

Mr. Julian Preisler
518 W 4 Street
Wilmington, DE 19801

"You heard it in
The Jewish Voice"

OPERATION EXODUS CAMPAIGN LAUNCHED

Delaware makes commitment to campaign to rescue and resettle Soviet Jews

The endorsement of the Delaware Jewish Community's participation in Operation Exodus was approved by acclamation at a special Federation Board of Directors meeting on Thursday, April 26. After hearing the impassioned story of guest speaker David Schwartzmann, a young Soviet Jew who recently emigrated to Israel, and a suggested outline of the responsibility of the Delaware Jewish community presented by William M. Topkis, President of the Jewish Federation of Delaware, there was no hesitation in the endorsement of the United Jewish Appeal's need for \$708,000 from Delaware to resettle Soviet Jews in Israel.

Topkis reported that this "historic happening" has so moved him and his wife, Judy, that they have agreed to co-chair the special Operation Exodus Campaign with Sheldon and Ruth Weinstein.

Events are being formulated so that every member of the community will have the opportunity to participate in this historic event, unprecedented since the establishment of the State of Israel.

Topkis stated that, "Events are moving quickly in the Soviet Union. Today we are talking *urgency*. Tomorrow it may well be an emergency. Right now we are dealing with *resettlement*. It may rapidly become a *rescue*."

Both Topkis and Sheldon Weinstein emphasized the need for the community's support. "This is not a

Federation campaign," Weinstein said. "This is a total community effort which must have the full involvement not only of the Federation but also of all Jewish organizations, synagogues and temples, leadership and members of the total Jewish community."

Operation Exodus has been launched by the Council of Jewish Federations and the United Jewish Appeal, the major overseas beneficiary of Jewish Federation funds; the Keren Hayesod, which fulfills the UJA's responsibility in countries outside the United States, and the government and people of the State of Israel who must bear the bulk of the over \$3 billion required to absorb as many as 100,000 Soviet Jews per year in 1990 and in each of the following two years. An additional minimum of 40,000 Soviet Jews are expected to arrive in American cities for each of those years.

The UJA has agreed to a goal of \$420 million as the total sought to resettle Soviet Jews in Israel, which will provide a major portion of the funds to supply the thousands of Soviet Jews flooding into Israel with jobs, housing and other forms of assistance to integrate them into Israeli society.

In addition to the \$420 million to be raised by the UJA in the United States, the Keren Hayesod will seek \$180 million from Jewish communities in other Diaspora nations, for a total of \$600 million.

The resettlement of an estimated 40,000 Soviet

Jews in American cities will cost an additional \$120 million, which will be shared by American Jewish communities under a formula of "equitable collective responsibility," under which each Jewish community agrees to a specific portion of the costs based on population and campaign experience.

Topkis indicated that Operation Exodus locally will be launched during May. Members of the Jewish community will be asked to pledge an amount to be paid over a three-year period.

"We are faced," Topkis said, "not with a crisis but with a major opportunity to rescue hundreds of thousands of our fellow Jews from the Soviet Union while there is still time. The same freedoms and reforms in the Soviet Union, which we have all applauded, have also made it possible for Pamyat and other extremist, anti-Semitic groups to take to the streets and foment anti-Semitism in the U.S.S.R. No one is suggesting that we are facing another Holocaust." But, Topkis emphasized, "there is no doubt that the situation for Soviet Jews right now is extremely unstable, and we have no way of knowing how long the window of opportunity for them to leave will stay open. We simply have no choice but to act and to act now."

Following Topkis' remarks, the participants in the meeting unanimously adopted a resolution giving "full community backing to Operation Exodus and endorsing the local goal of \$708,000.

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Editorial

Redeeming the captives is our responsibility

According to the Torah, the redemption of the captives is a religious duty of great importance. In the Shulchan Aruch — the Code of Jewish Law — we are told that the redemption of the captives is the greatest good deed we can perform.

The Jews of the Soviet Union have lived as captives for more than 70 years. Communism put Jewish life in peril. Spiritually, these Jews have been denied access to their faith and, politically, they have been made scapegoats because of their Jewishness.

More recently, the *glasnost* that brought democratic change to the Soviet Union has also unleashed bitter anti-Semitism. While no pogroms have taken place, they have been threatened, and a recent survey in Moscow showed that 18 percent of that city's residents dislike Jews, eight percent blame the Jews — more than any other group — for the Soviet Union's current problems and 23 percent claim that the Jews have "too much influence" over Russian culture.

As these feelings grow, it becomes more and more critical that we American Jews expedite the exodus and help those who have already left.

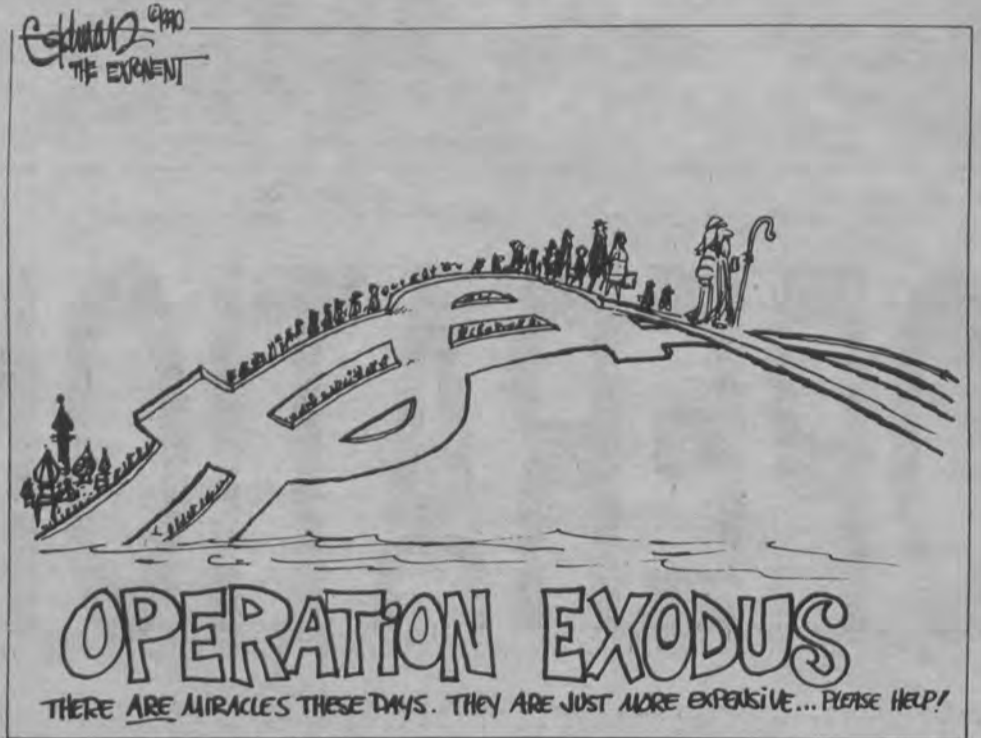
Operation Exodus — the international campaign to raise funds to get these Jews out of the Soviet Union and resettle them, mostly in Israel — is our opportunity to redeem the Soviet Jewish captives. The United Jewish Appeal has set the worldwide goal for this project at \$420 million and the Delaware Jewish community this week made a \$708,000 commitment to that goal.

For a community that has not recently met its regular annual campaign goal, this will surely seem like an overwhelming burden. But the burden is being shared — each Jewish community has been assigned an equally overwhelming goal. And across the United States, Jewish communities are determined to meet their goals.

Israel stands ready to accept all who wish to come, but the cost of resettling them is staggering. To fully absorb the estimated 200,000 Soviet Jews expected to arrive in Israel in the near future, the costs are projected to be \$3.6 billion. World Jewry has been asked to provide the \$.6 billion — only a fraction — and Israel will underwrite the rest.

While this flood of refugees may be difficult for Israel to absorb, there has been no hesitation on her part because that is *exactly* what the Jewish homeland is all about. Zionism goes far beyond a love of Israel — it is the concept that there is a Jewish state open to all who wish to, or *need to*, move there. This is the philosophy upon which Israel was built and it is the concept that continues to unite Israel with world Jewry.

If the Delaware Jewish community has a commitment to help our fellow Jews and if we call ourselves Zionists, then we must do our part. Without our commitment to help, hundreds of thousands of Jews could be forced to remain in the Soviet Union — threatened, discriminated against and in grave danger. We must do our part. We can't do less.



Letters to the Editor

Community donors thanked

We want to thank Ruth Ann Kauffman of the Wilmington Jewish Community Center for all her help in setting up the recent bone marrow donor testing drive on behalf of our daughter, Allison. The outpouring of love and support from your community has been overwhelming to all of Allison's friends and family, alike.

It is our fervent hope that no other family should be faced with such an extensive and costly search in the face of a life-threatening illness, and we should all be gratified to know

that this effort will help countless others now and in the future who might benefit from a marrow transplant.

As we continue the search for a donor for our daughter, we would like to extend our appreciation to all those who helped make this testing possible but whom we are unable to thank personally.

Arlene and Alvin Atlas
Bethesda, Maryland

JWV urges support for Lithuania

The Jewish War Veterans of the U.S.A. (JWV) commends the brave people of Lithuania for embracing democracy and urges President George Bush to support Lithuania against Soviet aggression.

The Lithuanians appear determined to succeed in their quest for freedom, despite Soviet intimidation, threats of bloodshed, beatings of Lithuanian Red Army deserters, and an expulsion order to remove foreign journalists and diplomats from the country. U.S. support will be instrumental to a peaceful transition from controlled state to one of free democratic expression.

It is time to fully test the Soviet "change of heart". Is it a mere facade created to give the Soviets the time they require to resolve their overriding economic bankruptcy, or is it a true reversal of the Soviet philosophy of domination? In Lithuania, the Soviets have demonstrated that they have not changed. The Communist threat has simply been passively reduced to await another day.

The Jewish War Veterans of the U.S.A. supports the Bush Administration's policy of

encouraging dialogue and negotiation between Lithuania and the Soviet Union. But, in light of Soviet scare tactics designed to undermine Lithuania, JWV's members believe it is time for the President to stop straddling the fence and declare his support of this fledgling expression of democracy.

The United States should not measure its steps in this matter for fear that it will undercut democratic progress made to date in the Soviet Union and Eastern Europe. America must remain true to its values and support those struggling to become a part of a worldwide democratic movement.

It must be made clear to the world that the Soviets cannot have it both ways. America will not accept the rhetoric of Soviet *glasnost* and *perestroika* on the one hand and communist aggression on the other.

Established in 1896, the Jewish War Veterans of the U.S.A. is the oldest active veterans' organization in America and is known as the Patriotic Voice of American Jewry.

Murray L. Rosen
National Commander

JCC programming is 'quality'

Recently a five-part series called "Jewish Music: Myth or Reality" was presented at the JCC. Dr. Ofer Ben-Amots (Department of Music, University of Pennsylvania) spoke, played the piano, and presented examples of musical tapes.

This was another example of the quality

Adult Programming put on by the "NEW" JCC.

Lynn Greenfield of the JCC Staff, is to be congratulated for a job well done. Members of the community who have not attended recent programs should try it. I'm convinced they'll like it.

Sid Davis

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DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, MAY 11. The deadline for stories and photos is noon, FRIDAY, MAY 4. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

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

OP-ED

The Torah commands respect for the earth

By ARTHUR WASKOW

When the first Earth Day came round, 20 years ago, religion was one of the villains. Biblical proof texts — in particular, "Be fruitful and multiply, fill up the earth and subdue it" (Genesis 1:28) — were quoted to show that Judaism and Christianity were responsible for the rape of the earth. At the time, some members of the religious communities beat their breasts in confession of sin.

But during the last two decades there has been time for faithful Jews and Christians to reexamine their own Scriptures and to realize that whatever failings in practice may have been during the modern age, their ancient traditions are in fact filled with commands and programs for honoring and protecting the earth.

It is not surprising, therefore, that many congregations and denominations will be taking an active part in Earth Day this spring —

and will stay active after the day has departed.

The deeper question is whether these ancient traditions can speak to our "post-modern" situation in any way that is more than vague entreaties. Can any biblical program still teach us a direction for our environmental action?

Perhaps the most interesting biblical passage on these questions is in Leviticus 25, on the rhythm of the sabbatical and Jubilee years.

The Torah's "Jubilee program" is rooted in a sense of sacred time, sacred cycles of work-time and rest-time that are defined partly by the earth and partly by society.

Every seventh year, all debts are cancelled. The land is not subjected to organized cultivation or harvest; whatever freely grows from it may in that year be freely gathered by any family, any person, any wild or domesticated beast, for its own food. And whatever has been stored during the harvest years before, is shared

now by the well-fed and the hungry.

In the fiftieth year (the year after the seventh seventh year), the land rests again. No debts remain to be annulled, so the economic renewal goes even deeper: every family returns to the equal share of productive land that it was allotted when Israelite society began. All indentured servants are released, even if their contracts still have years to run. The poor become equal, the rich give up the extra wealth they had accumulated.

And all this is done not by a central government's taxation or police power, but by the direct action of each family, each clan, each tribe in its own region.

These seven-year cycles are modeled on the Sabbath of the seventh day, when the Bible provided that everyone in society — citizen and stranger, man and woman, human and cattle — share in the general rest, contemplation, and celebration. And on this Sabbath, no one went hungry or naked or homeless. Just so in the year-long Sabbath.

What would it mean to draw on this Biblical teaching, this almost-messianic vision, to create a program that could address in a serious way our own society?

First, the Jubilee teaching suggests that three issues that we usually treat as distinct are, in fact, intertwined and must, indeed, be dealt with simultaneously. These are what we would call the issues of great disparities in political and economic power, great danger to the earth, air and water, and deep malaise in our face-to-face communities of compassion — families, neighborhoods, workplaces.

Leviticus 25 is suggesting that no one of these can be dealt with alone.

To celebrants of Earth Day it is saying, "If you wish to heal the earth from exhaustion and over-exploitation, then you must act to restore a balance of power in society and to restore a sense of vitality to families and neighborhoods."

To those who are deeply concerned that our drug epidemics stem from the collapse of families and neighborhoods, Leviticus is saying — "Grass-roots communities must have economic independence, not live at the mercy

of great owners; and even the earth must experience some healing, if you wish communities to heal."

To those who point to concentrations of economic power as the root of social danger, Leviticus is saying, "You cannot reshape the relationships of power between human beings by simply redistributing money. You must also encourage community at the grass roots, and you must periodically treat the earth as also deserving of respect, rest, and the power of its own self-determination.

Most interesting of all, perhaps, Leviticus is teaching a sense of rhythm. It is all right, says Leviticus, for some to accrue great wealth and power and others to become dependent on them — as long as every seventh and every fiftieth year we redress the balance. It is all right to use the earth to serve our economic ends — as long as we respect its own rhythm and let it heal. It is all right to let our sense of community lapse — as long as we also take steps to renew it.

And all these healings depend upon a sense of rest. Not only rest from physical work, but even a deeper "rest" of institutions. When the Jubilee comes, the patterns and structures of society dissolve for a moment. When they are restored, the patterns may be quite new.

It is not only ethics, but practical prudence that the Jubilee affirms: those who operate according to habit and pattern for too long become inefficient and ineffective. Not only the land, but society must occasionally lie fallow if it is to prosper.

Today we might take Leviticus 25 not as a list of precise prescriptions that would work for us today, but rather as a pointer, a direction-setter. Perhaps Leviticus would lean toward periodically lending venture capital to grass-roots co-ops, family-operated businesses, worker-owned firms — rather than feeding the permanent dole. Perhaps Leviticus would lean toward periodic sabbatical years on certain kinds of technological research and development, time to reflect and reevaluate how our technology is effecting the earth. Perhaps Leviticus would lean toward encouraging local

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Israel's YomHaAtzmaut will be a quieter celebration this year

By HUGH ORGEL

TELAVIV — Israel is approaching the 42nd anniversary of its independence in a troubled mood.

Preparations for the celebration of Yom Ha'atzmaut on April 30 are under way, but the joyous anticipation of past years seems to be missing.

Of course, the traditional Yom Ha'atzmaut events will take place this year.

Independence Day celebrations will open as in past years with the traditional ceremony at the Western Wall in Jerusalem's Old City and 12 representative Israelis from all walks of life will kindle ceremonial beacons.

The president will hold his official reception for members of the foreign diplomatic corps and local leaders, and his residence will hold "Open House" for the man-in-the-street.

But generally, there is a lack of enthusiasm for the upcoming holiday, and fewer stories in the news media report plans for countrywide celebrations.

Significantly, there are no overviews of the achievements of the past year or a compendium of hopes and expectations Israelis have for the 12 months ahead.

Looming above all the worries on the collective mind of the nation is the problem of forming a new government, which began little more than a month before Independence Day when the Likud-Labor unity coalition collapsed on March 15.

The intifada, four months into its third year, is also cause for continuing concern and depression.

Though Independence Day festivals will be held in towns and villages throughout the country, these events are likely to be smaller than in past years, because security authorities are concerned with the risk of terrorist attacks at mass gatherings.

During Israel's first 25 to 30 years, military parades were a big feature of Independence Day but they were dropped after a time for economic reasons. Since then, there has always been a vocal minority insisting that Israel display its military might on the occasion, but there have been no such suggestions this year. The Israel Defense Force is far too busy suppressing the intifada in the West Bank and Gaza Strip to bother with dress parades.

Even more serious than security problems is the crumbling sense of unity and the feeling that Israel on the eve of Independence Day is a badly divided nation.

Not only are Israelis split politically between the left and the right, but there is also a major schism between the secular majority and the strictly observant minority.

The small ultra-Orthodox parties, Shas and Degel HaTorah, which have attained disproportionate political power and dominated the headlines in recent months are largely non-

Zionist. They show little interest in Independence Day, which they stress is a non-religious, purely national holiday. The Degel HaTorah convention in a Tel Aviv sports arena on March 26 was devoid of national flags and there was no singing of the national anthem. The party's name means "Torah Flag."

For Rabbi Eliezer Schach, spiritual leader of both Degel HaTorah and the equally strict Shas, which hold seven Knesset seats between them, world Jewry, including Jews in Israel, are still in exile and the Jewish state can be created only with the coming of the Messiah.

There are, however, groups such as the National Religious Party and the Gush Emunim settlement movement, which are fiercely nationalistic and welcome the annual Independence Day celebrations with special prayers in their synagogues.

The country is split economically as well.

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Remembering my first German soldier

By WILLIAM PAGES

I laid eyes on a German soldier for the first time 50 years ago — May 10, 1940.

Sure, there had been Germans in our city before then, people with whom my parents were acquainted. There was, I recall, an architect who was German, and there were some show people who had come straight from the Berlin Winter Garden with wonderful acts, and my parents and I got to know them because of my father's professional interests. They looked OK to me, rather glamorous and exciting and quite worldly, not unlike people in that line of business who hailed from other parts of the world.

By the time I was 12 years old, I had seen more dancers, acrobats and jugglers than now make up an entire season at Atlantic City, and yes, many of them were Germans. Frankly, I could see no difference.

Then early one morning, while the entire family was still asleep, our doorbell rang. My dad went out on the balcony to see who was there, and after a time I followed and we both stood there in our pajamas, looking down at my cousin Marty, only seven years older than I and already first violinist with the city's philharmonic orchestra.

"They're here," he called up, and kept repeating the words with increasing insistence. "They're here."

My father and I looked down, and at each other, and my dad frowned and looked down again, and all my cousin kept saying was "They're here."

Finally, my father asked, "Who? Who's here?"

Marty said: "The Germans."

People who write for a living are often

suspected — and I am ready to concede that it is a suspicion well founded — of tampering with reality. Not out of malice, and not for the sake of semantic trickery, but in order, say, to make a piece more effective, more readable.

So, too, is it presumed — and that too is often justified — that writers suffer unwittingly from the inability to draw a sharp line between truth and fantasy, that the process of conjuring up images carries with it a built-in lie, a little poem that wasn't there to begin with but came into being at a later point, when colorless shutters at the summer house suddenly acquired a green coat of paint, if only in the mind's eye, but with sufficient stubbornness and tenaciousness so that after awhile, the unreal is the real.

It happens to writers, and sometimes to ordinary storytellers, old men on park benches who like to share reminiscences with other old men, and who like telling young people how things that never were, really were, then. It happens all the time.

And yet, I am convinced that those who came out of the Nazi inferno brought with them a special perception of things, a greater capacity for seeing and hearing, and above all, for remembering, as if that, and not the miserable few dollars in reparation money the Germans doled out after the war, represented the true indemnification.

There were, and probably still are, three bridges in our town. One crossed a shallow, skinny river, and the other two simply served as spans over valley land. We saw our first German soldiers at one of these bridges.

The men were working with wire, stringing it around the girders in intricate patterns, and my father wasn't able to explain to me what it

was they were doing. He didn't know, honestly.

Where was he to have picked up such knowledge anyway? He knew about perfume, and could distinguish between the most subtle fragrances the way wine tasters know their stuff. He knew about perfume and about creams and lotions and a vast assortment of other glamorizing products, and he spent his days with such things, so that when he came home, in the evening, what preceded him, invariably, was the mingled scent of a dozen grooming aids.

He dealt, after all, in elixirs of eternal youth. So I ask now: Should he have known about detonating devices, remote control explosives, nitroglycerine, dynamite, timer-activated grenades?

Had he completed, ever, some special basic training course to equip him for future heroism, perchance as a Warsaw Ghetto fighter?

No. He was like all the others of his generation, like his chaverim — the textile men, the department store owners, the lawyers and doctors and the unskilled laborers. They were simply European Jews, heroes in their own right, of a different brand perhaps, but heroes just the same. So they could not tell the barrel of a submachine gun from the trigger. So what?

They made a living, they fed their families, they managed to give their children a better education than they themselves had received, and they did it by working hard, by making sacrifices, by caring — yes, by caring.

Today, presumably for the sake of the children, and Jewish children still unborn, we have produced our own definition of heroism. The

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Candle Lighting

APRIL
27th — 7:33 PM
MAY
4th — 7:40 PM
11th — 7:46 PM

DELAWARE'S SYNAGOGUES

ADAS KODESCH SHE'EMETH

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

BETH SHOLOM CONGREGATION OF DOVER

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

CONGREGATION BETH EMETH

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

CONGREGATION BETH SHALOM

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

MACHZIKEY HADAS CONGREGATION

(Traditional)
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 Tazria-Mitzorah, April 28

A world of taboos

By MOSHE WALDOKS

Special to The Jewish Voice

The first part of our double-portion this week, *tazri'a*, deals with the elaborate taboos and restrictions emerging from the trauma surrounding childbirth. There are few of us who have children that will not agree that having a baby is an event that takes quite a while to recover from. Many feel you don't ever recover. Others maintain that it is only grandchildren that begins the process of healing.

Whatever stance you take there is no denying that the Biblical prescription of female isolation after childbirth is not only a relic of some pre-scientific male chauvinism, but rather a practical measure that ensured lower infant mortality. This enforced maternity leave from conjugal obligations still makes a great deal of sense. Ask most women in the 4 to 8 weeks after having a baby if they would prefer the company of a professional nursemaid (or at least other mothers) to the amorous advances of her spouse. The answer will be clear.

Most of us, it seems, need at least three months to get out from under after a baby is born. The Bible prescribes waiting 33 days after the birth of a son and 66 days for a girl. Obviously there is double merit for bringing in a potential life-giver, an extra month maternity leave. After this time the woman (not her husband) brings a thanksgiving offering of a lamb and pigeon. If a lamb was out of her budget, two turtledoves sufficed.

From the birth trauma, our second portion takes us to the subject of *tzara'at*, which is often mistranslated as leprosy. [This mistranslation has accorded great stigma to the sufferers of Hansen's Disease, as leprosy is now called. Hansen's Disease is not contagious and obviously not the result of moral deficiency. It is not *tzara'at*]. *Tzara'at* could also afflict garments and walls of houses in the form of a fungus or mildew.

In the Bible *tzara'at* was a result of moral indiscretion. In a not too subtle way, God let Miriam the Prophet know he was displeased with her slandering her brother, Moses.

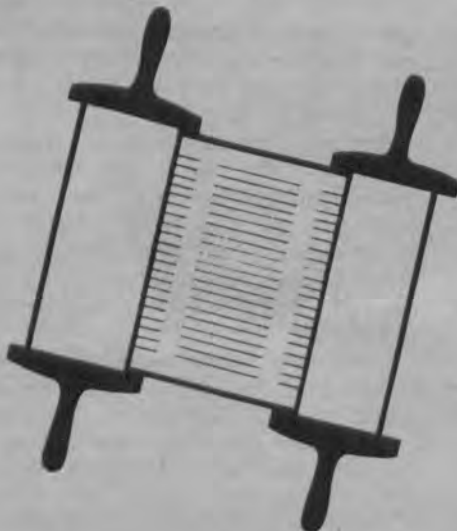
Tzara'at was curable through the proper diagnosis by the *kohen*, whose role here is spiritual healer rather than medical doctor. With prescribed isolation from the community and an elaborate cleansing ritual, the *metzora* (the afflicted person) was fit to reenter all aspects of society.

This role of the *kohen* as one who diagnoses spiritual failing that manifests itself in eruptions of the epidermis is very foreign to us. Our age of specialization divides these activities among rabbis, psychologists, and dermatologists.

This week's double portion presents us with a world of taboos, restrictions, ritual defilements and purification rituals that are for the most part neglected by a vast majority of even practicing Jews. What are we to make of all this?

