

The JEWISH VOICE

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"You heard it in
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24 Pages

'Repentance' is theme of community's commemoration of Holocaust



Rabbi David Kaplan and Cantor Shari Preston led services in front of the Holocaust Memorial in Freedom Plaza outside the City/County Council Building in Wilmington on Yom HaShoah, April 11. (Photo: L. Nemser)

By HARRIET WOLFSON

Special to The Jewish Voice

On Thursday, April 11, at noon, in a City/County Council Chamber filled to capacity, members of the community — Jewish and non-Jewish — joined together to commemorate the Holocaust. William M. Topkis, President of the Jewish Federation set the tone for the occasion in his welcoming remarks. "The Holocaust cannot and must not be forgotten, not only for the sake of the Jews, but for the sake of humanity. We note with anguish the atrocities being inflicted upon the Kurds by Saddam Hussein's regime. The Holocaust teaches us that we must speak out against all repression and policies that threaten genocide," he told the audience.

The invocation was given by Reverend Bernice Warren of First and Olivet United Presbyterian Church. Warren reiterated the need for remembrance and also urged that human energies be turned to redressing injustices wherever they exist in our society.

Reverend Thomas A. Flowers, Pastor of St. Hedwig Roman Catholic Church, the mother church for Catholics of Polish origin in our community, chose "Teshuvah (repentance) for the Shoah" as the theme for his remarks.

"For me what is most personally significant about the Shoah, is that among those who closed their eyes to this reign of terror, or even worse, cooperated actively in the Holocaust of God's Chosen People, were many Poles, in-

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Baker reporting little headway, Israeli leaders expecting pressure

JERUSALEM (JTA) — As U.S. Secretary of State James Baker hopped from one Middle East capital to another this week, senior Israeli officials braced for a new onslaught of pressure from the United States to make further concessions on proposed peace talks with the Arabs.

Baker was due Friday to return to Israel, where his current Middle East mission began a week earlier.

Concerned as Israeli leaders were that he would arrive with new demands, they could take comfort from the fact that if the diplomatic initiative failed, Israel alone would not be blamed. For if Israel was sticking this week to its conditions for participating in some sort of regional peace conference, the Arab states and the Palestinians were showing no more flexibility.

In what appeared to be a last-ditch attempt to push the diplomatic process forward, Baker flew to the Soviet Union on Wednesday to try to entice his Kremlin counterpart. Foreign Minister Alexander Bessmertnykh, to get involved in his Middle East initiative.

The two leaders were scheduled to meet Thursday in the Caucasus resort town of Kislovodsk.

In Baker's scenario, the two superpowers are cast as the joint sponsors of the regional peace conference. He therefore thought the Soviets should begin to exercise their still considerable influence in the Arab world while the United States tried to exert its influence on Israel.

Bessmertnykh is known to be planning his own Middle East mission soon, a fact that prompted speculation he might visit Jerusalem, despite the awkward lack of full Soviet diplomatic relations with the Jewish state.

Baker, meanwhile, let Israel know that he considers the rash of settlement building by Jewish militants in the West Bank to be ham-

pering his efforts to convince the Arab states to meet Israel at the peace table. "We were very disappointed to learn this morning that there is yet another new settlement established in the occupied territories," the secretary said Wednesday.

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Kuwait said to quit enforcing boycott on American firms

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — Kuwait will cease to impose restrictions of the Arab League boycott on American companies bidding for contracts in the reconstruction of Kuwait, according to Thomas Pickering, the U.S. ambassador to the United Nations.

"Let the U.S. now test that," Pickering told Jewish leaders here Sunday.

American firms are expected to receive 70 percent of the contracts issued by Kuwait as the emirate starts to rebuild the infrastructure destroyed by Iraq's Saddam Hussein during the seven months that his forces occupied the country.

Kuwait, historically one of the strictest enforcers of the Arab League boycott against Israel, has been requiring that companies seeking contracts state that the firm is not owned by Jews, that no Jew sits on its board of directors, and that no Jew is a manager or employee.

Kuwait has also been boycotting U.S. companies that do business with Israel.

Pickering, who served as U.S. ambassador to Israel from 1985-88, broke the news of a change in that position at a meeting of the Israel Task Force of the National Jewish Community Relations Advisory Council.

"This is as close to an official announcement as I've seen," said Martin Raffel, director of the NJCRAC Israel Task Force.

While many meeting participants received the news enthusiastically, others were more cautious.

"The issue is what we will do to enforce the principle of free trade," said Michael Miller, executive director of the New York Jewish Community Relations Council, a NJCRAC member group.

Jewish groups, with the support of many members of Congress, have argued that Kuwait's boycott policies, which are illegal in this country, are no longer acceptable since the United States and its allies rescued the country from Iraqi aggression.

Since 1977, it has been illegal for American companies to supply information to Arab countries in compliance with the economic boycott of Israel.

Ninety out of 100 U.S. senators recently signed a letter addressed to the emir of Kuwait requesting that he lift the secondary boycott of firms that do business with Israel.

The letter did not ask Kuwait to end its direct economic boycott of the Jewish state, though current resolutions in both houses of Congress demanding Arab recognition of Israel list that as a requirement.

Pickering also called for goodwill gestures by both Israel and the Arab states to be considered a third track in the peace process.

That third track would be in addition to the two that the U.S. administration already con-

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Groups still back civil rights bill despite Bush pressure

By DAVID FRIEDMAN

WASHINGTON (JTA) — Most of the major American Jewish organizations are continuing to support a civil rights bill proposed by Democrats in Congress, despite efforts by the Bush administration to convince them it is a "quota bill."

The administration is trying to "split up the coalition" that supports the bill, said Judith Golub, legislative director of the American Jewish Committee. The Jewish groups are important because the administration knows they have historically been against quotas of any kind, based on the past use of quotas to keep Jews out of jobs and colleges.

The administration's position has received support from some Orthodox Jewish groups, such as Agudath Israel of America and the Union of Orthodox Jewish Congregations of America.

The bill, the first measure introduced in the House of Representatives this year, is similar to the one President Bush vetoed last year. It seeks to circumvent five 1989 Supreme Court decisions that make it more difficult for people to prove they are victims of discrimination. It would also allow persons discriminated against because of their sex, national origin or religion to sue for monetary damages. While victims of racial discrimination currently can seek compensatory and punitive damages, women and religious minorities can only receive back pay and reinstatement in their jobs.

To gain wider support, proponents of the bill in Congress are stressing that the major beneficiary of the legislation would be women.

But White House Chief of Staff John Sununu, White House Counsel C. Boyden Gray and William Kristol, Vice President Dan Quayle's chief of staff, have met with Jewish groups to try to convince them to drop their support of the bill. The three met in recent weeks with representatives of Agudath Israel, the Anti-Defamation League of B'nai B'rith and AJC Committee. These were the same three groups that met with Bush last year before he decided to veto the bill, on the grounds that it would encourage quotas.

Agudath Israel was the only Jewish group to support the president's position last year that the bill would promote the use of quotas, despite specific language rejecting quotas. Agudath Israel fears employers would introduce quotas on their own to deter costly lawsuits.

This fear centers on the provisions of the bill that deal with unintentional discrimination, explained David Zwiebel, Agudath Israel's general counsel. He said Agudath Israel does support the provisions of the bill that make it easier to recover damages for intentional discrimination.

Supporters of the bill argue that employers did not introduce quotas during the period from 1971, when the Supreme Court's Griggs vs. Duke Power Co. ruling barred certain practices of unintentional discrimination, until 1989, when the court overturned that decision.

Jess Hordes, ADL's Washington representative, said Jewish organizations are watching closely to ensure that the legislation results in "safeguards to protect against discrimination and safeguards against discriminatory quotas."

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Inside this issue. . .

The JCC celebrates 90 years
in Delaware

Editorial

What's wrong with this picture?

— Kuwait, according to an Israeli spokesman, has demanded that firms submitting bids for work in that country include statements that they are not owned by Jews and that they do not employ Jews. Earlier this week, an envoy announced that this boycott would stop (see page 1).

— Kuwait and Saudi Arabia denied visitor's visas to Senator Frank Lautenberg (D-NY) recently because his passport contained Israeli entrance stamps.

These are just the most recent examples in the Arab world's unrelenting, knee-jerk hostility toward the Jewish state. The list is long.

With the end of the war in the Persian Gulf, in light of Israel's amazing restraint under attack by Iraqi Scuds, we might have expected some — even slight — degree of change in Arab attitude toward the Jewish state. Instead, old tensions and ingrained hatred linger on.

Isn't it strange that these two countries did not consider excluding Jews from the liberation forces they welcomed to their soil to save them from their oppressors?

But even more insulting and distasteful than these examples of Arab hatred toward Jews and Israel is the fact that the acts are countenanced by the United States. Why does the United States feel that it must cave in to Arab pressure? Where would Kuwait and Saudi Arabia be right now without the United States' military, including its Jewish members? How might the outcome of the crisis have been different without Israel's cooperation?

What's wrong with this picture?

It is illegal for American companies to comply with restrictions like the ones Kuwait has tried to impose. Companies complying should be dealt with accordingly. And it is wrong for the State Department to issue a passport for the reason it did just as it was wrong for the senator to accept that reissued passport.

Unless the United States stands up and balks when demands such as those listed above are made, they will continue to be made. At last month's annual meeting of the American Israel Public Affairs Committee in Washington, Senator Phil Gramm (R-TX) said it simply and best: "We went over there to save these two countries. And THEY OWE US. Not the other way around."



Message from Israel's prime minister

From Jerusalem, the nation's capital, I send heartfelt greetings to the Jewish communities in all parts of the world on the occasion of the wonderful festival of Yom Ha'Atzmaut.

This year, as we celebrate our nation's renewed independence, we offer a prayer of thanksgiving for the two miraculous events we have experienced, and whose effects will have a profound bearing upon the future of our people.

With the help of the Almighty, we have emerged successfully from the seventh war which the people of Israel had to endure since the creation of the State in 1948. Although we were not direct participants in the actual conflict in the Gulf, our civilian population became the target for the Iraqi dictator's lethal missiles. Our decision to absorb those attacks, and not to involve our Defence Forces in the conflict was not an easy one. Everybody knew that we had the military capacity to strike back at the aggressors, but, on this occasion our temporary inaction was a contribution towards the aggressors; but, on this occasion our temporary inaction was a contribution towards the preservation of the U.S.-led coalition that defeated Saddam Hussein.

The fact that the number of casualties was mercifully low, while the material damage caused by the Scud missiles was extensive, can be attributed to the immortal words in Psalms 121: "The Guardian of Israel shall neither slumber nor sleep."

And, my friends, it was an overwhelming expression of the eternity of the Jewish people that while the attacks were in progress, immigrants continued to arrive in Israel day and night from the Soviet Union, from other East European countries, and from Ethiopia. Indeed, we are witnessing the fulfillment of the prophetic words of Isaiah (Ch. 43): "I will bring your offspring from the East and gather you from the West. To the North I will say, 'Give them up,' and to the South, 'Do not hold them.' Bring my sons from far away, my daughters from the ends of the earth."

Both these events present Israel and the Jewish people with our greatest challenge and opportunity since 1948. We must ensure the successful absorption of this biggest Aliyah in the experience of the State. In the year ahead we must mobilize the resources and capacity of the entire Jewish people in a united effort to create the possibilities for such a massive national undertaking. It is within our power and within our means to be effective and successful.

And, even before the smoke of battle has settled, we have commenced exploring all avenues to translate the defeat of one of the most intractable enemies of Israel into a constructive peace process that would lead to the termination of the state of war which the Arab countries have maintained against us for 43 years, and to the possibility of meaningful co-existence between us and the Palestinian Arabs.

We hope that, indeed, the lessons of this war have been learnt by the peoples of this region and by the nations of the world. We would like to see the window of opportunity opened to usher in an era when there will be more and more peace in this region and great hope, security and prosperity for the people of Israel.

I wish you all a happy Yom Ha'Atzmaut.

Letter to the editor

Videotaping article omitted name

This letter is to correct a serious omission on my part in the article on the videotaping project of the Halina Wind Preston Holocaust Education Committee.

Don Francisco has been an active member of the committee and one of the major participants in the videotaping project. He made it possible for the Committee to use the excellent

facilities of WHYY for the project and shared his technical knowledge and skills with the other volunteers.

We very much appreciate Don's contributions to this very important project.

Connie Kreshtool
Jewish Federation of Delaware

Looking for lost relations

I write on behalf of my mother, Mrs. Chaika (Lerman) Zussman of Jerusalem, who is searching for the Boltzman (Bolzman) family. Abraham, Shika and Folek — born between 1908 and 1916 — came to the United States, arriving in New York in 1921, from Minkovtsy

and Kamenetz-Podolsk in the Ukraine. Anyone with information regarding the Boltzmans should contact Mrs. Zussman at Gilo 218/49, Jerusalem, Israel 93384.

Igor Zussman
Wilmington

The Jewish Voice

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Correction

The April 12 issue of *The Jewish Voice* incorrectly identified a list of individuals nominated for election to the Jewish Federation of Delaware Board of Directors. Steven H. Bernhardt, Jack B. Blumenfeld, Steven A. Dombchik, Sheryl Fried, Dr. Edward Goldenberg, Debra Kattler, Richard A. Levine, Nan Lipstein, Herbert Lubitz, Barbara Schoenberg, Barry S. Seidel and Richard Venezky, should have been identified as nominated for a term to expire in May 1994. The *Jewish Voice* regrets the error.

Let off steam
write a
Letter to the Editor

Op-Ed

Non-stop to peace

When Israel and the United States reached agreement in principle concerning the ROAD to peace, I noticed that the diplomatic effort has utilized many metaphors from the world of transportation.

Israel has agreed to a regional meeting among the parties to the Arab-Israeli conflict. This meeting will facilitate the implementation of a TWO-TRACK approach to the peace process. The regional meeting will serve as a LAUNCHING PAD for direct peace negotiations between Israel and the Arab State, and Israel and the Palestinians.

We may be taken to side roads and incidental avenues in the negotiations, but as long as there will not be any STOP SIGNS along the WAY, progress will be made.

Israel hopes that the current diplomatic JOURNEY will develop into a historic peace process, which will provide for mutual coexistence, cooperation and security to all people in the region. BON VOYAGE!!

Israel Peleg, Ph.D.
Consul General of Israel

A call to repentance for the Holocaust

By REVEREND THOMAS A FLOWERS
(Editor's note: The following is the speech given by Reverend Flowers at the annual interfaith observance of Yom HaShoah which took place on Thursday, April 11, at the City Council Chambers in Wilmington, DE.)

Neither I nor any Christian can stand before you on a solemn occasion such as this without a profound sense of humility.

During five visits to the land of my family's origin, when I had occasion to walk through the buildings at Oswiecim, to enter the "shower rooms," to peer hesitantly into the ovens of the crematoria, I was confronted by the enormity of an evil so overwhelming as to be beyond my ability to ever fully comprehend. Yet, despite my studies and knowledge about this awful event, I am perhaps the least qualified among you to address the horrors of Hitler's Holocaust.

I lived in neither the time or the place of the "Shoah." My family in Poland and the Gentiles of their country, though victims of brutality and death at the hands of the German army of occupation, were never targeted in the hideously unique way that Jews were destined for extinction in "The Final Solution."

Nevertheless, I felt compelled to accept the kind invitation of Joan Spiegelman as an

opportunity to deepen my own sense of sorrow and in some small way to call my Christian brothers and sisters to a genuine repentance for the annihilation of six million Jewish men, women, and children.

For me, what is most personally significant about the Shoah is that, among those who closed their eyes to this reign of terror or, even worse, cooperated actively in the Holocaust of God's Chosen People, were many Poles, indeed, many who genuinely believed themselves to be "Good Christians." The failure of so many to help their Jewish neighbors — the fear that immobilized some, the envy, prejudice, and hatred that motivated collaboration with the Nazi butchers — this challenges every Christian to understand, to repent, and to make atonement.

As the pastor of the mother church for Catholics of Polish origin in our community, I am grateful for the leadership of the Polish bishops in issuing a statement on Jewish/Christian relations, read from the pulpit of every church and chapel in Poland this past January.

Following the painful episode of the convent at Auschwitz, after a long history of ignoring or, even worse, denying, the reality of anti-Semitism among Poles, the pastoral letter is an historic and challenging document. The bishops recognize as "a matter of immense importance our relationship to the Jewish nation and mosaic religion, to which we Christians are tied with singular and irreplaceable bonds."

Christian people of our community, our nation and our world are called to recognize the Jewish people, in the words of Pope John Paul II, as "our elder brothers (and sisters) in faith."

"With no other religion," state the Polish bishops, "does the Church remain in such close relationship, nor does the Church find itself bound to any other nation so intimately." Recalling the declaration "Nostra Aetate," issued by the fathers of the Second Vatican Council 25 years ago, the bishops reiterate the Church's clear teaching that the sons and daughters of Abraham cannot be rightfully blamed for the crucifixion of Jesus of Nazareth. In fact, I often remember the words of Pope John XXIII, who, when praying in sorrow for victimization of Jews, turned to the passion accounts in the gospel and said, "Father, forgive us for crucifying your son a second time in their flesh."

There is certainly a tragic irony in the fact that Poland, which had once been a refuge of religious toleration and what the Polish bishops call "a second fatherland" for the Jews of Europe, should, in this century, become "a tomb for several million" of our Jewish brothers and sisters. I am proud that I can join you in blessing the name of the God of our fathers and mothers for "the righteous among the nations," especially Polish Christians honored at Yad Vashem for rescuing Jews during the second World War.

The Polish bishops remind us that "Hundreds, if not thousands, paid for this help by their own lives and the lives of their loved ones." "Notwithstanding numerous heroic instances of help," note the bishops, "there were those who remained indifferent to this

inconceivable tragedy. We deplore especially," the bishops proclaim, "the action of... Catholics who contributed in any way to the death of Jews. They remain forever a reproach of conscience, also in a social dimension."

"If even one Christian could have helped, but did not offer a helpful hand to an endangered Jew, or did contribute to his death, this directs us to ask forgiveness of our Jewish brothers and sisters."

The Polish bishops ask the Catholics of Poland to remember that while some Jewish people were involved in the post-war regime, their participation in the communist dictatorship sprang from ideology and not from their Jewish descent or religion, since "Jews themselves suffered much injustice" from atheistic totalitarianism.

Every one of us who is of Polish descent, everyone of us whose Christianity is authentically rooted in the Jewish identity and Jewish Religion of Jesus, his mother Mary, and his first disciples, must join the Polish bishops when they declare: "We... grieve sincerely over the pain brought about by all instances of anti-Semitism which took place on Polish soil, whenever and by whomever."

At the same time, we who share the blood of Pulaski, Chopin, Madame Curie, and Karol Woytyla, join the church of Poland in hoping for an end to "an unjust and deeply harmful... concept of so-called Polish anti-Semitism which joins again and again the issue of concentration camps not with their factual perpetrators, but with Poles in a Poland under German occupation."

We pray that the pastoral letter of the Polish bishops will convey to our Jewish brothers and sisters our revulsion and condemnation of any attempt to cover up the truth or to rationalize the wicked consequences of an anti-Semitism that we find reprehensible and contrary to our religion.

