

NEW YEAR
FEATURE: **The Year In Review -- Pages 33-37**

The **JEWISH VOICE**

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"You heard it in
The Jewish Voice"

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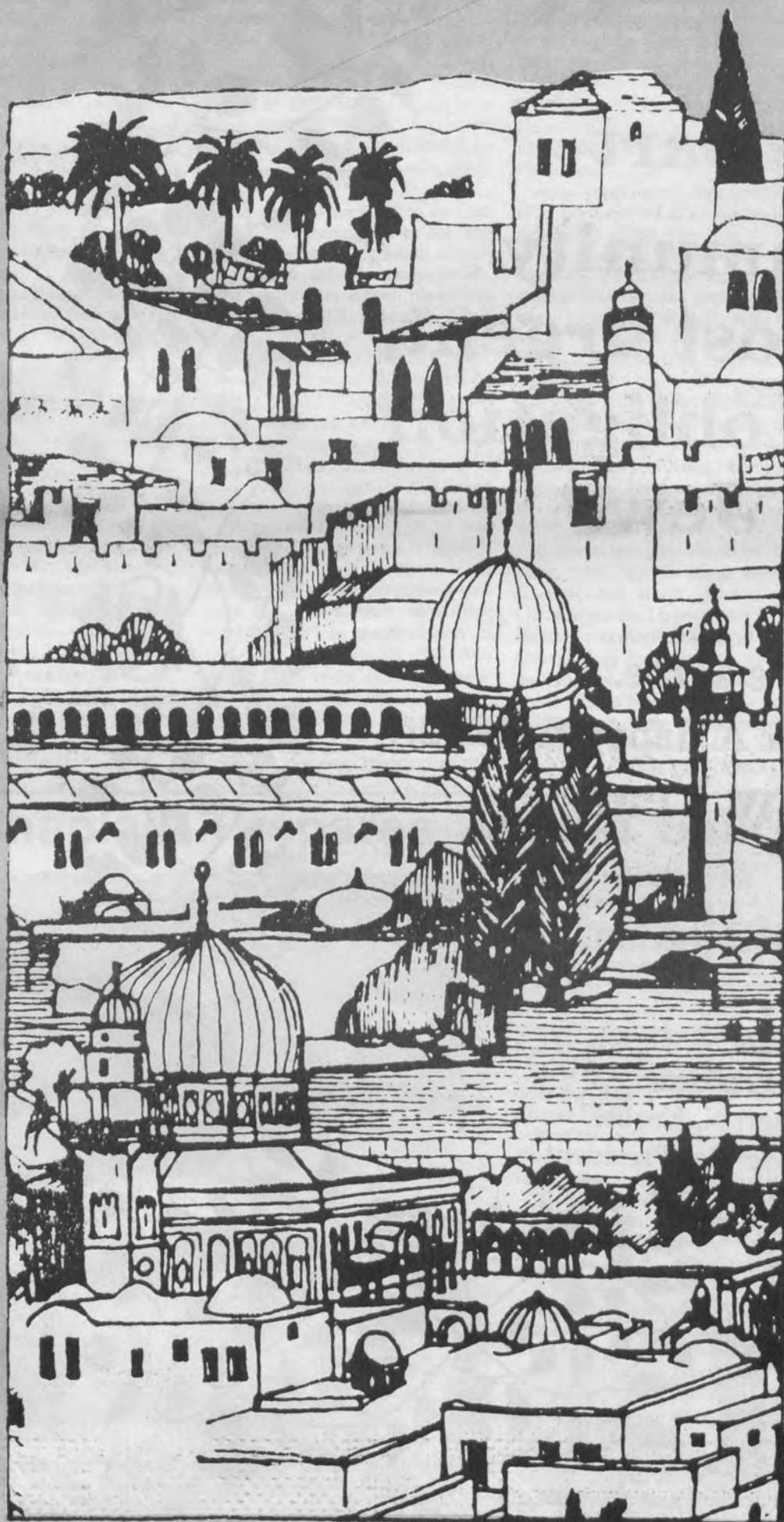
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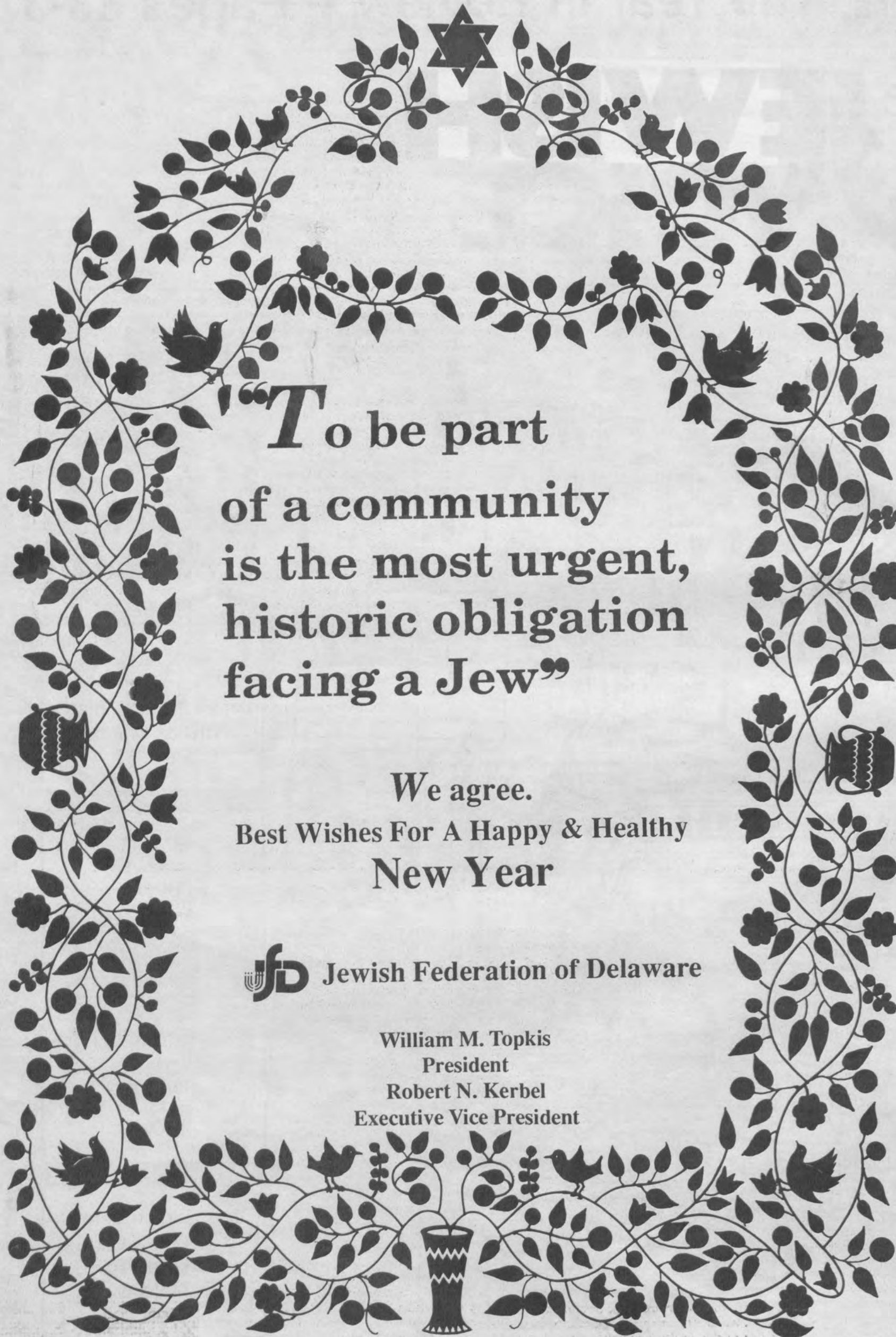
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**“To be part
of a community
is the most urgent,
historic obligation
facing a Jew”**

**We agree.
Best Wishes For A Happy & Healthy
New Year**

JFD Jewish Federation of Delaware

**William M. Topkis
President
Robert N. Kerbel
Executive Vice President**

Polish Cardinal Glemp Cancels U.S. Trip To Relief of American Jewish Groups

By ALLISON KAPLAN

NEW YORK (JTA) — The decision of Cardinal Jozef Glemp, the Polish primate, to cancel his scheduled visit later this month to a number of U.S. cities was greeted with sighs of relief from American Jewish leaders last week. Glemp's remarks regarding the controversial

Carmelite convent at Auschwitz have deeply angered and offended Jews.

Glemp, the highest-ranking Catholic official in Poland, accused Jews last month of threatening Polish sovereignty and using their alleged influence in the mass media to spread anti-Polish sentiments. He also called for the

agreement between Polish and Jewish leaders for the relocation of the convent to be renegotiated, claiming that those who drew up the 1987 agreement were "incompetent."

Glemp had been set to arrive in Chicago on Sept. 21. He also had planned to visit Cleveland, Detroit, Milwaukee, Boston and Washington. The cancellation of his visit was announced by the Polish press agency.

Jewish groups in several of these cities made their displeasure with Glemp clear to the local Catholic establishment, and declined invitations to participate in interfaith activities in which Glemp was to have taken part.

In view of the strained atmosphere, canceling the visit "was a wise decision," said Rabbi A. James Rudin, director of interreligious affairs for the American Jewish Committee. Rudin said that if Glemp had arrived in the United States on Sept. 21 as scheduled, his presence would have "exacerbated tensions between Catholics and Jews."

He added that the visit's cancellation indicated the Catholic hierarchy recognized that Jews had been offended by Glemp's remarks. "Clearly, I think, they heard our concerns," Rudin said.

Rabbi Avraham Weiss called the cancellation "a victory for the forces of decency." But Weiss, who is religious leader of the Hebrew Institute of Riverdale in the Bronx, said he still intends to sue Glemp for slander.

Weiss charges that he was defamed when Glemp implied that he and six other demonstrators at the Auschwitz convent on July 14 intended to kill the nuns living in the convent. Weiss and his fellow protesters were doused with water, beaten and dragged from the grounds by Polish workers.

Weiss has retained attorney Alan Dershowitz to pursue the matter through the Polish courts and within the Catholic Church. The Bronx rabbi asserted that the threat of a lawsuit in the United States was a factor in Glemp's decision not to travel there.

Rabbi Henry Michelman, executive director of the Synagogue Council of America, said that "a lot of unnecessary emotions and confrontations will be avoided" by the cancellation of the visit. "This will give everyone a chance to cool down and calm down," he said.



Poland's Cardinal Jozef Glemp has stirred criticism from his own colleagues in the Roman Catholic Church as well as from Jewish leaders for his comments regarding the Carmelite Convent near Auschwitz. He has called for the agreement to move the convent to be renegotiated. (Photo: RNS)

Shamir Rejects Egyptian Plan

By GIL SEDAN

JERUSALEM (JTA) — Prime Minister Yitzhak Shamir made clear Wednesday that he is categorically opposed to the 10-point plan advanced by President Hosni Mubarak of Egypt for holding elections in the West Bank and Gaza Strip.

On the same day, Mubarak appealed to Israelis to respond favorably to his proposals.

Shamir, addressing an audience of jurists, urged Egypt and other Arab states to persuade Palestinian residents of the territories to accept the original Israeli peace plan, without the Egyptian modifications. He contended that lack of Arab support is part of the reason why the Palestinians have not responded favorably to the Israeli initiative.

The Egyptian paper has become the focus of a new crisis between Shamir's Likud bloc and the Labor Party that threatens to bring down the unity coalition government. While both parties seemed to step back from the brink on Wednesday, analysts said a breakup of the government was still a strong possibility.

Labor apparently is willing to accept the Egyptian proposals, at least as a starting point for negotiations about Palestinian elections in the territories. Defense Minister Yitzhak Rabin discussed them with Mubarak during his one-

day visit to Cairo on Monday. (See page 46.)

But the Egyptian proposals have been rejected by the Likud. Shamir contended that the plan is fraught with danger for Israel. He absolutely rejected Mubarak's idea of including Palestinians deported from the administered territories in a delegation that would negotiate with Israel on the terms of the proposed elections. He objected not only because they would represent the Palestine Liberation Organization, but because Israel will never agree to their "right of return."

But Mubarak told Israeli correspondents in Cairo on Wednesday that it is not possible to form a Palestinian negotiating team without the participation of Palestinians from outside the administered territories. He suggested that Israel agree to handle "two or three" of the deportees. The rest of the delegation would then be agreed to at a single meeting, he said.

Shamir also said he could never accept the "land for peace" formula urged by Mubarak, because that would mean "the establishment of an Arab Palestinian state in the areas of Judea, Samaria and the Gaza Strip."

According to Shamir, the parties must stick to the original Israeli initiative endorsed by the Knesset on May 14. It calls for Palestinians to elect representatives from the territories with whom Israel would negotiate.

Addressing himself to the West Bank and Gaza residents, Shamir said he had no interest in perpetuating their suffering from violence. He said that for the benefit of their own welfare, future and peace, it is time for dialogue and coexistence.

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Beginning Of World War II Commemorated



Jewish Federation of Delaware President William M. Topkins addressed approximately 100 people in Rodney Square on September 5 for a commemoration of the 50th anniversary of the beginning of World War II. The ceremony was sponsored jointly by the Jewish Federation and Delaware's Polish community. Remembrance was the theme of the commemoration. (Photo: Paula Berenget)

Concert To Honor Memory Of Dr. Isadore Slovin

The first annual Dr. Isadore Slovin Memorial Concert has been scheduled at the Jewish Community Center for Saturday, November 4, at 8 p.m. The concert is funded in part by The F.E.A.T.S. Fund (Foundation for Economic Aid to Strings).

Dr. Isadore Slovin occupied a place of prominence in the Wilmington community; not only as a physician and surgeon, but as a well-known violinist, music patron and avid supporter of the arts. He was a member of the American Zionist Association, American Medical Association, Medical Society of Delaware and The Delaware Academy of Medicine and The New Castle County Medical Society.

Slovin's great love of music and the violin began at an early age and was demonstrated through his involvement with the Wilmington Symphony Orchestra, Delaware Chamber Orchestra, chamber music concerts hosted at his home and the establishment of the F.E.A.T.S. Fund in 1969.

The community is invited to join the Slovin family on the evening of Saturday, November 4, at the JCC, when Avner Arad, a young Israeli pianist, will be the guest artist for the First Annual Dr. Isadore Slovin Memorial Concert.

Tickets are available at the JCC. The cost is \$9 for pre-ticket sales, \$8 for Senior Citizens and children and \$10 at the door. The cost for Patron Tickets is \$25 and includes a "meet the artist reception." For more information, contact Lynn Greenfield, Adult Program Director at the Jewish Community Center.



Dr. Isadore Slovin

OPINION

Editorial: New Rabbis Offer New Opportunities

A rabbi, a synagogue and a congregation ... three pieces of a larger picture. And whether or not these three small pieces of the total picture work well together depends on just how the individual pieces work.

For some 40 years changes took place within Delaware's Jewish community and its synagogues. Together we celebrated the birth of the Jewish State and mourned the deaths of the six million Jewish victims of the Holocaust. We built new synagogues to meet our growing needs. We raised children and educated them in our Hebrew schools. We danced at simchas and comforted each other in sorrows. But through it all, our rabbis — our spiritual leaders — enjoyed long tenures which allowed us all to slip into very comfortable personal Jewish grooves.

But with recent changes on three of Delaware's pulpits, we stand facing change. With Rabbi Howard Matasar at Adas Kodesch Shel Emeth, Rabbi Herbert Yoskowitz at Congregation in Dover, a certain evolution is about to take place. The comfortable grooves into which we have slipped will probably begin to fit differently.

It is human to resist change. At a time like this, however, it is important to keep in mind that change does not have to be difficult, nor does it have to be fought. It will be difficult to avoid comparing the new with the old and we must accept as a starting point that our new rabbis are simply not clones of the ones to whom we have just said goodbye.

The job of our rabbis is to set moral and ethical standards and guide our community. But the responsibility falls on each one of us, if we want to have a rich Jewish life in Delaware, to allow the rabbis to guide us.

The arrivals of three rabbis to our synagogues present the possibility of challenges as well as rewards — certainly to the rabbis themselves — but especially to the community. As we welcome these rabbis to our community on the eve of the new year, we should also take the time to examine ourselves with regard to our new rabbis and, maybe, with regard to Judaism.

The pattern of Jewish Delaware is bound to change under the influence of these men. This should be seen as an opportunity and, hopefully, we will find within ourselves the strength and courage for reexamination, rededication, change and, most especially, growth. While the picture will stay pretty much the same, we have a chance to enhance the smaller pieces for new texture, new dimensions and new angles.



Support United Way Campaign

The United Way of Delaware kicked off its 1989 fund raising campaign last week, announcing that this year it seeks to raise a record 17 million dollars—eight percent more than last year.

In a demonstration of exactly what is meant by the Jewish concept of *tikkun olam*, to heal the world, the United Way invests its funds helping those in crisis—the homeless and the hungry, for example, and while most of us in the Jewish community are fortunate enough not to be affected by these problems in our own lives, we are obliged to do what we can to

alleviate them in the lives of those around us.

However, most of us in the Jewish community do benefit directly from the funds raised by United Way. The Kutz Home, the Jewish Community Center and the Jewish Family Service are among the 57 agencies that receive funds from the United Way of Delaware.

The 17 million dollar goal set by this year's United Way campaign is ambitious. But it must be realized because without these funds our community's agencies cannot operate. Please keep this in mind when you are asked to participate in this year's campaign.