Are these simply records of archaic rituals based on what some might call the primitive state of the Jews in ancient times to be looked at as a curiosity and discarded? Can there be meaning for us in rituals to cleanse ourselves of physical and psychological deformities? Is the enormity of childbirth and its accompanying dislocation and trauma deserving of elaborate rituals to signal moving on to the next developmental stage? Should we regulate social intercourse of those afflicted with skin diseases (*tzara'at*)? And what about plague found in a house, or more precisely the dreaded invasion of contractors to repair, renovate, remodel real or felt deficiencies — shouldn't there be a ceremony that serves as a *kapar* (atonement) for ever starting up with them? And what about *tzara'at* of garments? In a society where few had extensive wardrobes and still fewer mothballs, saying your major raiment for the garbage heap was indeed an occasion for celebration and ritualized thanksgiving? When was the last time we didn't take a clothes purchase for granted? And, of course, it's obvious to us all to be heedful of strange discharges from our sexual organs. Nothing primitive here. Certainly we are secure enough in our "scientific rationalism" to grant the fact that we, as a people, possess ancient wisdoms that precede even our hallowed Talmudic Sages.

(Moshe Waldoks, a member of the Newton Center, MA, Minyan, teaches widely throughout the United States on "The Power of Positive Judaism.")



Israeli Perspective

Jobs come first

By NECHEMIA MEYERS

Special to The Jewish Voice

"Soviet-Jewish university graduates don't want charity when they come to Israel, they want jobs," says renowned automation expert Alexander Lerner, a refusenik for the 16 years preceding his arrival from the Soviet Union in January 1988.

Few of them can expect the kind of "job" he had waiting for him — a professorship at the Weizmann Institute of Science. But Lerner has just put forward a plan that can, he believes, provide positions for most of them, so that they will be a blessing rather than a burden to the Jewish State.

"Israel faces a dilemma," he says. While it wants all its university graduates to remain in the country and continually encourages new ones to join them, it lacks the economic means to provide them with jobs."

The solution to this quandary, as Lerner sees it, is to keep university graduates here "by exporting the fruits of their creativity."

He envisions some or all of the following enterprises:

1) Research and development projects aimed at creating products for the export market. The R&D people involved would have to be first-rate professionals capable of innovation, flexibility and effective cost control.

2) Ad hoc think-tanks consisting of highly qualified consultants ready to go wherever they are needed and to offer their expertise at affordable prices. They might be particularly suitable for Third World countries, where their background could help them to rectify some of the mistakes made on Soviet-sponsored projects.

3) English-language educational programs for foreign students, offering everything from high school courses to doctorates. In addition, Israeli teachers could be sent abroad on short- and medium-term contracts.

4) Medical services for foreign patients paying moderate prices. These could be in most spheres of medicine, but emphasis might be put on specialized fields like skin diseases (to be treated at the Dead Sea) and pulmonary diseases (to be treated at the desert town of Arad). Artificial limbs might also be provided — as



Professor Lerner

they were for Armenian earthquake victims — at reasonable fees.

5) Publishing and printing projects, which could be carried out at a cost lower than in any other country of comparable scientific, technological and cultural potential. More specifically, Israel would be an ideal place to translate material from Western languages into Russian, and vice versa. This material is now required on a large scale because of growing East-West economic ventures.

In order to embark successfully upon such knowledge-based schemes, says Lerner, "there will be need for some of the 'New Thinking' about which Mr. Gorbachev likes to talk." Lerner argues that the Israel Government will have to provide special tax incentives and to remove the bureaucratic obstacles which confront entrepreneurs. Overseas Jewish communities and businessmen, for their part, will have to provide some of the initial investment capital required.

Prof. Lerner hopes that his or similar schemes will be adopted, but meanwhile, like other established Russian immigrants, he is pitching in to aid the newcomers now pouring into the country.

Lerner puts particular emphasis on helping individuals. "If my efforts result in just one person getting a job, just one family striking roots in Israel, then I will have done a real 'mitzva'," he declares.

Samuel and Sarah R. Greenbaum and Family Fund

It is with great appreciation that we announce that the Jewish Federation of Delaware is a beneficiary in the will of the late Marion Greenbaum Breslin. The will established the Samuel and Sarah R. Greenbaum and Family Fund to benefit the Jewish Federation and other communal institutions. Income from the Fund will be paid in perpetuity.

Marion Breslin was born in Wilmington in 1897. She lived her adult life in New York City and returned to Wilmington for the last years of her life. She died in May 1989. She was the daughter of Sarah Roth Greenbaum and Samuel Greenbaum who was a merchant on lower Market Street in the early decades of this century. He was one of the organizers of Congregation Beth Emeth and served as its first president in 1906.

News of this bequest followed closely upon the announcement that Marion Breslin's brother, Joseph Greenbaum, who died in February 1990, had made generous gifts in his will to community institutions and endowed a scholarship program through the Jewish Community of Delaware Endowment Fund.

Through their testamentary gifts Marion Breslin and Joseph Greenbaum are helping to insure the financial stability of the institutions for which their parents worked so hard during their lifetimes. As they provide for the community Marion and Joseph are indeed "honor(ing) thy father and mother."

JFD annual meeting to be co-sponsored by community agencies, organizations and synagogues

This year's Jewish Federation of Delaware Annual Meeting to be held May 17, at 7:30 p.m., at the Jewish Community Center, will be unlike any other annual meeting and perhaps the most important event on the calendar this year, according to William Topkis, Jewish Federation President.

"The meeting will address the fact that while the opportunities to do good — to extend our hands to our Soviet brothers and sisters, to improve the quality of life of our elderly, and to help ensure the existence of

the State of Israel — are steadily increasing in frequency and urgency, our ability to seize the opportunities seems to be growing weaker and weaker because of our shrinking (financial and non-financial) resources," commented Topkis. "This is why this 'call to action' meeting has been called...to utilize the talents in our community to turn this situation around."

As a demonstration of the community agencies', organizations' and synagogues' solidarity regarding the

issues of apathy, limited resources, etc. which will be addressed through the meeting, the following have joined as co-sponsors of this call to action meeting: Adas Kodesch Shel Emeth Congregation, Albert Einstein Academy, Congregation Beth Emeth, Congregation Beth Shalom, Congregation Beth Shalom, B'nai B'rith Lodge #470, B'nai B'rith Women, Gratz Hebrew High School, Hadassah Dover, Hadassah Lower Delaware, Hadassah Wilmington, Hillel at the University of Delaware, Jewish Community Center, Jewish Family Service, Jewish Historical Society, Jewish War Veterans, Labor Zionist Alliance, ORT, Temple Beth El, The Milton and Hattie Kutz Home, and The Milton and Hattie Kutz Home Auxiliary.

"This unprecedented sign of support from the community agencies, organizations and synagogues, confirms that our situation is community-wide and that together, as a community, we can positively affect change. I urge all members of our

community to attend this meeting and join together as we work to answer affirmatively to the question 'What is the future of our Jewish community?,' commented Topkis.

For reservations or more information about the annual meeting, contact Seth Bloom, JFD Director of Community Development, 478-6200.

56th Annual Meeting Of Federation To Include Election Of Officers

The 56th Annual Meeting of the Jewish Federation of Delaware will be held on Thursday, May 17, at 7:30 p.m., at the Jewish Community Center, 101 Garden of Eden Road.

The nominating committee, chaired by Stephen E. Herrmann, has nominated the following individuals for election to the Federation Board of Directors:

Term to expire in May 1993	
Cas Anolick	Mark Kuller
Helaine Gordon	Martin Lubaroff
Paul Imber	Leslie Newman
Susan Jonas	Henry Topel
Deanne Kattler	Ruth Weinstein

The following individuals have been nominated for election as officers of the Federation:

President	William M. Topkis
Vice Presidents	Steven A. Dombchik
	Henry Topel
	Toni Young
Treasurer	Jack B. Blumenfeld
Assistant Treasurer	Nancy Kauffman
Secretary	Leslie Newman
Assistant Secretary	Robert Coonin

The nominating committee, chaired by Stephen E. Herrmann, consisted of Miriam Edell, Barry Kayne, Daniel Kreshtool, David Margules, Ellen Meyer and Howard Simon.

Pursuant to the bylaws of the Jewish Federation of Delaware, other nominations shall be made only by written petition by any 50 individual members of the Federation. Such petition and the written consent of the individual nominated therein to serve on the board of directors as an officer shall be sent to the secretary of the Federation at least five days before the annual meeting. Only board members may be elected to serve as officers.

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B'nai B'rith president refutes Dole remarks

NEW YORK — Press and television reports of statements made by Kansas Senator Robert Dole drew a sharp response from Seymour D. Reich, international President of B'nai B'rith.

Dole had told reporters that he had mistakenly been a co-sponsor of a Senate resolution which said that Jerusalem should remain the capital of Israel, and that he now vowed to try to repeal it. Dole also lashed out at American Jews and Jewish organizations for the "selfishness" in supporting American aid to Israel.

"I know the Jewish leaders," Senator Dole said. "They wouldn't give one penny to anybody else. It's too bad. They shouldn't be that way." Senator Dole also said that American and Israeli Jews should understand that "there are Jews in Poland, Czechoslovakia, Romania, Bulgaria and Hungary who need help." Likening the Israelis to addicts, he said, "some people get hooked on it; they

never want to take a penny less. It's like drugs."

Reich, who is also chairman of the Conference of Presidents of Major American Jewish Organizations, termed these statements "ill-advised, without foundation and unbecoming a leader of the U.S. Senate." He said that "American Jewish organizations and their leaders have always supported increased foreign aid, to help the needy and oppressed in many lands. It is wrong to make it seem that American Jews care about Israel and nothing else."

Reich added that "Senator Dole knows, or should know, that American Jewish organizations have publicly supported aid to the emerging democracies of Eastern Europe, and to Central and South American countries beset by faltering economies. We should also remember that Senator Dole's previous proposal to cut foreign aid by five percent received no support from his colleagues in the



Senator Robert Dole, leader of the republican minority, holds up a newspaper article in Jerusalem to show the Israeli press the waves foreign aid policy are creating in the United States. Dole discussed U.S. aid to Israel in a farewell news conference ending a three-day visit.

Congress who, while recognizing a need to increase aid, believed it inappropriate that it come at the expense of America's allies."

Reich added that "American Jews and Jewish organizations have long supported causes, philanthropies and charities of every conceivable kind. To state or imply otherwise is to ignore or distort a very proud record.

"And, as for the resolution Senator Dole co-sponsored with 83 other Senators: the resolution reflects a consensus of the American people, and for him to back off now is incomprehensible. If anything, the resolution advances the cause of peace and recognizes the historic and current reality that Jerusalem is the capital of Israel. The Jewish community is united in support of the resolution and believes the Senate remains firm in the commitment expressed by the resolution."

House overwhelmingly adopts measure declaring Jerusalem Israel's capital

By HOWARD ROSENBERG

WASHINGTON (JTA) — The House of Representatives overwhelmingly approved a non-binding resolution Tuesday declaring that "Jerusalem is and should remain the capital of the State of Israel." The 378-34 vote came despite a threat Tuesday from a little-known Palestinian terrorist group in Beirut, which announced it would kill Americans unless the Senate rescinded within 10 days an identical resolution it

adopted a month ago.

The resolutions were initiated by Sen. Daniel Moynihan and Rep. Eliot Engel, both New York Democrats, after President Bush said he was concerned about Jewish settlements in East Jerusalem.

While American presidents have objected to Jewish settlements in the West Bank, only Bush has raised questions about Jews living in parts of Jerusalem, which Israel considers to be its indivisible capital. The Bush

administration, like prior ones, has not recognized Jerusalem as Israel's capital and believes the city's final status should be decided through negotiations, though it opposes re-division of the city. It did not lobby against the resolution.

Thomas Dine, executive director of the American Israel Public Affairs Committee, said he was "delighted" with the vote by House members, saying they "affirmed their commitment to Jerusalem as Israel's capital." Delaware Congressman Thomas Carper voted for the measure.

Rep. David Obey (D-Wis.), who voted against the resolution, argued that Congress did not have to respond "collectively" to what he called Bush's "misstatements." Obey, who is chairman of the Appropriations subcommittee with jurisdiction over foreign aid, said he would have preferred to have members of Congress respond individually to Bush's statement.

"I happen to personally believe Jerusalem will remain the capital of Israel, and that Jerusalem should and will remain undivided. Everybody knows that," he said.

But Rep. Dante Fascell (D-Fla.), chairman of the Foreign Affairs Committee, argued that it was "incumbent, particularly given the sensitivity of the political situation in Israel" to calm Israel's fears that the

United States was shifting its stance on Jerusalem.

Rep. Lawrence Smith (D-Fla.), contended that Congress had "an absolute obligation" to affirm the principle that "Jerusalem is an undivided city and most of us have recognized that it is the capital of Israel. We wouldn't have been here if the president of the United States had not broken with that principle."

Rep. David Bonior (D-Mich.), who is of Arab descent, was the sole lawmaker to raise questions about the Israeli government's admission this week to aiding Jewish settlers in their efforts to buy a building in the Christian Quarter of Jerusalem's Old City. Bonior called passage of the resolution "especially pernicious" coming soon after that incident.

"The Likud government has been providing this aid while lying, lying about the action, saying that they were providing no such aid," said

Bonior. "They even kept the fact from Jerusalem's mayor, who accused the government of covering up and said that these actions strained the delicate fabric of relations in the Old City."

"Today we should be asking tough questions" about whether Congress should approve \$400 million in loan guarantees to Israel for settling Soviet Jews in Israel, "instead of passing this resolution, which can only encourage more destabilizing settlements," Bonior added.

Rep. James Traficant Jr. (D-Ohio) complained that House members were "being held to a strange litmus test by many friends of Israel, by the Israel lobby. We represent America. We're not members of the Israeli Knesset."

Traficant said he is a supporter of Israel, which he called "a free democratic nation in a cluster of monarchies and dictatorships."

State Dept. mum on report divulging Iraq's weapons

By DAVID FRIEDMAN

WASHINGTON (JTA) — The State Department expressed concern earlier this month that some countries were seeking to develop biological weapons, but refused to confirm a report that Iraq was among them.

State Department deputy spokesman Richard Boucher said he could not comment on an April 11 report by NBC News that Iraq had developed biological weapons capable of spreading death and disease to all the cities in Israel and elsewhere in the Middle East.

NBC said Iraq was using Western European equipment to make weapons from anthrax, typhoid and cholera bacteria, and viruses, which could be carried by missiles.

"The United States is very concerned about the spread of this particularly horrible form of warfare in the world," Boucher said. He said the United States believes some nations are trying to develop biological weapons capability. "We cannot identify these nations further for intelligence reasons," he said.

"But regardless of what countries are involved, we call upon all nations

to comply with existing international agreements banning these weapons."

These agreements not only ban such weapons, Boucher added, "but they also ban development, production, stockpiling, possession or transfer of biological weapons. Iraq is a signatory to these agreements."

The NBC report came just as British customs officials announced that they seized what they believed to be the 130-foot barrel of a "super gun" as it was being loaded on a vessel bound for Iraq. If Iraq were to build such a gun, it would be able to fire nuclear or chemical shells at Israel and presumably also shells carrying deadly biological material.

While denying Iraq was attempting to make a nuclear weapon, Iraqi President Saddam Hussein warned that half of Israel would be destroyed if Israel tries to repeat its 1981 air strike, which destroyed Iraq's Osirak nuclear reactor. He said Iraq doesn't need nuclear weapons, since it has binary chemicals, or poison gas. "I swear to God, we will let our fire eat half of Israel if it tries to wage anything against Iraq," he warned.

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ISRAEL

A Travel Supplement Of
THE JEWISH VOICE

Museum in Safed showcases artist's love of the Bible

By **LINDA BERKOWITZ**
World Zionist Press Service

SAFED, Israel — The ancient city of Safed rests on the top of Mount Canaan in northern Israel, overlooking Mount Meron. Practically untouched by the 20th century, the quiet alleyways and ivy-covered houses have been the home of Torah scholars and Kabbalists since the early 16th century, when Jews who were expelled from Spain settled and grew into a thriving community.

Anyone who experiences the sunset over Mount Meron and the spirit of Shabbat, when the quiet, deserted alleyways are filled with the sounds of song, will understand Safed's attraction for scholars, mystics and artists.

Phillip Ratner, acclaimed multimedia artist and craftsman, felt Safed's uniqueness during the few days he spent in the city on a United Jewish Appeal mission to Israel in 1979. So much so, that he moved there with his wife six years later and put all his energy into establishing a museum of his work in the city — one that expresses his love of the Bible.

"I knew I had to be here; there is an energy in Safed that I have never found anywhere else," says the 50-year-old artist who formerly lived in Washington, D.C.

Ratner has often worked with Jewish themes; his works include the design of synagogues in America, as well as sculptures at the headquarters of B'nai B'rith International in Washington, D.C., and at Boys Town in Jerusalem. He also has permanent collections at the Statue of Liberty, the White House, the U.S. Supreme Court and the Smithsonian in Washington.

What arouses Ratner's anger is the fact that many Jewish publishers use artistic representations of figures in Jewish history from artists who created these figures in a Christian context — the most outstanding example being Michelangelo's "Moses." "It's undoubtedly a magnificent work of art," Ratner points out, "but his Moses has horns! I felt it was high time we had Moses from a Jewish point of view."

So, in 1985, Ratner and his wife, Ellen, moved from Washington to Safed. With the support of most of his patrons in the United States, he began work on the restoration of a 130-year-old building to house his works.

The building, a beautiful, old stone mansion, stands on the green slopes of Crusader Hill, the highest point in the city. Originally the home of the Turkish Governor of Safed and used by the Haganah as a hideout during the 1948 War of Independence, it was in a bad state of repair. Ratner and his patrons took on responsibility for its refurbishment.

The museum is, in a sense, an American foundation since all the money for its restoration and maintenance come from the United States. "This is important to me," says Ratner. "I come to Israel to give, and, with all this support, visitors can come and need not be charged an entrance fee."

Ratner speaks with enormous ardor about his work. "I've never worked with such excitement and enthusiasm," he says.

And it shows. He has been prolific in his works, depicting scenes from the Bible in numerous sculptures, paintings and drawings.

Using a new medium, a mixture of painting and sculpture, Ratner has created biblical personalities in three-dimensional form. The image moves as you do and seems to leap off the canvas, an effect Ratner created because, he says, "The history of the Jews is dynamic, theatrical... God was dramatic when he created the world."

Ratner considers himself a mystic. "I talk to God everyday and this provides the inspiration for what I do." The third floor of the museum, containing two lofty rooms with a balcony overlooking the city and the distant hills, houses his more metaphysical works — mostly drawings and etchings of his experiences on "another plane."

Because he is not a commercial artist who has to be aware of the critics, patrons and buyers, Ratner can work as a "free artist." His art is not for sale.

"Art is not the holy object it has become in the material world, [in which] money objectifies art. The huge sums of money paid for famous works has turned the works into idols. My work is not holy. It is my subject that is [holy]," he says.

Ratner's latest project is a "touch garden" of bronzes on the grounds of the museum. The works, 12 of which have been completed, represent the Zodiac and will be especially

oriented to blind and disabled people.

Ratner describes his work in Safed as "an act of love." This is my love song to the Torah, and it will continue to be. I see myself as a Jew having come home to work — to create a body of work that really belongs here."

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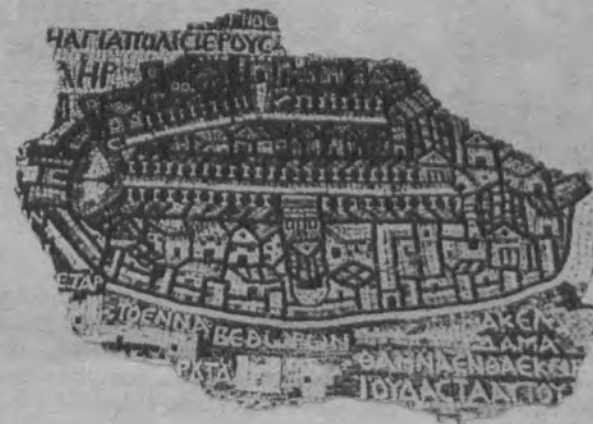
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ISRAEL

Israelis trying to conquer the Negev for tourism

By CRAIG DEGGINGER

Seattle Jewish Transcript

THE DEAD SEA, Israel — For years Israelis have talked of "making the desert bloom." Now they are talking about making it "boom."

The Negev Desert, which covers more than 60 percent of Israel's total land area, could be the savior for Israel's long-suffering economy, say leaders of a new quasi-governmental organization charged with developing the region for tourism.

During the first 40 years of Israel's existence, development of the Negev and its potential for both tourism and an important source of employment has been minimal, according to Thomas Leitersdorf, the chairman of the Negev Tourism Development Administration. The Administration has developed a tourism development plan for the region it hopes will have thousands of visitors flocking to the area in the coming years.

THE DEAD SEA

The Dead Sea, at 1,320 feet below sea level, the lowest point on earth, contains extraordinarily high levels of salt and minerals that prohibit any type of marine life, and hence its name.

But because the high salt content can give new life to those suffering from a variety of medical problems, it has become home to a growing number of health resorts and spas, as visitors come from around the world to "take the cure."

The Dead Sea region is easy to get to for the traveler to Israel — only an hour's drive from Jerusalem and two

with salts and minerals, visitors flock to the area for a mudpack.

The weather at the Dead Sea is nearly always sunny, and ranges from an average high temperature of 68 degrees in January to 102 degrees in July.

Several large resort hotels have been built along the Dead Sea, most notably the Moriah Dead Sea Spa, the Moriah Gardens, the Sonesta, the Glai Zohar and the Hod, all of which have 200 or more rooms, indoor and outdoor pools and spa facilities.

There are many natural wonders to explore in the Dead Sea region — such as Mount Sodom, an 8-mile long mountain range composed of pure salt. The range houses many caves with hanging salt formations, including the Salt Cave, the longest and lowest of its kind in the world, and the nearby Flour Cave, a 300-foot cave created by water erosion over the course of several millennia.

Another fascinating site is Qumeran, where religious secessionists built a communal settlement. This is where the famous Dead Sea Scrolls, written by Essene scribes, were discovered in ancient pottery jars. The entire area is dotted with ruins of palaces, synagogues, mosques and monasteries.

No trip would be complete without a trip to Masada. Ascend the mountain by foot or cable car. Stay until evening and enjoy a special sound and light show. Using the latest sound,



At Solomon's Pillars in Timna Park, stone steps lead up to an Egyptian rock carving. (Photo: Paula Berengut)

April to the end of October, performances are held Tuesdays and Thursdays.

EILAT

Eilat, located at the extreme southern tip of Israel on the Gulf of Eilat, bills itself as Israel's "non-stop hot spot."

Eilat is Israel's answer to Miami Beach — full of glitzy beachfront hotels that have sprung up seemingly out of nowhere during the past two decades and quickly became a major destination for European tourists. If Mayor Rafi Hochman gets his way, legalized casino gambling will be approved in the next couple of years.

In 1985 Israel declared Eilat a Free Trade Zone, exempting tourists from the value-added tax tacked on to many items, and relaxing the regulations on the use of foreign currency.

The decision by the government proved to be a turning point for Eilat, which has a year-round population of 25,000.

The city saw the number of foreign tourists grow from 250,000 in 1975 to more than 1.1 million in 1987. In the 1980s, income from tourism topped \$60 million.

There are more than 4,500 rooms in 30 hotels in the city, and during

our visit in January they seemed to be full of Europeans seeking to get away from the cold. On a single morning in our hotel we heard no less than five different languages spoken, not including English and Hebrew.

Opportunities for recreation abound in Eilat, including diving or snorkeling among the exotic fish and coral reefs, riding in a glass-bottom boat, parasailing, water skiing or windsurfing.

As in most resort hotspots, the nightlife in Eilat begins about 10 p.m. and goes on into the night. The night we stayed at the Lagoon Hotel, the highlight of the evening was the contest for the coveted title of "Miss Lagoon." The contest consisted of a series of stunts to be performed by the four young women vying for the title. Among these was a contest to see who could kiss the most men in the lounge in 30 seconds. That's the kind of place Eilat is.

TIMNA PARK

A unique nature preserve, Timna Park is located about 20 miles north of Eilat.

You can visit the famous Solomon's Pillars, the Mushroom, the Arches, the ancient copper mines, Ancient wall engravings, and a recreation

area and restaurant by man-made Timna Lake. The Park was developed by the Jewish National Fund, the Eilat regional council, the Ministry of Tourism, and a large contribution from the Jewish community of Milwaukee.

The ancient copper mines cover more than 750 acres. The quarrying for copper at Timna began in the 4th millennium B.C., about 6,000 years ago. It was at this site that the oldest of all mines was discovered, dating back to the period when man first learned to turn the green-colored stone into copper. Approximately 10,000 shafts have been found in this region.

"The Mushroom" is the site of one of the work camps at which the copper was smelted.

Stone steps lead up Solomon's Pillars to an Egyptian rock carving, from where wooden steps lead to a temple built in the 14th century B.C. during the reign of Pharaoh Seti the First. Excavations at the site have uncovered a vast number of tools and other articles which were brought as sacrificial gifts in this era.

MITZPE RAMON AND THE RAMON CRATER

The giant Ramon Crater exposes layer after layer of geological formations. As you travel up to the modern visitor's center perched on the edge of the crater, you literally go through thousands of years of history.

The Maktesh Ramon (Ramon Crater), is the largest of three craters in the Negev. The area has been turned into a huge nature reserve, with an archaeological-geological-ecological park in the center of the crater.

BEER SHEVA

Seattle's sister city in Israel is a modern, urban center of 150,000 that serves as the capital of the Negev. But it's not much of a tourist attraction, however.