For those who stood in silence, for those who participated in the atrocities of the Shoah, the Polish pastoral letter is a clear call to "teshuvah, or "repentance." We must remember, in sorrow and in pain.

"Just as we, in our nation's third century, join together in asking forgiveness of our Native American brothers and sisters for the slaughter of their ancestors a century ago, just as our Congress has recently authorized reparation to the children of innocent Japanese Americans unjustly interned in camps during the second World War, so, too, [the Gentiles of this community, of our nation and of the entire world, must ask forgiveness of Holocaust survivors, children of the victims, and those Jews who mourn for annihilated men and women who left no one else behind to remember them.]

There are two tributes we can give which will honor them even more than the reverence of our prayers, the devotion with which we light candles of remembrance, the dignity of memorial markers. The first is to confront the world with this awesome memory — a memory that is denied by some as false, a memory that is ignored by some as painful and unpleasant, a memory that is unwanted by still others for the guilt and shame it brings to their conscience.

Continued on 23

Should Jews provide aid to Kurds and Shi'ite Moslems

By RABBI MARC TANENBAUM

Many American Jewish organizations have issued public statements condemning the early international indifference to the plight of the Iraqi Kurds and Shi'ite Moslems fleeing Saddam Hussein's brutality.

Two leading Jewish overseas relief agencies — the American Jewish Joint Distribution Committee and the American Jewish World Service — last week launched major national campaigns to provide food, clothing and medical aid to the Iraqi refugees. The AJWS also announced that it would be channeling its resources through the International Rescue Committee, a non-sectarian relief group formed in the 1930s to rescue refugees from Nazi Germany.

I serve on the boards of both the AJWS and the International Rescue Committee. During discussions of what would be an appropriate response to the crisis, everyone sympathized with the victims. But some Jews questioned the idea of providing aid to the bitterly anti-Israel — and in many cases anti-Semitic — Shi'ite Moslems.

With like-minded others, I counseled that we have no moral alternative to aiding in the relief of the hunger, disease and suffering of these unfortunate people.

I am fully conscious of the anti-Israel and anti-Semitic culture that pervades much of the Moslem world. But if the sole criterion for deciding when to save lives were the victims' opinions about Israel and the Jews, none of the Jewish relief agencies — or the State of Israel — would be working in countries such as Ethiopia, Kenya, Mozambique or Uganda.

In making the decision to join others in providing aid to Iraqi refugees, there is a convergence of Jewish values, Jewish history and practicality.

Tikun olam (repairing the world) and saving human lives are primary, fundamental Jewish values. If Judaism is taken seriously, it can only be interpreted as conferring an inescapable obligation to reduce human suffering and salvage human beings from destruction.

The Jewish historical experience has traumatized us, in the words of Rabbi Abraham J. Heschel, into an awareness "of the indifference to evil and the evil of indifference."

This awareness of evil and its consequences is not a product only of recent history; its roots go back millennia. The Talmudic scholar Rabbi Joseph B. Soloveitchik has said that God put the Jews through the hell of Egyptian slavery so they might become "rachamanim b'nei rachamanim" — a people made, by their own suffering, hypersensitive to the suffering of others.

Finally, my years of experience in working on world refugee and hunger programs in Africa, Asia and Latin America have persuaded me that involvement by Jews and Israelis in relieving human suffering often leads to re-examination by Third World peoples of the hostile attitudes toward Israel and Jews instilled in them by Arab propaganda. The rescue of Ethiopian Jewry shows what can occur as a result of one country undergoing such a change in attitude.

(Rabbi Marc H. Tanenbaum, for 30 years the director of the international relations department of the American Jewish Committee, is now a lecturer, writer and consultant.)

Israel at 43

black gas mask to use during Iraqi SCUD attacks.

In retrospect, Israel, like many nations worldwide, went through tremendous changes during the course of that year. Yet, unlike other nations, Israel has been and is still subjected to an astounding amount of media coverage — coverage that sometimes creates and propagates certain ideas that seem ludicrous to Israel's supporters and are gaining acceptance among Americans, especially those studying at universities. After forty-three years, let's lay to rest a commonly asserted notion about Israel, Israelis, and their attitudes toward peace.

Perhaps the single most pernicious myth often repeated is this: Israelis are simply not interested in peace. They and their democratically elected government are unwilling to budge from anachronistic policies, thereby creating obstacles to regional peace. Arguments upholding the above theses are similarly simplistic: In the day of the Tomahawk or even elderly SCUD missiles, land, especially if filled with angry inhabitants, can be more of a liability than a strategic asset. Thus, Israel should relinquish control of the West Bank and Gaza Strip in exchange for security guarantees. Nice and tidy? Yes. Feasible? Not in the foreseeable future.

Despite all the attention given to the sophistication and efficacy of "smart weapons", the Gulf War vividly illustrates that conventional arms still play important roles in modern warfare. For example, the liberation of Kuwait began with an unprecedented display of air power; yet it took an aggressive, well planned ground assault to dislodge the occupying Iraqi army. Even weary, ill-equipped Iraqi soldiers did not budge until the coalition's ground forces rolled in to challenge them.

Since conventional arms still play a prominent role in modern warfare, so does the control of land. A nation's security is dictated,

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By ERIC ESSES

Forty-three years old. Middle aged for a person, young for a nation. Last week, Israel celebrated 43 years of sovereignty and embarked upon her 44th, on the coattails of a challenging year. During the last 365 days, Israel welcomed over 200,000 refugees, black and white, from Ethiopia, Eastern Europe and the Soviet Union; thwarted countless terrorist incursions on her borders; and absorbed 39 ballistic missile strikes in densely populated cities from a not-so-distant conflict. At times, these events concurred as when new immigrants were welcomed at Ben Gurion airport with a toast of Israeli wine and a new, matt-

Candle Lighting

APRIL
26TH — 7:32 PM
MAY
3RD — 7:39 PM
10TH — 7:45 PM

DELAWARE'S SYNAGOGUES

ADAS KODESCH SHEL EMETH

(Traditional)
Affiliation:
Union of Orthodox Jewish
Congregations of America
Washington Blvd. and Torah Drive
Wilmington
762-2705
Rabbi Nathan N. Schorr
Rabbi Emeritus Leonard B. Gewirtz
SERVICES
Friday — 8 p.m.
Saturday — 8:45 a.m.
Sundays, holidays — 8 a.m.
Monday through Friday — 7:30 a.m.
Monday through Thursday — 5:45 p.m.

BETH SHOLOM CONGREGATION OF DOVER

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

CONGREGATION BETH EMETH

(Reform)
Affiliation:
Union of American Hebrew Congregations
300 Lea Blvd.
Wilmington
764-2393
Rabbi Peter Grumbacher
Assistant Rabbi Sarah Messinger
SERVICES
Friday — 8 p.m.
Saturday — 11 a.m.
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.

MACHZIKY HADAS CONGREGATION

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

TEMPLE BETH EL

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

Dvar Torah

Parashat Ahere-mot-Kedoshim, April 27th

About scapegoats

By ARYEH WINEMAN

Scapegoats are a fact of political and social life; they're equally present in personal life. A scapegoat is an individual or a group who is assigned the blame for the misfortunes or failings of another. Through no fault of his own, a scapegoat is made to bear the blame for what is beyond his own sphere of action or influence.

Sometimes political figures or institutions or parties will intentionally seek out a scapegoat in order to protect themselves. If the public-at-large believes and feels strongly enough that a time-of-troubles is the fault or the doing of someone else, some other group, then the regime can feel considerably more secure. At times a government or a group aspiring to power will utilize the enmity involved in scapegoating as a force to mobilize support and passion. At other times, scapegoating is a much more natural process, uncontrived. It is a distorted attempt to make sense and reason of a condition by pointing to the cause of things that have gone wrong. Individuals also have scapegoats. It helps to have someone upon whom to place the blame for all that has not worked out well in one's life. Scapegoating is a phenomenon which frequently accompanies frustration; it also serves to depersonalize the person or group made to be a scapegoat.

We can all point to the use of scapegoats in the past, and we hear of potential scapegoats also as we scan the horizons of the future. Having a marginal and hence precarious position in society, Jews have often been singled out as scapegoats. Today we read of a potential continuation of this same state-of-affairs on the part of various national societies in Eastern Europe. Others, too, have played the role of the scapegoat.

Age-old hostilities rise to the surface to provide a simple answer, an all-too-simplified answer, to complicated situations. Populations, like individuals, tend to feel that if they can blame someone, life is made that much easier. One can take a vacation from thinking, from scrutiny. Scapegoating is therapeutic, but it is also highly dangerous.

To term itself comes from the Torah-portion, *Ahere-mot*, from Leviticus, chapter sixteen, which outlines the ancient rite of Yom Kippur. A part of the ritual on that day had to do with two goats, one of them elected by lot to serve as a sacrificial offering upon the altar while the other was sent out to the wilderness bearing, at least symbolically, the sins and impurities of the camp and the Tabernacle. That latter goat is the source of the expression, "Scapegoat."

The description of that rite, the oldest of the many layers of meaning and ritual which comprise Yom Kippur as it emerged in historical Judaism, has much in common with similar practices in other ancient Near Eastern religions. In ancient Babylon, the temple was ritually purified by rubbing its walls with the body of a beheaded ram. Following that act of cleansing, both the head and the rest of the ram's body were thrown down into a river, and, as in the account in the Torah, those who engaged in this act of purification were themselves considered temporarily defiled. Even the original scapegoat in that chapter from the Torah, it appears, was not all that original.

Seeking the inner experience of such ceremonies, which in themselves might appear so very foreign and strange, we can identify the experience of newness and freshness with the removal of impurity, a new start to the life of the community and the cosmos, a new beginning as the freshness and vitality of a primordial, undefiled, condition is restored. Presumably pagan and Israelite alike shared in that experience which brought in its wake the joy of a renewed, untarnished, existence.

Reading the account of the atonement-rite in the Torah, we note that Aaron, the priest, placed his hands upon the head of the goat as he confessed the iniquities and wrongdoings of the people, Israel. These sins were then placed upon the goat's head and the animal was sent out into the wilderness. Paradoxically the word *vohityada* ("and he confessed," Lev. 16:21) a single word in the Hebrew text, seems to negate the entire sense of scapegoating which has taken its name and symbol from this chapter, for a confession is an acknowledgement of one's own wrong, a recognition and admission of misdeeds. It is acknowledging that the source of failure is not someone out there but rather is to be located within oneself and one's deeds. The biblical "Scapegoat" described in this chapter, in other words, is really no scapegoat at all in the popular understanding of the word.

What this one word conveys is that there is no magic erasing of transgressions, no shortcut by which to avoid or circumvent one's responsibility. Atonement, rather, requires an admission of one's failings and one's misdeeds. That single word, *vohityada*, is a key to the meaning which Yom Kippur acquired down through the ages. In that word the Torah alludes to the need of a clear sense of responsibility, the kind of responsibility which is part of emotional maturity. Not scapegoating but responsibility, we might conclude, is the real message voiced in the biblical account of that ancient rite which echoes in our own observance of Yom Kippur, so very different in character.

(Aryeh Wineman is a rabbi in Troy, N.Y., is the author of *Beyond Appearances — Stories from the Kabbalistic Ethical Writings.*)

New interfaith chapel is dedicated at Camp David retreat

NEW YORK (JTA) — Representatives of five religious denominations on Sunday dedicated the newly completed chapel at the Camp David presidential retreat in Maryland at a ceremony attended by President and Barbara Bush. The chapel, the first permanent site of worship at the 49-year-old Camp David, was constructed with private donations from Jews and Christians.

Rabbi A. James Rudin, director of interreligious affairs for the American Jewish Committee, is the sole Jewish member of the 15-person chapel board of directors. At the conclusion of the dedication ceremony, Rudin stood and recited the Birkat Cohanim, Judaism's priestly benediction. Also attending the ceremony were Catholic, Episcopalian, Greek Orthodox and Methodist leaders.

All faiths are represented in the chapel, though not through the architecture or decoration of the building itself. Two stained-glass windows in the chapel depict the Tree of Life and the Tree of Knowledge. There are no crosses or Stars of David, Rudin said

in a telephone interview. But the accoutrements of each faith will be kept on hand for use when needed.

A Torah scroll and Jewish prayer-books have been donated by the Jewish Chaplains Council, a project of the Jewish Community Centers of North America. The ark, which was created by Rudin's late father and his sister-in-law, is on permanent loan from Temple Rodef Shalom in Maclean, Va., Rudin's parents' hometown.

Camp David, which was first used by President Roosevelt in 1942 as a retreat from the summer heat of the capital, was the site of the historic 1978 meeting of President Jimmy Carter, Israeli Prime Minister Menachem Begin and Egyptian President Anwar Sadat.

"I hope it will be the site of future peace meetings," Rudin said after the dedication ceremony. "This is a symbol of interreligious cooperation," he said. "At a time when there is so much religious strife in the world, here is American pluralism working at its best."

Survey: Poles more negative about Jews than others

By ALIZA MARCUS

NEW YORK (JTA) — A new survey of public attitudes in Czechoslovakia, Hungary and Poland has found that negative attitudes towards Jews were most pronounced in Poland and least pronounced in Hungary.

Those surveyed in Poland were more likely to believe that Jews "pose a threat to the political development that our country has undergone since the changes in regimes," than those in Hungary and Czechoslovakia.

The survey, co-sponsored by American Jewish Committee and Freedom House, a conservative think tank, is the first to compare attitudes toward Jews and others among the three former Soviet satellites in Eastern Europe. About 1,200 people in each country were surveyed in January of this year in face-to-face interviews conducted by Penn & Schoen Associates, a U.S. opinion research firm, in conjunction with local polling groups.

The survey, released Tuesday, also found that a larger percentage of

respondents in Poland — 40 percent — said they would "prefer not to have any Jewish neighbors," compared with 23 percent in Czechoslovakia and 17 percent in Hungary.

Nineteen percent of those surveyed in Poland answered in the affirmative when asked whether Jews "behave in a manner which provokes hostility in our country."

Citizens of Poland, which has the smallest surviving Jewish community of the three countries surveyed — between 5,000 and 10,000 people — expressed the greatest amount of hostility toward Jews, while Hungarians, with the most vibrant Jewish community, numbering over 80,000, were the most tolerant, according to the survey.

Overwhelming majorities in all three countries agreed that the State of Israel has a right to exist. But at the same time, large majorities either answered "agree" or "don't know" when asked whether they support the 1975 U.N. General Assembly resolution equating Zionism with racism.

What is a trust?

Many people are unsure about what a trust is or the different trusts that can be established. A trust is a separate entity created under state law with a grantor (the person who sets up the trust), a beneficiary (the person who receives the benefits of the trust) and a trustee (the person who administers the trust and carries out the directions of the grantor).

A common type of trust is the *revocable living trust*. It is usually part of an estate plan. It allows a person to do many of the same things that can be done in a will but it allows assets to be retained under the control of the trustee until specific events occur. It is also used to avoid probate and preserve privacy. A revocable living trust is a flexible estate planning tool that can accomplish many things a will cannot.

A trust for charitable giving is the *charitable remainder trust*. A grantor establishes an irrevocable trust but retains an income interest in it for himself or herself or family members. The charity receives the remaining trust principal upon the death of the last income beneficiary.

This trust has several tax advantages. The grantor can take a deduction for the original contribution to the trust, avoids taxation on the transfer of appreciated property to the trust and receives a steady income from the assets. It can also substitute for a pension plan and can be used to shelter assets from claims of creditors.

For more information about charitable giving, call Connie Kreshtool, Federation Endowment Director, at 478-6200.

Fran Isakoff to chair JFD's 57th annual meeting



Fran Isakoff

Longtime community leader Fran Isakoff will serve as the chairperson for the 57th Annual Meeting of the Jewish Federation of Delaware, according to William M. Topkis, JFD President. The meeting, which is set for Thursday, May 16, at 7 p.m., at the Jewish Community Center, will mark the end of Topkis' two year term.

The agenda for the Annual Meeting includes welcoming a new administration (see April 5 Jewish Voice for slate of incoming officers and board members) and an update by the JFD Vision Committee focusing on the identification of the Federation through the 1990's and beyond. The meeting will conclude with a musical program presented by Valentine Livanov, a 1990 immigrant to Delaware.

Isakoff, who chaired the gala 50th Anniversary Celebration of the JFD in 1984, is a former Vice President and member of the JFD Board of Directors. She chaired the JFD Women's Division Campaign 1980 and 1981 and currently serves on the Hillel Advisory Board and the Federation's Budget and Planning Steering Committee.

"Since I've always considered myself — as well as every member of our community — to be a 'stockholder' in the Jewish Federation, I encourage everyone to attend this important meeting," commented Isakoff.

For more information about the JFD 57th Annual Meeting, contact Seth Bloom, JFD Director of Community Development, 478-6200.

The Jewish Federation of Delaware
57th Annual Meeting
 Thursday, May 16, 7 p.m. at the
Jewish Community Center
 will include
 - an update by JFD Vision Committee -
 - a musical program by Valentine Livanov -

Community celebrates Israel's 43rd anniversary




Over 500 members of the Jewish community gathered at the Jewish Community Center on Sunday, April 21, to celebrate Israel's 43rd anniversary. Above left, young dancers from Adas Kodesch Shel Emeth entertained during the event. Above, religious school students from all synagogues participated in a variety of activities, including games in the JCC's gym. At left, the audience was entertained by Voice of the Turtle, below, a Boston-based Sephardic musical group, currently touring the United States in a commemoration of the susquecentennial of the Jews' expulsion from Spain in 1492.



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Federations back \$900 million plan to provide loans to Soviet immigrants

By ALIZA MARCUS

WASHINGTON (JTA) — North American Jewish federations overwhelmingly gave their support last week to a plan to provide \$900 million in loans to new Soviet immigrants in Israel, which the federations would guarantee. But the plan does not go into effect until each participating federation signs a formal agreement committing itself to the guarantees. American federations would be responsible for guaranteeing an estimated \$750 million of the loans.

"I think that the American Jewish community realized that we don't have an option," Shoshana Cardin, a past president of the Council of Jewish Federations, said after federation leaders from across the continent voted at a special assembly convened here to approve the loan program. "This is an opportunity, and maybe

the only opportunity, to bring klai Yisrael (the Jewish people) to Israel," said Cardin, who is also chairman of both the National Conference on Soviet Jewry and the Conference of Presidents of Major American Jewish Organizations.

Four federations — in Cleveland, Minneapolis, Omaha and Madison, Wis. — voted against the resolution authorizing the loan guarantee program. But other federation representatives said they were hopeful that everyone could eventually be convinced to back the program.

"We have to work with every community and get them to say yes" to signing indemnification commitments, said Charles Goodman, president of CJF, which represents some 200 North American federations and was the initiator of the program. CJF will "hopefully get 100 percent" cooperation, he said.

Although the loan program was approved by a weighted delegate vote of 481-22, with 66 abstentions, CJF must still receive indemnification — or guarantees — covering 90 percent of the total loan amount before the program is effective, officials attending the special meeting said. The Jewish Federation of Delaware was among the 66 abstaining.

