Rosh Hashanah. Any attempt to move Rosh Hashanah would surely bring it too close to Tu b'Shevat (the new year for trees), or the beginning of Nisan (the first month of the Jewish calendar). Second, Rosh Hashanah is the start of our fiscal year, so to speak. Anyone who has tried to change the beginning of a fiscal year knows just how impossible that task can be.

Lastly, Rosh Hashanah is intimately tied to Yom Kippur. Moving either of those holidays would result in a period of repentance lasting more than 10 days. This is more than anyone of us could handle and certainly too steep a

price to pay for moving one holiday.

Simchat Torah could be moved, I suppose, but it fits so nicely where it is now. Two weeks after the most solemn day of the year, it is a welcome relief to have a holiday where we can express the fun-loving aspects of Judaism. Also, moving Simchat Torah would only help a little by cutting the last day off the marathon. It would not have nearly the same effect as removing one holiday from the middle.

This brings us to Sukkot. It is a holiday that seems squeezed in where there is no room. It comes so soon after Yom Kippur, that no matter how many promises you make to yourself one year, the next year you are once again building your sukkah in a last minute rush.

Sukkot commemorates the 40 years our forefathers wandered in the desert before entering the promised land. They did not have to live in the desert one day a year, or even eight days, but every day of those 40 years. Passover and Shavuot commemorate historic events that are said to have happened on specific days, so it makes sense not to tamper with them. Sukkot celebrates something that went on all year, so why can't it be celebrated during some other part of the year?

Another purpose Sukkot serves is to remind us how dependent we are on nature. It is considered praiseworthy to not only eat, but to also sleep, in your sukkah. However, sukkot is not meant as a survival test, it is supposed to be an enjoyable holiday. Not everyone can afford central heating in their sukkah.

Personally, in July, I could be just as appreciative of nature, while enjoying it and my sukkah quite a bit more. Unfortunately, our fellow Jews in Australia probably would not agree with me.

The United States Congress has seen fit to move Columbus Day and other holidays to more convenient days. I don't usually like taking my cues from Congress, but in this case, why not? Why not move Sukkot to a more hospitable time?

(Marc S. Goldberg is the editor of the Reporter in Binghamton, New York, the Stamford Jewish Voice in Stamford, Connecticut, and the Voice of the Duchess Jewish Community in Poughkeepsie, New York.)



**CandleLighting**

**\*\*SEPTEMBER\*\***  
 Shabbat/Yom Kippur  
 28TH - 6:33 PM  
 Fast begins at 6:46 PM  
 Fast ends at 7:31 PM on the 29th

**\*\*OCTOBER\*\***  
 Sukkot  
 3RD - 6:25 PM  
 Second day of Sukkot  
 4TH - 7:23 PM  
 Shabbat  
 5TH - 6:22 PM  
 Shemini Atzeret  
 10TH - 6:14 PM  
 Simchat Torah  
 11TH - 7:12 PM  
 Shabbat  
 12TH - 6:11 PM  
 Shabbat  
 19TH - 6:00 PM

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**Dvar Torah: Yom Kippur**

*Ki imcha m'kor chayim. B'orchah nireh or.  
 For with You is the source of light.  
 In Your light we see light.*

There are several long-standing debates that have persisted in Jewish thought. Why do the righteous suffer? Do people have free will? Would it have been better for humankind never to have been created? What is the nature of the soul?

Because we don't have a Pope or an official party line, there is no one correct answer. This makes these topics perfect for havurah (group) study because everyone can have a correct answer and there will be traditional sources to back it up.

What is the nature of the soul? Is it part of God? Is it separate from God, a vague reflection of the Divine light? Can it become irrevocably stained by sin? This day of Yom Kippur is a perfect time to explore these issues, because on it we are to make a "heshbon nefesh," an examination of our souls.

The soul is not mentioned a lot in the Torah, except as a word used to refer to a person: "hanefesh hahu" — that person. There are many more references in Psalms, but the ones with which we are most familiar are in the Siddur (prayerbook). In the portion of the service known as the Birkot Hashachar — the Dawn Blessings — we find the prayer:

*My God, the soul which you placed in me is pure.  
 You created it. You formed it. You placed it within me.  
 You guard within me, and in the future You will harvest  
 it from me and return it to me in the time that will come.  
 All the time that the soul is within me, I will give  
 thanks to You, my God and God of my ancestors, Master  
 of all deeds, Ruler of all souls.*

*Blessed are You, who restores souls to the dead.*

Rav Kook, the vegetarian rabbi of Palestine, offers this interpretation. He sees this prayer as the soul calling out its recognition of its source. "She (the soul) recognizes herself and her mercy; she knows her strength, her essence, her life, her pleasure, and her salvation are all part of the Living God.

"She knows that there is no separation of the light that comes from the highest heavens. And even though there are myriads of souls, without end, and created life and infinite worlds, all of them are full of overflowing with the light of the God of Truth; that God's life-sustaining love overflows all of them in the same measure, as if there were only one soul and that unique soul is found in all that exists.

"Only she houses all the fountain of light, and there is no darkness or shadow in that light. There is no hindering that light, not by disturbing it, no way to corrupt it, not by any means of sin or transgression that can close up that essential light that flows into each soul and from which strength and power flowed to form the primal sun, whose dawning she merits to greet with praise, with awareness of the essential truth, she says to God on High, Master of everything, great and awesome, Holy One: 'My God!'"

As you can see, Rav Kook believes that the soul is not only intimately connected with God, but that all souls are connected. The soul, which is part of the primal light which was formed at the beginning of creation, and which will be revealed for us at the time of redemption (may we all merit to rejoice in that light, speedily and in our days), cannot be stained by sin.

We can turn from that light, turn our backs on it, wear blinders and sunglasses, but it still shines in us. Today, we are turning back to the light, attempting to remove all of the false fronts we put between us and that light.

Humans are very good at denial. We don't realize that the walls between us and God are of our own making. Let us resolve to tear down those walls of fear and false pretense that deprive us of that light. The process is not easy. The walls we have built are sturdy. Even the first glimmer of the light is strong and reveals some things about us that we may not like to see. But only by acknowledging our weaknesses can we begin to work on them. We should rejoice that God gives us this opportunity, once a year, to clean not only the heavenly slate but our glasses, so that we can see, as clearly as possible, that we are all connected.

The confessions of this day are in the plural to remind us that we are part of a larger community, but repentance must begin with each of us. The temptation is great to work on other people's weaknesses rather than our own.

Take your own inventory. We are the only people that we can change. If we truly change for the better, others may choose to join in our efforts. That is their choice.

Some of the walls between us and the light are there because we cannot believe that God has forgiven us. If we cannot forgive those who won't change because we want them to, or those who have wronged us, we cannot truly believe that God has forgiven us. God forgives all who turn in true repentance; we give forgiveness to others so that we can accept our own.

The Kabbalistic masters taught that God created the world by withdrawing from it, so that human beings would have room to make mistakes and learn from them. Otherwise, God being perfect and humankind being imperfect would be like matter and antimatter trying to coexist.

The world, however, still needs God's light to endure. Each time we make the right decisions we connect God's light to the world, thus repairing and sustaining it. I resolve to work on myself, to make more of these connections. Won't you join me in this effort?  
*(Rabbi Susan Gulack is a graduate of the Academy for Jewish Religion and a member of the Rabbinical Assembly. She serves Temple Beth Am in Henrietta, New York.)*

**Sukkot: A festival  
with three names**

By RABBI  
 LEONARD WINOGRAD

*Special to The Jewish Voice*

Our fall holiday season continues on the 15th of Tishrei with the festival of Sukkot, a festival with three names (Sukkot, or Tabernacles, Chag He'asif, or Ingathering, and Chag, or Festival) and emphasis on two different themes.

The name Tabernacles is because we are indeed commanded in Leviticus to dwell in booths for seven days. It is also known simply as Chag, festival, meaning that this is the festival. In ancient times, it was probably the most major of all festivals, because unlike Pesach and Shavuot, when the pilgrims to Jerusalem had to hurry home to their farms to continue the work of the early harvest, the farmer at Sukkot had nothing better to do than celebrate the bounty of God.

That is why in ancient times there was so much pageantry and dramatic ceremony. Like a modern light show, so many participants carried torches that we are told there was not a courtyard in Jerusalem which was left dark. In those days, Jerusalem was a city the size of McKeesport, Pa., about 50,000 people.

With the third name, Chag He'asif, the Festival of the Ingathering, we have the idea of a harvest festival, the end of the work year, a time for celebration of one's material well being.

The command to dwell in booths speaks to this materialism, saying, "notice that you can exist with only a fragile booth to protect you from the elements. Air conditioning and central heating is nice, as is wall-to-wall carpeting, but notice how well you can get by in a Sukkah for seven days."

The lesson is then hammered home as we proceed through the Megillah for this holiday — the book of Kohelet, or Ecclesiastes. It is ascribed to King Solomon, written when he was an old man who had tasted all the material pleasures of the flesh and found that they (wine, women, and song) did not bring everlasting contentment or permanent joy.

"Vanity of vanities, all is vanity," he says. I remember having learned that the word which we translate as vanity is based on another Semitic root meaning vapor, or, as we would say, it is all hot air. The book of Ecclesiastes is recommended at a time of death, for its message is "You can't take it with you."

We are commanded to wave the four species of plants in the four directions of the compass as well as



An Orthodox Jew prays at the Western Wall holding the four species during Sukkot.

skyward and down to the earth, to symbolize our convictions that God's bounty is everywhere and comes from everywhere. The four species are the lulav, or palm branch; the etrog, or citron; the hadasim, or myrtle branches; and the aravot, or willow of the brook.

Each of these four species symbolizes a different kind of person, according to a midrash found in Leviticus Rabba:

"Just as the etrog has taste and pleasant fragrance, so in Israel there are men who are both learned and strictly observant. Just as the lulav has fruit that is palatable but without fragrance, so there are men of good deeds who are without learning. The willow of the brook is neither edible nor fragrant, like a man who is not learned and has done no good deeds."

The four species symbolize the four types of people who make up society. A hand — yad — is needed to bring them all together with a blessing just as a Yid, a real Jew, will strive to bring them together to demonstrate that just as a hand has five fingers, so fellowship, unity and cooperation in services of God is a mitzvah. Chag sameyach. Moadim l'simcha, chaggim uzmanim l'sasson! (Rabbi Winograd is a retired rabbi residing in Pittsburgh.)

**Tradition**

This High Holyday season is a time when we reflect on how well we have lived up to the laws and commandments of our faith. One of these is *Tzedakah*, or righteousness, which is the basis of our relationship to our family and to our community.