At the famous Bedouin market, held every Thursday from 6 a.m. to 1 p.m., hundreds of Bedouin gather in the area around Hebron street to sell everything from sheep to jewelry. We were not in Beer Sheva on Bedouin market day, but experienced travelers told us that beneath the tacky souvenirs, t-shirts and trinkets, occasionally there are some good bargains on Bedouin crafts.

Another attraction in Beer Sheva is the Negev Museum, featuring archaeological finds from throughout the region, including the ruins of ancient Beer Sheva.

Beer Sheva is also home to the modern campus of Ben Gurion University of the Negev, opened in 1969 in the northeastern corner of the city.

Tourists can get shekels from automatic tellers

TEL AVIV — Tourists to Israel no longer have to go to currency exchange facilities to obtain local currency, but can use their credit cards at more than 150 Bank Hapoalim automatic teller machines.

Foreign visitors to the country can now obtain up to 1,000 shekels daily (approximately \$500) at any time of day or night using Mastercard, Eurocard or Eurocheque cards at 150 "Bank-Kat" ATM machines located outside Bank Hapoalim branches throughout Israel.



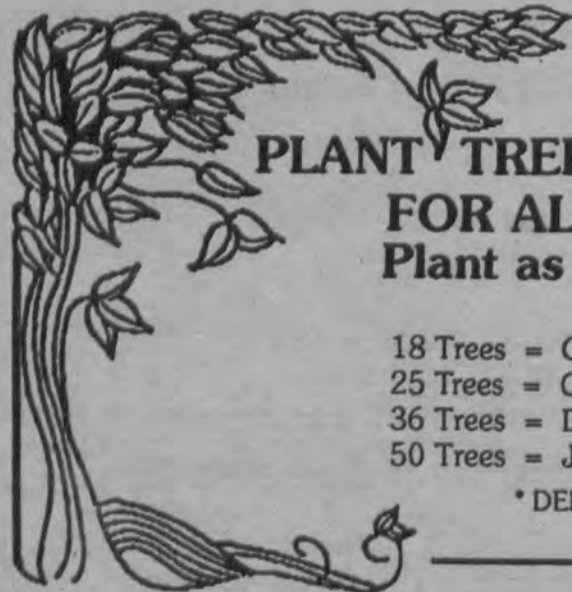
"Israel's answer to Miami Beach," Eilat offers beachfront hotels in an oasis at the tip of the desert. (Photo: Paula Berengut)

hours from Ben Gurion Airport and Tel Aviv.

The high salt content is responsible for the water's remarkable buoyancy, allowing bathers to float without effort. You don't go swimming in the Dead Sea — you just sort of "bob" around.

The Dead Sea is also highly prized for its mud. Rich in organic content

light and pyrotechnic technologies, the show brings to life the history of Masada during the period of the Second Temple, from the construction of Herod's Palace to the prolonged siege and Roman conquest of the mountain fortress. The 50-minute show begins about half an hour after the sun sets behind the Judean Mountains. From the beginning of



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ISRAEL

The story of one woman's commitment to Israel

By CELIA GANS

Special to The Jewish Voice

From her childhood in New York City, growing up with six siblings in an Observant Jewish home, through her years in Wilmington as a Beth Shalom Hebrew School teacher for 27 years, Bluestone has studied, taught and practiced Judaism for all of her 83 years. Lighting candles, saying *Kiddush*, keeping a kosher home, attending Shabbat morning services at Adas Kodesch Shel Emeth, and continuing her study of Hebrew are one aspect of her on-going commitment to her religion.

The other aspect is her commitment to the Zionism and the land of Israel. "I know Israel," says Bluestone, "and feel a special kinship with the country. I lived there with my husband Harry, keeping an apartment, shopping, studying and touring. Four years ago, I spent three months in Israel on a Hadassah program teaching English in a non-denominational public school.

"The average class was large — about fifty children — and I met every school day with a group of 10 children who needed help with their English. We didn't have a classroom, we met in the school yard. Our first lessons were informal, I encouraged the children to ask and answer simple questions like 'What is your name?' Soon, I learned much about the children, their families, and their lives in Israel. I met their parents, and visited in their homes.

"Then, I lost my address book. One of the children asked me for the Israeli names in the book. I gave him the names, but, frankly, didn't expect anything. He found the addresses for 7 out of the 12 names I gave him!"

All in all, remembers Bluestone, it was a most satisfying and rewarding experience, one which encouraged her to return again as a volunteer and in October of '89, she spent returned with a group from Volunteers for Israel, on a three-week work/tour program.

Her group was assigned to the "Urban Renewal" portion of the program, in the Ramat HaShekma Community Center. The center, located in Ramat Gan, a Tel Aviv suburb, serves a depressed area whose original inhabitants were of South American and Oriental background. The more successful members of the community moved on to better housing and better jobs, leaving behind the less able. Thanks to her knowledge of Hebrew, Bluestone helped catalog the center's Hebrew and art books.

"Was I too old for the program? Well, as the Mayor of Ramat Gan told our group of 300 — which had 21 people 65 and over — 'If you want something done, get the seniors! The youngsters go for fun, the seniors go to work.'"

But what could be accomplished in three weeks — with time out for tours and Shabbat — only 10 working days, Bluestone wondered. Their greatest accomplishment, her group was told, was their presence in Israel. "The country is demoralized," she says, "tourism is down and morale is bad. Our volunteer group not only worked hard, but 300 people spent \$200 to \$300 each on souvenirs, gifts, cabs, and food. And that's only the immediate result. The indirect results can be even more lasting."

According to Volunteers for Israel, 6,000 people per year from all over the world participate in volunteer programs. One thousand of these volunteers make *aliyah*; 100 of those who make *aliyah* return to their native countries. Net gain: 900 new Israeli citizens.

Another indirect result, comments Bluestone, is private donations. For example, the Ramat HaShekma center has an Alzheimer's Day Care program, with activities and meals for its participants. But the impaired attendees couldn't be allowed outside; the property was not fenced, and they simply wandered off. A program volunteer, a retired con-

struction company executive, donated funds to build a fence. "It didn't matter how long he was in Israel," says Bluestone, "what mattered was that he saw the problem and funded its solution."

Bluestone's own purchases in Israel, she laughs, were books — "enough for a lifetime" and newspapers. "Dorothy Flippen and I study Hebrew together every Thursday night. We're currently working our way through an Amos Oz novel. If you look in the margins, you can see how much dictionary help I need.

Modern Hebrew can be quite a challenge. I'm also working my way through two weekend editions of Ma'Ariv - Israel's equivalent of the Sunday New York Times."

Her family tradition includes not only Hebrew, but Yiddish, says Bluestone. Her husband's physician father, one of the founders of Beth Israel Hospital in New York City, wrote his memoirs of 1890's early American Zionism "before it even had the name," in Yiddish. Harry translated his father's work into English, and gave a copy to daughter



Miriam Bluestone

Naomi. When Beth Israel celebrated its centennial, Naomi, a practicing psychiatrist, used the memoirs to write a monograph on her grandfather, J.I. Bluestone.

Under the terms of Harry's will, the original memoirs are now in the National Historical Museum in Waltham, Massachusetts.

Not all of Bluestone's educational undertakings are in foreign languages. Four days a week she walks an eight-mile round trip (weather permitting) from her home to the Academy of Lifelong Learning on Pennsylvania Avenue, where each semester she can choose from a curriculum of courses on Shakespeare's plays, classical art, the Broadway musical, current political events, or lessons on playing a musical instrument. "The Academy is one reward for living to a ripe old age," says Bluestone. "Not only does it offer intellectual stimulation, but sociability." She and her fellow students enjoy eating out in local restaurants and often plan trips together during non-school hours.

Her other activities involve her family, daughters Sarah and Naomi, and her two granddaughters, now young adults. In fact, says Bluestone, the future of Sarah's daughters is often on her mind. Will they, she wonders, continue the family's commitment to Judaism and Zionism? Will they continue to light candles and sing *kiddush* in their own homes? Only time will tell, admits Miriam Bluestone, and with her vigor and robust good health, she intends to continue setting an example for them both.

Seeing Jerusalem through the windows of the 99

By DAVID LANDAU

JTA — One of the best ways to start a visit to Jerusalem is on the 99 bus.

A one-and-a-half hour ride on the Egged Bus Company's Jerusalem Circular Line gives the visitor a glimpse of most of the major tourist sites in the city.

From the bus depot just outside Jaffa Gate, a 99 swings around the walls of the Old City and northward to the crossroads, once the site of the Mandelbaum Gate — the only checkpoint between Israeli and Jordanian Jerusalem before 1967.

The visitor can sense what life was like in those days, as the English-speaking driver points out the tiny protective windows in the tenements on Shmuel Hanavi Road that once skirted the border.

For about a \$1.50, you can join the route at any of its 34 stops and ride the air-conditioned coach around East and West Jerusalem.

The bus passes Ammunition Hill, site of one of the fiercest battles for control of Jerusalem in the Six-Day War, and climbs Mount Scopus to the Hebrew University campus.

From there one can see breathtaking views over the Judean Desert towards the Dead Sea to the east, and the Old City and 'new' Jerusalem to the west.

If you prefer to see the capital at a more leisurely pace, one-and-two-day tickets are available for about \$5 and \$6.50, allowing the visitor to explore sites along the way and rejoin the 99 later that day or the next. The bus continues to the Mount of

Olives for yet another spectacular view of the Old City's walls and domed mosques, and then descends into the Kidron Valley past the Second Temple-period tombs of Absalom and Zaecaria exquisitely carved out of the rock.

This is the traditional burial area for Jerusalem, with the Jewish cemetery on the slopes of the Mount of Olives and the Moslem graves on the other side of the valley near the Old City's east walls.

From here one can see the churches of Gethsemane — the bronzed onion domes of the Russian Mary Magdalene Church, and the colorful mural on the lintel of the Church of All Nations.

The bus passes all the gates of the Old City, including St. Stephen's Gate in the eastern wall through which Israeli paratroopers made their assault on the Old City in 1967.

The second half of the trip focuses on newer West Jerusalem — the city's center and further west to the major government buildings like the Knesset, the Prime Minister's Office and the battleship-like edifice of the Bank of Israel.

The 99 then speeds off to the western edge of the capital, to Mount Herzl and the Yad Vashem Holocaust Memorial, before returning through residential neighborhoods of diverse character from the down-at-heel Katamonim to affluent Tallbiyeh.

Sleepy Jerusalem finds a new night life

By GIL SEDAN

Gradually, without a lot of fanfare, Jerusalem is waking up — and at night, too. Israel's capital, which once bore the unenviable title of the sleepiest town in the country, has finally discovered that there is life after 6 p.m. The joke that the liveliest place in Jerusalem is the road to Tel-Aviv is no longer valid.

Part of the nightly revolution is behind us, as downtown Jerusalem has already been transformed into a center of restaurants, which compete against each other in the quality of their kitchens, with considerable success.

Some of those places, such as Gili's, Cavalier and La Belle, could be compared to similar restaurants in Paris and Greenwich Village — in quality, in names, and mind you, in prices.

The restaurants, the pubs, the midnight motion picture shows and the bakery which is open around the clock have attracted to downtown Jerusalem people who used to flee to Tel Aviv whenever they wanted to spend a night out.

Students, media people and artists

find themselves waiting in line for a free table, and the longer they wait, the more crowded those places get, and the merrier.

The restaurants are ahead of the city planners, as the owners knew that eventually the shabby look of the center of the capital would be replaced with a renovated image.

Ben Yehuda Street, once the focus of the busiest traffic in the heart of the Jerusalem, was closed down to cars about 10 years ago, when merchants protested that they could not get their merchandise all the way to the door. Now the place is humming with business until the early hours of the morning.

Recently, the city completed the restoration of the nearby Nahalat Shiva neighborhood to be built outside the old city walls during the second part of the 19th century.

In contrast to the high rise buildings now dominating the skyline of central Jerusalem, Nahalat Shiva is still characterized with two-story buildings lined along narrow alleys.

Through the years, the authorities demolished old buildings, and several high office buildings replaced the

picturesque old buildings.

But in 1986, Mayor Teddy Kollek ordered the preparation for a plan for the restoration and preservation of the neighborhood, dropping all other plans to replace old buildings with new business centers.

Solomon Street, named after Yoel Moshe Solomon, one of the founders of the neighborhood, was also closed to traffic as the pavement was paved with Jerusalem stone bricks and buildings were renovated. So far the investment has been \$1 million. The city and the Ministry of Tourism plan to invest another \$2.5 million during the next year.

At the southern end of the capital, at the industrial zone of Talpiyot, another sort of nightly entertainment is prospering.

Several garage halls have been transformed into discotheques, providing the younger generation with nightly shows of loud music. According to some night-life experts, the best evidence for the Jerusalem discotheques success is that they now attract dancers from as far away as Tel Aviv.

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ISRAEL

Visiting Israel has singular impact on Jewish identity according to study

By ELENA NEUMAN

NEW YORK (JTA) — A trip to Israel has a positive effect on American Jewish identity, especially when it comes to communal participation, a recent study has found. "The impact of travel to Israel on measures of Jewish communal affiliation is more dramatic than the impact on holiday observance," said Steven Cohen, professor of sociology at Queens College, who conducted the survey.

The study, based on 960 American Jews surveyed and tables of data accumulated throughout 1989, was presented orally at a recent academic conference. It will be published sometime this summer by the Harvard Center for Kibbutz Studies.

Among the conclusions of the analysis is that a single visit to Israel appears to increase observance of Shabbat by five percent, Purim by three percent and Succoth by six percent — holy days observed by only a minority of American Jews.

A single visit "exerts hardly any impact" on observance of Passover, Chanukah and Yom Kippur, which are observed by most Jews anyway.

Rather, it is in the area of Jewish communal life and political activism that a visit to Israel has the greatest impact. A trip increases the likelihood of joining a synagogue by nine percentage points, and belonging to a Jewish organization by 18 percent.

A single trip is associated with a yearly increase of \$46 in the average gift to a local Jewish federation

campaign. But Cohen warns that \$46 "is not a hard number," and says that all the percentage estimates should be taken as "tongue in cheek."

"I want to get away from the numbers and talk in words," he said in an interview. "The numbers are just the icing on the cake. They indicate basic, broad trends. People suppose these studies are much more accurate than they are. Whether it's 60, 80, or 50 percent doesn't matter. The conclusion is what's important: that a trip to Israel has a small, positive effect on Jewish identity, especially when it comes to communal identity."

Because of the aggregate nature of the study, it is impossible to ascertain instances of American Jews who return from a trip with a negative attitude toward Israel, or those individual Jews who made aliyah after their first exposure to the Jewish homeland.

Cohen admits that there were probably some Jews who were negatively affected, but he said that other research indicated that very few American Jews, as opposed to Soviet Jews for example, make aliyah without having visited Israel.

"The message is an accurate one," he said. "A trip is good for Jewish identity on the whole and leads to increased activism in the public domain, be it active contributions, philanthropy or political involvement. A trip to Israel makes a long-term difference."



A quiet passageway in Old Jerusalem
(Photo: Carol Weinstock)

Lubavitch leader said to 'meddle' in Israeli politics

By ALLISON KAPLAN
NEW YORK (JTA) — Rabbi Menachem Schneerson, the 88-year-old spiritual leader of the Chabad-Lubavitch movement, has come under fire from American Jewish organizational leaders and the Israeli press for allegedly meddling in internal Israeli politics.

Schneerson's spokesman, Rabbi Yehuda Krinsky, claimed the Brooklyn-based Hasidic rebbe is "apolitical" and was not directly responsible for the refusal of two ultra-Orthodox Knesset members to join fellow members of the Agudat Yisrael party in forming a coalition with the Labor Party.

The two defectors from Agudat Yisrael, Avraham Verdiger and Eliezer Mizrahi, effectively blocked Labor Party leader Shimon Peres from forming a government by denying him the votes he needed in order to win a parliamentary motion of confidence. Krinsky denied reports that Schneerson had telephoned his disciples and instructed them to take such action. "They did not speak to the rebbe," Krinsky said flatly.

Instead, Krinsky said Verdiger had called the Lubavitch headquarters in Brooklyn, asking if the rebbe still opposed ceding territory in a peace agreement with the Arabs — which the Labor Party strongly advocates.

Schneerson's decades-long position has been that Israel should not surrender "one inch" of territory. The Lubavitcher rebbe's stance is at odds not only with the Labor Party but with some of the most revered Torah sages in Israel, who uphold the primacy of saving lives over terri-

torial sovereignty. Lubavitch contends that Israel must retain the administered territories in order to save lives. Though he has never seen the Jewish state himself, Schneerson preaches that he takes this position to preserve the physical well-being of the Jews who live there.

After receiving confirmation that Schneerson's position remains the same, Verdiger and Mizrahi could therefore "deduce that the rebbe would be opposed to a party that had on its agenda the surrender of territories," Krinsky conceded. He maintained that the two Knesset members chose on their own not to join with Labor.

An angry editorial in the mass-circulation Israeli newspaper *Yediot Achronot* stated that Israel's fate now appears to lie "in the hands of a rabbi who lives in Brooklyn, who has never set foot in Israel."

This sentiment was echoed in comments by several American Jewish leaders. "Rabbi Schneerson, sitting in his study on (Brooklyn's) Eastern Parkway, decided that Agudat Yisrael would not participate in the proposed government," Rabbi Alexander Schindler said in a statement.

Schindler, president of the Reform movement's Union of American Hebrew Congregations, said, "One is forced to ask: How can a religious leader in good conscience reject the idea of moving toward peace when the young men in his own movement are exempted from military service so they can pursue their yeshiva studies?"

Seymour Reich, chairman of the Conference of Presidents of Major



Rabbi Menachem Schneerson

American Jewish Organizations, refused to criticize the Lubavitcher rebbe directly. But he called it "reprehensible for anyone in the diaspora to interfere with the Israeli political system."

An official of the Union of Orthodox Jewish Congregations of America also expressed concern. "While we hold Rabbi Schneerson in the highest regard, we are concerned by American Jewish involvement in Israeli internal affairs," said William Rapfogel, executive director of the Orthodox Union's Institute of Public Affairs.

"The Orthodox Union has long been on record as arguing against

American involvement in internal Israeli affairs, especially as it relates to security but also in relation to the government," he said.

In Israel, one group charged the Lubavitch movement with being a "covert political movement." Professor Hillel Shuval, chairman of Hemdat, the Coalition for Freedom of Religion in Israel, said he had "indisputable proof that Chabad, which raises huge sums of money claiming it is simply a non-political philanthropy, is actually a high committed covert political movement."

While enjoying the benefits of a philanthropy, Chabad uses its or-

ganization, funds and influence to "affect the outcome of political elections in Israel and critical votes in the Knesset," Shuval charged.

In a cable he sent to leaders of the United Jewish Appeal and the Council of Jewish Federations, the mainstream Jewish fundraising and philanthropic agencies in the United States, Shuval urged that they withhold funds from Lubavitch.

However, Frank Strauss, a CJF spokesman, said that "very few" federations give money to Lubavitch, and in those cases, only to Lubavitch houses in their individual communities. "Certainly, no money goes to Eastern Parkway," Strauss said.

Two new settlements in W. Bank with Likud help

By GIL SEDAN

JERUSALEM (JTA) — Settlers in the West Bank and Gaza Strip are taking advantage of the current political vacuum to rush new settlement projects to completion.

The settlers established two new West Bank settlements this week: Rehan 5, in the northern Samaria region, and Ramat Gidron, near Jerusalem. They are the last of eight settlements approved by the now defunct Likud-Labor unity government when it was formed in 1988.

Dugit, in the northern Gaza Strip, already has a population but no buildings. Several settlers are camping in a tent on the site. Five mobile homes are expected soon.

Dugit was approved in principle in

1982, but final approval was granted only this month by the Likud caretaker government. Labor resigned from the nation unity coalition on March 13, and the government fell two days later.

With only Likud in charge until a new government is formed, settlement advocates are rushing to consolidate what they can. Likud is generally sympathetic to the settlers, since it opposes returning the territory as part of a peace settlement with the Arabs.

The accelerated settlement drive is credited to Michael Dekel, who was just appointed assistant to acting Prime Minister Yitzhak Shamir, in his capacity as acting defense minister.

Orthodox Shas party sides with Likud in surprise move

By DAVID LANDAU

JERUSALEM (JTA) — Shimon Peres' chances to form a Labor-led coalition government suffered a possibly fatal blow when the pivotal Shas party agreed late Sunday night to support Likud instead.

Barring a sudden change in Peres' fortunes, the task of forming a new government will go to acting Prime Minister Yitzhak Shamir, the Likud leader, as soon as Peres' presidential mandate expires Thursday.

Another strong possibility is the replacement of Peres by Labor's more popular No. 2 leader, former Defense Minister Yitzhak Rabin, as head of the party.

But Peres, who has struggled unsuccessfully to form a government since March 20, refused to give up Monday. He flatly rejected Likud urgings that he acknowledge defeat and hand back his mandate to President Chaim Herzog immediately, so that it could be passed to Shamir without further delay.

While members of the Rabin camp insisted their man stood a better chance than Peres to set up a government and might still pull it off, Laborites as a whole seem resigned that Shamir will become prime minister-designate before the week ends.

But many in Labor think it is not too late to change the party leadership. They believe that with Rabin at the helm, Labor can successfully block Shamir's coalition-building efforts for the 42 days he is allowed by law.

After that, the theory goes, Rabin's candidacy might be advanced, either as prime minister of a narrow coalition or of another national unity government.

Peres' supporters insist the game is not over. But their bravado seems

to stem from vague hopes that Likud's allies on the extreme right wing will balk at the deal struck between Shamir and the Sephardic sages who govern the ultra-Orthodox Shas.

A paradox that fueled Labor's hopes was that Shas, uncompromising on religious issues, is remarkably dovish on the peace process.

The party's spiritual mentor, former Sephardic Chief Rabbi Ovadia Yosef, a renown halachic authority, subscribes to the land-for-peace formula, which is compatible with Labor's views but anathema to Likud.

Yosef demanded last month that the Shamir government accept U.S. Secretary of State James Baker's formula for Israeli-Palestinian talks in Cairo to implement Palestinian elections in the West Bank and Gaza Strip.

Although elections were part of the peace plan launched by Shamir in May 1989, the Likud leader balked on the issues of who could represent the Palestinians at preliminary talks and which Palestinians could cast ballots in the elections.

When Shamir could not give an ironclad commitment, Yosef ordered Shas' five-member Knesset faction to absent itself during the March vote on a Labor-sponsored no-confidence motion. As a result, Shamir's government was toppled.

Labor thought it could count on Shas support or at least its neutrality. Indeed, Yosef declared on the radio March 18 that he would have had to "answer to God for the needless blood that might be spilled" and he supported a "rightist-extremist" government of Likud with the right-wing Tehiya, Tsomet and Moledet parties.

That seemed to be the thinking of Shas until Sunday night, when its four Torah sages met under Yosef's chairmanship and agreed to align with Likud. Immediately afterward, Rabbi Arye Deri of Shas, who has been interior minister, met privately with Shamir, and the two men signed an agreement. Its undisclosed contents were the subject of much speculation, since Deri, too, is willing to trade land for peace.

Shamir met with Likud ministers and was scheduled to meet later with Tehiya party allies to try to convince them he made no meaningful concessions on the peace front to satisfy Shas.

Shas sources said the prime minister and the rabbi reached a full understanding on the peace process. They said Yosef was convinced Shamir genuinely intends to press ahead with it.

But the same sources indicated that Israel would not respond favorably to the Baker plan if Shamir forms a new government led by Likud. They maintained that the Cairo dialogue would proceed, but were vague on the issues of Palestinian representation that has stymied it so far.

Likud, meanwhile, was busy Monday trying to consolidate its advantage. The party reached an agreement with Eliezer Mizrahi, who quit the ultra-Orthodox Agudat Yisrael party two weeks ago because it had made a deal with Labor.

If Shamir succeeds with Mizrahi, he will have 60 Knesset votes, enough to prevent Labor from setting up a government.

He is working on a Likud renegade, Avraham Sharir, who offered himself to Labor in exchange for a

safe seat on its next election list. Likud is also trying to woo away a

possible Labor defector, Knesset member Efraim Gur.

Kidnappers warn Israel: cease raids in Lebanon

By HUGH ORGEL

TEL AVIV (JTA) — The Islamic fundamentalist group that released American hostage Robert Polhill on Sunday warned that Israeli attacks in southern Lebanon could prevent the release of additional American hostages.

The statement was issued in Beirut by the Islamic Jihad for the Liberation of Palestine two days after Israel Defense Force troops killed six Hezbollah gunmen in a pre-emptive foray into their stronghold, just north of the southern Lebanon security zone.

There were also unconfirmed reports of an April 20 attack by Israeli helicopter gunships on Hezbollah positions in the Beka's Valley.

Hzbollah, or the Party of God, is an Iranian-backed movement of Shi'ite fundamentalists that encompasses a number of radical factions, including the Islamic Jihad for the Liberation of Palestine.

An Israeli military spokesman said the ground action was carried out by specially trained troops of the Givati Brigade on difficult terrain near the deserted village of Ein Atineh, near the town of Maidoun.

Two heavily armed Hezbollah men were killed in a clash at close range and the four others were killed in a separate encounter on April 20, the IDF spokesman said. There were no Israeli casualties.

The Hezbollah men wore uniforms with battle pouches and were armed

with Kalachnikov assault rifles, ammunition and hand grenades. They carried communications equipment. The spokesman said the operation was intended to keep hostile groups off balance, disrupt their training and preparation, and demonstrate they can be hit at any time in their own territory.