CJF will be the actual guarantor of the loans, but because it has neither assets nor fund-raising abilities, its financial responsibility must in turn be guaranteed by local federations, Goodman explained.

American Jewish federations will cover at least \$750 million of the total \$900 million in loans that is tentatively expected to be made available to Soviet immigrants, with the balance being guaranteed by other Diaspora Jewish communities. The exact amount to be covered through Keren Hayesod, the major fund-raising arm of Diaspora Jewry outside the United States, has yet to be determined, officials said.

The loan program will allow the Jewish Agency for Israel, which is funded primarily by the federations through the United Jewish Appeal, to meet its financial responsibility for immigrant absorption.

Up to now, the Israeli government and the Jewish Agency have each been paying portions of a first-year absorption grant given to each new immigrant family from the Soviet Union, currently valued at about \$8,500 for a family of three.

Under the program approved April 16, each immigrant will receive a smaller grant from the government, as well as a \$1,000 loan from the Jewish Agency. The loans will have a 10-year payback period, at an annual interest rate estimated by CJF to be 10 percent.

CJF officials said that should a federation ultimately refuse to take part in the program, the total amount of loans offered will be reduced by the amount that federation would have been asked to guarantee. But they are demanding that at least 90 percent of American Jewry's loan responsibility be covered by federations before proceeding.

Most of the four-hour assembly

was taken up discussing the challenge — financial and otherwise — facing Israel and Diaspora Jewry by this unparalleled aliyah, or immigration to Israel, of an estimated 1 million Soviet Jews by the end of 1993.

The 467 delegates, representing over 100 federated communities in North America, frequently broke into applause as speaker after speaker, delegate after delegate, enumerated the "historical opportunity" of this massive exodus.

"We can't look back, we have to look ahead," declared Marvin Lender, national chairman of UJA, the national fund-raising arm of American Jewry. Reminding those attending the meeting that "Israelis are paying their fair share" of the costs of immigration and absorption, Lender exhorted the federations to follow suit.

Under the program, each federation will be responsible for its "fair share" of the total loan amount, a formula that will be determined by its 1990 Jewish population and the amount of funds it raised last year. If all goes according to plan, though, the federations will not have to pay a cent for the loans, which will be issued by Israeli banks.

A \$200 million reserve fund is being established to cover potential loan defaults. Only if the loan defaults exceed that amount will the federations be responsible for repaying the money.

The new federation delegates expressing serious reservations about the program raised the issue of massive loan defaults and how this would finally be covered by federations, which themselves have major financial obligations, such as running social service programs for local community needs.

Henry Goodman, a past president of the Jewish Community Federation of Cleveland, said his federation had to vote against the program for fear of bankrupting themselves in the future should the loan guarantees be called in. "We're a philanthropic system of fund raising, not a philanthropic system of borrowing," Goodman said after voting against the proposal. But he added that the Cleveland federation is "not stepping

back" from raising funds to aid Soviet Jews. "In your family, it's always difficult to be on the other side, but we believe the integrity of the system is on the line," he said.

For those federations that will ultimately take part in the program, this is believed to be the first time organized American Jewry will resort to a loan commitment rather than attempting to raise needed funds solely through donations.

Most officials agree that the amount of money needed by the Jewish Agency is far beyond the fund-raising capabilities of American Jewry in the time it is demanded. They see the loan program as the only realistic way to satisfy the financial demands of the massive Soviet Jewish immigration to Israel.

In addition to the loan program, Jewish federations throughout the United States will undertake a special \$450 million fund-raising drive under the auspices of UJA, the major fund-raising arm of American Jewry.

Other Diaspora Jewish communities, including Canada, will raise \$200 million through Keren Hayesod. Of the total \$650 million to be raised by UJA and Keren Hayesod, \$200 million will go into the loan reserve fund, and the rest will go to the Jewish Agency, to help pay the cost of transporting the Soviet Jews and their belongings to Israel.

The resolution adopted April 16 calls upon each community "to work toward a guaranteed and timely response to this philanthropic effort, since the need is compelling and this historic opportunity to bring Soviet Jews to freedom will also significantly build the State of Israel."

Diaspora Jewry had already raised \$600 million for Soviet Jewry in the 1990 Operation Exodus campaign. But the rising tide of Soviet aliyah forced a re-evaluation of financial needs.

All told, organized Diaspora Jewry will provide \$2.4 billion for Soviet Jewish immigration over the next three years, some of it through regular UJA contributions. And that does not count the \$200 million reserve fund, which will be invested in special issue Israeli government security, said Charles Goodman of CJF.

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The Albert Einstein Academy

Israel approves \$20 million for Atari factory

TEL AVIV (JTA) — The Cabinet agreed unanimously earlier this month to authorize about \$20 million to facilitate establishment of a personal computer factory in Israel by Atari, the American videogames and computer giant.

The government money would be used to set up a new investment corporation that would modernize existing plants or build new ones to produce parts and provide ancillary services for the Atari factory. That

was the condition of Atari, whose headquarters are in Sunnyvale, Calif., for choosing Israel as the site of its new offshore plant.

The entire project promises to create over 2,000 new jobs in Israel, and ultimately possibly as many as 3,000, at a time of severe unemployment. But some cautionary voices have been raised in the government.

Amos Rubin, economic adviser to the prime minister, expressed misgivings over Atari's plan, saying the Cabinet's vote was "far from being the final decision on the matter."

Final approval is needed from Finance Minister Uitzhak Moda'i and the minister of industry and trade, Moshe Nissim.

It was Nissim who scored the coup when he persuaded U.S. businessman Jack Tramiel, a major stockholder in Atari, to consider Israel for a factory to make parts and component assemblies for Atari computers.

Small wonder then that Trade Ministry sources are upbeat over the

plan. The Finance Ministry is more restrained. Tramiel, who is Jewish, agreed to build a plant in Israel on condition that parts and services are provided locally.

An investment estimated between \$75 million and \$100 million would be required, of which Israel would provide half. The rest would come from private investors recruited by Tramiel.

But the Finance Ministry pointed out that the plan agreed to Sunday by the Cabinet would have the government invest 80 percent of the capital while holding only a one-third interest in the new company.

The bulk would be controlled by outside minority investors.

The Treasury noted, moreover, that a new investment company to stimulate local manufacturing has been under consideration for some time apart from the Atari deal. It needs the approval of the Government Corporation Authority.

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Toyota will sell cars in Israel ending compliance with boycott

NEW YORK (JTA) — Toyota Motor Corp. has announced it will soon start selling cars in Israel, making it one of the first major Japanese companies to come out publicly against the Arab-led economic boycott of Israel.

"This is the most significant company to break with the boycott," said William Rapfogel, executive director of the Institute of Public Affairs, the public policy arm of the Union of Orthodox Jewish Congregations of America. "We're very hopeful that the change in Toyota is a harbinger of things to come and that other companies will see opportunity in Israel and not feel the need to restrict trade with Israel," he said.

Over the past few years, Toyota had come under increasing pressure from Jewish organizations to begin sales in Israel, including a letter-writing campaign by members of the Orthodox Union.

The letter-writing campaign also targeted 17 other Japanese companies accused of following the boycott, including Toshiba, Casio, Hitachi, Aiwa, Nippon Steel, Nissan and Mazda, said Rapfogel.

And many Jewish groups also contacted Toyota to express concern "that we were in tacit compliance" with the boycott, said Tim Andree, manager for external affairs at Toyota's North American headquarters here.

Although Toyota never admitted it adhered to the boycott of Israel, it was one of numerous Japanese companies which for years had refused to do business with the Jewish state. "Our answer then, as it is now, it that we had to find the right partner and study the market, and that we don't jump into any market quickly," said Andree.

The economic boycott of Israel, which was organized in 1951 by the 21 nations of the Arab League, not

only prohibits companies from engaging in trade with Israel, but also seeks to isolate companies that do business with the Jewish state.

U.S. federal anti-boycott laws make it illegal for American companies to uphold the boycott or transfer information about a company's dealings with Israel. But the Export-Import Act of 1977 is only applicable to U.S. firms or foreign companies that have U.S. subsidiaries. It has no jurisdiction over the parent company, according to officials of the Commerce Department's Office of Anti-Boycott Compliance.

In the wake of the war in the Persian Gulf, and American assistance to Saudi Arabia and Kuwait, U.S. officials have become more sensitive to the economic boycott and its psychological and economic impact on Israel.

Secretary of State James Baker has suggested to Arab countries that they drop the boycott as a sign of good faith for future negotiations with Israel. Last month, 82 U.S. senators signed a letter asking the emir of Kuwait to end his country's compliance with the boycott.

Jewish groups, meanwhile, have been focusing on Japanese compliance. The International Committee for Free Trade with Israel, an umbrella organization of six major Jewish groups, met with Japanese Embassy officials in Washington to express their concern over boycott compliance earlier this month.

The issue came up again a few days later during a meeting in California between President Bush and Japanese Prime Minister Toshiki Kaifu. Japanese press reports later said that Kaifu expressed his disapproval of the Arab-led boycott. According to a translation from the Japanese newspaper *Nikkei*, Kaifu explained that "Japan's relationship to Israel will be reinforced as part of

Japan's postwar Middle East policy."

Jewish officials who monitor the boycott say Japanese compliance is due more to practical reasons than ideological ones. Japan, an island nation with no natural oil reserves, is totally dependent on outside oil sources, making its relations with Arab countries of prime importance.

The Japanese government finds itself in the position of not wanting to institute anti-boycott measures similar to those in the United States, for fear of endangering oil supplies, said officials monitoring compliance.

Toyota's decision was lauded by the Anti-Defamation League of B'nai B'rith, which issued a statement welcoming the move and calling on other Japanese companies to follow Toyota's lead. "Efforts by Arab states to enforce the economic boycott of Israel are destructive politically and harmful to the creation of a world market by free trade," said Abraham Foxman, ADL national director.

The American Jewish Committee called the decision "a major breakthrough in efforts to promote free and open trade between Japan and Israel."

The organization said officials of its Pacific Rim Institute would "continue discussions with the Japanese government and industry officials to encourage Japanese investment in Israel as well as the removal of all remaining barriers to mutually beneficial trade relationships."

Toyota officials said the decision to sell cars in Israel was made almost a year ago, but its implementation was delayed because of the Gulf crisis. The first cars to be shipped to Israel will be the four-door Corolla subcompact, and Toyota hopes to sell 5,000 cars in 1992. Last year, Israelis bought over 100,000 new cars.

Immigration of Albanian Jews has been successfully completed

NEW YORK (JTA) — The entire Jewish population of Albania, numbering some 300 families, has been successfully moved out of the country under a semi-secret exodus arranged by the Albanian and Israeli governments.

Most of the families — an estimated 400 people — were transported to Israel, but 37 Albanian Jews were sent to Italy for transfer to the United States under the family reunification program, according to officials involved in the emigration.

The exodus started close to three months ago, just as Albania, Eastern Europe's last Stalinist regime, began tentative moves toward a more open and democratic system. The tiny Balkan country, with a population of 3.3 million, has been one of the most closed in the region. Until recently, few people were allowed in, and even fewer were allowed out. Over half the population is Moslem, and restrictions on religion have been eased, although travel remains somewhat restricted.

Israel Radio reported that the emigration was conducted with the help of the Jewish Agency, which finances immigration to Israel, and the American Jewish Joint Distribution Committee, which aids Jewish communities throughout the world.

According to one official closely connected with the emigration, the Joint has maintained contact with the Albanian Jewish community over the past several years, sending them matzot and kosher wine for Passover.

Before an Albanian Jewish family was allowed to emigrate, the Albanian government required that one family member travel to nearby Rome or Athens and collect Israeli visas for the entire family, officials close to the emigration said. The families then traveled from Tirana, the Albanian capital, to either Rome or Athens, where they were flown to Israel, officials said.

The announcement of the successful end to "Operation Flying

Carpet," as the exodus was called, comes as the Albanian and Israeli governments are discussing establishing diplomatic relations, according to Elan Steinberg, executive director of the World Jewish Congress.

The two countries, which never had diplomatic relations, are expected to make a formal announcement shortly, said Steinberg.

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Survey finds a third of U.S. Jews do not identify as such religiously

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By **DEBRA NUSSBAUM COHEN**
NEW YORK (JTA) — Only two-thirds of Americans who say their ethnic background is Jewish identify themselves religiously as Jews, according to a national survey on religious identification published this month.

Fully six percent of those who say their ethnic origin is Jewish say they are now Protestant. Another five

percent call themselves Catholic, and one percent identify themselves as Christian without specifying a denomination. The remaining 22 percent of those identifying themselves as ethnic Jews say they now either have no religion or link themselves to another, non-Christian faith.

"We underestimate the number of Jews who simply opt to go to church," said Jack Wertheimer, associate professor of history at the Jewish Theological Seminary, when asked to comment on the findings. "This is a phenomenon which has been under-reported," he said. "We've paid more attention to cults, but a far larger population of Jews is joining mainstream churches, whether Protestant, Evangelical or Catholic."

Th 12 percent of ethnic Jews in the poll who said they are now Christian religiously is "startling," said Wertheimer. "It's not evident that people in the past would admit to that."

He suggested the large figure may in part be explained by the rising rate of intermarriage, since "some Jews identify with the religion of their non-Jewish spouses."

The survey, commissioned by the Graduate School of the City Univer-

sity of New York, polled 113,000 American households in the continental United States over a 13-month period ending last April.

It found that Jews comprise 1.8 percent of the American adult population. Extrapolating this to the total population, including children, there would now be 4.3 million Jews in the United States, according to Barry Kosmin, director of the study.

That is substantially fewer than the 5.5 million American Jews estimated by the Council of Jewish Federations in its 1990 National Jewish Population Survey, which Kosmin also conducted.

The difference is that the CJF figure included Jews identifying themselves as secular, whereas the CUNY research included only those who identify themselves as Jews religiously.

"Many Jews identify themselves as Jews culturally, or historically, or nationally," said Kosmin. Since this survey included only those who identify themselves as Jews religiously, "this is a narrower population."

Kosmin is a senior researcher at the CUNY Graduate Center. He directed the study in cooperation with Seymour Lachman, the university's dean for community development.

Kosmin also serves as director of research for CJF and as director of the North American Jewish Data Bank, which is a joint project of CJF and CUNY. The CUNY National Survey of Religious Identification, however, was conducted by Kosmin independently for CJF or the North American Jewish Data Bank.

The data for the survey were collected by ICR Survey Research Group of Media, Pa.

The overwhelming majority of Americans, 87 percent, identify themselves as Christian, the survey found. Sixty percent of Americans identify themselves as Protestant and another 26 percent say they are Roman Catholic. The rest say they are Christian, but do not specify a denomination.

Moslems account for 0.5 percent of the U.S. population. Forty percent of the country's 1.4 million Moslems are black, though less than 2 percent of the total black population is Moslem.

According to the survey, Jews are the most urban and the most educated religious group in the country.

Nearly all Jews, 96 percent, live in metropolitan areas. The next most urban religious group, Catholics, counts 85 percent of its population in metropolitan areas. Baptists, the most rural of the religious groups, are, with Jews, the most Democratic in their political affiliation.

Forty-three percent of Jews identify themselves as Democrats, and 22 percent as Republicans. The remaining third say they are independents and others. The same percentage of Baptists, 43 percent, are Democrats, and 27 percent are Republicans.

"There would probably be more Democrats if we had counted secular Jews," said Kosmin.

The most educated groups, in terms of the proportion of college graduates, are Jews, Hindus and Episcopalians, in that order. About 56 percent of Jews are married, and 26 percent are single. Nine percent are divorced, 1 percent are separated and 8 percent are widowed. The number of divorced Jews is not that different from the number among Catholics, 8 percent, or the number in mainstream Protestant denominations, which ranges from 8 to 9 percent depending on the group.

The group with the fewest number of divorced members is Greek Orthodox Christians, with 4 percent. Unitarians, with 18 percent, are the most divorced group. Those who say they are part of no religion have the second-highest number of divorces, 11 percent.

The average number of people in a Jewish household is 2.7, far fewer than the average number in Mormon homes, 3.8, but much closer to the national median of about 2.9 people in each American home, according to Kosmin.

When broken down by race, 2.2 percent of whites and 0.3 percent of blacks say they are Jews.

The states with the largest Jewish populations, according to the survey, are New York, which is 6.9 percent Jewish; New Jersey, 4.3 percent; Florida, 3.6 percent; Massachusetts, 3.5 percent; and Maryland, 2.8 percent.

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Walesa promises French Jews he'll remove nuns from Auschwitz

PARIS (JTA) — Polish President Lech Walesa has pledged to do his best to hurry the departure of nuns from the convent in Auschwitz, the death camp in southern Poland. He made his remarks to French Jewish leaders with whom he met while on an official state visit here earlier this month.

A new cloistered convent, a research facility and a meditation and conference center are under construction a short distance away from Auschwitz. They will be dedicated in May or June, when the first building is completed. The entire facility will be finished sometime next year, according to Polish church officials.

It is not known precisely when the convent building will be completed. The nuns are expected to leave their present quarters for the new convent soon after that.

In Walesa's meeting with French Jews, Jean Kahn, president of CRIF, the umbrella body of secular Jewish organizations in France, expressed concern about cases of anti-Semitism and of historical revisionism in Poland.

Kahn asked Walesa to push for legislation to prevent further occurrences, and to ensure that the history of the Jews is taught from elementary school "in order to fight against ignorance and prejudice."

Kahn's request follows an initiative made this week by French trade unions and humanitarian organizations to teach the younger generation about the Holocaust.

On a Jewish radio program here, Walesa said he is determined to "fight always and everywhere against anti-Semitism, which is a shame for modern humanity. Anti-Semitism is just out of fashion," he said.

Jews have place in new S. Africa says Pretorias ambassador to U.S.

By DAVID FRIEDMAN
WASHINGTON (JTA) — Jews have a future in the new South Africa, in which blacks will have majority rule, Harry Schwarz, South Africa's new ambassador to the United States, believes. "Some Jews will leave," Schwarz conceded at a luncheon here April 12 sponsored by the American Jewish Committee. But he added, "The majority, I think, will stay."

Schwarz, a 66-year-old Johannesburg lawyer, has been active in the Jewish community on the national executive of the South African Jewish Board of Deputies. He has also been one of South Africa's most vigorous opponents of apartheid.

It is his belief that the steps to end apartheid taken by President F.W. de Klerk and his governing National Party are irreversible that led Schwarz to resign from Parliament to become Pretoria's ambassador in Washington. For 16 years, he served in Parliament in the opposition Democratic Party and its predecessor, the Progressive Federal Party.

Unlike the previous ambassador, Schwarz makes a point of saying that he is representing all 37 million people in South Africa, not just the 5 million whites.

He believes that Jews, like other whites, will find life in the new South Africa different. It "will not be as easy," he said. But he does not believe that whites will be treated in the harsh manner that they treated blacks. "We Jews are part of the white community; we have not been part of the oppressed," Schwarz said. But South African Jews have provided "more than a fair share of people who have stood up for the rights of underprivileged people," he added.

In every election since 1948, when the National Party came to power and began introducing apartheid, no supporters of apartheid have been elected in areas where Jews dominate the vote, Schwarz said. "You don't have to be ashamed of us when it comes to our record," he told the AJ Committee leaders, though he added, "It doesn't mean we could not have done more."