Through the centuries we have responded to the mandate to care for the widow, the orphan and the homeless. In these closing years of the 20th century we know that, in addition to material needs, there are educational, spiritual and other needs that are vital to the strengthening of the Jewish community and the perpetuation of the Jewish People into the 21st century.

Many look at these needs and think: "If I were a rich man..." Today you do not have to be wealthy to be a philanthropist. Modest gifts to the Jewish Community of Delaware Endowment Funds can grow to very significant amounts providing funds to maintain community institutions for our children and grandchildren.

Consider a lifetime or testamentary gift to the Endowment Fund as you consider *Tzedakah* in the New Year. For more information call Connie Kreshtool, Endowment Director, 478-6200.



## Siegels to be honored by Israel Bonds



Community leaders Ruth and Bernard Siegel will be honored by the State of Israel Bonds at a tribute dinner, Sunday, October 28, at Beth Shalom Congregation, 18th and Baynard Blvd., in Wilmington. Yoram Ettinger, Minister of Congressional Affairs for the Embassy of Israel in Washington, D.C., will be guest speaker for the occasion.

The event will begin with cocktails at 5:30 p.m. Couvert for the evening is \$32.50 per person. The tribute dinner is open to the community.

For information and reservations call Larry Katz of Israel Bonds at 1-800-752-5671.

## Young Leadership Cabinet sets opening reception

The Jewish Federation of Delaware Young Leadership Cabinet (YLC) will open its second year with a dessert reception on Tuesday, October 16 at 7:30 p.m. in the JCC Library Lounge. All young adults in the community aged 22 to 45, single and married, are invited to attend this informational meeting.

"Our theme for the coming year — 'We're Building a Puzzle' — will be introduced to reflect that every activity of the YLC and every person who becomes involved is a critical part of our program," said Mark D. Kuller, YLC Chairperson. To illustrate the puzzle theme, a four-by-six foot board has been designed with a puzzle partially built and various pieces filled with the names of the current leadership. In addition to Kuller, Sheryl Fried is YLC vice-chairperson, Suzanne Grant, Debra Kattler, Susan Kreshtool and Max Rosenberg are Committee Chairpersons and Frances Ratner and Lori Barbanell are Committee Co-Chairpersons.

"The YLC is really the ideal opportunity for young adults to come together for the purpose of enriching

their Jewish identity and to learn about opportunities for involvement and how to be a more effective volunteer, whether it be as an active leader, a frequent supporter or an occasional participant with the organized Jewish community," commented Sheryl Fried, YLC Vice-Chairperson. Fried added that "although the focus of the YLC is not social, its format certainly lends itself to young adults meeting other young adults and establishing new ties with other community members."

Included in the October 16 Opening Reception will be greetings from William M. Topkis, JFD President, an overview of the YLC program, a specially designed participatory game which will provide insights into the YLC and the Jewish community of Delaware and an opportunity for attendees to sign-up as committee members of the YLC. Dessert and coffee will be served. There is no charge and there will be no solicitation of funds.

For reservations or more information, contact Seth Bloom, JFD Director of Community Development, at 478-6200.

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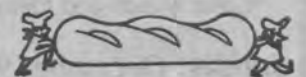
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# Michele Medwin is candidate for state representative

Michele Medwin is the Democratic candidate for State Representative of the Seventh District. Medwin has a B.S. degree with Honors in Human Nutrition from Cornell University and an O.D. (doctor of Optometry) degree from the Pennsylvania College of Optometry.

Born in 1954 in New York, Medwin has been a Delaware resident for 12 years. "Delaware is very special

to me. My husband and I chose to live here," says Medwin. "Having lived in other places is an advantage for a legislator. It gives me an objective view of Delaware. It allows me to appreciate its assets and want to improve on its liabilities." The Medwins have lived in Green Acres for 10 years.

Medwin and her family are active in the Jewish community. They are

members of Congregation Beth Emeth and she is also a member of the Sisterhood. She has served on the Board of Directors of Albert Einstein Academy.

Medwin's husband, Steve, is a Senior Engineer with Du Pont. He has served on the Board of Directors of the Jewish Community Center and is currently the co-chair of the Family Campus Committee. They have two children, Danny, age 10, and Rachel, age 7. Both children have attended Albert Einstein Academy and the JCC summer camp.

Medwin said she hopes to represent not only District 7 in Dover but also the Jewish community. There are not many Jewish Legislators in Delaware, she said. She said that one of her priorities will be to ensure separation of church and state on the state level.

Medwin is an Optometrist and has a private practice in the seventh district. She was President of the Delaware Optometric Association from 1986-88. In 1989 she was chosen



Michelle Medwin

Delaware Optometrist of the Year. She has also been a member of the national American Optometric Association Licensure and Regulation

Committee since 1987. "I see being a representative as an extension of what I do every day in my office. People come to me with specific problems and I use all available resources to solve their problems. This is how I see myself working for my constituents," said Medwin.

Medwin's campaign theme is "Making Delaware A Better Place to Live." "I love living in Delaware but I feel there are many areas which need improvement," says Medwin.

As a health care provider, she is particularly distressed by the health reports saying Delaware is the worst place to live in the country. She feels that a health care provider in the legislature could be very effective in addressing this problem. Environmental issues are also a high priority. Medwin strongly supports stricter controls on pollution and encourages recycling programs that are easy to participate in.

Education is an area that Medwin wants to address in Dover. She feels that there needs to be a greater emphasis on meeting the educational needs of the state.

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This program is partly funded by the Delaware Humanities Forum, a state program of the National Endowment for the Humanities.

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## Cantors Assembly will admit women

NEW YORK (JTA) — The executive council of the Cantors Assembly, the professional association of Conservative cantors, has decided to admit qualified women to the assembly, ending a battle that began in 1987, when the Jewish Theological Seminary began certifying women cantors.

The move came on the heels of the assembly membership's rejection at its May convention of a motion to admit women members — for the third time.

The executive council passed the motion by a vote of 29-1 on Aug. 30, with two members abstaining, according to Cantor Samuel Rosenbaum, the 400-member assembly's executive vice president. The vote was not made public for two weeks, he said, in order to notify the assembly's members first.

Charging that the executive council had "railroaded" the decision through, Cantor A. Eliezer Kirshblum of Toronto's Adath Israel Synagogue, the sole dissenting member on the council, resigned in protest immediately after the vote was taken. Cantor Baruch Cohon of Temple Emanuel in Beverly Hills, Calif., submitted his resignation to the assembly a week after the vote was taken, and other members are expected to follow.

Kirshblum warned that the traditionalist members of the Cantors Assembly may split away.

The assembly's constitution requires a two-thirds majority for any vote to pass. During the past two annual conventions, the motion to admit women had won the votes of a simple majority of the assembly's membership. This year's vote was 100-68, 12 votes short of a two-thirds majority.

But, Rosenbaum pointed out, the organization's bylaws require that candidates be admitted on the basis of their qualifications and do not mention gender. For that reason, he said, the 32-member executive council decided that a constitutional amendment was unnecessary.

The eight women who have graduated from JTS' Cantors Institute since 1987 have already applied for admission to the assembly, Rosenbaum said.

## 2000 emigres arrive in Israel over holiday

By HUGH ORGEL and GIL SEDAN

TELAVIV (JTA) — Soviet emigres continued to arrive in Israel during Rosh Hashanah, according to a compromise worked out by the Prime Minister's Office, Absorption Minister Yitzhak Peretz and the Jewish Agency for Israel.

The compromise, reached late September 18, addressed halachic objections raised by Peretz, who is strictly Orthodox and had complained that Rosh Hashanah and the Sabbath would be desecrated.

Originally, 3,500 Soviet olim were scheduled to arrive during the three-day holiday and Sabbath weekend. Under the agreement, an unprecedented 2,000 Soviet emigres were allowed to arrive in Israel on September 20, the first day of the holiday.

Because Absorption Ministry officials were not on duty at Ben-Gurion Airport during Rosh Hashanah or Shabbat, the newcomers were taken to a nearby army base, where they stayed until Saturday evening.

The other 1,500 Soviet Jews who would have arrived were held at Eastern European transit centers until Saturday night before being transported to Israel for normal airport processing.

The dispute with Peretz had come up at a news conference September 17 in Jerusalem, where Jewish Agency Chairman Simcha Dinitz had said security dictated the speedy transfer of emigrants and that the holidays should not be allowed to interfere. But the decision rested with Shamir, he had said.

Several months ago, the Sephardic chief rabbi, Mordechai Eliahu, ruled that Soviet Jews could leave the Soviet Union on Shabbat or holidays because their exodus was a form of pikuach nefesh, or saving of Jewish lives. But Peretz argued that bringing Jews who had already left the Soviet Union and were waiting at transit centers in Europe could not be regarded as pikuach nefesh.

Officials dealing with their transportation countered that keeping the Soviet olim at the transit centers would pose a threat to their security.

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# Souter tells Senate he believes in separation of church & state

By DAVID FRIEDMAN

WASHINGTON (JTA) — Judge David Souter told a Senate panel that if confirmed to serve as a justice on the U.S. Supreme Court, he would not look to restrict the "wall of separation between church and state" guaranteed by the First Amendment to the Constitution.

But Souter gave the Senate Judiciary Committee no indication how he would vote on particular cases dealing with that principle, which has been under attack by conservatives.

He told Sen. Patrick Leahy (D-Vt.) that he accepts "as a personal principle" the view that the Constitution requires government to remain neutral in religion. But he added that he knows this principle "is subject to much ferment at the moment in trying to delineate its contours."

At issue is the court's interpretation of the so-called "Establishment Clause" of the First Amendment, which states that "Congress shall make no law respecting the establishment of religion."

The court traditionally has interpreted the clause to mean that government should not in any way endorse religious practice, a position supported by most Jewish groups.

Souter, currently a judge on the 1st U.S. Circuit Court of Appeals in Boston, pointed out that some members of the Supreme Court believe the clause means the government is only prohibited from establishing a state religion or favoring one Christian sect over another.

But the judge said he accepts the wider view and does not "have an

agenda or a personal desire to bring about re-examination of that position."

He told the Senate panel that if the issue comes up before the court, as he expects it will, he will listen to the arguments of both sides.

### Discusses Peyote Case

Souter told Sen. Arlen Specter (R-Pa.) there are some difficulties with the test the court has used for determining whether a federal or state law has violated the separation of church and state. But he stressed he would be "loath to talk about scrapping" these standards "without knowing what comes next."

Souter indicated he was sympathetic with Justice Sandra Day O'Connor's view in a court ruling last April supporting Oregon's refusal to make an exception in its drug laws that would allow Native Americans to use peyote in religious rituals.

