

The JEWISH VOICE

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Jews asked to raise \$1.3 billion more for Soviet Jews

By CHARLES HOFFMAN

JERUSALEM (JTA) — The Jewish Agency Board of Governors has called on world Jewry to raise another \$1.3 billion over the next three to five years to pay the cost of bringing 1 million Soviet Jews to Israel. This sum is in addition to the \$600 million already being raised for Soviet aliyah in the worldwide Operation Exodus campaign mounted by the United Jewish Appeal in the United States and in other countries by Keren Hayesod.

The call for additional funds was made November 1 at the conclusion of the weeklong Board of Governors meeting here. Mendel Kaplan, who chairs the board, said "unconventional ways" would have to be found to raise the money, which the Jewish Agency needs to bring the immigrants and their belongings to Israel.

Over 200,000 Soviet Jews are expected to make aliyah during the 1990-91 fiscal year, and similar numbers are expected in the years following, said Simcha Diniz, chairman of the Jewish Agency Executive.

In New York, UJA President Stanley Horowitz welcomed the challenge of helping raise the additional \$1.3 billion. "We've known for some time that Israel is expecting 1 million Soviet Jews, so it doesn't take a rocket scientist to know that very, very substantial money

would be involved," he said.

"We feel privileged to have the opportunity to take part in this rescue operation. Every Jew understands the historic nature of this opportunity, and we are very optimistic about finding the right combination of programs to make

these funds available."

Horowitz said the planning process for a new campaign has not yet begun, but he expects to assemble the necessary committee "within the next few weeks." The fundraising strategy will be hammered out "over the next

several months," he said.

Horowitz's faith in the ability of the American Jewish community to raise the requested sums of money is rooted in the success of the Operation Exodus campaign. As of last week,

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October immigration sets record high

NEW YORK (JTA) — A total of 20,324 Soviet Jews immigrated to Israel in October, a record number for the fifth consecutive month, the National Conference on Soviet Jewry has reported. In addition to the Soviets, 840 immigrants from other countries arrived in Israel last month.

In addition, 290 Soviet Jews arrived in the United States directly from Moscow in October, according to the Hebrew Immigrant Aid Society.

Since the beginning of the year, 121,752 Soviet Jews have arrived in Israel through the end of October, the highest annual number of immigrants to Israel since the nation's early days. And the record figures are expected to rise. In Jerusalem, Israeli Absorption Minister Yitzhak Peretz has forecast that 75,000 immigrants will arrive in the next two months.

Quoting "a senior aliyah official," Peretz recently told the Cabinet's ministerial committee on aliyah that between 300,000 and 400,000 Jews are expected to arrive in 1991. "The Jews in the Soviet Union feel they had better do it today, or they may not be able to do it tomorrow," Peretz told reporters at the end of a meeting of the committee. "Soviet Jews lack a feeling of security."

In addition, Soviet Jews continue to immigrate to other countries, with assistance from the Hebrew Immigrant Aid Society, which helps Soviet emigres in Rome and Vienna, in addition to those who arrive directly from Moscow.

In Rome, 91 Soviet Jews were waiting to emigrate as of the end of last week. Of that number, seven are bound for the United States, 67 for Canada and 17 for Australia.

Also in Rome were 61 Iranian Jews, all of them bound for the United States.

In Vienna, as of the end of last week, 429 Jews were being processed by HIAS, of whom 139 were Soviet Jews. Of the group, 67 were bound for West Germany, 42 for Canada, 25 for Australia and five for the United States.

There were also 229 Iranians in Vienna, the vast majority of them bound for the United States, with four going to Canada. The remainder of the Jews being processed in Vienna as of last week were Eastern European Jews. Only the U.S.-bound persons have been there for a long time, most of them sick and in the hospital, according to Roberta Elliott, director of public affairs for HIAS.

Toni Young, Steven Dombchik to chair JFD campaign

William Topkis, President of the Jewish Federation of Delaware, has announced the appointment of Toni Young and Steven Dombchik as the 1991 Campaign Co-Chairmen.

Young is a Vice President of the JFD and recently served as co-chair of the "Celebration of Freedom" event on behalf of the recently completed Operation Exodus campaign. Dombchik also serves as a JFD Vice President and is chairman of the Federation's allocations committee.

In a joint statement, Young and Dombchik announced that they have accepted this responsibility because, "our community stands at a critical crossroads. We must raise enough money to support the services and programs provided by our local Jewish agencies as well as increased overseas needs. Sixty-eight Soviets have already been resettled in Delaware with a minimum additional 69 immigrants expected to arrive over the next ten months. The direct out-of-pocket costs necessary to assist these newcomers to freedom is \$100,000 in 1990-91. Our community cannot meet all of its objectives unless it raises more money."

Young and Dombchik are in the process of developing their campaign team. "Our goal is for every Jewish person in Delaware to contribute to the campaign," stated Young.

In addition to Young's responsibility for the "Celebration of Freedom" event, which featured Mary Travers in concert and a reception at the Wilmington AMTRAK station, she is a member of the Grand Opera House Board of Directors and served as its president from 1982 to 1985. She is a board member of the Jewish Historical Society where she served as its president from 1982 through 1985. She was a co-chair of the establishment of the Rabbi Jacob Kraft Education Fund, and serves on the Board of the Wilmington Friends School. Young was chairman of *The Jewish Voice* Editorial Committee from 1987 to 1990. In addition, she has served on the Board of the Jewish Family Service and the Delaware Humanities Forum.



Toni Young



Steve Dombchik

Young, a writer, has published "The Grand Experience, A History of the Grand Opera House" and was the editor and a contributing author of "Delaware and the Jews." She received her B.A. from Goucher College and a Masters Degree from Harvard University. She and her husband, Stuart, have two children, Mitchell and Ann.

Dombchik has served on a variety of Federation committees, its Board of Directors and has participated in the JFD's annual fundraising campaign since 1980. He was a solicitor and co-chairman of several divisions for three years. He and his wife, Rhoda, co-chaired the Young

Leadership Development Committee and have also participated in a United Jewish Appeal Mission to Israel. The Dombchiks were recipients of the Braunstein Young Leadership Award in 1985.

Dombchik serves on the Executive Committee of the Federation and the Jewish Community of Delaware Endowment Fund. He has served on the Federation's allocations committee for four years, was chairman of the Group Work Services Committee for two years and in 1990 he was the chairman of the JFD Budget

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Sharansky tells community of life as refusenik

By PAULA BERENGUT
Editor of *The Jewish Voice*

The Soviet system is crumbling, according to former Soviet refusenik Natan Sharansky, and the country faces a very difficult winter.

Sharansky, the guest lecturer of the Ann B. and H. Albert Young Memorial Lecture Series, addressed a crowd of 900 members of the Jewish community and invited dignitaries at the Playhouse in downtown Wilmington on Sunday evening, November 11.

According to Sharansky, some of the problems facing Soviet society right now include decayed water systems, a railroad system that faces constant breakdowns and no means of getting food grown over the summer to the market, with the hardest hit areas being the ones that are the coldest.

And because of this economic breakdown, he said, Soviet leaders have chosen to give the people "a little freedom in an effort to make them work a little harder." There is no such thing as a little freedom, Sharansky said explaining that all Soviets are becoming dissidents. "You can't have a little freedom — either you are a slave or you are free," he said.

For the Soviet leaders to save their empire, he said, they would have to take back the

freedom.

Soviet Jews, he added, have for many years considered themselves Jews only because they were marked as such in their identity cards. They became totally assimilated, no longer knowing or practicing anything of Judaism. Using himself as an example, Sharansky said that he was a third generation Soviet Jew who knew nothing of her heritage. When given the chance to learn, though, he said that his heritage became a source of pride that gave him the strength to defy his Soviet masters.

"You see that it can become a source of pride. We have to know more about ourselves and we started studying," Sharansky said. It gave the Soviet Jews the courage to "start speaking their minds openly," he said. And the moment you do that, he said, "you really become free."

Soviet Jews are getting rid of the past and starting to work on the future, Sharansky said. "But this is a serious danger to the regime's stability."

Dissidents begin their fight as one that represents all oppressed people around the world, the former refusenik said, and "then you are confined and you understand that you are all alone."

Sharansky spent nine years in prison in the

Soviet Union, including 400 days in a seven-by-five-foot solitary confinement cell during which time he was prodded to compromise.



Natan Sharansky

The KGB, he said, told him that he could regain his freedom if only he would agree to

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Editorial

The Kahane legacy

The assassination last week of Rabbi Meir Kahane in New York was a deplorable and shocking act of political violence. That having been said, however, it should be noted that it is, sadly, another chapter in a continuing story: Those who live violently, die violently.

It should not have come as a great surprise, though, that the rabbi was the victim of an extremist's hatred since that is exactly what he himself was: an extremist who hated. The founder of the Jewish Defense League in the United States in 1968, Kahane's goal was to mount armed responses to anti-Semitic acts.

Kahane renounced his U.S. citizenship in order to run for a seat in the Knesset, Israel's parliament. After serving for four years in the Knesset, Kahane was barred from running for re-election in 1988 after legislators passed a law banning parties with racist platforms.

He incited ethnic hatred with a violent message: Get the Arabs out of Israel. Kahane believed that God gave Israel to the Jews and that the Arabs had no right to live there as citizens. The symbol of his Kach party is a clenched fist inside a Star of David. "Death to the Arabs" has long been — and remains after his death — his followers' battle cry.

Because of the racist views he espoused, Kahane never got any closer than the fringe of both the American Jewish community and Israeli society. His supporters in the Kach party represented only a tiny minority. To most Jews he was a disgrace.

During his lifetime, Meir Kahane professed hatred and with his death, apparently vengeance. One of the chief rabbis in Jerusalem has urged that vengeance for Kahane's death be left to God. We wish it would be. But his followers have made a public promise for vengeance.

The lesson learned from Meir Kahane's life and death should not be hatred. It should not be violence. It should not be revenge. Rabbi Kahane was committed to Jewish survival. But we think that survival — and peace — depend on reason and understanding rather than on hatred and intolerance. The lesson to be learned is that violence breeds violence. No one wins.



Letter to the Editor

"Where are the American Jews?"

"Where are the American Jews?" "Why don't they come?"

These are questions asked of us by Israelis during our visit here. We have sheepishly answered, "We don't know."

On our plane ride over there was an American Christian tour group.

We believe people are concerned about the possibility of trouble occurring. But where does the danger lurk? In the Springfield Mall, where last year a deranged woman shot and killed three people. In Claymont, where a

neighbor recently kidnapped and murdered a child.

A talk show host on television here said to his American guest, "We appreciate the donations of the UJA but we'd rather have half the donations and more of your physical presence."

Visit Israel. Your support by being here means everything! It's such a beautiful country.

Come. Israel needs you. But, more importantly, you need Israel.

Tom and Ruth Seidel
Kibbutz Matzuba, Israel

Inside this issue...

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DEADLINE

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Quotes of Note

The enemy's valuable interests in the Zionist entity as an advanced base for imperialism, in the oilfields or in any other agent entities will all be easy prey for Iraq's long arm.

-Iraqi President Saddam Hussein

Iraq will aim to use binary chemicals and anthrax in the war and the first missile will be launched against Israel.

-PLO leader Yasir Arafat

Our struggle against the Jews is very great and very serious...It strives to raise the banner of Allah over every inch of Palestine...It is one of the links in the chain of the struggle against the Zionist invaders.

-Covenant of the Islam Resistance Movement

You must open fire on the new Jewish immigrants, whether they are Russians or Falashas [Ethiopians]...use violence against the immigrants and whoever fails, I will put him in prison.

-PLO leader Yasir Arafat

Even the suggestion of a linkage [between the Persian Gulf crisis and the Arab-Israeli conflict] is dangerous for Israel and for the United States. It undermines U.S. credibility and allows Iraq to diminish the barbarity of its actions.

-Rep. Charles Schumer (D-NY)

The word 'peace' represents the essence and belief of the people of Israel and constitutes also its message to humanity. The attainment of peace is the loftiest aspiration of every member of the Jewish people.

-Israeli Foreign Minister David Levy

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.

Op - Ed

The Kuwait-Palestinian comparison is 'nonsense'

By JOEL HIMMELFARB

Ten days after his invasion of Kuwait, Iraqi dictator Saddam Hussein made his infamous "peace" proposal: he'd get out of Kuwait if Israel withdrew from the West Bank and Gaza. The plan's premise was based on a transparent lie — that Israel's seizure and subsequent control of these areas in a defensive war could be equated with Samma's rape of Kuwait. The idea was immediately repudiated by the Bush Administration, and has subsequently been rejected by many of the Arab states that oppose Iraq.

Some in the West, however, have been suckered into believing the two situations are in critical ways alike. One such individual is *Time* Magazine's Strobe Talbott. In an article entitled "How Israel is Like Iraq" (Oct. 29),

Rescinding U.N. libel

By WILLIAM KOREY

When the notorious "Zionism equals racism" resolution was first adopted by the UN General Assembly's Third Committee on October 17, 1975—15 years ago—a leading British literary critic, Goronwy Rees, caught the mood of the moment. He wrote:

"There were ghosts haunting the Third Committee that day; the ghosts of Hitler and Goebbels and Julius Streicher, grinning with delight, to hear not only Israel, but Jews as such denounced in language which would have provoked hysterical applause at any Nuremberg rally ..."

An obscure courtroom in Moscow glaringly illuminated the incendiary consequences of the United Nations resolution. Convicted of stirring racial hatred was the extremist *Pamyat* leader, Konstantin Smirnov-Ostashvili, whose virulent anti-Semitic appeals brought violence to a meeting of liberal Soviet writers last January. His militant group would also prevent Jews from obtaining university degrees and appointments in public life.

It was an unprecedented Moscow court case. The Kremlin has been reluctant, in coping with burgeoning anti-Semitism, to use Article 74 of the Russian Criminal Code which forbids incitement of ethnic discord. But the mounting character of populist Jew-baiting prompted the Soviet prosecution move.

What was especially striking about the trial was the defense claim that the UN decision sanctions a militant stand against Zionism. Smirnov-Ostashvili formally requested that Austrian President Kurt Waldheim be called as an expert witness. As Secretary-General of the UN at the time of the resolution's adoption, the defense argued, he supposedly could explain why Zionism is a "form of racism."

When the resolution was approved, November 10, 1975, a vote of 72 to 35 with 32 abstentions, the late Andrei Sakharov warned: "If this resolution is adopted, it can only contribute to anti-Semitic tendencies in many countries by giving them the appearance of international legality."

The great humanist was right. Nothing has provided the dangerous *Pamyat* movement with greater legitimization than the UN decision. Since racism is considered the embodiment of evil, and declared illegal in international treaties, then any initiative that places Zionism beyond the pale of society appears appropriate. Jewry need not be openly assailed; the bigot can simply cloak Judeophobic diatribes and appeal to violence in the language of anti-Zionism.

Pamyat's platform, program, and leaflets make extensive use of the libel against Zionism. And why not? Soviet diplomats had vigorously lobbied for it. The Soviet media launched a massive, orchestrated campaign to both justify the equation and revive the anti-Semitic

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Talbott attempts to link the two situations. According to Talbott, the belief that some Israelis have in a "Greater Israel" (a view hotly contested by much of the country's Jewish population) is just as "ominous" as the Iraqi dictator's "nostalgia for Nebuchednezzar's Babylonian Empire."

Talbott implies that Israeli policies in the West Bank are analogous to Saddam's "systematic obliteration of Kuwait nationhood" and implied that the deaths on the Temple Mount Oct. 8 were caused by Israeli "irredentism"—without saying anything about the role of Arab extremists in fomenting the riot.

Ironically, the best rebuttal to Talbott appeared in a column by *Time* correspondent George Church, which appeared in that magazine only a week earlier. "The attempt to equate the two occupations is nonsense — on the part of some making it, mendacious nonsense," Church said. "The causes, courses, and consequences of the Israeli and Iraqi actions differ diametrically." Church—who is by no means uncritical of Israeli policies—then proceeded to outline some of the major differ-

ences between the two situations which Talbott glossed over or ignored:

• "Israel has held on to the West Bank at least partly because of a belief that it needed the territory for defense against neighboring states that have never recognized its right to exist and often threatened to destroy" what they call "the Zionist entity." "No one, not even the Ayatollah Khomeini, has ever proposed to wipe Iraq off the map. Nor can Iraq conceivably claim that it needs Kuwaiti territory for defense."

• "Israeli security measures in handling the intifada "cannot be compared with the tales told by Kuwaiti refugees about looting, rape, torture, beheadings and other summary executions by Iraqi soldiers. That the outside world has to rely on refugees' stories to learn what is happening in Kuwait is itself significant. Reporters and photographers roam the Israeli-occupied territories, albeit with many restrictions imposed by the army, and report what they see and hear; they are not allowed into Kuwait."

• "While some Israelis may "dream of annexing the West Bank, that has never been official

policy. To the contrary, Jerusalem has often promised to permit some form of self-rule for the Palestinians." Iraq, by contrast, "initially proposed to set up a puppet state in Kuwait, but swiftly abandoned the pretense. Baghdad now proclaims the emirate to be a province of Iraq and is trying, by means such as destruction of records, to obliterate any trace that there ever was a nation named Kuwait."

The argument that the two situations are alike "is an article of faith in the Arab world, and portions of it are echoed at times outside," said Church. But the two situations "simply are not equal. And any attempt to claim that they are can only confuse and weaken the world community's response to Saddam Hussein's blatant aggression."

George Church's column provides a solid rebuttal to the false analogies being made by the Strobe Talbotts of the world. When it comes to understanding the Middle East, Talbott, often described as a foreign policy "expert," clearly has a lot of boning up to do. (Joel Himmelfarb is the Assistant Editor of the *Near East Report*, the Washington weekly newsletter on American Middle East policy.)

It's December again

Principle:

By ROBERT COONIN

The suggestion that a Hanukkah manual of songs, games, foods, etc. be assembled for inclusion in public school "holiday" programming, while well intentioned, is both inappropriate and dangerous. As I understand the argument in favor of such inclusion, it is better to add a Hanukkah component to the school activities than to leave them out, thereby providing Jewish children in public school with exposure to Christianity, unbalanced by any acknowledgement of Judaism.

Assuming we could overcome the practical problem of deciding who should prepare a tract and what would be appropriate for inclusion, a problem worthy of King Solomon, I might add, there are a number of reasons why such a project should not be undertaken.

Public school is not the proper forum for exposing children to religion. The proper place to teach children religion is in one's home and one's house of worship. How parents teach their children religion is a matter personal to that family. One family may keep kosher, observe all holidays and rituals, maintain the Sabbath, and generally follow the observant traditional customs, while the next family may do little of these, yet both sets of parents would probably agree that their style of Judaism is better taught to their children by themselves, than by a public school teacher, uneducated in the philosophy, history or customs of the religion, and who is merely fulfilling a school administrator's directive that something about Hanukkah be inserted in the curriculum in order to legitimize the school's Christmas presentation.