Schwarz has done his share in opposing apartheid. He was brought to South Africa as a child from Nazi Germany after his father was unable to get a visa to enter the United

Behind the headlines

States. "It is somewhat ironic that I come back to the United States as an ambassador when my father couldn't get a visa," he observed.

Because South Africa gave him a home, "I consider myself as owing a great debt to that country," Schwarz said. "It is a debt which I can never repay fully. Perhaps that is why I went into politics." But he added, "I would never have gone into politics if I would not have had a background of being a victim of racial discrimination."

Schwarz, who served as a bomber navigator in the British Royal Air Force and the South African Air Force during World War II, returned home from the service to find that the Afrikaner-dominated National Party had come to power and had begun to introduce discriminatory laws.

He helped organize the Torch Commando, a group of World War II veterans who demonstrated against the apartheid laws, which had just been enacted. He continued in this struggle, which brought him into Parliament in 1974.

Schwarz said he agreed to leave Parliament in February and come to Washington because he wants to help lay down the foundation of the new South Africa.

For President de Klerk, it was an opportunity to send someone to Washington with anti-apartheid credentials, to convince Americans that the change in South Africa is real.

But some feel Schwarz's actual task is to convince the U.S. Congress to lift the economic sanctions against South Africa. Schwarz said that South Africa will meet all the conditions for lifting the sanctions by the end of June.

Like many other South African white liberals, Schwarz maintains that sanctions have hurt the oppressed more than the oppressors. He also urges that de Klerk has moved to abandon apartheid, not because of the sanctions, but because he realizes that South Africa cannot maintain minority rule.

He said the leadership of the National Party realizes it must negotiate with black groups, such as the African National Congress, "now, when they still have power to talk about the constitution and the economy." If they wait another 10 years, they will have no bargaining power.

If the sanctions are lifted, they will not help the present government, but the future majority-run one, Schwarz argued. "Apartheid is yesterday's debate; today's debate is a question of negotiations; tomorrow's debate is that of reconstruction for South Africa and making South Africa a better place," he said.

Schwarz expressed confidence that the constitution will institute democratic government in South Africa, and he feels the United States can help in this process by setting an example.

But he emphasized that South Africa will only remain democratic if it can solve its economic problems, of which the most drastic is the need for a million new homes for blacks now living in squalor. "We are going to have a universal franchise, but you see, ladies and gentlemen, a vote doesn't fill a stomach," he said.

Because of the discrimination and degradation suffered by blacks, they will have great expectations of the new government, despite the country's limited resources, Schwarz said. He observed that this is what is happening in the former communist countries of Eastern Europe.

"The people who have been deprived, the people who have been discriminated against when the day of freedom comes, I don't want them to turn around and say it isn't any different from what it was before economically," Schwarz said. He said the United States has "a moral obligation to at least put the thing right," not by extending aid, but through trade and investments.

Schwarz also said that while Israel trades with South Africa, it does so much less than Black Africa and the Arab world do.

"If anybody in this world could have brought South Africa to its knees by means of sanctions or boycotts, it was the Arab states," he said. "They have continued to supply us with oil. They have no right to point a finger at Israel."

'Forward' is Pulitzer finalist

NEW YORK (JTA) — *The Forward* was one of three finalists for a 1991 Pulitzer Prize in the category of distinguished editorial writing, the 94-year-old Jewish newspaper, now an English-language weekly, reported after the prizes were announced April 9.

Harold Ostroff, the *Forward* chairman who submitted the name of editor Seth Lipsky to the Pulitzer Prize Board for consideration, said the near miss itself was an honor.

Ostroff explained that under the Pulitzer Prize system, Pulitzer juries make three recommendations in each category without listing them in order of preference.

The recommendations for finalist in distinguished editorial writing were culled from more than 100 entries, Ostroff said.

Ostroff added that he was "immensely proud that the *Forward* had achieved such recognition during its first year of publication in English."

The prize went to an editorial-

writing team of the *Birmingham News* in Alabama. Lipsky shared finalist honors with Martin Nolan of the *Boston Globe*. Six editorials he wrote in 1990 were submitted for the prize.

One maintained that the United States had for years followed a policy toward Soviet Jewry that, in effect, sought to make the Soviet Union "Judenrein."

Another expressed unease over the Soviet-German "condominium" on which German unification was arranged.

The submission included the most controversial *Forward* editorial of 1990, published on Aug. 10, in which the *Forward* claims to have become the first newspaper in the United States to unambiguously call upon President Bush to seek a declaration of war against Iraq.

Lipsky said he drew much of his inspiration from the work of his predecessors in the years when the *Forward*, the largest Yiddish daily in

the world, was a powerful influence on Jewish thinking and culture in America.

The first editor of the *Forward* was Abraham Cahan, who joined the newspaper when it was founded on April 22, 1897 on New York's Lower East Side.

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Australian government says new laws needed to combat racism there

By JEREMY JONES
SYDNEY (JTA) — A government-sponsored inquiry into racist violence in this country has concluded that new legislation is urgently needed because existing laws are inadequate to deal with the level of racist violence here.

Among 66 recommendations made to the federal government in the two-year study were reform of the criminal code to outlaw racial harassment, racial violence and racist behavior likely to incite hostile acts.

The inquiry, which received more than 600 reports of racism since it was established in 1989, found "serious incidents of violence, harassment and intimidation" against minority groups, their property and their places of worship.

One of its recommendations called for amending the laws to prevent racists from evading prosecution by using religion, specifically Judaism and Islam, as "surrogates" for race. The groups especially subjected to racist violence, according to the inquiry, were Asians, aboriginals, Jews and Torres Strait islanders. The Torres Straits separate northeastern Australia from Papua New Guinea.

The study also found that anti-racist activists were targeted by members of extremist groups.

A survey of more than 160 incidents of specifically anti-Jewish nature that occurred after the inquiry completed its survey, was presented to Federal Race Commissioner Irene Moss by the Executive Council of

Australian Jewry.

Council President Leslie Caplan lauded the inquiry and said Australian Jewry "fully supports the call for national legislation to combat racial violence." The government has a responsibility to act on the findings of its own inquiry, Caplan said, noting the conclusion that "existing laws have not deterred violent racists."

The inquiry recommended that the

federal police investigate the state police forces to ensure fair treatment of complaints of racism.

According to Chris Sidoti, speaking for the investigation, "black/non-black relations" are "simply not working," although "multiculturalism is working and the level of racist violence is not as great as in comparable countries."

Fifth synagogue in Sydney set on fire

SYDNEY (JTA) — The Allawah synagogue sustained extensive damage as the result of an arson March 28, making it the fifth synagogue hit by arson in Sydney in the past two months and the seventh in Australia.

The blaze at the Orthodox congregation here forced 200 congregants to seek alternative places to worship on the eve of Passover.

In the wake of the fire, Christians and Jews joined in demanding national anti-hate laws.

Only hours before the latest blaze, a delegation of Jewish community leaders met with Prime Minister Bob Hawke to urge legislation outlawing racial vilification and racial violence.

Hawke is reported to have told his Jewish visitors that the attorney

general's office is studying various legislative models to deal with the problem.

The arsons came against the backdrop of another controversy here involving the *Adelaide Advertiser*, the leading newspaper in South Australia, which promoted the anti-Semitic "Protocols of the Elders of Zion" as a guide to current events.

In its daily column, "What's Your Problem?" the paper referred to the anti-Semitic forgery that originated in czarist Russia as the best way for readers to understand President Bush's "new world order." After being blasted in the federal Parliament, the paper published a note saying that "an answer" that had been published "was irrelevant and incorrect."

Israel at 43

Continued from 3

at least in part, by the land under its control. And, if a state's neighbors are unfriendly, even the narrowest sliver of land can add to security. In Israel's case, the tiny West Bank.

During the Gulf War, the West Bank offered Israel relatively little strategic depth. Yet, the thought of a free Palestine nestled in the West Bank, allied with Iraq and capable of lobbing heavier, more lethal SCUD missiles onto civilians in Tel Aviv and Haifa, is sobering. One such attack would be devastating. Thirty-nine unthinkable. The 90-second "grace period" civilians enjoyed from air raid siren to missile impact would be a distant fantasy. There would be no advance warning before strikes. None.

A hostile army perched atop the mountains that run north-south throughout the West Bank would present a more salient problem for Israeli security. From that vantage, enemies would gaze upon Israel's jugular — the State's industrial/economic infrastructure, primary international airport and urban-dwelling populace. Such a predicament unites the right and left in Israel as few issues can. Their consensus: No army, save the Israeli Defence Force, will ever stand uncontested west of the river Jordan. This is precisely why the left in Israel, under the leadership of Labour's Shimon Peres, began the controversial policy of establishing Israeli settlements on strategic heights in the West Bank that is continued today. Considering the speed at which today's tanks and artillery can cover a few miles, Israeli body politic has reached a sound conclusion.

To say that Israelis are not interested in peace is sheer nonsense. Instead, they are looking for encouraging changes that Desert Storm should have brought to the region, and

finding few. The Emir of Kuwait seems more interested in his opulent dwelling than in democratic reform. The House of Saud callously refused entry to a United States Senator. His crime: visiting Israel. And, collectively, the Arab states continue to expand the McCarthy-esque blacklist, boycotting products of corporations and countries that trade with Israel.

It is in this milieu that Israelis grapple with an extremely complex issue without the luxury of making any, especially foolish, mistakes. Israel will never jeopardize her sovereignty or national security in an effort to placate the international community, regardless of real or rhetorical reprimands. And, the lone Jewish State will continue to harbor a healthy distrust for the proclamations of nations, whether friendly or not. In witnessing the current Kurdish refugee tragedy, Israelis understand the results of such folly and the importance of their own sovereignty.

Israeli skepticism could lead to another year of interesting prospects for, but little practical progress towards, peace. However, by visiting the Middle East, Secretary of State Baker is learning the complexities of the Arab-Israeli conflict first-hand. His knowledge and personal relationships with various leaders coupled with small, yet important confidence building measures from all parties could help nurture a real peace.

(Eric Esses graduated from the University of Texas at Austin in 1988 and has been the national director of the University Student Department of the American Zionist Youth Foundation since September 1989. He has traveled extensively in Israel and Egypt.)



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THE EARLY YEARS

The roots of today's Jewish Community Center go back to the turn of the century, a time when Wilmington's small Jewish community was joining together with a new sense of purpose. In 1898, the first synagogue building had been dedicated by the Adas Kodesch Congregation at 6th and French Streets. The following year saw the establishment of Zionist and benevolent associations. By the beginning of the new century, the city directory listed over 300 Jewish residents.

It was into this milieu of exciting beginnings and intensive activity that Rosa Topkis, a woman noted for her communal work as well as her economic prowess, stepped when she called a meeting at her King Street home on October 13, 1901. Born on that night was the YMHA, the forerunner of the present Jewish Community Center. Officers appointed were J. Harry Gordon, Elias Wetstein, Harry Hirsch, James J. Cohen, Manuel Cobrin, William Topkis, Harry Topkis, Charles Topkis, Philip Krigstein and I.B. Finkelstein.

One month later, at a public meeting of the YMHA November 24, ten members signified their intention to join. The decision was made to rent rooms above the telegraph offices on the northeast corner of Third and Market Streets to house the fledgling organization. Papers of incorporation were signed a year later, in November 1902, by nine of the original ten officers.



The first known public event of the YMHA was a strawberry festival held June 14, 1903. In addition to the strawberries, the recently-invented Victor Talking Machine was to be raffled off.

In early 1905, the YMHA rented space in the former Labor building on the northeast corner of Fourth and Shipley Streets.

The pattern of Jewish life was accelerating in the middle of the first decade of the new century. From relative obscurity at the turn of the century, Jewish citizens were now beginning to let their works and their opinions be known in the general community.

In this spirit of free expression, the YMHA thrived, and by 1908 the organization boasted 60 members and an annual income of \$50! The Y served only teenagers and adults, because children had cheder six days a week.

The "Y" at this point suffered a turn in fortune, as a group of members seceded from the organization and formed their own society. The "Y" lay dormant, but was soon to be regenerated in 1911 when Louis Topkis made available a building he owned at Third and King Streets. This was to be the home of the "Y" for the next six years.

At the time the "Y" was dedicated in October 1913, the Jewish community of Wilmington numbered over 375 families, or approximately 1500 people.

WORLD WAR I

The YMHA developed steadily during the World War I years, even though many of its leading members had entered the armed forces. In January 1917, the first professional, J.N. Aokohl, was hired to serve as Executive Secretary. Working very closely with William Topkis, president, Sokohl initiated an entire program to provide for the social, cultural and religious needs of

Jewish soldiers stationed at Camp DuPont, 12 miles south of the city. Not only was the Y opened to non-Wilmington Jewish servicemen, but there were also special programs for local servicemen who were home on leave.

The YMHA was especially alive with Zionist meetings, and in November, 1917, the proclamation of the Balfour Declaration was welcomed by the entire Jewish community with tremendous enthusiasm. At a community-wide rally at the "Y", Louis Topkis exhorted the Jews of Wilmington to work with "head held high" for the establishment of "a Jewish homeland."

Before there could be a homeland, however, the Jews of Eastern Europe who suffered so terribly during World War I had to be provided for. In the winter and spring of 1918, a national drive was under way to aid the Jewish war sufferers. For the first time, a joint campaign including Jews and non-Jews was planned. Wilmington became the focal point for this experiment, since David Snellenburg and Louis Topkis had persuaded William Coyne, Pierre S. duPont, John J. Raskob and John Rossell to serve on the executive committee for the campaign. These men were some of the most well-respected leaders of the American business world.

A dinner at the Hotel duPont was to launch an entire week of fundraising activities. This dinner became one of the legendary events in the Delaware Jewish experience when Pierre S. duPont announced he was one-eighth Jewish and that he would underwrite any portion of the \$75,000 goal not reached. Wilmington surpassed its goal, raising \$148,000 and was swept into national prominence.

POST WAR 'Y'

Just as World War I changed the course of all life, it completely altered the nature of the YMHA. Infected by the war spirit, the "Y" became a service club involving all elements of the community. The major aim of the YMHA in March 1919 was to secure positions for returning soldiers.

With the new seriousness came an emphasis on education and classes in Hebrew, Jewish History, Math, Show Card Writing, Americanization, French and Penmanship were initiated. But the \$6 YMHA membership still bought a good selection of athletic, literary and social activities. Baseball and tennis teams and two basketball leagues, as well as more than 16 clubs were available. Some of the more notable clubs included: Tifereth Zion Club, Dorshe Daas, Pioneers, 4500 Club, Jubilee Club and Club Leaders' Club.



The burgeoning "Y" soon outgrew its facilities, and in 1919, William Topkis called for a new building. He issued his call in the form of a dramatic challenge: "The question of the YMHA resolves itself to the point of TO BE or NOT TO BE." Fulfilling the Topkis challenge took nearly 15 years, but great strides were made during the highly idealistic early 1920's. The ambitious, idealistic goal of the "Y" as described in the August-September 1920 issue of *The Dawn*, was "(to) be in the full sense of the word a Jewish center from which all community activities may radiate; where all Jews regardless of their religious, political and other differences shall have the opportunity to gather in a community spirit of friendship."

In October 1920, the decision was made to amalgamate with the Jewish Welfare Board. The union turned out to be crucial to the YMHA's survival during the next 14 years.

In 1922 a huge bazaar attracted some 27,000 people and netted about \$5,000. Profits in hand, the community met to organize a Jewish Community Center. At a mass meeting held at the Pythian Castle on June 29, 1922, the constitution of the new Jewish Community Center was passed, and with its establishment, the YMHA became extinct.

Enthusiasm for the new Jewish Community Center ran high, and during the 1922-23 season, more than 700 Jewish families enrolled in the Center. The Center was a very exciting place to be. On Sunday evenings, programs attracted an average of 400 people. Lectures, musical numbers, dances, plays and debates



with groups from other cities were among the popular attractions.

But trouble was brewing.

Despite the apparent unity of ideals in the Jewish community, deep-seated divisiveness existed. One month after the momentous bazaar, in June 1922, a group from Temple Beth Emeth broke away and formed Congregation Beth Shalom. Energy which several community leaders had formerly directed toward building a new JCC was now devoted toward the new synagogue. Furthermore, the new spiritual leader, Rabbi Moses Abels, was outspoken in his views against a community center.

One month after the split between Beth Emeth and Beth Shalom, Adas Kodesch Synagogue announced plans to build an annex for its school. As the movement toward individual synagogues gained momentum, more synagogue centers were built. In December 1924, the Temple of Truth dedicated its new building. The following year, Chesed Shel Emeth was to announce plans for a new annex.

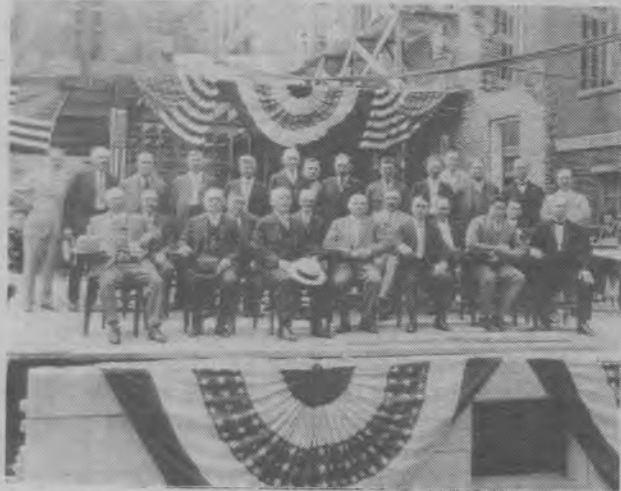
In the fall of 1924, a few small groups still continued to meet in what is now referred to as the "old" JCC building, but for the most part, activities which had once been held at the Center were dispersed throughout the community.

Between 1923 and 1926, three new buildings and one renovation were funded by the Delaware Jewish community. Clearly, there were funds that might have been used to build a new community center, but interests lay elsewhere. The community's rampant idealism had given way to realistic divisiveness, as each synagogue sought to become an independent entity.

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THE ADAS KODESCH CENTER

In early 1925, recognizing that a communitywide effort for a new center was far from realization, Louis Topkis and his brother William quietly undertook a movement to build an adequate center for communal activities on a plot of ground next to the Adas Kodesch



Synagogue at 515 French Street. The land was donated by Max Cohen.

Plans for the new Center were activated during Yom Kippur 1925, when Mr. Topkis interrupted services at the Adas Kodesch Synagogue to discuss the need for a community center. A week-long campaign was launched November 15 which raised gifts from many non-Jews including Pierre S. duPont, Alexis I. duPont, A. Felix duPont, the Bancrofts, Lairds and Copelands. The Topkis family stood in the forefront with major gifts from eleven family members.

The building was completed at a cost of \$175,000 in January 1928, and was praised as "modern in every respect." Its excellent recreational facilities included a swimming pool, gym, handball court, assembly room large enough for 300 people and an auditorium which could seat 800.

More than 350 people attended a celebratory banquet given on Wednesday, February 1, 1928 by the Sisterhood of Adas Kodesch Synagogue.