Jewish groups fear the ruling could be interpreted to allow states to bar such ritual practices as the drinking of Kiddush wine by minors or certain types of kosher slaughter.

O'Connor, who voted with the majority but objected to its reasoning, said that the decision made it too difficult to challenge a generally applicable law as an infringement on the free exercise of religion.

But Souter also noted that there can be conflicts between the Establishment Clause and the accompanying clause, which forbids Congress from making laws "prohibiting the free exercise" of religion.

He gave as an example a court

ruling, under the Free Exercise Clause, that allowed Amish parents to be exempted from a state law requiring children to go to school until they were 16.

He said that if the law had been written with a specific exemption for Amish, under the Establishment Clause the court might have ruled against the Amish.

Souter expressed his support for court rulings prohibiting organized prayer in the public schools, but, without indicating his view, pointed out that the court has been more open to a moment of silence.

### Speaks Of Jewish Friends

Sen. Paul Simon (D-Ill.) personalized the issue when he said that Rep. Dan Glickman (D-Kans.) had described to him how in the fourth grade in Wichita, he had to leave class each morning when the Lord's Prayer was recited because he was Jewish.

Glickman and his classmates were being told that he was different, Simon said.

Souter agreed that this resulted in making a child feel he was being excluded from the community and should not occur. He said this "appalling fact" was described to him by a Jewish judge who had experienced a similar situation in Manchester, N.H.

Souter spoke of another Jewish friend to explain that he understood the effects of discrimination despite his own privileged background. He said his close friend, Sen. Warren Rudman (R-N.H.), had described the anti-Semitism he experienced as a young man in New Hampshire.

During 12 years as a trial judge and member of the New Hampshire Supreme Court, Souter has not dealt with the controversial constitutional issues that would come before him on the Supreme Court, if he is confirmed, as is widely expected. He has been on the U.S. Court of Appeals in Boston only since March.

But Souter was questioned closely on his actions as New Hampshire's attorney general, when he supported then Gov. Meldrim Thomas' order that flags be flown at half mast on Good Friday and the state's prosecution of Jehovah's Witnesses who put a tape over the state's motto "Live Free or Die" on their automobile license plates.

Souter said he was acting as counsel for the governor and the state. He said as a judge he would agree with the eventual court decisions against the state.

### Support For Affirmative Action

While agreeing to expand somewhat on the church and state issue, Souter gave no hint of how he would deal with Roe vs. Wade, the 1973 landmark case upholding a woman's right to have an abortion.

He even refused to say whether he considered abortion moral or immoral.

"I have not got any agenda on what should be done with Roe vs. Wade," he asserted. If it comes before the court, "I will listen to both sides of that case. I have not made up my mind," he said.

Souter did indicate support for affirmative action, saying it was the judiciary's responsibility not only to stop discrimination, but to "undo it."

The confirmation must ultimately be approved by the full Senate.

## Some Jewish groups urge rejection of Souter

By DAVID FRIEDMAN

WASHINGTON (JTA) — The National Council of Jewish Women urged the Senate on September 18 not to confirm Judge David Souter as a justice of the U.S. Supreme Court.

Joan Bronk, the organization's president, said the National Council was not reassured by Souter's refusal to discuss the issue of abortion and his "vagueness" on equality for women. These are "two areas of vital importance to the National Council of Jewish Women," Bronk said in testimony to the Senate Judiciary Committee. She said Souter's promise to listen to both sides of an argument was nothing more than what all judges are required to do.

"Based on the testimony we have heard, it would require a leap of faith to assume that Judge Souter recognizes and would protect the fundamental right to privacy" which made abortions legal in the Supreme Court's 1973 Roe vs. Wade decision, Bronk said. She said rejecting this right was also a denial of religious freedom, since restrictions on reproductive rights would prevent a woman from making a decision based on her "religious beliefs and practices."

When Sen. Edward Kennedy (D-Mass.) asked Bronk how Judaism views abortion, she replied, "In my own religion, I am taught that the mother's life is paramount to the fetus." If Roe vs. Wade were overturned, "that would put women of the Jewish faith in an untenable position," she said.

Bronk was one of a slate of public witnesses who testified for and against Souter, after the New Hampshire native finished three days of testimony, his 51st birthday. No other Jewish organization has taken a public stand on whether Souter should be confirmed to succeed Justice William Brennan, who resigned suddenly in July.


But several Jewish groups, including the American Jewish Committee, the American Jewish Congress and the Anti-Defamation League of B'nai B'rith, sent the Senate committee questions that they suggested be asked of Souter.

On Tuesday the American Jewish Congress urged the Senate to reject Souter's nomination. The AJC urged that Souter be recalled for additional questioning by the panel about his views on "privacy and reproductive rights."

A Senate Judiciary Committee source said Tuesday that there are no plans to recall Souter. The vote was to take place Thursday morning as *The Voice* went to press.

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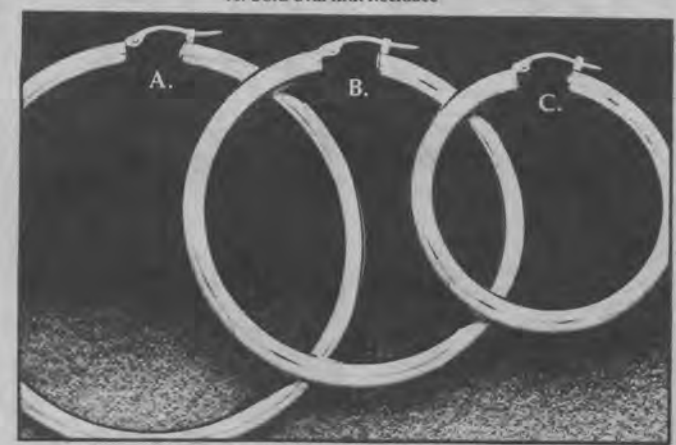
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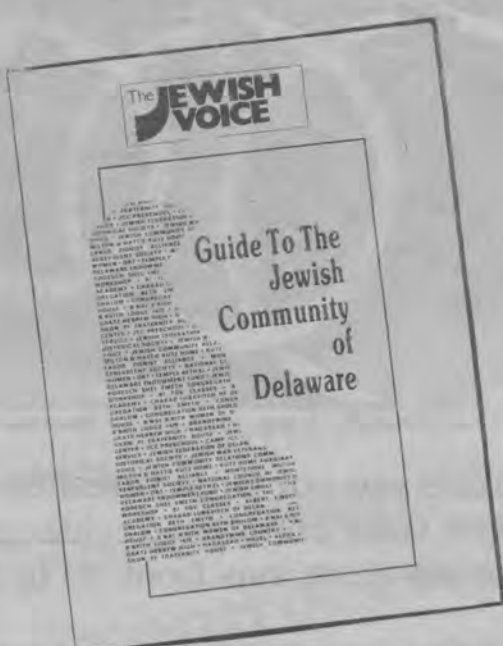


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# Dole: U.S. will do for Israel whatever it does for Egypt

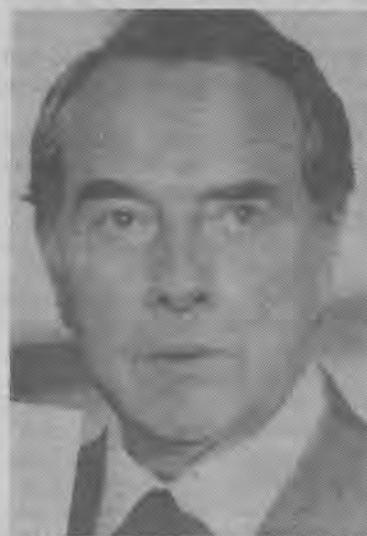
By JOSEPH POLAKOFF

Special to The Jewish Voice  
WASHINGTON — Republican Senate leader Bob Dole who last Spring recommended reducing U.S. aid to Israel by five percent believes that Congress would relieve Israel of its indebtedness if it did so for Egypt. The senator from Kansas was less firm on providing arms to Israel that would match those in the \$20 billion sale proposed for Saudi Arabia that Congress also must approve.

President Bush has proposed waiving Egypt's debt of \$7.1 billion that it owes the U.S. for military equipment. Israel's debt for such purposes is \$4.6 billion.

In the NBC television program "Meet the Press," September 16, Dole was asked by the moderator, Garrick Utley, whether the U.S. should waive Israel's debt because of its close U.S. relationship.

Noting that Egypt's debt "isn't a



cost," Dole said, "if you get into the Israeli debt and other debts owed to us, then you're getting into a cost because Egypt wasn't paying the debt in any event."

"So Israel should just do the same thing — not pay the debt — and they would get it waived?" asked Utley.

"In the final analysis," Dole replied, "if we do something for Egypt we'll probably end up doing pretty much the same thing for Israel."

Asked whether Israel should now get a similar kind of big arms deal as Saudi Arabia, Dole replied "if there's some need, yes, it ought to be fulfilled."

"But not something to match the Saudi deal?" Dole was asked.

"I'm not certain we're in that game right now," he replied. "The whole Mideast has changed in the past five weeks, too. So we have to take a long view of our relationship with Israel and the Arab countries."

Speaker of the House Tom Foley (D-Wash.), who was with Dole on the program, said "The U.S. will always ensure that Israel has adequate defense forces."

# 300 prayer books shipped to Jewish soldiers in S. Arabia

By TAMAR KAUFMAN

Northern California Jewish Bulletin  
SAN FRANCISCO (JTA) — An Orthodox chaplain has sent 300 Conservative prayer books to a Reform rabbi to use during the High Holy Days in Saudi Arabia.

The chaplain, Rabbi Mitchell Ackerson of the 18th Airborne Corps at Fort Bragg, N.C., has been feverishly gathering religious supplies for the only rabbi — Ben Romer — known to be stationed in the Middle Eastern kingdom. "People have donated yarmulkes and tallitot (prayer shawls), but Machzorim (High Holy Day prayer books) were the toughest thing to find," Ackerson said when reached by phone.

Just as he was getting worried he wouldn't find enough prayer books in time, a colleague told Ackerson about an ad in the newsletter of the Rabbinical Assembly, the Conservative rabbinical organization. The Tree of Life Congregation in Pittsburgh, Pa., the advertisement indicated, had 1,500 Machzorim for sale.

"I sympathized with the chaplain when he called because I knew what he was going through," recalled Rabbi Alvin Berkun of Tree of Life. "I did the same sort of work in the late '60s."

Berkun's congregation donated and shipped 300 Machzorim to Ackerson, the number Ackerson needed, and, coincidentally, all the prayer books remaining by the time the chaplain made his call.