Gen. Dan Shomron, the IDF chief of staff, said Sunday that the army took action because of concern over Hezbollah's increased activities in Lebanon.

But the statement issued Sunday by the kidnappers in Beirut warned that "the continuation of Israeli attacks will definitely lead to severe repercussions on this (hostage) issue and other issues. We hope that we will not be forced to escalate again and blast all what has been achieved," the statement said.

Shomron, who briefed military correspondents Sunday, said Israel is also concerned about the growing presence of terrorist organizations in Jordan. But he thought King Hussein should be even more worried, because they threaten the stability of his regime.

Shomron estimated the chances of war in the Middle East in the near future to be very low, even though Iraq is arming for chemical and bacterial warfare, and Syria has not given up the idea of a swift military blow to recapture the Golan Heights from Israel.

The Wendy Chronicles

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Wendy Wasserstein

Pulitzer Prize-winning playwright Wendy Wasserstein gave up a potential career in the law in favor of drama and the opportunity to shop.

By MICHAEL ELKIN

Special to The Jewish Voice

Editor's note: Wendy Wasserstein will be the guest speaker at the Kutz Home Auxiliary at its annual luncheon on Thursday, May 24, at the Brandywine Country Club.

NEW YORK — Chronicling the success story that is Pulitzer Prize-winning playwright Wendy Wasserstein (*The Heidi Chronicles*) provides good theater: part comedy, part drama, wholly entertaining.

So what's the story on Wendy? How did the Mount Holyoke College graduate fashion a career for herself out of theater? What destiny derailed her original career plans of becoming a lawyer?

"Actually," says Wasserstein with a laugh, "it all happened because I

wanted to go shopping."

That was back in her Mount Holyoke days, when Wasserstein, an "intellectual history" major about to assume a congressional summer internship, took a major break from her plans and enrolled in a playwriting course with a friend at Smith College.

The change in course came after her friend suggested the playwriting class with the words, "And then afterward, we can shop," Wasserstein recalls.

Sold on the dual lures of playwriting and consumerism, Wasserstein bagged her ambition to become a lawyer. And at Smith College, intrigued with her classes and the notion of writing for the stage, she bought into playwriting

as a career.

After her summer sojourn to Smith and graduation from Mount Holyoke, Wasserstein enrolled in City College of New York, taking classes with playwright Israel Horowitz and writer Joseph Heller, whom she calls "real people."

Wasserstein knew there were very real problems associated with making a lucrative living in theater. But she also reasoned that success was not impossible.

"It's not like they were living in garbage cans," says Wasserstein of role models Horowitz and Heller.

The role Wasserstein was to play in theater took shape at Yale University's Drama School, where, while still a student, she wrote *Uncommon Women and Others*. Not so coincidentally, the play concerned a group of women coming to terms with life after graduation from Mount Holyoke.

Uncommon Women proved to be the playwright's graduation gift to herself: When the play was produced in 1977, six years after her final exam at Mount Holyoke, Wasserstein passed the grade in producers' eyes.

A young woman with uncanny insights and an uncommon gift for writing, Wasserstein has wowed the theatrical community. Yet, despite her success — including the subsequent staging of her whimsical and warm-hearted *Isn't It Romantic?* — Wasserstein has her critics.

"My parents thought I'd marry a lawyer and do community theater in Scarsdale," she says.

Not that they haven't been supportive; indeed, Lola and Morris Wasserstein are proud of their progeny the playwright.

With good reason. There is talk that *Isn't It Romantic?* will be made into a movie, and *The Heidi Chronicles*, now playing at Broadway's superwoman's krypton is the nagging suspicion that life must have more to offer. Shouldn't it?

Good question, but don't expect Wasserstein to come up with the answer. "As a playwright, you try to form questions and not answers," says Wasserstein. "You cannot speak for a generation."

Certainly, Wasserstein isn't merely giving lip service to some very real social concerns. But her innermost thoughts about the material world are really immaterial, she says. "People must read into (the play) what they must."

A reading of Wendy Wasserstein reveals a woman who has been active in the women's movement. But her activism wasn't as liberating as she had hoped.

Wasserstein was moved to write down her feelings. From her introspection, she resolved to introduce Heidi Holland to the world.

"I felt angry," says the normally genteel Wasserstein, explaining that she was angry that the women's movement had reached a plateau

"My parents thought I'd marry a lawyer and do community theater in Scarsdale."

Plymouth Theatre with Christine Lahti in the lead role of art historian Heidi Holland, has won every major theatrical award extant, including the Pulitzer Prize and a Tony Award.

Wasserstein grew up knowing the importance of a close-knit family. In a way, she is just carrying on a family tradition: Her grandfather, Shima Schleifer, a Hebrew school principal, was also a playwright.

In many ways, though, *Heidi Chronicles*' is Wasserstein's Broadway baby, arguably her most important work to date. The play's depiction of baby boomers, whose thirty-something thirst for success occasionally encounters a dry spell, is especially notable for its right-on writing about women.

Heidi has it all, it would seem — a career, friends and a child. Yet this

and then leveled off.

With *The Heidi Chronicles*, Wasserstein has reached a level few playwrights achieve. Where does one go after winning a Pulitzer Prize for drama?

Wasserstein is eager to find out. More than anything, she considers herself a storyteller with many stories left to tell.

But she intends to do them at different stages in her life — and not necessarily using only Broadway as her platform.

Wasserstein has written skits for television and has a book titled *Bachelor Girl* in the offing. She also is a columnist for *New York Woman* magazine.

Despite the successes, Wasserstein remains levelheaded. "I'm having a hard time giving myself good grades," she says.

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Delaware's newest Russian families

By CELIA GANS

Special to The Jewish Voice

The Wilmington community welcomed five new Soviet Jewish families during the months of March and April. In this article, we'll introduce you to the Nabutovsky-Sheyenin and Gribov families from Leningrad, and the Shlobin-Katznelson family from Grodno.

The Nabutovsky-Sheyenin Family

"What is your favorite thing about America?" a visitor asked Joseph and Emiliya Nabutovsky, their children Boris, 15 and Yelena, 12, grandparents Abram and Liya Sheynin and Vera Nabutovsky who were gathered in their Cambridge Apartment living room. "People," said grandmother Liya Nabutovsky. "People."

As this closely knit multi-generational family adjusts to their new life in America, after ten years as Soviet refusniks, 1 1/2 months in Vienna and 1 1/2 months in Italy, their optimism is contagious. Joseph, whose English is fluent, sight-translates a story about a boy and his rollerskates from his daughter Yelena's English text. A volume of "Winnie the Pooh," with an introduction in Russian, and Russian illustration, is added to the crowded coffee table, beside the two Russian-English dictionaries.

Joseph is checking in the volumes to be sure that his wife Emiliya's work experience is being described accurately. When she calculated technical data on crystals and the automatization of microschemes, was she or wasn't she working on computer "micro-chip" design technology? Joseph's dictionary gives the Russian word for "chip," in the sense of "chipped plate," but can't cope with "micro-chip."

What no dictionary can dispute are Emiliya's and Joseph's degrees from the Leningrad Polytechnical Institute, her's in radio electronics and his in electrical engineering. In Leningrad,

the Small Faculty of Mathematics at Moscow University. He is attending Mt. Pleasant High School.

The careers of the senior generation also reflect the strong educa-

tion. Joseph worked for a scientific research institute and the Ministry of Electrical Power for energy distribution via AC/DC transmission power grids. Emiliya is an experienced computer programmer, working in Fortran on IBM and IBM-compatible equipment. Their son Boris, who is a gifted math student, participated in a "mathematics by mail" course from

homemade Russian yeast rolls filled with cabbage and mushrooms. Even if Yelena didn't blow out any candles, she has told her family that one of her wishes for the future is to resume piano lessons!

Soviet Union collecting of native Russian plant specimens. She enjoys knitting, and is improving her English by reading Delaware's *Jewish Voice*. Though many Soviet Jews know little about Judaism and their Jewish heritage, Sarah Gribov was more fortunate. Her father grew up in an isolated village in Byelorussia where he attended *cheder* and spoke only Yiddish until he was in his 70's. With his help, the family continued to observe Jewish holidays when they lived in Leningrad. They are delighted that granddaughter Anna is learning Hebrew, as well as English, at the Albert Einstein Academy. She is also, says her grandfather, teaching him Hebrew.

Gennady has, in fact, his own personal mementos of Israel. During a tour of Russia, Joseph Begun presented Gennady with "the *kippa* right off his own head," which Gennady now proudly wears in America.

The Gribovs and Dolinskys joined other newly-arrived Russian families for the two recent Passover Seders, and during the final days of Passover attended services at Adas Kodesh Shel Emeth Synagogue. Like the Jews going forth from Egyptian bondage, the Gribovs and Dolinsky feel they have made their own pilgrimage to freedom.

The Shlobin-Katznelson Family

Anatoly Shlobin literally tried to beat the system — first as a boxer and then as a boxing coach, masseur and referee. He was quite a success: his athletes won titles in both the East and West. There was only one problem: he wasn't trusted to accompany

No more state-supported anti-Semitism. No more anti-Semitic scrawls on doors. No being held back from better jobs. "Everyone in Grodno made it clear to us," says Zoya. "To be a Jew was to be ashamed." In Wilmington, however, the Shlobins have been invited guests at Beth Emeth Congregation services.

In Russia, Zoya taught political/economic history to 17 and 18-year-olds. She was also a state tourist guide for ten years in Grodno. During the summer months, when Anatoly was not working at the sports complex as a teacher, physical training instructor or instructor of medical message, the couple were employed in a summer camp. Anatoly as a physical education leader and life guard, Zoya as a unit head. "I'm a great organizer," admits Zoya.

Oksana arrived in the United States with excellent English skills, the result of her diligence in school and with the private tutor paid for by her parents. One hour per week for five years. She plays the guitar, her favorite music being sentimental Russian ballads called *bart*. Her course load at Mt. Pleasant High School this year includes algebra/geometry, chemistry, English and Russian. In Russia, Oksana played tennis and studied judo. "Maybe because we saw so many weaker people (Jews) being threatened and beaten.

"Please, I do need a desk or sturdy table for homework," says Oksana. "Our apartment here is wonderful, but our dining table..." She gesturing at the dining table set for a dinner of onion and garlic flavored meat loaf, with hard boiled eggs in its center, and fresh cabbage salad. With plenty



Above, the Nabutovsky family — Joseph, Boris, Yelena and Emiliya. Below, Vera Nabutovsky. At right, Abram and Liya Sheynin.



Sarah Gribov, Anna Dolinsky, Gennady Gribov and Olga Gribov Dolinsky.

retired after 30 years as a German teacher of 10 to 17-year-old Russian school children. Vera Nabutovsky, a graduate pianist, retired from a printing plant, where she was employed as an economist.

During the week of April 16, the family celebrated Yelena's twelfth birthday with post-Passover treats —

them into the Capitalist world because he was a Jew. When his boxers won in 1978 in a USSR/USA championship in Las Vegas, or the world weightlifting champion who was kept in condition through Shlobin's medical massages competed in the Seoul Olympics, the Jewish coach remained behind. Even though he was recognized as the best boxing referee in the Soviet Union in 1985, he could travel no further than East Berlin.

The Gribov Family

Gennady Gribov is a survivor. He not only survived a tour of duty with the Russian Army during World War II, he is a survivor of the 900 Days Blockade of Leningrad. He and his wife were also among the last Russian Jews to leave under the pre-Bush Administration guidelines. Now, after four months in Italy, he and Sarah have joined their daughter, son-in-law and granddaughter, Olga, Serge and Anna Dolinsky, in their new life in Wilmington.

Gennady was a corporate lawyer in Leningrad, who worked with plant management and the government in the transportation field. During his final year in Russia, after he had re-applied to leave Russia, he was dismissed from his job and could find only temporary employment. Anti-Semitism was bad in Leningrad, said the Gribovs, and getting worse. They cite as an example the uncensored

anti-Semitic articles which were appearing in government-controlled newspapers and magazines. They also can report that many unreported work-stoppages or strikes occur regularly in industry, and that Leningrad has a high crime rate. It is no longer safe to walk the streets after dark, they claim.

During her daytime hours, Sarah, with a PhD in biology, prepared botanical maps for the Leningrad Botanical Institute. Her works are used in schools, universities and agricultural institutes. One of her most memorable field expedition was her journey throughout the whole of the



Zoya, Oksana and Anatoly Shlobin and Sarra Katznelson.

on the grocery store shelves, her mother and grandmother's cooking skills, and her family's gift for hospitality, Oksana's school work may indeed never get a chance at the dining room table.

The family's main concerns are improving their English, finding employment and getting a car. Zoya and Maria Livanov want to attend English classes at Wilmington High School in June — but transportation is a problem. Anatoly wants to demonstrate his massage skills for the local medical community, and is willing to work as a volunteer at a local hospital or clinic, but again, without transportation his opportunities may be limited. Oksana hopes for a car and a desk. And why not? This is America isn't it, and anything is possible.

Two weeks ago, Anatoly, his wife Zoya, daughter Oksana, 16, and mother Sarra Katznelson, 78, a retired show factory worker, arrived in Wilmington after 6 1/2 months in Vienna. Anatoly's many sports competition medals and pennants hang proudly in their new dining alcove.

Arlene Davis to be honored by Congregation Beth Shalom

Arlene Davis, director of Congregation Beth Shalom's religious school and Jewish educator for over 25 years will be honored at a Festival of Jewish Awareness at Congregation Beth Shalom, 18th St. and Baynard Blvd., on Saturday evening, May 12.

This unique event, chaired by Jackie and Gary Harad, has been structured around themes that play a central role in Davis' life: Jewish knowledge and awareness. The evening will begin at 5:30 p.m. with Mincha Service, followed by study sessions, a light supper, Maariv-Havdalah services and music by Mazel Klezmerim from Baltimore.

"Arlene Davis has educated a large percentage of the youngsters in our community," notes Jackie Harad. "She's always been there for our kids and their families, and now it's our

turn to show our appreciation."

Davis grew up in an Orthodox home in a very Jewish area of Boston. Her European-born parents spoke Yiddish at home. "Johnny Mulligan," she recalls, "was the only kid on the block who wasn't Jewish." Added to this rich Jewish home life was rigorous training received at Hebrew Teachers' College in Brookline, Mass. Yet it was never her intention to become a Jewish educator. "All the Jewish background was strictly for my own edification," she notes.

After working her way through school, she was more than happy to stay home and take care of her growing family. In 1966, Davis was eight-months pregnant with her third child, when she was asked to teach at a local synagogue. She accepted the

position, hoping to make a small contribution to her family's income. That year, she came away with a new dining room and a vocation for life.

In 1969, when she and her husband, Bob, moved their family to Wilmington, Davis taught first at Adas Kodesch Shel Emeth, then at both AKSE and Beth Shalom. By 1971 she was working full time at Beth Shalom, although she still taught one class at AKSE. In 1974, when Wayne Dosick left Beth Shalom, Rabbi David Geffen asked her to become head teacher. Two years later, the Geffen family made aliyah, Assistant Rabbi Kenneth Cohen became full congregational rabbi, and Davis became educational director.

Cohen and Davis worked very closely together for more than a dozen years. He used to describe her as being "of two worlds," and she agrees. A first-generation American who grew up in a ghetto, Davis now thrives in the modern, non-ghetto world. But she wants her students to taste the flavor of "the beauty of Yiddishkeit."

Her students recently spent an entire Shabbat with an Orthodox family in Boro Park, she says. "It was a totally new experience for them and they loved it."

Among the highlights she recalls fondly are: the adult B'nai Mitzvah in 1985; her first confirmation and consecration services; the bicentennial program; and the school production of Joseph and His Amazing Technicolor Dreamcoat — a task which was six months in the making.

"I can think of no more fitting way to initiate Beth Shalom's Festival of Jewish Awareness than by focusing on Arlene Davis, a superb, committed, caring and talented Jewish educator," commented Rabbi Herbert Yoskowitz, spiritual leader of Beth Shalom. "Arlene enhances the quality of Jewish life for all of us at Beth Shalom and for all those in the community who are privileged to work with her."

The entire community is invited to join with Congregation Beth Shalom in paying tribute to Arlene Davis.



Arlene Davis

Concern for European Jews voiced at NY Shoah program

By RICHARD RUBIN

NEW YORK (JTA) — Holocaust survivors warned of the current rise of anti-Semitism in Europe and were urged to share the horrors of their experiences at Yom Hashoah ceremonies here Sunday. More than 2,700 Holocaust survivors and their families filled Lincoln Center's Avery Fisher Hall for the 47th anniversary of Yom Hashoah, Holocaust Remembrance Day.

The observation marked the 47th anniversary of the Warsaw Ghetto Uprising by Jewish freedom fighters against the Nazis.

With the rapid changes in Eastern Europe, societies are again in states of disarray, said Benjamin Meed, president of the Warsaw Ghetto Resistance Organization, the principal sponsor of the commemoration here. "Again a scapegoat is needed, and again the finger is pointed at the Jews," Meed said. "Everywhere the Soviet empire has collapsed, native nationalism replaces communism. We must insist the drunkenness of freedom does not express itself in anti-Semitism and anti-Zionism," he said.

Concerns about a united Germany were raised by several speakers.

"We survivors remember all too well a unified Germany," Meed said. "From the East and the West, including Austria, the came to murder us."

German Jewish survivor Ernst Michel, whose family could trace itself back 300 years in Germany, said a united Germany must pledge to be "steadfast in stopping any growth in anti-Semitism and to always recognize the special relationship of Jews and Israel."

"I speak with the moral authority of a German-born Jewish survivor," said Michel, executive vice president emeritus of the United Jewish Ap-

peal-Federation of Jewish Philanthropies of New York.

The ceremony included the lighting of hundreds of yartzheit candles by three dozen black-cloaked women survivors, while a chorus from a Hebrew day school sang in Yiddish and English "Es Brent" (It Burns), a song about the burning of the shtetl.

Ann Oster, a daughter and daughter-in-law of Holocaust survivors, admonished survivors to share their horrible secrets with others. "We want your memories, your eyewitness accounts," Oster said. "Protect us no longer."

"You survivors are the only ones to speak for your Moishes, your Shloimies, your Rivkes, who were brutally ripped from your arms," Oster said.

Moshe Arad, Israel's ambassador to Washington, said it is "symbolically moving, historically appropriate and politically meaningful" that the new Eastern European democracies of Poland, Hungary and Czechoslovakia have renewed their ties with the Jewish state, "a refuge to so many survivors of the Holocaust." But Arad, a Holocaust survivor from Romania, called the policies of the Soviet Union "unsettled and contradictory."

Moscow has urged Syria to be less aggressive toward Israel; has allowed increased cultural, educational and communal freedom for Soviet Jews; and most important, has liberalized Jewish emigration. But the increased freedoms have been accompanied by the rise of open anti-Semitism and the Soviet government's continuation of supplying arms to Syria, Iraq and Libya, Arad said.

New York Mayor David Dinkins said good people must prevent the spread of evil and hate. "Six million people condemn us from the grave if we do not," he said.

National UJA Operation Exodus campaign collects over \$40 million in cash advances

NEW YORK — Morton A. Kornreich, UJA National Chairman, and Marvin Lender, UJA Operation Exodus Chairman, announced that \$40 million in cash has been collected and transmitted to Israel by the United Jewish Appeal as part of its special campaign for the resettlement of Soviet Jewry in Israel, Operation Exodus. The UJA leaders noted that the cash was raised and sent to Israel even before the campaign's official launching. Delaware's Jewish Federation advanced \$118,000 toward this cash advance.

The unprecedented advance against future pledges was raised by UJA from 38 federations and was transmitted as the first installment in UJA's campaign of \$240 million for Operation Exodus. UJA's efforts are continuing with additional federations which are considering their future participation. The special campaign is being conducted by UJA in partnership with federations and smaller American Jewish communities in response to the unprecedented

immigration of Soviet Jews to Israel. Many federations responded positively by providing funds in anticipation of future pledges. Sometimes federations have gone to their endowment funds or otherwise borrowed funds in response to Israel's need to finance the overwhelming influx of Soviet Jews.

This cash advance is in addition to the Regular UJA/Federation Campaign cash collections, which are required for a wide range of needs of Jews worldwide and which are continuously and vigorously pursued, with the 1989 result scoring a record achievement.

Stanley B. Horowitz, UJA President, said, "This cash advance is a tangible expression of the solidarity of the American Jewish community with the people of Israel. These sums are the result of the compelling cause of Soviet Jews coming to Israel and strong efforts by UJA, responded to by local federations with singular generosity."

Horowitz noted that the \$40 million cash advance would, in one trans-

action, provide the funding required for the absorption of more than 12,000 new Soviet olim in Israel.

"The rapid and wholehearted response to the critical needs in Israel represents another dimension of the maturing and mutually supportive partnership of the UJA and federation movement," he said.

The Operation Exodus Campaign officially began April 3, when hundreds of Jewish leaders gathered in Washington, D.C. for a Freedom Seder. Vice President Quayle, along with 50 U.S. Senators and Congressmen, participated. The Seder featured a rare, three-country, live satellite connection, linking Jews in Israel, the Soviet Union and the U.S. Jews who seek to leave the Soviet Union, new Soviet Jewish immigrants to Israel and American Jews and their guests in Washington participated in a tri-national, interactive seder that underscored the unified world Jewish commitment to Soviet Jewry.

Interviews scheduled for 1990 Jewish population survey

NEW YORK — On April 1, 1990, the Census Bureau began conducting the bicentennial (21st decennial) census of the United States. At the same time, the Council of Jewish Federations completed the first of two stages in carrying out its 1990 National Jewish Population Survey.

The purpose of this historic Jewish survey, established as a result of resolutions passed by the Conference on the Demography of the Jewish People in Jerusalem in October 1987, is to examine the universe of "Jewish" and "Jewish Affiliated" people across the U.S. and create a database for analysis and future comparison. This Jewish data collection process is extremely important in that the U.S. Census has never recorded religious affiliations and there has not yet been any organized research conducted to yield this 'census' type data for Jews on a nationally representative basis.

CJF agreed to conduct the 1990 National Jewish Population Survey

in the fall of 1988. Last spring, CJF commissioned the ICR Survey Research Group of Media, PA, to begin collecting data in a two-stage phone questionnaire. The first stage involved contacting a random sample of 100,000 American households via computer-assisted telephone interviewing. This procedure allowed for an equal probability of Jews to be selected from every state whether in small towns or in major metropolitan areas so that a national picture would emerge. The objective was to determine qualification first by religion, i.e. "What is your religion?" and then by other sorts of connections, i.e. "Do you consider yourself Jewish?" "Where you raised Jewish?" and "Do you have a Jewish parent?" (Only 2.2 percent of those surveyed refused to mention their religion.)

The next series of telephone calls, which are currently taking place, asks all qualifiers by any of the four questions to identify the composition of

their household and to participate in the 1990 National Survey. During a 10 week period between late April and June 30, 2,500 of these households will once again be contacted — this time to take part in a 35 minute confidential interview during which 120 questions will be asked. Designed as a census replicate, the core questionnaire will cover a variety of additional areas of Jewish communal interest including: household composition/demographic detail, genealogical detail, religious backgrounds, employment status, philanthropy, geographical movement and cultural observance/participation.

"Through the statistical data obtained from the 1990 National Survey, Jewish Federations will be better equipped to plan for the development of services and facilities that are vital to the continued growth of Jewish life in their communities," said Dr. Barry A. Kosmin, CJF Director of

Continued on 24

OSI seeking witnesses from Valmiera, Latvia

The United States Department of Justice, Office of Special Investigations (OSI) is interested in locating persons who can describe the treatment of Jews or of other targeted groups in the town of Valmiera (Wolmar), Latvia, or in the Valmiera district. The period involved is early July to the end of October 1941, especially the early summer.

All responses should be sent either to Elliot Welles, Director, ADL Task Force on Nazi War Criminals, 823 United Nations Plaza, New York, NY 10017 or to Betty Shave, Senior Trial Attorney, Office of Special Investigations, Criminal Division, U.S. Department of Justice, 1400 New York Avenue N.W., Bond Building, Washington, DC 20530, telephone (302) 786-5033. OSI is seeking both English-speaking and non-English-speaking witnesses.

OPERATION EXODUS ЭКСОДУС



ДОБРО ПОЖАЛОВАТЬ!

Welcome Home!

As the winds of Israeli and international politics gust around them, the new Soviet Jewish immigrants to Israel are keeping their feet planted firmly on the ground and their heads studiously bent over Hebrew textbooks, real estate listings and help-wanted ads.

Mastering the Hebrew language, finding an apartment and gaining employment in their field are their overwhelming concerns right now.

Meeting the short-term needs of the huge number of olim already arriving in Israel is the purpose of Operation Exodus, the \$420 million dollar campaign being undertaken by the United Jewish Appeal as part of the Jewish Agency's \$600 million special absorption effort.

This money will serve as a cushion for the Soviets to land on, supplying them with transportation to Israel and support during their first year of adjusting to life in a new country.

But no matter how much goodwill the Diaspora delivers in the form of support for initial resettlement, the ultimate success of the Soviet aliyah depends on the solution of problems Operation Exodus does not address: the ultimate viability of the Israeli economy, the creation of jobs and the construction of affordable housing.

The Soviet Jews who have come to Israel in the last few months are in a hurry. They are conscious that they are the crest of a huge wave of Soviet immigration to Israel, and they are anxious to grab into a life

raft — a job, a home — before they are drowned in a sea of their compatriots.