The new Center played a major role in the community during its first year, 1928-29. Under the supervision of Sarah Goldstein, the Junior Department brought educational and musical programs to some 124 children. A group of young men and women formed the Tushia Club, which met solely for educational purposes, to promote Jewish culture and ideas. A 30-piece orchestra, Dorshe Daas, girl scouts and boy scouts were among the activities offered. Bill Frank, Morris Levenberg and Julius Ripps were some of the members who participated in a dramatic club called the Stagers.



THE ADAS KODESCH CENTER

Membership grew to more than 1100, but there were still not enough members to meet the operating costs. Other problems plagued the Center. The close affiliation between Center and synagogue prevented full support by the community, a situation the Jewish Welfare Board had predicted from the outset. Yet Adas Kodesch had financial concerns of its own and could not support the Center. In the late fall of 1932, the Adas Kodesch Center was closed.

A NEW BEGINNING

Business leader Harry Cohen started the ball rolling by contacting Charles Belfint and urging him to find at least 50 young men who would band together to reopen the defunct Center on French Street. In 1933, Belfint, approached the Avoda Club, a new service club, and asked it to take the lead in reopening the Center. The club promised support. Club president J. Louis Simon formed an advisory committee with Mollye Sklut, Louis S. Cohen and Charles (Iz) Belfint, which worked on a daily basis to reopen the Center. David Snellenburg, a veteran campaigner, headed the campaign. A full-time executive director, Isidore Solod, was hired in 1934. During the following eleven years, Solod developed the YMHA into a community agency without ties to Adas Kodesch. He steered a course of stability and expansion in a fragmented, divided community.

The building on French Street buzzed with activities and excitement. Hundreds of people crowded in to hear Eleanor Roosevelt and other speakers of national prominence.



Fundraising events included bazaars, dances and moonlight cruises on the Delaware River. The Board of Education gave citizenship classes at the "Y," and Red Cross and Works Progress used the building. Associated Hebrew School met here and the Hug Ivri, a Hebrew conversation circle was initiated. The athletic department joined the Catholic Youth Organization's competitive program.

It was the era of the fabulous "Dear Mollye Letters," and the home away from home for thousands of Jewish service men stationed in the Delaware and nearby Pennsylvania areas.

THE SELLERS ESTATE

Milton H. Kutz, an official of the DuPont Company and president of the Jewish Federation of Delaware had expressed concerns for several years about the inadequacy of the building on French Street. When he died in June 1953, his will revealed a \$100,000 bequest



toward the construction of a new facility. Harry Cohen pledged an additional \$100,000 toward a building fund.

The same year, the campsite on what was known as the Sellers Estate in suburban Bellefonte was acquired, through the foresight of John Kane, president of the North American Insurance Co. and a member of the "Y" board. The land included a manor house, swimming pool and dressing rooms. The late Harry Bluestone once stated that this acquisition revolutionized the "Y".



The following year, on March 15, 1954, the Y.M. - Y.W.H.A. officially changed its name to the Jewish Community Center to more accurately describe its function in the community.

THE NEW CENTER

By the late 1950s and early 1960s, the French Street area had deteriorated. Center members were afraid to go downtown and began meeting at the Sellers Estate. The physical condition of the Center was so extreme that people interviewing for staff positions were not shown the building until they had signed a contract.



Center director Seymour Kornblum and Saul Kutner, associate executive director, met with groups of parents, with youth and with senior citizens during the summer and fall of 1961 to determine what the community needed and wanted. It was at this time that Toby Weiner, who subsequently devoted 26 years to guiding the Center in various capacities, first joined the staff.



Continued on next page

The JCC celebrates 90 years

Continued from previous page

Constance Kreshtool and a group of parents formed a nursery school on a one day a week basis. Within a year, it had expanded to five mornings a week, and the campsite building was renovated and furnished to meet the needs of a preschool.

The preschool and kindergarten grew and an active program for junior high students developed. During the period of 1962 through 1967, the JCC Day Camp developed from a camp serving kindergartners through sixth graders, to include both a preschool camp under the direction of Deane Kattler, and a teen travel camp under the direction of Saul Kutner. Greater emphasis was placed on Jewish programming, overnight camping trips and professionally taught specialties, and the camp expanded from 175 campers in 1962 to 400 children by 1967.



Under the direction of Sadie Toumarkine, adult programs were developed by the staff. Music study programs, family life institutes, dance and art groups were formed.

The community school for advanced Jewish study was phased out in 1964 and the Center, under the leadership of Ruth Siegel, established Gratz Hebrew High School.

With the increased participation in Center programs during these years, community leaders recognized the need for a new Center building. In 1965 a campaign for funds for a new building began and was headed by Sol Zallea, Sidney Laub, Irene duPont, H. Albert Young and Irving Shapiro. A year later, a building committee was appointed, chaired by the Honorable Daniel L. Herrmann. A population survey conducted in 1963 by Harry Bluestone, former Center executive director, indicated that the Jewish community was moving to the western part of Brandywine Hundred, not to the eastern end, where the campsite was located. Based on this demographic information, the decision was made not to build at the campsite, but to purchase ten acres on Garden of



Eden Road in Talleyville from Woodlawn Trustees.

The Architects Collaborative of Cambridge, Massachusetts, designed a dramatic 2 1/2 million dollar building. Ground was broken on July 14, 1968.

Programs blossomed as the excitement and anticipation grew. In February 1970 the staff moved into the almost completed building, and on May 3, 1970, the new Jewish Community Center officially opened.



The staff of the Center was augmented to provide the full range of programs made possible by the facilities. In 1971, Irving Kaufman replaced Meyer Bass as director. Under the leadership of Constance Kreshtool, Martin Yaliso, Frank Chaiken and David Mellen, the Center maintained an expansionist philosophy of growth in service to the community.

A play learning group for 2 year olds and day care service for working mothers were initiated in 1973.

In 1975, a five day a week Senior Center and by 1978, the Senior Center was fully staffed with five people.

From April 20 to April 23, 1974, the Center hosted "Portal to America, a Festival of Jewish Life, 1890-1917." The ambitious event, chaired by Doris Morris, transformed the Center building into the Lower East Side at the turn of the century. In 1975-76, Doris Morris once again chaired a major event: the Jewish Community Center's Bicentennial Celebration. Rona Finkelstein organized a series of related lectures and symposia.

The Bellefonte campsite was sold in 1974 to the New Castle County Department of Parks, but the JCC retained the use of the site for its camp and other summer activities for a period of ten years.

The 1980's were kicked off by a community-wide event entitled, "Israel Expo", which was held in November 1981 and attracted thousands of people to the Center.

THE JEWISH FAMILY CAMPUS

The Jewish Family Campus was the dream of many dedicated community leaders. The concept of the Campus was to provide an outdoor setting for family programming as well as to provide an ideal environment for children attending the JCC day camp.

The search for a new camp site location started in the late 1970's. After a long search for the perfect location, it was decided that the Campus would be located at the current JCC site on Garden of Eden Road.

The real building of the multi-million dollar dream began in the 1980's, under the leadership of Doris and Irving Morris, Capital Campaign Chairpersons, Judy Levy, president at this time, and Martin Lubaroff, Site Development Chairperson. The campus capital campaign continued through 1988.

The original plan was to include a horizontal design to utilize the acreage and bordering Brandywine Creek State Park. These 30 acres, which were purchased by Woodlawn Trustees, Inc. founder William P. Bancroft in 1908, had been used as farmland for over 70 years. The Jewish Federation of Delaware acquired the tract in 1985 through a land exchange.

The Family Campus facilities were to include a state-of-the-art aquatic center, a senior park, an outdoor amphitheatre, a crafts and nature center, a landscaped children's park, tennis courts, multi-purpose ball fields and large picnic areas.



The construction of the site began in the spring of 1987 and on Sunday, June 5, 1988, the Family Campus became a reality.

The Family Campus has now been in operation for four years. It is the home for some 400 children who attend JCC day camp each summer. The campus provides programming for all age groups, with members making approximately 19,000 visits per year.

TODAY'S CENTER

The 1970's brought with it many social changes and the Center was now faced with the challenge of responding to these phenomena.

In order to meet the needs of two-parent working families and single parents, the JCC expanded its preschool department from 3 to 15 classrooms and became a fore-runner in providing full-time day care services in the community.

To strengthen the cohesiveness of the teenagers in the community, the JCC became the site for Hebrew High School classes for students representing all of the community synagogues and Gratz Hebrew High School. In addition, the JCC is the meeting-place for the B'nai B'rith Youth Organization.

Concern for the health of the nuclear family led to the enhancement of cultural, educational, social and recreational programs aimed at bringing families together.

In the early 1970's, the Center was selected as the only site in the State to provide kosher meals for the elderly, in an environment that provides companionship and stimulation.

After 17 years of continuous service, Irv Kaufman, Executive Director retired and David Sorkin, former consultant for JCCA (formerly JWB), became the Center's new Executive Director.

Given the expanded growth of the facilities, operations and staff, Martin Lubaroff, president during 1988-1990, focused his attention on more efficient operational management and revitalization of lay-leadership participation. JCCA consulted on the audit of the business operations, United Way of Delaware analyzed the facility's needs and a Program Steering Committee reviewed the programs at the Center.

The Center has experienced many changes over its 90 year history. Richard David Levin, current JCC president, along with over 300 board and committee members, are now preparing a strategic plan to guide the Center through the 1990's and beyond.



Compiled from articles written by Rabbi David Geffen, Toni Young, Bill Frank, Toby Weiner and Irving Kaufman for "Seventy-five Years at the JCC, 1902-1977." Redacted and edited by Karen Moss.

Refugee quota may rise next year by number of unused 1990 slots

By **HOWARD ROSENBERG**
WASHINGTON (JTA) — Congress took the first step last week to allow, if necessary, tens of thousands of Soviet Jews to enter the United States next year if they are unable to do so this year. The move, which is backed by the State Department, is being considered because it now appears likely that far fewer Soviet Jews will be able to immigrate here this fiscal year than allowed under the U.S. ceiling of 50,000 Soviet refugees.

By the end of April, the seventh month of the fiscal year, the Soviet government will have issued only a projected 18,200 exit visas to refugees bound for the United States. The OVIR emigration agency would have to greatly accelerate the distribution of exit visas to reach the 50,000 target by Sept. 30, when the fiscal year ends.

Moreover, of the visas that have been issued, fewer than 12,000 have gone to Jews, compared with 6,000 issued to Pentecostal Christians. Jews were originally expected to account for 40,000 of the 50,000 available "refugee slots."

Princeton Lyman, director of the State Department's Bureau of Refugee Programs, told the House of Representatives Ad Hoc Task Force on Soviet Refugees on April 16 that he was "deeply sympathetic" to the prospect of transferring Soviet refugee slots from one year to the next, as long as the necessary funds for bringing the refugees here was included in the transfer.

Lyman left later in the day for the Soviet Union to seek a bilateral emigration accord as an interim step while conservatives in the Supreme Soviet stymie a vote on a sweeping emigration reform bill.

"They're negotiating pretty heavily," said Mark Talisman, director of the Washington Action Office of the Council of Jewish Federations. The group plans to meet with Lyman when he returns.

To ensure that any unused Soviet refugee slots from this year are not permanently lost, congressional committees have begun the process of voting to allow a transfer to occur.

The House Foreign Affairs subcommittee on international operations voted April 18 to approve the transfer as part of a joint State Department authorization bill for the 1992 and 1993 fiscal years. Such language would also have to be included in the department's appropriations bill, which releases funds

that have been authorized earlier. But Talisman said that such a maneuver will not be needed with the budget of the Health and Human Services Department, which funds a matching grant program to help federations pay the refugees' domestic resettlement costs. Such funding automatically rolls over to the next year if it is not used, Talisman explained.

Chris Gersten, director of the department's Office of Refugee Resettlement, told the task force his office last year awarded about \$55 million in grants to private agencies, \$49 million of which went to the Council of Jewish Federations alone, for distribution to the various federations.

For this fiscal year, Congress has appropriated \$39 million for the HHS program.

The Hebrew Immigrant Aid Society attributed some of the delays in Soviet emigration to technical problems between the U.S. government and the agency in Moscow that arranges transportation for the refugees to the United States.

But the major reason for delays, HIAS President Ben Zion Leuchter told the House task force Tuesday, is that OVIR has "increased the time that it takes to get an exit visa, often beyond the time that the U.S. program calculated as necessary to turn the cases around."

As a result, the flow of emigres is erratic. Last weekend, for instance, migration officials arranged a flight to carry 216 emigres from Moscow to New York's Kennedy International Airport.

But only 71 of the Soviet refugees showed up, apparently because of Soviet processing problems. The plane flew to New York with 145 empty seats at a time when thousands of Soviet Jews are clamoring to leave.

Talisman said that Secretary of State James Baker, in a meeting last month with Soviet Foreign Minister Alexander Bessmertnykh, made a "major issue" of the "unevenness of the application of OVIR processing."

Baker complained that the Soviets were not granting exit visas expeditiously to approved U.S. refugees who did not meet a strict definition of having immediate family here.

Ironically, Jews had an easier time getting out of the Soviet Union under a system the State Department, with Jewish communal support, scrapped in October 1989. Under that system, Soviet Jews seeking entry to the

United States, as well as those wanting to go to Israel, all obtained Israel entry visas.

The Soviets, whose emigration policy is most liberal when it comes to repatriation of Jews to Israel or ethnic Germans to Germany, distributed the exit visas fairly routinely to those nationalities. Under that system, Soviet Jews seeking to immigrate to the United States would arrive in Vienna and "drop out" of their plans to make aliyah, traveling instead to the U.S. refugee processing center in Rome.


The system was abandoned because the Soviets were letting Jews out at a faster rate than the U.S. refugee ceiling would accommodate, creating an enormous backlog in Rome. Jewish organizations had to pay to house the Soviet Jews while they waited in Rome, sometimes for six months or longer. The policy also was scrapped on the premise that the Soviets would modify their emigration policy to allow Jews and others to immigrate to the country of their choice.

But Karl Zukerman, HIAS executive vice president, said that the conservatives' growing power in the Soviet government, which was not foreseen at the time of U.S. processing shift, has blocked such a change in policy. Zukerman, however, said he would not want to return to the old system, in part because of the massive financial costs any backlog in Rome would impose on the American Jewish community.

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All Jewish video outlet opens

CLEVELAND (JTA) — Jewish culture hit the small screen when Jewish Video Visions, the nation's only exclusively Jewish video rental outlet, started operations here in November 1990. The non-profit project, brainchild of the Cleveland Bureau of Jewish Education's Ratner Media Center, is open six days a week at the Mandel Jewish Community Center.

The center provides audio-visual material to 26 Jewish schools in Greater Cleveland. It offers adventure films, children's fare, dramas, comedies, documentaries, Hebrew stories, holiday tales and how-to programs, many of them hard to obtain.

A favorite among children is "Shalom Sesame," the Israeli series patterned after "Sesame Street."

By bringing Jewish culture into the living room, said JVV Co-chairperson Michael Slomak, the service can serve to increase "the family's ability to transmit Jewish culture from one generation to another."

Before the project opened, the sponsors held a naming contest. Among the 200 entries were "Yenti Rental," "Vos is Video," "Metro Golda Meir" and "Gefilte Flicks."

"We chose Jewish Video Visions because we thought we could live with it a little longer," said Earl Lefkowitz, Ratner Media Center director.

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Obituaries

Selma Strassburger
Selma Strassburger, 86, of 6530 Democracy Blvd., Bethesda, Md., died April 13 of cardiac arrest at Fernwood House Nursing Home, Bethesda, where she was a patient since 1985.

Mrs. Strassburger was a homemaker. She was a resident of Wilmington from 1936 until she moved to Bethesda in 1985.

Her husband, Julius, died in 1983. She is survived by two sons, Fred of Washington, D.C., and John of Rockville, Md.; a sister, Bella Kahn of Forest Hills, N.Y., and two grandchildren.

Instead of flowers, the family suggests contributions to charity.

Hilda Trickey
Hilda Trickey, 65, died April 16 in Wilmington Hospital.

She is survived by her husband, Arthur Trickey, Director of Maintenance at the Jewish Community Center in Wilmington; and two sons, Paul, of Virginia, and John, of Wilmington; and four grandchildren.

In lieu of flowers, the family suggests contributions to the Delaware Hospice, 3510 Silverside Road, Wilmington.

Rheva Cook

Rheva Holzman Cook, lay chaplain at Medical Center of Delaware for six years, died April 21 of pancreatic cancer in Christiana Hospital, where she was a patient. She was 67.

Mrs. Cook, of 6 Redborn Lane, Hillstream II, had worked at three Medical Center locations—Wilmington and Christiana hospitals and Pelleport—and at Alfred I. du Pont Institute.

"A chaplain is the one person who doesn't wear a white coat, who doesn't hurt the patients. We're there to listen to whatever they need to talk about," she told an interviewer in 1987.

Working with sick people could be depressing, Mrs. Cook said. However, the good part was "that I'm there when they need me. I help them work through their problems."

She first worked as a chaplain at Abington (Pa.) Memorial Hospital, and later as a certified chaplain.

After four years of volunteering, she began working toward certification from the College of Chaplains.

The chaplaincy was a second career for Mrs. Cook. After graduating from Rutgers University in 1948 with a bachelor's degree in biology, she worked as a biochemist at Ballantine Breweries in Newark, N.J.

She was a past president of sisterhood of Temple of Beth Shalom, Elkins Park, Pa.; sisterhood of Congregation Beth Shalom, Wilmington; and B'nai B'rith Women, Philadelphia.

She is survived by her husband, Leonard; two sons, Dr. Steven of Wilmington and Michael of Newark; a daughter, Sandra Cook of Newark; a brother, Jerome Holzman of Madison, N.J.; and two grandsons.

Instead of flowers, the family suggests contributions to Rheva Cook Memorial Chaplaincy Fund, in care of Congregation Beth Shalom, Wilmington. This fund has been established to maintain a Jewish presence in the Medical Center of Delaware.

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Former Israeli UN envoy, Yosef Tekoah dead at 65

NEW YORK (JTA)—Yosef Tekoah, chancellor of Ben-Gurion University of the Negev and a former longtime Israeli representative to the United Nations, died of a heart attack April 14 at St. Vincent's Hospital here. He was 65 years old. Tekoah was spending the year in the United States working on a variety of development projects.

The emigration and absorption of Soviet Jews was an area of special interest for Tekoah. He had recently been in the Soviet Union recruiting Soviet scholars and students to attend Ben-Gurion University under an exchange program.

While visiting the Soviet Union last year on Israel's Independence Day, Tekoah called the exodus of Soviet Jews the "greatest challenge facing Israel and the entire Jewish people since Israel's independence."

A longtime member of the Israeli diplomatic corps, Tekoah served as

ambassador to Brazil and the Soviet Union before taking up the post of permanent representative to the United Nations in which he served from 1968 to 1975.

At the United Nations, Tekoah was known as a feisty speaker, well versed in debating the Palestinian issue.

Israel's current U.N. representative, Yoram Aridor, called Tekoah a "very eloquent, brave, clear and powerful representative of Israel in the United Nations."