The Conservative rabbi also noted that the children of the Tree of Life religious school would be sending New Year's cards to Ackerson, who will forward them to the estimated 500 Jewish soldiers serving in Saudi Arabia.

Ackerson said greetings to Jewish troops can be sent care of him to the Office of the Jewish Chaplain, Headquarters, 18th Airborne Corps, Fort Bragg, N.C. 28307-5000, where he is working with other chaplains gathering religious supplies for the troops. He also is seeking cash donations and current Jewish books and publications.

In fact, Ackerson reported that the Jewish community of Roanoke, Va., is donating challah, honey, gefilte fish and other traditional foods for him to forward to the Jewish troops. "It's a real community effort," he said with admiration. "They're fund raising, one of the bakeries is donating its bread at cost, (and) a packing company in town is packing it for free."

Regarding the Machzorim, the chaplain said he also was offered other prayer books, but the one edited by Morris Silverman "is one of the easiest Machzorim to deal with. It's full enough, and has enough creative things that we can use it for a variety of functions. All chaplains are comfortable with it."

Romer, the chaplain who will use the Conservative Machzor in Saudi Arabia, is a Reform rabbi who graduated from Hebrew Union College-Jewish Institute of Religion in 1979. He is responsible for the religious needs of all soldiers in his unit regardless of faith.

Ackerson, a New York native who has been a chaplain for five-and-a-half years, is Orthodox, having been ordained at Yeshiva University in 1986. Ackerson, who said he was gratified by the cooperation he received in his Machzor quest, still has to get the books past Saudi Arabian customs officials, who have been confiscating religious materials mailed to American troops.

Ackerson didn't mail the Machzorim; he sent them through regular military channels. And since the 82 chaplains at Fort Bragg are coordinating supplies for all faith groups in the Army and Air Force, Ackerson's

won't be the only packages labeled "chapel equipment."

In addition to the Machzorim, Ackerson is sending one shofar, a load of yarmulkes and prayer shawls gathered from his and other army installations — and grape juice. "There's a total ban on liquor in Saudi Arabia," he explained.

One irony in the Saudi operation is that the battalion with the only rabbi in Saudi Arabia contains no Jews — although there are some 50 Jews in the larger 24th Infantry Division of which the 724th Support Battalion is a part.

The battalion does have four or five Moslems, however. As their chaplain, the 38-year-old Romer is responsible for providing for their religious needs — and he said he'd try to arrange a visit to Mecca.

# Friends—

(Continued from page 3)

(And if not at all — why not?) We shall know some of the answers before too long. But it would indeed be the height of irony if Saddam Hussein's aggression against a fellow Arab State ultimately leads to a coalition of "moderate" Arab States, the Soviet Union and the United States, all pushing for a comprehensive "peace" in the Middle East — which threatens Israel's security and very survival.

(Morris J. Amitay is a Washington attorney and former Executive Director of the American Israel Public Affairs Committee.)

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## Four Knesset members join forces to introduce electoral reform bill

By GIL SEDAN

JERUSALEM (JTA) — Four Knesset members of various political hues have consolidated their individual bills for electoral reform into a single measure calling for the direct election of the prime minister. The combined bill was introduced in the Knesset Law Committee earlier this month, becoming the first attempt at reform since the Likud-led coalition government took office in June.

But there is strong opposition from groups that fear the proposed changes could lead to a dictatorship.

The Knesset members, Uriel Lynn of Likud, David Libai of Labor, Yoash Zidon of Tsomet and Amnon Rubinstein of the Center-Shinui Movement, introduced separate electoral reform bills in March. Each passed its first reading in the Knesset, but dropped out of sight after the Likud-Labor unity government fell on March 15.

The four parliamentarians joined forces to hammer out a single bill, which they hope will have a better chance of scaling the remaining Knesset hurdles.

But Dr. Arye Carmon, head of the

Israel Institute for Democracy, calls it "one of the most dangerous bills ever prepared in Israel."

Carmon, himself a longtime campaigner for electoral reform, warned, "If the bill passes in letter and spirit, it may prove to be the means for a dictator to be elected in entirely democratic elections."

The four sponsors rejected such alarms at a symposium in Tel Aviv on September 11. They pointed out that while their bill would grant the prime minister wider powers by reducing his dependence on coalition partners, the Knesset would be given broader powers to balance them. The reform bill would require the Knesset to ratify international conventions and incorporate them into the legal code.

Parliament also would have the authority to summon the prime minister and other civil servants to testify before its committees, as the U.S. Congress now does.

A no-confidence vote by a minimum of 70 Knesset members would be sufficient to oust a prime minister. The Knesset also would be empow-

ered to dismiss any other minister. And it would have the power to supervise the state budget and cut the budgets of ministries that exceed them.

Approval by the Knesset Foreign Affairs and Defense Committee would be required before the government could declare war.

The sponsors stressed their measure would free the Knesset majority from the disproportionate power exerted by political minority groups and defectors, exemplified by the unseemly haggling that preceded the present narrowly based government. Finally, the Knesset would retain the right to dissolve itself and call for new elections.

But Carmon, who believes that the leader of the largest political bloc should automatically become prime minister, claimed the proposed bill would introduce "presidential elements which may damage the very foundations of democracy. I don't believe that our fragile and sensitive democracy should serve as an arena for dangerous experiments," he said.

## Kohl pledges that unified Germany will work to combat anti-Semitism

By DAVID KANTOR

BONN (JTA) — The unified German state will not forger the Holocaust or its responsibility to fight anti-Semitism, Chancellor Helmut Kohl pledged in a Rosh Hashanah message to the Jewish community last Thursday.

The West German leader also reiterated his government's commitment to the security and well-being of the

He said that after the unification of West and East Germany takes place on Oct. 3, the enlarged German state would work to keep alive the memory of the Holocaust and fight every manifestation of anti-Semitism.

He thanked West Germany's Jews for their contributions to setting up a democratic order in the country after World War II.

Kohl's message seemed aimed at reassuring the Jewish community,

which has been disturbed by cemetery desecrations and other anti-Semitic acts that have erupted in both West and East Germany in recent months.

Jewish leaders also are irritated that the preamble to the extensive unification agreement merging the two German states contains no reference to the Holocaust, despite earlier assurances from Kohl that it would.

## Johannesburg rabbi under attack after inviting Mandela to temple

By CAROLINE RAPHAELY

JOHANNESBURG (JTA) — A Reform rabbi here has received at least 23 death threats from anonymous Jewish callers after inviting African National Congress leader Nelson Mandela to address his synagogue on September 14.

Rabbi Adi Assabi of Temple Shalom, a United Progressive congregation, has also been sharply criticized by the South African Zionist Federation, which reflects the mainstream Jewish establishment in South Africa.

And the more liberal South Afri-

can Association of Progressive Rabbis has pointedly dissociated itself from Assabi's remarks in defense of the invitation, believed to be the first ever extended by a South African synagogue to the anti-apartheid leader.

Assabi was roundly denounced by fellow Jews mainly for suggesting that anti-Zionism cannot always be equated with anti-Semitism.

The packed synagogue heard Mandela condemn all manifestations of anti-Semitism and declare that ANC membership is open to everyone. But the ANC deputy president,

who was freed by the government this year after 28 years in prison, is not a favorite with most South African Jews.

They were outraged by his expressions of solidarity with Palestine Liberation Organization leader Yasir Arafat and by photographs that appeared in the world press of Mandela embracing Arafat when they met after his release from jail.

Addressing the Reform congregation, the yarmulka-clad Mandela said, "If Zionism means the right of the Jewish people to seize territory and

(Please turn to page 13)

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# Jewish Community Center

## Family Forum dinner

The Child and Family Division reserves one evening every two months for family dining, followed by a guest speaker and special activities for children. The next Family Forum Dinner is scheduled for Tuesday, October 9, at 5:30 p.m. The topic to be discussed will be "Establishing Healthy Relationships with our Children" and the activity for the children will be puppet making.

The fee is \$7.50 per family and includes dinner, guest speaker and children's activity. To register or for additional information, contact Mindy Jane Alten, Kidsplace Coordinator at the JCC.

## Kidsplace 'School's Out Days'

When school is out "Kidsplace" at the JCC offers a variety of programs and activities to meet the needs of children in kindergarten through sixth grade. Some programs include all day excursions throughout the Delaware/Pennsylvania area and activities such as t-shirt tie-dye, wood-working, swimming, street hockey and scavenger hunts.

The "Kidsplace" day begins at 9 a.m. and ends at 4 p.m. and extended care is available from 7:30 a.m. to 5:45 p.m.

Some upcoming "School's Out Days" include Albert Einstein Academy Early Dismissals on Friday, November 9 (Bowlarama), Monday, November 12 (Skatarama), and Wednesday, November 21 (Swim

Party). Children attending area public schools and the Albert Einstein Academy will have the opportunity to "get-out" and visit the Franklin Institute with the "Kidsplace" staff on Friday, November 23.

The fee for the day is \$18 and includes all admission fees and a kosher snack. An additional \$2, is required for extended care. Registration for "School's Out Days" must be made in advance by completing a "Kidsplace" calendar and payment must accompany all calendars. Registration may be made at the JCC Front Desk or in the Child and Family Division Business Office.

For more information on "School's Out Days", contact Mindy Jane Alten at 478-5660.

## JCC Month celebration

The Wilmington Jewish Community Center is celebrating "National JCC Month" (September 15-October 15) by hosting an Open House on Sunday, October 14, from 1:30 to 3 p.m. "JCC Month" was conceived as a tribute to the contribution JCC's and YM-YWHA's have made to the fabric of society in the United States and Canada over the past century — first, as a haven for immigrants needing courses in acculturation, language, and citizenship; later as wholesome gathering places for countless young people; and today as complete social-service agencies meeting a wide variety of needs of people of all ages and in all situations, according to JCC Executive Director, David Sorkin.

The goal of "JCC Month" is to raise the consciousness of the Jewish and general communities, on the local and continental levels, so that they become fully aware of the quality and variety of programs and services the JCC offers, Sorkin said.

The day will begin with an Adult Brunch/Lecture Program featuring Gary Wolf, Associate Director of International concerns at JCRC of Philadelphia, who will be addressing the audience on "Anti-Israel Bias in the Media." This program will begin at 11:30 a.m. and tickets are available at the JCC Front Desk.

Following the brunch/lecture program, the JCC will hold its Open House which will consist of many activities and programs designed for family enjoyment. Some activities will include free health screening, a karate demonstration, senior painting class, a birthday party and a sing-along with the JCC Early Childhood Services Director, Jane Hormadaly.