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

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DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, OCTOBER 6. The deadline for stories and photos is noon, FRIDAY, SEPTEMBER 29. 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.

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Candle Lighting

SEPTEMBER
22nd - 6:43 PM

Erev Rosh Hashanah
29th - 6:31 PM

Rosh Hashanah
30th - after 7:29 PM

OCTOBER
6th - 6:17 PM

Year of Commitment

On behalf of the Jewish Federation of Delaware, I'd like to wish all of you a happy, healthy New Year, a year filled with peace, fulfillment, and renewed commitment to the Jewish people.

As you begin the self evaluation that accompanies the High Holiday season, we hope you'll re-examine your involvement with the Jewish Federation of Delaware and decide to make this year one of active involvement with our Jewish community.

The Jewish Federation is the umbrella organization of Jewish Delaware. It should incorporate the opinions of all our Jewish citizens. We'd like everyone to understand how the JFD functions and to feel free to express his/her opinion. We want to hear your voice; we need your ideas and your time.

As the agency which sets policy and coordinates activities of our Jewish institutions, the Federation can create harmonious, fruitful relationships between all our institutions and people. But we need your assistance.

Overwhelming challenges face Israel and our local agencies. They need increased financial support in order to meet their urgent needs. Our community must raise more money so that we can increase our funding to all our recipients. We need your contributions.

The Jewish Federation has grown stronger in recent years, but with your help, it can become even more effective.

May 5750 be the year the Jewish community unites behind Federation to ensure our Jewish future.

L'Shanah Tovah Tikatevu.

William M. Topkis
President

Jewish Federation of Delaware

On the other hand



N. Even Or

A Time To Evaluate, A Time To Change

There is no theme for the period from Rosh Hashanah to Yom Kippur, the Days of Awe, which has the poignancy for me that is contained in the idea of "Heshbon Ha-Nefesh" we examine our lives over the past year for right and wrong, examine in thoughtful detail. It is not an easy or painless task. The good that we have done comes to mind quickly, but the bad, the wrong, hides in the shadows of our memory.

Yet, who is there among us who can look down the list of "al Het" in our *mahzor* without finding many of which he is guilty? Who has not at some time "hardened his heart," who has not ever had a sinful "utterance of the lips," who has not been guilty in some way of "wronging his neighbor," of "spurning parents and teachers," of acting in "presumption," of using "impure speech?" The list is long and inclusive. Its net spreads wide.

We note each year that the translation of "het" as "sin" is not really the best. A "het" is really a "miss," as when we shoot at a target and miss it. The difference is important. To miss implies that we have aimed for the right way, that inadvertently and, in some cases,

even purposefully, we have missed, but that our overall goal is to hit the target, to live a life of decency. It also implies that there is a cure for the problem. If we miss, get off the right track then it is possible to *return* to the right track. And indeed, the word used for repentance is *t'shuvah*, *return*. We can, in our Jewish way of life, straighten our aim by recognizing our *het*, making restitution for the wrong that we have done, obtaining forgiveness from those we have wronged and, finally, by seeking God's forgiveness.

The whole process, we see, begins with the *heshbon*, the audit, the audit not just of our *deeds*, but of our whole *being*, what we *think* as well as what we *do*. and the audit is not just for our personal individual lives, but for our whole community. "For the *het* which we have committed," not *I* but *we*. "All Israel are responsible one for the other," the Talmud teaches. We share individually when our community, local, national, and international, misses the target. We are responsible for returning our community to the right direction, for *t'shuvah*.

It is also important to note that the term

"heshbon" has a different every day meaning. When we finish our meal in a restaurant we ask for the "heshbon," the check, the summation of what the items ordered have cost. We should ask, then, in taking the "heshbon ha-nefesh," what has been the cost of each item in the audit, cost to us individually and to our community. Has this cost been totally paid? have we been able to afford this total cost of that long list of "misses?" Have I bankrupted my very soul, my being, or that of my community?

I suggest that in the process of *het* and *t'shuvah*, of *miss* and *return*, there is always a residual error that remains on the books. It is too easy to think that we can go on endlessly with the process and suffer no permanent effect. Why worry, then, about the *sine*, the *misses*, the *errors*? We'll clean them up at the end of each year. Unfortunately there is still a cost to be made up in our lives and that of our community, a permanent mark that remains. What we must seek during the Days of Awe and on Yom Kippur itself is not just a correction and a forgiveness for the "misses" of the year past, but a change, a permanent change,

in the way we and our community live.

To seek and accomplish such a change we need to spend more than an evening at the Kol Nidre service and an hour or two at Rosh Hashanah and Yom Kippur services. We need to spend most of the Days of Awe between the two holidays and, even better, much of the month of Elul reading and evaluating ourselves and our relations with family and friends and the community and world in which we live. Are we satisfied with ourselves and the manner in which we conduct these relations? Do we simply read the prayers in our *mahzor* in a perfunctory manner or have we studied them in advance and discussed their meaning with family and friends? Have we really pored over the *Heshbon*, the audit of our souls, of our total being, so that we may improve the way we operate this most important of our business activities, the business of living? This season of the year is a gift from the Holy One that can prevent us from being mired down in the much of daily material existence, can lift us up to the life of a special people, a life of Torah. May each of us grasp this opportunity and delight in this gift this year and forever more!

Israeli-Palestinian Or Israeli-Arab?

First in a six-part series.

By KENNETH JACOBSON

The *intifada*, now raging for one and one-half years, has had many consequences, some good, some bad. One of the negatives has been the emergence of a new conventional wisdom about the Middle East conflict which says that the *intifada* has demonstrated that the conflict is essentially a communal struggle between two peoples — Israelis and Palestinians.

Undoubtedly the uprising has focused attention on the Palestinians as never before. In particular, it has brought to the fore the Palestinians in the territories. There is no question that the struggle on the ground between Israelis and Palestinians in the West Bank and Gaza has the characteristics of two communities at war. But the very people who focus on these two communities also acknowledge that a solution to the problem must deal with the many Palestinians who live outside Israel and the territories. It is the injection of those outside by all sides to the dispute which signifies that what we have here is anything but a mere communal dispute.

In fact, both of the central problems of the conflict — Israel's search for legitimacy and security, and the Palestinian issue — are outgrowths of regional strife and can only be resolved through regional solutions.

From the very beginning, the hostility of the Arab states to the creation of a Jewish state, and by some, to creation of a Palestinian Arab state, was the core of the problem. Without first the opposition of the Arab states and then the invasion of the new Jewish state, it is likely that a *modus vivendi* between Israel and the Palestinians could have been achieved. Instead, what resulted was a 40-year struggle against Israel and 40 years of misery for the Palestinians. Wars of destruction, arms races, international propaganda campaigns against Israel were matched by Arab determination to prevent any steps to improve the plight of their Palestinian brethren.

Ignoring the reality of the central role of the Arab states, as has become the fad of late, has two major consequences. First, it inevitably casts Israel in a negative light. Instead of being the small country under siege for 40 years by neighbors with huge armies, huge bankrolls, huge populations, huge territories, Israel takes on the role of the bully, the oppressor of the underdog. No matter how fair the effort to report the story, once the conflict is seen in Israeli-Palestinian terms, it is difficult for Israel to come out smelling good. Television examples of this were the Ted Koppel Nightline five-part series on Israelis and Palestinians, and the David Shipler PBS show.

Neither reporter can be called biased. Both did their homework, let both sides be heard, and posed challenging questions. Both, however, started from the assumption that the conflict was essentially one between Israelis and Palestinians, and in the final analysis both ended up with broadcasts which did not help Israel. The images are familiar ones — the occupier and the occupied; the soldier and the child; the well-dressed and the refugee; the smug and the desperate. Why doesn't Israel do something for these people? Yes, we know that the Palestinians hate Israelis, but wouldn't you in their place? And in any case, Israel as the strong one must act first.

Just imagine the kinds of images that could have dominated had the focus on the Arab states. Ratios of arms, of wealth, of territory. Israel still under siege. In that context, pictures of the Holocaust would conjure up sympathy for Israel, which sees itself as preventing a recurrence of history. Instead, pictures of the Holocaust are followed by Palestinian suffering, suggesting to the viewer that the Jews who suffered are now the imposers of pain. At one and the same time this neutralizes Western guilt for the Holocaust and justifies Western condemnation of Israel.

(Continued on 66)

Catholic-Jewish Relations Threatened

By Ill Wind Blowing From Vatican

By ELIE WIESEL

Everyone knows what Rosh Hashanah signifies in the past and signifies still in our own time: an effort, an attempt at introspection. To take stock of the year that has just passed. On the day of Rosh Hashanah, the Jew is alone with his soul, alone with God whose judgment can be discerned with the soul's eyes.

Let's look at the past year. The traces it has left are of blood and ashes. They are still fighting in Afghanistan. Beirut has not completed its suicide. China has once again become a prison. Drugs are ravaging the youth; terrorism continues to ridicule world leaders: one must look hard to discover some real and lasting sparks of hope.

In our own Jewish world, the situation also leaves a lot to be desired. Most certainly, we have recorded successes if not victories in important areas. The condition of Russian Jews has improved. Israel is somewhat less attacked in the media. The anti-Israeli leftists remain a small minority that hasn't succeeded in seriously affecting the community.

We would, however, be wrong to rejoice too much. In general, anti-Semitism hasn't stopped; in fact it has increased.

But most worrisome is the deterioration of our relationship with the Catholic Church. Ecumenism, begun by the revered John XXIII, is no longer what it used to be. What has happened to the great spiritual message of John XXIII? Despite the efforts of our Christian friends, the wind that blows from the vatican is not favorable to a rapprochement and certainly not to harmony.

First of all, we stumble against the Carmelite convent of Auschwitz. Unfortunately, it is impossible to move around it. The nuns would do well to leave. They recite prayers there, well and good. But why have they chosen this place in which to pray? Because it is the bearer of a symbol. But, for the Jews too, this place embodies a symbol, as is the cross, and the symbol is not the same for Christians and for us.

If the nuns want to pray for the souls of the killers, who after all were Christians—even though bad Christians—that's their business. If they want to pray for the souls of non-Jews assassinated at Auschwitz, that's their business too. But to say Christian prayers for the souls

of the Jews who were among the most pious of Europe, well no: many Jews cried out at the scandal if not the obscenity.

As for the cross: a symbol of compassion and mercy to Christians, it evokes terror and suffering to Jews. That Jews resent having its shadow over invisible Jewish graves ought to be comprehensible. How can one explain this insensitivity on the part of the good sisters? Couldn't they choose another place? Since God is God, isn't He the same everywhere?

What some of us resent most is the no-win situation that has been forced upon us. Imagine the television cameras showing the Carmelites leaving the convent. Wouldn't people say or think: "Poor nuns, being thrown out by Jews...and for what? For praying?"

The nuns are destroying Jewish-Catholic relations and they know it. Several cardinals and priests, and other dignitaries of the church have tried to intervene. The good part of this unnecessary incident was that we became aware of their deep commitment to Jewish-Catholic relations. They are our friends. They deserve our confidence, and I would even say they deserve our esteem and support. Several of them told me, not later than July, that Cardinal Maharsky of Cracow had promised them a rapid settlement of the dispute. But, to read his recent declaration, it is clear that he misled them.

The convent will not be moved and the Geneva accord is void, declared Cardinal Maharsky. For what reason? Because the Jews had shouted too loudly? I confess that I consider the argument of the Cardinal of Cracow an insult to Jewish honor.

Bad faith is apparently contagious. The words of Cardinal Maharsky found an echo in those of the Primate of Poland, Joseph Cardinal Glemp. Except that the latter, pushing the insult still further, took the liberty of expressing himself like an anti-Semite. He accuses them of stirring up anti-Polish sentiments in the media that, of course, they control. He goes so far as to insinuate that some American Jews who tried to enter the convent to voice their protests, wanted to attack or kill the nuns.

One can wonder, why doesn't the Pope, supreme head of all Catholics, intervene in the debate? Why does he keep silent?

(Continued on 60)

SENIOR CLASS

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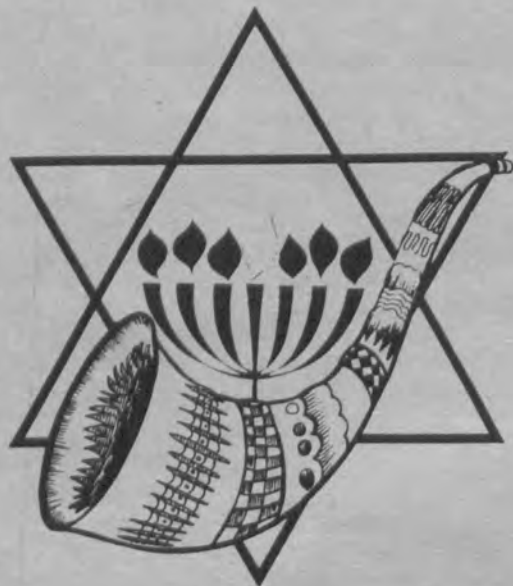


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To all who care
To all who give
To all who serve



**Jewish Community
of Delaware
Endowment Fund**

Letters to the Editor

Facts About Bill Frank Disputed

While I am not in the habit of disagreeing with Rabbis, especially Rabbi Gewirtz, I feel that I must correct something quoted by him in *The Jewish Voice* of September 1, 1989 after the death of Bill Frank.

I do not recall Andrea Frank ever attending the University of Delaware. She went directly from graduation from P.S. duPont High School into Carnegie Tech in Pittsburgh where she majored in lighting and stage design. While there she met her husband, Joe Tawil. He was not a hazzan. It was his father who was a Syrian Jew. Andrea and Joe Tawil lived in Brooklyn

for several years until Joe Tawil got an executive position in California.

I know all this because whenever Bill went to Brooklyn to visit Andrea and Joe, he had my father go with him.

It is true that Bill was "amazed" at the fact that his daughter kept a "kosher" home and, yes, he was proud of that.

I am sure that now that Bill Frank has passed away there will be more legends associated with him, since he has already been considered a legend in his time.

Morris Levenberg

With all respect, I feel compelled to have a few of Rabbi Gewirtz's comments in the September edition of *The Jewish Voice* corrected.

#1- My husband, Bill Frank, did not consider Adas Kodesch Shel Emeth his synagogue. Bill was not religious and did not join any congregation.

#2- Andrea, Bill's daughter, never went to the University of Delaware and never went to New York to study or to be "exposed to a large Jewish community."

#3- Andrea went to Carnegie in Pittsburgh

where she met a classmate who she married. He is a non religious Jew. He was never a hazzan.

#4- I can't imagine Bill ever calling his grandchildren "good Jews." They never went to Jewish day schools and have been raised in a secular Jewish family.

Although Bill was not a religious Jew, he was interested in Jewish history. He read this paper and *The Jerusalem Post*. He was enormously interested in the State of Israel.

Winnie Frank

Editor's note: While The Jewish Voice wished to pay tribute to a man who truly was a legend in his own time, our deadline fell close enough to the date of Bill Frank's death that we did not feel comfortable disturbing his family for information. Instead, we chose to write the article based on interviews with reliable sources and extensive published material. The editorial, however, was based on hours of tape-recorded interviews with Bill himself conducted by Jewish Voice Editorial Committee Chairperson, Toni Young. The Jewish Voice regrets any inaccuracies.

Protest Of 'Intifada' Or WHYY

I would like to voice my protest at the recent showing of "Intifada: The Palestinians and Israel!" on WHYY.

This film should have been labeled propaganda because it completely distorts the situation in Gaza and the West Bank. It is unfortunate that the Palestinians who were guided in a carefully-prepared script allowed themselves to be used this way. The correspondent, may times led them into what she wanted them to say. The occupation is unpleasant, but it is mild to the occupation by the British of Northern Ireland, or the terror that Assad unleashes in Lebanon, or the slaughter of the Palestinians in Jordan by King Hussein.

Israel didn't create the camps in Gaza, Egypt did. Israel tried to build homes and bring modern sanitation to the people but as fast as they built, the Palestinians tore them up. There are now more university students in the occupied West Bank than there were during the occupation of this territory by Jordan or Britain. If the Israelis were so terrible the corre-

spondent would have been unable to interview the Palestinians. This program surely wouldn't have happened in Syria or Saudi Arabia.

It is true there was a panel at the end of the documentary that unmasked this film for what it was, but the damage was already done. It only glanced at the root of the trouble: when the British occupied Palestine they created the artificial state of Transjordan, out of 80 percent of the mandate. This is a true Palestinian State and has plenty of room for all of the Palestinians that don't want to live under Israeli rule. The program also didn't bring out that most of the trouble occurs on Friday after the Moslems are egged on by their clergy. Sure, there have been excesses by the Israelis. But they are not the incarnation of the devil that this documentary implies.

WHYY owes their viewers an apology for the showing of this unfortunate piece of propaganda and, in the future, propaganda should be labeled for what it is.

Samuel Kagel

On Mickey Leland And Ethiopian Jews

In his article on Congressman Mickey Leland (*Jewish Voice*, Sept. 1), William Recant writes that Leland "recognized the unique pain and suffering" of Ethiopian Jewry. With Leland's death, the Ethiopian Jewish community has lost a true friend.

Welcome Rabbis

As we welcome rabbis to our community let us not forget that, on the whole, knowledge of our language, history, and teachings is not at a level in the United States, that we can be happy with. The lower this level is, the more difficult is the rabbi's role.