When Tekoah became president of Ben-Gurion University in 1975, "he brought his skills to building the fledgling Ben-Gurion University, first as its president and then as chancellor," said Robert Arnow, chairman of the university's board of governors.

"I have known Joe Tekoah for over 25 years, and who will forget the image of Ambassador Tekoah defending the Jewish state, often

singlehandedly, against the attacks of enemies as well as friends in the chambers of the United Nations?" Arnow said in a statement released last week.

"It is tanks in no small measure to his efforts that the young Ben-Gurion University is now a world class institution," said Arnow. "It has been a privilege to work with him and we will miss him very much indeed."

Yosef Tekoah was born in 1925, reportedly in Byelorussia. He was educated at the University l'Aurore, Shanghai, and received a master's degree in international relations from Harvard University in 1948. He first served at the United Nations in 1948 as part of the Israel delegation to the General Assembly, then moved to the Israeli Foreign Ministry. IN 1958 he was appointed deputy representative to the United Nations, and in 1959 became acting representative.

Ethiopians win Tel Aviv marathon

TEL AVIV (JTA) — Four Ethiopian runners, three of them visitors and one an immigrant, easily outpaced the competition April 15 at the 11th Tel Aviv Marathon.

The annual race, sponsored by

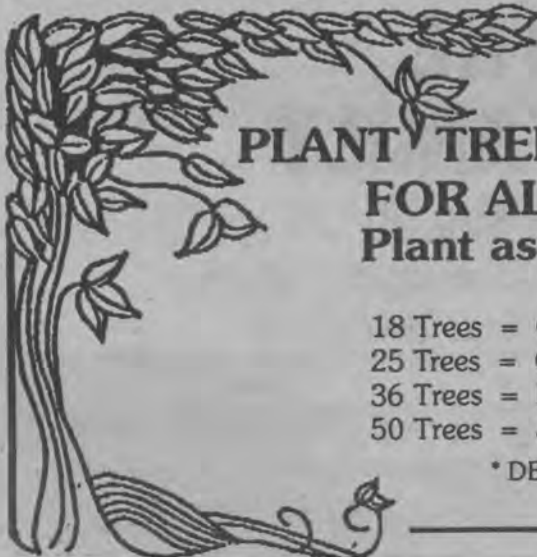
Hapoel, Histadrut's sports club, was won by Degai Senger of Addis Ababa, who covered the 27-mile course in 2 hours, 19 minutes and 49 seconds, a local record. It was his second Tel Aviv Marathon. But the 26-year-old

Senger said it was below his normal time for the distance and he could have done better if he had more time to acclimatize. He and two other Ethiopian competitors arrived in Israel Sunday night. They came in first, second and third.

Fourth place was taken by David Raskai, who has run in three Tel Aviv marathons since he immigrated four years ago. Raskai's time was 2 hours, 42 minutes, 50 seconds.

Only 125 runners took part in the grueling full marathon. The 21-kilometer "half marathon," equivalent to about 13 miles, drew 2,500 competitors, and at least 10,000 runners took part in the 10-kilometer "mini-marathon."

As in previous years, the event created horrendous traffic jams in Tel Aviv. Although police advised motorists without urgent business to avoid the city and its northern suburbs, the warning was either unheard or unheeded. Thousands sat fuming in their cars for hours until the last runners crossed the finish line.



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Bush plan to provide federal funds to parochial schools raises concerns

By DAVID FRIEDMAN
 WASHINGTON (JTA) - The issue of extending federal aid to parochial schools is expected to dominate the debate over President Bush's new education plan, both in the Jewish community and in the country at large. Specifically, controversy is expected to center on Bush's proposal for "choice in education," in which taxpayers' money would be provided for students in whatever school their parents select, including parochial and other private schools.

Most major Jewish organizations have traditionally opposed any use of public funds for parochial schools as a violation of the constitutionally mandated separation of church and state. But Orthodox organizations, which have long sought government support for yeshivas, support Bush's proposals.

"By proposing to provide federal aid to parochial schools, the administration is essentially coercing all citizens to pay for the religious education desired by only a few," said Henry Siegman, executive director of the American Jewish Congress.

Siegman agreed with Bush, as do many in the Jewish community, that there is a crisis in public education. But he said that "undermining the separation of church and state is not the answer to the crisis."

Agudath Israel of America, however, said Bush's proposal is an advancement of the position it has held since 1961, namely that parents who send their children to religious schools are entitled to public support for the non-sectarian parts of such an education.

"For choice to be meaningful and effective, it should encompass all educational options, including non-public schools, which have a proven track record of excellence," said David Zwiebel, the Orthodox group's general counsel. Other Orthodox groups are expected to take a similar position.

While the American Jewish Committee and the Anti-Defamation League of B'nai B'rith are still studying the Bush education plan, both groups have long opposed aid to parochial schools as a violation of church and state.

Jess Hordes, ADL's Washington representative, said his organization has "real concern" about tax dollars going to religious schools.

Echoing this concern, Judith Golub, AJCommittee's legislative director, said her organization told the administration it would approve choice only within the context of public schools.

But Abba Cohen, director of Agudath Israel's Washington office, argued that the Supreme Court "has made it abundantly clear that the First Amendment is not offended when state aid is made available to individuals - in this case parents - who are free to use such assistance at any institution they see fit, even sectarian ones."

Siegman of AJCongress observed that the separation of church and state was made part of the First Amendment to the U.S. Constitution, "in order to prevent the federal government from exercising its authority to 'force a citizen to contribute three pence only of his property for the support' of religion."

Rise in neo-Nazi violence alarming Jews of Germany

By DAVID KANTOR
 BONN (JTA) - Germany's small Jewish community has sounded an alarm over the escalation of neo-Nazi violence, especially in former East Germany.

Heinz Galinski, chairman of the German Jewish community, has urged Interior Minister Wolfgang Schaueble to enforce the bans on events such as the celebration of Hitler's birthday, which invariably stir violence, or a vigil in Munich several weeks ago at which the truth of the Holocaust was publicly denied.

About 150 neo-Nazi youths and Skinheads were taken into temporary custody in Dresden on Saturday to prevent a clash with anti-fascists after they marched through the city to mark the fuhrer's 102nd anniversary.

About 15 neo-Nazis were arrested in Oberweser, near Kassel in central Germany, after a Hitler party that damaged shops and parked cars.

In Osnabruck, in the northern state of Hanover, neo-Nazi activists attacked a group of Kurds who were on a hunger strike to protest the Iraqi massacre of their people. Some Kurds were badly beaten by the time police arrived and their tent was demolished.

In Magdeburg, in the center of what was formerly East Germany, dozens of neo-Nazi hooligans clashed with police after throwing cans and assaulting spectators at a local soccer match. Several arrests were reported.

Incidents involving neo-Nazis were also reported in Leipzig, Cottbus and Birkenwerda in eastern Germany.

Galinski demanded that the authorities intervene more forcefully when right-wing extremists displayed Nazi symbols in violation of the law and spread anti-Semitic propaganda.

In Munich, neo-Nazis claimed no Jews were ever killed at Auschwitz and Treblinka.

How can Germany subject its small surviving Jewish community to such outrageous expressions? Galinski asked. The Jewish leader had urged the prime minister of Saxony, Kurt

Biedenkopf, to ban the Hitler birthday march in Dresden.

Dresden has become the center of neo-Nazi activity, which spread after the Communist regime was ousted from East Germany in 1989. In recent weeks, visitors from Poland have been attacked in eastern Germany

after the country abolished visa requirements for them.

Sociologists have blamed the emergence of right-wing extremism in the former Communist-ruled territory on unemployment, poor living conditions and the collapse of state and parental authority.

Age of Dead Sea Scrolls determined

TEL AVIV (JTA) - A laboratory in Zurich employing a new, improved method of carbon-14 dating has pinpointed the age of the Dead Sea Scrolls to be between the second century BCE and the beginning of the first century C.E., according to Magen Broshi, curator of the Shrine of the Book at the Israel Museum, where some of the most important scrolls are kept.

The scientific finding should put an end to a 40-year challenge to the scrolls' antiquity.

The determination of the amount of radio-active carbon-14 remaining in the scrolls means they were written between 2,000 and 2,200 years ago.

"I have waited for this a long time," said Dr. Samuel Iwry, a scholar at Johns Hopkins University who specializes in the formative years of the group called the New Covenanters, or the Essenes, the people believed to have written the scrolls.

Of more than 800 scrolls found, only two refer to historic events suggesting a date.

The old method of carbon-14 dating required destruction of parts of documents to obtain the necessary carbon-14 samples.

The new method requires only a pinhead-size sample, Broshi explained. It dates the material to within 30 to 60 years.

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AT&T proxy drive by neo-Nazis poses dilemma for some groups

By
DEBRA NUSSBAUM COHEN
NEW YORK (JTA) — Though a National Alliance proposal to end the American Telephone & Telegraph Co.'s business relationships with Israel was voted down by 96 percent of AT&T stockholders at the April 17 annual meeting, the neo-Nazi group succeeded in achieving its real goal: to garner increased credibility for its racist views through mainstream exposure.

For the Jewish and other groups fighting the National Alliance's campaign, efforts to combat groups of this ilk are a double-edged sword. A balance must be carefully struck between exposing the National Alliance's real goals to public scrutiny and not ceding it too much of the publicity it so hungrily seeks.

"We never want to give these groups the visibility that they don't deserve," explained Jerome Chanes, co-director for domestic concerns at NJCRAC, the National Jewish Community Relations Advisory Council.

"At the same time, our long experience has taught us that the best counteraction against groups such as National Alliance is public exposure. When groups such as this are exposed as the racists that they are, the American body politic and individual Americans repudiate them."

The Arlington, Va.-based National Alliance, an outgrowth of the Liberty Lobby and the American Nazi Party, was able to get a proposal urging the

telecommunications company to "phase out all sales of AT&T products and services to the State of Israel and to Israeli businesses" included in AT&T's proxy statement.

The group, headed by William Pierce, owns 100 shares of the blue-chip stock, just enough to allow it to use the proxy as a vehicle for its views, according to Securities and Exchange Commission regulations.

Each year since National Alliance bought its stock late in 1987 it has included a proposal in the AT&T proxy statement. In 1988, 1989 and 1990, the proposals urged shareholders to vote to force AT&T to end its affirmative action program. Each year the proposal was rejected by the owners of at least 91.2 percent of AT&T's 1.09 billion outstanding shares.

At the end of the National Alliance proposal in this year's proxy, AT&T urges shareholders to vote against it, a move which was lauded by Anti-Defamation League of B'nai B'rith leadership when the proxy was first made public late in February.

The company's directors this year noted that "clearly, the (National Alliance) is using the proxy process not to attempt to advance human

rights, but to achieve anti-Semitic goals."

One way to make sure that investors know what the National Alliance is really about is to work with AT&T's shareholders. NJCRAC distributed background information about the proposal and the National Alliance to community relations professionals around the country.

Another way to get the message across is through the largest shareholders, some of which are state pension funds, which invest huge sums. Illinois state pension systems, for instance, own 1,472,330 shares of stock, worth more than \$49.5 million, according to figures from April 1990.

The Illinois state legislature is considering a bill urging representatives of the state pension systems that hold AT&T stock "to participate in the proxy referendum and vote the full extent of their portfolio holdings against the National Alliance stockholder proposal."

The resolution has strong leadership support, with the co-sponsorship of both the majority and minority leaders, and was expected to pass when it came to a vote Tuesday, on the eve of the shareholders meeting,

which is being held in Chicago.

The Jewish Community Relations Council of Metropolitan Chicago worked closely with legislators to draft the resolution, which was commended by the American Jewish Congress. According to Michael Kotzin, the Chicago JCRC director, "it is a symbolic message for the legislature to say that this is a divisive kind of effort" by the National Alliance.

Though this is the first group to try to use an AT&T proxy "to espouse a social philosophy," AT&T spokesman Burke Stinson said he suspects "there will be more of this."

AT&T has tried to get the National Alliance proposals off the proxy, Stinson said, but they are permitted by the SEC to remain.

"Corporations know that they're being had in that their ballots are being used for publicity purposes, yet someone with a broader perspective on life would say that's what America is all about," he said.

NJCRAC's Chanes agrees. "These organizations have every constitutional right to express what they want to express," he said. "The best place to counteract these people is in the marketplace of ideas."

Jewish youths break up Hitler birthday party

PARIS (JTA) — About 50 Jewish activists broke up a neo-Nazi celebration of Hitler's birthday here Saturday afternoon and later published a challenge to the government to prevent that sort of gathering. The masked youths, wearing helmets, descended on the neo-Nazis with iron bars, baseball bats and tear gas grenades, injuring at least 11 of them.

By the time police arrived, the attackers were gone. The Nazis, shouting "Zionist assassins" and other anti-Semitic epithets, vented their anger on the police, injuring several.

According to the daily *Liberation*, the attack was mounted by a so-called Jewish Action Group, said to

be a coalition of members of various militant Zionist organizations. The newspaper published a statement by the group saying, "It is out of the question to allow former SS and National Front members to meet freely in Paris. The French Ministry of Interior has the means and duty to prevent this type of gathering."

The National Front is an extreme right-wing political party led by Jean-Marie Le Pen, who has twice in the last month been fined by French courts for defaming Jews and is currently on trial in a Paris court for another such incident.

The Jewish Action Group added, "We shall use all means, including

legal ones, to prevent this from happening."

The neo-Nazis were setting up bookstalls with Nazi propaganda material to honor a French collaborationist journalist of the World War II period when they were attacked.

Hitler's 102nd birthday, which fell on Saturday, triggered widespread violence in Germany, particularly the portion that was formerly East Germany. Neo-Nazis were the aggressors in Dresden, Magdeburg and other cities. Scores of Skinheads and other right-wing extremists were arrested to prevent clashes with anti-fascist groups. The German Jewish community expressed alarm over the rise of neo-Nazi violence in the former Communist-ruled territory.

Israel may abolish hotel stars

JERUSALEM (JTA) — Israel may abolish the "star" system for grading hotels in order to encourage competition and discourage excessive prices, Tourism Minister Gideon Patt told a meeting of the Israel Hoteliers Association this month.

The star system is used all over the world to classify hotels according to objective standards of quality. The difference between one and five stars is reflected in the price differential, which is supervised and enforced by the ministry.

Patt admitted his ministry's standards are somewhat more lenient to the hotelier than in other countries. But the system itself discourages fair competition and keeps prices artificially high, the tourism minister said, at a time when Israel's hotels need all the business they can get.

The country has just undergone one of its worst tourist slumps because of the worldwide economic recession and the Persian Gulf war. Patt thinks the free market will encourage higher standards of facilities and service and lower prices. Others think that, for hotel patrons in Israel, it will be "caveat emptor" (let the buyer beware) if Patt has his way.

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Confessions of a Skinhead

By CHRIS LEPPEK
Intermountain Jewish News

As a Skinhead, Sean indulged in bashing on a fairly regular basis. He thrilled to the adrenaline-charged excitement. He used it to express his directionless wrath and to build a reputation for being "bad" and fearless.

His peers respected him, and perhaps feared him, for hating without reservation, and for acting upon that hatred.

The kick one night might be smashing windows of an Asian merchant's shop. On another, Sean and his fellow Skins might paint hate graffiti and racist symbols on a synagogue wall, or engage a minority gang in a street fight. Sean never had second thoughts. He forgot the victims as soon as the evening's bashing was over. Instead, he reveled in feelings of power.

"It gives you a whole aspect of power," Sean said quietly, reflecting on his past. "Skins thrive on the fear factor. To know that people are afraid of you gives you some kind of buzz." Then, after a pause, he admitted that "when it all comes crashing down, you realize you've just got nothing."

For Sean, the process of "crashing down" began the night he first "really saw" a Skinhead's victim.

On that night, the Skins opted to hit a gay bar, for them a relatively easy target for bashing.

Sean recalled how one of his friends singled out a particular man who'd just left the bar. "This gay buster, one of our biggest guys, just came in with a club and was hammerin' this guy. I came by and I looked at this guy layin' there, and for the first time my eyes were really opened to what we were doing."

"I thought, my God, why? Why? I went home and sat on my bed and talked to my brother. I said, 'Simon, tell me why?' And for the first time in ages I cried." That sudden and, to Sean, inexplicable pang of conscience changes his life after three years. At age 21, he saw himself for the first time with a new clarity in the bleeding face of one of his victims. And he was horrified by it all.

Sean (not this young man's real name) is a soft-spoken, articulate individual who speaks unflinchingly about his past, but whose only contact with Skinheads now is in his role as youth counselor for a Denver-area Christian organization. He has found religion and credits his new spiritual awareness with helping to banish the phantoms of his violent past.

Sean said he now stands for everything the Skinheads loathe, adding that he is proud to be a traitor to their mindless cause.

"I've never been on the receiving end of a hate act, outside of gang warfare," Sean said over a cup of coffee during a recent interview in a Denver restaurant. "But I know the horror of it from my side; I mean, we've done it. And when I cracked and realized what was happening, now I have a totally different perspective. I try to put myself in a position of what I did to people and, man, it's horrific."

He understands the fear of the victims and knows the mindset of the assailants.

The distinctive traits of Skinheads may vary from country to country or city to city, Sean said, and the ethnic identity of the targets may be different, but the dynamics of the Skinhead movement are universal.

Sean was born in Britain and grew up in Sydney, Australia. He was raised in what he describes as a white,

working class environment, the son of a minister. He did not learn race hatred from his parents or teachers, Sean said, but from the members of the Lismore Skins, who took their name from a hotel hangout. He joined them shortly after graduating from high school.

"It was rebellion mostly," he said. "I just sort of turned my back on everything my daddy stood for as an Anglican minister. I had a friend that was involved and I got heavily involved." There was no formal ideology in Sean's group; nothing, he said, which resembled an "ideological presentation."



Unlike the National Front Skins active in Australia and Britain, the Lismores did not consider themselves neo-Nazi, although they weren't above defacing synagogues with swastikas. "It was more for the offense of it, rather than following 'Mein Kampf' or anything," Sean said. "The only reason we'd paint them was because of the shock value. You go into the Jewish community and it's an affront to them."

But racism was certainly central to the thinking of the Lismores, Sean said, as indeed it is to virtually all Skinhead organizations.

The movement's late 1960s genesis in Britain was fueled by white, working-class resentment of minority immigrants, largely based on economic competition. Skinheads elsewhere, including the United States, have strayed only slightly from this basic theme.

"It's always minority groups," he said. "In the States it's the blacks or the Jews; in Australia it was the Mediterraneans, the Croations, the Yugoslavs, the Asians in particular. We called them wogs. It's because they're foreigners in your land, coming in and taking jobs."

Jews were targeted, Sean said, partly because Skins perceived them to be wealthier than most Australians, and partly because Jews were simply considered "universal" targets. "It was just an accepted thing," Sean said. "We never even used to think of it as racial. It was just that that's who they are and that was the way we treated them. We used to go out and terrorize the areas they lived in —

Edgecliffe, Potts Point, Double Bay — really wealthy areas of Sydney. We were in inner-city Sydney and they were on the eastern perimeter of the city, within easy reach."

Sean said he never really hated Jews, Asians, Turks, gays, blacks or anyone else. These people, he said, merely provided the focus for an unnamed and unreleased rage that boiled within him and within others who opt to live as Skins. "Everyone I knew in the Skins was angry."