The JCC Pre-School PTA will host tours of the newly refurbished wing and the entire health and fitness facilities will be open for use, free of charge. A drawing for free classes at



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STATEMENT  
IN OBSERVANCE OF  
JCC MONTH

WHEREAS, Jewish Community Centers are large and complex cultural, social, and recreational institutions dedicated to preserving the identity and well-being of a vital and vibrant segment of the American community. JCCs are proud of their programs and services for all age groups, from infants through the elderly, including people with disabilities and special needs; and

WHEREAS, the first Jewish Community Centers in North America came into being during the second half of the nineteenth century to provide social, recreational, and intellectual activities. These institutions primarily offered reading and athletic clubs, and, through them, opportunities for young men and women to meet each other.

WHEREAS, as the nineteenth century progressed into the twentieth, and America became the haven for hundreds of thousands of Jews fleeing the oppression of Eastern Europe, the Jewish Community Centers turned their energies and attention to the enormous task of acculturating the new immigrants, teaching them English and the meaning of American citizenship. Later, after the influx had diminished, as Jews continued to contribute to virtually every segment of American society, the JCCs evolved once again into institutions dedicated to preserving Jewish identity and continuity through Jewish educational and cultural, as well as social and recreational, programming; and

WHEREAS, it is most fitting, as the Jewish Community Center movement enters its second century of providing service to the community, that we recognize the contribution of Jewish Community Centers to the fabric of American Life.

NOW, THEREFORE, WE, MICHAEL N. CASTLE, GOVERNOR, AND DALE E. WOLF, LIEUTENANT GOVERNOR, of the State of Delaware, do hereby declare the month of September 15 - October 15, 1990, as:

JCC MONTH

in the State of Delaware, and urge all Delawareans, and interested agencies and organizations to observe this month with appropriate ceremonies, activities, and programs.




Governor



Lieutenant Governor

the JCC will be held as well as an Art Gallery Reception for the National League of American Pen Women. Food will be available for purchase throughout the day and information on the programs and services offered by the JCC will be on display.

There will also be a special introduction to the Stra-Bis-Mus Children's Theatre Series being held this fall at the JCC. The theatre presentation will incorporate audience participation and will begin at 3 p.m. The cost for the children's theatre program is

\$2.50 per child and adults are admitted free of charge.

Jewish Community Centers across North America are planning many special activities to celebrate "JCC Month", including open-house day, special events and special promotions and discounts.

For additional information on "JCC Month" or October 14 Open House Celebration, contact Moises Paz, Assistant Executive Director, at 478-5660.

## Regional conferences held at JCC

Health and Fitness Directors from Margate, New Jersey, to Norfolk, Virginia, attended a one-day conference at the Wilmington Jewish Community Center on August 9. This conference was chaired by Eileen Wallach, Recreational Services Director in Wilmington and is part of an ongoing regional staff training program being coordinated by AJCP

(The Association of Jewish Center Professionals).

Over 20 individuals attended the Early Childhood Services Directors Workshop on Judaic studies which featured Chizuk Amuno, President of Maryland's Independent Schools and Head Master of Baltimore Solomon Schechter School. Jane Hormadaly, Early Childhood Services Di-

rector in Wilmington attended this conference with several other staff members and called it "a terrific opportunity to see what other Centers are doing in the area of early childhood education."

Future training will include a November 27 Adult Workers Conference at the Baltimore Museum of Art featuring the exhibit on "Treasurers of the Jewish Museum." Over 50 staff representatives from the Mid-Atlantic Region have been invited. A Camp Directors Conference is scheduled for this winter as well as a major all-day conference for all Center professionals, planned for April 23, to be held at the new Jenry Reich Building of the Northern Virginia JCC.

## Tour of Lower East Side

The history of the colorful neighborhood that was once home to thousands of Eastern European immigrants, can be relived as the JCC tours the Lower East Side of New York on Sunday, October 21. Such important landmarks as the Eldridge Street and Rumanian Synagogues, the area's surviving tenements, the Old Forward Building and Shapiro's Winery, will be on the tour.

The tour guide will discuss the current Jewish community and talk about other communities in the New York area. There will also be plenty of time for browsing and shopping and lunch on your own at Bernstein's Kosher Restaurant.

The bus will depart from the Jewish Community Center at 9 a.m. The cost for the day is \$65 for members and \$75 for non-members. The fee includes transportation, professional

## Wellness series planned

The Medical Center of Delaware and the Wilmington Jewish Community Center have combined their efforts in the area of wellness education and will present a series of programs to inform the community about a variety of health-related topics including cancer, smoking and arthritis.

The first program, which was held on Wednesday, September 26, focused on Cancer Awareness for seniors and adults. The second program "Stop Smoking," will be held

on Monday, October 1, at 7 p.m., followed by a program on Breast Cancer scheduled for Tuesday, October 16, at 10 a.m. A seminar on Arthritis will be held on Tuesday, November 20, at 10 a.m. and the series will conclude with a program on Prostate Cancer on Tuesday, December 11, at 10 a.m. All programs are being offered to the entire community free of charge and are held at the Jewish Community Center. For additional information, call 478-5660.

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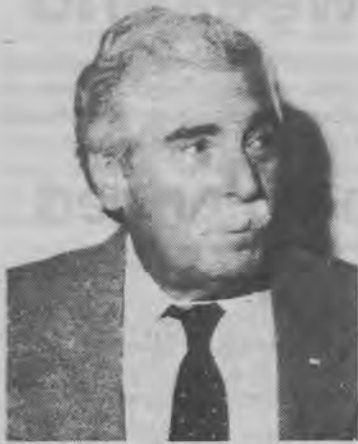
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# Jewish Family Service

## Now more than ever



By **ARNOLD LIEBERMAN**  
Executive Director

*Jewish Family Service of DE*

In the last issue of *The Voice*, the Jewish Federation made public its allocations to various agencies for the current year. The United Way recently began its 1990 campaign ever been before. Child abuse and spousal abuse appear to be increasing. We have helped local Jewish families with all of the above during the past year.

The problems of aging and their impact on families continues to increase in intensity. More and more families are faced with having to care for an elderly parent or relative, and this frequently occurs while they are still raising their own children. Thus, the term "sandwich generation," and the feeling of pressure from both sides is very real. Another phenomenon that is on the increase and adds and it will eventually also announce its allocations to agencies. Both of these fundraising bodies provide

substantial allocations to Jewish Family Service and unless human nature has changed drastically, I am certain that someone is questioning, "Do we really need a Jewish Family Service?"

I can say without reservation that the answer to whether we still need a Jewish Family Service today is more "Yes" than it has ever been before. The latest and best publicized need for a JFS is to carry out the resettlement of Soviet Jews who are reuniting with family members already living in Delaware. Saving lives, relocating Jews and reuniting Jewish families are all in the best tradition of a Jewish Family Service agency.

It is important to realize that resettlement is a relatively new and highly-publicized service of our agency but it in fact only involves a few hundred of the few thousand people that we serve in any given year. The major problems that have plagued families in our society for the past several years have not decreased at all and actually some have increased in amount and intensity.

Every major problem that exists in the United States is also present in the Jewish population of Delaware to some extent. This is true for poverty, homelessness, hunger and unemployment. We have assisted local Jewish families in each of these areas in the past year.

The institution of marriage is still beset by a multitude of problems, and separations and divorces have not decreased significantly. It has been said that in the 90's it is more difficult to be a child or a parent than it has

even more pressure to families, is that of adult children moving back into their parents' homes, and often bringing their children with them. Elder abuse has also now joined child and spousal abuse as a major problem.

We have dealt with every situation mentioned in the above paragraph,

and they have all involved local Jewish families. Without going into detail about our other services such as Jewish Family Life Education and various communal services, it seems obvious that Jewish Family Service is more necessary than it has ever been before. The problems of our society are also Jewish problems and many

Jews appreciate the availability of Jewish help and Jewish solutions to their problems.

We are still here and still available. If you need help, call 478-9411.

## Dear Rachel

On my doctor's charts I am an "elderly primagravita," or a very old lady of 39 about to have her first child. I am delighted to put up with morning sickness that lasts all day and nights spent running to the bathroom. The reason I am writing to you is that if I have to sit around one more holiday table and listen to one more big mouth relative making jokes about my husband and me looking like the baby's grandparents or paying for college out of our Social Security, I'm going to start punching. One more sweet, concerned anecdote about how someone or other was terribly ashamed for her gray-haired parents could land someone right in this plate of tsimmes.

If you don't want to share in our simcha, keep your mouth shut!

Old Enough To Mean What I Say

Dear Old Enough,

Younger parents have energy; older parents have patience. Younger parents have stamina; older parents have wisdom. Younger parents have time; older parents have money. At this time of year it is abundantly clear that life is a series of tradeoffs.

Family is a tradeoff. A good family is there with their advice when you want it. Sometimes they are there with their comments when you don't. Try a little humor: If they are so worried that Social Security won't cover the cost of tuition, they are welcome to start a college fund. Offer tact lessons in exchange for the recipe for tsimmes.

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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.

## Chinese to publish Jewish encyclopedia

TEL AVIV (JTA) — An encyclopedia about the culture and history of the Jewish people is to be published in Chinese by Nanjing University in the People's Republic of China, *Ma'ariv* reported last week.

Researchers at the university have notified Professor Yosef Shalhevet, a representative of the Israeli National Academy of Sciences who heads an Israeli science office in Beijing, that Nanjing University has been collecting material for the encyclopedia.

It appears that most of it is based on the Encyclopedia Judaica and Russian-language sources. The Israelis would like to provide help.

Dr. Meir Zadok, the director-general of the Israeli Academy of Sciences, said the academy will examine ways to mobilize funds in order to assist the Chinese university in financing the publication, as well as collecting and locating additional sources of information in English.

Executive Retirement section inside

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# Announcements/Events

## Naches

### Sawicki

Robert and Fran Sawicki of Wilmington announce the birth of a daughter, Sophia Miriam, on September 10. Sophia is the sister of Julia and Rachel.

### Kralover

Robert and Paula Salus Kralover, of Wilmington, announce the birth of a daughter, Lindsay Michelle, on July 20. Lindsay is the sister of Jeffrey Bruce and the granddaughter of Ethel Salus and the late Leon Salus.

## Senior Shabbat

On Saturday, October 13, at 11 a.m., a special Shabbat Service will be held at Congregation Beth Emeth for senior citizens. The service will be followed by a light luncheon. Preceding the service, at 10 a.m., Dr. Clark Williamson, Professor from the Christian Theological Seminary at Indianapolis, Indiana, will speak on "Anti-Judaism, Anti-Semitism and Anti-Israelism in Christianity." Coffee and danish will be served from 9:30 to 10 a.m. Reservations must be made for lunch before October 8, by calling Mrs. Carole Bernstein, 475-6259.