To take advantage of the immigrants' present ambitious and positive outlook, Israel also will have to move quickly.

The country's leaders will have to try to bring together the contentious elements of the bureaucracy handling absorption. The government's Ministry of Absorption, the Jewish Agency and the voluntary immigrant associations will have no choice but to move from competition to cooperation.

To supply jobs and housing, they are forced to turn from talk to action — clearing the way for large-scale construction of housing and readying their economy for an onrush of new job-seekers.

The articles are based largely on conversations with Soviet immigrants who have been in Israel for three weeks to five months; both those at the Mevasseret Zion absorption center, outside Jerusalem, and those in the midst of "direct absorption" in the town of Rishon le-Zion.

The articles also capture the views of the Israeli government, the Jewish Agency and a wide range of Israeli citizens, for there is no part of Israeli society that will not be touched by this historic immigration.

Part One of a Two-Part Series

The Emotional Challenge

Israelis react with a mixture of joy and fear

By ALLISON KAPLAN

JERUSALEM (JTA) — There are some things needed for the successful resettlement of Soviet Jews in Israel that money can't buy.

Jobs can be created, housing can be built — but this alone won't make the Soviet olim feel welcome.

volunteerism, direct absorption in Ra'anana and elsewhere could not succeed.

But to many Israelis, while the current Soviet influx may be a blessing for Zionism, in a practical sense it is a somewhat worrisome fact of life.

parents' home in the central town of Hadera.

They are making this move because they have no money to buy their own apartment now, and if they continue renting, they will never be able to save the money to buy their own place.

"Don't get me wrong," Levi says of the Soviet Jews. "I'm happy that they're getting out. We want them to come. But we don't want to pay that much for them."

He resents, in particular, the easier mortgage terms an immigrant couple can receive, which will cover more than half the total cost of the apartment. He and Noa can only get a mortgage for a fraction of the total cost — they must save up the rest.

"We are professionals, we have jobs, and we don't see the day when we will have our own home," Levi says.

Like countless other young Israelis, Levi spent a year and a half in the United States, working as a carpet salesman.

He contends that if he hadn't had his accounting degree to assure him a good job in Israel, he probably would have stayed in the United States instead of returning to Israel last winter.

"This government doesn't seem to care when a half a million people leave the country to go to America to find work there," he complains. "But when a million Soviets come here, they make such a fuss."

Noa speaks disparagingly of the pledges by Israeli leaders that the new immigrants will be housed and employed.

"We paid our dues to this country," she says. "We served two and three years in the army. The government didn't give us money to get an apartment. They didn't promise us a job."

Veteran immigrants to Israel dismiss such complaints, saying that they sound awfully familiar.

The gripes "are not so much against



Flags and flowers greet the newcomers of all ages.

Only their Israeli neighbors can do that.

The charismatic mayor of the city of Ra'anana, Ze'ev Bielski, was one of the first Israeli leaders to say openly that the Israeli government and the Jewish Agency for Israel must make special efforts to avoid alienating veteran Israeli citizens in their enthusiasm to help new Soviet immigrants.

To illustrate his point, Bielski labeled his pilot project for the direct absorption of Soviet Jews in Ra'anana "Natasha-Rachel."

Natasha, he explains to his Diaspora audiences, represents the hopes and dreams of the Soviet immigrant families.

Rachel represents the aspirations of the Israelis, both the pioneering Ashkenazim who built the country, and the thousands of Sephardic Jews from Iraq, Morocco and other countries who underwent the trying absorption of the 1950s and '60s.

"If Rachel sees us working to give Natasha a nice apartment, good furniture, and a secure job, and she has none of these things," Bielski asks, "how is she going to feel?"

To an impressive extent, Israeli society is rising to the occasion and welcoming their brethren from the Soviet Union with open arms. A spectrum of organizations and individual volunteers have offered clothes, furniture and helpful advice to the new arrivals.

Without such a positive spirit of

For while most are happy the Soviet Jews are getting out and pleased that thousands of them are going to Israel, that joy is severely tempered with apprehension that they will eventually have to pay a heavy price for the Soviet aliyah.

In a country where unemployment is high and the price of housing already far outreaches salary levels, the prospect of more competition for jobs and desirable housing is a cause for worry.

Just ask your average cabdriver. "Where are the Soviets going to find work?" asks Yossi, a cabby from Jerusalem. "There's no jobs here at all — not here in Jerusalem, not in Tel Aviv, not in Haifa."

Shimon, who drives a cab in Tel Aviv, laments, "And what about our Israeli youth? It's already hard for them to find work, and they are leaving the country."

Young Israelis, even those who are relatively well-off, are the most worried, since they, like the new olim, want to build their lives, purchase a home and begin a career.

Levi and Noa, a Tel Aviv couple about to wed, are successful Israelis. They are young, educated and about to get married. Levi, 28, is an accountant and Noa, 24, works in a bank.

They currently live in an apartment in a fashionable neighborhood in northern Tel Aviv. But after their wedding, they will move into Levi's



A recently arrived couple prepare a pot of soup in the kitchen of their new home in an absorption center in Jerusalem. (Photo: David Rubinger)

Russian olim as against the rights that olim have in general," says Judy Ben-Ami, who came to Israel from Seattle seven years ago.

"I heard similar complaints when I was a university student," says Marcello Landsmann, who immigrated from Spain. "Israelis would ask why I, as a new immigrant, could study for free, when they had served in the army and had to pay their own way. They have to understand that this is the way the country is."

The fear that the Soviets will further crowd the job market is the strongest of the worries. A recent Jewish Agency poll shows that only 16 percent of Israelis believe that Soviet aliyah will not impact negatively on unemployment.

The Hebrew press has picked up on some of the grumbling and often portrays the new immigrant as demanding and selfish.

A recent newspaper article, dripping with sarcasm, described the attitude of a Romanian immigrant who came to Israel for economic reasons. The immigrant was complaining because she had been led to believe that every new immigrant to Israel gets an apartment as a present, and now she feels cheated.

"Never mind that in Romania, they barely had anything to eat," the article said. "That was the reason they decided to come to Israel."

In the article, the woman demands her promised apartment — "not a

Continued on 18



The new immigrants are greeted in Hebrew, Russian and English.

The Housing Challenge

Where will the Soviet immigrants live?

By ALLISON KAPLAN

JERUSALEM (JTA)—Mevaseret Zion is a small town perched atop a hill located about 10 minutes northwest of Jerusalem. Like many hilltop towns in the Jerusalem area, it offers a breathtaking view of the expansive city.

The streets of Mevaseret Zion are dotted with small attached cottages, arranged in clusters around children's playgrounds that feature swings with peeling paint.

Mevaseret Zion is no ordinary town — it is an absorption center for new immigrants. As such, it has the communal atmosphere of a kibbutz. Only the metal bars on the windows and doors of the houses give it a more urban feel.

Along the street, small children, many of them from Ethiopian families, frolic on their way home from kindergarten, as the adult residents tend to their various errands.

The town is a virtual United Nations, with immigrants from the United States, Canada, South America, Romania and Ethiopia. And then there is the group whose arrival is changing the lives of all immigrants at the absorption center: the Soviet Jews.

The Russians have arrived at Mevaseret Zion, and despite the fact that they have come with no money and uncertain prospects, most seem optimistic. They say they feel at home.

At one time, even only a year ago, the Jewish Agency for Israel, which operates the absorption center, would have been totally pleased with these sentiments. It would have encouraged families to stay at the absorption center until they were securely on their feet and had saved enough money to purchase an apartment.

But this is February 1990, and times have changed. Every day, new Soviet immigrants crowd into Ben-Gurion Airport, and the Jewish Agency and government must find them places to live.

The Jewish Agency is starting to get tough.

Officials know they can't allow immigrants to become too settled in absorption centers, because the space is desperately needed for newcomers. So, the Jewish Agency issued new rules in January, intended to



A Soviet family tours their new home at the Rehoboth Absorption Center with Jewish Agency officials. (Photo: David Rubinger)

encourage the Soviets and other immigrants to leave the absorption center and enter the rental market.

Those who stay at Mevaseret Zion or any other absorption center now have to begin paying a nominal rent after six months of residency. If they remain in the absorption center a year, their rent shoots up even higher.

The new regulations shocked and dismayed many of the absorption center's residents. When the announcement was made, some traveled to an absorption center in Jerusalem to join other Soviet immigrants in protesting the decision.

Tziporah Lipin, a Jewish Agency representative who takes journalists on tours of Mevaseret Zion, says the Jewish Agency's goal is to make the new immigrants independent as quickly as possible.

"The time spent here is not to coast and wait. It's meant to be a constructive working time, a learning time," she says.

Newlyweds Vicki and Grisha Lubarski are models of the talented young immigrants that have Israeli officials raving about the potential of the new aliyah.

The Lubarski household is not much different from any other Israeli household. The sparsely furnished room is impeccably arranged, with

doilies on the table and the bookshelves. The floor is freshly mopped. Standing out in the middle of the room are a brand new, full-size refrigerator and a large television set.

Curly-haired Vicki Lubarski, 20, looks like she could be an undergraduate at Brooklyn College. Like many Soviet women, she favors pink lipstick and pastel eye shadow. She wears blue jeans — the unofficial uniform of the young Soviet immigrants — and a pink sweatshirt.

Vicki left the Ukraine in the midst of her pharmaceutical studies and plans to resume them in Israel.

Her husband, Grisha, 29, returns home carrying flowers. Wearing brown wire-frame glasses, a patterned Shetland sweater, jeans and a still-shiny wedding band — he and Vicki have only been married for a year — Grisha looks like a Soviet version of the American yuppie.

He has just been to a kibbutz explaining the Soviet aliyah to children there. Despite his short time studying Hebrew, he is fluent in the language and rarely resorts to Russian, even though a translator sits beside him.

Grisha is a doctor who has worked in radiology and internal medicine. "The medical studies here are essentially the same, but the equipment is

far more sophisticated," he says.

In order to practice in Israel, he must take eight to nine months of retraining courses, pass a battery of tests and do an internship.

When asked if he is worried about the huge numbers of doctors among the Soviets, he shrugs. "What will happen, will happen," he says. "There isn't much I can do about it."

He hopes, at least, that he has gotten a running start by arriving in Israel now, predicting that there will be many doctors coming after him.

Grisha initially worked for a month in a nursing home, but quit, saying it interfered with his Hebrew studies. Because Vicki's mother, Genia, is living with them, they say they have enough money in the short-term to devote themselves completely to their Hebrew studies.

"For now," Grisha says, "there is no problem with money."

But the couple have been at the absorption center for five months, and they are not sure what they are going to do when their six-month deadline to begin paying rent arrives. If they do not move out in another month, they will lose the right to have rent toward an apartment subsidized by the Jewish Agency.

new place they have rented in Jerusalem, but they are about to try. There is no other alternative.

Their financial troubles have not embittered them. Despite their concerns, the pair, who were refuseniks for 19 years, say they are proud of Israel and glad they immigrated here.

When told that her comments would be transmitted to U.S. Jews, Lisa says emphatically in her broken English that she has a message for Diaspora Jewry.

"The house for Judén is in Israel!" she exclaims.

Hours from Mevaseret Zion, clusters of Soviet Jews outside the community center in the city of Rishon le-Zion mingle and chat during their break from Hebrew class.

They are among the first large group of new immigrants who will not have known the protected feeling of an absorption center.

Those who work with immigrants describe absorption centers as "hot-houses" that provide time for new olim to get their bearings.

They can see a bit of the country before they decide where to settle, and they can concentrate fully on their Hebrew studies. The conditions



Soviet olim shortly after their arrival, relax in their Jerusalem apartment rented under direct absorption.

But they are reluctant to commit themselves to an apartment rental, because they are not sure in which city they can best pursue their studies. So right now, they don't know if they will move, or continue at Mevaseret Zion and pay the rent.

For some of their neighbors, the time for choices has already run out.

Maria, an electrical engineer, and Lisa, her retired mother, came from Leningrad and have been at Mevaseret Zion for two years. They are finally responding to the pressure to leave.

"It's very difficult to buy a flat. The ones who remained here in Mevaseret Zion were the ones who don't have the money," says Maria, a slim, middle-aged woman. She looks around wistfully. "It's very nice here. But now the time has come to rent an apartment."

Maria works, but her salary "is very low," she says. They aren't quite sure how they will make ends meet in the

are far from luxurious, but all of their basic needs are provided for without cost.

By contrast, those in direct absorption communities like Rishon le-Zion are immediately plunged into the cold water of Israeli society and expected to swim.

With the grant money given to them by the government and the Jewish Agency, they have already found and rented their apartments and dealt with the hassles of arranging heat, electricity and telephone service.

Hebrew teacher Rachel Weitz, who has taught ulpan courses in both situations, said that those in direct absorption become streetwise faster. "They learn very fast what life is like in Israel. They have to organize their lives and learn quickly."

Judging from the ulpan students in Rishon, direct absorption seems to be working. A key to the success of

Continued on 18



A family from Vilna enjoys tea in their new home in an absorption center in Jerusalem. (Photo: David Rubinger)

The Emotional Challenge

Continued from 16

villa, mind you, but just a nice five-room flat." She goes on to complain that her absorption center "is more Communist than Romania."

There are, of course, two areas in Israel where the Soviet newcomers are not only welcomed, but desperately wanted — among the West Bank settlers and in the development towns in the Negev and Galilee.

Etta Bick lives in the West Bank settlement of Alon Shvut, made up of 250 families.

Communities like Alon Shvut feel "a terrible frustration" that they are not getting Soviet immigrants, Bick says sadly. "Our communities are cohesive, well-organized and ready to give."

That Jewish Agency funds cannot be used to settle Soviets in their community feels like "a slap in the face" from the Israeli government and American Jewry, Bick says.

The development towns in the Negev and Galilee are not receiving Soviet Jews for less political reasons. Employment opportunities are limited there. Because of this, thousands of Israelis from previous waves of immigration have left the region for the center of the country.

In a desire to show early success at absorbing the current wave of Soviet Jews, the government and Jewish Agency have been much more reluctant to send them to the development towns than they were previous immigrant groups. As a result, the olim have been steered to more populous areas around Tel Aviv and Jerusalem.

This decision has bred resentment. In the northern development town of

Ma'alot, tempers flared in January when the Jewish Agency sent only Ethiopian Jews to the town's absorption center, after promising the town's leadership that both Ethiopian and Soviet Jews would be sent.

Uri Gordon, chairman of the Jewish Agency's Immigration and Absorption Department, said at the time that they could not send Soviets there, "because of the employment situation," which angered Ma'alot residents.

Ma'alot Mayor Shlomo Buhbut contended at the time that there were jobs for skilled workers like the Soviet immigrants in his region. He said more Soviets should be sent to the development towns, and more Ethiopians to the center of the country, instead of the reverse.

A Ma'alot resident, Elaine Levitt, wrote in the Jerusalem Post that Gordon's statement was especially disturbing, "because it implies that employment is not an important factor in the absorption of Ethiopian Jews, and because it is not precise. The fact is that a number of newcomers have already found jobs."

The controversy focused attention on the touchy issue of whether the Soviets were being treated as more desirable than other immigrant groups because they are of European origin.

When asked directly if racism has to do with the excitement over the coming Soviet aliyah — if the words "talented," "educated" and a "good aliyah" are code words for the fact that they are of European origin — most Israelis, including Sephardim, will deny it.

But the issue surfaces in Israeli humor.

One joke going around asks, "Why is the new Soviet aliyah like turpentine?" The answer: "Because it will thin out the color of the country."

Undeniably, some bitterness lingers in the Moroccan and Yemenite communities as they compare the corrugated metal shacks, or ma'abarot, where they lived when they came to Israel to the subsidized apartments where the Soviets are now living. The feeling remains, though logically they understand that Israel was a poorer, less industrialized country at that time.

Natan Shaansky, the former Soviet prisoner of Zion, has recently harnessed his savvy political skills to defuse ethnic tension. He has participated in demonstrations for Yemenite Jewry, held dialogues with Sephardim, and in general tried to project his concern for all Israelis, not just Soviet immigrants.

Sharansky "has eaten a lot of couscous lately," one Israeli observer quipped.

Cynical talk notwithstanding, most Israelis seem prepared to assist the new immigrants.

Many have stepped forward to act as "adopted families," helping those in direct absorption cope with the mysteries of the Israeli banking system and the job market.

A trim, athletic-looking Israeli woman named Ilana Babayut strolls into the home of a Soviet immigrant family in the Mevasseret Zion absorption center. An elderly woman living there gazes at her, smiles a mouthful of gold teeth and proclaims her a "miracle."



A new immigrant to Israel goes "back to school" at an absorption center in Jerusalem. This ulpan class is one of many necessary programs designed to help the new olim adapt to their surroundings. (Photo: David Rubinger)

Babayut is a teacher who lives with her attorney husband in a villa near the absorption center in Mevasseret. When asked how she met the family, Babayut replies, "Why, I just knocked on their door."

Before the recent wave of Soviets came, Babayut pitched in to help Ethiopian Jewish immigrants. "Many of them had never seen a gas stove or a refrigerator before. I let them fol-

low me around and imitate my household chores," she says.

The Israeli government and the Jewish Agency are hoping that Babayut's attitude will be infectious.

For it is only this positive spirit, coupled with a stable economy and sufficient housing, that will have Mayor Bielski's Natasha and Rachel eventually living happily side by side.

The Housing Challenge

Continued from 17

the program has been matching the Soviet families with "adopted" Israeli families, who help them navigate their way into Israeli life.

Josef Bichman sits beside his wife, Ludmilla, in ulpan class. The couple, in their 40s, have gentle blue eyes and an intellectual air.

Like the Lubarskis, they have learned Hebrew quickly in their five months in the country. Josef enthusiastically explains a point of Russian history in Hebrew, as his teacher, Chaya, gently corrects his grammar.

Josef is very worried about finding a place to live. He has been anxiously watching the prices of apartments rise — 35 percent since September and climbing, he observed. Prices can be expected to skyrocket even higher if more housing is not built soon.

The Bichmans know that they have a bit more time than those in absorption centers to find their housing solution. The direct absorption full subsidy for rent from the Israeli government and the Jewish Agency will run out at the end of their first year in the country.

The Bichmans have already learned

that renting long-term in Israel is not a satisfactory situation. Ultimately, everyone in Israel is expected to buy an apartment, and they don't know how they can afford it.

The families in the Bichmans' Hebrew class would like to continue living in Rishon le-Zion, but apartment prices are high, even with the favorable mortgages offered to immigrants by the government. Having come to the country with no savings, Soviet immigrants are taking out multiple loans in order to purchase homes.

The prices are climbing because demand is up, and plans for large-scale construction of apartments are creeping along at a snail's pace.

"The government talks about building houses, but they don't do anything," Josef says worriedly.

A group of several hundred of the Soviet immigrants living in Rishon le-Zion has even volunteered to do construction work for a few years if it means securing a place to live. The offer reflects their desire for housing as well as an anxiety not to be seen by the Israelis as spoiled professionals, but people who are willing to do a bit of modern-day pioneering.

However, the group is presently caught in the legal morass of obtaining land and building permits from the government. They are also finding out that the cost of the apartments, even with their donated labor, will still be steep.

Josef says that after ulpan is completed, he will look for work, and if he doesn't find it, he will enter a job-training program. As long as he continues studying, he will remain eligible for government assistance.

The Bichmans and their classmates clearly spend much of their time worrying about their future in Israel. But they say it is a different brand of fear than they had in their previous home.

"The problems in the Soviet Union were large, overriding issues of ideology and anti-Semitism. Here in Israel, the problems are practical and day-to-day," says Ludmilla.

Soviet Jewish immigrants are glad, at least, that the problems of jobs and housing in Israel, unlike the threat of anti-Semitism in the Soviet Union, appear to be somewhat under their control.

"I hope that it will be all right," Ludmilla says with a smile.



An absorption ministry official discusses arrangements with a family just arrived at Ben-Gurion Airport.

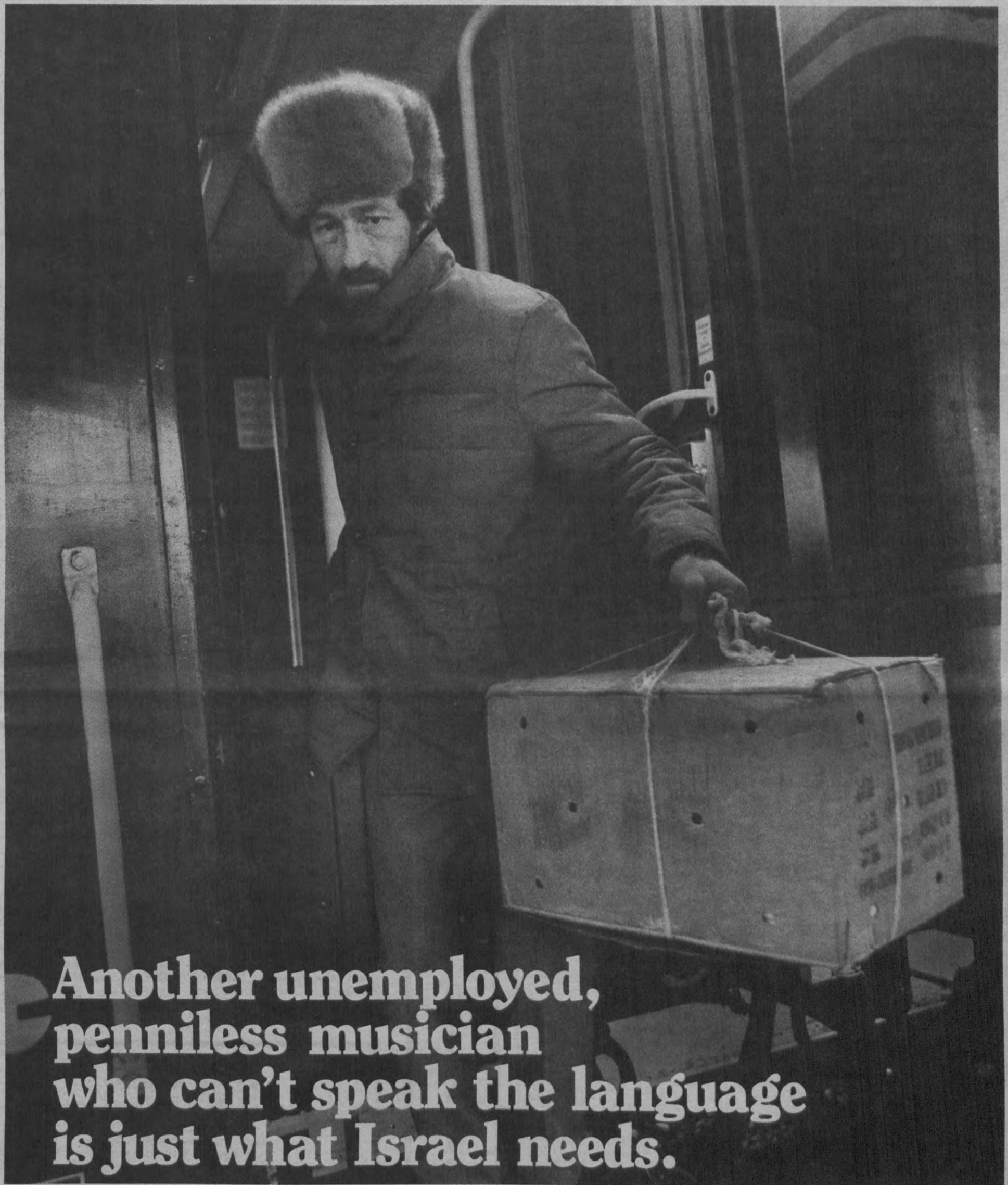
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Community Holocaust remembrance features children of survivors

BY PAULA BERENGUT

About 200 members of the Delaware Jewish community attended the annual Holocaust Memorial Service, held this year at Adas Kodesch Shel Emeth, on Sunday, April 22.

The program was opened with a reading, by Jewish Federation President William Topkis, of the proclamation issued by the Knesset declaring 27 Nissan the annual day of remembrance for the six million victims of the Holocaust. Students from the religious schools of AKSE, Beth El, Beth Emeth and Beth Shalom and Albert Einstein Academy and Gratz Hebrew High School participated in the service and in the lighting of the memorial candles. The AKSE Choral Group sang a Jewish Partisan Song and Ani MaAmin featured speakers were children of Holocaust survivors.

Shirley Fischer Drowos, daughter of Helen and Tibor Fischer of Long Island, New York, said that the impact of having been a child of survivors was to make her more religiously observant. She said she feels a great obligation to "teach the next generation the richness of our tradition."

Paraphrasing from the Passover

Haggadah, Drowos said that "we should all feel as though we have personally survived the Holocaust." "We are all survivors, she noted, because if Hitler had succeeded, "none of us would be here today."

Michael Bank, son of Bernard and Rebecca Bank of Wilmington, spoke of his fear regarding the widespread assimilation taking place in the United States today. "Maintaining our sense of Jewish identity is important," Bank cautioned, because "otherwise we lose our Jewish community and hand Hitler a posthumous victory."

Gail Tolpin, daughter of Ernst and Terry Dannemann of Dover, noted that this Yom HaShoah coincided with Earth Day and said she could not help but note the irony. "The term recycling meant something very different to the Nazis," she remembered.

Tolpin also cautioned against ignorance. It is only through living Jewish law, she said, that we can understand it and pass it on to future generations.

"Today we gather here to publicly remember the Holocaust...We acknowledge that a horrible evil period in our history happened. And along with *remember* (zachor), we must

guard (shamor) our freedom as Jews and of Jews all over the world, so that the destruction of our people and our culture does not take place ever again."