As this level lowers, people come to the rabbi less frequently with questions on which he/she is an authority. With fewer people appreciating his/her knowledge, the authority (in both senses of the word) of the rabbi, in the community's mind, diminishes. The rabbi's role becomes more and more difficult.

Welcome the rabbis! Help yourself, your children, the community, and the rabbi: learn Torah!

Barry S. Seidel

Permit me to add a local angle.

The Community Action Committee at Congregation Beth Shalom, under the chairmanship of Sharon Weinbrum, has just completed a postcard campaign urging our senators and congressman to work for the reunification of Ethiopian Jewish families. Additional postcards may be obtained by contacting the North American Conference on Ethiopian Jewry, 165 East 56th Street, New York, N.Y. 10022, (212) 752-6340.

For the record, Senator Joseph R. Biden, Jr., and Congressman Thomas Carper are both members of the Congressional Caucus for Ethiopian Jewry.

Karen Moss

**Letters To The Editor
Are
Welcome**

**Write to Editor, The Jewish
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Dvar Torah

Parashat Nitzavim/Vayelech September 23

By DR. SHOSHANA SILBERMAN

The Shabbat the double parsha Nitzavim/Vayelech is read has, for several years now, made more of an impact upon me than Yom Kippur.

The message of Yom Kippur is that "prayer and repentance avert the harsh decree." Yet, as I see tragedy afflicted on the righteous and innocent, this dictum is difficult to accept. Who am I, I ask myself, to judge the Judge of heaven? Still I am skeptical. I finally conclude that Teshuvah ("turning") or repentance averts my harsh decree of myself. I need Yom Kippur to make peace with my soul in order to begin a year anew. By N'ilah, this resolve comes: I vow to try again, whether I have "mazel" or not, whether I will perish by fire, water, etc., etc., or live to see another Yom Kippur.

The words of Nitzavim/Vayelech, on the other hand, strike like a bolt of lightning each year. It is as if I were present hearing Moses address the people. I am standing before God to be a part of the Covenant.

Yes, but stop, you say. The parsha begins with a similar message about evil deeds and repentance. Only this time, we are talking about a nation sinning and being exiled from its land and their returning through Teshuvah and God's mercy.

True, it's "that theme" again. But soon a new focus emerges: We are the co-creators of our fate. Our decisions and actions count, both for the individual and the community.

In the past, I've always heard this Torah portion in very personal terms. It has provided needed encouragement to battle frustration and despair. It has challenged me to soar to heights and fulfill dreams. This year, however, I saw the parsha in a different light. The message of Nitzavim/Vayelech is also a blueprint of how to survive in the Land of Israel. Read and learn:

"See! Today I have set before you (a free choice) between life and good (on one side), and death and evil (on the other). I have commanded you today to love God your Lord, to walk in His paths, and to keep His commandments, decrees and laws. You will then survive and flourish, and God your Lord will bless you in the land that you are about to occupy.

"But if your heart turns aside and you do not listen, you will be led astray to bow down to foreign gods and worship them. I am warning you today, that (if you do that) you will be utterly exterminated. You will not last very long in the land which you are crossing the Jordan and coming to occupy.

"I call heaven and earth as witnesses! Before you I have placed life and death, the blessing and the curse. You must choose life, so that you and your descendants will survive.

"(You must thus make the choice) to love God your Lord, to obey Him and to attach yourself to Him. This is your sole means of survival and long life when you dwell in the land that God swore to your fathers, Abraham, Isaac and Jacob, (promising) that He would give it to them."

This is a challenge and a charge to the people as to how to remain established as a nation.

Can a nation's spiritual life determine its physical existence? The rabbis taught that the Temple was destroyed because of the sin of *sinat hinam* (senseless hatred). I admit that I hardly paid attention to this teaching before. (I placed it as part of the Jewish guilt syndrome.) However, as I follow the news in Israel, I am drawn to this teaching. The handling of the Intifada as well as the strife that has occurred as Jewish civilians have attacked each other, has instilled a great fear in me that this behavior may undermine the security of the State.

The Parsha begins with the following verse: "Today you are standing before God your Lord — your leaders, your tribal chiefs, your elders, your law enforcers, every Israelite man, your children, your women, and the proselytes in your camp — even your wood cutters and water drawers." What does it mean to "stand before the Lord?" The teacher called the *Hidushei Hlorim* replies that *kulchem* (all of you) means when you are united in heart. It is only when we are united in the pursuit of the good that we can be in the presence of God. (Note that this teaching does not say we must be of one mind.)

We were all at Sinai; we all heard God's voice. Although our interpretations are different, we are all pursuing the goal of standing before God. I don't feel we can hear God today unless we hear each other's voice. To do this, we must avoid threats or violence. Our talk must enable constructive ideas/plans to emerge. Our dialogue must take on a spiritual tone. For what is at stake is our physical survival. Choose wisely and well says the Torah, so we and our descendants may live!

©1989, National Havurah Committee

(Dr. Shoshana Silberman is the Educational Director of The Jewish Center in Princeton, N.J., and the author of "A Family Haggadah," published by KarBen.)

The Rabbi Writes

By RABBI PETER H. GRUMBACHER
Chair, Rabbinical Association of Delaware



Rabbi Grumbacher

The profile of the Rabbinical Association is a little different as we enter the new year but all of my colleagues look forward to continuing the tradition of cooperation and community building.

For those of you who receive Jewish magazines and newspapers from other communities as well as national publications which reflect trends, we know that love of our People is not universal; there is still anti-Semitism. There is a field day of Israel-stomping. What we don't need is divisiveness among our own People in Delaware. In spite of differences we require cooperation. We can express our differences but we must view 5750 as a year of understanding.

My entire family spent this summer in Israel first on tour and then on a kibbutz for two months. We noted a national depression — and I do not use the term lightly — which, despite many other times of trouble, was never as severe. We noted it but it was confirmed by many friends and relatives who live there. One reason is surely the ongoing *intifadan* but another is the fragmentation of the Israelis; even family members are split because of religion, politics, or some other point of tension. While there is little we can do about the situation in Israel there is plenty we can do among *unser leiten*, our People, in Delaware.

Yes, let this be a good and healthy year for us all...our families and friends, our People, as well as all humanity.

Kapparat: Beyond The Scapegoat

By ABRAHAM RZEPKOWICZ

Special to The Jewish Voice

As Jews prepare themselves for Yom Kippur during the Ten Days of Repentance, many engage in the unusual practice of *Kapparat* (Atonements) on the night prior to the Day of Atonement. This practice is unusual in the manner of its performance and even more so, in the reactions it has solicited from religious authorities through the ages, as they have attempted to integrate it into their overall understanding of Jewish faith and observance.

The common practice, especially in Ashkenazi communities, is to take a chicken — a rooster for a male and a hen for a female — in one's right hand and recite a selection of Biblical verses. Then the individual circles the fowl over his or her head and recites three times: "This is my exchange; this is my replacement; this is my atonement. This chicken is going to die, and I will continue on for a good, long, and peaceful life." The chicken is slaughtered immediately, and its intestines are cast out for the wild birds, as mentioned in Tractate *Hullin*. The chicken is usually redeemed for money, which is given to the poor.

In examining the pertinent literature, the overwhelming opinion of the Sages has objected to the practice of *Kapparat*, over the ages. Some feel uncomfortable with a practice so similar to animal sacrifice outside the Temple. In fact, one

reason for the use of the chicken stems from the fact that it is not a sacrificial fowl. Some communities even use fish or plants.

Other authorities object to overworking the ritual slaughterers through the night. In their weariness and rush, they might unwittingly fail to perform as rigorously and carefully as required. In some instances, it was arranged to have the chickens slaughtered for *Kapparat* over a two day period.

Beside the legalistic and practical considerations, the practice of *Kapparat* has been condemned an Amorite, i.e., pagan practice. They recount parallel uses of chickens in magical rites. One means of countering the resemblance to such forbidden practices is by not insisting on the use of white chickens which was apparently a required ingredient in the non-Jewish ceremonies.

Indeed, practices similar to *Kapparat* was found among many peoples of the world. This is the essential scapegoat process which is conceived of as a means of removing illness, punishment, or a sense of guilt from the sufferer.

Judaism through the ages, has always fought against all forms of superstition which tend to contend with the Almighty, who is all powerful, and seek to establish the validity of false powers. *Kapparat*, it has been feared, may act in a similar fashion and has, therefore, aroused the opposition of a great many au-

thorities.

Despite this opposition, *Kapparat* does answer a basic human need, and its survival is rooted in the response of the common people to it. In examining the general nature of scapegoats, what purpose do they serve? When man feels himself to be utterly helpless, he turns to the scapegoat as his only solution. *Kapparat* is the Jewish expression of this human characteristic.

In the Torah, this was originally granted in the scapegoat of Yom Kippur. Two goats were selected, and their fate is revealed by lots (i.e., by the hand of God, so to speak). One is slaughtered immediately as a sin offering, and the other is sent off into the wilderness. Neither one has control of what happens to it. With the exercise of these practices and the expressions of these emotions, the entire process of Yom Kippur leads the Jew to achieve forgiveness and readmission into the community of God.

In the practice of *Kapparat*, Judaism has provided the people with a means of not only expressing this recognition of human helplessness, but also as an active expression of faith in their ultimate atonement and care by God.

Commentators have pointed out how the casting away of the chicken's intestines expresses the prohibition of stealing, because the free roaming fowl were in the habit of consuming anyone's grain. The individual bringing the *Kapparat* declares thereby that he wants no part of the thievery. On the other hand, providing the wild birds with food by leaving them the intestines is an act of mercy which expresses the belief of God's mercy of all of His creatures.

Furthermore, giving away the chicken or money upon which they were redeemed to the poor is an act of charity in a very immediate manner.

Finally, all of the combined elements of bringing the *Kapparat* direct the individual to appeal to God's mercy and perform actions needed for true repentance. Thus, he comes to regret his errors and seek to improve himself in God's ways. (Abraham Rzepkowitz is a freelance writer living in Toronto.)

Rosh Hashanah

By LOUISE WEALTH

From thousands of years ago and to date
We Jews continue to celebrate
Our traditional new year
According to our ancient calendar.
And for weeks before this time we remember
Most of us to do soul searching.
And feel that we should not be too proud
And say to our family and friends
"I know I've not behaved perfectly
During the past year."
Then will you please forgive me?

And before God we all stand in wonder:
What will our judgement be?
Yet most of the time we were kind to every one.
Then we hope for us and for ours
The Lord will forgive and judge us not severely.
And we wish to one and all Jews
A Happy Holiday
And a year with much of the good things
This world has to offer.

(Louise Wealth is a resident of the Kutz Home. The Jewish Voice has published a number of her poems.)

Committee Will 'Market' Federation 'Product'

Staff Report

Some people might be surprised to hear such terms as "consumer", "product", and "customer satisfaction" discussed at a Jewish Federation of Delaware (JFD) committee meeting, unless of course it is the recently established JFD Marketing Committee. Designed to follow a marketing model adopted from the "profit world" by many successful non-profit organizations, the basic premise of this committee's plan is that a public which is educated about the products and services offered by such organizations as the JFD will ultimately translate into greater support for the organization.

William M. Topkis, JFD President and Chairman of this special project, commented, "I hope to translate some of the committee members' marketing-related experiences into a marketing effort which will ultimately enhance the Federation. I believe a community which understands the mission of our Federation will feel a stronger identification with the Federation." Sonia Bernhardt, Karen Moss, Gregg Siegel, David Sorokin, Karen Venezky, and Toni Young are serving on this committee.

In order to achieve the JFD Marketing Committee's goal of educating the community about the activities and services of the Federation, the committee has been developing an awareness survey to ascertain

where to begin the education process. Moss, former editor of *The Jewish Voice* said, "We are beginning with the basic principle of marketing which stresses the need to avoid any assumptions about the consumers' sense of awareness of a product. The results of this survey will be valuable in determining the direction of the committee."

Other activities of the committee include the reinforcement of the Federation as a source of Jewish information, such as an event on the community calendar or where to find kosher food, through the implementation of a Jewish Information and Referral Service entitled JIFFY (Jewish Information Fast For You). A Federation newsletter is also being designed to provide a new forum through which to present Federation activities, Jewish issues, and community events.

"This committee is comprised of such talented and motivated individuals that I'm confident the community will benefit from its efforts. Like so many of my associates in business, I believe an educated consumer is our best customer," added Topkis.

To offer suggestions for the JFD Marketing Committee, or for more information, contact Seth Bloom, JFD Director of Community Development, at 478-6200.

Happy New Year

Special Message From Delaware's Rabbis

TO THE PARENTS OF PUBLIC SCHOOL CHILDREN:

We write to you about a very important community matter in regard to our children in the public schools. Each year, the Jewish Community Relations Committee of the Jewish Federation of Delaware (JCRC), sends the list of dates of all major Jewish holidays to public school principals. In this way, it is hoped that no trips, tests or other special programs will be planned on these days.

In cooperation with *The Jewish Voice* and the JCRC, we present a Jewish calendar of dates for you. In this way you can be alerted early in the school year to check the dates of all planned public school programs when you receive the schools' calendars. If there is a problem, please call the JCRC at 478-6200. Whether or not your children attend school on these dates, it is necessary for the entire Jewish community to be united in helping to create a sensitivity and awareness by the schools, so that those Jewish youngsters who do not attend school to observe the holidays will not be penalized.

RABBINICAL ASSOCIATION OF DELAWARE
 Rabbi Peter Grumbacher, Chairman

Major Jewish Holidays For The Coming Academic Year

	1989	1990
ROSH HASHANAH (New Year)	Sept. 30 & *Oct. 1 Sat. & Sun.	Sept. 20 & *21 Thurs. & Fri.
YOM KIPPUR (Day of Atonement)	October 9 Monday	September 29 Saturday
SUKKOT (Feast of Tabernacles)	October 14 & *15 Sat. & Sun.	October 4 & *5 Thurs. & Fri.
SHEMINI ATZERET (Eighth Day of Sukkot)	October 21 Saturday	October 11 Thursday
SIMCHAT TORAH (Rejoicing of the Law)	October 22 Sunday	October 12 Friday
PESACH (Passover)	April 10 & *11 Tues. & Wed.	
Concluding Days Of PESACH	April 16 & *17 Mon. & Tues.	
SHAVUOT (Feast of Weeks)	May 30 & *31 Wed. & Thurs.	

*Some Reform Congregations do not observe this day.



Rosh Hashanah Greetings from... Pathmark

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To mark this most holy period, and in honor of all our friends, Pathmark has planted trees in Israel. As these trees grow, it is Pathmark's wish that peace, prosperity and happiness continue to flourish in the land of Israel for all days to come. A happy and healthy New Year to you from your friends at Pathmark.

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Two New Staff Members Join Jewish Family Service



Arnold Lieberman, Executive Director Of Jewish Family Service, greets the two new JFS staff members — Mary Brent Whipple (left) and Myrna Ryder. (Photo: Paula Berengut)

Staff Report

After experiencing the first vacancies in its professional staff in the past ten years, Jewish Family Service has announced that Mary Brent Whipple and Myrna Ryder have joined the JFS Staff. They will fill two key positions that were vacated earlier this summer.

Whipple will coordinate the agency's "Services to the Aged and Their Families" program. She holds a Masters of Social Work degree from Smith College, and is licensed in Delaware as a "Clinical Social Worker." Whipple has worked as a Psychiatric Social Worker, a Medical Social Worker, a Case Manager, and a Supervisor. Her last position was as Director of Social Services for the Visiting Nurse Association of Delaware. She lives in Arden with her husband and two children.

In addition to coordinating the agency's total program of services to the elderly and their families, Whipple is setting up the "Maintaining Frail

Elderly in Their Own Homes" project, that has been partially funded by the State of Delaware.

Ryder has been hired to coordinate the agency's "Jewish Family Life Education" program. She holds a Master of Education degree, with a major in Counseling and Personnel Services. Her experience includes teaching and counseling adolescents in a public school system, Director of a Jewish Community Center summer camp, television newscaster, and Personnel Analyst for the Commonwealth of Pennsylvania.

Ryder, her husband, Jonathan Neipris, and their two children have moved to Delaware from Harrisburg, Pennsylvania, where Mr. Neipris was a President of the Board of Directors of Jewish Family Service.

Reactivating a "Jewish Family Life Education" program that has been inactive over the summer is the first order of business for Ryder. She will meet with various groups and individuals in the community to set up

programs and line up resources.

In addition to replacing the two part-time positions, other staff changes have been implemented. Helene Rudnick, L.C.S.W., has become full-time, and will divide her time between the "Family Counseling" and "Services to the Aged" Programs.

Roberta Burman has been appointed Coordinator of the agency's Resettlement Program on a half-time basis, and also continues to work in the "Services to the Aged" program.

According to Arnold Lieberman, the agency's Executive Director, "These changes will allow us to present more service to the community than ever before, while maintaining the highest standard of quality service for which the agency is known." Lieberman also expressed appreciation for the patience and understanding that clients showed over the past summer, when the agency was short-staffed, and could only provide services to meet the most critical needs.

Local Student Participates In Gratz Israel Tour

This unique and exciting Gratz Youth Tour featured extensive touring of Israel combined with an inspiring Hebrew learning experience. More than 35 Jewish youth, ages 15 to 17, returned home August 10 after an exhilarating 45 days in Israel. These students from Philadelphia; Cherry Hill, New Jersey; Wilmington, Delaware; Columbus, Ohio; and Tampa, Florida, were able to tie together their learning experiences and the actuality of "Eretz Yisrael", the Land of Israel.