Senior citizens in the area are all cordially invited to attend these events co-sponsored by Beth Emeth Sisterhood and Jewish Family Service of Delaware.

## ORT tea for new members

The ORT Membership Tea will be held on Tuesday, October 16, at 7:30 p.m. The community is invited to attend. For more information about the Tea or about ORT, call Debby at 475-9505.

## Beth El Monte Carlo

Temple Beth El in Newark is sponsoring a Monte Carlo Nite on Saturday, October 6, at 7:30 p.m. The \$5 admission charge will include a beef and beer buffet. Temple Beth El is located at 301 Possum Park Road in Newark. For tickets and information call 366-8330.

## NCJW meeting

An evening meeting is planned for the Wilmington Section National Council of Jewish Women, on Wednesday, October 10, at 7:30 p.m. at the home of Sheila Inden, 730 Taunton Rd., Tavistock, Wilmington. New members of the Council will be honored. Dessert will be served. For further information, call Inden at 478-4078.

Share your good news in the Naches Column

## Keil-Herrmann visiting scholar weekend

The 1990 Keil-Herrmann Visiting Scholar will be Professor Clark Williamson who will speak at Congregation Beth Emeth October 12, 13, and 14. Williamson is on the faculty of the Christian Theological Seminary in Indianapolis, IN, and has served as scholar-in-residence in synagogues and churches around the country.

Williamson spoke at the "Clergy Dialogue" of the Delaware Region, National Conference of Christians and Jews, earlier this year to an audience representing all faiths.

The community is invited to all of Williamson's lectures which begin on Friday evening in the context of

Shabbat worship. He will speak on "Jesus in the Context of Judaism." The service begins at 8 p.m.

On Saturday morning the subject will be "Anti-Judaism, Anti-Semitism, and Anti-Israelism in Christianity." Coffee and danish will be served at 9:30 a.m. and the talk will begin promptly at 10. This presentation is part of the Senior Shabbat co-sponsored by Beth Emeth Sisterhood and the Jewish Family Service.

The Brotherhood of Beth Emeth will host a breakfast for \$2 per person at 9:30 on Sunday morning. Following the meal Williamson will speak on the question, "Are Churches

Coming to Grips with the Holocaust?" The weekend lecture series was established by the families of the late Rosa K. Keil and Zeldia K. Herrmann

in memory of these women to whom Judaism and education were so important, according to Beth Emeth Rabbi Peter H. Grumbacher.

## AKSE meeting planned

The Adas Kodesch Shel Emeth Sisterhood invites the community to its next general meeting on Monday evening, October 15, at 8 p.m. A talk, entitled, "Debunking the Myth of the Jewish American Princess," will be presented by the new director of Hillel at the University of Delaware, Ruth Kershner.

Prior to moving to Delaware with her husband and son, Kershner worked as a counselor, social worker,

and teacher in Virginia, Houston, and Philadelphia. She holds a Master's of Social Work Degree from the University of Maryland and a Master's of Jewish History Degree from Baltimore Hebrew College.

Refreshments will be served at the conclusion of the program. Reserve by October 3 by calling Rhonda Lehr, 475-0573, or Vivian Goldberg, 478-7250.

## Women's Simchat Torah celebration at AKSE

A women's Simchat Torah service will be held on Friday, October 12, at Adas Kodesch Shel Emeth at approximately 10 a.m. in the Berlin Chapel. The service, now in its seventh year, has become a tradition for many Jewish women in our community. The Torah will be read by several women in the congregation, and aliyot will be available to every woman who attends. This service is open to all women in our community.

Refreshments will be available following the service. Babysitting will be available but prior registration is required. To register, call 762-2705.

## Beth Emeth Sisterhood brunch

"Women in Politics" is the subject of the Brunch meeting on Sunday, October 7, at 9:30 a.m., sponsored by the Sisterhood of Congregation Beth Emeth. This meeting is free to members of Sisterhood, with a \$3 charge for non-members and guests. Featured speaker will be Paulette

Benefield, Chairperson of the Delaware Women's Political Caucus. Presentations will also be made by Patricia Blevins and Michelle Medwin. Audience participation will be encouraged by a question and answer period. For advance reservations, call Carole Bernstein at 475-6259.

## Hadassah paid-up membership

The Wilmington Chapter of Hadassah will hold its paid-up membership dessert meeting on Monday, October 8, at 7:30 p.m. at the JCC. There will be entertainment by local Hadas-

sah members. Dessert will be served. Anyone who is or will be a paid-up member that night is welcome. Anyone who is thinking of joining and who would like to pay her dues that evening is welcome to attend.

## Beth Emeth new members breakfast

On Sunday, October 21, the membership committee (Verna Schenker and Harry Wolpert, co-chairpersons) of Congregation Beth Emeth at 300 W. Lea Boulevard will be holding a breakfast/open house for all new and potential members.

There will be a morning minyan at 9:15 a.m. with breakfast at 9:30. The breakfast will be prepared by the

Beth Emeth Brotherhood. This will offer an opportunity to meet Rabbi Grumbacher, Rabbi Sarah Messinger, the board of trustees, and other members and to learn more about the activities of the congregation.

Reservations should be made by October 14 by calling Marion Yaffee at 478-7074. There will be free babysitting.

## YJAD sets October calendar

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

On Sunday, October 7, the YJAD will make a road trip to New Hope, Pennsylvania. The group will meet at 10 a.m. sharp at the JCC parking lot. There is a \$5 charge to defray transportation costs. Contact Aaron Gobler at 798-0252 by October 4 to register.

On Wednesday, October 10, 17, 24 and 31, the YJAD will play coed Volleyball, in the Jewish Community

Center gymnasium beginning at 6 p.m. Games are non-competitive and there is a \$1 fee for those who are not members of the JCC. Call Scott Sweren at 633-0891 for more information.

On Thursday, October 11, the YJAD will have dinner followed by a celebration of Simchat Torah. Dinner will be at 5:30 p.m. at Bennigan's in the Fairfax Shopping Center on Concord Pike (Route 202) just north of the I-95 interchange. The holiday celebration will be at 7:30 p.m. at Adas Kodesch Synagogue, on the Washington Street Extension. Call Stephanie Mardon at 798-8016 by

October 8 to make reservations for dinner.

On Monday, October 22, at 7:15 p.m., the YJAD will hold its Havurah discussion on "The Delights and Difficulties of Dating in the 90's Decade" at the home of Julie Scher, in Claymont. Havurah is a gathering of 15 to 20 people for a discussion of current topics. For directions, call

Scher at 792-1237.

On Tuesday, October 30, the YJAD will hold a Costume Party. There will be refreshments. The party will be held at Amie Jamison's home in Downtown Wilmington, from 8 p.m. to midnight. Admission is \$7, \$5 for those in costume. Call Robin Goodman at 994-3522 by October 25 to reserve.

The next deadline for The Jewish Voice is WEDNESDAY, OCTOBER 10



# Announcements/Events

## Dr. David Geffen to be Beth Shalom scholar

Dr. David Geffen, former rabbi of Congregation Beth Shalom and a founder of the Jewish Historical Society of Delaware, will be a scholar in residence in Delaware from November 4 to November 8. An author and scholar who lives in Israel and is on the staff of the *Jerusalem Post*, Geffen will speak on a variety of topics during his seven public talks.

At the first presentation on Sunday, November 4, at 7:30 p.m. at the Jewish Community Center, Geffen will show William Topkis' film, "Story of a Tourist in Eretz Yisrael." Topkis, whose family arrived in Delaware in the early 1880s, was a prominent businessman as well as an active Zionist. Topkis went to Palestine in 1923 and made a film with Yaakov Ben Dov, Israel's first filmmaker. "The film has become a very significant part of Israeli film history," according to Geffen. The film has a Hebrew sound track, but Geffen will provide commentary on it as well as on historical background based on diaries Topkis kept while making the film.

On Monday, November 5, at 12:45

p.m. at the JCC, Geffen's topic will be "Recalling and Recording Delaware Jewish History." Geffen will describe Jewish life in early Wilmington and will record information from those present. The program is primarily for seniors but is open to anyone interested.

At 7:30 p.m. on November 5 at the Historical Society of Delaware, Simms House, Market Street Mall, Geffen will discuss "Delawareans in Palestine." He will explore the unique attraction of the holyland by describing the personal reactions of several Delawareans who traveled to the holyland before it became a state. Mrs. H.S. Goldey, wife of the founder of Goldey Beacom College, William Topkis, Louis Topkis and Rabbi Jacob Kraft, who was in Palestine as a chaplain in World War II, all left personal records of their encounters with the holyland. Geffen will illustrate his talk with slides.

"Great Minds and Ideas from the Jewish Golden Age" will be the subject for Tuesday, November 6, at 7:30 p.m. at Congregation Beth

Shalom. Geffen will discuss great philosophical ideas of the Spanish Golden Age including the reason for the commandments, the principles of faith and the difference in the understanding of Judaism between the elite and the common people. He will also present short biographies of a few outstanding thinkers like Maimonides, Albo and Elijah del Medigo.

Geffen received a Ph.D. in Jewish philosophy and history and wrote a dissertation on Elijah del Medigo and the philosophical background of his work. His talk is part of Beth Shalom's year long adult education series, "When Jews Lived in a Golden Age."

"The Literary Treatment of the Jew in Early America" will be the topic for discussion on Wednesday, November 7, at 1 p.m. at the JCC. Geffen will discuss the Jewish cowboy as portrayed in the early Yiddish novel, *The Jewish Cowboy*, by Isaac Raboy. The autobiographical novel, written just before World War I, has recently been translated into English by Nathan Shapiro. Paperback cop-

ies of the novel are available at the Jewish Community Center through Lynn Greenfield.

On Wednesday evening at 7:30 at Beth Shalom, Geffen will speak on "Israel: A Vital Part of Jewish Education." Geffen will discuss the role Israel plays in Jewish education and the value of visiting Israel, particularly with children. The talk is open to the entire community, but parents of Hebrew school age children are particularly encouraged to attend.

Geffen's concluding lecture on Wednesday, November 8, at Adas Kodesch will be "Update on Israel." Geffen will present his up-to-the-moment analysis of the political situation in Israel.

Geffen's residency in Delaware is sponsored by the Jewish Historical Society of Delaware with the financial assistance of the Delaware Humanities Forum, B'nai B'rith and the Rabbi Jacob Kraft Educational



Dr. David Geffen

Foundation, and through the cooperation of the Historical Society of Delaware, Congregation Beth Shalom and the Jewish Community Center.