Ira Brenner, son of Leo and Marion Brenner of Wilmington, who was to have spoken, was not able to attend but sent a letter in which he spoke of the problems of Jews in the Soviet Union. "Survivors and their children are especially sensitive to the plight of our brethren tangled up in the political barbed wire which impedes their emigration to Israel," he wrote. "American Jewry is more ready to help them than in 1942," Brenner wrote. "We can make the difference to prevent another Holocaust."

AKSE Cantor Morris Markowitz sang *El Maleh Rachamin* — a prayer for the martyrs of the Holocaust — and the program ended with the singing of *HaTikva*.

The annual remembrance service is co-sponsored by the Rabbinical Association of Delaware, the Jewish Federation of Delaware and the Halina Wind Preston Holocaust Education Committee.

BBYO sends record number of Jewish youth to Poland, Israel

WASHINGTON, D.C. — The B'nai B'rith Youth Organization (BBYO) has committed itself to sending

a record number of Jewish youths to Poland and Israel this year. In honor of Yom HaShoah — Holocaust Remembrance Day — a BBYO delegation of 101 youths will join over 2000 Jewish teenagers from around the globe for the second biennial "March of the Living." Marc Blumberg of Wilmington is a participant.

Participants in this two-week program, taking place April 19 through May 2, will spend a week in Poland retracing the steps of the "March of Death" which led countless numbers of Jews to their deaths in the gas chambers. The program includes tours of concentration camps, including Auschwitz, Berkenau, Majdanek, and Treblinka, and visits to historic Jewish sites in Warsaw, Cracow, and Lublin. Their stay in Poland will conclude on Holocaust Remembrance Day with the "March of the Living."

From Poland the youths proceed

to Israel for a week, traveling to Jerusalem — where they will visit the Holocaust memorial Yad Vashem — and to Masada, the Sea of Galilee, Tel Aviv, and the Negev, with stops at historic sites along the way. On April 30, all the groups from around the world will join with hundreds of young Israelis in celebration of Yom Haatzmaut, Israel's Independence Day.

"To spend a week examining the unspeakable tragedies of the Shoah [Holocaust], and then to see the joy of Israel is a priceless experience designed to enhance Jewish identity and strengthen commitment to Israel and a positive future for the Jewish people," said BBYO International Director, Dr. Sidney Clearfield.

The program is co-sponsored by numerous organizations, including BBYO, and coordinated in cooperation with local boards of Jewish education and the American Zionist Youth Foundation.

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Holocaust commemoration held in downtown Wilmington

By PAULA BERENGUT

"We are here to remember and to ensure that we never forget," Jewish Federation William M. Topkis told approximately 125 members of the Jewish community who gathered in Wilmington's City/County Building at noontime on April 23 to remember the six million Jewish victims of the Holocaust.

That thought was repeated by many of those who addressed the group, including Delaware Lieutenant Governor Dale E. Wolf, Jeffrey Garland who represented Senator William Roth, Wilmington City Council President James M. Baker and Reverend Canon J. Fletcher Lowe, Jr., who gave the invocation. Lowe urged those gathered to do what they could to prevent the small inroads of bigotry that can lead to events such as the Holocaust.

"Never again," Lowe said. "Never again mass murderers of gargantuan dimensions and proportions; never again racial or ethnic or religious persecution of such dimensions; never again people justifying their behavior under the slogan 'I was just following orders;' never again the failure to stand up and protest as individuals or groups or nations are abusing others; never again the deafening silence by the good people effectively giving consent to the unconscionable actions of the bad."

Dr. Jack D. Ellis, Professor of



Mary Kate McDonald

History at the University of Delaware, reflected on the Holocaust. "Our gathering here is in itself recognition of the frailty of human memory, of the world's capacity to forget," he told the audience. "The world can — and does — forget, and when it cannot forget, it often denies."

But beyond the denial or the memory lapses, Ellis cautioned, is a

very dangerous crisis characterized by the "absence of collective memory among young people." As an example, he cited the lack of knowledge among college students of the Civil Rights movement of the 60s. "In their eyes, it might as well have happened in the Middle Ages, if it happened at all," Ellis said.

"The past, unremembered, ceases to exist," warned Ellis, calling the act of remembering a "duty."

There is more to Jewish history than the Holocaust, Ellis said, just as there is more to German history and to European history. "Yet all history

after its liberation.

The final speaker was University of Delaware senior Mary Kate McDonald who addressed the issue of the importance of teaching the lessons of the Holocaust to high school students.

"Is remembering enough?" McDonald asked the audience.

She said that, in her opinion, the Holocaust, as it is currently taught, in a page or two of text in a history class, "is unacceptable." She asked, "Where did the people go? Where did the faces go?" The Holocaust, McDonald said, "cannot be taught like the Boston Tea Party." It is not enough to remember the places and the dates, she said.

In relating her experience in teaching the Holocaust to high school students, McDonald said she discovered that the concept of moral responsibility can be taught by devel-

oping an understanding of just what happened, how it happened and to whom it happened. (See Jewish Voice, April 6).

"By making the victims of the Holocaust faces and not numbers, students can be made to understand and to relate," she said.

A memorial prayer led by Congregation Beth Shalom's Rabbi Herbert Yoskowitz and Cantor Norman Swerling at the Holocaust Memorial in Freedom Plaza concluded the program.

The annual commemoration was co-sponsored by the Delmarva Ecumenical Agency, the Interdenominational Ministerial Alliance, and the Jewish Federation of Delaware, the Minister's Action Council of Delaware, the National Conference of Christians and Jews, the Rabbinical Association of Delaware the the Wilmington Branch of the NAACP.



Jack D. Ellis

this month en route to Bermuda for a meeting with British Prime Minister Margaret Thatcher. He characterized his remarks as "personal observations," rather than official policy.

"I'm a Christian, and I think forgiveness is something I feel very strongly about," the president told reporters aboard Air Force One.

"I'm inclined to think we ought to forgive — not forget," Bush said, adding that the Easter season was a special time to take stock.

"For those of us who have faith, most of the teachings have ample room for forgiveness and moving on," he added.

has been permanently altered by this event, all social theories questioned." And, in order to avoid repetition, he warned against impassivity and indifference and also stressed the importance of understanding how and why the Holocaust occurred.

Ellis noted that the recent events and changes in Eastern Europe "have imparted a new urgency to understand."

Wilmingtonian Arnold Kneitel followed Ellis and spoke of his experience as a member of the U.S. Air Corps who visited Dachau one month

Bush: time has come to forgive E. Germans

By TOM TUGEND

LOS ANGELES (JTA) — A remark by President Bush that the time has come to "forgive" Germany for the Holocaust has drawn sharp criticism from Rabbi Marvin Hier, dean of the Simon Wiesenthal Center.

Calling the president's statement "morally wrong and politically dangerous," Hier said that "the generation of Germans who perpetrated the Holocaust can never be forgiven for their heinous crimes. Indeed, the only people who could have granted them forgiveness perished in the gas chambers."

At a time when East Germans have for the first time accepted moral responsibility for Nazi crimes, Bush's words sent the wrong signal to the young generation of Germans, Hier said.

While such Germans are not responsible for the crimes of their forefathers, "nonetheless, the legacy of Auschwitz must be permanently embedded into the conscience of the German nation," he said.

Bush made his comments earlier

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Harold G. Blank
Harold G. Blank, 78, formerly of Brandywine Hundred and Wakefield, Mass., died April 4 in Leader Nursing Home, 700 Foulk Road, Wilmington.

Mr. Blank was a resident of Wakefield until 1987, when he moved to Delaware. He was a self-employed salesman in the Wakefield area for many years, retiring about 20 years ago.

His wife, Josephine Spero Blank, died in 1971. He is survived by a son, Howard M. of Wilmington, with whom he lived before moving to the nursing home; a daughter, Arlene Hunter of Virginia, and three grandchildren.

Instead of flowers, the family suggests contributions to Temple Beth Emeth's new wing building fund, Wilmington.

Beatrice Bailis
Beatrice "Betty" Bailis, 78, of Rittenhouse-Claridge, Philadelphia, died April 5 of cancer at home.

Mrs. Bailis had been a homemaker. She is survived by two sons, Abraham of Lancashire, Brandywine Hundred, Wilmington, Del., and Michael Y. of Cleveland; two daughters, Claire Shirley Fox of Haver-

town, Pa., and Fae-Lee Bailis of Philadelphia; eight grandchildren and a great-grandson.

Instead of flowers, the family suggests contributions to the Jewish National Fund.

Seymour Zandman
Seymour Zandman, 72, of Wilmington, formerly of Livingston, N.J., died April 7 of heart failure in Riverside Hospital.

Mr. Zandman owned O'Keefe's Bar and Restaurant in Manhattan, N.Y., for 30 years, retiring in 1979.

He moved to Wilmington about one year ago from Livingston.

He is survived by a son, Jerald Zandman of Manhattan; a daughter, Rona H. Wilson of Chalfonte; three sisters, Rose Alter of Brooklyn, N.Y., Stella Apfelberg of Boca Raton, Fla., and Elsie Chernoff of Delray Beach, Fla., and five grandchildren.

Instead of flowers, the family suggests contributions to the Jewish Federation of Delaware.

Edward Lipman
Edward Lipman, 86, of Kutz Home, 704 River Road, Bellefonte, died April 10 of kidney failure in St. Francis Hospital.

Mr. Lipman was a self-employed wholesale food distributor for 40 years

in New York City. He retired in 1970. He was a member of Knights of Pythias, Bronx (N.Y.) Lodge.

He is survived by his wife, Cele; two sons, Joel M. of Chalfonte and Howard of Brooklyn, N.Y.; a daughter, Sheila Oberg of Deming, Wash.; and four grandchildren.

Instead of flowers, the family suggests contributions to Congregation Beth Shalom, or Kutz Home, both in Wilmington.

Rose Furr
Rose Furr, 92, of 704 River Road, died April 17, of Renal Failure. She had been a film inspector for Universal Studios in New York City for many years.

She was a member of Machzikey Hadas Congregation.

Miss Furr is survived by her sister, Mrs. Fay Tappman of Wilmington; a niece, Glora T. Brown; a nephew, Robert Tappman; and several great nieces and nephews.

Memorial contributions are suggested to the Milton and Hatie Kutz Home in Wilmington.

Arrangements were made by the Schoenberg Memorial Chapel.

Lillian W. Kreston
Lillian W. Kreston, 81, of 3001 S. Ocean Drive, Hollywood, Fla., formerly of Wilmington, Del., died April 20 of heart failure in Hollywood Memorial Hospital.

Mrs. Kreston was a homemaker. She was a member of Congregation Beth Shalom, Wilmington, and a founding member and president of B'nai B'rith Women, Wilmington. She was a member of Hadassah and a member of Technion, an organization that supports the Red Star of David in Israel.

Her husband, Samuel, died in 1989. She is survived by a son, Donald M. of Edenridge; a daughter, Eleanor Binder of Des Moines, Iowa; a sister, Bessie Handelman of Claymont; four grandchildren and two great-grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to Congregation Beth Emeth building fund, Wilmington.



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County Exec. attends mayors' conference in Israel



At left, Jerusalem Mayor Teddy Kollek and New Castle County Executive Dennis Greenhouse in Jerusalem. At right, Greenhouse presents a mug with the seal of the county and his signature to Prime Minister Yitzhak Shamir during the Tenth Jerusalem Conference of Mahors.

By PAULA BERENGUT

"It was an experience that I'll never forget," said New Castle County Executive Dennis Greenhouse, sitting behind his desk covered with the more than 500 photographs of Israel. Greenhouse represented Delaware at the Tenth Jerusalem Conference of Mayors from April 1 through 7.

The conference was attended by 27 mostly non-Jewish mayors from 14 countries, including 12 from the United States. Included in the trip were tours of Jerusalem, the Knesset, Yad Vashem, the Gallilee, and an overnight stay at a kibbutz in Massada. Discussions and addresses held during the week covered topics ranging from The Role of the Mayor in Integrating New Citizens to Citizen Participation.

The conference participants were addressed by Jerusalem Mayor Teddy Kollek, President Chaim Herzog, Prime Minister Yitzhak Shamir, Prime Minister Designate Shimon Peres and Minister of Foreign Affairs Moshe Arens.

Greenhouse said he was given the privilege of representing the U.S. mayors in delivering greetings to the President of Israel. He said that in his address he encouraged the mayors to "Take a page out of Mayor Kollek's book and make the cities we govern good places in which to live."

Greenhouse said he was certain that the mayors left Israel with a greater understanding of the problems and issues facing the Jewish state and Jews in general. As an example, he explained that early in the visit many mayors questioned the amount of money sent by the U.S. to Israel. After travelling through the country and being addressed by government officials, he concluded, a greater understanding developed.

During the week, the group of mayors adopted the following state-

ment: "...We have learned a great deal about Jerusalem and Israel. We have been enormously impressed by the outstanding leadership provided all the residents of Jerusalem by Mayor Teddy Kollek. His record as mayor of Jerusalem for 25 years stands as an example to all elected municipal officials in democratic nations. Jerusalem and all of Israel are now preparing to receive a new wave of immigrants from the Soviet Union. We were encouraged by our visit to believe that all nations should support Jerusalem and Israel in these efforts.

We believe that such support can contribute to harmony among the diverse ethnic groups living in Jerusalem and to peace in the area."

The conference, which had as its theme "The Many Roles of a Mayor: Citizen, Administrator and Ambassador," was hosted by Jerusalem Mayor Teddy Kollek and sponsored by the American Jewish Congress, the U.S. Conference of Mayors, the Hanns-Seidel Foundation and the Jerusalem Institute for Israel Studies. Greenhouse's visit was funded by the Jewish Federation of Delaware.

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Jewish Community Center

Moises Paz named president of mid-Atlantic AJCP

Moises Paz, Assistant Executive Director of the JCC, will assume the position of president of the Mid-Atlantic Region of the Association of Jewish Center Professionals, at the organization's next conference which will take place on May 3 at the Baltimore JCC. As a member of the national Executive Board, Paz will meet regularly with representatives from all over the country.

AJCP, which operates locally, regionally and nationally, was established for the enhancement of professional standards for the network of professionals representing more than 300 Jewish Community Centers, YM and YWHA's, B'nai B'rith Youth Organizations and synagogues in the country. In addition to Delaware, the Mid-Atlantic Region includes Jewish Center professionals from Washington, DC, Maryland,



Moises Paz

Virginia, Philadelphia and southern New Jersey.

Paz sees AJCP as a "viable training resource for our Center and other Centers in the area."

The major focus of the upcoming conference will be on Kindred Groups, which were developed nationally and regionally to provide communication and professional support among members who work in specific areas such as aging, camping, children's services, cultural arts, early childhood, membership, physical education, teens and singles.

Eileen Wallach, Director of the JCC's Recreational Services Division, will be among the facilitators of the Kindred Group sessions. She is enthusiastic about the program-sharing which will take place in Baltimore and stated, "This conference will show other groups the importance of

cooperative programming." She added, "The participants at the conference will also establish a working calendar for the rest of the year."

J.J. Alter, Director of the JCC's Children's Services Division and Day Camp, will also be facilitating a Kindred Group on day camps and after-school childcare programs.

"Our JCC is very proud of the

ability of our staff members who will take a leadership role in these regional programs," stated Paz. In the past several years, Paz has been very active on various AJCP committees including Social Action, National Nominations Committee, The AJCP Annual Conference Planning Committee and served as the Mid-Atlantic Treasurer for the past two years.

Campus Comedy Cabaret

"The Saturday night opening celebration at the Family Campus will have you in stitches," says Eileen Wallach, Recreational Services Director at the JCC. "This comedy night, scheduled for Saturday, May 26, has been planned by our Family Campus Committee and is targeted at our adult population," she added.

Two comedians on the comedy scene today, Ben Kurland and Debbie Kasper, will be the featured performers at the outdoor Comedy Cabaret. Kurland is considered the "founding father" of the new comedy scene in Philadelphia. When the comedy scene began to blossom in Philadelphia about ten years ago, he founded and managed one of the first comedy rooms in the city, where he performed and put on new bright comedians. From there, he began appearing at the Improvisation Comedy Club in New York City and the Comedy Store in Los Angeles. He has been called "Philly's favorite comedian" by the *Philadelphia Inquirer*, *Philadelphia Daily News*, and the *Philadelphia Magazine*.

Kasper, actress, comedienne and singer, received her formal training from The Pennsylvania State University and The Terry Schreiber Studio. She has performed in numerous films and soap operas including Warner Brothers' "Ragtime," Mirage Enterprises' "Tootsie," NBC's "Texas," and ABC's "One Life to Live." She has been featured in a number of clubs and cabarets throughout New York and Los Angeles, and performed a "One Woman Show" in Palsson's Club in New York City. Kasper has also performed in an Off-Broadway show, "The Problem," as well as variety of Repertory Theatre Company in which she held lead roles.

"This evening promises to be fun," said Wallach. The show will begin at 8:30 p.m. Tickets for the Comedy Cabaret will be available for purchase at the JCC Front Desk. For ticket prices or additional information, contact Eileen Wallach at 478-5660.

Study tour brings British leaders to DE

The Jewish Community Center of Wilmington welcomed seven community leaders from London, England, who visited the JCC from Friday, April 20 through Monday, April 23.

The group is traveling to the United States to participate in the JWB Biennial Conference which will be held in Washington, DC, April 25 through 29. The group includes

Martin Shaw, Executive Director of the Association for Jewish Youth (AJY); Michael Harris, Chairman of AJY Executive; Julian Cohen, Director of Jewish Youth Voluntary Service at AJY House; Stanley Rowe, Northern Provincial Officer for AJY; Dr. Wendy Greengross, Vice President of AJY; Mark Bromley, Youth Worker at the Edgware and District Reform Synagogues and Leon Dysch,

Social Worker for the Juvenile Courts. This visit provided community leaders and staff from the United States and London with an opportunity to discuss various concerns and issues facing the Jewish communal field. The London visitors also traveled to Philadelphia to do some sight-seeing.

The Wilmington visit began with a special 'tea-time' welcoming party hosted by the JCC on Friday afternoon, followed by a Shabbat Dinner. On Saturday evening, the group headed downtown and enjoyed a concert by the Delaware Symphony. On Sunday morning, at the JCC, they enjoyed a brunch in which they

were joined by Bill Topkis, President of the Jewish Federation of Delaware and Bob Kerbel, Executive Director of the Jewish Federation of Delaware, who talked about Wilmington's Jewish community.

The group was hosted by various leaders from our community. The "host families" included Richard and Marilyn Levin, Martin and Sandra Lubaroff, Mark and Rona Caplan, Charlotte and Arnold Harris and Marilyn and Dick Harwick.

After the Wilmington visit, the group headed to Baltimore for a few days and then to Washington, DC to participate in the JWB Biennial Conference.

JCC receives national communications awards

The Wilmington Jewish Community Center received two national awards from JWB, The Association of Jewish Community Centers and YM-YWHAs, for "Excellence in Communications" at the JWB Biennial Conference in Washington, D.C. on Friday, April 27.

The first piece, "Fall Brochure and Recorder 1988-5749," received an award in the Program/Brochure Book category. This brochure featured programs, classes and events held at the Center, as well as Rosh Hashanah greetings and ads from the Delaware Jewish community.

The second piece, "Recorder/Appointment Book 1989-5750," received an award in the Special Promotional Materials category. The Recorder/Appointment Book was a first-time promotional piece produced by the JCC which featured holiday greetings, business ads and a special calendar section that included "month at a glance" and "two weeks at a view" calendars to assist members and the community in planning their business and personal schedules.

"The purpose of the competition," according to Philip Shiekman, Chairperson of the JWB Communication/Public Relations Division, "is to increase levels of awareness and upgrade the public interpretation of our individual JCCs and Ys, and of the Jewish Community Center movement as a whole."

Susan Parcels, Publicity Coordinator at the JCC, traveled to Washington, D.C., to represent the Wilmington JCC and receive the awards. "We were all so thrilled to hear about the award-winning publications and I would like to extend my sincere thanks to Avivit Aharony for her wonderful original designs which appeared on



both covers of the winning publications," said Parcels.

The publications will be displayed in Washington at the Public Relations exhibit of award-winning submissions during the JWB Biennial, April 25 through 29.

Cultural caravan

The Jewish Community Center still has a few orchestra seat tickets available for the Broadway musical, "Grand Hotel," on Wednesday, May 2, in New York. This is the recipient of the 1990 American Dance Award. Tommy Tune's "Grand Hotel" is "the new musical we needed, to give

promise to the future of the American theatre", according to the *New York Times*.

Tickets are \$80 for members and \$100 for non-members. For more information, contact Lynn Greenfield, Adult Program Director, at 478-5660.

Israel

Continued from 3

The gap between haves and have-nots is wider than ever.

The economic imbalance has been intensified by unemployment now running at nearly 10 percent and the financial difficulties of the huge government and Histadrut-owned enterprises which employ thousands of workers.

An issue being raised this year concerns the propriety and advisability of the traditional linking of Memo-

rial Day ceremonies for Israel's war dead and wounded with the joyful celebration of Independence Day which comes the next day.

The somber atmosphere of Memorial Day followed by the carnival atmosphere of Independence Day has been described by some Israelis as a bit schizophrenic.

Many are now suggesting that Memorial Day be advanced a week to coincide with Holocaust Day, in memory of the 6 million Jews killed by the Nazis. Holocaust Day will be

observed this year on April 22.

But old habits and a 40-year-old tradition are hard to break. Proposals for a wider separation between Memorial Day and Independence Day are likely to remain just proposals for many years to come.

The same patience needed to resolve Israel's other perplexing problems will have to be applied to this issue as well.

(Copyright 1990, Jewish Telegraphic Agency)

Survey

Continued from 14

Research and Director of the North American Jewish Data Bank. Kosmin, who is supervising the survey, is being advised by Dr. Sidney Goldstein, Chair of the National Technical Advisory Committee on Jewish Population Studies (NTAC). The NTAC is composed of leading academics, scientific experts and Federation planners including those responsible for the over 50 local Jew-

ish community surveys undertaken since 1971.

Plans are already underway for specially commissioned monographs to be included in the North American Jewish Data Bank's publication series on topics such as (1) regional and city-size differences, (2) marriage and intermarriage, family and fertility, (3) geographical migration and distribution, (4) Jewish identity, (5) income,

economic status and education, (6) the life cycle, (7) Jewish women and (8) communal service needs and implications. An initial \$200,000 has been provided by the CJF Endowment Fund for the 1990 survey and CJF member Federations have been asked to contribute their pro-rated shares over a three-year period (1989-91) for the remainder of the project's cost.

Group split on child care bill

WASHINGTON (JTA) — Jewish groups were split on a child care bill approved by the House of Representatives March 29 that allows federally funded vouchers to pay for sectarian child care.

The \$27 billion measure, similar to one the Senate adopted last year, passed by 265-145, despite a threatened veto by President Bush because of its high cost.

Among the few Jewish organizations supporting the bill were the Orthodox Agudath Israel of America and the Council of Reform Jewish Day Schools.

Irwin Shlachter, president of the 15-member day school council, said he supported the measure because he was concerned about "escalating" tuition costs.

But Rabbi David Saperstein, Washington representative of the Union of American Hebrew Congregations, and "the precedent of cracking the wall of separation between church and state is too dangerous a principle to legitimize in a bill such as this."

Dinkins on black-Jewish relations

NEW YORK (JTA) — New York Mayor David Dinkins defended Jesse Jackson, Nelson Mandela and Bishop Desmond Tutu, while at the same time criticizing Israel for its relations with South Africa, in a speech he delivered on black-Jewish relations earlier this month.

The mayor addressed a select crowd of prominent Jewish and black community leaders, who were assembled at Hebrew Union College to view a new photo documentary exhibit, "Blacks and Jews: the American Experience, 1654-1989."

While Dinkins made reference to the "historic alliance" between black and Jewish Americans, he also addressed some of the black positions and issues that have been sore points in the black-Jewish relationship.

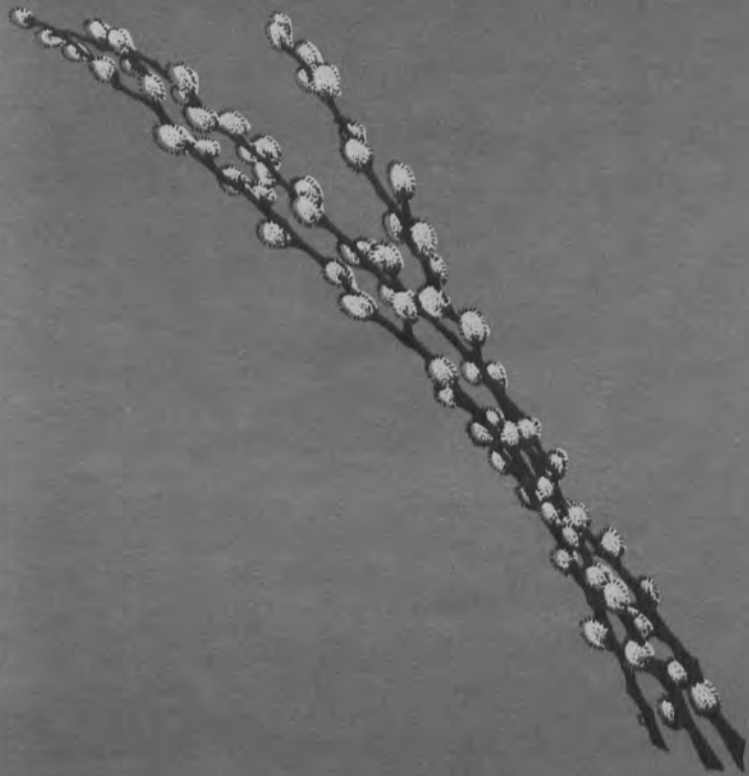
Dinkins admitted that Jewish apprehension over Jackson's "Hymietown" remarks "is understandable," but added that the black politician had "humbled himself" at the 1984 Democratic National Convention.