It is precisely because of their rage and their brotherhood, Sean warns, that Skins pose a potent danger, not only for minorities but for society in general.

He is especially worried, he said, that national neo-Nazi organizations, such as Tom Metzger's White Aryan Resistance, are having some success in attracting Skinheads to their ranks.

"The white supremacist groups — the KKK, the Aryan Nations, the Metzgers — all those groups have seen the Skinheads as a vibrant, vital, angry group of young people with a lot of energy and a lot of force behind them. Like Hitler used the Brown Coats (Brown Shirts). He raised up that army and they were the front men. They'd go out and do battle and hurl bricks through people's windows. And when he was done with them, he got rid of them."

Such recruiting efforts may not only swell Skinhead ranks, in Sean's opinion, but may lead to something even worse — a central ideological focus and some form of control for the presently chaotic and splintered Skinhead movement.

According to Sean, tougher law enforcement, less sensational news reporting of hate crimes and increased public awareness of the dangers of racism will all work against the rise of Skinhead and other hate-motivated acts. But he feels nothing is likely to have a lasting impact until people make a concerted effort to change the way they think.

"It seems to be an ingrained thing," he said, "where blacks or Jews or someone else are considered second class citizens and therefore they're undermining society. I don't know how to break that, I really don't. I wasn't raised with it, but my culture bred it into me."

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Announcements/Events

JCC annual meeting

The 57th Annual Meeting of the Jewish Community Center will take place at the Hotel DuPont on Thursday evening, June 6, at 8:30 p.m. The Annual Meeting will take place following the 90th Anniversary Celebration Dinner which will begin at 6

p.m. The agenda will include election of Officers and Board Members, awards recognition and entertainment.

Pre-registration is required. Call the JCC Front Desk at 478-5660 by May 30.

Naches

Berengut/Hait



Paula Berengut and Howard Hait

Paula Berengut and Howard Hait, both of Wilmington, have announced their engagement. Paula is the editor of *The Jewish Voice* and Howard is a biometrics projects manager in Clinical and Medical Affairs at ICI. They are the parents of Sarah and Joshua Berengut of Wilmington and Aliza Hait of Annapolis and Wilmington. A June wedding is planned.

Jacobs/Markell

Dr. and Mrs. William Markell of Newark have announced the engagement of their son, David, to Mona Jacobs, daughter of Dr. and Mrs. Ira Jacobs of Blacksburg, Virginia. Mona is an actuary with Metropolitan Life Insurance Company in New York City. David is the Director of Enforcement for the New York State Division of Environmental Conservation in Albany. A June wedding in Florham Park, New Jersey is planned and the couple will reside in Albany.

Lieber

Sam Lieber, son of Dennie and Efreim Lieber, has been chosen as the Outstanding Junior Major in the Computer Science Curriculum at the University of Delaware. He will be honored with a cash award, provided by Unisys Corp., at the honor's day program, May 14, at the University of Delaware.



Dear Rachel

I may be the only one in the whole city with this problem, but it's a big one for me. I went to open enrollment in order to register my 2-1/2 year old daughter for nursery school in the fall. When I told my husband that evening what I had done, he was very upset. He feels I should be staying home with her until kindergarten. I tried to explain to him that it is for both our good. Number one, she will have no one to play with, as all the three-year-olds in our neighborhood are registered for school. Number two, she needs the socialization and I don't want her to fall behind her peers academically, either. As far as I am concerned, I have been with her day in and day out for two and a half years. I need a little time for myself. Nothing I said cut any ice with him. He just dug in his heels and insisted I stay home. What can I say that will make him see reason?

Home, But Never Alone

Dear Home,

People who dig in their heels usually have strong, if unspoken, ideas on a subject. In a non-threatening way, ask your husband why he objects to nursery school. Is it because his mother stayed home with him or sent him to school before he was ready? Is the cost an issue? Does he want a wife who stays home to suit his image of femininity and masculinity? In any case, the most important determinant should be what your daughter is ready for. Talk to the director of the nursery school you are interested in to help determine whether she can benefit from school in the fall. She can reassure you that, whatever your choice, your daughter won't fall behind academically at age 3.

Rachel

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

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Conference on aging planned

"Family Legacy and Aging" will be the conference theme sponsored during Older American's Month on May 15 by the Delaware Interfaith Coalition on Aging (D.I.C.A.). The topic will cover how a family's beliefs, traditions and practices toward its elderly members impact on an individual's attitude towards his or her own aging, the aging of others and management of family crises. Additionally, factors such as birth order, feelings of entitlement or indebtedness, loyalty and guilt underlying different reactions to family crises

among members of the same family will be discussed.

The conference will involve presentations defining "Family Legacy" and how to determine the impact of your legacy on your life, relationships and aging. Also addressed, will be caring for yourself as you care for others and how to avoid burnout, overgiving, and guilt in caring for older adults, parents, etc. Time will be allowed for dialogue and questions.

The principal speaker at the conference will be Lamont R. Satterly of

Reach Associates from Ambler, Pennsylvania. Satterly is a certified family therapist from Eastern Pennsylvania Psychiatric Institute, a minister and a Hospice Chaplain and is currently director of Reach Associates, an organization of family therapists, social workers, pastoral counselors and other professionals who understand the fundamental principles of human relations and apply them to problems in families and other social groups.

The conference is designed for those concerned and involved with issues of aging either personally or professionally. This includes those with caring responsibilities such as clergy, lay congregational leaders, social workers, therapists, agency administrators, physicians, nurses and family members.

D.I.C.A. is a state-wide organization (affiliated with the National Interfaith Coalition on Aging) which draws together representatives of Christian and Jewish faiths. Its primary objective is to support and improve the spiritual well-being of the elderly and to raise awareness of the religious community to the special needs of the elderly.

The conference will be held May 15 at First Presbyterian Church of Newark, 292 West Main Street, Newark, Delaware. Registration is at 8:30 a.m. and the conference will conclude with a luncheon at 12:15. The registration fee, which includes the luncheon and supporting membership in D.I.C.A. is \$15 per person. Certificates of attendance will be available for those seeking continuing education credits. The deadline for receipt of registration is May 10. Call 323-6415 for any questions you might have.

YJAD May calendar set

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

On Wednesday, May 1, 8, 15, 22 and 29, the YJAD will play coed volleyball in the JCC gymnasium beginning at 6 p.m. Games are non-competitive. Admission is \$1 for JCC members and \$2 for non-members. For more information call Mike Schenk at 475-4981. Outdoor volleyball begins on Mondays in June.

On Sunday, May 5, at 11 a.m., the YJAD will carpool from the JCC for the Israel Independence Day Celebration in Philadelphia. At around 4 p.m., the group will have an early dinner on South Street. Reservations are requested and can be made by calling Aaron Gobler by May 3 at 487-0252.

On Monday, May 13, the YJAD sponsors a "Mid-Day Drop-In" from 7:30 to 10 p.m. at Confetti's Restaurant, Route 202 (north) just north of I-95. Reservations are not required, and the dinner is pay-as-you-go. YJAD charges \$1 admission. Contact Aaron Gobler at 798-0252 for more information.

On Tuesday, May 21, the YJAD will hold elections for the offices of Chairperson and Programming Committee Chair, beginning at 7:15 p.m. at the Jewish Community Center. Contact Mike Cook for more information at 368-1982.

On Sunday, June 2, the YJAD will take a Canoe Day Trip with Wilderness Canoe Trips of North Wilmington. The group will meet at Wilderness, behind the Bennigans Restaurant on Route 202-North at 10 a.m. sharp. There is a \$19 admission charge. Bag lunches are suggested and reservations are required by June 1. Call Gary Trencher at 453-8767 or Bruce Frankel at 529-9292 for more information or for reservations.

Talent show & silent auction

A Talent Show and Silent Auction will be held at Congregation Beth Emeth on Saturday, May 11. Hors d'oeuvres, including wine and cheese, will be served at 7 p.m. The Talent Show will begin at 8:00 and will feature the talents of the congrega-

tion — including instrumentals and songs. Desserts will be served following the show.

Admission is \$10 per person by reservation and \$12 per person at the door. For reservations, call Jane Bhaerman at 529-1138.

JHSD seeks objects for upcoming event

Rosenbaum's, Peter Feinberg, Inc., Braunstein's, Gamiel Brothers, Kleins, Finkels, Berger Brothers... Do these names of Jewish-owned businesses in Wilmington past and present ring a bell? The Jewish Historical Society of Delaware hopes they do.

The JHSD is currently planning an exhibit that will showcase Jewish-

owned businesses in Wilmington through the years. Anyone with items relating to these businesses mentioned or any other Jewish-owned business in Wilmington, should contact the JHSD. Contact Helen Goldberg, president of the Society, at 764-8328, or Julian Preisler, archivist of the Society at 655-0365. Items from the years 1900 through 1960 are especially sought after.



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TERRY SKLAR

Beth Emeth wine & cheese party set

The Membership Committee of Congregation Beth Emeth, chaired by Verna Schenker and Harry Wolpert, will sponsor a wine and cheese social for new and potential members of the temple on Sunday, May 5, from 2 to 5 p.m. at the home of Lynne and Eugene Ellick, 4 Elderberry Court, Hockessin.

Those attending will have the opportunity to meet Beth Emeth's spiritual leader, Rabbi Peter Grumbacher, as well as members of the board and members of the congregation. Reservations should be made by Thursday, April 25, by calling Verna Schenker (478-6673) or Marion Jaffee (478-7074).

Beth Emeth garage sale

The semi-annual garage sale of the Sisterhood Congregation Beth Emeth will take place in the Auditorium of the Temple on May 15 and 16 (Wed. and Thurs.), 9 a.m. to 4 p.m. Items for sale include clothing for all family members, toys, books, games, furniture, records, household goods, appliances, bric-a-brac and costume jewelry. Admission is free and this event is open to the community. Bring packages to the rear of the Auditorium stage, after May 7.



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CAMP JCC GROWS ON YOU...

The age old dilemma of attracting older campers to a day camp program is being addressed with a full line up of new and exciting programming at Camp JCC!

Chalutzim campers (those campers entering 5th and 6th grades in the Fall of 1991) this summer will be making history as they will be the first to participate in our "free choice" unit. These campers will have the opportunity to select from a full menu of specialty areas to create their own camp schedule.

Campers interested in art oriented activities may choose to focus on activities such as wearable art, ceramics, painting, sketching and sculpture. Those sports-minded campers can stock their day with archery, soccer, baseball, tennis and a myriad of other lifetime sports.

"The special free choice format has been created in response to campers' suggestions", says camp director JJ Alter. "We heard from the campers themselves that they want the opportunity to choose their own activities, so we've created what promises to be the "perfect fit", added Alter.

Alter also commented that many older day campers look forward to special privileges that separate them from younger campers.

Allowing the 5th and 6th graders to design their own daily schedules and be responsible for their choices enhances the day camp experience. The fact that they are the only day camp unit that have been given this opportunity addresses several developmental needs germane to this stage of early adolescence.

Chalutzim Unit Head, Mindy Alten, is very excited about this new offering at camp. "I think the campers are more than ready for this type of program and will really benefit from making their own choices. It will allow them to feel a part of the decision making process of camp", says Alten. "I too am excited about the program and developing all of the specialty areas that will be available", she added.

In addition to the free choice program, the Center is also offering four comprehensive Sports Camp Programs for 5th and 6th grade campers.

Specialty camps provide focused, professional instruction in four different sports areas including tennis, baseball, soccer and adventure/orienteering.

These camps provide an in-depth exposure to each sport and are specially designed for campers interested in developing and improving skills required to enjoy the sport.

With Camp JCC's new flexible enrollment, campers may enjoy a combination of free choice and Sports Camp weeks.

Sports Camps are offered during specific weeks of the summer. Interested families are encouraged to consult the camp brochure for appropriate dates.

For additional information regarding any of these exciting and new camping programs now being offered at Camp JCC, please contact the Camping Services Office of the Jewish Community Center at (302) 478-5660.



"A Celebration of Life" NINETY YEARS OF SERVICE TO THE COMMUNITY

See Center Page of this issue of the "Voice" for the history of the Center!



JCC Choral Group in Jeopardy!

The Senior Center Choral Group has been active at the JCC for over 10 years. They meet on a weekly basis, learning songs in English, Hebrew and Yiddish. They have performed at all Jewish Community Center functions and entertained at various Senior Centers and Retirement Homes throughout Wilmington and its suburbs.

Many of the original members have moved, or due to various reasons, have left the group. We are now pleading to the community for new members to join this group, especially men.

You do not have to be a professional singer to join, our choral direc-

tor, Sarah Goldstein, is willing and very able to teach new participants.

Please, if you are interested or need additional information, contact Ray Freschman, Senior Center Coordinator at the JCC.

Do not let this group disband! The entire community has enjoyed their performances throughout the years, and the group will be deeply missed by all if we are unable to attract new members.

Registration for this group, which will hopefully resume in September, can be made now at the JCC Senior Center. We are also asking all present members who plan to continue to register now.

JCC Seniors "Singing Their Way Down Memory Lane"

Members of the JCC Senior Center enjoyed a special group sing-along with Academy of Lifelong Learning Instructor, Arthur Nordin, several weeks ago at the JCC.

"Let Me Call You Sweetheart" and "You Are My Sunshine" were among the favorite tunes sung by our "toe-tapping" seniors!

The Children's Center Develops New Programs to Meet Today's Needs

Two new programs are set to begin this fall at the Children's Center. These programs meet the needs of parents and children who are either too young for pre-school or who are enrolled in a half-day kindergarten program, but do not need full-time daycare.

SPECIAL K, a science and art based enrichment program, is designed for kindergarten students. Classes will meet on Tuesdays and Thursdays, with both morning and afternoon sessions available. Transportation to and from public schools within the Brandywine School District will be provided.

MOTHER'S DAY OUT is an exciting new opportunity for mothers or dads to have planned time for themselves once a week, while skills caregivers keep their active toddlers busy. The program will meet on Fridays. Two time options will be available: 9:30 a.m. - 11:30 a.m. or 9:30 a.m. - 1:00 p.m.

Registration can be made at the JCC Front Desk. For more information about these new and exciting programs, call Jane Hornadaly at the JCC.

ADULT TRIPS

ELLIS ISLAND Monday, May 6

Depart from JCC at 8:00 a.m.
Return to JCC at 7:00 p.m.
Cost: \$ 30.00 per person
Register at the JCC Front Desk.

CAPE MAY, NJ AND VICTORIAN HOMES

Wednesday, June 6
Depart from JCC at 7:30 a.m.
Return to JCC at 6:30 p.m.
Cost: \$ 35.00 per person
Register at the JCC Front Desk.

Please call the JCC for more information on these trips.

Civil rights bill

Continued from 1

But the Orthodox Union is concerned that the current bill does not have adequate safeguards to prevent employers from using quotas as a pre-emptive strategy. Unlike Agudath Israel, the O.U. is a member of NJCRAC, the National Jewish Community Relations Advisory Council. The O.U. abstained last year when NJCRAC incorporated a policy statement supporting the civil rights bill into its 1990-91 Joint Program Plan for Jewish Community Relations.

But in the wake of recent meetings O.U. representatives had with White House aides Gray and Kristol, the Orthodox group is re-evaluating its neutral stance and is expected to oppose the bill publicly, said William Rapfogel, executive director of the O.U. Institute for Public Affairs. He said the deci-

sion will be made by O.U. officers in May.

If the O.U. decides to oppose the bill, it would have the right to prevent NJCRAC from lobbying public officials in support of the bill on behalf of its member agencies.

However, NJCRAC would still be able to urge its 13 national and 118 local member agencies to support the bill, while noting the O.U. dissent, according to Diana Aviv, NJCRAC's associate executive vice chair.

Another concern over the legislation has been raised by former New York Mayor Edward Koch, who, in speeches to several Jewish organizations, warned that including religious minorities in the bill would mean that employers would be required to keep statistics on the religious affiliations of their employees. There has been "a longstanding Jewish reluctance" to see employers keeping

such records, said Marc Stern, legal director of the American Jewish Congress.

Stern said AJCongress and other supporters of the civil rights bill would continue to back the legislation. But a letter expressing concern about this issue was sent to the Leadership Conference on Civil Rights by AJCongress, AJCommittee, ADL, Agudath Israel and the New York Jewish Community Relations Council.

The wild card issue in the whole discussion is the question of whether there should be limits on monetary awards in discrimination cases. The House bill has no such restriction. But the administration wants a \$150,000 cap and would leave the decision to a judge, not a jury.

The Business Roundtable, an organization of the chief executives of the country's largest 200 corporations, had been negotiating on this issue with the Leadership Conference. But talks were broken off last Friday, under

pressure from Sununu and Gray, who had argued that the talks were undermining the administration's position.

This administration pressure was called "an outrage" by Steve Gutow, executive director of the National Jewish Democratic Council, a Jewish group established last fall to help strengthen the Democratic Party. "The administration appears to be showing more interest in pursuing racial politics in 1992 than solving racial problems in 1992," Gutow said.

Both Democrats and Republicans have traded charges that instead of wanting legislation, the other side wants a campaign issue for the 1992 presidential and congressional elections.

The bill is expected to be voted on in the House sometime this month or in early May. Once it passes, Sens. Edward Kennedy (D-Mass.) and James Jeffords (R-Vt.) are expected to introduce the Senate version.

Holocaust

Continued from 1

deed many who genuinely believed themselves to be "Good Christians," he said. "The failure of so many to help their Jewish neighbors... the fear that immobilized some, the envy, prejudice and hatred that motivated collaboration with the Nazi butchers... this challenges every Christian to understand, to repent and to make atonement," stated Flowers.

Flowers also expressed his gratitude for the leadership of the Polish bishops who, "after a long history of ignoring, or even worse, denying the reality of anti-Semitism among Poles," recently issued a statement on Jewish Christian relations which strives to redress past wrongs. The bishops recall the declaration "Nostra Aetate" of the Second Vatican Council and reiterate that the "sons and daughters of Abraham cannot be rightfully blamed for the crucifixion of Jesus of Nazareth."

Flowers noted, "If even one Christian could have helped, but did not offer a helpful hand to an endangered Jew or did contribute to his death, this directs us to ask forgiveness to our Jewish brothers and sisters." Flowers suggested that there are two tributes to the victims of the Holocaust which we can offer. "The first is to confront the world with this awesome memory... a memory that is denied by some as a false, a memory that is ignored by some as painful and unpleasant, a memory that is unwanted by still others for the guilt and shame it brings to their conscience. The second is to stand guard in solidarity against old evils in a new age... the continuing evils of anti-Semi-

tism, racism, sexism and prejudice and discrimination against any people."

In concluding his remarks, Flowers said, "Let us speak to the world the truth of the Holocaust, and let us speak to one another as brothers and sisters, made in God's image and destined by Him to live in mutual respect, compassion, reverence, and peace."

"My first real understanding [of the Holocaust] did not come until this year," stated Sean Quimby, a student at Sanford School which has developed a Holocaust curriculum under the direction of Lloyd Johns. "I was obtaining information for a research paper on Jewish resistance during the Holocaust and I had the opportunity to interview a survivor, Mrs. Dorothy Finger."