## Israel will retaliate instantly if attacked

By DAVID LANDAU and GAIL SEDAN

JERUSALEM (JTA) — Prime Minister Yitzhak Shamir warned Iraq on Monday that it could expect instant reprisal if it followed through on Saddam Hussein's latest threat to attack the Jewish state.

Briefing the Knesset Foreign Affairs and Defense Committee and speaking later to reporters, Shamir maintained Iraq was deliberately trying to drag Israel into war, to break up the Arab alliance with the Western powers in the Persian Gulf crisis.

The prime minister was responding to a threat made Sunday by the Iraqi president, who said, in a statement read on Baghdad Radio, that he would attack Israel and the Middle East oil fields if Iraq was choked economically by the U.N.-mandated trade embargo. The threat was described as Hussein's toughest stance since he began the Persian Gulf crisis by invading Kuwait on August 2.

Shamir made clear that Israel is taking the threat seriously. He said that if there were an Iraqi attack on Israel that caused casualties, there would be a response from the West.

But he did not specify what that response would be.

The prime minister said Israel's defenses were designed to deter an Iraqi strike. But if, "God forbid, he does implement his threat, then Israel is ready to strike back in reprisal," Shamir said.

When asked to comment on a *Time* magazine report that Hussein was moving Iraqi missiles closer to the Jordanian border, Shamir would merely say that Israel is closely following developments in the region and would draw the "proper conclusions."

In New York, Israeli Foreign Minister David Levy said Monday that Hussein's latest statement signaled a "deterioration" in the Iraqi leader's approach toward Israel. Whereas previous threats had been conditioned on an Israeli attack against Iraq, the latest one, he said, was in reaction to U.N. and international actions.

Levy, who is in New York for the opening of the U.N. General Assembly, told his West German counterpart, Hans-Dietrich Genscher, that "the free world" needed to make it

clear that if Hussein tried to carry out his threats, he would be hit.

"Saddam Hussein is holding a gun to Israel's head and demanding he be freed from the judgment of the international community," Levy told Genscher, according to an Israeli spokesman.

According to Israeli officials, Genscher expressed his grave concern about Hussein's threat and also complimented Israel's handling of the Gulf crisis. Genscher also reportedly responded favorably to a request by Levy not to link the Israeli-Palestinian conflict and the Persian Gulf crisis.

In a related development, Egypt has informed Israeli authorities that it will not allow Palestinians bearing Jordanian passports to enter its territory along with the flood of refugees from Kuwait. Because of concern that "hostile elements" may sow unrest in Egypt, Cairo has also barred the entry of Iraqi and Kuwaiti citizens. Thousands of Palestinians are among the hundreds of thousands of guest workers that have fled Kuwait since the Iraqi invasion.

## Johannesburg

Continued from page 9

deny the Palestinian people the right to self-determination, we condemn it.

"If Zionism means the right of the Jewish people to secure their country, to live and fully express their culture and traditions, we consider it a healthy movement. This we understand Zionism to be," Mandela said, reiterating a stance he articulated last month in Oslo, Norway, and earlier this summer in New York.

Significantly, the death threats were made after Assabi announced Mandela's appearance but before he spoke. As a result, police and armed security guards patrolled the temple grounds Friday evening.

Before the service began, pamphlets were passed out by a youth wearing a yarmulka, who said he represented a group called People for Racial Peace and Harmony in Africa. The literature contained anti-

ANC propaganda and described Mandela as a power-hungry despot.

Assabi, who believes that Jews should be more vocal in their opposition to apartheid, said, "I invited Dr. Mandela to address my congregation, because whenever he has met with Jews since his release, there have been mud-slinging matches based on a misunderstanding of the relation between anti-Semitism and anti-Zionism."

The Zionist Federation statement attacking Assabi did not mention Mandela. It said the federation wanted to draw public attention to the fact that Assabi "does not represent or speak in the name of the Jewish community of South Africa. He represents a very small minority of the Jewish community."

The statement went on to affirm the federation's uncritical backing of Israel. "We support the government

of the day in Israel, especially in these times of serious crisis," it said.

"We totally dissociate ourselves from Rabbi Assabi's assertion that anti-Zionism is distinct from anti-Semitism. We dare never to fall into the trap of our archenemies, who claim that anti-Zionism is not anti-Semitism." They are "one and the same thing," the statement insisted.

Rabbi Arthur Seltzer, chairman of the South African Association of Progressive Rabbis, stressed that Assabi was not a member of his association and therefore could not speak for it. "He had every right to speak as he did, but his remarks reflect his personal views only," Seltzer said.

Assabi said most of his congregation has been supportive, but he received five resignations in three days and expects more. "Most of the people who criticized me were not even at the service," he said.

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## Happy New Year

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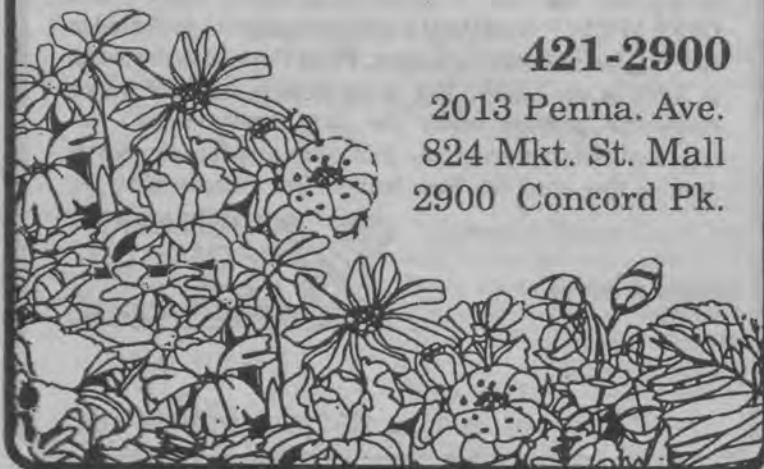
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**Obituaries**

**David S. Friedman**

David S. Friedman, 56, of Kings Highway, Milford, died September 12 of complications from a stroke in Christiana Hospital, near Stanton, where he had been a patient.

Mr. Friedman was president of Star Freight Systems Inc., Newark, which he founded 10 years ago. Before that, he was vice president of T.I.E., a trucking company in Milford.

He was president of Delaware Motor Transportation Association and was on the board of trustees for Milford Memorial Hospital. He was a member of Congregation Beth Shalom, Dover; American Trucking Association; Kiwanis Club, Milford and Newark; Rotary Club in Milford; Scottish Rite; Shriners; and a 32nd degree Mason of Geba Lodge in New York. He was an Army veteran of the Korean War.

He is survived by his wife, Rhoda M.; two sons, Paul E. of Milford, and Jose DeParamo Rivas of Caracas, Venezuela; two daughters, Deborah Zook of Clayton, and Jessica Friedman of Milford; two brothers, Joseph H. of Bellmore, N.Y., and Jack A. of Fort Worth, Texas; a sister, Greta P. Forsman of St. Louis; and nine grandchildren.

Instead of flowers, the family suggests contributions to Congregation Beth Shalom, Dover, or to charity.

**Charles Aaronson**

Charles Aaronson, 91, formerly of 217 W. 37th St.,

Wilmington, died September 13 of cancer in Forwood Manor, 1912 Marsh Road, where he had been a resident.

Mr. Aaronson had been owner of Save More Food Market, 23rd and Monroe streets, for many years. He retired in 1986. He owned the former Public Market on King Street, Wilmington, more than 60 years ago.

He was a member of Congregation Beth Emeth.

His wife, Kate, died in 1986. He is survived by a son, Joseph of Kendall, Fla.; a daughter, Norma Rose of Wilmington; three sisters, Pauline Rikin and Betty Piccoli, both of Boca Raton, Fla., and Dora Brown of Philadelphia; five grandchildren and five great-grandchildren.

Instead of flowers, the family suggests contributions to Congregation Beth Emeth, 300 W. Lea Blvd., Wilmington 19802.

**Harold Morris**

Harold Morris, 70, of 12 Vilone Place, Vilone Village, Elsmere, died September 21 of lung cancer in Christiana Hospital.

Mr. Morris worked for 29 years at Sears, Roebuck & Co. He retired from the appliance department in the Prices Corner Shopping Center store in 1974.

He was a member of Montefiore Mutual Benefit Society; Elsmere Fire Company, and RSVP, a seniors volunteer program. He was founder and president of Sears Retiree Group and a volunteer at Kalmar-Nyckel Foundation.

He is survived by his wife, Vera;

a son, Charles M. of Atlanta; a daughter, Lois Jean Johnson of Crossgates; a brother, David of Reading, Pa.; a sister, Lillian McBride of Limestone Acres; and five grandchildren.

Arrangements were made by Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to American Cancer Society, Wilmington.

**Abraham L. Kristol**

Abraham L. "Boommie" Kristol, founder of Al's Sporting Goods on Market Street, died September 22 of congestive heart failure in St. Francis Hospital, where he was a patient. He was 83.

Mr. Kristol of Devon Condominiums, Pennsylvania Avenue, and 2000 Presidential Way, West Palm Beach, Fla., operated the sports, jewelry, and pawn shop from 1935 until retiring in 1966.

He was a member of Congregation Beth Shalom, B'nai B'rith Lodge 470, Brandywine Country Club, and Jewish Community Center, all in Wilmington; President Country Club, West Palm Beach; and an associate member of Adas Kodesch Shel Emeth Congregation, Wilmington.

He is survived by his wife, Pearl C.; three sons, Daniel M. of Westover Hills, Howard G. of Scarsdale, N.Y., and David M. of Summit, N.J.; and six grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to charity.

The Jewish voice gratefully acknowledges a contribution made in memory of **Stanley W. Balick, Herbert Balick and Isidor Balick** by **Adele Balick Seidel**

**Judge turns down Pollard's motion to withdraw guilty plea for spying**

By ALLISON KAPLAN

NEW YORK (JTA) — A federal judge has turned down Jonathan Pollard's motion to withdraw the guilty plea that landed him a life term in jail for spying on behalf of Israel. Pollard, who has served five-and-a-half years of the sentence, contends the government did not live up to its part of the plea bargain. If the judge had accepted his petition, a new trial would have had to be called.

Pollard's attorney, Hamilton Fox, said the former U.S. naval intelligence officer's family and supporters were "not surprised" by the ruling, which was issued by U.S. District Court Judge Aubrey Robinson. Fox said the family plans to appeal the decision.

"The judge who denied the motion to withdraw the guilty plea was the same judge who had accepted the plea in the first place," the attorney

said. "By accepting the plea, he had necessarily determined that the plea was proper. We are hopeful that the Court of Appeals will view the issues we have raised from a different perspective."

A motion to remove Robinson from the case, which was kept under wraps throughout the court's deliberations, was unveiled September 11.