This brings us to a second reason for not assisting the schools in this charade. For it is just that, a charade. Hanukkah is not the Jewish counterpart to Christmas. The fact that the Jewish community has chosen to make Hanukkah our entry in the Great American Shopping Spree, does not change the fact that it does not play a role in our theology, let alone a central one. To allow the public schools to teach children that Hanukkah is as important to Jewish children as Christmas is to Christian children does a disservice to both Jew and Gentile alike.

What better example is there to attest to the fact that the presentation of one's religion in public school curriculum removes the passion from religion, emasculates it and secularizes it, than the fact that the Supreme Court has okayed the presentation of Christmas in public schools and on public property when it forms a part of a secular "holiday" program. Anyone attending one of these programs this December will surely notice that the traditional religious carols of Christmas have surely been replaced with such religiously neutral pieces as "Frosty the Snowman." While I am certainly not advocating the return to Latin hymns, nevertheless the point is that Judaism likewise should not be reduced to "Dreidle, dreidle, dreidle, I made it out of clay" the way Christianity is being trivialized as "Frosty the Snowman."

Furthermore, if it is inappropriate to teach Christianity in public schools as a violation of Church and state, why is it that the teaching of Christianity and Judaism together is acceptable? What does this say to those minorities in our community who are neither. More importantly, what does this say about the Jewish communities' commitment to minority rights if we are willing to sacrifice principal so long as we get ours.

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Practice:

By MARGA HIRSCH

During the next month many of us will be invited to visit our children's classrooms to talk about Hanukkah. Although religious holiday celebrations are out of place in the public schools, a guest presentation about Hanukkah is an appropriate enrichment of the curriculum. Learning about different religions and cultures is a necessary part of a child's education about the United States and about the world. Students (tomorrow's voters) need to know something of Jewish history as background for learning about Israel and the Mideast. Children will study the Holocaust, but these lessons need not, indeed should not, be their introduction to Jews and Judaism. There are other settings where it is also appropriate to explain the holiday, such as private schools, Scout meetings, or a neighbor's child's Sunday school. Here, therefore, are suggestions for planning a Hanukkah presentation. Add or subtract detail, and adapt the explanations to suit the audience. Consult the books listed at the end of the article for additional information.

1. Bring along the following materials:

At least one hanukkah (menorah)

Enough candles to set up the hanukkah as it will look that night, if you are doing the presentation during Hanukkah. If you are doing the presentation before Hanukkah, bring nine candles, and set up the hanukkah as it will look on the eighth night.

Matches

A piece of tin foil, a cookie sheet, or a place mat to put under the hanukkah to catch dripping wax

At least one dreidel. Consider bringing enough dreidels to give one to each child.

A piece of formica or plywood, or a tray, approximately 15" x 15", to put on the floor to spin the dreidel on, in case the floor is carpeted (optional) Nuts, paper clips, or other small objects for playing dreidel

(optional) A snack. Doughnut holes are easy.

2. Begin your presentation with the hanukkah and other materials still in the box or bag you carried them in. If you unpack, the objects will distract children from what you are saying.

3. Children learn by starting with what they already know and moving to what is new. Begin by asking what a holiday is (an anniversary of something that happened in the past).

4. Ask the children to name some holidays and to say about how long ago the original event occurred. List the holidays on the chalkboard, if one is available, for example:

Thanksgiving 370 years

Fourth of July 215 years

Christmas 1990 years

5. Add Hanukkah to the list, and say that at 2150 years, it is the oldest holiday the children are talking about today.

6. Point out that there is no one correct way to spell Hanukkah. Since it is a Hebrew word, there is more than one possible way to represent to Hebrew letters with English letters. If you know how to write Hebrew, write the word in Hebrew for the children to see.

7. Tell the Hanukkah story, either in your own words, or reading from a book.

8. When you tell how the Syrian king forbade the Jews to pray in their own way or to study their holy books, but wanted them to adopt

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Candle Lighting

NOVEMBER
16TH — 4:28 PM
23RD — 4:24 PM
30TH — 4:21 PM

...
DECEMBER
7TH — 4:19 PM

DELAWARE'S SYNAGOGUES

ADAS KODESCH SHEL EMETH

(Traditional)
 Affiliation:
 Union of Orthodox Jewish
 Congregations of America
 Washington Blvd. and Torah Drive
 Wilmington
762-2705
 Rabbi Nathan N. Schorr
 Rabbi Emeritus Leonard B. Gewirtz
SERVICES
 Friday — 8 p.m.
 Saturday — 8:45 a.m.

BETH SHOLOM CONGREGATION OF DOVER

(Conservative)
 Affiliation:
 United Synagogues of America
 Queen and Clara Sts.
 Dover
734-5578
 Rabbi Moshe Goldblum
SERVICES
 Friday — 7:30 p.m.
 Saturday — 9:30 a.m.
 Discussion of Torah Portion takes place following Saturday morning service.

CONGREGATION BETH EMETH

(Reform)
 Affiliation:
 Union of American Hebrew Congregations
 300 Lea Blvd.
 Wilmington
764-2393
 Rabbi Peter Grumbacher
 Assistant Rabbi Sarah Messenger
SERVICES
 Friday — 8 p.m.
 Saturday — 11 a.m.
 A Torah Study group is led by the rabbi on Saturdays at 9:30 a.m.

CONGREGATION BETH SHALOM

(Conservative)
 Affiliation:
 United Synagogues of America
 18th and Baynard Blvd.
 Wilmington
654-4462
 Rabbi Herbert Yoskowitz
SERVICES
 Friday — 8 p.m.
 Saturday — 10 a.m.
 A Torah discussion is led by the rabbi during Saturday morning services.

MACHZIKEY HADAS CONGREGATION

(Traditional)
 Affiliation:
 B'nai B'rith Building
 800 Society Blvd.
 Claymont
798-6846
 Friday — 8 p.m.
 Saturday — 9 a.m.

TEMPLE BETH EL

(Reconstructionist)
 Affiliation:
 Federation of Reconstructionist
 Congregations & Havurot
 301 Possum Park Road
 Newark
366-8330
 Rabbi David Kaplan
SERVICES
 Friday — 8 p.m.
 Saturday — 10 a.m.
 A Torah study group meets on Saturdays at 9 a.m.

Dvar Torah

Parshat Toldot, November 17th

The power of blessing

By LOUIS A. RIESER

Special to The Jewish Voice

What is Esau? Esau's image stands out primarily in contrast to Jacob. Jacob stays home, Esau goes out. Jacob is smooth, Esau rough. Jacob bargains for the birthright. Esau relinquishes it to slake his hunger. The values of family and tradition appear more evident to Jacob. From the Torah's description we might believe that Esau will care little for the blessing Isaac promises.

But he does care, and with ferocity, when Jacob, disguised as Esau, obtains Isaac's blessing. Esau is furious, and vows to kill his brother. Esau is distraught: "Have you but one blessing, my father?" he pleads. "Have you not reserved a blessing for me?" Esau, the hunter, cries at the bedside of his frail father for a few words of blessing. But his pleading cannot change the one given. The power of a blessing, once bestowed, can neither be recalled nor presented a second time.

What was this power of blessing Isaac held? A blessing, in our day, is often indistinguishable from a toast at a party, a verbal pat on the back, well-wishing in a most heartfelt manner. But Isaac's blessing was obviously more than that. Could Rebecca thwart her husband, Jacob deceive his father, Esau vow to murder his brother for a few pleasant words of support? No. They all acted on the understanding that Isaac's blessing conveyed something that was both tangible and irrevocable.

A tangible blessing. We also crave a tangible blessing for us and for those we love. On the morning following my cousin's wedding, I sat on the beach. A friend of my cousin approached, carrying his year-old baby, sat down opposite me, and asked, "Can you give her a blessing?" I talked with him a bit to understand what it was he thought I could give. I didn't know him. I would probably never see this child again. And yet, it seemed clear to him that I, as a rabbi, could grant her something tangible by pronouncing a few words of blessing.

We spoke of health, of long years of life — and all the dreams a parent holds for a child. His voice conveyed an urgency he felt about winning this blessing for her, an urgency unspoken in words. His need overcame my hesitation. I held her, I touched him, and I formed those parental dreams into liturgical phrases. I gave her the blessing her father requested.

The Ralbag (Gersonides) comments that a blessing increases the Divine presence that is appropriate for a given individual. Of course, then, you cannot give a person a blessing that is intended for someone else, any more than a size 11 foot will fit into a size 9 shoe. Each person is unique: a blessing amplifies the receptiveness solely for that unique individual.

In order to give a blessing, the Ralbag would teach, you must know the inner character of the person receiving the blessing. The words of blessing draw attention to the special mix of qualities that make up one person. The power possessed by the one who gives the blessing lies in the ability to discern the soul of the recipient.

What blessing did Isaac give to Jacob? Clearly Isaac intends the blessing for Esau. Remember, however, that his vision is fading. It is Rebecca who sees clearly, drawing on the prophecy she received from God before the twins were born. She knows that the line of the covenant will continue through Jacob, and assures that he receives the blessing he is due.

When Esau returns and pleads with his father for an appropriate blessing, Isaac is at a loss. His vision is weak — he discerns Esau's soul only with difficulty. Pushed, he forms the words to highlight Esau's character. Esau receives a second blessing.

In this parasha, Rebecca, Jacob and Esau each struggle for Isaac's blessing, confident that it conveys a significant power. When we place our hands on the shoulders of someone dear to us to offer a blessing, we also convey that power. The clearer our vision, the greater the blessing we give. It is a challenge to us to reclaim the power of blessing so precious even to Esau.

(Louis A. Rieser is a rabbi at Temple Israel in Greenfield, MA, and a member of the Board of the National Havurah Committee. He will teach at the upcoming New England regional Havurah Retreat.)

© National Havurah Committee

Thanksgiving - - - - America's favorite holiday

By LEONARD WINOGRAD

With the possible exception of Arbor Day or Earth Day, there is no American holiday more in keeping with the Jewish spirit than Thanksgiving. It is such a Jewish celebration that one wonders that no one has as yet composed a Thanksgiving Hagaddah for the entire family to share at the festive seder table.

The first American Thanksgiving was celebrated less than one year after the Plymouth colonists settled in their new land. That first severe winter in Massachusetts killed off nearly half the colony. But the summer of 1621 brought renewed hope with an excellent corn harvest, so Governor William Bradford decreed that a three-day feast of celebration for the purpose of prayer was decreed by Bradford for July 30, 1623.

The women of the colony spent many days preparing for the feast. The children helped by turning roasts on spits in front of open fires. Indians brought wild turkeys and venison. The men of the colony brought geese, ducks and fish. The women served the meat and fish with journey cake, cornmeal bread with nuts and succotash. Everyone sat outdoors at big tables.

During the Revolutionary War, eight special days of thanks were observed for victories and for deliverance from peril. On Nov. 26, 1789, President Washington issued a general proclamation for a day of thanks. For many years, there was no recognized national day of Thanksgiving, until New York declared one in 1830. Other Northern states soon followed. Virginia was the first Southern state to do so, in 1855.

In 1863, President Lincoln selected the fourth Thursday of November to be a national Thanksgiving Day, but each year the president had to make a new proclamation until 1941, when Congress established it as a legal holiday with a fixed date. In 1957, the Canadian government set the date at the second Monday in October.

Just as Christopher Columbus envisioned himself to be David fighting against Goliath, so our Pilgrim fathers saw themselves as the children of Israel, fleeing across the Red Sea as they sailed the ocean to the New World, which was their "promised land." They were, as you know,



Norman Rockwell's "Thanksgiving" is perhaps the best known illustration of the holiday.

fond of Biblical names, and to this day in New England, one meets gentiles with such first names as Israhel, Rachel, Rebecca and Isaiah.

In fact, the seal of Yale University still has Hebrew letters in it, and for many years the commencement valediction at Harvard was given in Biblical Hebrew.

About 35 years ago, while making hospital rounds in Massachusetts, I met a Christian gentleman from rural Vermont who told me that his grandmother's greatest joy was her membership in an Aramaic society. The members, all gentiles, wrote to one another in Biblical Aramaic.

But what makes Thanksgiving so Jewish is the idea of devoting a day to thanking God after a complete harvest. The Pilgrim fathers, in their love of the Old Testament, patterned their first Thanksgiving Day after the celebration of Sukkot, the festival which they read of in the Bible.

People are happier when they believe that the things they have are good to have, just as they become depressed when the expensive cars and appliances for which they have saved do not work.

So it is good for people to pause from time to time to realize what good things they have. That is why the recitation of a simple blessing before eating a meal makes you a happier person, if you think about what you are doing and how lucky you are.

(Dr. Winograd is a retired rabbi residing in Pittsburgh, Pa.)

Your Opinion Counts...

.....
Write a letter to the editor

Is your estate taxable?

Many people think it's the next guy who is wealthy. If they were to complete an estate planning questionnaire they would probably find that their savings, home, life insurance and retirement plan benefits total more than \$600,000. In the eyes of the government, they are wealthy and the government wants its share when the taxpayer dies. In many cases, the estate tax could be as much as 50 percent of the excess over \$600,000.

There are ways, however, to limit the taxes the estate will have to pay. Transfers between spouses, whether during lifetime or at death, qualify for an unlimited marital deduction if made in the proper manner. However, it is important to remember that this deduction merely defers tax payments until the death of the surviving spouse. Careful estate planning is a family affair. Both

spouses' estates should be considered to maximize the total tax savings.

Another very important estate planning opportunity is the unlimited charitable deduction. Like the marital deduction, the charitable deduction reduces the gross estate which reduces or, in some cases, eliminates the tax liability.

A bequest to the Jewish Community of Delaware Endowment Fund will reduce the amount of tax the estate must pay. What is even more compelling is the knowledge that such a gift, partially funded through tax savings, can be very important to the future well-being of our Jewish community.

For more information call Connie Kreshtool, Endowment Director, 478-6200.

Ruth and Bernard Siegel honored by Israel Bonds

The Delaware State of Israel Bonds Organization paid tribute to Jewish communal leaders Ruth and Bernard Siegel at a dinner held at Wilmington's Beth Shalom Congregation on Sunday, October 28. The couple has been involved in organizations benefiting Jews in Delaware and Israel for more than four decades.

The Siegels' commitment to the Jewish State was cemented by a visit there in 1955, it was noted at the dinner. They have returned there every year since, often accompanied by their family and friends.

Bernard Siegel is a past chairman of the Delaware Bonds for Israel Campaign. His life-long support of Israel was recognized by the Israeli Ministry of Labor which presented him with its 1973 Certificate of Award.

A past president of the Jewish Federation of Delaware and former chairman of its Annual Campaign, he currently serves as a Life Member of Federation's Kutz Foundation. His Federation involvement has also included service as a trustee of numerous Federation constituents including the Jewish Community Center and Hebrew Immigrant Aid Society. He is a recipient of the 1984 JCC Harry Cohen Leadership Award and the 1978 Community Service Award presented by the United Way of Delaware.

His business acumen has earned him membership in "Who's Who in American Manufacturing." The President of the Plasticoid Company, a rubber pharmaceuticals manufacturing firm, he is the President of the Cecil Federal Savings Bank in Cecil County, Maryland, and is the owner of several jewelry stores through



Jewish community leaders Bernard and Ruth Siegel, at right, were honored recently by Delaware State Israel Bonds at a tribute dinner held at Congregation Beth Shalom. At left is the featured speaker, Yoram Eytan-Ettinger, Israeli Minister for Congressional Affairs, and Norman Schutzman, who presented the Siegels with the City of Peace Award.

Maryland and Pennsylvania.

The couple has long been active in Beth Shalom Congregation, where Mrs. Siegel has conducted the High Holiday Bonds Appeal. He is a past Vice President of the Congregation and a current Life Member of its Board of Directors.

She has served as Chairman of the Women's Division of Bonds for Israel and is a former trustee of Hadassah.

A former pre-school and elementary school teacher, Mrs. Siegel was the founder and past President of the Delaware Branch of Gratz Hebrew High School. Her involvement with Gratz continues through her service

as President Emeritus and trustee.

The Siegel Tribute, which was coordinated by Howard H. Simon, general chairman, featured guest speaker Yoram Ettinger, Minister of Congressional Affairs for the Embassy of Israel in Washington, D.C. He addressed the economic problems currently facing the Jewish State.

Ettinger told the group that tourism, Israel's chief industry has drastically dropped off. "American Jews are cancelling their reservations out of fear of Mid-East tensions," he said. He maintained that these fears are groundless, explaining that "the government has tightened security

and the Israeli people are hardly aware of the increased tensions in the area." He urged his audience to show their support of Israel through travel and through the purchase of Israel Bonds.

"The Jews of the Diaspora have an important stake in the viability of

the Jewish State. For whatever happens to Israel effects all Jews... everywhere," Ettinger concluded.

For additional information about the Delaware State of Israel Bonds Organization, call Area Representative Larry A. Katz at 1-800-752-5671.

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Women's Division campaign kick-off feature Soviet activist Marina Furman

Leslie Goldenberg, Women's Division Campaign Chairperson, has announced that Soviet activist Marina Furman will speak at the Women's Division Kick-Off Event on December 13 at 8 p.m. at Adas Kodesch Shel Emeth synagogue.

According to Goldenberg, "All women in our community should have the opportunity to hear this dynamic and inspirational woman. We are truly lucky to host here in Delaware."

Furman is currently living in Israel and working in the "direct absorption" process for settlement of Soviet immigrants. The "direct absorption" model involves individual towns providing resources and means for the Soviets to go directly into an apartment rather than live in an absorption center.

Furman grew up in a poverty-stricken Kiev in the 1960s. She reports that she encountered daily anti-Semitism as a child in school and carried the heavy burden of being a Jew in an intolerant society throughout her fearful life in Russia. Furman says she was brutally beaten and constantly hounded by the KGB and she and her mother lost their jobs upon requesting an exit visa. Attempts were made, she reports, to kill her and her unborn child in the delivery room of the hospital.

Furman, her husband, active former refusenik Lev Furman, and their daughter, Aliyah, finally made it to Israel after 12 years of treacherous waiting.

Currently living in the Mevasseret Zion Absorption Center outside of Jerusalem, Furman is an "emigration

advocate," helping to settle new Russian olim and assuage their fears. Working hand-in-hand with the Ministry of Absorption, Furman is helping to make the absorption and resettlement dream of hundreds of thousand of Soviet Jews a warm and

welcome reality. "Furman's heroic struggle to reach Israel and continued fighting spirit will inspire and motivate all audiences," Goldenberg said.

For more information call Jewish Federation of Delaware at 478-6200.