Dinkins also defended South African black leaders Nelson Mandela and Bishop Desmond Tutu, both of whom recently upset the American Jewish community by equating the struggles of the Palestinians and black South Africans.

It was announced afterward that the college would be awarding Mandela an honorary degree and would like Dinkins to sponsor it.

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Chaim Potok: A flurry of activity these days

By RUTH ROVNER

Special to The Jewish Voice

Though he's an internationally known author, Chaim Potok readily admits he still has middle-of-the-night moments of anxiety and doubt about his work.

"Sometimes, at 4 a.m., I wake up and ask myself, 'What have I gotten myself into?' Things are very exciting right now, it's true, but there's still that doubt and anxiety — and sometimes lots of it," he confesses.

There's good reason for both the excitement and anxiety. This spring, two plays Potok recently wrote make their debut on Philadelphia theater stages, and Potok's new novel — his seventh — will be published.

Each of these events marks a first for the novelist-turned-playwright.

"Out of the Depths," which opened on April 18, is the first play Potok wrote directly for the stage. "Sins of the Father," which premieres on May 24, is the first dramatic work he's adapted from any of his novels. And on May 11, Knopf will publish his first novel in five years, "The Gift of Asher Lev."

"It's very rewarding, of course," says the prolific Potok. "But there's a lot of apprehension, too. You always wonder how your work will be accepted."

Though it seems like a dramatist's touch to have three debuts almost simultaneously, Potok says it wasn't deliberate. "It was sheer coincidence that the timing worked out this way," he explains.

The author, who lives in Lower Merion on the Main Line, was still in the early stages of writing his novel when Dr. Carol Rocamora, the Festival Theater's artistic and producing director, first approached him about doing a commissioned work.

"I said I'd be glad to do it — but only after I finished the novel," recalls Potok, who's at the desk in his second floor study every day writing from 8:30 in the morning until six, with time out only for lunch.

He finished the novel in June, then took a break from writing and went with his wife, Adena, to England to visit their daughter, Naama, who is studying at Oxford.

As soon as he returned, he started work on two one-act plays for the Festival Theater. He chose two of his novels "The Promise" and "My Name is Asher Lev" to adapt. "These two seemed to lend themselves best to the stage," says Potok, the versatile author who is also an ordained rabbi and a PhD.

While he was adapting "My Name is Asher Lev" for the stage, he was also reading the galley proofs for the novel that is its sequel, "The Gift of Asher Lev."

Then, while he was still doing revisions for "Sins of the Father" last fall, he and his friend David Bassuk, founder and artistic director of Novel Stages, came up with the idea of a play based on the life of S. Ansky, the Russian-Jewish playwright and activist.

So, after he's researched the life of Ansky, Potok sat down to write yet another play — and that's when life became even more hectic.

"I started sketching it out in the fall, began writing it in December — and I didn't finish writing until a week before rehearsal," he recalls.

In fact, the actors started to read it using a second draft, while Potok was busy at work on a third draft which became the rehearsal script.

Now the versatile author — he's a painter, too — is already at work on his next book, this one a non-fiction



Chaim Potok

work. "But I'm not ready to discuss it yet," says Potok, who, before devoting himself to full-time writing, served as editor of the Jewish Publication Society.

But he is ready to talk — and with enthusiasm — about his new involvement in writing plays.

"Philadelphia has become a really great theater town," says the Bronx-born author, who's lived here since 1959, and has also lived in New York, Los Angeles and in South Korea as chaplain with the U.S. Army.

"There's a real renaissance in theater going on in Philadelphia," he says. "When I first moved here, the only plays were tryouts for New York. But now, there are fascinating things going on and I'm very glad to be a part of it."

In fact, it was his familiarity with two local companies, Novel Stages and the Philadelphia Festival Theater for New Plays, that led him to write plays for both. He knew and admired the Philadelphia Festival Theater for New Plays; and he's known the Novel Stages' founder and director since he worked on the musical adaptation of Potok's novel, "The Chosen."

He and Bassuk decided together on the idea of a play based on the life of S. Ansky, who wrote the celebrated Yiddish play "The Dybbuk."

Potok still recalls the first time he saw "The Dybbuk" in New York as a young man of 20. "And I was overwhelmed by it," he says. More recently, he had also become interested in the life of its creator, the

Russian-Jewish playwright who was also an activist and revolutionary.

Before he wrote a word, he did extensive research on Ansky's life, reading a number of his works in Yiddish and also reading books about him.

And then he sat down and started drafting the first play he's ever written directly for the stage. It went through numerous rewrites before he turned in the rehearsal script the actors used.

But he feels all the work was well worth it when he watches his drama brought to life on the stage.

"There's a power to hearing a character speak your lines on stage that you don't get in a novel," he says. "I'm constantly reminded that I'm dealing with actual people, not just characters."

But even though the medium is different, Potok feels his plays deal with the same basic themes he treats in his novels. "Everyone grows up in a small world and then encounters a larger world," he says. "The conflicts and the problems are the same for all of us."

Now that he's written two new plays, is the celebrated novelist planning to write even more for the stage?

It's very possible, he says, even though he'll continue writing novels and non-fiction, too. "I like writing plays," he says. "I find it fascinating. And I feel the theater is a medium through which I can make a contribution."

—"Our of the Depths" runs until May 13 at Stage III, 1619 Walnut. For ticket information, call 843-6152.

—"Sins of the Father" previews on May 22 and runs through June 9 at the Annenberg Center. For ticket information, call 898-6791.

Jewish Family Service

Our annual report



By ARNOLD LIEBERMAN
Ex. Director

Jewish Family Service of DE
As part of our ongoing effort to inform and educate our community about Jewish Family Service, we are printing a summary of our Annual Report for 1989.

Of the total number of 2,119 people we served, 1,748, or 78% were Jewish, and 17 of the 24 groups provided Family Life Education were Jewish.

Anyone having questions about the report is welcome to call me at 478-9411.

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Jewish Federation Allocation	28,469
Jewish Federation Resettlement	38,120
United Way Allocation	98,900
TOTAL INCOME FROM OPERATIONS	\$218,014.

EXPENSES

Salaries	\$120,516
Taxes and Benefits	27,418
TOTAL PERSONNEL COSTS	\$147,934

Building and Occupancy	\$ 10,569
Operating Expense	16,359
Financial Assistance	39,755
Depreciation	781
TOTAL OPERATING EXPENSE	\$215,398
Surplus	\$ 2,616

During 1989, we served 2,119 different people, and provided 2,100 in-person interviews, 3,200 telephone interviews, and 56 Jewish Family Life Education Programs.

Our Family Counseling Service helped 258 families.

Our Services to the Aged and Their Families reached 222 families, and provided 5,600 meals at the B'nai B'rith House.

Our Jewish Family Life Education Programs drew over 1,000 people from 24 different groups.

Our Resettlement Program reunited 44 Soviet Immigrants with their relatives in 12 local families.

Our Communal Services Program prepared and served meals at the Emmanuel Dining Room; visited Jewish patients in institutions; assisted needy Jewish families at Passover, Hanukkah, and throughout the year; and aided Jewish transients.

Jewish Family Service is a member agency of the United Way of Delaware and a constituent agency of the Jewish Federation of Delaware.

Dear Rachel,

I may come across as the Jewish version of Scrooge, but I am really unhappy about the fundraising technique adopted by several synagogues and sisterhoods in our areas. The idea is that people who wish to send *shalachmonos* to friends donate a specified amount of money to the organization, which in turn sends one basket of goodies and a note with the names of ten or 15 people. True, it raises money. It also deprives us of the days of baking, the joy of watching the kids go from house to house and the socializing with all our friends as we drop off the baskets. Will you publish my peeve anonymously so I don't get branded as a communal spoilsport?

Yiddishe Mama, Not American Scrooge

Dear Mama,

"Yiddishe ta'am" often gets lost in our quest for efficient problem-solving. The problem? Twenty baskets of delicious perishables on the dining room table rotting by Shushan Purim. The solution: one basket of *hamentashen* per family, and funds for other synagogue projects. The cost is the loss of the tastes, sights, smells and experiences that form a child's unconscious ties to his/her Jewish heritage. A compromise is in order. Perhaps readers might take care of the bulk of their *mishloach manot* through the synagogues, while making and distributing a few special delicacies with the children. Substitute quality for quantity, and put the "Yiddishe ta'am" back into Purim.

Rachel

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

Let Off

STEAM

Write a Letter To the Editor

New routes for Soviet Jews launched but transportation still vulnerable

By ALLISON KAPLAN

NEW YORK (JTA) — Though a new transit route for Soviet Jews immigrating to Israel appears to be opening up in Finland, Jewish organizations here remained concerned that the overall flow of immigration is vulnerable to terrorist threats.

Early this month, the Finnish Consulate in Leningrad already had issued 100 transit visas to Soviet Jews who had secured their Soviet emigration papers and Israeli entry visas, according to the World Jewish Congress. A transit visa enables passage through an intermediary country not serving as a final destination.

Elan Steinberg, executive director of the WJC, said his group learned of the issuing of the visas from sources

in the Finnish Jewish community and from the Va'ad, the umbrella body of Jewish organizations in the Soviet Union.

The train ride to Helsinki from Leningrad — the city with the second-largest number of Jews in the Soviet Union — is an eight-hour journey.

Tempering the good news from Finland for Soviet Jews, however, is the likelihood that Malev, the Hungarian national airline, will soon cease carrying Soviet Jewish emigres once again.

There was an outcry last month when Malev suddenly canceled agreements for special charter flights of Soviet Jews from Moscow to Budapest and also did not allow the emigres aboard regularly scheduled

Malev flights.

Malev made the move after receiving threats from an Arab terrorist group that warned it would target airlines and facilities that facilitate the immigration of Soviet Jews to Israel. After diplomatic protest from Israel and the United States, the Hungarian government dismissed Malev's director.

Shortly thereafter, the airline again permitted Soviet Jews holding tickets on regularly scheduled flights to make the trip. It also agreed to increase the number of regular flights from Moscow, though did not start charter flights.

And now, while the Hungarians are honoring the tickets that were sold in the past, they have not sold new tickets to Soviet Jewish emigres,

according to Malcolm Hoenlein, executive director of the Conference of Presidents of Major American Jewish Organizations.

Hoenlein said it could be just a matter of weeks before those holding tickets have made the journey; thereafter, immigration via Malev would likely cease.

Presumably, Budapest could still serve as a transit point for Jewish emigres who arrive in Budapest by train or via the Soviet carrier Aeroflot, and then take specially chartered El Al flights from the Hungarian capital to Israel.

But both Hoenlein and Martin Wenick, executive director of the National Conference on Soviet Jewry, said it would be "disappointing" if Malev stopped transporting Soviet Jewish immigrants on scheduled flights.

To try to sway the Hungarian airline's decision, "the NCSJ has been in touch with the Hungarian ambassador (to Washington) and the Malev director in recent days and, through our member agencies, with political leaders in Hungary," Wenick said.

During the crisis with Malev, Poland offered to act as a transit point for emigration. Wenick said there is presently "some flow" of emigres to Israel through Warsaw, though it is not an "organized flow."

There has been talk of Czechoslovakia and East Germany serving as way stations, though these are still in the discussion stages.

Wenick said that "there are some indications that there are problems" in some of the arrangements for alternative routes. "We had antici-

pated a greater capacity for transporting the emigrants to be in place by now," he admitted.

One of the problems Israeli officials and Jewish groups have encountered in trying to persuade countries to serve as transit points for Soviet Jews has been the fear of terrorist attack.

"We are concerned about the possibility of a terrorist attack in and of itself, and we are very concerned it would have an overall effect on emigration," said Hoenlein.

But some the snags also stem from uncertainty over the issue that the Soviets say stalled direct flights of Jewish emigrants from Moscow to Israel: whether the newcomers will be settled in the West Bank.

Soviet Foreign Minister Eduard Shevardnadze told reporters in Washington earlier this month that the "one problem" in allowing direct flights is "the settlement of the Jews in the occupied territories."

Despite the problems, the numbers of emigrants coming through the primary way stations of Budapest and Bucharest, Romania, have been considerable.

Daniel Allen, assistant executive vice chairman of the United Israel Appeal, reported that during the first two days of April alone, 1,500 Soviet Jews immigrated to Israel. "There is no question in my mind that in June, July and August, there will be phenomenal number," he said.

Many Soviet Jewish families had carefully planned their emigration for the summertime, so that their children would not miss school, Allen said.

East Germany's mea culpa welcomed by Jewish groups

NEW YORK, (JTA) —

Representatives of American and world Jewry were quick to respond to the East German parliament's unequivocal apology to the Jewish people for their suffering in the Nazi era, and its acceptance of responsibility as an heir to the Third Reich.

A statement, filled with contrition and self-reproach, was delivered at the televised inaugural session of the new Volkskammer, where Christian Democrat Lothar de Maiziere, elected just a month ago, was installed as prime minister.

"East Germany's first freely elected parliament admits joint responsibility on behalf of the people for the humiliation, expulsion and murder of Jewish women, men and children," said the statement, read by Sabine Bergmann-Pohl, speaker and acting head of state in the new regime. We feel sad and ashamed. We ask the Jews of the world to forgive us."

Apologies were extended as well to Israel, with whom the parliament expressed hope of soon establishing diplomatic relations.

The statement was a total rejection of the position held for 40 years by East Germany's Stalinist rulers, that the German Democratic government bore no responsibility for Nazi atrocities because it was founded on anti-fascism.

"There's widespread recognition that this is an important historical statement turning over from the past and looking to the future," U.S. State Department spokesman Richard Boucher said in Washington.

Dr. Israel Miller, president of the New York-based Conference on Jewish Material Claims Against Germany, welcomed the East Berlin declaration. "We are heartened by the readiness of the GDR parliament to follow its sentiments with deeds by providing just compensation for material losses," he said.

"We look forward to early negotiations by the government of the GDR with the Claims Conference as the recognized designated representative of the organized world Jewish community and with the state of Israel," Miller said.

World Jewish Congress President Edgar Bronfman called the GDR's statement "the first step in the foundation of a new relationship between the Jewish people and the whole of the German people." Bronfman added, "We believe the next step in the process is to arrive at arrangements for appropriate material amends on the part of East Germany for crimes of the Nazis, as has already been implemented by West Germany."

Benjamin Meed, president of the American Federation/Gathering of

Jewish Holocaust Survivors, observed that "what is really important is what effect the statement will have in preventing any repetition of the Holocaust in the future."

According to Burton Levinson, national chairman of the Anti-Defamation League of B'nai B'rith, the East German declaration "demonstrates that the country stands ready to confront its Nazi past."

B'nai B'rith International President Seymour Reich welcomed the statements as a "belated recognition of historical fact," and "a hopeful sign that the planned reunification of Germany will be a positive development."

In a footnote from Prague, abbots of the Roman Catholic Church issued a statement expressing regret for the church's failure to act against the Nazi genocide against the Jews during World War II.

The statement voiced remorse that church leaders did not "raise our voices" to assist the rescue of Jews, adding, "Our help to those persecuted was not helpful enough." The statement also welcomes Czechoslovakia's re-establishment of diplomatic relations with Israel in February.

(JTA correspondent Josef Klansky in Prague contributed to this report.)

E. German youth worry about neo-Nazism

By DAVID KANTOR

BONN (JTA) — While significant numbers of East German teen-agers share views of the far right, nearly two-thirds worry about neo-Nazism, according to a government-sponsored

study published in the East Berlin newspaper *Berliner Allgemeine* earlier this month.

The survey found that one in four of the respondents held strong biases against foreigners.

Alarm at 'prayer offensive'

NEW YORK (JTA) — Jewish groups have reacted with alarm to an Easter "prayer offensive" on behalf of the Palestinian people.

The campaign was conducted by the Middle East Council of Churches, a consortium of 24 Middle Eastern churches, and will last from Palm Sunday, April 8, to the Feast of Pentecost on June 3.

Distributed to churches throughout the world, and in America by the National Council of Churches, the "Prayer from Jerusalem" reads:

"We come to Jerusalem with you and we see that there are those who live in fear. Grant them inner peace. Free them from the illusion that depriving others of their rights, or even eliminating them, will provide security or reaffirm self-identity."

"We believe this prayer transmits a strong anti-Israel bias," said Rabbi A. James Rudin, interreligious affairs director of the American Jewish Committee. It makes the "reckless and unjustified claim that Palestinian Arabs are being deprived of their 'very right to life' by Israel."

About 20 percent support a united Germany within its 1937 boundaries, which include large areas that have been part of Poland since the end of World War II. But 65 percent of the youths are concerned about possible neo-Nazi tendencies in their country.

On the other hand, anti-foreign sentiment and expanded boundaries are the main campaign themes of the extreme right-wing parties in West Germany.

At the moment, the most dangerous of them is the reputedly neo-Nazi Republican Party, which is headed by a former Waffen SS officer. The Republicans were barred from participating in East Germany's first free elections on March 18.

In West Germany, the Republicans have significantly declined in electoral popularity since unification became a mainstream idea.

Passover provisions sent to Moscow Jews

NEW YORK (JTA) — Nearly 3,000 pounds of Passover food and wine were sent to Moscow to provide seder meals for about 300 Soviet Jews.

Operation Lifeline, the outreach program of the National Conference on Soviet Jewry, shipped 200 dinners, wine, gefilte fish, desserts and Russian-Hebrew language Haggadot. The Chabad Lubavitch movement supplied seder plates.

The two seders were held at the

United States Embassy, where 150 Soviet Jews were guests of Ambassador Jack Matlock, and at the yeshiva established by Rabbi Adin Steinsaltz, where 130 students spent Pesach week.

This Passover brings renewed hope for Soviet Jewry, said Shoshana Cardin, NCSJ's chairwoman. "We are witnessing the exodus of unprecedented numbers of our brothers and sisters, and their redemption in Eretz Yisrael," she said.

Israel Bonds launches emergency fund drive

CHICAGO (JTA) — State of Israel Bonds is launching an emergency campaign as well as a new bond issue in an effort to raise an additional \$100 million for the resettlement of Soviet Jews in Israel.

45 Bonds local campaign chairmen representing communities in the United States and Canada met here last month to launch "Operation Aliyah" to enroll Israel Bond purchases in the \$100,000 category.

A new \$100 million issue of State of Israel Zero Coupon Dollar Savings

Bonds, called the Infrastructure and Absorption Issue, is being offered for that purpose.

The new bond will be added to other offerings by the Bond Organization.

Although all proceeds from Israel Bond sales this year will be applied solely to resettlement, the task of fund raising is still challenging.

The bond organization's goal for 1990 is \$1 billion; in the entire history of Israel Bonds, total bond sales have totalled \$10 billion.

No Jewish governors

Madeleine Kunin, the first Jew and first woman to serve as governor of Vermont, has announced that she will not run for a fourth two-year term. The only other Jew presently

serving as governor, Neal Goldschmidt, also has announced he will not seek re-election, after serving one four-year term as Oregon's chief executive.

U.S. objects to Israel's assistance to settlers in Christian Quarter

By HOWARD ROSENBERG
WASHINGTON (JTA) — The State Department expressed dismay Monday at reports that the Israeli government helped Jewish settlers acquire a building in the Christian Quarter of Jerusalem's Old City. "Today's admission by the Israeli Housing Ministry that it subsidized the settlers' action is deeply disturbing," said department spokeswoman Margaret Tutwiler.

She also called the settlers' activity, launched during the Christian holy days immediately preceding Easter, an "insensitive and provocative action."

The controversy erupted April 11, when 150 Orthodox Jewish settlers moved into a building owned by the Greek Orthodox Church, which they claimed to have leased from an Armenian businessman. Their presence, the first settlement of Jews in the Christian Quarter since Israel captured the Old City in 1967, touched off interreligious strife in Jerusalem and sharp criticism of Israel abroad.

Israel's High Court of Justice is now considering whether the lease was legal and whether the settlers should be evicted, as a lower court has ruled.

Charges that Israel's Construction and Housing Ministry had provided nearly \$2 million of the funds used to

lease the building were levied Sunday by a left-wing Israeli Knesset member and confirmed late in the day by the ministry.

If the money use came from U.S. foreign aid dollars, that would violate U.S. policy, which bars the use of U.S. funds beyond Israel's 1967 borders to help non-Palestinians.

Tutwiler said that the U.S. ambassador in Israel, William Brown, has officially complained to the Israeli government.

In New York, the American Jewish Congress said it was "appalled" that "members of a narrow Israeli caretaker government, operating during a political (transition period) without a democratic mandate, have participated in a clandestine effort to settle Jews in the Christian Quarter of Jerusalem." AJCongress said the settlement activity "underscores once again Israel's desperate need for electoral reform," aimed at preventing small political parties from having hold over the large ones.

Tutwiler had no assessment when asked if the incident could delay passage by Congress of a bill that would provide Israel with \$400 million in loan guarantees to house Soviet Jews in Israel proper.

But AJCongress argued that "this controversial and polarizing action can endanger the prospect of U.S. support of Israel generally and of

desperately needed housing guarantees for Soviet Jews specifically. "It also threatens to complicate the difficult task of raising unprecedented sums of money from world Jewry."

"Jews will give sacrificially to settle Soviet Jews in Israel, but they will not do so if these funds are to be diverted surreptitiously for the provocative settlement of religious zealots," it said. "By its complicity in this activity," the group added, "the caretaker

government jeopardizes the historic exodus of Soviet Jews to Israel."

Tutwiler said the United States has not asked Israel yet for any assurances on how the U.S.-guaranteed funds are used, particularly because the caretaker government is currently in charge in Israel.

On April 3, the House of Representatives approved the \$400 million as part of a \$2.4 billion supplemental appropriations bill for this fiscal year, which began Oct. 1. But

the administration has yet to formally request the \$400 million in housing loan guarantees.

In the Senate, the bill is tied up in the Appropriations Committee. A committee session that had been scheduled for Monday exclusively to consider the bill has been delayed indefinitely. A source on the committee said the delay had nothing to do with Israel's admission to helping the settlers, but rather to accommodate senators who took a long weekend.

Duke gains strength for senate

By JOSEPH POLAKOFF
WASHINGTON — Six months before Louisiana's October 6 open primary for U.S. senator in which any qualified resident of the state may be a candidate, incumbent Democrat J. Bennett Johnston is campaigning hard to win more than half of the votes to prevent a runoff and win re-election.

If he doesn't get them, Republicans are expected to support Johnston to make sure David Duke isn't elected in November. The former Ku Klux Klansman and founder of the National Association for Advancement of White People would become eligible for election by being one of the two at the top of the balloting in the runoff.

During the congressional Easter recess, Johnston toured large sections of the state for speaking engagements and news conferences. With him were Democratic Senator John Breaux and the legendary Russell Long who was a Louisiana senator for 37 years before retiring in 1985. Breaux gained his place. Meanwhile, Johnston's aides are running TV ads. It all appears as tough going for Johnston despite his record of 18 years in the senate and the Republican National Committee's disowning Duke as a Republican.

Although the Republican state convention sidelined Duke and endorsed Ben Bagart, a New Orleans state representative for the Senate race, Duke, as an independent candidate, is gaining strength in the rural areas and small towns that experts say can decide state-wide elections. They note that of the state's 3.6 million people, fewer than a third live in the three large cities.

Many conservative Democrats are listening to Duke, who was elected as a Republican state representative two years ago. Johnston's hometown, Bossier City, is said to be leaning towards Duke. Much of the blue-

collar vote, particularly younger workers, is impressed. Even some blacks may vote for him because he talks of "equal rights."

A study of the Louisiana race by the *Minneapolis St. Paul Star Tribune* carried in *The Washington Times* notes prolonged applause followed remarks by Duke in Bogalusa where he said: "Are we polarizing the races? Blacks have voted in a bloc ever since they could vote. But if whites do it, it's polarizing. When they gave preference to whites, it was bigotry and hatred. When it's blacks, it's love and brotherhood. I'm for equal rights for everyone, even white people."

Duke received a standing ovation after he said "We live in doublespeak times. To me those liberal welfare programs with their quotas and goals discriminate against whites. But it's not called discrimination as it was when they used to do it to blacks. It's called affirmative action. And when jobs are given out on the basis of race, it's called equal opportunity. There is a double standard, ladies and gentlemen. You know it, I know it. Everybody knows it."

Nationwide call-in service to relay Israel radio news

By TAMAR KAUFMAN
Northern California Jewish Bulletin
SAN FRANCISCO (JTA) — The latest news from Israel is now available in the United States through a 24-hour dial-up service based in the Bay Area.

The News From Jerusalem will carry broadcasts from Kol Yisrael (the Voice of Israel) and army radio seven days a week in English and Hebrew. The cost for calling (900) 568-NEWS will be \$1 per minute from anywhere in the United States. There will be no other toll charges.

Bruno Wassertheil, who covered Israel and the Middle East for CBS for 15 years and, before that, for the Associated Press, explains that he formed his business, Dateline Jerusalem Inc., with partner Harry Saal because "I found the coverage of events about Israel here was frequently inadequate and often unbalanced. I felt annoyance, and that something could be done about it."