The result for Quimby was dramatic, he said. "The childhood simplicity that I had once known vanished and was replaced by a deeper understanding of humanity, the terror of suffering and the glory of faith."

Quimby commented on some lessons he had learned from his study. "The accounts of Gentiles who helped Jews to escape, serve as an example of how we should act when a scapegoat needs our support. The Nazi's genocide of Europe's Jewish population teaches us to recognize and reject the demagogue and the conspiracy theorist. It also teaches about the intense danger of hatred."

Despite his awakening to the horrors of the Holocaust, Quimby ended on a positive note. "I have not become cynical about man's capacity for courage and resiliency... human life,

though delicately transient, is to be cherished, not defamed and destroyed. It is this, above all other lessons, that the Holocaust can teach us."

For George Preston, who spoke as a witness to the Holocaust, April 11 marked exactly 46 years since his liberation from the German concentration and extermination camp of Buchenwald. He recalled graphically the events of that day: "SS men were caught by surprise. At that moment of desperation... SS guards threw off their military uniforms and put on prisoner pajama suits!... It was the easiest thing to spot an SS man, with a red, well-fed face... while the rest of the prisoners were literally pale-faced walking skeletons."

Following his release from Buchenwald, Preston, who had also survived Auschwitz and Birkenau, returned to France. But it was impossible for him to put aside "what I saw and heard and felt and smelled and swallowed during those three long nightmarish years is not something one can easily shut out of one's psyche."

Preston is deeply concerned about the distortions of revisionist historians who claim that the Holocaust did not happen. "The six million [who died in the Holocaust] are being dealt a second death," said Preston. "The murder of their memory!... While before it was our duty to inform the world about the murder of our people, we also are now put in a position of defense."

Preston's injunction to those present was that, "there may be ways of fighting the Holocaust retrospectively. For, if the Holocaust was

the victory of death over life... then to remember is to give life a posthumous victory over death and preserve the memory of those... who perished in the ghettos and camps."

A number of elected officials and their representatives also addressed the gathering. County Executive Dennis C. Greenhouse brought the enormity of the Holocaust into sharp focus by commenting that it would take three years to read the names of the children who perished. Daniel G. Frawley, mayor of Wilmington, termed the commemoration "an opportunity to rededicate ourselves," to the idea that, "While we shall never forget, we shall never give up hope that we will learn to live together." Steven Klein of Governor Castle's office, read a State proclamation for Holocaust Remembrance Day. Mark Metzelaar represented Congressman Carper at the proceedings and Jeff Garland spoke for Senator Roth.

Shari Preston, daughter of George Preston and the late Halina Wind Preston, a cantor with the Pine Brook Jewish Center in New Jersey offered a musical selection in front of the Holocaust Memorial in Freedom Plaza. Rabbi David Kaplan of Temple Beth El in Newark led those present in a recitation of the Kaddish, concluding the program.

Sponsors of the program were The Christian Council of Delaware and Maryland's Eastern Shore, Interdenominational Ministerial Action Council, Jewish Federation of Delaware, National Conference of Christians and Jews, Rabbinical Association of Delaware and Wilmington Branch, NAACP.

Boycott

Continued from 1

siders imperative: direct negotiations between Israel and the Arab states, and between Israel and the Palestinians.

"We would like to see recognition of Israel, an end to the Arab boycott an end to the Zionism-equals-racism resolution," Pickering said, referring to the 1975 U.N. General Assembly vote denigrating Zionism.

"The Arabs will come back and say, 'What about reopening universities (in the West Bank) and releasing people from administrative detention?'"

"These remain fundamental political impediments to moving the peace process forward," Pickering said.

"Israel should not be an island state, with relations with everybody except her neighbors," the ambassador said. But Israel "historically has not been able to negotiate without outside parties" offering assistance.

Israeli sovereignty over Jerusalem remains an issue on the American agenda for peace talks, Pickering said. "The United States has always felt that it must be resolved through negotiations, and that Jerusalem should not be divided," he said.

Israel, with the support of the vast majority of American Jews, believes that the status of Jerusalem is not up for negotiation.

Pickering said the question of the city's status is "a last issue, rather than a first issue, to be discussed."

Repentance

Continued from 3

The second is to stand guard in solidarity against old evils in a new age — the continuing evils of anti-Semitism, racism, sexism and prejudice and discrimination against any people.

Wherever African Americans suffer police brutality, Israel remains in Egypt. Whenever women are denied their God-given equality, the elect of Yahweh are in exile in Babylon. Wherever any man, woman or child is denied basic human rights and human dignity, "Zion is in mourning," for the Holocaust continues. Christians, Jews and Muslims who share the great prophetic tradition understand that the biblical concept of "teshuvah" is more than a feeling or sorrow or sense of regret. Genuine repentance finds its noblest expression in conversion, in change of heart, in a new zeal and recommitment to think wisely, to act in justice, to speak the truth with courage and conviction.

Many words have been written and spoken, many more are yet to be. But the agony of the Holocaust and the inner call to conversion often discover their finest expression not in any words of pictures, but only in a deep and powerful silence. Our bishop tells the story of a little boy in Poland who witnessed the murder of his entire family and all the people in his village by the invading Tartars.

From his hiding place he later escaped to the safety of his aunt's home. So traumatized was he by the horror he witnessed that he would speak neither to her nor to anyone else.

Finally, she took the young boy to a synagogue on the Sabbath, but he did not join in the prayers of the congregation; rather, he simply recited aloud the letters of the alphabet: "A, B, C, D..." Some of the people complained to the rabbi, at the distraction during worship, so he promised to question the child.

When the boy's aunt brought him in to the rabbi, she explained that he had never spoken a single word since the death of his family; all he would ever say were his A-B-C's. The rabbi asked him: "Benjamin, can you tell me why you do not speak, why you will not recite the prayers we offer together?"

To the amazement of his aunt, the boy spoke aloud: "Rabbi, I have so much I want to say to God. I want to tell him how much it hurts, how much I miss my mama and papa, my sisters and brothers. I want to tell Him how angry I am at the evil men who killed them. But I don't know what to say, I don't know what words will explain it to the Lord."

So, instead of giving Him words, I give Him the letters of the alphabet, and I ask Him in His

wisdom and love for me to take my letters and to make of them the words that need to be said."

Let us, then, my dear brothers and sisters, take time to be silent before the awful and brutal trust of the worst evil our world has ever seen. If necessary, let us be silent even before our God, who surely wept at Dachau, Majdanek and Auschwitz. But then, having been silent, let us speak to the world the truth of the Holocaust, and let us speak to one another as brothers and sisters, made in God's image, and destined by Him to live together in mutual respect, compassion, reverence and peace. Truth and justice are the soil and water from which springs the beautiful blossom of "shalom" that God desires for all his children.

And so I wish you "peace and justice." I wish you "shalom."
(Reverend Flowers is the pastor of St. Hedwig Roman Catholic Church in Wilmington. He has done extensive reading on the Holocaust and has made four visits to the concentration camp at Auschwitz.)

Baker

Continued from 1

day at a news conference before leaving Damascus.

"That points up vividly that it is easier to obstruct peace than to promote it," he said.

He was referring to Talmon B, an encampment of mobile homes set up Tuesday by Gush

Emunim activities, who contended their move was merely the extension of the existing settlement of Talmon, some two miles away. Last week, two days before Baker arrived in Israel at the start of his current mission, Gush Emunim

Continued on 24

N.J. first state to enact religious exemption to time of death law

NEW YORK (JTA) — New Jersey this month became the first state in the country to incorporate a religious exemption into its statute defining time of death, as Gov. James Florio signed into law on April 8 a bill setting forth the rules for determining when a patient has died and medical care may be discontinued.

Agudath Israel of America, which played a key role in assuring passage of this religious protection clause, hailed its inclusion into New Jersey law. The exemption represents "a particularly significant victory for the cause of religious freedom," a spokesperson for the organization said.

The new statute establishes the irreversible cessation of all brain function as the uniform standard for determining when life ends, and in so doing formalizes an earlier ruling of the State Supreme Court sanctioning the brain death criterion.

Where the statute breaks new ground is in its provision, drafted largely with the Orthodox Jewish community in mind, protecting patients who object to the brain death criterion. While some Orthodox authorities maintain that Jewish law accepts irreversible cessation of brain function as a legal basis for determining death, others insist that Jewish law defines a person as living so long as his cardio-respiratory system continues to function.

New Jersey's legislative exemption was designed to protect the religious rights of those who follow the latter view.

In 1984, at the urging of Agudath Israel of New Jersey and other Jewish groups, then-Gov. Thomas Kean vetoed a brain death bill passed by the New Jersey legislature on the specific ground that it lacked a religious exemption. The bill would have allowed doctors to discontinue treatment of patients who were brain dead but alive according to the laws of their religion.

Subsequently, in the mid-1980s, the legislature established a state

bioethics commission to study such issues. Under its first chairman, Daniel O'Connell, and Executive Director Alan Weisbard, a new bill was drafted which included a requirement that religious beliefs be accommodated.

Rabbi Shmuel Blech of Congregation Anshei Sfarad of Lakewood, N.J., a member of the New Jersey bioethics commission and co-chairman of Agudath Israel's Commission on Legislation and Civic Action, helped in the bill's drafting. The bill was sponsored by Democratic state Sen. Gabriel Ambrosio of New Jersey's 36th district, and Paul Armstrong, Robert Olick and Michael Vollen of the state bioethics commission, helped see the bill through the legislature.

Passage of the bill was by no means assured. The religious exemption was opposed by various medical and legal groups, and was in fact voted down in committee last December. It was later reinstated, at the urging of Agudath Israel and the New Jersey Catholic Conference.

David Zwiebel, Agudath Israel of America's general counsel, testified on behalf of the religious exemption before New Jersey legislative panels and had a hand in the bill's final wording.

"With the passage of this bill," he said, "it is now important for Orthodox Jews who do not accept brain death (as a legal definition of death)

to indicate their belief in advance of any contingency. The protection of the law is there; it is up to us to utilize it."

Agudath Israel has in fact designed a "halachic living will" which, when executed, empowers an agent to convey the executor's religious convictions to doctors in the event of incapacitation.

The historic bill established in New Jersey "considerably advances the cause of religion," Zwiebel said. "It is our goal to see similar legislation enacted throughout the country, and we intend to actively pursue this vital cause."

Although New Jersey is the first state to incorporate a religious exemption into law, New York state also protects the religious convictions of those who reject the brain death standard. New York's religious exemption, however, is not statutory, but is included in regulations promulgated by the commissioner of the New York state Department of Health.

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COMMUNITY CALENDAR
May 1991

1	All Day	JCC Professional Regional Training
2	7:15 p.m.	JFD-YLC "How Do You Spell Peace/Piece?"
3-4		Beth Emeth Sisterhood hosts District #8
3	6:00 p.m.	Hillel Shabbat Dinner
4	8:00 p.m.	Beth El Monte Carlo
5	11:00 a.m.	JCC-YJAD (Singles)
		Israel Independence Day Celebration
	11:00 a.m.	JCC Bagel & Lecture Series: "Jews of Ethiopia"
	2:00 p.m.	JCC Family Theatre Series: "Rip Van Winkle"
		Beth Shalom Bus Trip to NY — Sephardic Journey Exhibit AEA Staff Recognition
6	12:00 p.m.	Beth Shalom Downtown Study Group
	7:30 p.m.	AKSE Sisterhood Board Meeting
	7:30 p.m.	JCC Board Meeting
	8:00 p.m.	AKSE Sisterhood General Meeting & Program
7	9:30 a.m.	Beth Emeth Sisterhood Board Meeting
	8:00 p.m.	JFS Board Meeting
10		JCC Senior Center Shabbat Dinner
11	7:00 p.m.	Beth Emeth Talent Show
12	9:30 a.m.	Beth El Men/Sisterhood Breakfast
	7:30 p.m.	AKSE Sisterhood Cafe Tamar Hillel Israel Celebration
13	7:30 p.m.	AEA Musical Program
	7:30 p.m.	Hadassah/Wilmington Chapter Installations
	7:30 p.m.	JCC-YJAD (Singles) Mid-Day Drop-In
13-14		Beth Emeth Sisterhood Garage Sale Set-Up
14	7:30 p.m.	AKSE Executive Committee Meeting
	7:30 p.m.	Beth Emeth Board Meeting
	7:30 p.m.	Beth Shalom Board Meeting
	7:30 p.m.	Beth Shalom Board Meeting
15-16		Beth Emeth Sisterhood Garage Sale
15	9:30 a.m.	NCJW Executive Committee Meeting
	7:30 p.m.	ORT Board Meeting
16	7:30 p.m.	JFD Annual Meeting
17	6:00 p.m.	Hillel Shabbat Dinner/Graduation Party Beth Emeth Sisterhood Installations Shavuot
19-20		JCC Executive Committee Meeting
20	7:30 p.m.	JCC-YJAD (Singles) Elections
21	7:15 p.m.	AEA Board Meeting
	7:30 p.m.	AKSE Board Meeting
	7:30 p.m.	JFD - Women's Division Presidents Council
22	10:00 a.m.	NCJW Board Meeting & Installation Luncheon
	7:30 p.m.	JCC/JFS "You and Your Aging Parent"
23		Gratz Graduation
24		Hadassah/Lower Delaware Chapter Shabbat
25-27		JCC Jewish Family Campus Opening
28	7:30 p.m.	AEA Annual Meeting
	7:30 p.m.	Beth Emeth Executive Committee Meeting
30	8:00 p.m.	Kutz Home Board Meeting

The Community Calendar for the Jewish community of Delaware is coordinated and maintained by the Jewish Federation of Delaware. While all information was accurate at time of publication, to confirm and for more information, contact the organization directly.

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Baker

Continued from 22

activists established a settlement called Revava. The two moves may well indeed have set back Baker's efforts to organize a regional conference.

According to an unconfirmed report, Saudi Arabia had been ready to participate in such a conference, but changed its mind after Revava was set up, to avoid the acute embarrassment it would suffer if the Israelis put up more settlements while negotiations were under way.

Shamir and some of his top ministers may be dismayed by the timing of the latest settlement activity, but coalition politics and ideology prevent them from cracking down on the settlement movement activists.

Both Likud hard-liners, such as Ariel Sharon, and Shamir's coalition partners on the right have been suspicious of Baker's peace efforts from the start.

The prime minister consequently has spent much of his time between Baker's visits assuring them that he will never waver on such basic Likud policies as no further territorial concessions for peace, no freeze on settlements and no inclusion of East Jerusalem Arabs on a Palestinian negotiating team.

But there were hints this week that Shamir might agree to a peace conference that was somewhat more than a brief ceremonial prologue to separate bilateral talks Israel would have with the Arab states and the Palestinians.

Israel might agree to relax its insistence that the conference should adjourn as soon as direct talks get under way.

Shamir also was said to be ready to agree to some sort of European Community role in the conference, though Jerusalem initially opposed this idea. Baker had been pressing for this at the behest of America's European allies and seemed to be making headway until French Foreign Minister Roland Dumas had a meeting Tuesday in Libya with Palestine Liberation Organization leader Yasir Arafat.

Israeli hard-liners seized on that as evidence of European perfidy and basic hostility toward Israel.

Baker, hoping to head off just such a reaction, cabled Shamir and Foreign Minister David Levy on Wednesday, stressing his own outrage at the meeting.

But the damage, in terms of Israel's consent to a European role, may already have been done.

Baker's problems lie not only in Jerusalem. His extensive talks Tuesday with Syrian President Hafez Assad apparently yielded nothing. Damascus still insists on a full-fledged international peace conference under U.N. auspices, which Israel totally rejects.

The only promising news came from Egypt and Jordan, which indicated they are amenable to any form of negotiations as long as the peace process moves forward.

Israel Radio reported Wednesday that Egyptian President Hosni Mubarak had sent a message to Shamir on Monday, urging Israel to take more "practical" steps toward peace. The message was in response to an earlier one Shamir had sent to Mubarak.

There seemed to be new flexibility on the part of at least some local Palestinian leaders.

Several dozen Palestinian activists met in an East Jerusalem theater Tuesday, without interference from the Israelis, to be briefed on the situation by Radwan Abu-Ayyash, chairman of the Palestinian Journalists Association, who was released last week from five months of administrative detention.

Urging Palestinians not to miss a historic opportunity, Abu-Ayyash recommended taking part in the political process, regardless of its form.

"If a regional conference would bring us to an independent state, under the leadership of the PLO, then I am for a regional conference," he said.

His comments were in sharp contrast with those of Arafat, who, at his meeting with Dumas, insisted on an international conference.

Baker's travel change worries Israel

JERUSALEM (JTA)—U.S. Secretary of State James Baker's postponement of a return visit to Jerusalem until later this week touched off a flurry of anxiety in government circles here, symptomatic of the tense state of U.S.-Israeli relations.

Baker, who left Israel on Saturday, originally planned to return here Tuesday evening after visiting Arab capitals in his third round of shuttle diplomacy since mid-March. Instead, the secretary decided to stay overnight in Damascus and fly Wednesday to the Caucasus resort town of Kislovodsk for a meeting Thursday with Soviet Foreign Minister Alexander Bessmertnykh.

The sudden change of plans, announced by State Department spokeswoman Margaret Tutwiler, who is traveling with the secretary, raised speculation that a U.S.-Soviet agreement to jointly sponsor a regional peace conference might be imminent.

But in Jerusalem, some officials immediately interpreted the change in itinerary as a signal of Washington's wrath over Israel's continued construction of settlements in the administered territories and its refusal to make concessions on the modalities of a peace conference. Israelis are more nervous than they were during Baker's two previous visits to the region. There is a growing feeling here that the "heat" is on Israel.

Prime Minister Yitzhak Shamir has tried to convince his right-wing coalition partners and militant settler groups that he will not yield to pressure on land-for-peace, settlement building or the nature of the proposed conference. But there have been indications that he is prepared to consider some sort of peace conference role for the European Community, whose inclusion Israel has until now opposed.

Shamir may even be ready, sources say, to consider a conference that is more than a ceremonial prelude to bilateral talks and does not have to permanently adjourn when the talks begin. But the Likud prime minister apparently will not relent on the issue of who will represent the Palestinians in peace talks. He will not agree to Arab representation from East Jerusalem.

Shamir also is not expected to yield on the issue of settlements, given the strength of the settlement lobby in Likud circles.

American sources cited in news reports here Tuesday claimed that Saudi Arabia had been prepared to participate in a regional peace conference with Israel but backed off after settlers established the West Bank settlement of Revava last week, on the eve of Baker's visit. The Saudis will not risk similar embarrassment in the future, the sources said.

But the same reports said Baker secured solid Saudi and Kuwaiti backing for the proposed conference and was now working on Syrian support.

The opposition Labor Party continued to snipe at the government, charging that it is unable to lead the country to peace. Likud fired back with a statement accusing Labor of blaming Israel instead of Arab intransigence for the lack of progress toward peace.

In Paris, meanwhile, French author Marek Halter published an interview with Shamir that made headlines in Israel. The prime minister was quoted as saying he would never make territorial concessions because they are contrary to his lifelong philosophy. But he did not rule out the prospect of his "successor" making such concessions.

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