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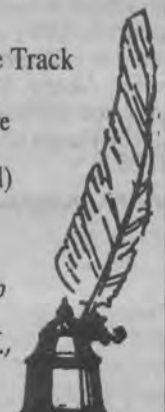
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Israel agrees to receive U.N. envoy

By DAVID LANDAU

JERUSALEM (JTA) — In a step to appease both the United Nations and the Bush administration, the Israeli government has announced its willingness to allow a single U.N. envoy to visit Israel for general discussions on the Israeli-Arab conflict. But it is not clear whether the United Nations will agree to the idea, which Israel is proposing as an alternative to the U.N. mission that was to investigate the October 8 riots on the Temple Mount in Jerusalem.

U.N. Secretary-General Javier Perez de Cuellar, who was in Tokyo until Thursday for the coronation of Japanese Emperor Akihito, met Monday with Israeli President Chaim Herzog. U.N. officials said he was considering the proposal.

One obstacle may be the conditions Israel has placed on the envoy's visit. The Foreign Ministry is insisting there be no discussion of the Temple Mount incident nor of proposed steps to "protect" Palestinians living in the administered territories. A U.N. spokes-

woman in New York refused to comment about the specific conditions, but said, "As we have said before, we do not accept conditions."

Israeli officials said they are now prepared to receive U.N. envoy Jean-Claude Aimee, who visited Israel in June after seven Palestinian laborers were shot to death by an Israeli Jew near the town of Rishon le-Zion. Aimee's visit would then be seen as a continuation of his earlier trip, rather than a direct response to U.N. Security Council calls for an investigative mission.

Israeli officials hope their decision will successfully end discussion of Israel in the Security Council, which has so far issued two resolutions sharply critical of Israeli actions during the Temple Mount riots, in which police fatally shot at least 17 Arabs.

Both resolutions demanded Israel cooperate with a U.N. fact-finding mission. But Israel refused, contending that doing so would compromise its claim to sovereignty over all of Jerusalem.

Now the Security Council is considering stronger action. A resolution under discussion would convene the signatories of the Fourth Geneva Convention of 1949, which protects the rights of civilians in areas under military occupation. The purpose of such a meeting would be to discuss measures to protect Palestinians, including the dispatch of U.N. observers to the administered territories.

While the United States is believed to oppose such a resolution, Israeli officials have not succeeded in persuading Washington to guarantee a U.S. veto.

President Bush would not give that commitment to a delegation of five American Jewish leaders he met with at the White House last Thursday.

According to reports in the Israeli press, confirmed with Jewish leaders in New York, the president said he could not understand why Israel would not accept a U.N. fact-finding mission. He told the Jewish leaders that Israel should find a way of cooperating

with the United Nations, to get the issue off the U.N. agenda.

The American Jewish leaders then reportedly conveyed to Israel that the dispute needed to be resolved promptly to prevent a further deterioration in U.S.-Israeli relations. They said Washington was anxious to refocus U.N. and world attention on the crisis in the Persian Gulf, which has grown markedly more tense in the past two weeks.

Officials in Jerusalem were getting the same message from Zalman Shoval, the new Israeli ambassador in Washington.

Foreign Minister David Levy told the Knesset Foreign Affairs and Defense Committee on Monday that Israel had decided to accept a U.N. envoy after 10 days of behind-the-scenes discussions with U.S. officials.

According to the plan, the secretary-general would depict the mission as an interim stage toward the implementation of the two Security Council resolutions adopted last month. But it would be understood that the issue would be dropped after Aimee's trip, and U.S.-Israeli cooperation in the Security Council would be restored.

Grad school scholarships Renewed push for visits to Israel

To meet the increasing need of trained professionals for the more than 200 Jewish Federations throughout the country, the Council of Jewish Federations (CJF), is offering full graduate school scholarships for students interested in pursuing a career that combines their skills and talents with their commitment to furthering the goals and values of the Jewish people. "The Federation Executive Recruitment and Education Program (FEREP) is a career track program which begins with a two-year course of study, provides Federations with well-educated, highly-trained people who can assume leadership positions within the Jewish Federation field," according to CJF.

"FEREP is ideal for people who possess leadership ability, excellent oral, written and organizational skills and have demonstrated their strong commitment to the creative survival of the Jewish community and to a better society for all people," according to Seth M. Bloom, Jewish Federation of Delaware Director of Community Development. Bloom, a 1987 FEREP recipient, is serving as the FEREP Coordinator for the Jewish Federation of Delaware.

In addition to full tuition to schools in the FEREP consortium, leading to a Master's in Social Work and/or Jewish Communal Service, FEREP offers low-interest loans of up to \$5,000 per year. FEREP also provides ongoing career counseling and placement as well as an opportunity to keep professionally up-to-date about the Federation field through specially-developed programs and seminars. In return, the FEREP grant recipient makes a commitment to a long-term career in the Jewish Federation field.

Schools at which students may receive their training for a career in the Federation field are: the University of Maryland and the Baltimore Hebrew University; Case Western Reserve University Mandel School of Applied Social Sciences (Cleveland); The Hornstein School of Jewish Communal Service, Brandeis University (Boston); the Wurzweiler School of Social Work, Yeshiva University (New York); Hebrew Union College (Los Angeles and St. Louis); Columbia University and Jewish Theological Seminary of America (New York); University of Toronto Faculty of Social Work (Toronto); University of Pennsylvania and Gratz College (Philadelphia).

The deadline for FEREP applications for the 1991-92 academic year is February 1, 1991. For an application, or further information, contact Seth M. Bloom, JFD Director of Community Development, 478-6200.

Bronfman Scholarships

The Edgar M. Bronfman Youth Fellowships in Israel — a program that sends 25 outstanding high school students to Israel for five weeks each summer for study, dialogue and travel is now accepting applications for 1991.

The fellowships cover all expenses, including roundtrip transportation between New York and Israel, room and board, travel in Israel and incidentals, and are awarded solely on the basis of merit.

The program seeks "young people with proven qualities of leadership intellect and character, capable of playing key roles in the future on behalf of the Jewish community," according to Edgar M. Bronfman, who conceived the idea for the fellowships.

The program will begin July 7 with a two-day orientation seminar in New York. The group will return home August 14.

High school students in the United States and Canada who will be seniors in September 1991 may obtain application forms and detailed information by writing or calling the Edgar M. Bronfman Youth Fellowships in Israel, 17 Wilbur St., Albany, N.Y. 12202; telephone (518) 465-6575.

Completed applications must be postmarked no later than February 1, 1991. The names of the 1991 Fellowship recipients will be announced on March 25.

Renewed push for visits to Israel

NEW YORK (JTA) — In the face of widespread cancellations of visits to Israel by some Jewish groups and individuals, a number of American Jewish organizations have decided to press ahead with their original travel plans.

Still others, deterred by neither the Persian Gulf crisis nor Israel's recent decision to distribute gas masks to its citizens, are planning new trips to Israel as a political sign of support.

"At this moment of crisis, it is an honor as well as a responsibility to demonstrate our Zionist commitment to Israel," said Carmela Kalmanson, national president of Hadassah, in a statement released last week.

"I'm very proud of our membership," Kalmanson told the Jewish Telegraphic Agency. "We have lots of groups coming and going. We don't want to be called heroes, it's a principle here."

The sudden spate of very vocal support for Israel trips, be it newly organized tours or already planned national conventions, is a welcome relief for Israeli tourism officials, who have seen the number of visitors decline dramatically since Iraq's invasion of Kuwait on Aug. 2.

While the first half of 1990 saw 1.6 million people visit Israel — a record number since the start of the intifada, or Palestinian uprising, in December 1987 — tourists' fears were exacerbated by the recent events in Israel.

Hotel occupancy rates were down to around 30 percent in September, officials said.

Groups hastily putting together trips to Israel as a sign of support included the American Jewish Committee, Keshet, the Israel Seminars Foundation and Congregation Kehilath Jeshurun, an Orthodox synagogue here.

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Two more Jews in Congress, but Boschwitz out of Senate

By DAVID FRIEDMAN

WASHINGTON (JTA)—Two new Jewish members of the House of Representatives were elected November 6, increasing the number of Jews in the lower house of Congress to a record high of 33.

In the Senate, the Jewish contingent remains at eight, but Sen. Rudy Boschwitz (R-Minn.), the only Jew on the Senate Foreign Relations Committee, lost his seat to another Jew, Democrat Paul Wellstone. Wellstone, a college professor, was manager of Jesse Jackson's 1988 presidential campaign in Minnesota. Boschwitz, in fact, was the only Senate incumbent running for re-election to lose a race on November 6.

Sen. Carl Levin (D-Mich.), the only other Jewish senator up for re-election this year, beat back a challenge from his Republican opponent, Rep. Bill Schuette.

Another Jew seeking to win a

to supporters of Israel. He was not only one of the leading advocates of Israel in the Senate, but played a crucial role in behind-the-scenes arm-twisting of those wavering in support.

Wellstone is considered a dove on the Middle East, and some have predicted he could become a vocal Jewish critic of Israel. During the campaign, he said he would support foreign aid for Israel, but his writings have indicated sympathy for a Palestinian state.

Boschwitz was originally expected to have an easy time winning re-election to a third term, especially after two well-known Democrats, former Vice President Walter Mondale and Hubert Humphrey III, the late vice president's son, decided not to enter the race.

As late as last weekend, polls showed him ahead. But he apparently was hurt by the long budget debate and the turmoil in the Repub-

Christine Todd Whitman, a virtual unknown who had been given little chance of winning. But anger in New Jersey over Gov. Jim Florio's \$2.8 billion package of new taxes and fiscal changes unleashed a backlash that almost defeated Bradley. Zimmer, the state's new Jewish Republican congressman, has credited his victory to the anger over the tax package, which he fought in the state Senate.

In the race that drew the greatest attention across the nation, Sen. Jesse Helms (R-N.C.) defeated Democrat opponent Harvey Gantt, after resorting to racial themes in his final weeks.

Although Helms, who has had a mixed record on Israel, had some Jewish support, most Jews backed Gantt in his bid to become the first black senator elected in the South since Reconstruction.

The three open Senate seats were all won by Republicans, who replaced retiring Republicans. They are: Rep. Harold Brown, succeeding Sen. William Armstrong in Colorado; Rep. Larry Craig, succeeding Sen. James McClure in Idaho; and Rep. Robert Smith, succeeding Sen. Gordon Humphrey in New Hampshire.

All three outgoing senators were not considered pro-Israel, but of their replacements, only Brown in Colorado received any substantial support from pro-Israel political action committees.

The Senate now has six Jewish Democrats and two Republicans, a continuation of the erosion two years ago of what was an even four-to-four split. In the House, there are now 26 Jewish Democrats, six Republicans and one independent.

Although there were several Jewish contenders who lost bids for House seats, the one receiving perhaps the most interest was Scott Shore, a 34-year-old Orthodox Jew in Boca Raton, Fla., who challenged freshman Rep. Harry Johnston, a Democrat in the Palm Beach area of Florida.

Some experts believe that with the growing Jewish population in the Palm Beach area, Shore was really positioning himself for 1992, when Florida will receive several new congressional seats under reapportionment. The reapportionment issue made the governors' races crucial this year, since the governors will be able to veto any redistricting plans that do not favor their party. This is especially true in Florida, Texas and California, the three states that will receive the most new seats.

Democrats won the governorships in Florida and Texas, with the election of Lawton Chiles and Ann Richards, respectively. But if Wilson's election holds up, Republicans in California may be able to prevent the largest number of new House districts being carved up in favor of the Democrats.

The Jewish members of the new Senate will be Herbert Kohl (D-Wis.), Frank Lautenberg (D-N.J.), Carl Levin (D-Mich.), Joseph Lieberman (D-Conn.), Howard Metzenbaum (D-Ohio), Warren Rudman (R-N.H.), Arlen Specter (R-Pa.) and Paul Wellstone (D-Minn.).

The Jewish members of the new House of Representatives will be Gary Ackerman (D-N.Y.), Anthony Beilenson (D-Calif.), Howard Berman (D-Calif.), Barbara Boxer (D-Calif.), Benjamin Cardin (D-Md.), Eliot Engel

Continued on 10

Cranston's decision to retire soon is another blow to Israel's friends

By JOSEPH POLAKOFF

Special to The Jewish Voice

WASHINGTON—While friends of Israel continued in a state of shock over the defeat of Minnesota Republican Senator Rudy Boschwitz, they incurred another heavy blow with California Democratic Senator Alan Cranston's announcement he will not run for re-election in 1992.

Boschwitz who lost to left-of-center Democrat Paul Wellstone in a tremendous political upset in the November 6 elections was the pre-Israeli leader on the Republican side of the Senate Foreign Relations Committee. Now in two years, perhaps less, Cranston who holds a similar designation on the committee won't be around any longer.

Cranston announced November 8 that he would not seek re-election either for the Senate in which he has served 22 years nor to the post of assistant Senate Democratic leader because he is suffering from cancer. Cranston, who is 76, said the cancer was discovered during a routine physical examination.

Senate seat, Republican Jim Rappaport, failed to upset Sen. John Kerry (D-Mass.).

While there will be 41 Jewish members of Congress next year, there will be only one Jewish governor. He is Bruce Sundlun of Rhode Island, a Democrat. Sundlun has been active in the Jewish community and is currently president of Temple Beth El, a Reform synagogue in Providence. Another Jewish Democratic gubernatorial candidate, former San Francisco Mayor Dianne Feinstein, lost her race for the California governorship to Republican Sen. Pete Wilson.

The two current Jewish governors, Democrats Madeleine Kunin of Vermont and Neil Goldschmidt of Oregon, did not seek re-election this year.

The two new Jewish members of the House range across the political spectrum from a socialist to a Democrat to a conservative Republican.

Much attention is expected to fall on Bernie Sanders, who by defeating Republican Rep. Peter Smith for Vermont's lone House seat became the first socialist to be elected to Congress since the 1920s. Sanders, a former mayor of Burlington, ran as an independent but said he would seek to join the Democratic Caucus.

The other new Jewish congressman is from New Jersey, where state Sen. Richard Zimmer, a Republican, won the seat vacated by Rep. Jim Courter (R-N.J.) in his unsuccessful bid last year for governor. Zimmer will now bring the number of Jewish Republicans in the House up to six. The Boschwitz defeat was a blow

to supporters of Israel. He was not only one of the leading advocates of Israel in the Senate, but played a crucial role in behind-the-scenes arm-twisting of those wavering in support.

Wellstone is considered a dove on the Middle East, and some have predicted he could become a vocal Jewish critic of Israel. During the campaign, he said he would support foreign aid for Israel, but his writings have indicated sympathy for a Palestinian state.

Boschwitz was originally expected to have an easy time winning re-election to a third term, especially after two well-known Democrats, former Vice President Walter Mondale and Hubert Humphrey III, the late vice president's son, decided not to enter the race.

As late as last weekend, polls showed him ahead. But he apparently was hurt by the long budget debate and the turmoil in the Repub-

lican Party when the GOP candidate for governor, Jon Gruneth, had to drop out of the race because of allegations of sexual improprieties. Boschwitz, a moderate Republican, may also have angered conservatives by urging Gruneth, a conservative, to leave the race. As a result, they may have decided not to cast their votes with either Senate candidate. Boschwitz also may have lost support by sending out a well-publicized letter to Jews charging that Wellstone "has no connection whatever with the Jewish community or communal life."

Levin of Michigan, who was thought at the outset to be having trouble winning his third term, pulled ahead in the last few weeks.

This was true of other supporters of Israel who, earlier in the campaign, were thought to be in trouble but, in the final months of the campaign, managed to move ahead.

Among these were Sens. Claiborne Pell (D-R.I.), chairman of the Senate Foreign Relations Committee; Paul Simon (D-Ill.); Tom Harkin (D-Iowa); Daniel Akaka (D-Hawaii); and Mitch McConnell (R-Ky.).

On the other hand, Sen. Mark Hatfield (R-Ore.), considered a critic of Israel, won re-election to his fifth term in a close race with Harry Lonsdale, a Democratic businessman and environmentalist.

Another leading supporter of Israel and possible 1992 presidential contender, Sen. Bill Bradley (D-N.J.), who was expected to run away with his re-election bid, was almost upset by the Republican challenger,

JFD receives achievement award for public relations campaign

The Jewish Federation of Delaware was selected as a recipient of a recently established outstanding achievement award for public relations by the Council of Jewish Federations at its annual General Assembly meeting this week in San Francisco.

The Council of Jewish Federations Public Relations Award Committee established the special award last year to recognize a federation whose overall public relations campaign was exceptionally outstanding. "Based on a superior quality of the materials submitted this year," according to the committee, it was decided to grant the 1990 outstanding achievement award to three federations "which have effectively strengthened their image to their respective communities through innovative public relations material."

The Jewish Federation of Delaware, which was considered in the category of small intermediate city, "focused its efforts on creating a strong positive image via an integrated communications campaign," the committee announced. "Among the many objectives established towards meeting this goal were: to deliver a consistent clear message through a benefit-oriented campaign theme (JFD & U); to educate the community about its activities and motivate participation; and to encourage contributions during the annual campaign."

The award was presented during a session of the entire plenary of 3,000 delegates to the General Assembly on Thursday, November 15.

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Ethiopian pledge of free emigration raises doubts among groups concerned

By ANDREW GOLDSMITH
NEW YORK (JTA) — Israeli officials and Jewish groups working on behalf of Ethiopian Jewry have cast doubt on an Ethiopian government official's claim that all Jews in his country are now free to leave for Israel.

Emigration had been averaging about 500 Ethiopian Jews per month until this summer, when it dropped suddenly and sharply. Only about 200 were permitted to leave from July through August and fewer than 200 left in September.

Meanwhile, the number of Ethiopian Jews stranded in the capital city of Addis Ababa reportedly has reached 22,000. Most left their homes in the northern province of Gondar with the expectation they would be allowed to emigrate.

Last month, Kassa Kebede, an Ethiopian government official who has held talks with Israeli officials, told *The New York Times* his country had agreed to resume the emigration flow. He said an accord had been reached with the Israeli government during talks last month.

But in Washington, an Israeli official said, "We have no knowledge of such an agreement between the two governments."

"Lately, several high-level contacts between the two countries have tried to resolve some misunderstandings with regard to the Jewish immigration to Israel as part of family reunion and other pending bilateral issues," the official said. "We hope that those contacts will eventually bring satisfactory arrangements, which will remove all delay from the process of reuniting families."

Abraham Bayer, director of international concerns for the National Jewish Community Relations Advisory Council, also said he had been informed that "the Israeli government does not know of any such agreement with Ethiopia as having been concluded."

"We have heard reports that the emigration rate is going to increase, but we have no information confirming those reports at this time," said John Hall, country officer for Ethiopia at the State Department. "We'll wait and see."

William Recant, executive director of the American Association for Ethiopian Jews, described the Ethiopian official's announcement as a "rehash of old promises." But he added, "We have been led to believe that there will be a change and levels (of emigration) will return to the springtime numbers of 500 to 600 a month."

Even if that turns out to be the case, he said, it will not be sufficient. "At that rate," he said, "it will take three years for all of them to emigrate."