He says he and his partner, who are Jewish, both have close ties to Israel. Saal, the founder and director

of Network General, a hi-tech firm in Menlo Park, Calif., taught computer science for two years at Haifa's Technion.

Speaking from his office in Palo Alto, Calif., Wassertheil says American media often identify Yol Yisrael as "state radio," a label he calls misleading. "The fact is Kol Yisrael is run by a broadcast authority, much like the BBC (British Broadcasting Corporation)," he explained. "Both carry material unflattering to their governments, practically on a daily basis."

The broadcasts will be edited by Wassertheil for relevance and length. The average call will last three or four minutes and, Wassertheil says, "we'll try to keep it as close to the next minute as possible, to give full value."

Callers will choose the language they prefer by following an audio menu, pressing "one" on their Touch-Tone phones for English or "two" for Hebrew.

Newscasts will be updated three times a day, possibly four — "unless there's a breaking story," Wassertheil says.

Soldier

Continued from 3
people of Israel have made it easy for us by giving us a prototype; half a century after the storm, we have reached a point where we make a clear distinction between those who went quietly, or at best mumbling some last, long-learned prayer to the God of Israel, to take their showers, and those, of whom we now say "they chose life."

How cruel, how heartless, how un-Jewish.

For the sake of the children? For the sake of pride? Call it a misapplied Mitzvah.

Even those lavishly produced coffee table books have ganged up to depict one kind, the bearded ones with their soulful eyes, red-rimmed from too much Torah study in bad light, shoulders hunched, defeated, and the other kind, in leather jackets, posing with rifles in some Ukrainian woods, looking straight at the camera and at tomorrow.

Later that day, my cousin Marty joined us and we wandered through the city and took the measure of the new conquerors. They looked like workers in uniform, wiring a bridge here, setting up a barricade there,

directing a motorized convoy this way and putting up posters that warned, "Hoarders will be shot."

"Papa, what are hoarders?"

A few days later, there was a big parade in town; the road to the West had been cleared and all that was left now was for the German soldiers to march through. And march they did. And we watched, and listened to the sound of a million nail-clad boots and to the singing. Someone in the crowd pointed and remarked: "There, that one, on the left, see? That's Heinrich Himmler."

"Papa, who's Heinrich Himmler?"

Fifty years is a tiny fragment of time when measured against the span of Jewish history, yet long enough to have produced a new generation of Jewish men and women who relate to the Holocaust pretty much as they relate to 19th-century pogroms, the Spanish Inquisition or the fall of Masada. All that is history; sad, painful but essentially no more than the inherited sorrow succeeding generations of Jews have carried with them.

No marker, no monument, no idle crematorium will ever serve to fully explain what it was like to be a Jew in wartime Europe. You had to be there.

I think of such things as I monitor the events that are now shaping the new Europe in general and the new Germany in particular.

Right and wrong, good and evil, beauty and ugliness no longer live at opposite ends of the human value scale. As it is with communism and capitalism, there is a rapprochement, a moving toward a hazy, not quite distinct middle. We live in a neutral zone in which the development of megabombs and the quest for a chance cure fuse and project themselves as being of equal importance to the continuity of human experience.

For half-a-century now, I have missed the sound of my cousin Marty's fiddle. And those other 6 million sweet voices I had never heard, I miss them too.

Now Germany prospers and multiplies; erstwhile losses are offset by new gains.

Not so with us. What we have lost remains lost until the end of time.

(William Pages is communications consultant for the United Jewish Federation of MetroWest, N.J.)

Torah

Continued from 3
folk festivals in neighborhoods as a way of celebrating our great national holidays, to dissolve in songs and foods and crafts our tensions with our neighbors, rather than encouraging swift getaways onto traffic-jammed highways to escape these tensions — and indeed our neighbors.

The ultimate goal of the sabbatical and Jubilee rhythm, says Leviticus, is to affirm through action that the land does not belong to private owners, or the state, or even to the entire people. It does not even own itself. The land belongs only to God, who binds

together all of these into wholeness.

In our society, we image God in many ways; some of us, in no way at all. Yet the religious communities that rest on the Bible have a learning to share with all of us: that rest, and rhythm, and wholeness are profoundly necessary, whether one connects them to the name "God" or not.

Two chapters after describing the sabbatical-Jubilee rhythm, Leviticus (27:35) give us a stark warning: If we do not let the earth rest through joy and sharing, it will take its rest anyway — in the form of desolation. This

is a truth that the Jewish community can cry out to all humanity.

(Arthur Waskow is the director of The Shalom Center in Philadelphia, a national network for Jewish thought and action to move from the Cold War to one earth.)

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Call 478-6200

Announcements/Events

Naches

Galperin

Henry and Ruth Galperin of Wilmington announce the birth of their third grandchild, William Marshall Galperin, on April 14. He is the son of Jeffrey and Sallie Galperin and the brother of Edmund Isaac, of 11 Howard Place, Rye, NY 10580. Other grandparents are Emma Mars of Scarsdale, NY, and Daniel Mars of New York City. Great-grandmother is Eva Kulak of New York City.

Gilman

Martha and Dr. S. Gregory Smith of Yorklyn, announce the birth of a son, Brett Gilman Smith, on April. He is the brother of Ryan Gregory. Grandparents are Muriel and Marvin Gilman of Wilmington and Veronica and Stewart Smith of Grosse Ile, Michigan.

Kreston

Deena and Bob Kreston of Wilmington announce the birth of a son, Jeffrey Scott, on March 21. Grandparents are Elaine and Bob Cohen and Carolyn and Donald Kreston, all of Wilmington. Great-grandparents are Anne Abramov, Edna Cohen and Burton and Lena Levy, all of Wilmington, and Lillian Kreston of Florida.

Lipschultz

Mindi Joy Lipschultz, a graduate of the Temple University School of Communications, was nominated for an Emee Award for her editing work on WNET's "The Eleventh Hour", a nightly interview and news program on Channel 13 (Educational TV) in New York City.

Lipschultz

Jan Susan Lipschultz, of Narberth, formerly of Wilmington, has joined the firm of Styer and Associates, Ardmore, as Interior Designer. She was previously associated with the Kling-Lindquist Partnership, Inc., in Philadelphia.

Statnekoo

The 100th birthday of Sarah Statnekoo, a resident of Wilmington since 1905, was celebrated on April 21. Nearly 150 family members attended from many areas including California, Illinois, New Mexico, Ohio, Massachusetts and Florida. The party was held at The Lorelton retirement home on West Fourth Street in Wilmington.

Born Sarah Zutz in the Russian City of Odessa on April 15, 1890, Mrs. Statnekoo was one of eight children. Along with her younger brother, she emigrated to America at age 15 — specifically to Wilmington, Delaware — where relatives had already settled.

In Wilmington Sarah met and married Jacob Statnekoo, who had also emigrated from Russia. At the time of her husband's death in 1959 they had celebrated their 50th anniversary. They reared five children, Anne Porter and Lee Zomnick, both of California, Lewis Stat and Rosalie Ableman, both of Wilmington, and the late Harry Stat.

Mrs. Statnekoo is the grandmother of 13, great-grandmother of 23, and great-great-grandmother of 3.

Mrs. Statnekoo now lives in the Leader Nursing Home on Foulk Road.

Weiner

Shelly Weiner, a senior at the Cantor's Institute of the Jewish Theological Seminary of America, has been appointed cantorial intern with Cantor Abraham Shapiro of Lynbrook, New York. She is the daughter of Ruth and Ben Weiner of Wilmington.

CORRECTION Fischel

Sharon and Jared Fischel, of Sandy, Utah, announce the birth of a daughter, Rachel Lynne, on March 26. The Fischels also have a son, Gary, and a daughter, Lisa Anne. The grandparents are Cal and Mildred Fischel of Wilmington and Milton and Helen Haber of Claymont.

'Investors in Education' is new AEA program

Albert Einstein Academy has recently begun a special fundraising program in which contributors make a five-year financial commitment to the school. It is called the Albert Einstein Academy "Investors in Education." This fund will help AEA continue to provide educational programs to the children of Wilmington's Jewish community. For each of five years, a special contribution is made. The four levels of giving are \$100 to 249 per year — Bronze,

\$250 to 499 per year — Silver, \$500 to 749 per year — Gold and \$750+ per year — Platinum.

A special contributor's board will be established at the school. A brunch will be held in the spring to honor those who have made contributions.

Anyone who wishes to become a member of the AEA "Investors in Education" or who has questions should call Rich and Judy Goldbaum, co-chairpersons, at 475-5191.

Sisterhood Sabbath at Beth Emeth

The regular Shabbat evening service at Congregation Beth Emeth, on May 11, will highlight the Sisterhood of the Congregation. Joan Wachstein, a past president of the Sisterhood and at present, a Vice-President of the National Federation of Temple Sisterhoods (Women of Reform Judaism) will be the installing

officer of the new members of the Board of Directors, for 1990-91. A festive Oneg Shabbat will be presented after the service and all congregants and members of the community are invited. This occasion will replace the regular May meeting of Sisterhood.

ORT Brandywine

A membership tea for those interested in learning about ORT will be held on Wednesday, May 2, at 7:30 p.m. Refreshments will be served. For more information, call Michelle at 475-7418 or Debby at 475-9505.

The community is invited to participate in a garage sale and bake sale on Saturday, May 5, from 8 a.m. to

5 p.m. at The Timbers, 2604 and 2618 Pine Oak Drive. For more information, call Sandy at 475-6302 or Connie at 529-1177.

The annual installation/honor roll dinner and fashion show will be held on Wednesday, May 16. For more information, call Debby at 475-9505.

AKSE youth group

The Adas Kodesch Shel Emeth Youth Group will sell potted flowers for Mother's Day on May 13 from 9 a.m. to 1 p.m. Plants may be ordered at the synagogue or by calling Rosalie Dior, Youth Group advisor, at 368-0684. Cost for each plant will be \$5.

The Youth Group will prepare the flowers at a meeting on Sunday, May 6, at 1 p.m., in the AKSE Youth Lounge. Lunch will be served at the meeting. Cost for the meeting and lunch will be \$2 for non-members.

On Sunday, May 20, at 1 p.m.,

there will be a family softball game and lunch at the synagogue. Cost will be \$2.50 for members and siblings, \$3.50 for parents and non-members.

A pool party is scheduled for Sunday, June 24, from noon to 4 p.m. Lunch will be included and the cost will be \$3 for members and \$5 for non-members.

For more information on any of these events or on the AKSE Youth Group, call Dior at 368-0684 before 10 p.m. (no Shabbat calls).

Chabad Lag B'Omer picnic planned

Chabad-Lubavitch of Delaware has planned a Lag B'Omer Family Bar-B-Que and Picnic, Sunday, May 13, at the J.C.C. Family Campus. Burgers, L.T.'s and hot dogs will be sold and there will be races, games and a soccer match.

Lag B'Omer, the thirty-third day of the Omer, commemorates the end of a terrible plague which killed thousands of Rabbi Akiva's students. It is also the day that Rabbi Shimon ben Yochai, the greatest student of Rabbi Akiva, passed away many years later. According to tradition, Rabbi Akiva's students, although great in Torah scholarship, lacked love and respect for each other and subsequently were punished in the plague which took place from the beginning of Pesach for thirty-two days. Since then, the Omer has been considered a sad period and marriages and joy-

ous occasions are postponed until Lag B'Omer (which signalled the end of that period).

It is customary to "go out into the fields" and light bonfires in celebration of Lag B'Omer, and in honor of the two greatest Rabbis in Jewish History — Rabbi Akiva and Rabbi Shimon, according to Rabbi Chuni

Vogel, Director of Chabad-Lubavitch of Delaware.

The Bar-B-Que will take place at the picnic grove at 6 p.m. Reservations should be made by Friday, May 11. To reserve and for more information, call the Chabad office at 478-4400.

JCC/JFS program will explore Jewish feminism

The Jewish Community Center and Jewish Family Service of Delaware will present a special program entitled "Women of the Wall: Revolution or Continuity" on Thursday, May 10, at 7:30 p.m. at the Jewish Community Center.

The guest speaker will be Barbara Eidelman Wachs, Coordinator of Communal Service at Akiba Hebrew Academy in Merion, PA. Wachs will discuss the historical evolution of the women's movement, issues of women's rights, women and prayer, women's spirituality and the Israeli religious reality and what it means for us. This program is designed to help women explore Jewish feminism.

The cost for the program is \$2.50 per person, which is payable at the door. Refreshments will be served.

For more information, contact Lynn Greenfield, JCC, 478-5660, or Myrna Ryder, JFS, 478-9411.



Barbara Eidelman Wachs

Gratz celebrates 25 years

On Thursday evening, May 3, at 6 p.m., Delaware Gratz Hebrew High School will commemorate the 25th anniversary of its founding.

Co-sponsored by the JCC Teen Department, this event will feature a Lag B'Omer family-style picnic dinner followed by a treasure hunt and athletic events including volleyball, softball and tetherball. As the sun

sets, participants will gather around a large campfire to roast marshmallows and sing songs.

All Delaware teens and their families are invited to join in this community event. Call the JCC at 478-5660 to register to take part in Delaware Gratz's silver anniversary celebration.

Beth El Monte Carlo

Temple Beth El in Newark will sponsor a Monte Carlo Night on May 12 at 8 p.m. The \$5 admission charge includes a beef and beer buf-

fet. Temple Beth El is located at 301 Possum Park Road in Newark. For tickets and information, call 366-8330.

Chabad adult education

Chabad-Lubavitch of Delaware will continue its Adult Education program at the J.C.C. with a new miniseries titled "The Ten Commandments." The four-week course is intended as a study preparation for the upcoming holiday of Shavuot, which celebrates the giving of the Torah. Classes will take place Wednesday evenings at 7:30 starting May 2 through May 23. The course will examine the famous text with the classical commentaries of Rashi,

Ramban and Ibn Ezra, and will be led by Rabbi Chuni Vogel, Director of Chabad-Lubavitch of Delaware. No religious background is necessary.

"The Ten Commandments are the foundation of our religion and universal morality. A solid understanding, not just watching the movie, is a must for every Jew," according to Vogel. For reservations or more information, call the Chabad office at 478-4400.

Beth Emeth new members

The Membership Committee of Congregation Beth Emeth, chaired by Verna Schenker, is sponsoring a wine and cheese social for new and potential members on Sunday, May 6, from 2 to 5 p.m. at the home of Audrey and Elliott Katz, 710 Kilburn Rd., Edenridge, in Wilmington. This

is an opportunity for new and potential members of Beth Emeth to informally meet Rabbi Grumbacher, members of the board and members of the congregation. Call Laura Ciporin at 478-4733 by Thursday, April 26, to respond.

Announcements/Events

AEA annual meeting

The Albert Einstein Academy has scheduled its annual meeting for June 5, at 7:30 p.m. at the Jewish Community Center.

The proposed slate for the Board of Directors for the 1990-91 school year will be elected at the meeting. The proposed slate includes: Officers: Avrene Brandt, President; Lori Hubner, Vice President; Richard Goldbaum, Treasurer; other board members: Jeff Furman, Sidney

Shusterman, Laurie Cowan, Shirley Drowos, Tammy Rosner, Sam London, Rhonda Shulman, Stewart Grant, Jim Gevurtz, David Berengut, Ron Zukin, Martin Karel and Farhad Tehrani.

The guest speaker for the evening will be William Topkis, President of the Jewish Federation of Delaware. The meeting is open to the community. Refreshments will be served.

Medical Center of DE celebrates Passover

Jewish patients at all Medical Center of Delaware hospitals were to celebrate Passover with special, closed-circuit television programs and Kosher meals, which were made available upon request. The Medical Center operates Wilmington, Christiana and Eugene du Pont Memorial (Pelleport) hospitals.

According to Rheva Cook, Jewish chaplain for the Medical Center, the closed-circuit television programs aired the first and second nights of Passover, Monday and Tuesday, April 9 and 10. Kosher meals and platters were available for patients and Medical Center employees throughout Passover.

Mme. Sadat to speak to local group

Madame Jehan Sadat, widow of the former President of Egypt Anwar Sadat, will be the speaker at a dinner to be held May 19, at the Bay Center in Dewey Beach, Delaware. The dinner will benefit The Rotary Foundation of Rotary International and will be sponsored by the Rotary Clubs of Delaware and the Eastern Shore of Maryland.

Sadat was a devoted supporter of her husband in his quest for peace in the Middle East. A social activist, educator and international award winner, since President Sadat's assassination in 1981 she has been called the "First Lady of the World". Active in the women's movement both in Egypt and in the world, she headed the Egyptian delegation to

the International Women's Conference in Mexico City in 1975 and has labored for the eradication of illiteracy and the implementation of family planning programs in the underdeveloped countries.

A resident of Cairo, Sadat also has a home in Virginia. She has a Ph.D in Arabic literature from Cairo University and has served as a visiting professor at several universities in America. She is known to be an energetic and inspirational speaker.

Wilmington attorney S. Bernard Ableman, a past president of the Wilmington Rotary Club, is chairman of the dinner. He said the participants are contributing \$150 each to hear Sadat and they will also be

invited to meet her at a reception hosted by Bank of Delaware prior to the dinner. According to Ableman several corporations and banks in the area have underwritten many of the expenses of the event, so that the individual contributions will benefit the Rotary Foundation which will use them for its charitable and educational programs.

Those wishing to attend the reception and dinner should send checks for \$150 each to the "Rotary Foundation Dinner" at P.O. Box 685, Wilmington, Delaware 19899. They will be accepted on a first received basis as long as seats are available. \$100 of each contribution is tax deductible.

YLC explores Jewish humor

By ALLAN B. ROSENTHAL

"What's so funny about being Jewish?" asked Congregation Beth Shalom's Cantor Norman Swerling. "Nothing," Swerling, who grew up in a Boston neighborhood where stories and humor were often shared at the local candy store, pool room and, according to the cantor, if you were really a good storyteller, the drug store.

Swerling educated and entertained an audience of 100 at the April 19 Jewish Federation of Delaware Young Leadership Cabinet program entitled "What's So Funny About Being Jewish?"

Through a discussion of the history and roots of Jewish humor, Swerling who illustrated with examples how humor has "enabled us to make fun of ourselves" re-told the story of the forty years the Jews spent in the Desert in search of their homeland. "The reason why Moses and the Jews spent 40 years in the desert is because Moses took a wrong turn," Swerling said. "If he went right instead of left the Jews would have settled in Arabia. But how could we make a decent cup of tea from all of the oil coming from the earth?"

Swerling, who has led various Jewish identity and folklore programs

locally, has performed and analyzed both Jewish music and humor.

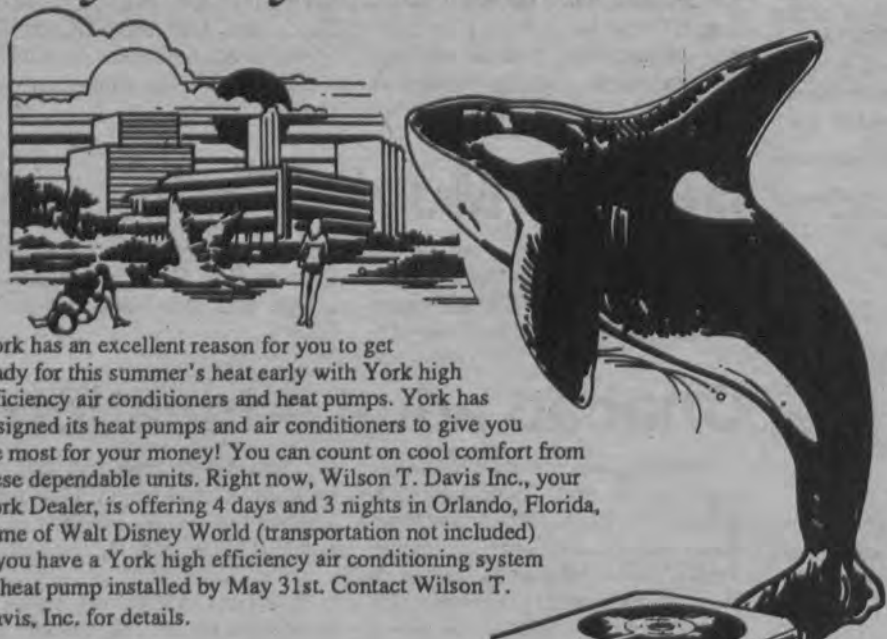
During this program on Jewish humor, he highlighted Jewish fundraising, Jewish delicacies, and the familiar territory of "the Jewish mother joke." According to Swerling, "Jewish humor is part of the great Jewish tradition and an integral aspect of the unique Jewish heritage and lifestyle."

For more information about joining the YLC or participating with YLC activities, contact Seth Bloom, JFD Director of Community Development, 478-6200.

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OPERATION EXODUS



April, 1990

Dear Friends:

WE HAVE A SECOND CHANCE!!!

The United States, in general, and the American Jewish community, in particular, did not perform admirably in the 1930's and in the early 40's when the lives of millions of Jewish men, women and children were being threatened. Sure there were reasons: (1) Jews were not secure in this country; (2) we were not willing to exercise the powers we had; (3) we lacked the financial resources to make a difference; and (4) there was not one country overtly willing to admit the Jews even if they could have escaped.

These barriers do not exist today. People of good will, regardless of their nationality, race or religion stand side by side denouncing violations of human rights both in the United States and abroad. The Jewish community is now secure as a result of the contributions that it has made to the progress and success of this country and is now not afraid to speak up regarding issues that are important.

WE HAVE A SECOND CHANCE!!!

Please permit us to provide to you the following basic facts:

1. In **1986, 220 Soviet Jews** immigrated to Israel. In **1989, 12,814 Soviet Jews** immigrated to Israel. **In the first three months of 1990 alone, 17,616 Soviet Jews have arrived in Israel.**
2. There are at present at total of 330,000 applications made by Soviet Jews who have taken the initial step of immigration by requesting an invitation from Israel. These applications represent over one million Jews eager to reach Israel.
3. While formal government-sponsored anti-Semitism has diminished, popular anti-Semitic incidents continue to amass. What has changed is that *glasnost* has brought new freedoms to the Soviet Union without any improvement in the economy. As a result, people are now free to express their opinions **as well as their prejudices and hatreds** and, as has happened for centuries, **their frustration with the failure of the economy is being taken out on the Jews.** There are storm clouds on the horizon, perhaps not much different from the ones that existed in Hitler's Germany. There are groups calling for programs against the Jews and in some cities there are reports of blatant anti-Semitism including threats of beatings.
4. While Israel has budgeted for the absorption of 40,000 Soviet Jews **in 1990**, conservative estimates expect that some **150,000 Soviet Jews will arrive in Israel.** In fact, some officials predict that as many as **230,000 Soviet Jews will arrive this year.**
5. Israel has reapportioned its budget to finance the construction of **more than 20,000 new housing units**, a leap from the **3,000 originally planned** by the Israeli government before Operation Exodus.
6. The vast majority of Soviet Jews immigrating to Israel are highly educated. They are doctors, engineers, artists, musicians and other skilled professionals. Most are young with children. **In a word, a successful migration will help guarantee the survival of the Jewish State for generations to come.**
7. The cost of resettling and absorbing the first 210,000 Soviet Jews in Israel is expected to be \$3.6 billion, of which Israel has agreed to absorb \$3 billion.
8. World Jewry is committed to pay for the remaining \$600 million.
9. **American Jewry has committed to raise \$420 million.**
10. **Delaware Jewry has committed to raise \$708,000. Our commitment must be fully pledged in May and June but is payable over a three year period.**

Operation Exodus is a special campaign over and above the regular Federation drive. It will provide the resources to help the new, huge wave of Soviet Jewish immigrants to integrate into Israeli society, through social and humanitarian programs emphasizing housing, employment opportunity, job retraining and language instruction. **We, in Delaware, will be resettling 75 Soviet Jews before June 30, 1990 at a cost to the Jewish Community of Delaware of \$100,000.**

The current opportunity to leave the Soviet Union may suddenly end. So it is likely that Soviet Jews will seize the chance to leave now, rather than wait either for conditions to improve or for the possibility of finding a home in the United States within the shrinking parameters of our nation's refugee allocation.

It is clear that we are on the threshold of an historic movement of Jews to their Homeland.

All of us joyously celebrate the freedom finally being won by our Jewish brothers and sisters in the Soviet Union and by their arrival in Israel in numbers we never dreamed possible. **Operation Exodus will ensure that these Soviet Jews will be absorbed into the Jewish state and be granted the opportunity to live in dignity and freedom.**

Israel is performing its moral duty. It is performing one of the functions for which it was primarily created: **THE ENTHUSIASTIC RECEPTION OF JEWISH REFUGEES TO THE "PROMISED LAND" TO ESCAPE PERSECUTION.**

We have agreed to co-chair the Operation Exodus Campaign for Delaware. We will be devoting much of our time to this campaign for the next few months. You will be notified of events and programs which will give everyone an opportunity to make a commitment. We hope your pledge (payable over 3 years, as stated above) will exceed your annual Federation commitment. **Together, we will succeed because we cannot afford to fail!!!**

Let us have **the correct answer** when our children and our grandchildren ask us: **"In light of your knowledge of the possible exodus and rescue of your Jewish brothers and sisters from the Soviet Union in 1990, what effort did you make to seize the opportunity to stand up and be counted?"**

The future of our brethren in Russia is in your hands. We have an opportunity, a privilege, to **be a participant and not just an apathetic observer.**

WE HAVE A SECOND CHANCE!!! LET US NOT LOSE IT!!!

Bill

WILLIAM M. TOPKIS

Judy

JUDITH L. TOPKIS

Sheldon

SHELDON A. WEINSTEIN

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