Tour leader, Ira Gelman, a teacher at Jewish Community High School started the first week of the tour in Jerusalem. The next base for four weeks was Nahalal, a youth village in northern Israel, that provided accommodations, facilities for study and recreation. Fifteen mornings were devoted to credit bearing Hebrew classes. Afternoons were for recreation and sight seeing. The next week and a half was spent touring southern Israel and the final week was in Jerusalem.

According to Ellen Levy, a third year student at Delaware Gratz Hebrew High School, "I had a feeling of unity with the Jewish people all over the world. Not only did I make new friends but best of all, I have such wonderful memories." Although she gets six credits towards her graduation, that's not the reason Levy went. "I've always wanted to go to Israel" she says. Because of the outstanding time she had, she strongly encourages other students to experience all that Israel has to offer.

Since its inception in 1971, over 1,000 high school students have gone to Israel on Gratz College's Jewish Community High School Ulpan Tour.

Gratz College, a constituent of the Federation of Jewish Agencies of Greater Philadelphia, is the nation's oldest independent college of Jewish studies, offering undergraduate, graduate, continuing education, teacher training, and secondary education programs to some 3,500 people throughout the Delaware Valley.



Ellen Levy

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Seeing is believing!

Milford Is Home To These Former Yiddish Actors

By CELIA GANS

Special to The Jewish Voice

Eight groups living in the 19th-century Russian empire were classified by the Russian code of laws as aliens. One group was the Jews, five million in number — half the world's Jewish population in the 1800's — who had been forced by imperial decree to live in the Pale of Settlements, a 300-mile arid plain on Russia's western border, which included parts of Poland "annexed" by Czarina Catherine in 1791. With the assassination of Czar Alexander in 1881, followed by the pogroms of 1881-82, the government openly adopted a policy designed to drive a third of Russia's Jews out of the empire.

Between 1881 and the passage of stringent immigration laws by the American Congress forty years later, the number of Jews in America increased from approximately 300,000 to over four million. It was this tide from Russia and Poland which washed into New York, creating between the 1880's and the 1920's what Milton Hindus in his anthology "The Old East Side" calls "the heroic age of the Lower East Side."

On August 12, 1882, the first Yiddish stage production in the United States opened at Turn Hall on East Fourth Street between Second and Third Avenues. A group of six men and two women presented Russian playwrite and composer Abraham Goldfaden's "The Sorceress," an operetta in 5 acts and 9 tableaux. There was no written script, only the collective memory of European productions, so speeches and songs from other sources — including popular folk songs, poems or Biblical set-pieces — may have been inserted. It was true Yiddish theatre, described by Irving Howe in "World of Our Fathers" as "superbly alive and full of claptrap," a unique combination of "vivid trash and raw talent," a theatre which valued spectacle, declamation, broad gestures, and "the gaudy colors of Yiddish melodrama."

Yet it was Yiddish theatre in the midst of the Bowery, where, noted Hutchins Hapgood in his "The Spirit of the Ghetto," the "chosen people

alone present the serious as well as the trivial interests of an entire community." It was this theatre, wrote Hapgood, in "that New York City of Russian Jews, large, complex, with a full life and civilization," which presented, both the escapist fables favored by the Yiddish mass audience, and a number of realistic plays "which attempt an unsentimental presentation of the truth."

In 1918, Maurice Schwartz (whose troupe became, in 1921, the Yiddish Art Theater) presented Jacob Ben Ami in *A Secluded Corner* (*A facorfn vinkl*), the first unqualified success of "serious" or "art" Yiddish theatre. Schwartz' "middle of the road" troupe was complimented by the *avant garde* Artef (Yiddish acronym for Workers' Theatre Group), which began in 1925 as a dramatic studio sponsored by the communist daily newspaper *Freiheit* (Freedom). The studio was designed to train Yiddish actors. According to Nahma Sandrow's "Vagabond Stars," The "Freiheit studio's nineteen original students, between the ages of eighteen and twenty-five, spent their days in shops and factories and their evenings at the studio, studying voice and movement and talking art and politics."

The make-up teacher, Benno Schneider, had recently come from Moscow with a group from the habima Theatre, whose plays were presented in Hebrew. Schneider had worked with "the director Vakhtangov under the wing of the great Stanislavsky himself," claims Sandrow. He became Artef's director.

For over ten years, Artef presented a varied selection of folk, modernist and "socialist realism" dramas of exceptionally high caliber, which appealed as much to intellectuals and other theatre professionals as to the broad Yiddish theatre audience. Many came to see a show over and over, and stayed on for late night sessions when actors and audience, over coffee and cake, discussed the performance and the ideas behind it. Seats were \$1 each; those actors who were paid (most needed full-time jobs to survive) received \$10 per week — \$15 for those with families to support.

What became of Artef, the Yiddish



Michael Gorrin as an Orthodox rabbi in an early 1930's play.

Art Theatre and the whole world of the Bowery show business? It lost its audience. During the late 1930's and early 40's, Jews prospered and moved from the Lower East Side. As their rate of assimilation increased, Yiddish, the language of the Ghetto, fell into decline. Both the Ghetto and the Yiddish theatre became history.

To Dena and Michael Gorrin, the Yiddish theatre world isn't dry, text book material, it's personal history. The Gorrins were members of Artef; appearing regularly with one of the best theatre companies in New York. Dena played simple, naive ingenue parts; Michael played everything from Orthodox Rabbis and Yeshiva bochers to Russian peasants, Polish soldiers, Siberian prisoners, Spanish Jews, and Sholem Aleichem's rejected lover in "Two Hundred Thousand." With the demise of Yiddish theatre, Dena assumed a new career: wife and mother. Michael, who began in Yiddish theatre as "Goldstein," became "Gorrin" to the world beyond the Lower East Side, and went on to Broadway and television.

Dena and her family came to the United States in 1907 from Odessa, a city prohibited to Jews, in which they lived "by special permit" because her father worked for the American company International Harvester. When she was a child, she attended a play featuring the character Princess Din-Din. "That's me," announced Dena, "I'm Princess Din-Din," and, she claims, that is how she decided to become an actress. As soon as the family emigrated, Dena's mother, who spoke no English and was hard of hearing, promptly got a job in the Automat. This was the New World, wasn't it?

Michael's immediate family came from Poland to the state of Illinois, where other relatives had settled. As

a young man, he moved to Chicago where he acted and directed Little Theatre groups and appeared as a solo entertainer. With no support from his family — as Dena comments, "Who wants an actor in the family?" — Michael moved to New York and joined Artef in 1929/30, where he met Dena. They married in 1930, with Michael wearing a Russian-peasant style shirt embroidered by Dena.

For Dena, working in Artef meant more than studying movement, voice, dramaturgy and make-up, it meant, for this member of the Russian *intelligencia*, learning Yiddish. "We were so serious," recalls Dena, "so committed to our profession. We believed that if you understood Stanislavsky, if you mastered technique, you could play anything."

"Artistically, we were such a success that Broadway was afraid of us," says Michael, whose excellent notices in major New York papers such as the *Times*, *Herald Tribune* and *Telegram* attracted the attention of agents, producers and directors beyond the world of Yiddish Theatre. He played the lead in the movie version of "Green Fields," and appeared in "The Singing Blacksmith," and in a film with the famous cantor Moishe Oisher (Michael was the jealous husband!).

Speaking English, Michael played lead and character roles on Studio One, Philco Playhouse, Robert Montgomery, U.S. Steel, and Armstrong Circle Theatre and The Goldbergs in the early days of studio television. In addition to Yiddish, he was skilled in dialects, including German, Russian, Polish, and Czech.

His performance in the TV drama "Battleship Bismark" was particularly noteworthy, remembers Dena.

(Continued on 66)

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International Symposium Addresses Aging Jewish World

The Jewish world is aging more rapidly than any comparable Western population group, with one out of every six Jews currently over the age of 65. In the Diaspora, the percentage of elderly Jews is even higher, with almost one in ten expected soon to be over the age of 75. And while the total world Jewish population is expected to decline from some 13 million today to 12 million by the year 2010, the number of elderly Jews over the age of 75 is increasing.

"This aging process has profound social and economic implications for Jewish communities around the world," said Jack Habib, Director of the JDC-Brookdale Institute of Gerontology and Adult Human Development in Israel, "and the challenge it poses was the focus of attention at the Second International Symposium on Aging in the Jewish World that convened last week in Jerusalem."

Organized by JDC-Israel, JDC-

Brookdale, and the International Coordinating Council on Aging in the Jewish world, the symposium brought together more than 300 professionals from 27 different countries including Israel and every part of the Diaspora, Eastern Europe, Australia, and Latin America.

With "Continuity and Change" as the symposium's major theme, the concrete problems addressed included: The best way to deal with the rising number of disabled elderly; the implications of the changing family for community service needs; how to harness the potential contribution of the many able-bodied elderly and the increasing number of young retirees; and how to advance inter-generational ties and promote a feeling of solidarity in meeting total community needs.

A special evening session was held to honor JDC for its 75 years of assistance to the Jewish elderly. Bert Rabinowitz, member of JDC's Board of Directors and Executive Committee and Chairman of its Brookdale Committee, in opening the session, pointed out that while JDC has always been action-oriented, it has increasingly emphasized the importance of professional research to further its objectives.

"This symposium," Rabinowitz

said, "dedicated to the process of learning from experience and to the dissemination of what we will have learned, it another expression of that commitment. And it is an important

component of an international program of information exchange, research, and technical assistance that represents a model for collaboration between Israel and the Diaspora."

Brothers Reunited After 50 Years

By GIL SEDAN

JERUSALEM (JTA) — Two survivors of the Holocaust, brothers from a Polish town, were reunited at Ben-Gurion Airport last month almost 50 years to the day after the outbreak of World War II, when they were separated.

Mordechai Melubani, 67, of Givatayim, and Grisha Melubani, 65, recently from Odessa, fled their hometown of Ostra in different directions when Germany invaded Poland on Sept. 1, 1939. Their family perished in the Holocaust and neither brother was aware the other was alive.

Mordechai emigrated from the Soviet Union to Israel after the war, but it wasn't until 1960 that he learned from immigrants arriving from the USSR that his brother Grisha had survived.

He traced his address and the brothers began a correspondence which lasted until 1967, when Moscow severed diplomatic relations with Israel. They resumed exchanging letters in 1980 and started talking by telephone in 1987.

Mordechai spent a year arranging immigration for Grisha, who arrived with his wife on Thursday.

The 50th anniversary of the war's outbreak was observed with a modest ceremony at the Yad Vashem Holocaust memorial on August 31.

Defense Minister Yitzhak Rabin, who spoke at the ceremony, said the first priority of Israelis was to create a "safe shelter" for the Jewish people. "We have no one to rely on except ourselves, the Israel Defense Force and its moral power to establish a state in which we and our children will want to live," Rabin said.

Mark Twain Revisited

Shimon Agranat, former president of Israel's High Court of Justice, woke up Aug. 17 to read in *Ha'aretz* that he was dead at age 83. Agranat himself took the news fairly well. Borrowing the famous Mark Twain line, he said, "The news of my death is premature." *Ha'aretz's* managing editor telephoned and apologized.

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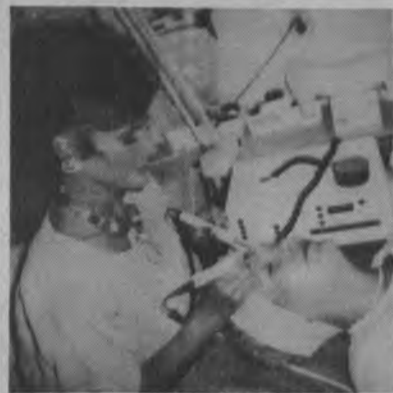
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Sukkah-Building: On The Rise In Delaware

By BETH PANITZ

Special to The Jewish Voice

"You shall live in booths seven days... in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt, I the Lord your God." (Lev. 23:42-43) And so, with this Biblical commandment in mind, Jews across the world have been building *sukkot* for thousands of years, just as, this year, several families in Wilmington will continue this tradition.

For those who build a *sukkah*, the yearly practice sets in immediately after Yom Kippur. At that time, they begin to work at building the *sukkah*, careful to observe all the laws concerning its construction.

Among other things, these laws specify that the *sukkah* must have at least three walls with a special roof called *sekhakh*. The roof may be composed of anything, such as branches or sticks, that grows up from the ground and has been cut off. The *sekhakh* is placed on the roof so as to provide more shade than sunlight inside the *sukkah* while at the same time leaving enough space so that the stars will be visible through the ceiling on a clear night. The *sukkah* can not be built under a tree or under any permanent roof.

However, even with these regulations on the construction of the *sukkah* there is plenty of room for creativity and each one is unique. As Michael Cabelli of Wilmington said, "People have put a little bit of themselves into their *sukkah* and it's interesting to see how the way it's built reflects their personalities." Cabelli

Even with these regulations on the construction of the *sukkah* there is plenty of room for creativity and each one is unique. As Michael Cabelli of Wilmington said, "People have put a little bit of themselves into their *sukkah* and it's interesting to see how the way it's built reflects their personality."

and his family have been building a *sukkah* yearly ever since the moved to Green Acres in 1983.

Since then, he explained, they've improved on their *sukkah* each year as they've become more aware of the laws guarding *sukkah*-building.

Cabelli read in *The Jewish Catalog* of a custom in which the walls of the *sukkah* are placed in a manner so as to form one of the Hebrew letters of the word *sukkah*. Currently he builds his *sukkah* in the shape of a *hey*.

Because each *sukkah* is so varied and different, a Wilmington *sukkah* tour has been established. Members of a *Havurah* in North Wilmington spend one day during the festival of *sukkah* traveling from *sukkah* to *sukkah* and spending approximately half an hour at each stop.

Laurie Cowan, whose *sukkah* is on the North Wilmington tour, said that "more and more people" are building a *sukkah* each year. "The *sukkah* walk is just taking too long. Which is a wonderful problem." This year she expects nine *sukkot* on the tour.

Still, the ratio of *sukkot* to Jews remains fairly low. Lori Hubner, whose family has been building a *sukkah* in Arden for the past five

years, said perhaps the reason other people don't build a *sukkah* is that "they don't know what pleasure it gives."

"It's a holiday that people don't celebrate to much extent," said John Cuomo of Newark, noting that the holiday often becomes "lost" after the big observance of Rosh Hashanah and Yom Kippur. Cuomo continued, "Without the *sukkah* — the building itself — you can't truly enjoy the holiday." Although making a *sukkah* takes a fair amount of effort, which deters some people, Cuomo said that for himself he finds it "absolutely" worth the effort.

So, then, what is it that makes it worth the effort for these *sukkah* builders? Why do they continue to spend the time to build a *sukkah* each year only to dismantle it after just a little bit more than a week's use?

At first thought, Cowan laughed at that question saying, "I'm not sure. I ask myself that every year." But then she added, "We're very lucky that we have the time. We have a lot of fun. It's kind of a ritual."

Her ritual consists of putting up the sides of her *sukkah* which takes only 20 minutes, but then she spends two more days finishing the project, during which time she calls up Delmarva Power to find out where they are cutting trees that she can use for the roof of her *sukkah*. As Cowan said, "It's a very fun holiday," but "you get out of it what you put into it."

For Cuomo the fact that building a *sukkah* is such a "nice family project" makes it worthwhile. He describes it as a "real pleasure," saying that the most important part is that the whole family works together on building it. At the same time, Cuomo added, when you sit outside in the *sukkah*, especially on cool autumn nights, it "brings you back to remember how the Israelites wandered through the desert." Hubner also echoed these thoughts describing it as a "connecting experience."

Besides, "making a *sukkah* gets easier every year," said Cabelli. Every year, he said, they dismantle the *sukkah* but store the sides of it. Then the next year it is a simple matter of putting the sides together and adding on the roof.

For those who don't have a *sukkah* already made and stored away but are considering making one, Gail Tolpin of North Wilmington explained how she built her first *sukkah*. She began in 1976 after she moved into her first house. At the time she "just banged together a few pieces of wood, and it stood up." Over the years, though, her *sukkah* has "evolved."

The first ones she built were weak structures — so much so that one year, during hurricane season while she was living in Florida, the wind blew part of the *sukkah* down. Through time she's learned some lessons and her family now builds a very sturdy *sukkah* which takes only 15 to 20 minutes to place together.

And if you are unable to build your own *sukkah* you can visit one at one of the area synagogues or perhaps you will have a *nosh* the mobile

sukkah run by Chabad-Lubavitch. Rabbi Chuni Vogel of Chabad said his *sukkah* on wheels is composed just like any other *sukkah* except that it is "slightly more solid" because it must withstand traveling. It is bolted into the back of a pick-up truck.

This will be the third year that Vogel and his *Succah Mobile* will "travel and bring the *sukkah* message to thousands." The *sukkah* travels to shopping malls, the University of Delaware, the J.C.C., and even passes by a jail so that Jewish inmates may see it.

Vogel does not consider the *sukkah* on wheels as a substitute for a family building its own *sukkah*, but instead said it is a way to "generate a stronger awareness of Sukkot and make the Yom Tov more real."

He said that the home used to be the center of Judaism, but in recent years "Jews have relegated Judaism to the synagogue." Instead of building a *sukkah* at home, Jews today are more likely to visit a synagogue *sukkah* because they feel that "anything that is Jewish belongs in the synagogue." But, Vogel said, "Jews are slowly coming around" perhaps because they feel they must make a



The Tolpin's *sukkah* is made up of a frame that is used from year to year and its sides are heavy plastic sheeting.

stronger Jewish home for their children.