According to Barbara Ribakove Gordon, director of the North American Conference on Ethiopian Jewry, the 22,000 Jews in Addis Ababa are living in very difficult conditions. "They are living in hovels, without sanitation, water and heat," she said. "Many are ill, and while the death rate has gone down substantially because of improved medical care, the conditions would still allow an epidemic to occur. "Basically, they are refugees within their own country."

Gordon said that efforts are being made to improve conditions. Besides the improved medical care, the American Jewish Joint Distribution Committee has distributed blankets, and the North American Conference has provided clothing for virtually every Jewish child in need.

Poland puts freeze on building near sites of Jewish cemeteries

NEW YORK (JTA) — The Polish government has imposed a freeze on all building projects in Poland that might encroach on Jewish cemeteries, Kazimierz Dziewanowski, the Polish ambassador to the United States, announced here recently.

The freeze was ordered after bones were uncovered in the town of Kalisz by workers digging to lay water pipes for a school located in what was once part of a Jewish cemetery, Rabbi Chaskel Besser, a member of the presidium of Agudath Israel of America and chairman of the Polish department of the Ronald Lauder Foundation, told the Jewish Telegraphic Agency.

Dziewanowski made his remarks at a meeting convened by Agudath Israel on Oct. 28. Participants included Hasidic dynasties of Polish origin, many of which have been trying for years to assure protection of Jewish burial sites there.

Dziewanowski was joined by Wojciech Adamiecki, chief counselor of the embassy, and Jerzy Surdykowski, Polish consul general in New York.

Besser, who visits Poland at least once a month to deal with matters of concern to the Polish Jewish community, said the school director pro-

tested to local officials that the digging had to stop after it was known there was a cemetery at the site. He said gravestones from the cemetery were carted away 25 years ago to make room for the school.

The discovery of bones provoked protests from rabbinical organizations abroad and the Warsaw government intervened.

The letter the government sent local officials instructing them not to build on Jewish cemetery sites was accompanied by a 14-page document explaining the significance of the burial places to the Jews.

Before World War II, there were about 1,000 Jewish cemeteries in Poland, of which 300 to 400 remain. There are in addition 300 sites where Jews were put to death during the Holocaust.

Dziewanowski said the Polish government ordered local officials to implement the digging freeze after a meeting in Warsaw attended by Jacek Ambroziak, a member of the Polish Parliament and chief of the Council of Ministers; Rabbi Menachem Joskowitz, chief rabbi of Poland; and Besser.

The Polish ambassador to the United Nations, Stanislaw Pawluk, "was very, very sympathetic, espe-

cially he himself being from Kalisz," said Besser. But a Jewish foundation which he did not name promised to build a memorial on the site and has not yet fulfilled its promise, Besser said.

Dziewanowski, who is known for his writings against anti-Semitism, told the Orthodox Jewish leaders that the Polish government was aware of the suffering of Jews in Poland in the past and is doing its best to right historical wrongs and establish good relations with Jews everywhere.

He said moral and ethical imperatives underlie this attitude and serve Polish interests as well.

Participants at the meeting were asked about the possibility of Poland returning Jewish-owned properties confiscated during the war.

The ambassador replied that this would require specific legislation within the context of an entire restructuring of Poland's economic and political system.

Asked about recent outbreaks of anti-Semitism in Poland, the ambassador said his government has proof that several well-publicized incidents were incited by people whose aim is to undermine the stability of the Polish government.

He also spoke of Poland's help to Soviet Jews emigrating to Israel.

New video portrays condition of Syria's Jews

By CASSANDRA FREEMAN
TORONTO (JTA) — A rare documentary about the Jews of Syria had its world premier here earlier this month, attended by about 130 invited leaders of the Jewish community and members of the press.

The video production, titled "In the Shadows," portrays Syria as a country where arbitrary arrests and executions are commonplace and the general population is taught to hate Jews.

Produced by the Dr. Ronald Feld Fund for Jews in Arab Lands of Toronto's Beth Tzedec Congregation, with assistance from the Bronfman family, the film consists mainly of interviews with Jews who left Syria during the last 10 years.

Most tell their stories concealed in shadows to protect family members left behind.

One man who was tortured in a Damascus prison was too frightened even to appear in shadows, according to director Cayle Chemin. "They know every part of my body," he tells her off camera.

According to the documentary, about 4,300 Jews live in Syria, the majority in the Damascus ghetto, which is constantly watched by the police.

The few who are allowed to travel abroad each year must leave their families and a large sum of money behind to guarantee their return.

There were over 100,000 Jews in Syria in the turn of the century. Most fled in 1947, when almost every synagogue in the country was set on fire by rioting mobs.

The Great Synagogue of Aleppo, thought to have been built by one of King David's generals, was left intact.

When Israel was founded in 1948, many Jews risked their lives trying to cross the border.

Judy Feld Carr, chairperson of the Ronald Feld Fund, expressed hope that the video's message will go around the world for the sake of Syrian Jews "who cannot and dare not speak for themselves."



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ASHER RUBIN

Kahane vilified and remembered as protector of Jews

By ELLI WOHLGELERNTER

NEW YORK (JTA) — Rabbi Meir Kahane, the former Knesset member and Jewish Defense League founder who was assassinated November 5, was eulogized Tuesday in Brooklyn as a man who stood up for Jewish pride and principles. "He was the second Moshe Rabbeinu — Moses took the Jews out of Egypt and Kahane took the Jews out of anti-Semitic countries," said Bernard Berkowitz, 58, a mourner at the service.

Only a few hundred people were able to enter the small Orthodox Young Israel synagogue, where Kahane spoke in the early years of the JDL. But the service was broadcast to the crowd outside, estimated by police at around 5,000. The crowd frequently broke into applause and loud cheers as Kahane was remembered as a great man, great teacher and protector of the Jews.

The 58-year-old firebrand orator, who was deified and vilified with equal fervor by supporters and detractors alike, was gunned down by a 34-year-old Arab on November 5 at the conclusion of an hour-long lecture he gave to a group of some 60 supporters at a midtown Manhattan hotel.

The alleged assassin, El-Sayyid Nosair, a naturalized citizen originally from Egypt, was injured in a short gun battle with a police officer from the U.S. Postal Service as he fled the hotel and tried to escape in a taxi.

Nosair, who police say acted alone, was charged with murder, attempted murder and criminal possession of a weapon. He had not yet been arraigned, although police said arraignment can take place in the hospital.

The assailant, who worked for New York's Department of General Services as an air conditioning and heating maintenance worker, apparently stood up at the end of the question-and-answer session and fired two shots from close range, hitting Kahane in the head.

One observer said he feared for the consequences. "I'm sure there will be some type of retaliation for this murder," he said. "It will be bad tidings for everyone."

At the funeral, a mix of people including Orthodox and secular, the old and young, surged against police barricades in a futile attempt to follow the plain coffin draped with a black velvet cover. Supporters of the JDL handed out fliers calling on people to continue Kahane's work: "A bullet cannot stop us. It must not stop us," it said.

Rabbi Herbert Bomzer, spiritual leader of the synagogue, said, "The death of a tzadik is equal to the burning of the Beit ha-Mikdash (Solomon's Temple), and a Beit ha-Mikdash was burnt by an Arab bullet. Rabbi Meir Kahane was a friend, a talented leader, a fighter, a giant, a great writer," he said in a eulogy interspersed with Hebrew phrases.

Outside people waved Israeli flags, chanting "Am Yisrael Chai." Others clenched their fists and shouted "An eye for an eye" in Hebrew, and "Never again!"

Kahane was to be buried November 7 at Har Hamenuhot cemetery on Jerusalem's Mount of Olives.

The outspoken Kahane, whose political platform called for the transfer of Arabs from inside Israel to beyond the administered territories, was largely ostracized by the mainstream Jewish establishment, both here and in Israel, for his radical political views.

"I had a lot of admiration for his willingness to ask the hardest questions," said Alan Dershowitz, a law professor at Harvard University who defended Kahane a number of times over the years. "Meir Kahane asked some of the best questions of any Jewish leader in modern history and gave some of the most dangerous answers. I disagreed fundamentally with his answers, but I defended his right to say them," Dershowitz said in an interview.

It was the right to say what he felt that made Kahane a pariah in most circles. After being elected to Israel's Knesset in 1984, Kahane was later banned from the Knesset for advocating what Israeli courts declared were racist views. He was also barred from appearing in many synagogues around the United States.

"Part of the blame (for the assassination) lies with those who wanted to censor him," Dershowitz said. "Jews and non-Jews who wanted

to censor him bear some moral responsibility for starting down a path that inevitably leads to this."

The militant leader first gained national prominence in 1968 in New York, where he founded the Jewish Defense League with a clenched fist as its symbol and "Never Again!" as its slogan.

"They were good days," said 60-year-old Bertram Zweibon, a co-founder of the JDL who knew Kahane for close to 30 years. "We set out to accomplish certain objectives, and by-and-by we were relatively successful. One was to raise the level of Jewish pride, so that the physical assault on Jews, which were on the rise in 1968-1969 when JDL was founded, could be properly prevented.

"Second, the question of the Jews imprisoned in various lands, the Soviet Union in particular. He could not sleep, none of us could, who grew up in the shadow of the Shoah and let it happen. Let it happen again and do nothing? So we did something, those of us who heard that different shofar," Zweibon said in an interview.

Jewish organizational leaders have universally deplored the assassination, regardless of political persuasion. "We rejected Rabbi Kahane's views and found them to be repulsive precisely because we believe the use of force and violence is intolerable and despicable, regardless of the political perspectives of the parties," the American Jewish Congress said in a statement. "We have had frequent occasion in the past to criticize the acts and policies of Rabbi Kahane and the JDL. But the way to repel abhorrent ideas is to expose them as fallacious and ill-conceived, not through murder and terrorism," the group said.

Rabbi Marc Angel, president of the Rabbinical Council of America, the rabbinic arm of Orthodox Jewry, issued a statement saying, "I believe it was Kierkegaard who said that when a tyrant dies his rule ends; but when a martyr dies, his rule begins. An Arab assassin has now made a martyr of Rabbi Meir Kahane. This horrifying act of violence, though, will only serve to strengthen the movement which Kahane headed. Kahane had long argued that Jews simply cannot trust Arabs. The assassin, in the minds of many, will have justified Kahane's ideology."

Sholom Comay, president of the American Jewish Committee, issued a statement saying, "Despite our considerable differences, Meir Kahane must always be remembered for the slogan, 'Never Again,' which for so many became the battle cry of post-Holocaust Jewry."

The Student Struggle for Soviet Jewry said in its statement, "Although we disagreed from our beginning in 1964 most strongly with Rabbi Kahane over the use of violence to achieve freedom for Soviet Jews, the historic fact clearly remains that he brought their plight dramatically to world attention. Rabbi Kahane strode where many others feared to tread."

Rabbi Sholom Klass, editor and publisher of the Jewish Press, where Kahane wrote a weekly column for 20 years, said, "Meir Kahane was a man with a dream, that his people could dwell in peace in their ancestral homeland, the Holy Land, the land of Israel, of Jerusalem. He died for that dream."

New York Mayor David Dinkins issued a statement calling the killing "an international tragedy that shocks us all. Meir Kahane devoted his life to the defense of the State of Israel and the support of the Jewish religion. He has paid the ultimate sacrifice for his dedication to his principles."

At a news conference called by the Los Angeles chapter of Kach International, a speaker compared Kahane's fate to that of Presidents John Kennedy and Abraham Lincoln, whose assassinations assured their historical greatness. "Our children and grandchildren will read about Rabbi Kahane in their history books, and they will see the Arabs thrown out of Israel," said Rabbi Dov Aharoni, the local chapter president of Americans for a Safe Israel.

In Washington, the State Department's deputy spokesman, Richard Boucher, said, "We deplore the killing. We see it as a despicable, cowardly action." Boucher acknowledged reports of new fighting between Israelis



Rabbi Meir Kahane

and Palestinians and urged "restraint, not further retribution."

At the time of his death, Kahane was in the midst of legal problems both in the United States and Israel.

In Washington, Kahane was awaiting a decision on his U.S. citizenship from Judge Aubrey Robinson, the judge who sentenced Jonathan Pollard to life imprisonment. Kahane had been stripped of his U.S. citizenship by the government following his election to the Knesset.

On Tuesday, the Knesset rose for one minute of silence when its session began, as is customary on the deaths of all serving or former Knesset members. Many absented themselves from the session.

Kahane also was involved in two criminal cases in Israel. The first involved his having led a large protest rally to the Old City in May 1989 after two elderly Jews were murdered on Jaffa Road in Jerusalem. Eleven Kach activists were arrested, and police charged him with refusing to disperse.

The second case involved a speech he gave following the July 6, 1989, murder of 16 Jews on a bus from Tel Aviv to Jerusalem, in which he called the Arabs "a cancer in our midst."

Born Martin David Kahane in New York on Aug. 1, 1932, Meir Kahane grew up in Brooklyn, the first-born son of a respected Talmudist, Rabbi Charles Kahane, and a Latvian immigrant mother.

As a youth, Kahane was a member of Betar, the militant youth movement of Menachem Begin's Herut party. In 1947, at the age of 15, Kahane smashed the car windows of visiting British Foreign Secretary Ernest Bevin, in protest over the restrictive immigration policies of the British Mandate in Palestine. He served jail time for that deed, he said, and later estimated he spent a total of three years in jails in the United States.

Kahane was ordained a rabbi after studying at the Mirrer Yeshiva in Brooklyn, next door to the Young Israel of Ocean Parkway, where his funeral was held. He attended Brooklyn College at night, where he obtained a law degree. He did not pass the bar exam. After his ordination, Kahane served for two years at the Howard Beach Jewish Center in Queens.

Later, at another synagogue in Queens where he sometimes filled in as rabbi, Kahane organized synagogue members to ensnare anti-Semitic vandals at a Jewish cemetery that had been vandalized the previous Halloween.

Soon afterward, he founded the JDL, which in the beginning was concerned with the Jewish elderly in Brooklyn. The JDL stepped in as Brooklyn's ethnic makeup began to change, and black-Jewish relations became badly strained.

Marc Cohen, who was involved with the JDL in the early 1970s, recalled that in the late 1960s and early 1970s, Kahane was "the first one to go in there" when black activists "were trying to prohibit Jewish teachers from teaching in black neighborhoods. Kahane helped protect the teachers" from harassment.

When there were tensions between Jews and Italians in Brooklyn, Kahane became a

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Jews deplore Bush's comparison of Hussein with Hitler

By HOWARD ROSENBERG
WASHINGTON (JTA) — President Bush's recent assertion that Iraq's use of Western hostages as "human shields" had no parallel during the Third Reich has offended Jews across the political spectrum. The fur began to fly after Bush, speaking at a political rally in Massachusetts on November 1, blasted Saddam Hussein's decision to place hostages at Iraqi military installations and other strategic sites.

"I don't believe Adolf Hitler ever participated in anything of that nature," he said.

The president later defended his statement: "I was told that Hitler did not stake people out against poten-

tial military targets," he said. He also claimed that Hitler, unlike Hussein, respected "the legitimacy of the embassies."

In Los Angeles, Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Center, called Bush's statements "an outrage." Hitler's acts were, in fact, "much worse" than the atrocities perpetrated by Hussein, he said.

Cooper pointed out that Hitler indeed placed concentration camp workers at strategically located munitions factories. Those human targets were killed when Allied forces bombed Nazi weapons plants, he said.

In New York, Albert Vorspan,

senior vice president of the Union of American Hebrew Congregations, agreed. While "Bush is to be commended for effectively leading the world against the brutal aggression of Saddam Hussein," the president's "rhetorical comparison arguing that the Iraqi despot is even worse than Adolf Hitler is overblown and offensive," he said in a statement.

"To compare him with the monster who organized the Holocaust" is "insensitive hyperbole that is unhelpful to the truth," Vorspan said.

Even Alfred Lilienthal, a noted Jewish anti-Zionist, criticized the president's remarks, saying, "There is no parallel to what Hitler did."

But Lilienthal, who often criticizes

parallels made between Nazi atrocities and those perpetrated by Arabs today, said that "demonizing Saddam Hussein will not lead us to a constructive end to this crisis."

Both the president and Secretary of State James Baker have made other comparisons between Hussein and Hitler.

Bush has repeatedly compared Iraq's Aug. 2 invasion of Kuwait to Hitler's invasion of Poland, which led to the outbreak of World War II.

The Nazi Death's Head regiments came in behind the regular armed forces of Germany "and systematically wiped out a lot of Polish people, lined up kids and shot them," Bush said last week. "And the same things

are going on in Kuwait today."

At a congressional hearing in October, Baker entertained the possibility of holding war crimes trials, just as were held following World War II in Nuremberg, to address allegations that Hussein has committed atrocities against the Kuwaitis since the Iraqi occupation began.

In this matter, Cooper called the comparison legitimate. He expressed hope the United States would also sue U.S. firms that have supplied Iraq with chemical or biological weapons components.

JNF forms arid lands consortium

The Jewish National Fund has joined forces with a combination of universities and a government agency to form the International Arid Lands Consortium, whose purpose is to develop creative solutions to the world's arid lands development problems and to apply its research in the United States and abroad.

Besides JNF, members of this independent nonprofit organization include the University of Arizona, the University of Illinois, New Mexico State University, South Dakota State University, Texas A & I University, and the USDA Forest Service. JNF, which has reclaimed the arid Negev desert for agricultural communities, has worked with the Forest Service in fire prevention techniques in Israel's forests.

In announcing the group's formation, Stuart Paskow, JNF director of communications, said, "following JNF's example in Israel, the Consortium hopes to focus world attention on the challenge of human survival in arid lands and to create a program to reverse the spread of man-made deserts."

The World Bank predicts that the earth's population will increase by two billion by the year 2000. Developing nations, most of whom are located in arid and semi-arid zones, will be most affected by this increase, as they will bear 96 percent of the world's population growth. Changes in climate and the mismanagement of the environment are enlarging deserts located in these areas and intensifying the "greenhouse effect," the gradual warming of the earth's atmosphere. With approximately 40 percent of the world's land in arid and semi-arid zones, there is a heightened need to transform the terrain for agriculture and habitation.

Each member of the institution brings a distinct approach to the study of arid and semi-arid lands, providing expertise in such techniques as water conservation, development of stress-tolerant plants and trees, range management, fire control and drought mitigation. The Consortium's research program will emphasize water harvesting techniques in arid and semi-arid zones; growth of tree and plant species under weather stress conditions; eco-physiological and genetic studies of trees in arid conditions; creation of technology transfer models applicable to arid land agricultural techniques, and detection of underground water sources through enhanced satellite techniques.

Study: Joining Jewish organizations crucial to preserving Jewish life

NEW YORK (JTA) — The act of joining and supporting a Jewish organization is a crucial prerequisite for the maintenance and vitality of a strong Jewish communal life, according to a new study by the American Jewish Committee.

"Jewish Affiliation: An Agenda for Research," a "think piece" by Dr. Jonathan Woocher, was commissioned by the American Jewish Committee to target areas for further study in the area of Jewish affiliation.