The motion is based on an accusation by Harvard Law School Professor Alan Dershowitz that Robinson obtained out-of-court or "ex parte" information from the U.S. government. The charge stems from a conversation Dershowitz had last autumn with former Supreme Court Justice Arthur Goldberg.

Goldberg, who died shortly after that conversation, reportedly told Dershowitz that Robinson had spo-

ken of government evidence that Pollard had provided Israel with U.S. photographs proving Jerusalem had supplied Jericho missiles to South Africa. But such evidence was never introduced in the court proceedings, Pollard's attorneys contend.

Pollard's attorneys argued that the only way to find out if information was inappropriately given to Robinson would be to question the judge himself. Therefore, they contended, Robinson would have to step down from the case.

Robinson denied this motion, in addition to a number of other charges suggesting that the government violated its plea agreement with Pollard. He also denied a request to allow Pollard's lawyers access to classified portions of the sentencing memo written by former Defense Secretary Caspar Weinberger.



# Israel remains top U.S. ally in U.N.

Israel remained America's strongest supporter at the United Nations last year, backing the United States 87 percent of the time, the Heritage Foundation concluded in a newly released study of UN voting patterns.

On the 140 votes surveyed, Israeli support outpaced that of other key American allies such as Great Britain, West Germany, Japan and Canada. (See box).

A great deal of attention is being

paid to Arab regimes' new willingness to support United States' forces in the region to counter Saddam Hussein, but UN voting patterns reveal that Arab regimes continue to have fundamental differences with

the United States over the Middle East as well as on issues unrelated to the Arab-Israeli conflict. The Arab states voted on average with the U.S. less than 10 percent of the time.

Only a few points separated the voting scores of "radical" and "moderate" Arab governments. Iraq and Syria opposed the U.S. 92 percent of the time, Libya 90 percent.

Egypt, at \$2.3 billion a year the second-largest recipient of American foreign aid, opposed the U.S. on 88 percent of the votes. Heritage noted this fact in a section of the report entitled "small thanks for U.S. aid." Saudi Arabia opposed the U.S. 88 percent of the time, Jordan 89 percent.

The contrast was also evident on 10 key votes tabulated in the report. While Israel supported the U.S. on every one, the "best" Arab state scores were compiled by Oman and Egypt, who opposed the United States on 75 percent of the votes. Overall, the Arab nations voted against the U.S. more than 90 percent of the time on critical votes.

America's Best Friends at the UN	
Member	% Agree With U.S.
Israel	87.3
Great Britain	77.2
West Germany	70.2
France	68.6
Netherlands	67.7
Luxembourg	66.2
Belgium	66.2
Portugal	65.7
Italy	63.8
Japan	61.0
Canada	60.3
Group Average	75.3
Arab States' Support for the United States at the UN	
Algeria	7.0
Bahrain	10.9
Egypt	11.6
Iraq	8.0
Jordan	11.3
Kuwait	9.9
Libya	9.7
Oman	12.6
Qatar	10.1
United Arab Emirates	9.1
Saudi Arabia	11.7
Syria	8.0
Group Average	10.0

(Near East Report)

## U.S. will release loan guarantees

**By DAVID FRIEDMAN and HOWARD ROSENBERG**  
WASHINGTON (JTA) — The Bush administration has agreed to issue guarantees for \$400 million in loans for Israel, so that it can provide housing for Soviet Jewish immigrants, Israeli Finance Minister Yitzhak Moda'i said Tuesday.

"The guarantee of \$400 million is now valid," Moda'i told the Jewish Telegraphic Agency after meetings with Deputy Secretary of State Lawrence Eagleburger and Treasury Secretary Nicholas Brady.

An Israeli Embassy official said the final details would be worked out during meetings in New York this week between Secretary of State James Baker and Israeli Foreign Minister David Levy. The two were

scheduled to meet there late Wednesday afternoon.

Although Congress approved the loan guarantees last spring, the administration has held up final approval until it receives assurances that the money will not be used to help Soviet Jews settle in the West Bank or the Gaza Strip.

Eagleburger assured Moda'i that the United States would do its best to help Israel overcome its economic difficulties. "We are aware of Israel's needs and hope to find a way" of meeting them, he was quoted by the embassy official as saying.

Moda'i said he discussed with administration officials both Israel's new economic plan and the economic problems currently facing the United States. "We did not go into

specifics," he said. "We discussed the overall situation."

Moda'i denied making any specific requests for U.S. assistance. "I didn't come this time to ask for anything, just to clarify positions," he said.

"You don't come off a visit and take all the goodies and come back home," Moda'i said. "We would rather have it on a continuous basis than a one-time deal."

The finance minister apparently was referring to his proposal that the United States cancel Israel's \$3.7 billion military debt. He voiced the idea in Israel after President Bush asked Congress to forgive Egypt's \$7.1 billion military debt because of Cairo's leadership in mustering Arab opposition to Iraq in the Persian Gulf crisis.

## Jewish leaders

Continued from page 1

days of private and public meetings in Rome, according to Rabbi Jack Bemporad, director of the Synagogue Council of America's Interreligious Affairs Committee.

Topics slated for discussion at the Rome gathering include "Future Developments in Catholic-Jewish Relations" and "The Meaning

of Nostra Aetate," according to Seymour Reich of B'nai B'rith, who currently holds the rotating chairmanship of IJCIC.

IJCIC will meet with the pope on the second day of the conference.

"The purpose of the November meeting is to determine the successes and missed opportunities of the last 25 years," said Reich.

"We're very concerned that church teachings are not reaching the parish and that recent manifestations of anti-Semitism are getting out of control."

Elan Steinberg, executive director of the World Jewish Congress, hopes the Rome meeting proves to be "a continuation of the spirit of Prague. We will be tackling difficult

issues, and hope to refine our differences," he said. While the WJC has not always supported meetings with Vatican officials, some of which Steinberg considered to be "papering over legitimate differences," it is viewing the Rome meeting as a positive step.

High on the list of issues to be discussed will be the Vatican's reluctance to establish diplomatic relations with the State of Israel.

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## Israel drops effort to suppress Mossad book in Canada

TORONTO, Sept. 18 (JTA) — A book purporting to expose the activities of Israel's secret intelligence agency, Mossad, went on sale September 18 in Canada, after the Israeli government dropped legal attempts to have it banned.

Israel decided not to seek renewal of the temporary injunction it obtained September 7 from the Ontario Court of Justice, because the book's publication in the United States early this month rendered the issue moot.

Israel had claimed the revelations contained in the book, however false, would compromise the safety of Mossad agents. Persuaded by that argument, a New York State Supreme Court judge in Manhattan temporarily restrained publication of the book on September 12. But his order was quashed the following day

by the court's Appellate Division. St. Martin's Press immediately stepped up publication of the book, 17,000 copies of which had already been sent to wholesalers.

"The harm we were seeking to prevent has already occurred," Joel Goldenberg, a Canadian lawyer representing Israel in the case, told the Ontario court.

He was referring to publication in the United States of "By Way of Deception: A Devastating Insider's View of the Mossad," written by Canadian-born Victor Ostrovsky along with Canadian journalist Claire Hoy. Ostrovsky, who holds dual Canadian-Israeli citizenship, worked for Mossad from 1984 to 1986. Israeli officials say he was dismissed as "unfit" after 18 months as a trainee.

His book offers alleged inside information on Mossad operations that

portray the Israeli spy agency's activities in Canada and the United States as cynical and self-serving.

Among other things, the book alleges that Israel deliberately avoided providing the United States with advance information it had about Lebanese terrorists' plans to bomb the United States Marine barracks in Beirut in October 1983. The book alleges that Israel withheld the information from the United States, because it knew the incident, which claimed 241 lives, would strain U.S.-Arab relations.

Israeli officials described the book as a "fiction with a sprinkling of facts."

But Israel's image abroad apparently was more seriously damaged by its attempts to suppress the book than by the alleged exposes.

The episode is the subject of a

closed-door inquiry by the Knesset Foreign Affairs and Defense Committee's subcommittee on intelligence, which met September 18 in Jerusalem, for the second time in two days. On September 17, the panel heard a report from the chief of Mossad, whose identity is top secret.

The three-member watchdog panel, which oversees Mossad and the Shin Bet internal security agency, wants to know who ordered legal action in the Canadian and U.S. courts, and why they did so. The panel is also investigating who recruited Ostrovsky for Mossad, who investigated his background and why he was accepted for training, in light of his later dismissal as "unfit."

According to reports from Jerusalem, the decision to seek court injunctions was taken by the head of

Mossad, with the concurrence of Prime Minister Yitzhak Shamir, himself a former Mossad operative.

According to the reports, they knew Israel's appeal was bound to fail, especially in the United States, where the courts regard prior restraint as a unconstitutional.

But the Mossad leaders, it was reported, wanted to gain time for "damage control" before the book appeared.

A campaign was mounted in Israel to discredit Ostrovsky, who was described as a prevaricator motivated by greed and a grudge against Mossad. But some Israeli circles believe the government would have been wiser to ignore the book, which they say would have attracted few readers and been quickly forgotten were it not for the efforts to suppress it.

St. Martin's Press reported that the notoriety surrounding the attempted ban had boosted its sales by 300 percent.

### Alleged SS guards caught entering U.S.

NEW YORK (JTA) — Three men suspected of having been SS guards at concentration camps during World War II were stopped from entering the United States in a five-day period this month, the Office of Special Investigations reported.

OSI director Neal Sher said that while the occurrence of three attempts in one week is unusual, some six to eight alleged Nazi war criminals per month have tried to come into the United States in the past two years.

Sher said the number of suspected war criminals trying to enter the country has increased because residents of several European countries no longer need tourist visas to enter the United States.

The men were stopped by U.S. Immigration and Naturalization Service employees who saw their names on the Justice Department's "watch list" of suspected war criminals. The INS' border guards contacted OSI and were told to look for the telltale blood-type tattoo that SS guards had in their left armpits.

Two of the men, both German citizens, had the tattoos.

Gustav Raasch, who acknowledged having served as a guard at Majdanek in Poland, tried to enter Houston after flying there from London. He was returned to England.

Hans Weinem, who was allegedly a guard at Auschwitz, tried to enter Miami after a flight from Frankfurt. He, too, was sent back.

The third man, Eduards Podins, a Canadian resident, was stopped in Vancouver by INS employees while on his way to a flight to Hawaii. Podins is said to have been an SS guard at the Valmiera concentration camp in Latvia.

Meanwhile, OSI has been reaping a reward of information on war criminals since democratization swept over Eastern Europe.

Sher said that this summer, a team of five researchers came back with 6,000 names. OSI also has four researchers working in Czechoslovakia.

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