Vogel noted that interest in Sukkot seems to be rising, and that in the last couple years he has received several calls from people asking how they can build their own *sukkah*. "And by seeing the [mobile] *sukkah* at a shopping center perhaps a child will say 'Why don't we have our own *sukkah*?'," he said.



The *sukkah* in the Hubner's back yard is constructed of branches and woven fabric and, as most do, accommodates a picnic table inside.



The Cowan-Lewittes family uses burlap for the sides of its *sukkah*. The frame is made from lumber that may be used from year to year.



Construction paper decorations embellish the Cabelli family's *sukkah*. Burlap is their fabric of choice for the bottom half of the walls with clear plastic sheeting making a picture-window for the top half.



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Sukkot -- The Jew As Insider And Outsider

By IRVING GREENBERG

Special to The Jewish Voice

In modern times, the image of the Jew as outsider has gained tremendous currency. Jewish sources have portrayed the Jews as moral gadflies, the "conscience of the world." The general culture has glorified (or criticized) the Jews as shakers and movers who disturb humanity's sleep. George Steiner pointed out that the epitome of the Jew's role in modern times is Einstein, Freud and Marx. All three are symbolic outsiders who shook up established systems of thought and values, and moved humankind in new directions.

Others have argued that this is a falsification of Judaism. In his letter to the Jewish exiles, the prophet Jeremiah called on them to "...build houses...plant gardens...marry wives and have sons and daughters: get wives for your sons and give your daughters to husbands..." (Jeremiah 29:5). According to this view, Judaism is a lot closer to bourgeois standards than to subversive life styles. Milton Himmelfarb and others have pointed out that the most traditional Jews in American society possess conservative, law-and-order oriented political and cultural values.

So, which represents the true Jewish value system, the true classic Jewish role — family and establishment, or critic and disturber of the peace? Which is the religiously superior way — insider or outsider? The Jewish answer, as given in the holiday of Sukkot is: both. Not only is each approach needed for a full religious life but both positions together strengthen each other.

Rootedness and mobility are great

contradictions which humans wrestle with in the course of their journey to autonomy and freedom. The Torah's approach is not to choose between these opposing poles of human experience but to affirm both and to yoke them together in a never ceasing dialectic of advance and correction.

Nowhere is Judaism's proclivity for dialectical living — not either/or but both/and — more manifest than in the holiday of Sukkot. Sukkot is an annual commemoration of the Exodus from Egypt in which Jews reenact the journey through the desert toward freedom. The *sukkot* (booths) represent the portable dwellings on the trip. But the Torah also presents Sukkot as the holiday of the harvest, celebrating the produce of the fields and the sharing of the divine bounty. By combining the harvest festival with the anniversary of historical liberation, the Torah set up a fascinating interplay of themes that challenge and illuminate each other constantly.

Rootedness and connection are essential to human beings. Deprived of roots, people get sick; deprived of human connections, they become mad. Therefore, humans appropriately sink roots wherever they are. The holiday of Sukkot celebrates rootedness in the land. The Sukkot ritual affirms that the harvest is God's gift and it is there to be enjoyed. "You shall rejoice in your holiday" says the Torah (Deuteronomy 16:14). All the holidays are joyful occasions but Sukkot is the "time of our rejoicing." The harvest is in, and the sense of establishment and rootedness is at its strongest.

During Sukkot, Jews are instructed to take of the fruits of the land — the many splendored *etrog* (*pri etz hadar*), the palm, myrtle and willows and to hold them up and wave and parade them before the Lord. On the holiday, one prays for rain, that is, one prays for the economy and for material will being.

There is a tradition of hospitality. Every night, one of the Jewish greats (Abraham, Moses, etc.) is invited to the *sukkah* as a guest. With them, it is a *mitzvah* to invite both friends and the needy. Hospitality means that instead of redistributing wealth by political action, individuals share with others out of the goodness of their heart or *noblesse oblige*. But that is O.K., says Jewish tradition. The pleasures, the possessions, the connections that people form have religious sanctity and value, according to Judaism.

The whole holiday of Sukkot is an exercise in appreciation of possessions and security. Home and livelihood, family and friends, are what humanness is all about. Human dignity is built on material welfare as well as spiritual insight. This is why the prophet, Micah, speaks of the messianic era as a time when "each will sit under his own vine and his own fig tree and none will disturb..." (Micah 4,4).

However, rootedness can go too deep. People start by loving their homes, their places, their time. Then they so invest themselves that they can conceive of no other home, no other time than the present one. The value becomes rarefied and projected outside themselves onto the land and the home. Thus rootedness becomes

"Rootedness and connection are essential to human beings. Deprived of roots, people get sick; deprived of human connections, they become mad. Therefore, humans appropriately sink roots wherever they are. The holiday of Sukkot celebrates rootedness in the land."

pathological. "I must have these possessions or I am nothing."

People become so invested in their local turf that they accept its norms and gods as absolute. "I will stop at nothing to obtain acceptance and status in this society." Therefore Judaism fights the gods of space as idolatrous. The ability to move on as represented in the moveable *sukkah* — is the correction to idolatry.

Mobility undermines idolatry. A variety of experiences and settings relativizes the local gods. The *sukkah* taught Jews that they could root deeply into particular cultures but that their faith was portable. Jews are affected by the world view and ethic of their culture, but their vision is fixed on a point beyond this era and value system. So Jews easily become critics; they refuse to accept the absolute claims of local cultures.

Their enemies were angered at the Jewish ability to be outsiders and to walk away. They called the people of Israel "wandering Jews" and deemed it to be a curse. But the holiday of Sukkot taught Jews that only those who journey know the value — limitations — of a homeland. Wherever Jews went, God went with them. Jews withheld their ultimate obedience to the idols of the tribe; thus the message of Sukkot saved them from idolatry and pathological rootedness.

Does that mean that Jews must remain perennial outsiders, never truly at home anywhere? Stalin called Jews "rootless cosmopolitans." The term "cosmopolitans" is correct; but the term "rootless" is a falsification. "Provincials" are those who orient themselves by the local culture exclusively. Jews who orient themselves by the Exodus event and the goal of redemption live by the norms that transcend the local. Thus they are "cosmopolitans" — outsiders who serve as gadflies and sources of higher standards — because they hold themselves to an ultimate standard of total redemption of the world.

In truth, Jews are dialectical — rooted and mobile, insiders and outsiders. While waiting for the world's redemption, Jews are pledged to journey toward the last Exodus. Perforce, Jews are in, but not totally of the society and culture in which they live. When the Jews totally integrate into their host culture, they assimilate and lose their way. The *sukkah* reminds them to push on. There are miles to go along the Exodus way, and promises to keep until the whole world is transformed into a Promised Land.

(Irving Greenberg is President of the National Jewish Center for Learning and Leadership.)

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**More Soviet Evangelicals
Emigrating On Israeli Visas**

By HOWARD ROSENBERG
WASHINGTON (JTA) — Thousands of Evangelical Christians are streaming out of the Soviet Union on Israeli visas, a practice started by the Kremlin but which Israel says it would end if it could.

Evangelicals, like the vast majority of Jews, later "drop out" in Vienna to immigrate elsewhere, mainly to the United States. This means that a very small percentage of the people to whom Israel issues visas ever make it to the Jewish state, much to the chagrin of Israeli officials.

The Evangelicals have been using Israeli visas since 1988, when the Soviets relaxed enforcement of a requirement that those applying to emigrate with Israeli documents secure "letters of invitation" from immediate relatives. The Soviets knew they could count on Israeli cooperation, because Israel has been anxious to improve relations with Moscow and get as many Jews out of the country as possible, said Glenn Richter, national coordinator of the Student Struggle for Soviet Jewry.

Having the Evangelicals leave on Israeli visas provides a pretext for the Soviets to permit limited emigration of Soviet ethnic nationals not customarily allowed to leave the country.

The Soviet Union traditionally bars emigration except for family reunification, as in the case of Soviet nationals, or for repatriation, in the case of Jews going to Israel.

The Soviets control the emigration flow by issuing exit visas only to those who have obtained letters of invitation from Israeli citizens. Such letters are a mere formality and often contain forged names, U.S. and Israeli officials say. The Soviet exit visa is automatically exchanged for an Israeli entry visa when presented to the Dutch Embassy in Moscow. It issues the visas on behalf of Israel's 13-month-old consular delegation in Moscow, which the Soviets have not empowered to do so itself.

After the rapid growth in Evangelical emigration during the past year,

Israel "pointed out" to the Soviet government that Evangelicals were using its visas, an Israeli Embassy official said.

The number of Evangelicals leaving on Israeli entry visas each month has grown from 201 last August to 570 in January to 1,157 in July. In the first 24 days of August, an all-time high of 14,000 for one month was achieved. The National Association of Evangelicals estimates that 30,000 Evangelicals would like to leave the Soviet Union. By contrast, an estimated 200,000 Jews are seeking to emigrate. In July, 4,537 Jews received Israeli entry visas, 648 of whom made aliyah.

But a small number of Evangelicals are also getting out of the Soviet Union each month on U.S. entry visas. Between February and June, a total of 17 Evangelicals emigrated with U.S. visas. The number jumped to 22 in July alone.

Based on this trend, Israel would now like to cut off the Evangelical pipeline, the Israeli Embassy official said. Previously, Israel did not want to cut it off, since there was no other way for Evangelicals to emigrate.

The Israeli official said the Soviets could easily allow Evangelicals to leave on other countries' entry visas by permitting incomplete or forged letters of invitation, as is the case with their applications for Israeli ones.

Kent Hill, executive director of the Institute on Religion and Democracy, a Christian foreign policy research center, said his group does not want Israel to cut off the entry visa flow until it receives assurances that Evangelicals can receive them from other countries.

But Hill said he expects the Soviets to end the arrangement with Israel eventually any way, before allowing the Israeli consular officials to issue entry visas without Dutch assistance. He said Soviet officials have privately shown flexibility on the issue. His group expects the anticipated sweeping Soviet emigration reforms to "allow Jews and Christians to emigrate to the country where they intend to reside."

A growing number of Soviet Jews are also emigrating on U.S. entry visas. A total of 265 Jews had received them this year through July,

including 55 in that month alone, said Karl Zukerman, executive vice president of the Hebrew Immigrant Aid Society.

A State Department official said roughly 10,000 Jews are among the 34,000 Soviets currently seeking U.S. entry visas through the American Embassy in Moscow.

Israel hopes eventually that it will be able to issue visas only to Soviet Jews who are serious about making aliyah. Jews and other Soviets who intend to immigrate to other countries would apply for visas from those nations.

As a step in that direction, Israel this month began requiring Soviet applicants for Israeli visas to sign a statement authorizing it to confer citizenship upon them when they leave the USSR.

The Israeli official said the statement "does not affect anybody's freedom of movement," but it may make Jews reconsider if they are leaning against not going to Israel.

Martin Wenick, executive director of the National Conference on Soviet Jewry, said his organization is taking a "wait-and-see attitude" to see how the process works before assessing the new Israeli policy. He said that NCSJ's only concern so far is that "we did not receive advance notice" from the Israeli government about the change.

U.S. officials, when processing Soviet emigrants seeking entry to the United States, are expected to ignore that stipulation, on the grounds that it was accepted under duress.

Meanwhile, there is growing pressure in the Bush administration and Congress for the Soviets to increase the power of the Israeli consular delegation in Moscow. David Harris, Washington representative of the American Jewish Committee, said that at U.S.-Soviet talks on the Middle East held here in June, U.S. officials asked the Soviets to empower Israel with the ability to award its own entry visas.

On Capitol Hill, 39 House members wrote Soviet President Mikhail Gorbachev on Aug. 18 urging him to "permit Israeli consular officials to issue visas for Israel themselves, rather than rely on third countries" to do so.



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Ethiopian Jews Still Struggle For Religious Acceptance

Ethiopian Jews, who have distinguished themselves in the Israeli army, schools and universities and the work force have found religious assimilation eluding them in Israel, due to a bitter fight between traditional priests

and Orthodox rabbis, according to Israeli author Joel Rebibo. But a recent compromise may resolve the dispute, he says.

Reibo depicted the effects of the religious feud on the Ethiopian fam-

ily in the August issue of *Moment* magazine. Young Ethiopian leaders offended by the chief rabbis' ruling requiring Ethiopians to undergo symbolic conversions in ritual baths led protest demonstrations in 1985. Since that time, many Ethiopians have boycotted the *mikvah* and rabbinical marriage ceremonies — the only kind recognized in Israel — which require ritual immersion.

Ethiopian leaders and absorption officials worried about the destruction of Ethiopian family life when the couple is not legally married and there is nothing to bind a man or woman to his or her family.

Ethiopians were "genuinely hurt by the ruling," which threw doubt on the validity of their Judaism, says Rebibo. "They took pride in their Judaism and had sacrificed dearly to come to Israel, losing 4,000 of 8,800 along the way to disease, bandits and desert heat." The rabbis, on the other hand, argued that the ruling was necessary to keep the Ethiopians

from being considered a separate stream of Judaism.

Ethiopian religious leaders themselves became bitterly divided between those arguing against the symbolic conversion ruling and those in favor of accepting the ruling of the rabbinate and undergoing ritual immersion for the sake of validating their religious authenticity.

Now all parties see a way out of this bind in a compromise offered by Sephardi Chief Rabbi Mordechai Eliahu who proposed that the Chief Rabbinate appoint Netanya's Sephardi chief rabbi, David Chelouche, as its official registrar for Ethiopian marriages.

"Chelouche, popular and trusted within the Ethiopian Jewish community, believes that Ethiopians are Jewish and need no conversion, 'symbolic' or otherwise," writes Rebibo. "The key to the compromise is Chelouche's credibility among the

Ethiopians. When he performs marriages, he demands that women undergo immersion, but the Ethiopians accept it because they know he isn't trying to convert them."

Even before the compromise, the problem was beginning to work itself out as young couples began to turn secretly to rabbis, primarily Sephardi ones, to marry them, after immersion in the *mikvah*. They began to see that down the road they will face problems and the young leaders egging them on now won't be around to solve them.

The compromise has been hailed by leaders on both sides of the dispute. Only 15 couples have been married by Chelouche so far, but all of the couples have been recognized by the State of Israel, entitling them to the rights given to every married couple.

(*Moment News Service*)

T'Shuvathon To Be Held At Congregation Beth Shalom

Dozens of families will be joining together in a multi-generational "T'Shuvathon" on Saturday morning, October 7, at 10 a.m., at Congregation Beth Shalom, 18th St. and Baynard Blvd. Rabbi Herbert Yoskowitz, Cantor Norman Swerling and Martin Karel, T'Shuvathon chairman, plan to bring the congregational community together to study, pray and learn about *t'shuva* (repentance/turning back) on this important Shabbat between Rosh Hashana and Yom Kippur.

Incorporated into the Torah service that morning will be a blessing of the children, traditionally done before Yom Kippur.

All participants need not be

members of Beth Shalom. Parents and grandparents will be blessing children who are affiliated elsewhere; Beth Shalom members will be blessed by parents residing in other communities. All will join together to pray, study and achieve *t'shuva* with the support of a caring community.

Following the Torah service, participants will break into small groups and proceed to designated rooms where pre-assigned study leaders will lead discussions on the nature of *t'shuva*. Musaf services will be conducted within each individual study group by a pre-assigned service leader. After *Kaddish*, all groups will assemble for a festive *kiddush*.

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Three generations — represented above by Israel Cramer, 92, and Hannah and Marni Grossman, 8 and 3 — will gather at Congregation Beth Shalom on Saturday, October 7, for the synagogue's first "T'Shuvathon."

Locally Settled Russians Gather For American Barbeque



At left, Roberta Burman, Coordinator of the Jewish Family Service's Resettlement Program, with some of the more than 50 resettled Russians who attended their first get-together at the JCC's Family Campus on Sunday, September 17. The picnic, sponsored by JFS, brought together Russian Jews who settled here over 17 years ago and some who arrived as recently as one week ago. At right, Michael Hofman, who arrived here 17 years ago, manned one of the grills that served up the hot dogs. Michael was the first Russian Jew to be resettled in Delaware.