Woocher, executive vice president of the Jewish Education Service of North America, is a former associate professor of Jewish communal service at Brandeis University. He is the author of "Sacred Survival: The Civil Religion of American Jews." Little research has existed until now to

help organizations understand how and why Jews choose to affiliate.

The difference between those who choose to affiliate and those who do not, Woocher said, is that "the network of organizations that comprise what we think of as 'the Jewish community' lives and thrives off the energies and financial resources" of Jews who affiliate.

Those who do not affiliate "make no effective contribution to the collective life of American Jewry," he said.

What is known about the subject of Jewish affiliation is derived from the work of only a handful of scholars.

In his report, Woocher cites studies conducted by Queens college sociologist Steven Cohen for the American Jewish Committee that

contradict the widespread assumption that the majority of American Jews are unaffiliated. The available data indicates that "the vast majority of American Jews send their children at one time or another to some form of Jewish school," Woocher wrote.

It also shows that most adult Jews say they contribute to Jewish philanthropies; and while only about half of American Jews belong to a synagogue, membership increases dramatically for families with school-age children.

In cities with sizeable Jewish populations, the vast majority of Jews belong to a Jewish organization and read a Jewish newspaper, although that does not apply in the very largest cities — New York, Chicago and Los Angeles.

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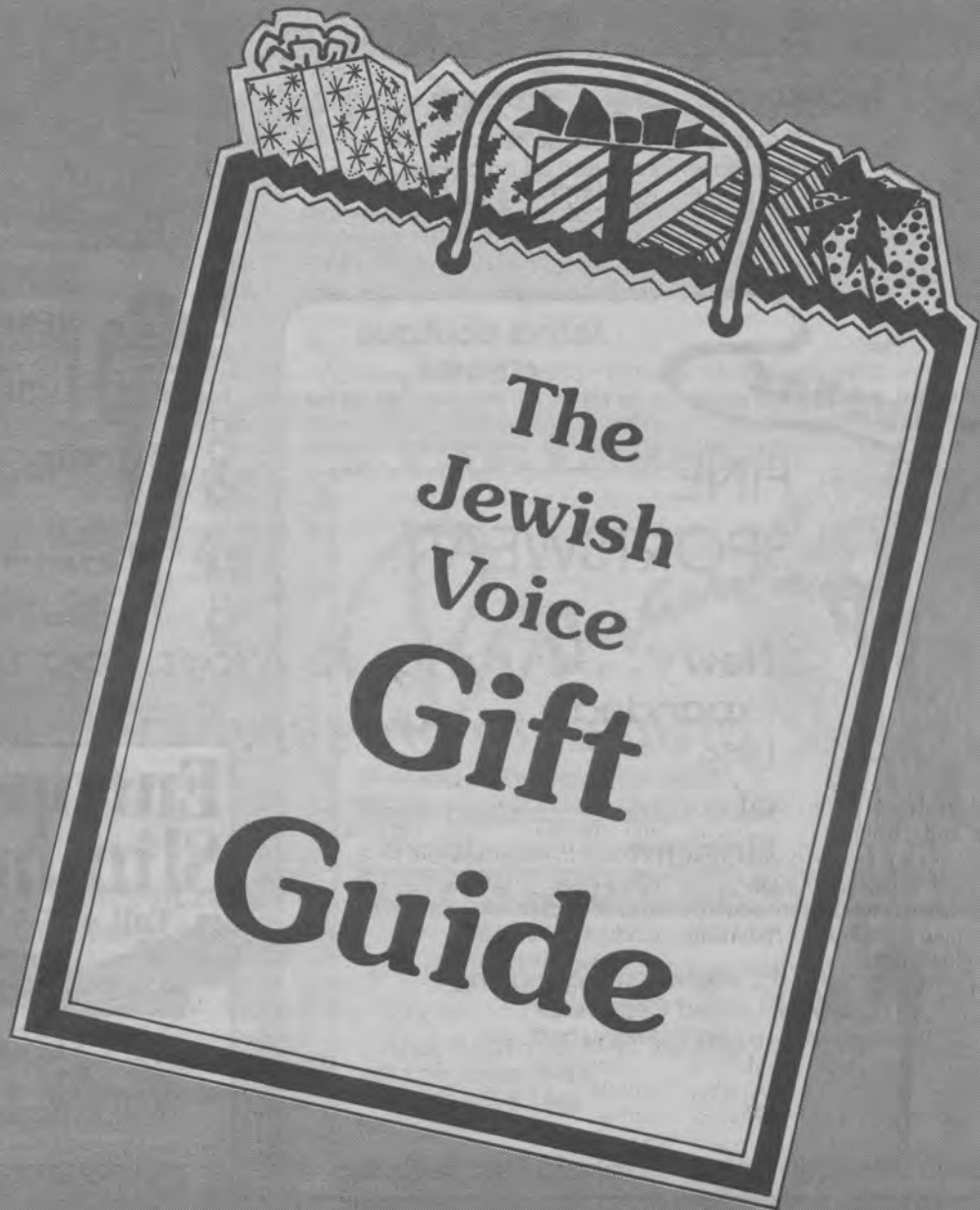
Also Tom Lantos (D-Calif.), William Lehman (D-Fla.), Sander Levin (D-Mich.), Mel Levine (D-Calif.), Nita Lowey (D-N.Y.), John Miller (R-Wash.), Bernard Sanders (I-Vt.), James Scheuer (D-N.Y.), Charles Schumer (D-N.Y.), Steven Schiff (R-N.M.), Norman Sisisky (D-Va.), Lawrence Smith (D-Fla.), Stephen Solarz (D-N.Y.), Henry Waxman (D-Calif.), Ted Weiss (D-N.Y.), Howard Wolpe (D-Mich.), Ron Wyden (D-Ore.), Sidney Yates (D-Ill.) and Richard Zimmer (R-N.J.).

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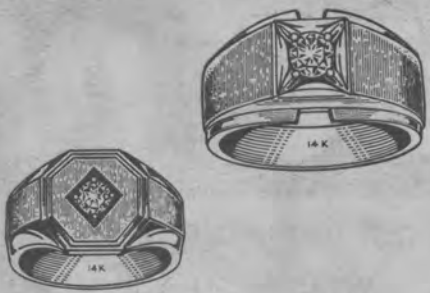
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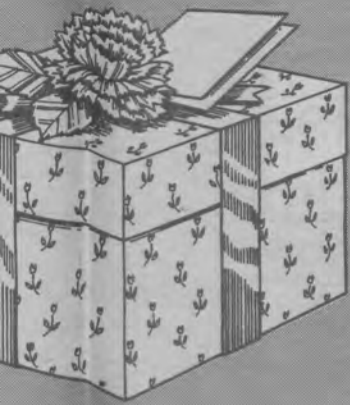
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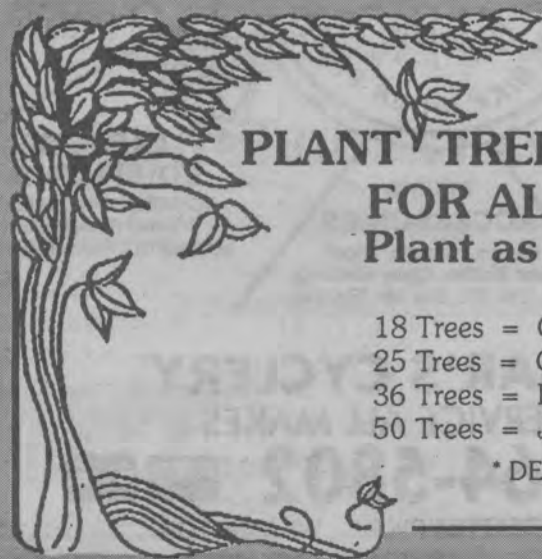
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Iraqi soldiers, police said to have trained in Germany

BONN (JTA) — Iraqi soldiers and police reportedly were trained in Germany in recent years, according to parliamentary reports.

But the government, responding to questions from Parliament, declined to give precise details and denied that members of an elite

German anti-terrorist unit, GSG9, were working in Iraq as Bonn's emissaries. In fact, some members of GSG9, including its founder, Ulrich

Wegener, were trained in Israel in the 1970s and have maintained good working contacts with the Israeli army ever since.

The government has been constantly barraged by questions about its former involvement with Baghdad, and the reports have not stopped with Monday's visit to the Iraqi capital by former Chancellor Willy Brandt.

Responding to questions about military involvement in Iraq, the government said simply that "nine Iraqi police officers have been trained in various techniques to combat crime." But the government did confirm that a former chief of West German counterintelligence, Klaus Kinkel, had offered the Iraqi interior minister six guns as a gift, which were supposedly intended for the Iraqi minister's private collection.

Almost daily, new details emerge here about the deep involvement of both Germanys in helping Iraqi mili-

tarly. But the government has largely succeeded in avoiding making this an important issue in the present election campaign.

The government simply responds that it has no knowledge of alleged illegal provisions of chemical weapons or other military materiel to Iraq.

It was reported November 5 that the German chemical industry made available millions of dollars to pay for baby food and medicine that Brandt took to Baghdad.

There are about 400 Germans being held as hostages now in Iraq, among them a number of technicians and executives who worked in facilities designed for the production of poison gas.

German firms have played a prominent role in enabling Iraq to produce chemical weapons and are still believed to be major suppliers of substances used by the chemical weapons industry.

Israel seeking more U.S. aid to meet costs of Gulf crisis

TEL AVIV (JTA) — Israel is seeking more U.S. aid to help it meet the high costs of military preparedness for war in the Persian Gulf, Defense Minister Moshe Arens said last week.

Addressing a luncheon meeting of the Israel-U.S. Chamber of Commerce here, Arens said he had told U.S. Defense Secretary Dick Cheney that Israel will need an additional \$2.5 billion in U.S. military aid.

Since the Gulf crisis in August, Israel has incurred costs of nearly \$1

billion by calling up reserves and deploying forces.

Israel is to receive \$1.8 million in U.S. military aid this fiscal year, which began Oct. 1, and will be allowed this year to use an additional \$200 million in U.S. economic aid for military purposes.

Israel is also designated to receive \$700 million in excess U.S. weaponry being "drawn down" from Western Europe and to have its stockpile of U.S. munitions doubled from \$100 million to \$200 million.

Arens spoke as U.S. Secretary of State James Baker, on his current tour of the Gulf States and Saudi Arabia, told American troops that the Gulf crisis had entered a new stage in which military action against Iraq appeared more likely than before.

On his arrival in Saudi Arabia, he said that Washington continued to strive for peace through diplomatic means, but the U.S. must prepare for the use of force.

Israeli police force reorganized in wake of Temple Mount rioting

JERUSALEM (JTA) — The Israeli police force has undergone a major structural reorganization that includes the reshuffling of top personnel in the aftermath of the Temple Mount riots last month.

The unprecedented changes announced Monday were personally supervised by Police Minister Ronni Milo. They include upgrading the Jerusalem police, previously part of the southern police district, to a separate entity.

The move also includes a promotion in rank for the man who was

Jerusalem's police chief when the riots occurred October 8.

In fact, no member of the police received a demotion.

But the fact that changes took place was a tacit admission that the handling of the riots in which police fatally shot at least 17 Arabs on the Temple Mount left much to be desired. An Israeli commission of inquiry headed by reserve Gen. Zvi Zamir justified the police's use of live ammunition against stone-throwers in a report it issued.

But while the panel faulted the

high command — naming three top officers — for being unprepared for the disturbances despite advance intelligence that unrest was likely, it recommended no disciplinary action against anyone.

In fact, former Jerusalem Police Chief Aryeh Bibi, one of the three named by the Zamir panel, was raised in rank to commander.

However, the change in title puts him in charge of the national police's manpower division, effective April 1, severing ties with the new Jerusalem police district he reportedly wanted to command.

The new district commander is Haim Albaldes, 55, Jerusalem police commander from 1984 to 1986.

Generally, the reorganization has brought a younger generation of officers to the fore. It also means a larger budget, more equipment and more manpower for the Jerusalem police.

New units will be established to deal directly with the intifada. Special efforts will be made to maintain law and order in the Old City, particularly on the Temple Mount.

Diaspora education programs united

JERUSALEM (JTA) — After more than two years of negotiations, Diaspora leaders and Israeli officials agreed this month to set up a Jewish Education Authority to serve youth and schools around the world.

The decision was made by the Board of Governors of the Jewish Agency for Israel, a partnership between the World Zionist Organization and the main Diaspora fund-

raising bodies, the United Jewish Appeal in America and Keren Hayesod in other countries.

The new authority will bring most of the Jewish education programs run by the Jewish Agency and the WZO under one roof. Together, the two organizations now spend about \$50 million annually on Jewish education outside Israel.

New study on black anti-Semitism

NEW YORK (JTA) — A new study by the American Jewish Committee, titled "What Do We Know About Black Anti-Semitism?" reveals that anti-Semitic attitudes among both blacks and whites have declined in recent years, but less rapidly among African Americans.

The latest available data included in the study showed that in 1981, 37 percent of blacks and 20 percent of whites scored as anti-Semitic; in 1964, the figures were 47 percent among blacks and 35 percent among whites.

David Singer, director of research at AJCommittee, who presented the study's findings at the meeting in St. Louis, said there are "clearly ele-

ments that are of concern" in the findings.

The study also found that the more educated people are, the less anti-Semitic they tend to be, though this was less true among blacks than whites.

Still, the study appears to show that anti-Semitism among blacks is less prevalent than generally believed by Jews.



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Jewish emigres become German political issue

BONN (JTA) — A small but potentially significant immigration of Soviet Jews to Germany has become a political issue here.

The government, having extended a cautious welcome, has been chided by the opposition Social Democratic and Green parties to adopt a more generous policy toward Jewish emigres.

Responding in the Bundestag recently, the deputy interior minister, Horst Waffenschidt, said the absorption would revitalize the Jewish ele-

ment in German culture.

But he warned that Germany cannot afford to integrate large numbers of immigrants, and cautioned that the absorption should proceed carefully, not "overwhelmingly" or in a "disorganized manner."

According to official statistics, about 10,000 Soviet Jews have applied to Germany for admission. Many claim to be "ethnic Germans" or to have relatives in Germany. The Jewish community favors automatic citizenship for them and the financial assistance reserved for ethnic Germans.

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JEWISH BOOK MONTH

The joys of Jewish storytelling

By PENINNAH SCHRAM

Jews have always loved and told stories. We are a storytelling people. The rabbis understood the importance of story in teaching and transmitting the values and tradition through story. This can be seen by what the Talmud says: "Before you begin a lesson, start with a story." (Gemara Shabbos 30B). Holidays are celebrations of memories and best commemorated by telling the story. A story is a beautiful way to reach religion, values, history, traditions and customs; a creative way to introduce characters and places; an imaginative way to instill hope and resourceful thinking; a long-lasting way to plant seeds and connections for the future. Stories help us to understand who we are, as human beings and as Jews. They show us how to be a *mentsh*.

Since the focus of our Jewish world is story, then we have needed a great many stories to fill this need. From the beginning, story has been part of Jewish life: the Bible; Talmud (the Oral Law which is equally as important as the Written Law); Aggadah (the stories, legends, folktales, animal tales, allegories, parables, and maxims that deal with the spirit of the Oral Law rather than its letter. Two-thirds of the Talmud is Aggadah); Midrash; Medieval collections of tales; Hasidic stories from the eighteenth century; Yiddish stories from the nineteenth century; folktales that have been retold through the centuries both in the Middle East and in Eastern Europe.

In the past twenty-seven years, more collections of Jewish stories from Jewish sources have been published than for many years before. Where did the collectors/editors find these stories? What written/printed sources of stories from the oral tradition exist to be tapped? Who has been telling these stories? Why has there been such a revival of interest in story and storytelling? It would take a much longer article to explore these questions fully, but I want to touch on all of these questions, however briefly, and I begin with the last question.

The first Jewish Storytelling Festival was

held at Stern College in New York City in May 1984. Following that exciting and successful event, some of us met informally and then kept meeting month after month, forming the Jewish Storytelling Center. At each meeting, we talk story, swap stories, and often have a storyteller present a workshop on a specific topic. But beyond New York City, there is a network of Jewish storytellers coordinated through CAJE (The Coalition for the Advancement of Jewish Education). Storytellers are now found in many communities and travel everywhere to teach and tell. More and more educators and rabbis are incorporating storytelling into the class-

Archives. The brief introductory notes to each tale indicate the IFA number, the name and place of origin of the narrator, and the main type and motif of the story. Parallel versions of the story are also given. Dov Noy's contributions of a systematic project converted an oral tradition into a written resource for future generations.

During these past twenty or so years, whoever has published a collection of stories from Jewish sources has owned a great debt to the pioneering work done by Dov Noy, as well as to the monumental work of Louis Ginzberg (*The Legends of the Jews*), Moses Gaster

and a told story, as well as through manual skills.

The next milestone was the publication of several books of folktales, selected and retold by Howard Schwartz. His first book of stories, published in 1983, made a tremendous impact on storytellers and story listeners, *Elijah's Violin and Other Jewish Fairytales*. This book was followed by *Gates to the New City: A Treasury of Modern Jewish Tales* (1983), *Miriam's Tambourine: Jewish Folktales From Around the World* (1986), and *Lillith's Cave: Jewish Tales of the Supernatural* (1988). Howard Schwartz has earned the right to be called America's foremost Jewish folklorist and anthologist. In all these books there is a gold mine of tales for telling and for continuing the rich creative Jewish oral tradition. Always careful about documenting his tales, Schwartz includes extensive notes and bibliographies at the end of each volume. A number of storytellers tell stories from his volumes and, so far, there are three storytellers who have recorded stories on audio cassettes from his collections.

Having met both Dov Noy and Howard Schwartz, I was encouraged to write the stories I had been telling, in my own voice. I had also been fortunate to know many stories from my parents. Exploring the threads of influence and how they came together to spur me to write my own collection of stories, *Jewish Stories One Generation Tells Another*, would take a full article by itself. However, in 1987, this collection of 64 stories was published, capturing on the printed page, an oral style of telling. While almost all volumes have notes and sources listed as endnotes, as a storyteller, I had to put the stories in a context. Thus, I introduce each story with a one or two page commentary, telling how I found the story (or how the story found me), something about the story, the sources, variants, motifs, changes I might have made, etc. The second printing of this book now includes an extensive index, in response to suggestions by several reviewers.

In 1988, Beatrice Weinreich's *Yiddish Folktales* was published as part of the Pantheon Fairy Tale and Folklore Library series. Translated from the Yiddish by Leonard Wolf, these 178 tales, most of them brief, are from the YIVO Institute Archives. Many of these tales come from the oral stories collected by Yehuda Leib Cahan during his ethnographic expeditions to Eastern Europe in the early part of the Twentieth Century. This was, of course, before tape and video recorders. But thanks to

Continued on 22

“The Talmud says, 'Before you begin a lesson, tell a story.'”

room lessons and the sermons and the home. Whether to tell stories as part of a religious service, a retreat, a simcha, a festival, an adult education program, a holiday assembly, a conference, an entertainment program, storytelling has become part of these types of events, and more. Believe it or not, there are even storytellers who make a full-time living from telling stories. It is, without a doubt, one of the most joy-filled professions.

So how did the renaissance start? While the Hasidim must be credited with the revival of Jewish storytelling, in the oral tradition, in the 18th century, it was the work of folklorist Dov Noy that created the impetus to preserve and perpetuate these stories of our people by founding the Israel Folktale Archives in 1956. Through volunteers, 17,000 stories have now been transcribed, collected from the immigrants who came to live in Israel. Professor Noy classified these motifs and variants and systematically assigned each story an IFA number. In 1963 his best-known book, *Folktales of Israel*, was published. This volume includes 71 representative tales from the

(*The Ma'aseh Book* and *The Exempla of the Rabbis*), and especially of Micha Joseph Bin Gorion (*Mimekor Yisrael*).

I credit Isaac Bashevis Singer with spurring the revival of storytelling, in more recent times, with his first publication of stories for children, *Zlateh the Goat*, in 1966. In 1970, this was the first book I recorded in its entirety for the Jewish Braille Institute and, in turn, it inspired me to want to tell stories publicly. A year later, those were some of the first stories that I told in my first series of programs, entitled "Fire, Water, Stone and Air," at the 92nd Street Y. Other storytellers may also tell about a particular story that prompted them to begin their telling careers. While there were many collections of books for children, I think that having such an established author write for children made it "respectable." It turned the spotlight on story. Many of Singer's stories for young people are drawn from folklore, (such as his Chelm stories), the Talmud, (such as "Mazel and Schlemazel"), but he adds his own rich creative imagination. As a result of this blend, his stories, which are now collected in the one volume *Stories for Children*, seem more like folktales than literary creations.

At the same time, the resurgence of hearing and telling stories coincided with that of appreciating hand-woven cloth, homemade bread, and other handicrafts. Perhaps as a reaction to the technological age, people wished to regain human interaction through the human voice

Keeping the flame alive

By AMY ZUCKERMAN

THE HADASSAH MAGAZINE JEWISH PARENTING BOOK, edited by Roselyn Bell. Free Press/Macmillan Inc. New York. 1989. 376 pages. \$19.95.

Why a book on Jewish parenting?

That was the first question that crossed my mind upon picking up Hadassah Magazine's across-the-board guidelines for raising Jewish children in a secular world.

And therein is the answer. Because of television and movies — not to mention MTV — because of intermarriage, divorce and the commonality of merged families, many Jewish traditions have been lost in the shuffle of today's lifestyles. Lighting the candles on Friday night, for example, may be abandoned in favor of more trendy activities.

At one recent Shabbat service, the rabbi — a woman — talked about how little of the law, the Torah, many Jews take seriously today. For most of us, Shabbat is a time to go shopping, catch up with friends or run errands. It may stand as a symbol of righteousness, but for many Jews it is no longer a guide for living.

It's to these Jews — those of the younger generation who had previously abandoned Torah — that this book is largely directed. In it lies advice for everything from how to conduct a brit at the time of a male child's birth, to the rules of sitting shiva at the death of a parent.

For those with feminist leanings, Judaism can seem unrelentingly male-oriented. This compilation of articles culled from past Hadassah Magazines addresses the question of a role for women in Judaism — and not simply as the cooks of multitudinous festival meals — by suggesting rituals for girls where none existed in Jewish tradition.

The book also addresses such modern concerns as divorce, remarriage and step-parenting, as well as offering answers for children to sort out philosophically searching questions about God, life and death, for which easy answers are usually lacking.

One of the sweetest articles is about Jewish fathering written by Ari Goldman. Although the Talmud is quite specific about a Jewish father's responsibilities — he is to teach a son Torah, a trade, how to swim and marry him off — Goldman gently suggests fathers go a number of steps further to involve themselves in the upbringing of both sons and daughters.

"I remember it as one of the great moments of early fatherhood. It was 3 a.m. and my son Adam woke up and, holding forth an empty bottle in his crib, started calling, 'Daddy, Daddy.'"

Jewish Parenting is full of such tender moments. If it has any faults, it is that the articles included are so short, many only a few pages. Just when a topic is developed, it seems to be abandoned. Notwithstanding, this book should serve as a good reference tool for those who have walked away from their faith at an earlier age, or for those who need a refresher course. (Amy Zuckerman is associate editor of Worcester Magazine in Worcester, Mass. She is the author of "Surrogate Parenting" and previously worked for many years as a journalist at the Worcester Telegram & Gazette. Jewish Books in Review is a joint project of the Jewish Book Council and the Jewish Telegraphic Agency.)

Children's books for everyone

Reviewed by JUDY SILVERMAN

A Holiday for Noah. Susan Remick Topek, illustrated by Sally Springer. Kar-Ben Copies, 6800 Tildenwood Lane, Rockville, MD 20852. 1990. 24 pages. Age 3 to 6. \$10.95 (hardcover); \$4.95 (paperback).

Noah's favorite day at his Jewish nursery school is Shabbat. Every day he asks his teacher, "Is today a holiday?" but it never is — that is, until Friday, the "challah-eating day"! Four- or five-year-olds might even catch this play on words. The simple text is a joy to read, and the pictures are perfect. By Friday we're ready for the challah recipe that has made Noah so happy.

Bible Heroes I Can Be. Ann Eisenberg; illustrated by Rosalyn Schanzer. Kar-Ben Copies, 6800 Tildenwood Lane, Rockville, MD 20852. 1990. 22 pages. Ages 3 to 6. \$12.95 (hardcover); \$4.95 (paperback).

The Old Synagogue. Richard Rosenblum. Jewish Publication Society, 1930 Chestnut Street, Philadelphia, PA 19103. 1989. Unpaginated. Ages 5 to 8. \$12.95.

This is a neighborhood story that could apply to any number of American cities — an area changes, Jewish people move in and out, and then in again, they need a synagogue, then

they don't, then they need one again. If they're very lucky, they find an old synagogue that can be renovated, and they find the old Torahs and Bibles. And if they're truly fortunate, author/illustrator Richard Rosenblum documents the changes for everyone to witness. It's possible to imagine that these lovely illustrations are of a real place, and that this charming, lively story is a true one — a beautiful book from start to finish.

We Remember the Holocaust. David Adler. Henry Holt & Company, Inc., 115 West 18th Street, New York, NY 10011. 1989. Ages 11 to adult. \$15.95.

David Adler has put together another wonderful and very important book. Using first-person accounts of experiences in the concentration camps, he traces stories of individuals in this terrible time; using photos from museums and libraries and private collections, the people and their lost families become very real. Older children and teenagers reading these accounts will have history come alive for what might be the first time — this is very different from "history" books that just talk about "things that happened to people."

(Judy Silverman is a freelance book reviewer from Silver Spring, Maryland.)

NOVEMBER 12 TO DECEMBER 12

Renowned Christian author to discuss the Holocaust

Dr. Harry James Cargas, noted Holocaust scholar, will present the first Halina Wind Preston Holocaust Lecture on Thursday, November 29, at 7 p.m. at the Jewish Community Center. This lecture, given during the Center's program for Jewish Book Month, is made possible through a grant from the Halina Wind Preston Memorial Fund. A Holocaust survivor, Halina Wind Preston, worked unceasingly to educate the community to the lessons of the Holocaust.

Dr. Cargas, a Roman Catholic, is Professor of Literature and Language at Webster University in St. Louis and the author of many books and articles including "Reflections of a Post-Auschwitz Christian" and "Harry James Cargas in Conversation with Elie Wiesel." He has served on the United States Holocaust Memorial Council and is the only Catholic ever appointed to the International Advisory Committee of Yad Vashem. He has lectured extensively on the Christian response to the Holocaust. The lecture is free and open to the community.



Harry Cargas

Literary gift ideas for Hanukkah

Hanukkah is the perfect time to share the joy of Jewish books with family and friends. Here are some special suggestions from the JCCA Jewish Book Council staff.

The Jews in America (Collins, \$45) a lavish, over-sized photo book, offers an impressive look at America's varied Jewish community. The pictures span the entire nation, from Maine to Hawaii, from Florida to Alaska, and are a loving portrait of contemporary American Jewish life, recording its traditions, beliefs, and achievements.

Amos Elon's **Jerusalem: City of Mirrors** (Little, Brown, \$19.95) explores Jerusalem's changing images and realities from a variety of perspectives—historical, religious, cultural, geographical, political. Elon draws on the Bible, ancient and contemporary writers, and his own perceptive observations.

The Invisible Thread: Portraits of Jewish American Women is a portrait in photographs and interviews (interviews by Diana Bletter, photos by Lori Grinker) of what it means to be a Jewish woman in America (Jewish Publication Society, \$35 hardcover, \$24.95 paperback). The women are wonderfully diverse in their ideas, ways of life, beliefs, and feelings about being Jewish.

For avid bibliophiles, the **Jewish Book Annual** (JWB Jewish Book Council, \$27.50) is a treat. It has fascinating articles—the one on the "Guttman Affair" is especially interesting, plus Jewish literary anniversaries, and information on new books of Jewish interest published in English, Yiddish, and Hebrew. This is a valuable reference, and a testimony to Jewish literary creativity.

Edited and translated by Joachim Neugroschel, **The Shtetl: A Creative Anthology of Jewish Life in Eastern Europe**, (Overlook Press, \$25) is a collection of fiction and nonfiction depicting Jewish life in the villages of Eastern Europe from the Middle Ages to the 20th century. Among the authors are Sholom Aleichem, Mendele Mokher-Sforim, I.L. Peretz, Der Nister, and Rabbi Nachman of Bratslav.

Total Immersion by Allegra Goodman (Harper & Row, \$16.95) is an enjoyable collection of short stories by a young (21 years old) and talented author. They form a satirical but affectionate portrait of modern American Jewish life. This is probably the first book ever published with a glossary of Hebrew, Yiddish, and Hawaiian terms.

In **What You Thought You Knew About Judaism: 341 Common Misconceptions About Jewish Life** (Jason Aronson, \$30) Rabbi Reuven P. Bulka describes and debunks hundreds of misconceptions about Jewish life and religion, explaining their probable origins, and comparing them with the facts. Entertaining and informative.

In 1959, thirteen-year-old Eva Hoffman left Poland and came to North America. In **Lost in Translation: A Life in a New Language** (E.P. Dutton, \$18.95) she writes of the uprootedness and sense of exile she experienced as an immigrant, the difficulties of adjustment to life in America, and the consequences of living a bicultural identity.

Adin Steinsaltz is one of the leading Jewish thinkers of this century, and his works are always spiritually uplifting. In **The Sustaining Utterance: Discourses on Chasidic Thought** (Jason Aronson, \$20) Rabbi Steinsaltz comments on the *Tanya*, a Hasidic work by Rabbi Schneur Zalman of Liadi.

Avraham Yitzhak Hacoheh Kook was a deeply religious mystic who also took an active interest in human affairs. **Shevivim: Sparks from the Lights of Holiness** by Rabbi Kook, translated by Shalom Carmy (World Zionist Organization, \$10) includes short excerpts from his work in Hebrew and in English translation.

Two books for younger readers tell about Hanukkah in simple and understandable terms. **All About Hanukkah** by Judy Groner and Madeline Wikler, illustrated by Rosalyn Schwanzer (Kar-Ben Copies, \$10.95 hardcover, \$4.95 paperback) is for ages 5 to 9. It retells the story of the Maccabees, and includes information about the meaning of Hanukkah, traditional candle blessings, instructions for playing dreidel, and recipes for potato pancakes and doughnuts. **The Story of Hanukkah** by Amy Ehrlich, illustrated by Ori Sherman (Dial Books, \$14.95) is for readers ages 7 to 13. It tells how Antiochus suppressed the people of Judea, how they fought for their religious freedom under the leadership of Judah the Maccabee, and how a miracle that restored the flame to its rightful place and kept it burning against all odds.

**Read...
and the world is yours!**

Jewish Book Month calendar of events

Sunday, November 18

at the JCC

Community Brunch at 11:30 a.m.

Guest Speaker at 12:15 p.m.

LISA HOSTEIN

Managing Editor of the Philadelphia

Jewish Exponent will give a lecture

and slide presentation on

THE JEWS OF TURKEY

Sunday, November 18, 2 p.m.

at the JCC

DEBORAH M. BASH

will speak on her recent book

JERUSALEM'S BEST BUYS

The Traveler's Shopping Guide

to the Holy City

Wednesday, November 28, 7 p.m.

at the JCC

MYRA CHANIN

Cookbook author and humorist

on her recent book

MOTHER WONDERFUL'S

CHEESECAKE AND

OTHER GOODIES

Thursday, November 29, 7 p.m.

at the JCC

DR. HARRY CARGAS

will discuss his book

A CHRISTIAN RESPONSE

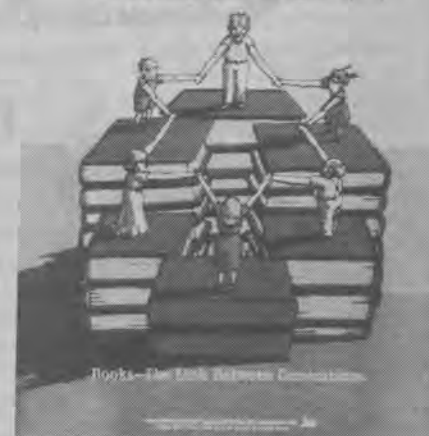
TO THE HOLOCAUST

Co-sponsored by the

Halina Wind Preston Holocaust

Education Fund and the JCC

JEWISH BOOK MONTH



Sunday, December 2, 11:30 a.m.

at the JCC

MAX ROSENFELD

Yiddish folklorist and author

will discuss

THE ROLE OF YIDDISH

IN JEWISH HUMOR

Sunday, December 2, 3 p.m.

at the JCC

MORDECHAI ROSENSTEIN

will give a slide presentation and

lecture on his calligraphy

which will be on display

Sunday, December 2

CHILDREN OF THE BOOK

Jewish Folk Tales for Children

1 to 2 p.m.

Young Authors Publishing House

2:15 to 3:30 p.m.



Special Bookmark
Factory for Children

Books will be on display and for sale
at the JCC lobby during the
Jewish Book Month celebration
November 15 through December 9



Jewish Book Council publishes annual

NEW YORK (JTA)—The Jewish Book Council, which monitors Jewish literary output year by year, has published its 48th Jewish Book Annual, a record of Jewish literature published in America and abroad over the last year.

The council, sponsored by the Jewish Community Centers Association of North America, describes its mission as strengthening networks "between those who create and publish Jewish books and those who love to read them."

The 48th annual, edited by Dr. Jacob Kabakoff, includes annotated bibliographies in seven categories of fiction and non-fiction books of Jewish interest published in the United States in English, Hebrew and Yiddish.

Highlights of the 48th edition include "Holiness and Holocaust: The Jewish Writings of Hugh Nissenson" by Alan Berger; "Books on Art and Jewish Tradition: 1980-1990" by Tom Freudenheim; "Burden of Remembrance: Second Generation Literature of the Holocaust," by Efraim Sicher; and "Three Universal Historians—Salo Baron, Henrich Graetz and Simon Dubnow" by Robert Seltzer.

For information, write Jewish Book Council, 15 E. 26th St., New York, N.Y. 10010-1579, or call (212) 532-4949.

Announcements/Events

The next deadline for The Jewish Voice is Friday, November 30th

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Nov. 28 • 8 PM
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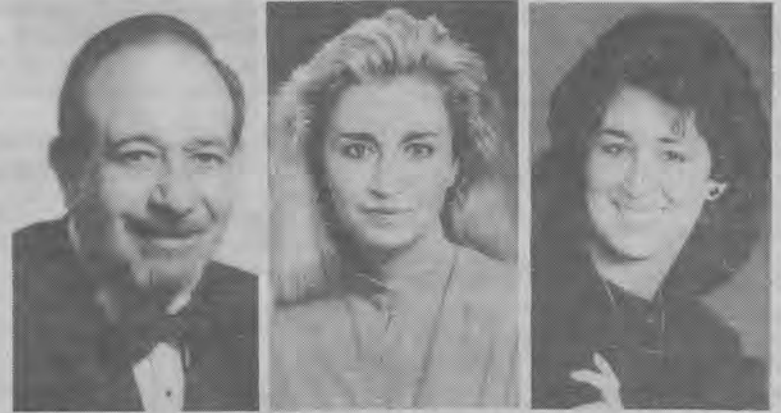
These programs are made possible by the National Endowment for the Arts and the Delaware State Arts Council, a state agency committed to enhancing and supporting the Arts in Delaware.

Musical tribute to Bernstein to be performed at Beth Shalom

Congregation Beth Shalom will present a memorable musical tribute to Leonard Bernstein at the synagogue, 18th St. and Baynard Blvd., on Saturday, December 15, at 8 p.m.

"Leonard Bernstein was a man for all seasons who lived in many different worlds and was comfortable in all of them. He was a rebel, scorning many conventions, but he was a Jew who was constantly motivated by the prophetic tradition of his people, and this concert will contain music from that tradition," according to Beth Shalom Cantor Norman Swerling. "One of the youngest conductors of the New York Philharmonic, he was also captivated by the Broadway stage and wrote hit after hit. You'll hear some of that music as well. Operatic form was his delight, and we hope you will be delighted with our operatic offerings.

"No one artist can be all things to all people, but Leonard Bernstein has come as close as we are likely to come in our lifetime," Swerling said.



Norman Swerling

Carol Denenberg

Cindy Goldstein

"The Beth Shalom program will be guided by the example of his life... a life of soaring melody, exquisite harmony, exciting rhythm, and, above all, passion."

Featured performers for the Bernstein Tribute are Swerling, and two members of the synagogue who are well-known to theater and opera audiences in the Delaware Valley,

Carol Denenberg and Cindy Goldstein.

The entire community is invited to attend. Ticket prices are \$10 per person, \$7.50 for Senior Citizens (65 and over). There is a special "Angel" category of \$25 per person which includes an elegant reception prior to the concert. Tickets can be purchased at the synagogue office.

Interfaith Thanksgiving planned

The Religious Communities of New Castle County and the Delaware Region, National Conference of Christians and Jews invite the public to the tenth annual Interfaith Thanksgiving Service on Wednesday, November 21, from 12:15 to 1 p.m. at First and Central Presbyterian

Church, Eleventh and Market Streets in downtown Wilmington.

Congregants may join in prayer with clergy from at least 15 different faith communities. Responsive readings, passages from sacred literature, congregational hymns and litanies have been selected for the service with a view to that universal language with which all may feel comfortable and to which all may respond. The Center City Chorale of Wilmington will also provide inspirational music for the event.