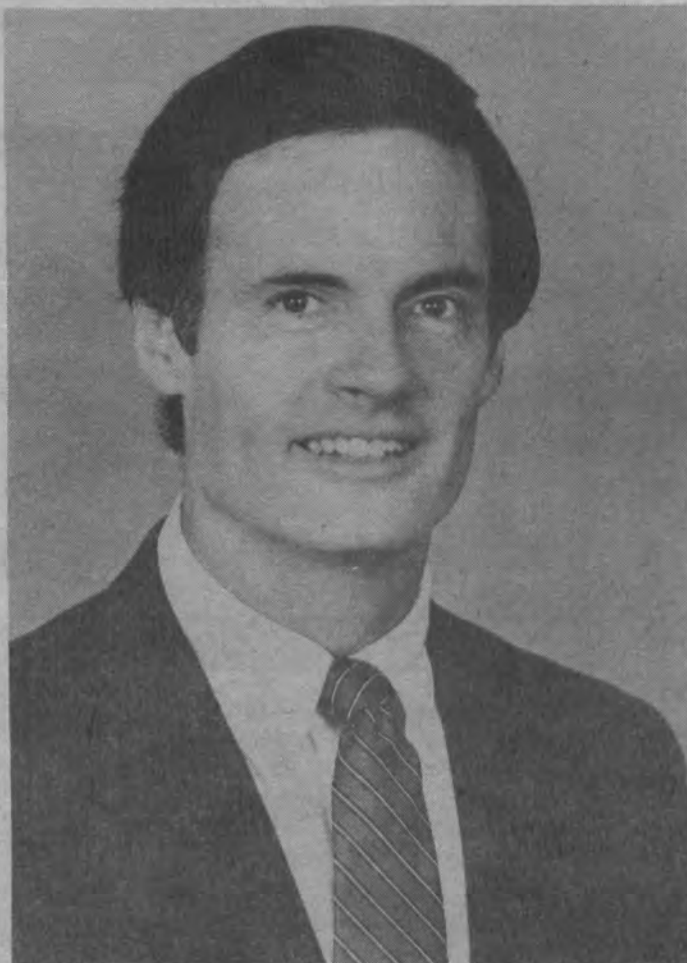


At left, Katia Boltyanskaya and Vladimir Mazin, who are among the newest arrivals. The couple is engaged to be married, once they settle in and find jobs. Theirs will be the first Russian Jewish wedding to take place in Delaware. Vladimir, a programmer, arrived here in July with his family. The engaged couple, however, was separated in Ladispoli, Italy, because they were not married. According to Roberta Burman, a rabbi in Ladispoli refused to marry them in spite of their plight. Katia did not arrive until last week. At right, Leonid Blumberg, who left Russia about ten years ago, and Sofia Gayduk, who arrived in May, enjoy their all-American meal.



(Photos: Paula Berengut)

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Israel's Tourism Minister: Intifada's Effects Wearing Off

**Israel's Tourism Minister Sees
Rising Number Of Visitors;
Prices Cut In Hotels, Effect of
Intifada Wearing Off**

Gideon Patt, Israel's Minister of Tourism, says that tourism to the Jewish state is up 10 percent over 1988 and approaching the record year of 1987 - but that even in its best year the number of tourists who visited Israel was only 1.5 million, "far below what we deserve in terms of our beautiful weather and our tourist attractions-including the holy places."

Patt addressed more than 100 leaders of the Conference of Presidents of Major American Jewish Organizations at a meeting convened this week by the National Committee for Tourism to Israel, a partnership of the Conference of Presidents, the Ministry of Tourism and El-AI. The Committee is chaired by Rabbi Joseph P. Sternstein.

Sternstein described some of the National Committee's recent activities to promote tourism to Israel, which include a nationwide survey of American-Jewish attitudes toward travel to Israel; the publication of a Calendar of Meetings, Missions and Programs in Israel, listing a wide range of travel programs for year-round planning; preparation of a special tourism-promotion card for the High Holy Days, and the toll-free Israel hot-line: 1-800-TRAVL-40, which provides current information on tourism resources, special events and gatherings in Israel.

Emphasizing the economic importance of tourism, Patt said that the fastest and least expensive way to close Israel's balance-of-trade deficit is to increase the number of visitors to the country.

"Our goal is to double the number of tourists," he said. "We have the hotels and other facilities in place to do it, new lower prices, the most beautiful weather and the finest at-

tractions in the world—the holy places.

"I am optimistic that we can greatly increase the number of tourists to Israel. Our surveys tell us that 94 to 96 percent of tourist leave Israel happy with their trip. Each of these is a potential good-will ambassador, and especially those non-Jews who will have the opportunity to observe at first hand how Israel protects and maintains the Christian and Moslem holy places."

"Our statistics reveal a steady climb in the number of tourists despite recent events," Patt told the Jewish leaders. "Israel is a far safer place than New York, for example—and millions of people from around the world come to New York," he said. "People will come if they hear the message."

"Among American Jews, Patt said, "our potential is perhaps 400,000 tourists per year. In our best year we got only half that number. Moreover, many Jewish organizations—including some of the biggest and most important—are still reluctant to hold their national conventions in Israel.

"But the richest potential tourism market to Israel," Patt said, "is the Christian community. To help tap this market, we have opened a Israel Government Tourist Office in Atlanta and hope to do so in Dallas. Through these offices, through advertising and public relations, we will accentuate the positive by telling prospective tourists—and particularly Christian groups—about all of the attractions Israel offers as a place to visit, including new low prices."

Patt was particularly proud that he had succeeded in winning the approval of the Israel hotel association



Gideon Patt

to voluntarily lower prices of rooms, food and drinks.

As of Sept. 17, 1989, he said, "five-star and four-star hotels will reduce their rates by 25 percent, and three-star and two-star hotels by 10 percent. Soft drinks, sandwiches and similar items sold in hotel coffee-shops will be reduced by about half.

"Israel can no longer be accused of pricing itself out of the market," Patt said. "We are ready now to move toward our goal of doubling the number of tourists who come to Israel, Jews and non-Jews."

Patt expressed gratification for the broad international support to bar the P.L.O. from membership in the World Tourism Organization. "We fought hard and we won," Patt said, "with the backing of countries that had never voted with us before. It demonstrates again that support for Israel is both wider and deeper than many have feared."

Bus Driver Averts Another Egged Tragedy

By HUGH ORGEL

TEL AVIA (JTA) — The driver of a Jerusalem-bound Egged bus was stabbed in the stomach on September 9 by a young Arab passenger, but he managed to bring the vehicle safely to a halt.

The assailant was taken into custody after being badly mauled by fellow passengers. Police described him as a 20-year-old resident of the West Bank city of Ramallah. He had been sitting directly behind the driver, wearing a skullcap and disguised as an Orthodox Jew.

The driver, Shlomo Assor, was reported in stable condition at Shaare Zedek Hospital in Jerusalem, with stomach and chest wounds.

The incident occurred on the Tel Aviv-Jerusalem highway only yards from where an Egged bus plunged into a ravine on July 6, after an Arab passenger wrested the wheel from the driver. Sixteen passengers were killed and 27 injured that day in what police described as a kamikaze terrorist attack, although the assailant survived.

The apparent attempt to copy that attack was foiled by the bus driver, who slammed on the brakes when he was stabbed, and by a 60-year-old passenger, who grabbed the attacker

and wrestled him out of the bus. Other passengers swarmed out and began to beat the Arab. The melee was broken up by two officers from a police vehicle that by chance had been following the bus.

The Arab was taken into custody and brought to Shaare Zedek for treatment of injuries administered by fellow passengers. The two police officers who intervened also required treatment.

Meanwhile, Police Minister Haim Bar-Lev accused the Egged and Dan bus cooperatives of failing to implement new security regulations rec-

ommended by a committee that looked into the July bus tragedy. Egged operates Israel's interurban bus services and routes within cities, except for Tel Aviv, where Dan operates.

The recommendations included reserving the four bus seats directly behind the driver, two on each side, for police, soldiers or other security personnel, and erecting barriers around the driver's seat. Egged said it has started installing the barriers, but has not yet managed to equip its entire bus fleet.

New Soviet Customs Regulations

According to Tass, the Soviet government's news agency, new customs regulations were announced at a press conference in Moscow on July 31. As of August 15, Bibles, Korans and other religious works may be imported into the USSR without restrictions. The new regulations will bar the importation only of pornography and publications that advocate the overthrow of the state.

According to a report by a German wire service (DPA), a 10-page list of permitted publications has been issued by the customs office. It includes the writings of Aleksandr Solzhenitsyn, Aleksandr Galich and Vasilii Aksyonov.

The Soviet magazine Trud reported on July 27 that, beginning August 1, Soviet citizens may import personal computers without paying customs duty.

DSO's Conductor Strives For Excellence, Recognition

By CELIA GANS

Special to The Jewish Voice

As Music Director and principal conductor of the Delaware Symphony Orchestra, Stephen Gunzenhauser is committed to a life of music. With his calendar filled with rehearsals, concert dates, recording sessions, and his non-performing time spent listening to — and learning — new music, Gunzenhauser doesn't have time for day dreaming. So when he talks about, in his words, having the Delaware Symphony — and its level of excellence — so well recognized that it becomes "Delaware's calling card," it's not a day dream, it's a goal.

"With hard work," comments Gunzenhauser, "we can make more and more people aware of the Delaware Symphony. We can expose audiences all over the world to our range of dynamics, which is far greater than that of most orchestras. We want to reach more people in Delaware with our music, through work in our schools and Senior Centers and by increasing the number of symphony performances in downstate Delaware. We want to be a reflection of our community's cultural life."

The orchestra is ready, says Gunzenhauser, with 95 percent new personnel since 1979. All members are full-time professional musicians, with an average age of 32. Approximately 60 percent of the orchestra members are women. To illustrate how well known the orchestra has become among musicians, a recent audition for a flutist drew 150 applicants from 23 states and two foreign countries.

The community is ready; Delaware Symphony subscriptions have increased from 300 to more than 5,000 over the past 10 years.

Maestro Gunzenhauser is ready; he has been studying, practicing, performing, teaching, and conducting music since boyhood. Music, in fact, triumphed over another potential career, one which might have led to Delaware's better known "calling card," the DuPont Company. At one time, Gunzenhauser considered a career in chemistry, the explanation of which requires a brief excursion through his colorful family history.

His mother and her family, explains Gunzenhauser, were among the fortunate Jews of Europe. In 1936, they fled Gliwice (or Gleiwitz) in the Silesia region of Poland for La Paz, Bolivia, where his grandparents established a dry cleaning business. They also operated a boarding house. One of their boarders was a young German-Jewish metallurgist who was training to be a steel company executive. Romance blossomed between the dry cleaner's daughter and the German chemist.

Marriage followed — along with a failed *coup d'etat* (an almost daily occurrence in Bolivia at that time, comments Gunzenhauser ruefully) which dictated his father's departure from the local scene. It seemed the *coup d'etat* intended to make Gunzenhauser *pere* the next head-of-government. First his mother and then his father escaped to New York, where Stephen was born in the early 1940's. His father became a food processing engineer, specializing in packaging, and young Gunzenhauser became interested in food chemistry.

He also began studying the clarinet. Through his years at Music & Art High School, and Oberlin College, from which he graduated in 1963, he maintained a double major: music and chemistry. During his third year in college, he became the youngest conductor ever to lead the Mozarteum in Salzburg, Austria. Graduate school followed, one not filled with formulas and test tubes, but with music scores and a conductor's baton; Gunzenhauser attended the New England Conservatory, determined to follow a career in music.

The recipient of three Fulbright scholarships, Gunzenhauser continued to conduct in Europe. In 1970, he returned to New York, where he was introduced to a young nurse from Beth Israel Hospital who spent her spare time attending concerts in Lincoln Center. Six months later, he married Shelley — the nurse who loved classical music — at Congregation Habonim, the Conservative German-Jewish congregation in Lincoln Center in which Gunzenhauser had grown up, been a *bar mitzvah*, and was a Habonim trustee.

In 1974, Gunzenhauser moved to Wilmington to become Executive Director of the Wilmington Music School. He also became Musical Director of Temple Beth Emeth (he and Rabbi Peter Grumbacher had been friends at Congregation Habonim), which required his deep involvement with Jewish liturgical music. In addition, he assumed positions with the Kennett, Lancaster and Delaware orchestras. Since 1987, Gunzenhauser has limited his non-Delaware Symphony efforts to conducting. He has appeared with orchestras through the United States and Europe, and recorded with the Silesian Philharmonic of Poland (an ironic footnote to family history!), the Slovak Philharmonic of Czechoslovakia and the CSK Orchestra of Bratislava, Czechoslovakia.

In today's global music world, according to Gunzenhauser, there are "no bad orchestras, only bad conductors." This means, he explains, that it is the conductor's responsibility



Delaware Symphony Orchestra Conductor Stephen Gunzenhauser.

to communicate to an orchestra how he (or she) wants a piece of music to sound.

"Making music is a joint process," says Gunzenhauser, "and the conductor's gestures must unite and guide an orchestra to a successful performance. One of the highest compliments I have received was from a music critic who wrote that 'people can see what I hear, meaning that my gestures alone convey to an audience (and my musicians) the perfect performance that I myself hear.'"

It is Gunzenhauser's belief that what you do hear is based on the kind of orchestra on the stage and the orchestra's music committee. "The

Delaware Symphony is known for its intensity, its rhythmic drive, and its dynamics. We build that sound by hiring skilled musicians who respond to my conducting approach, which might be described as 'leading the beat.' In this approach, the conductor's baton is used to draw a spirited response from the musicians, rather than a more relaxed response," explains Gunzenhauser. "In contrast to the Delaware Symphony, the Philadelphia Orchestra has a 'warm, fuzzy' sound, heavy and slow moving."

The music director and the music committee determines what you hear in a more specific sense: they select

the music which an orchestra will play. Gunzenhauser and his committee has elected to play generous amounts of new, often unfamiliar music, and welcomes soloists. The Delaware Symphony also plays pops concerts, and the traditional repertoire, including warhorses by the three-B's (Bach, Brahms, and Beethoven). Whatever the Symphony plays, says Gunzenhauser, they do it with enthusiasm.

To gain more recognition for the Delaware Symphony, which Gunzenhauser considers to be among the five top orchestras in the United States, he would like to see an "Orchestral Olympics" in which the same music is conducted in the same hall in front of the same audience. The Delaware Symphony's performance would definitely earn them a recording contract, claims Gunzenhauser.

While the Maestro is seeking a recording contract, his wife Shelley has received her permanent nursing certification and is interviewing for a position as an elementary school nurse. After years of working in Intensive Care and Critical Care nursing, she was a substitute nurse during the 1988-89 school year. "She loved it," says Gunzenhauser. "She's wonderful with kids."

Daughter Marisa, age 17, a high school junior, is interested in a career in theater. With her family's encouragement, she is planning to apply to The Julliard School's drama program. Daughter Amy, age 13, who trains at the Skating Club of Wilmington and is active in skating competitions, spent two weeks in Colorado Springs this summer working with coach Carlo Fassi.

Maestro Gunzenhauser's life is indeed filled with harmony, as he works toward his goal of having people think "Delaware" — "Delaware Symphony," as well as "Delaware — the DuPont Company" and "Delaware — the Court of Chancery." As Gunzenhauser says, "The orchestra, too, wants to be a critical part of the whole community, we want to be another reason people are proud to be living in Delaware."

ADL Sues Over German ADL

NEW YORK (JTA) — The Anti-Defamation League of B'nai B'rith is suing an anti-Semitic group which calls itself the "German-American Anti-Defamation League." ADL charges that the German group is making unauthorized use of their name, which is registered with the U.S. Patent and Trademark Office.

Moreover, according to the suit filed by the ADL in federal court, the group is a "hate-mongering organization that spouts anti-Semitism, supports the creation of a pure Aryan race and engages in a course of bogus historical revisionism to discount events such as the Holocaust."

"All of these activities are done ostensibly to accomplish the association's stated objective of fighting anti-German sentiment."

The ADL first learned of the group's unauthorized use of the name in 1986. At that time, the matter was settled out of court when the group agreed to change its name to the "German-American Information and Education Association."

But in May, the ADL learned that the organization had resumed using the name and that "ADL" has appeared on an anti-Semitic newsletter.

Gross

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**NAHUM ZEMACH, FOUNDER OF HABIMAH,
DIES HERE AT 52**

NEW YORK, Sept. 8 (JTA) — Nahum Zemach, actor and founder of Habimah, the Hebrew theatrical troupe which successfully toured Europe and the United States, died here today at the age of 52. He had been ill several years. Zemach was born in a village near Bialystok, Poland. He founded Habimah in Moscow in 1917. After touring Europe and America, the troupe split, part remaining here and the remainder establishing itself as a permanent theatre in Palestine.

**NAZI INVADERS EXECUTING MANY JEWISH
LEADERS, KAUNAS HEARS**

KAUNAS, Sept. 10 (JTA) — The Nazi invading forces in Poland are treating Jews in occupied areas brutally and sentencing many Jewish leaders to death, according to information received here today. A mass flight of tens of thousands of Jews towards Wilno and Volhynia has gotten under way. Thousands en route to Wilno suffered severely from continual aerial bombardment and were unable so far to proceed past Grodno.

**YUGOSLAVIA, HUNGARY CLOSE BORDERS
TO RUMANIAN JEWS**

BUCHAREST, SEPT. 10 (JTA) — Rumanian Jews, including those with valid passports and visas, are no longer able to leave the country. A large group of Jews who were turned back at the Yugoslav border were told by the Yugoslavian frontier authorities that they could not travel through Yugoslavia because Italy had stopped issuing transit visas to Jews since last Friday.

**GERMAN JEWS PUT UNDER 8 O'CLOCK
CURFEW**

NEW YORK, Sept. 12 (JTA) — The German Government has ordered all Jews to be off the streets at 8 p.m., the Associated Press reported today from Berlin.

**JEWISH LEADERS VOICE PEACE HOPE ON
ROSH HASHONAH EVE**

NEW YORK, Sept. 12 (JTA) — Embarking on the last year of the 57th century of the Hebrew calendar amid a bloody European conflict, Jews throughout the world will stress the hope for an early and just peace as they repair tomorrow evening to synagogues and temples — and in war-stricken areas to makeshift temporary congregations — for prayers inaugurating Rosh Hashonah.

**OVER 4,000,000 JEWS START 5700 IN AR-
EAS UNDER NAZI RULE OR BOMBARDMENT**

PARIS, Sept. 15 (JTA) — More than 4,000,000 Jews inaugurated the Hebrew New Year in war-beset countries, the majority of them trembling under Nazi terror in the Reich, in German-occupied Polish territory and in the quickly populated towns of the Polish territory under bombardment.