This service is designed as an opportunity for "individuals of many faith communities to come together and to learn of the commonalities of our diverse traditions as we acknowledge the abundance of our material blessings and we respond to the abundance of opportunity to achieve a humane and harmonious community," according to Evelyn Lobel, Executive Director of the NCCJ. For further information, please call the Delaware Region, NCCJ office at 655-0039.

Judaism & feminism

For several years Jewish Family Service has been sponsoring an ongoing group for women called the Judaism and Feminism group. These women meet once a month, usually the last Tuesday, at 12:30 p.m., at the JFS office. Topics for discussion cover a wide range, in which Judaism is examined from a feminist perspective. This group is open to all women who are interested in learning about themselves as they relate to Judaism, regardless of orientation. The initial cost is \$5 to cover mailings of material.

The next meeting of this group will be held on Tuesday, November 27, at 12:30 p.m., at the JFS office. The group will begin a discussion of the book *Standing Again at Sinai*, by Judith Plaskow. For further information, contact Myrna Ryder, Director of Family Life Education at Jewish Family Service, 478-9411.

Beth El bazaar

Temple Beth El will hold its annual Hanukkah bazaar on Sunday, December 2, from 11 a.m. to 2:30 p.m. Both religious and secular gift items will be available for purchase. There will also be games and prizes as well as food items, including homemade latkes.

The temple is located at 301 Possum Park Road in Newark.

YJAD December events

The Young Jewish Adults of Delaware (for singles in their twenties and thirties) has planned several activities for December. Call the JCC at (302) 478-5660 to be included on the mailing list for their monthly newsletter.

On Wednesday, December 5, 12, 19 and 26, the YJAD will play coed Volleyball in the JCC 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 for more information at 633-0891.

On Thursday, December 6, the YJAD will hold their "Annual Hanukkah Party" at Top of the Hill Apartments, North Wilmington, from 6 p.m. to 10 p.m. Admission is \$8 and reservations are not required. Contact Ron Grosz at 762-7411 or Amie Jamison at (302) 888-2338 for more information.

On Saturday evening, December 8, the YJAD will hold a "Dessert Baking and Coffee Sampling", from

7 p.m. to 10 p.m. Chef Randy will teach participants how to make exotic pastries and unique coffees, which will be sold at the JCC Chanukah Choopla Bazaar. There is a \$5 charge, and reservations are required by December 4. Contact Sheryl Fried at 798-4616 or Randy Ploener at 323-0239 for more information.

On Sunday, December 9, the YJAD will sponsor a booth at the JCC Chanukah Choopla entitled "Delicious Coffees and Desserts." To work a shift, contact Sheryl Field at 798-4616 or Randy Ploener at 323-0239.

On Tuesday, December 11, at 7:15 p.m. the YJAD will hold its Chavurah discussion at a member's home. The topic will be "December Blues for Jews." Chavurah is a gathering of 15 to 20 people for a friendly and stimulating discussion of current topics. For more information and directions, call Scott Sweren at 633-0891.

On Sunday, December 16, the YJAD will travel to Trump Plaza in Atlantic City. The bus will depart from the entrance of the Tri-State Mall, Claymont, at 9 a.m. and return at 6:30 p.m. The cost is \$18, which must be submitted to David Bernstein by December 6 to guarantee a seat. (Casino will refund \$12.50 cash and \$5 voucher.) Contact Dave at (609) 678-8029 or 992-0400 for more information.

ORT party

The ORT Brandywine Chapter-at-large will hold a lingerie party on Thursday, December 6, at 7:30 p.m. Lingerie and gift items will be available for purchase or to order. For more information, call Debby Jacobson at 475-9505.

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Announcements/Events

AKSE shabbat forum

Congregation Adas Kodesch Shel Emeth is pleased to announce the commencement of an exciting new program known as the Shabbat Forum. This program will offer speakers on a wide variety of topics and will be presented on a regular basis as part of the Shabbat services. Participants will include laymen from within the Congregation as well as speakers from outside the congregational family. All programs are open to the entire community.

The opening program will be held during Shabbat services on Friday

evening, December 14. The featured speaker will be John A. Elzufon, Esquire, a Wilmington attorney. Elzufon's topic will be *False Messiahs and Missionaries: A Jewish Response to Claims That Christianity is the Fulfillment of Old Testament Prophecy*. Services will begin at 8 p.m. at the synagogue which is located at Washington Street and Torah Drive.

Those individuals in need of babysitting should contact the synagogue office in advance at 762-2705 and indicate the number and ages of the children involved.

Beth Emeth brunch

The Youth, Education, Sisterhood Fund of the National Federation of Temple Sisterhoods is financed by the sale of Union-grams, which supports rabbinic students through scholarships at the Hebrew-Union College/Jewish Institute of Religion. The Beth Emeth Sisterhood has invited all members of the community to attend its Uniongram Brunch on Sunday morning, December 9, at

9:30. Rabbi Sarah Messinger will be the featured speaker.

Admission is \$5 per person, including a gift of a pack of 4 Union-grams (worth \$2) to each person attending. There will be a minyan service at 9 a.m., prior to the Brunch. Call in reservations, **BEFORE WEDNESDAY, DECEMBER 5** to Carole Bernstein, at 475-6259.

Beth Emeth gala

Congregation Beth Emeth will hold a Gala Dinner-Dance on December 1 at the temple. Wine and hors d'oeuvres will be served beginning at 7:30 p.m. followed by a catered dinner. Dance music will be provided by the Ronnie Drake Quartet. The temple's office manager,

Vincent Fanelli, will be honored for his 30 years of service to the congregation. The community and his friends are invited to attend.

Reservations at \$35 per person may be made with Ari Bodnar, 1609 Deepwood Drive, Wilmington, DE 19810.

Naches

Arsht

Judge Roxana Cannon Arsht has been named as recipient of the 1990 Trailblazer Award. This award, sponsored by the Agenda for Delaware Women, recognizes a professional woman in Delaware who exemplifies outstanding personal achievement in her field.

In 1941, Arsht was admitted to the Delaware State Bar, the fourth woman to achieve that status. She spent the next two decades raising a family and doing extensive volunteer work with the Visiting Nurses Association and the then-fledgling United Way.

She resumed her legal career in 1962 when she was asked to serve as a Master in the Family Court and was the first woman to act in that capacity. In 1971, Arsht became the first woman in Delaware state history to be appointed a Judge. She served in the Family Court until her retirement in 1983. Chief Family Court Judge Robert Thompson remarked at that time that Arsht's judgeship was "characterized by distinction, commitment to the highest professional standards, and concern for those

citizens who have appeared before (her)."

In addition to her legal career, Arsht has been active in many volunteer organizations. She is a past president of the Visiting Nurses Association and Planned Parenthood of Delaware, and is currently on the Board of Directors of WHY, the Medical Center of Delaware, and the Visiting Nurses Association. Arsht was one of the founders of the Girls Club of Wilmington and is a long-time member of the Women's Section of the Delaware State Bar Association.

Past honors include election to the Delaware Hall of Fame for Women, the Marbel Cup of the Delaware Chamber of Commerce, the University of Delaware Medal of Distinction, the Delaware State Bar Association Award for Public Service, and the Gerald E. Kandler Award, presented by the American Civil Liberties Union for dedication to the cause of civil liberties.

Arsht was presented with the Trailblazer Award at a banquet held November 15 in the Gold Ballroom of the Hotel DuPont. The dinner

'Volunteers for Israel' trips scheduled

Volunteers for Israel is an organization that sends people to Israel to work on army bases and in hospitals and occasionally to work on kibbutz or Project Renewal sites. The program involves a three-week commitment of time and there are several

trips every month.

The next big trip will leave for Israel on December 9. Total cost for the trip is \$499 which includes round-trip air fare between New York and Israel, registration fee, airport taxes,

featured Virginia Corsi as keynote speaker. Corsi is a frequent lecturer on leadership, changing life patterns, and re-defining roles for the future.

Coonin

Robert B. Coonin, Esq., of Wilmington, has been elected First Vice-President of Pinemere Camp Association. Pinemere Camp is a resident camp of the Jewish Community Centers of the Middle Atlantic Region.

Samuels

Lisa Samuels, of Wilmington, was one of four members of the 1990 Young Judea Year Course in Israel who recently taped an interview to be broadcast in Israel and the United States. Samuels was questioned on a wide range of topics, from involvement in Young Judea and reasons for coming to Israel to the recent developments in the Persian Gulf.

The Young Judea Year Course in Israel offers high school graduates the opportunity to experience many facets of Israeli life, from the kibbutz, moshav and development town to Israeli society and culture.

room and board (kosher), work clothes, two guided day trips and some evening programming.

For further information contact the Philadelphia Region Office of Volunteers for Israel at (215) 473-6527.

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Announcements/Events

AKSE women's group celebrates Rosh Hodesh

A number of women will celebrate Rosh Hodesh Kislev on Sunday, November 18, from 1:15 to 2 p.m., at Adas Kodesch Shel Emeth congregation. All women in the community are invited to join in a short service, including singing of Hallel, a brief lesson, and a festive snack.

The Torah recognizes Rosh Hodesh, the first day of the new month, as a semi-festival with special sacrifices. Although work is permitted on Rosh Hodesh, it became customary in Talmudic times for women to be exempt from heavy work on this day, as a reward for their not having surrendered their jewelry for the creation of the golden calf.

In the last 15 years, Jewish feminists and women active in Jewish renewal have rediscovered Rosh Hodesh and have developed both innovative and traditional celebra-

tions to observe it as a special women's holiday. In Israel, the "Women of the Wall," a group of women from every Jewish denomination and of many nationalities, meet on Rosh Hodesh to read from the Torah and to pray together, affirming the appropriateness of women's participation in public religious life.

The Adas Kodesch Shel Emeth Women's Tefillah Group has met for nine years on Simchat Torah for a women's Torah reading and occasionally on Shabbat. Beginning with the Rosh Hodesh Kielev celebration on November 18, the group will meet every month to observe Rosh Hodesh. Future dates are Monday, December 17; Tuesday, January 15; and Thursday, February 14, with evening times to be announced; and Shabbat morning, Saturday, March 16.

Jewish Folk Arts festival

The Jewish Folk Arts Society's thirteenth annual Festival will take place on Sunday, December 9, at Adas Israel Congregation from 1 to 8 p.m. The festival offers continuous music, folk dancing, art and crafts exhibits, a Yiddish play, adult workshops, special children's activities and kosher food. The Festival is preceded by a special children's Hanukkah concert t 10:45 a.m.

Admission rates are \$7 for individ-

ual adults and \$3 for children over four years, senior citizens, and students. Special group discounts are available. Members of the Jewish Folk Arts Society are admitted free and family memberships are available. Adas Israel Congregation is located at 2850 Quebec Avenue, NW, Washington, D.C., near the intersection of Connecticut and Porter and the Cleveland Park Metro station.

AEA 'Investors in Education'

Albert Einstein Academy "Investors in Education" program has concluded its first year. To mark the success of this concept of fund raising for the school a brunch was held at the Wilmington Hilton where a plaque with the names of the charter members of the "Investors" was unveiled.

To become a member of the AEA "Investors in Education" a five-year financial commitment in one of four categories is made. The five-year commitment with the level of giving for each year is: \$100 to \$249 - Bronze, \$250 to \$499 - Silver, \$500 to \$749 - Gold, and over \$750 - Platinum.

"To give as many children as possible the opportunity to attend Delaware's only Jewish day school, the tuition is kept comparably lower than most private schools," according to the schools' principal Eleanor Weinglass. Albert Einstein Academy has also opened its classroom doors to a number of children of the recently-arrived Soviet Jews, she said. "All of these factors mean that fund raising projects must be a major source of income."

Richard and Judy Goldbaum are chairing this project and further information about becoming a member is available by calling them at 475-5191.



Holding the new AEA "Investors in Education" plaque are Eleanor Weinglass, Principal (left), and Aurene Brandt, AEA Board President.

Kesher Israel bazaar

The Sisterhood of the Kesher Israel Congregation of West Chester will hold its second annual gift and craft bazaar on Sunday, November 18, from 9 a.m. to 4 p.m., at the synagogue, 1000 Pottstown Pike (Route 100) in West Chester.

The bazaar will feature works by over 25 invited craftspeople from this area. Items for sale will include handcrafted jewelry, stained glass, pottery, paper designs, country crafts, paintings and clothing. There will also be a variety of baked goods and foods for sale.

For more information, call the synagogue at (215) 696-7210.

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For whose social good?

By **MARY BRENT WHIPPLE**
LCSW
 Director of
Services to the Elderly
 Lately, much has been written

about conflict of interests between the elderly sector of the population and the children of our nation. These articles have focused on the allocation of government monies for pro-

grams that are seen to primarily benefit one or the other of these groups as the nation has moved from a perspective of an economy of plenty to one of scarcity. Social Security, Medicare, the Older American's Act with its nutrition and meal programs, assistance in the home, senior center funding components are cited as "senior citizen legislation" and education/school budgets, Medicaid, public health, child care and prevention programs are viewed as belonging to the "children's corner."

The adversarial relationship this approach can and does foster is unfortunate, and can result in unforeseen results when taken to the polls. For example, in Weymouth, Massachusetts, school taxes were voted down with senior citizen lobbying groups exerting much influence in this decision. An unexpected consequence was that several of the Meals on Wheels programs and senior centers were closed down because the meal programs were dependent upon the kitchens and staff of the school cafeterias and senior centers used school facilities that had to be sold.

This small example is mentioned to highlight our institutional interdependence. The broad spectrum of people who helped support programs for the elderly did so for many reasons, including recognition of the special problems this group was facing such as huge medical costs, inflation that deflated lifetime savings, decrease in independent function-

ing, etc.

These same supporters often had parents and grandparents that were personal examples of the difficulties people face in their later years. The expansion of these services to the elderly was no viewed as competition with other groups, one reason being that the country was experiencing expansive economic growth.

Another reason, however, was that social institutions had traditionally been viewed as supportive of the society as a whole. An example is one in which school tax increases were generally supported by voters of all ages to keep the country competitive (the Sputnik era), if not the local property values!

Medical and public health advances, better education, and a higher standard of living are recognized as the underpinnings of the increased lifespan enjoyed by people in the latter half of the 20th century — not by individual effort, virtue or luck. These same institutions need personal and political support.

We need to be willing to invest in the institutions that have extended a longer and healthier life to our senior citizens to the next generations — our children, grandchildren and great-grandchildren. Your Jewish Family Service is a participant in the inter-generational approach to providing services to children, adolescents, adults and elderly in the community.

Dear Rachel,

Most of the people I know would agree that my credentials as a feminist are impeccable. I am not afraid to speak up where it counts, and I work hard to set — and achieve — goals that are feasible.

That said, I have a real problem with a woman who is in many of the same groups and organizations that I am. (We also are in the same line of work, which makes things worse.) It doesn't matter what the subject at hand is; she makes it a feminist issue. The same day she advocated the pullout of our troops from Saudi Arabia because we are supporting a woman-hating regime, she pushed for counting women in minyans, and argued against teaching Hebrew in our school because the language is so patriarchal (because masculine subsumes the feminine in plural conjugations). She opens her mouth, and every mind in the room shuts off. She is undermining the credibility of feminism every time she speaks. Worse, she is precluding the possibility of making real, if incremental, changes.

Maybe if you make suggestions as an impartial third party, Rachel, you will be listened to. I'll make sure she sees a copy if you print it.

A Feminist on the Deborah Model

Dear Rachel,

Fanatics are a turnoff. What's the point of a dialogue with a Farakhan or a Khomeini? One half of the conversation won't be heard.

If you have a cause, and you want to be heard, give the other person a reason for listening. Respect his/her time and ideas. I challenge anyone who has a cause to practice "ta'anit dibbur" (refrain from talking) at the next two or three meetings. The challenge is to hear what others say, whether or not you agree with them. If you have a real problem doing so, the odds are good that you are not as good an advocate for your cause as you could be. Now there's an incentive for change!

Rachel

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

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Storytelling

Continued from 16

Cahan and S. Anski, and others, many such tales, having been told only in the oral tradition, are now translated and published.

Two comprehensive anthologies of stories, each containing over 250 stories, were published in 1989. The first is *The Classic Tales: 4,000 Years of Jewish Lore*, by Ellen Frankel, modeled the rabbis by telling a story about a story. And so, while these are modern midrashim, they are based on the most ancient stories, as well.

Continued interest and research in Jewish oral tradition promise to keep this traditional vital and vibrant. In this way, the stories that have been told from one generation to another will continue to serve as links between the generations. They will help keep the values, traditions and the sense of peoplehood alive. If this is the case, then the stories that will be told will also need to be retold and rewritten for

each new generation. If stories are retold, then they will need to be published and that will, in turn, create the need for more books. With books, words, stories, the Jewish People will continue to retain their legacy as the People of the Story.

(Peninnah Schram, a storyteller, teacher, recording artist and author, is Associate Professor of Speech and Drama at Stern College of Yeshiva University. As a storyteller, Peninnah travels across the United States and other countries presenting storytelling workshops and performances of stories. Her latest book is *Jewish Stories One Generation Tells Another and her forthcoming book (to be published October 1990) is Eight Tales for Eight Nights: Stories for Chanukah*, co-authored by Steven M. Rosman. She is the founding director of the Jewish Storytelling Center at the 92nd Street Y in New York City.)

Soviet Jews

Continued from 1

90 percent of UJA's \$420 million Operation Exodus goal has been achieved, and UJA recently sent \$130 million in cash from the campaign to the Jewish Agency.

"We know that the Operation Exodus campaign has been only the first phase. We know we have our work cut out for us," Horowitz said.

In Jerusalem, Kaplan said that an "Exodus II" campaign would eventually be launched, but that only part of the extra \$1.3 billion needed would be raised through philanthropy. "We are now looking for other financial instru-

ments to be provided by Diaspora Jews," he said, without elaborating.

For the first time, an international task force of Jewish financiers was convened by the Jewish Agency last week in Jerusalem, to develop new ways of financing the costs of the Soviet aliyah and absorption to be borne by the agency and the Israeli government.

It has been estimated that the long-term absorption costs for 1 million immigrants will be between \$25 billion and \$30 billion.

The members of the task force, not all of whom attended the meeting, include the leaders of the United Jewish Appeal, Keren Hay-

Sharansky

Continued from 1

say that they were right and he was wrong.

But, he said, "as long as you continue being true to yourself," he said, "you remain free. You lose everything when you make the smallest compromise."

Concluding with some comments on current events, Sharansky first mentioned the current wave of Soviet Jews arriving in Israel. He called the huge immigration "the most symbolic triumph of Zionism over communism." It shows, he noted, that Jews are learning the importance of their past and of Israel.

On another subject, he reported that while the West considered the presentation of the Nobel Prize to Mikhael Gorbachev to be a "big achievement," the reaction in the Soviet Union was "irritation." Sharansky said that Soviet citizens are asking themselves, "How can they

give the same prize to Gorbachev that they gave to Sakharov?"