2,000,000 IN WAR ZONES

KAUNAS, Sept. 15 (JTA) — Approximately 2,000,000 of Poland's 3,325,000 Jews are already under Nazi domination or are threatened by the rapidly advancing German Army, according to a statistical study prepared today. Polish cities with large Jewish populations already captured by the Nazi forces include: Lodz, 202,500; Krakow, 56,500; Czestochowa, 27,000; Kattowice, 5,600 and Poznan, 2,000. Cities immediately threatened include: Warsaw, 352,700; Lwow, 99,600; Bialystok, 40,000; and Lublin, 39,000.

**NAZIS ATTACKING JEWS IN POLAND, RIGA
HEARS**

RIGA, Sept. 15 (JTA) — Deliberate, extensive anti-Jewish excesses have been launched by the Nazis in occupied Polish towns, it was reported today from Wilno. The reports were denied by the German Legation here.

**SERVICES CURTAILED IN BRITAIN; DIETARY
LAWS RELAXED**

LONDON, Sept. 15 (JTA) — With Germany threatening unrestricted aerial warfare, the board of Deputies of British Jews issued a circular to all synagogues with instructions to be followed in the event of air raids during services. New Year services had earlier been ordered curtailed by Chief Rabbi Joseph H. Hertz.

Immediately after the warning sirens are heard, services must stop, the instructions said. In addition, worshippers should not congregate in groups near the synagogues and should, before leaving their homes, make sure that the windows are covered and the lights dimmed. "for the duration of the war, it is strongly urged that top hats should not be worn for synagogue," the instructions added.

Tikkun Magazine Seeking Funds To Stay In Business

By WINSTON PICKETT
Northern California
Jewish Bulletin

SAN FRANCISCO (JTA) — The publisher and editor of *Tikkun* are seeking money to keep the 3-year-old Oakland-based Jewish magazine afloat.

The new funding strategy was announced in the September-October issue, distributed this month. Publisher Nan Fink asks the bimonthly's estimated 40,000 subscribers to become "Tikkun associates" — donors willing to contribute from \$100 to \$1,000 per year to erase a \$350,000 annual deficit.

In the past, the bulk of that deficit has been covered by the magazine's parent organization, the non-profit Oakland-based Institute for Labor and Mental Health, which is funded by Fink and her husband, *Tikkun* editor Michael Lerner.

"We knew from the start we couldn't go on personally funding the magazine indefinitely," says Lerner. The two insist it has nothing to do with their separation and impending divorce.

Fink and Lerner say the move toward financial independence is in keeping with a strategy they envi-

sioned when they began the magazine in 1986 as an answer to the conservative magazine *Commentary*.

The progressive-liberal bearing of *Tikkun* is reflected in its name, Hebrew for "to heal, to repair, to transform the world," and in its editorial positions, which have, among other things, criticized Israel's occupation of the West Bank and Gaza Strip as "immoral and stupid," supported dialogue with the Palestinian Liberation Organization and called for a demilitarized Palestinian state in the territories.

Tikkun's articles represent a wider scope, however. They have included, for example, discussions on black-Jewish relations, popular culture, the Holocaust, feminism, Jewish tradition, foreign and domestic affairs and anti-Semitism, as well as critiques of both left- and right-wing political movements and theories, plus book reviews and poetry.

In fact, *Tikkun* appears to be as much a movement as it is a magazine. "We seek to reach Jews who are alienated by the mainstream Jewish community," says Lerner,

"Jews who are pro-Zionist but who aren't afraid to criticize Israel, and Jews who feel strongly about their Jewishness but who are by and large unaffiliated."

It is that constituency that Fink hopes will come through financially. "We have about a year and a half to go before things reach the critical stage," says Fink, who says the magazine runs on an operating cost of \$800,000. Start-up costs over the past three years have been close to \$1.5 million.

Both Fink and Lerner admit that seeking funds for a magazine critical

of the Jewish establishment poses inherent difficulties. "In terms of return on one's investment, it's often easier for people to support something like a synagogue, their federation or a Jewish home for the aged, where they feel like they're getting something immediate back," says Lerner.

Nevertheless, he says, "when people tell me they're reluctant to support *Tikkun* because they don't agree with the articles we print, I tell them, 'neither do I — up to 40 percent. Yet those are just the ideas that need to be heard.'"

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LETTER TO OUR JEWISH BROTHERS AND SISTERS IN THE SOVIET UNION

Our Dear Brothers and Sisters:

During the coming Rosh Hashanah and Yom Kippur holidays, one million Jewish families in the United States and Canada will hear a message about the Soviet Jewry.



Tens of thousands of you are now in the process of emigrating. We hope that hundreds of thousands of you who have expressed an interest in leaving the Soviet Union will be permitted to do so.

You have had no opportunity to visit Israel and to see for yourselves the true Israel with all its remarkable achievements — and, yes, with its problems.

When the Soviet Jewry message is brought to the North American Jewish communities during the High Holy Day services, they will be asked to buy an extra Israel Bond to help Israel provide employment opportunities and housing for Soviet Jews arriving on the soil of the Jewish State.

We hope that our efforts in your behalf in our synagogues throughout the United States and Canada will lead you to see Israel with new eyes — a Jewish State which will offer you a fresh start in life and which will help you and your family to lead a full Jewish life in Israel.

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Anne Pollard Gets Furlough

By ALLISON KAPLAN

NEW YORK (JTA) — Anne Henderson Pollard has been granted a furlough from prison over the Jewish High Holy Days and a transfer to a halfway house in late November, pending the approval of her warden at the Danbury Federal Prison Camp in Connecticut.

Pollard, the wife of convicted spy Jonathan Pollard, was told of the recommendation for the furlough and halfway house on September 6. On the same day, she was denied early release on parole by Daniel Lopez, the Northeast regional parole commissioner.

The parole denial came in spite of more than 200 telegrams and letters sent to Lopez's office by Anne Pollard's supporters. They urged him to reverse the recommendation of a parole board, which ruled Aug. 22 that she should not be granted early release.

Lopez's decision means that she will most likely not be finally released on parole until March 1990, three years after she began serving her five-year sentence.

Pollard's family plans to submit an appeal of the parole decision to the national appeals board of the U.S. Parole Commission. Pollard was convicted for possession of classified documents in connection with her husband's espionage activities. He is serving a life sentence for spying for Israel.

Anne Pollard's father, Bernard Henderson, said his daughter plans to celebrate the High Holy Days in New York at the Riverdale synagogue of Rabbi Avraham Weiss. Weiss has visited both Pollards in prison.

Henderson believes his daughter should be released to a halfway house immediately. She was granted community custody status last month, which made her eligible for release to a halfway house month ago. He said he fears for her life if she remains incarcerated even until November.

Pollard is suffering from a rare gastro-intestinal disease known as biliary dyskinesia.

Rabin: U.S. Not Pressing For Changes In Peace Initiative

By HOWARD ROSENBERG
WASHINGTON (JTA) — The United States is "ready to assist in the implementation" of Israel's peace initiative and has not asked for any changes in its call for Palestinian elections, Israeli Defense Minister Yitzhak Rabin told reporters earlier this month.

He stressed that "it is not an American initiative, it is an Israeli initiative."

Rabin spoke after meeting with Secretary of State James Baker on September 8. He also met with Defense Secretary Richard Cheney and National Security Adviser Brent Scowcroft.

In Philadelphia, the defense minister told a gathering of Jewish leaders

that his talks in Washington filled him with "great satisfaction." He said he returns to Israel encouraged that his "beleaguered country" is in a good position today and has the full backing of the Bush administration on major security and peace issues.

Rabin spoke in the final session of the 1989 Israel Bonds North American Leadership Conference, attended by 350 delegates from the United States and Canada.

The Israeli defense chief stressed that joint military projects with the United States are going forward with the full encouragement and cooperation of the U.S. government.

Rabin said that he and Baker discussed the peace process and the situation in Lebanon. They signed a

memorandum of understanding to transfer material, supplies and equipment for research and development. He wished his talks with his own Cabinet colleagues in Jerusalem "were as good" as those he held in Washington, Rabin said.

He explained that Israel has three major problems to overcome. The first is security. The others are the absence of a willing negotiating partner to discuss the peace initiative and lack of the necessary funds to strengthen the economy to meet expected Soviet immigration.

According to the defense minister, Israel's war for independence did not end in 1949 but will be terminated "in a real sense" only when Israel can live in peace and security.

Rabin said Israel was spending "four to seven times more to fight terrorism" in Lebanon than it did before 1982, when it invaded that country. He said that in addition to the Shiite Amal militia and the extremist Hezbollah, or Party of God, there are 30 new terrorist groups threatening Israel that did not exist in 1982.

He also said the Arab nations are spending \$40 billion to \$60 billion annually to maintain forces against Israel and to purchase arms. He noted in that connection that Syria has three times as many tanks as France, twice as many as Britain and almost twice as many as West Germany. Syria and Iraq combined have 11,000 Russian-made tanks, "the best of Soviet production," Rabin said.

He explained that Israel spends 85 percent of its defense budget to cope

with threats resulting from the arms imbalance in the area.

Speaking to reporters in Washington, Rabin blamed Palestinian elements for a Katyusha rocket attack on Israel from Jordan earlier this month, saying the terrorists apparently feel they can no longer operate safely from Lebanon.

But Israel holds Jordan responsible, he said, because the attack was launched from its territory. Nevertheless, Rabin didn't think Jordan would allow its territory to be used to open a new front against Israel.

The State Department condemned the rocket attack, which was believed to have been launched by a Palestine Liberation Organization faction. But department spokeswoman Margaret Tutwiler said the United States had no plans to end its ongoing dialogue with the PLO.

Poland Using Wrong Number Of Auschwitz Deaths

By Hugh Orgel

TEL AVIV (JTA) — An internationally prominent authority on the Holocaust has accused Poland of deliberately exaggerating the number of Jews and Poles killed at the Auschwitz-Birkenau death camp.

Professor Yehuda Bauer, who teaches history at the Hebrew University in Jerusalem, said the exact number of Jews who perished at Auschwitz was determined by scholars seven years ago, and in fact is inscribed on stone at the memorial museum there. The true figures are often cited by the museum's director, a Polish Catholic.

Nevertheless, the Poles continue to quote an inaccurate figure while at the same time exaggerating the number of Poles who died there, Bauer told *Erev Hadash* an interview program broadcast recently on educational television and army radio.

According to Bauer, their motive, which is linked to the controversy over a convent on the Auschwitz grounds, is to transform the death camp into a Polish national shrine.

The Poles claim that of the 4 million people killed at Auschwitz, "only" 2.5 million were Jews, Bauer said. The inference is the other 1.5 million were Poles.

But the established figures show that between 1.6 million and 1.8 million inmates were killed, of whom 1.35 million were Jews, 83,000 Poles and 20,000 Gypsies and other nationalities, Bauer said.

He said the giant cross erected on the grounds of the Carmelite convent at Auschwitz is not the only one. There is a second large cross outside the Catholic church at the other end of the camp. "They are not merely Catholic crosses but a nationalistic attempt to transform the death camp — the largest Jewish cemetery in Europe — into a Polish national monument," Bauer charged.

He said that was the reason why the Polish Catholic Church now insists it is "impossible" to relocate the convent.

Referring to the anti-Semitic statements the convent controversy recently elicited from the Polish primate, Cardinal Jozef Glemp, Bauer

said he was reluctant to generalize about anti-Semitism in Poland. He noted that many Poles criticized Glemp's remarks and want to see Poland develop into a modern democracy without hatred of Jews.

But recent trends toward greater democracy have encouraged elements pressing for greater Polish nationalism, which itself contains anti-Semitic overtones, Bauer said.

He took issue with the argument of some Israeli leaders, including Zevulun Hammer, the religious affairs minister who recently visited Poland, that the convent issue be played down in public out of consideration for Polish sensibilities.

Bauer thought Israel should adopt a proposal to establish an international memorial to Jewish and other Nazi victims just outside the Auschwitz site.

He disclosed that a group of historians is preparing to write an authoritative research work on Auschwitz. He explained that until now there have been many moving recollections published but no complete academic work.

UJA Gives Volume To Vatican

ROME (JTA) — Strains in Catholic-Jewish relations notwithstanding, the renowned Vatican Library now includes a volume on the United Jewish Appeal among its priceless collection.

During their two-day visit to Rome last month, members of the UJA Prime Minister's Mission presented the library with a bound volume of

"Keeping the Promise," an illustrated history of the first 50 years of the UJA.

At the library, Father Leonard Eugene Boyle, prefect of the Vatican Apostolic Library, showed the group some of the precious, centuries-old Hebrew manuscripts and early printed works from the collection.

Israeli Students Are Taunted In W. German

BONN (JTA) — A group of Israeli students visiting Germany got into a bitter argument with three neo-Nazis in a Munich street last month. After a heated exchange of words, which lasted some 20 minutes, the Israelis felt threatened and left.

The three neo-Nazis, described as Skinheads, shouted at the Israelis "Juden Raus" and urged them to leave the country as soon as

possible. The Israeli students, from the Jerusalem High School "Denmark," said they were "shocked, disappointed and could hardly believe that such a thing were still possible in this country."

The Israeli Embassy in Bonn, which was promptly informed by the students, said it had no reason to intervene. The incident, which was widely reported in Israel, went unmentioned in the German media.

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AJCongress urges Baker: Waive Jackson-Vanik Now

By **ANDREW SILOW CARROLL**
 NEW YORK (JTA) — In a major departure from the stance adopted by National Conference on Soviet Jewry and its constituent groups across the country, the American Jewish Congress has urged an immediate one-year waiver of Jackson-Vanik Amendment sanctions against the Soviet Union.

In a letter sent two weeks ago to Secretary of State James Baker, the group disputes claims from an unnamed "national Jewish organization" that the Jewish community supports a waiver of Jackson-Vanik trade restrictions only if President Bush receives "additional Soviet assurances" of improvements in Soviet emigration policy.

Instead, AJCongress and "several other major American Jewish organizations are in support of a one-year waiver of Jackson-Vanik now," writes Maurice Tempelsman, chairman of the AJCongress Commission on International Affairs. "There is no question that during the last few months, Soviet deeds have fully merited a waiver," he writes, noting that under the amendment, such a move is "a reversible act."

The 1975 Jackson-Vanik Amendment denies the Soviet Union most-favored-nation trade benefits until it makes substantial improvements in its emigration policy. The amendment has been seen by Jewish organizations as a main tool in prodding the Soviets to make emigration reforms.

On June 13, the National Conference's Board of Governors, representing 47 national Jewish groups and close to 300 Jewish community relations councils and federations, adopted a statement saying it was "prepared to support

a waiver" of Jackson-Vanik sanctions, if President Bush received "appropriate assurances" from the Soviet Union in four key areas.

NCSJ Chairwoman Shoshana Cardin outlined the group's position in a meeting with White House officials, and followed it up with a letter to Baker.

A spokesman for AJCongress confirmed that the group's letter to Baker was an explicit departure from a "communication" from NCSJ to Baker.

Asked about the AJCongress move, Martin Wenick, executive director of the NCSJ, said "Jewish organizations have traditionally worked on the thesis of consensus. We recognize the right of any organization to its own view, and (the American Jewish) Congress has chosen to do this at all times."

But "the administration knows where the mainstream of the American Jewish community is, and it has acknowledged that in a positive sense," he said.

Wenick referred to a July 5 letter from Baker to the NCSJ, in which the secretary of state gave new assurances that the administration will not lift sanctions against the Soviets until they codify their emigration laws.

President Bush earlier assured Jewish leaders that he would seek a waiver of the amendment only if he received "appropriate assurances" that the Soviets had codified their emigration policy and demonstrated a sufficient period of liberal emigration practice.

AJCongress, however, feels that recent dramatic gains in the emigration of Soviet Jews, Armenians and ethnic Germans warrant an immediate waiver. In the last two years, the number of Soviet Jews

being allowed out of the Soviet Union rose from fewer than 100 a month in 1986 to more than 4,000 a month since March.

AJCongress also indicates in its letter that a "full 99.6 percent of all emigration applicants are allowed to leave," and that the number of long-term refuseniks has decreased from 11,000 in 1986 to under 2,000. "We believe that this Soviet performance, which would have been considered unimaginable just three years ago ... ought to be rewarded now," the letter says.

A one-year waiver of Jackson-Vanik, he writes, "would constitute an appropriate reward for the dramatic improvement" and "encourage Moscow to continue its current policies in order to ensure the waiver's renewal."

Among the largest groups backing NCSJ's call for a "conditional" waiver is the National Jewish Community Relations Advisory Council, representing more than 100 Jewish community councils across the country. The Union of Councils for Soviet Jews, however, remains opposed to a waiver of any kind at this time.

U.S.: OK For Israel To Defend Southern Lebanon

By **JOSEPH POLAKOFF**
Special to The Jewish Voice
 WASHINGTON — Protection by Israel for southern Lebanon from the widespread violence in that country was indicated by the State Department in implying justification of the attack by Israeli warplanes July 27 on a Hezbollah base near the area manned by Israeli-supported Lebanese forces.

U.S. policy has long backed territorial integrity of all Lebanon and called for withdrawal of all "foreign forces" in Lebanon. It has not publicly maintained that Israel should defend the six-mile stretch on its northern border commonly described as "Israel's self-declared security zone."

Hezbollah charged nine were killed in the first air attack by Israel since it apprehended Sheikh Abdul Karim

Obeid, an important leader in Hezbollah's terrorism activities, on July 28. A week later a Hezbollah suicide car-bomb attack wounded five Israeli soldiers and a Southern Lebanon Army member.