Responding to an audience question regarding what American Jewry can do to help, Sharansky called for support. He recalled that the rally in Washington in 1987 when "the strong numbers gave the Soviet Union a message."

And money is needed, he said, to build housing, to teach Hebrew and to train immigrants for new jobs. Sharansky said that he considered it extremely important for American businesses to establish themselves in Israel in an effort to broaden Israel's business base.

Sharansky was asked whether a Jewish society could survive and flourish in the Soviet Union if courageous Jews were to remain there and work toward that goal. For Jews to remain behind and try to build a Jewish community in the Soviet Union, Sharansky said, "they would have to be very 'courageous' ... and also very crazy."

Campaign

Continued from 1

and Planning Steering Committee. Dombchik served as president of Beth Shalom Congregation from 1986 to 1988 and prior to that served as an officer of the synagogue and as a member of its Board of Directors.

Dombchik received his B.S. from the University of Rochester and his Masters and Ph.D. in Chemistry from the University of Illinois. He

and his wife, Rhoda, have three sons, Jeffrey, Brian and Gregory.

Campaign plans are in formation, Dombchik said. Super Sunday is scheduled for Sunday, February 3. Co-chairs for that day are Debra Kattler and Steven Biener. Federation Shabbat is scheduled for Friday evening, February 1, at Congregation Beth Shalom and Saturday morning, February 2, at Adas Kodesh Shel Emeth.

Libel

Continued from 3

themes of the notorious "Protocols of the Elders of Zion."

Only now is it recognized by Soviet leaders how much ideological damage was done by the anti-Zionist propaganda campaign. *Pravda* today acknowledges that the various writers in the media drive, "while pretending to fight

Zionism began to resurrect many notions of anti-Semitic propaganda..."

The USSR was not the only country affected. Hatemongering everywhere, including the chambers of the UN, was given a veritable open invitation. Poland's Prime Minister, Tadeusz Mazowiecki, recently emphasized that the UN resolution was "an attempt to foster hatred of Jews."

Kahane

Continued from 9

friend of the Colombo crime family. "He mediated between the two sides and prevented turmoil," said Cohen.

Kahane also started camps in the mountains to help teach Jewish youth to defend themselves.

In December 1969, following a meeting of Jewish leaders over the issue of Soviet Jewry, the JDL became involved with the issue on a more militant level than other Jewish groups.

That there is an urgent need for repeal of the UN attack on Jewish nationalism is self-evident. Several months ago, the signatories to the Helsinki accord warned against the dangers of a resurgent anti-Semitism. Much of the impetus for hate-peddling in the Soviet Union and elsewhere is a demonized Zionism.

The revolutions in Eastern Europe have

Continued on 23

Practice

Continued from 3

his ways, ask the children how they would like it if someone told them they all had to dress the same way, or eat the same foods, or read the same books. (If the children are familiar with the Green Circle program, you can relate the Hanukkah story to what they have already learned about accepting differences.)

9. Emphasize that the miracle of the Hanuk-

Principle

Continued from 3

The answer to the "December Dilemma" is not to be co-opted by the current Supreme Court's decision to allow Christmas programming if it has been sufficiently sanitized, but to continue to lobby against any such programming at all, and to join the many Christian and other non-Jewish congregations that feel likewise, while at the same time teaching our children that while those beliefs which are sacred to us should not be unwillingly imposed upon others, so to, those beliefs which may be sacred to others, should not be thrust upon us. (Robert Coontz is a Wilmington attorney and member of The Jewish Voice Editorial Committee.)

kah story is that the small, amateur Maccabee army defeated the large, well-equipped Syrian forces, and that the Jews were able to restore the Temple and worship there. Explain that the word *Hanukkah* means "dedication."

10. Tell the legend of the oil that burned for eight days. (See note below.)

11. Take out a hanukkiyah and show that it has eight holders for candles for the eight days and one holder for a helper candle. If you have more than one hanukkiyah, point out that a hanukkiyah may be low or high; the helper candle may be in the center, on the side, or in front; the hanukkiyah may be brass or stone or ceramic; but there are always eight holders for candles plus one different one for the helper.

12. Demonstrate the candlelighting ritual. Point out that the candles are put in the hanukkiyah from right to left, but each night, the newest candle is lit first, and the rest of the candles are lit from left to right.

13. Explain that as long as the candles are burning, they are special. They are not to be used to kindle other candles or for light to ready by. Their only purpose is to remind us of the miracles of Hanukkah.

14. If possible, set the lighted hanukkiyah in a window. Explain that we do this to publicize the miracle and to celebrate the fact that we live in a free country where we can celebrate

our holidays openly.

15. If possible, let the candles burn until they go out. If you must blow out the candles, explain that we never do this at home. Blow out the candles yourself, unobtrusively; do not let children do it and make an event of it.

16. While the candles are burning, show the children a dreidel, tell them about the letters on its sides, and describe the dreidel game. If there is time, give them a chance to play dreidel.

17. Teach a Hanukkah song. If you know it, teach "Sivivon, Sov, Sov, Sov." The words and the tune are simple, and kids are thrilled to sing in Hebrew. If you have them stand up to sing, they can act out the words by turning around on "sov, sov, sov."

19. Tell the children that while Hanukkah is lots of fun, it is not the most important Jewish holiday. Jewish families light the candles every night, and they may have family get-togethers and parties, but adults and children don't stay home from work and school as they did on Rosh Hashanah and Yom Kippur.

20. Answer questions. If children ask about gifts, emphasize that gifts are not necessary in order to celebrate Hanukkah. Remind the children how you began your talk by saying that holidays are anniversaries of events that happened long ago. Say that usually we celebrate holidays by doing again whatever it

ones being Budapest, Warsaw and Bucharest, Romania.

Due to soaring shipping costs and mounting logistical problems, the Board of Governors decided to limit the amount of personal belongings Soviet immigrants can send to Israel to one ton per family. Previously there were no limits. Families that decide not to send a shipment will receive \$1,000 as compensation from the Jewish Agency.

Furthermore, the Jewish Agency will pay for only 10 months of storage for these shipments once they arrive in Israel, instead of providing unlimited free storage.

In early 1971, several JDL youths received prison sentences for bombing the offices of Jewish entertainment impresario Sol Hurok, who had booked a Soviet ballet group in a New York hall. A secretary was killed in the bombing.

Following his move to Israel in 1971, Kahane founded the Kach ("Thus") party, whose platform called for the transfer of Arabs out of Israel.

Other Jewish groups issuing statements of regret and calls for a cessation of violence were Americans for Peace Now; B'nai B'rith International; B'nai B'rith Canada; Conference of Presidents of Major American Jewish Organizations; Jewish Community Relations Council of New York; National Jewish Community Relations Advisory Council; Rabbinical Assembly; Simon Wiesenthal Center; Student Struggle for Soviet Jewry; Union for Traditional Judaism; Union of American Hebrew Congregations; United Synagogue of America; and World Zionist Organization.

was that was done on the original occasion. For example, the Pilgrims and Indians had a feast together, so on Thanksgiving we have a festive meal. On Hanukkah the Jews lit the menorah in the Temple, so on Hanukkah, we light a menorah. Point out that when Jesus was born, people brought gifts, so giving gifts is part of how people celebrate Christmas. But giving gifts is not part of the Hanukkah story. People do give gifts, because it is fun to give presents on happy, festive occasions, but the gifts are not essential to the holiday. Some families have gifts on one night only, some have only small gifts, some none.

Resources

Burns, Marilyn. *The Hanukkah Book*. New York: Four Winds Press, 1981.

Chaikin, Miriam. *Light Another Candle: The Story and Meaning of Hanukkah*. New York: Clarion Books, 1981.

Drucker, Malka. *Hanukkah: Eight Nights, Eight Lights*. New York: Holiday House, 1980.

Hirsh, Marilyn. *The Hanukkah Story*. New York: Bonim Books, 1977.

Strassfeld, Michael. *The Jewish Holidays*. New York: Harper & Row, 1985. (Marga Hirsch is an educator who has practiced Jewish outreach for as long as she can remember and is a member of The Jewish Voice Editorial Committee.)

Obituaries

Samuel B. Fischer

Samuel B. Fischer, 86, of Brooklyn, N.Y., died October 31 in Kingsbrook Medical Center, Brooklyn.

Mr. Fischer is survived by his wife, Dora; two sons, Arthur of Plainview, N.Y., and Herbert of Woodbury, N.Y.; a daughter, Sarah Hockstein of Wilmington; seven grandchildren and a great-grandchild.

Instead of flowers, the family suggests contributions to Opera-

tion Exodus, in care of Jewish Federation of Delaware, 101 Garden of Eden Road, Wilmington 19803, or the American Heart Association.

Mollie K. Weinstein

Mollie K. Weinstein, of 7309 Society Drive, Claymont, died November 1 of heart failure in The Kutz Home, Brandywine Hundred.

Mrs. Weinstein and her husband, Jacob, operated a grocery store for more than 40 years at 215 Woodlawn Ave., Wilmington. She retired in 1957.

She was a member of Adas Kodesch Shel Emeth Congregation, its Sisterhood and Hadasah.

Mr. Weinstein died in 1977. She is survived by two sons, Seymour R., with whom she lived, and Henry L. of West Palm Beach,

Fla.; a daughter, Rita Kraft of Claymont; four grandchildren and two great-grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

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

Dr. Philip Decktor

Dr. Philip Decktor, 69, of 4614 Sylvanus Drive, Rockwood Hills, Brandywine Hundred, died November 3 of complications from pneumonia at Christiana Hospital, where he had been a patient.

Dr. Decktor was a veterinarian at Decktor's Veterinary Hospital and Clinic for 45 years, retiring in 1988.

He was an Army veteran of World War II, and a member of American Veterinary Medical Association; and University of Pennsylvania Alumni Association.

His wife, Florence "Mitzi" Decktor, died in 1977.

Surviving are his wife, Rosalyn Decktor; three sons, Dr. Richard P. of Woodstown, N.J., Dr. Dennis L. of Edmond, Okla., and Brian A. of Hockessin; a daughter, Bonnie S. Decktor-Houghton of Wilmington; a sister, Helen Miller of Philadelphia; and 13 grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to charity.

War of Independence Volunteers remember

By TOM TUGEND

LAS VEGAS, Nev. (JTA) — After a 42-year delay, the volunteers who had been at the creation of the Jewish state met recently for the first North American reunion to recall the brave days of 1948, to rediscover old comrades and to leave a record of their deeds before time runs out.

On hand amid the feverish gamblers and leggy show girls of Las Vegas were 135 Americans and Canadians who had crossed the seas to serve in the fledgling army, navy and air forces of Israel; to run the British blockade in the rickety tubs of Aliyah Bet loaded with "illegal" immigrants; and to smuggle everything from bullets to bombers to the poorly armed Jewish forces.

"Everyone here has a story, everyone here could write a book," said Paul Kaye of New York, newly elected president of the American Veterans of Israel, which organized the reunion.

Kaye's book might include chapters on how the 19-year-old U.S. Navy vet signed aboard the Aliyah Bet ship Hatikvah; its interception by British warships; Kaye's three-month internment in Cyprus; transfer to the Atlit prison camp in Palestine; escape from Atlit; training with the underground Palmach; a mission to France to outfit five sub chasers; and a stint with the Israeli navy's underwater demolition unit.

One of the first orders of business was to compile a list of those who had died, during and since the War of Independence. Like much of the volunteers' history, this was a haphazard affair, with the living searching their memories for the names of

Every story told among the men and women at the reunion, including a sprinkling of former Brits and South Africans, was different, yet each sounded the same note of quiet pride.

Their initial decision to fight for Israel may have been based on idealism, adventurousness, Zionist background, sense of history, or to escape personal problems. But without exception, the volunteers, now in their early or mid-60s, valued their participation in Israel's early struggle as the high point of their lives.

"This was the most significant thing I have done in my life," said Lee Silverman, who has retired to Israel.

Despite their identification with Israel, only a relative handful of the volunteers stayed to make their homes there, although some tried.

Reasons for not sticking it out ran the usual gamut — stifling bureaucracy, lack of encouragement, family responsibilities at home, or to resume studies disrupted by two wars.

Most of the veterans have remained active in Jewish life and pro-Israel causes, but few are wealthy enough to rank as "marchers" in their communities. Many expressed a sense of frustration that as a group they have not found a niche in Jewish communal life.

Like Holocaust survivors, who speak out after decades of silence because they fear that in a few years there will be none left to bear personal witness, the veterans are searching for ways to perpetuate their stories and deeds.

Libel

Continued from 22

radically changed attitudes toward the UN decision. Typical is the comment of Czechoslovak President Vaclav Havel: "I didn't approve of it then; I do not approve of it now." The spread of democracy in Latin America has had a similar impact. Many who were abstainers in 1975 or voted for the resolution would now vote for a repeal.

A key to removing the worst stain on the UN's image is the posture of the USSR. Moscow has cooperated closely with the West to stabilize the situation in the Gulf. Mikhail Gorbachev should be encouraged to join the U.S. and the West in a joint repeal effort.

Repeal would aid Soviet internal stability. Pamyat and its powerful supporters among nationalists and neo-Stalinists would be deprived of a major ideological weapon directed against perestroika.

A major impediment to repeal remains the Arab states. With the exception of Egypt, all treat Israel as a pariah and have strived to deprive the Jewish State of its UN credentials. Led by the PLO, the Arabs have used the UN as a stomping ground on all Middle East issues to stigmatize Israel. Their greatest success was the adoption of the resolution attacking Zionism.

Expunging this resolution from UN statute books is a prerequisite to any new world order in which the UN would play a constructive role. Only then will the ghosts of Hitler and Goebbels, which have hovered over UN debates since 1975, be exorcised.

(William Korey is the Director of International policy research at B'nai B'rith International)

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Announcements/Events

Area synagogues, JCC will celebrate New Year's Eve

A unique New Year's Eve Party, being planned for Monday, December 31, from 9 p.m. to 1 a.m. and will open to the entire community, is

be held at the Jewish Community Center. The celebration is being co-sponsored by Adas Kodesch Shel Emeth Congregation, Temple Beth Emeth, Congregation Beth Shalom, Temple Beth Shalom of Dover and the Jewish Community Center.

The Steven Scher Band, an eight-piece group based in Philadelphia, will be the featured entertainment for the evening. There will be an open bar available throughout the night as well as food and a "Breakfast to Go." Kashruth (dietary laws) will be observed.

A babysitting service will be available on the premises and has been designed to incorporate age-appropriate activities and programs for children of all ages.

The cost is \$50 per person and tickets are available at the JCC and the synagogues listed above. For additional information on the Community New Year's Eve Party, contact Moises Paz, Assistant Executive Director at the JCC.

Wellness education

The Medical Center of Delaware and the Jewish Community Center have combined their efforts in the area of wellness education. Maggie Thorpe, a representative from the Medical Center of Delaware, will be presenting a program entitled, "Health Risk Quiz" on Monday, November 26, at 12:45 p.m. This is one program in a series of wellness and health education programs which are held monthly at the JCC.

The program is free of charge and open to the entire community. For additional information, contact Ray Freshman, Senior Center Coordinator, at the JCC.

Thanksgiving luncheon

The Senior Center will be celebrating their Annual Thanksgiving Luncheon at the Jewish Community Center on Tuesday, November 20, at noon. Members of the Easter Seal's Stroke Club will be in attendance and the R.S.V.P. volunteers who assist at the Senior Center will be recognized for their hard work and dedication.

Following the luncheon, local folk singer Miriam Obadia will entertain the audience with a musical presentation performed in eight languages.

Transportation will be available and reservations are required by calling the Senior Center at 478-5660.

New board members participate in orientation

Each year, the Jewish Community Center welcomes new members to its Board of Directors. In an effort to provide proper leadership direction for these new members, the President (Richard David Levin), the Executive Director (David H. Sorkin) and members of the Executive Committee hold a variety of training sessions.

Some of the sessions include getting to know how the JCC works, which deals with the programs, activities and services offered by the Center, the responsibilities of the Board and Staff as well as an indepth look at the board structure and operations.

These introduction sessions provide new board members with an opportunity to interface with experienced leaders and to share ideas and concerns. Every effort is made to help new board members understand all facets of the JCC, so they are equipped with the knowledge needed to make major decisions.

Participants in the training sessions are Rona Caplan, Scott Green, Steve Kleiner, Ariane Mamberg (youth representative), Michelle Margules, Norman Monhait, Robert Pincus, Jordan Rosen and Dr. Leonard Seltzer.

Volunteers needed for week of December 24

The Jewish Community Center is in need of community volunteers to assist with a variety of programs and activities to be held at the Center during the week of December 24.

"Each year, the Center tries to accommodate the schedules of our non-Jewish staff members and proper staffing of the Health and Fitness area and the Early Childhood Ser-

ices Department becomes a difficult task for us during this week," said Moises Paz, Assistant Executive Director. To volunteer your time in the Health and Fitness Department, contact Eileen Wallach, Recreational Services Director or to help out in day care and pre-school classrooms, contact Jane Normadaly, Early Childhood Services Director.

Free sports class

The Wilmington JCC is offering a Free Sports-O-Rama Class for children in grades 3 through 5 on Monday afternoons at 4 p.m. Children will spend one hour with their friends, playing sports, swimming, watching

a movie or hiking in the woods.

This free class will continue through December 17. For information, contact Kevin Clare, Assistant Health and Fitness Director, at 478-5660.

Temple University, AJC set up history center

NEW YORK (JTA) — Temple University, in cooperation with the American Jewish Committee, has established the Temple Center for the Study of American Jewish History, which will be part of the history department of the university's College of Arts and Sciences in Philadelphia.

Fruition of the project, which has been in planning for two years, was announced here by David Harris, executive vice president of the AJCommittee.

The Temple Center will operate under the direction of Dr. Murray Friedman, AJCommittee's director for the Middle Atlantic states, who will continue his affiliation with the Committee.

Friedman, who holds a Ph.D. in American history from Georgetown University, is an adjunct professor of history and editor of two volumes on the history of Jews in Philadelphia.

According to Peter Liacouras, president of Temple University, the new center "will insure that American Jewish history continues as a subject of active research and documentation.

"It is appropriate that the center is being established in Philadelphia, because Jewish citizens of this city have played an extraordinary role in American Jewish life," he said.

Liacouras explained that the purpose of the center is to encourage scholarship through research and conferences that will lead to the publication of books, essays and other scholarly materials.

It will also provide more opportunities for Temple undergraduates and graduate students to study in the area, Liacouras said.

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GRATZ COLLEGE INVITES IT'S ALUMNI FROM:

- Gratz College
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- Jewish Community High School
- I.M. Wise Department
- Gratz College Ulpan Youth Tour

To a Reunion Lunch on
Friday, November 23rd at 11:30 a.m.

held at:
The Ann Newman Building
Old York Road and Melrose Avenue
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Donation \$3.00
RSVP by Nov. 16th



Name _____
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