"These incidents underscore again the need for security arrangements which will insure stability and security for northern Israel and southern Lebanon," State Department spokesman Richard Boucher said. "Incidents of violence in this region are part of a cycle which has caused needless suffering to Israelis and Lebanese alike."

When he was asked whether the Israeli raid has caused "problems for U.S. hostages" as alleged in the case of the Obeid case, Boucher replied "We don't think there is any connection at all."

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HAPPY HARRY

Obituaries

Yahn Cutler

Yahn Cutler, 90, of the Kutz Home, 704 River Road, Wilmington, died September 2 of heart failure at the home.

Mr. Cutler was a self-employed grocer in the Chester, Pa., area for about 67 years, retiring in 1977.

He is survived by his wife, Anna; a son, Marvin T. of Wynnewood; a sister, Dorothy Gaber of Plymouth Meeting, Pa., and two grandchildren.

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

serving as a Russian interpreter, and as an expert in the use of Yiddish.

Her husband, Harry, died in 1943. She is survived by two daughters, Marlene Luloff of St. Louis Park and Tobey Boyd of Cambridge, Mass.; a brother, Morris Weintraub of Luther Towers II, Wilmington; and two sisters, Florence Spector of Charleston, S.C., and Mary Weinstein of B'nai B'rith House, Claymont, Del.

Arrangements were made by the Schoenberg Memorial Chapel.

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

William Feinberg

William Feinberg, a longtime Wilmington merchant, died September 9 of heart failure at The Kutz Home, River Road, Wilmington.

Mr. Feinberg, 88, of Wilmington, for about 30 years was president and chairman of the board of H. Feinberg Furniture Co., which was founded in 1901 by his father, Hyman Feinberg, at 307 W. Second St. He remained active in the business until shortly before his death.

In 1965, he made what came to be known as the "Market Street Decision." He moved his store from its 52-year location at 808 King St. to 705 N. Market St. at a time when most stores were moving to the suburbs.

He was chairman of the board of the Wilmington Parking Authority in the mid-1950s. He was elected to the national board of directors of the National Conference of Christians and Jews in 1954. He received its highest national award for outstanding work in 1957.

He was an officer of both the Delaware and Miami chapters of the Jewish Federation and was one of the founders and past presidents of Brandywine Country Club.

Mr. Feinberg was a fellow at Brandeis University and a World War I Navy veteran. He graduated from Wilmington High School in 1917 and attended St. Johns College, Annapolis, Md.

He is survived by his wife of 61 years, Mary L. Feinberg; two daughters, Judith F. Wilk and Ruth F. Pernick, both of Wilmington; six grandchildren and five great-grandchildren.

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

Reba Weiss

Reba Weiss, 98, of Kutz Home, 704 River Road, Bellevue, died there Monday of heart failure.

Mrs. Weiss was a homemaker. Her husband, Herbert, died in 1970. She is survived by a son, Martin H. Levin of Mermaid II, Wilmington.

Minnie Shindler

Minnie Shindler, 83, of 517 N. Union St., Wilmington, died Wednesday in Wilmington Hospital.

Mrs. Shindler was a homemaker. Her husband, Philip, died in 1960. She is survived by a son, Harris of Wilmington; a daughter, Sophia Murray of Greenville; a brother, Joseph Schosloff of Glasgow, Scotland; a sister, Diana Evans of Toronto, Canada; a grandson and two great-grandchildren.

Instead of flowers, the family suggests contributions to charity.

Helen Padolsky

Helen Padolsky, 81, formerly of The Plaza Apartments, Wilmington, died September 19 in Parkview Nursing Center, 2801 W. Sixth St.

Mrs. Padolsky owned and operated a grocery store on Wilmington's East Side for several years, and was later a bookkeeper for the Philip Leibman Co. and Wilmington Dry Goods Co. She retired several years ago.

Her husband, Albert, died in 1974. She is survived by a son, Donald of The Plaza; a daughter, Elaine Heverin of Highlands of Heritage Park; a brother, Jack Ezrailson of Wilmington; two stepisters, Frances H. Hirschhoff of Ventnor, N.J., and Jessie Marco of Margate, N.J., and two grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to charity.



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Frieda Katz

Frieda Katz, 91, of 200 W. 23rd St., Wilmington, died September 3 at home.

Mrs. Katz was a homemaker. Her husband, Nathan, died in 1965. She is survived by two sons, Philip and Daniel, both of Wilmington; five grandchildren and two great-grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to Congregation Beth Shalom, Wilmington.

Alvin S. Bader

Alvin S. Bader, 67, of Lorelton Retirement Home, 2200 W. Fourth St., Wilmington, formerly of 508 Windley Road, Oak Lane Manor, died September 4 of apparent heart failure in Wilmington Hospital.

Mr. Bader, a securities examiner at National Association of Securities Dealers, Philadelphia, retired in 1987.

An Army veteran, he was a bomber navigator in World War II. He collected ancient coins.

His wife, Celia, died in 1988. He is survived by two sons, Robert of Voorhees, N.J., and Douglas of Richmond, Va.; and a daughter, Ruthie Bader of Wilmington.

Instead of flowers, the family suggests contributions to National Kidney Foundation Inc., Wilmington.

Esther Feinglass

Esther Feinglass, 81, of St. Louis Park, Minn., formerly of Wilmington, Del., died September 7 in Methodist Hospital.

Mrs. Feinglass was a salesperson at Arthur's Apparel and at LeMars, both in Wilmington. She retired in 1974.

She was a member of Metropolitan Senior Federation and Temple Beth El of St. Louis Park. She was a library volunteer in St. Louis Park,

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Service in the Jewish Tradition

Videotaped Oral Histories Will Preserve Eyewitness Accounts In U.S. Holocaust Museum

By DARA GOLDBERG

WASHINGTON, D.C. — One day Holocaust survivors, liberators and rescuers will no longer be alive to describe their experiences during the horror-filled years in Nazi Europe. On videotape, however, their eyewitness accounts and courageous stories will be preserved for posterity.

The United States Holocaust Memorial Museum's newly established Oral History department produces and collects video testimonies of Holocaust survivors, rescuers, witnesses and liberators. Portions of these testimonies will be incorporated into Museum exhibitions and educational programs; the unedited videotapes will be housed in the Museum's archives, serving as a resource for scholarly research.

Dr. Linda Gordon Kuzmack, the recently appointed director of the Museum's Oral History department, noted that every Museum visitor will "meet" Holocaust survivors, liberators and rescuers through videotaped testimonies. "Video testimonies," she said, "have the power to reach people on a far more personal level than any textbook. These oral histories should make a significant contribution to the way we know and understand the Holocaust."

In addition to producing its own video testimonies, the department is collecting duplicates of oral histories from institutions with existing collections. Among the oral history projects that have donated their videotapes to the Museum to date are the Holocaust Eyewitness Project of

Washington, D.C.; the U.C.L.A./1939 Documentation Project of the University of California at Los Angeles; the Fred Roberts Crawford Witness to the Holocaust Project at Emory University in Atlanta; the Christian Rescuers Oral History Project, produced by Malka Drucker and Gay Bloch of Calif.; and the American Jewish Archives.

"To create our own video collection is a massive undertaking," Kuzmack said. "Currently, we are searching for survivors, rescuers, liberators and witnesses to come forward and tell their stories."

"We are not only interested in recording Holocaust experiences; we would also like to ask survivors how they rebuilt their lives in the United States after the Holocaust."

Kuzmack expressed her gratitude to the 65,000 members of the American Gathering/Federation of Jewish Holocaust Survivors and to community groups across the nation that have agreed to cooperate in locating Holocaust survivors. "Without their help we could not hope to reach the extensive network of survivors across the United States and abroad."

Benjamin Meed, president of the American Gathering/Federation of Jewish Holocaust Survivors and chairman of the Museum's Content Committee, has played an instrumental role in creating the Oral History department.

"It is essential that survivors record their stories for posterity," Meed said. "In the relatively near future no one who survived this terrible period of

history will be alive to tell people what happened. It is our responsibility to teach future generations so that the lessons of the Holocaust are never forgotten."

The video testimonies will provide a permanent record of the Holocaust. "No one, after seeing these tapes, can dispute the uniqueness of the Holocaust with credibility," Kuzmack explained. "The courageous stories of the people who lived and died during those terrible years will live forever on tape."

The interviews are conducted at an average of two per week in a studio near the Museum office. Among the 13 survivors who have told their stories so far are Ernest Heppner of Indianapolis, Ind., who fled to the ghetto in Shanghai, China, the only place of refuge that did not require a visa, and an Israeli woman who was inside a gas chamber in Stutthof concentration camp — moments from death — when the power failed. The department's first interview was with Chiel Mayer Rajchman of Montevideo, Uruguay. Rajchman, who is one of a handful of Treblinka uprising survivors alive today, also identified John Demjanjuk as Ivan the Terrible at the U.S. legal proceedings and at the Demjanjuk trial in Israel.

Kuzmack, formerly executive director of the Foundation for Jewish Studies in Rockville, Md., earned her doctorate in Jewish History from George Washington University and her master's degree in Jewish Studies from Baltimore Hebrew College. She has taught at several universities

Survivors Sought For Interview Testimony

The United States Holocaust Memorial Museum's Oral History department seeks survivors, liberators and rescuers for interview testimony, as well as volunteers and student interns. For information, please contact: Dr. Linda Gordon Kuzmack, United States Holocaust Memorial Museum, 2000 L Street, N.W., Suite 717, Washington, D.C. 20036; 202/822-6464.

and community organizations, co-edited a book of oral histories and is completing a book for publication next year entitled *Bonds of Sisterhood: The First Jewish Women's Movement in England and the United States, 1837-1933*.

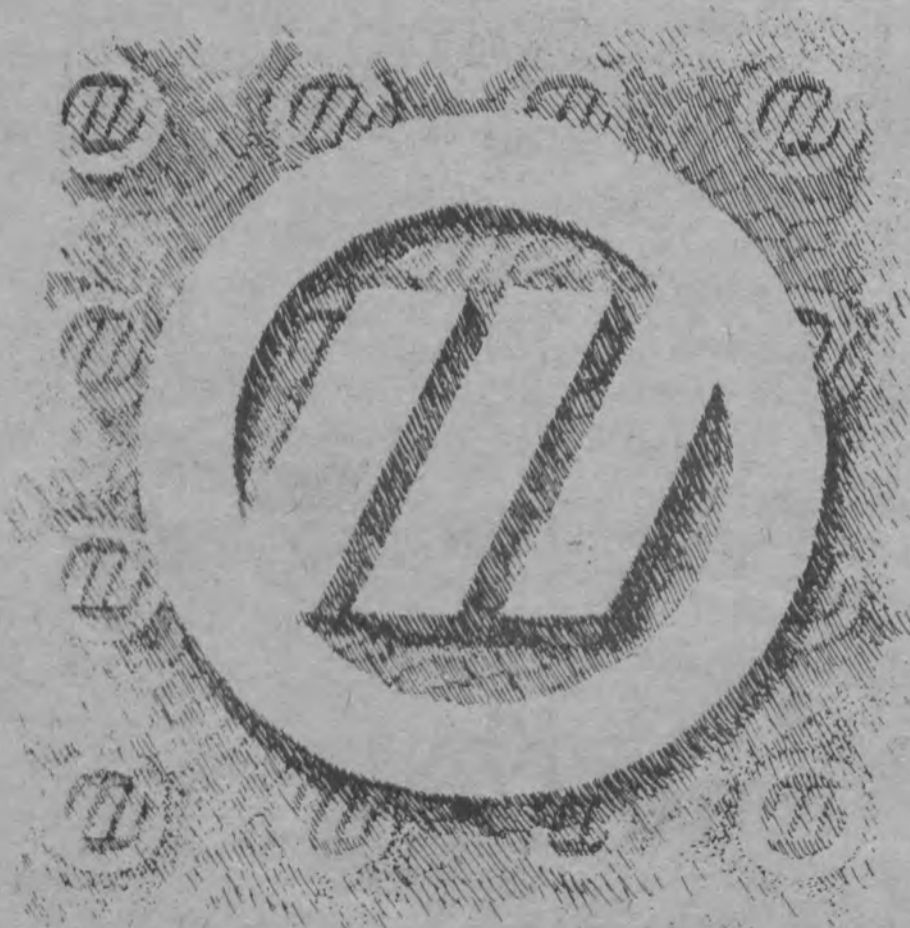
Kuzmack and her assistant, Margery Grossman, will oversee a production team, interviewers, student interns and volunteers who will be working on the video testimony project.

The U.S. Holocaust Memorial Council was established by Congress in 1980 to plan and build the United States Holocaust Memorial Museum in Washington, D.C. and to encourage and sponsor observances of an annual, national, civic commemoration of the Holocaust known as the Days of Remembrance. The Council also engages in Holocaust education

and research programs. It consists of 55 members of all faiths and backgrounds appointed by the President, plus five U.S. Senators and five members of the House of Representatives.

The legislation establishing the Council and mandating the Museum provides an unusual public/private partnership — the Museum building site is federal land transferred to the Council and all funds to construct the Museum are to be raised from the private sector. A nationwide fundraising campaign, A Campaign to Remember, is currently underway with a goal of \$147 million to build the Museum, mount its exhibitions, prepare its many and varied educational elements and establish an endowment.

(Dara Goldberg is a writer with the U.S. Holocaust Memorial Council.)



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The Changing Views Of American Jews Toward Soviet Jewry

By **ROBERT GREENBERGER**

Special to The Jewish Voice

WASHINGTON — More than 250,000 people gathered on the national mall in December 1987 to rally for Soviet Jewry under fluttering banners that read: "Let My People Go." Now that the Soviet Union has begun to comply, a new issue has emerged: Let My People Go — But to where?

Over 40,000 Soviet Jews are expected to exit the Soviet Union this year and nearly all want to enter the United States. This has produced an emotional debate pitting Israel against many American Jews and leaving the U.S. government uncomfortably in the middle.

To Americans, it has always been an article of faith that those leaving the Soviet Union should have "freedom of choice" concerning where they settle. During the past ten years when only a handful of Jews were allowed to trickle out of the Soviet Union, the belief was never tested. But now that Soviet leader Mikhail Gorbachev has unleashed the floodgates, U.S. policy is undergoing a major shift. And this change slowly is altering the attitudes of many American Jews.

The Bush administration has proposed temporary changes in refugee categories. U.S. officials say the change is forced by budget austerity and the reality that there are only about 100,000 overall refugee slots to offer worldwide each year.

U.S. officials say the overall number of Soviet Jews admitted as refugees will remain the same. But for six months, on an experimental basis,

priority will be given to those with family connections. The proposal is winding its way through the inter-agency group, the Policy Coordinating Committee for Soviet Refugees, which is expected to approve it soon.

"The opportunity (to come to the United States) will continue to exist for a great many people, but the totality of the funds available places a budgetary limit on the number of people who can come here," says Richard Schifter, the State Department's assistant secretary for Human Rights and Humanitarian Affairs.

To many American Jews, limiting the number of their brethren who can enter as refugees presents a painful dilemma. They assert that despite Mr. Gorbachev's reformist rhetoric, today's Soviet Jews are victims of what Pamela Cohen, president of the Union of Councils for Soviet Jewry calls "cultural genocide." She says limiting the number of Jews who can come here sends a signal to Moscow that the United States is satisfied with its treatment of Jews.

Nevertheless, a new reality gradually is forging a consensus among many U.S. Jews. To a growing number, the existence of Israel, which offers immediate citizenship to all emigrating Jews, eliminates old fears of Jews having no place to go. There also is an awareness that neither the federal government nor American Jewry can foot the bill indefinitely for a vast wave of immigrants. The United Jewish Appeal's "Passage to Freedom" campaign to raise \$75 million

for resettling emigrants has been sluggish and, privately, some Jewish leaders complain that many Soviet Jews who settle here soon lose their ties to the organized Jewish community.

With the prospect that unlimited Soviet Jewish immigration could crowd out other needy groups, talk about "Freedom of Choice" is being replaced by talk about "fairness." Says Mark Talisman, director of the Washington office of the Council of Jewish Federations: "It would be unjust, and downright piggish to expect 100 percent" of the slots for refugees entering the United States be allotted only to Soviet Jews.

In a clear sign of the changes underway, the Anti-Defamation League of B'nai B'rith last June became the first major American Jewish agency to urge the American Jewish community to direct its "priority and resources" toward resettlement of Soviet Jews in Israel.

And a letter circulated this summer in Congress and sent by lawmakers to Mr. Gorbachev called on the Soviet leader "to institute as quickly as possible" steps to enhance the prospects that Soviet Jews who wish to leave will go directly to Israel.

Although the changes still produce some ambivalence in the American Jewish community, the shift in U.S. Jewish attitudes that appears to be underway pleases Israelis.

Many American Jews would like to see the vast majority of Soviet Jews settle in Israel if for no other reason than to make the current problems go away. "Almost everyone believes

that the ideal condition would be that all Soviet Jews would with to go to Israel to settle," says Stanley Horowitz, president of United Jewish Appeal.

But what is shocking about the current wave of Soviet Jewish emigres is their stridently anti-Israel feelings. Most Soviet Jews leave Russia with Israeli visas and fly to Vienna, Austria, the closest destination in the West for Aeroflot, the Soviet airline. But in Vienna, more than 90 percent drop off and travel to Rome, Italy, where there are U.S. immigration processing centers.

An earlier generation of refuseniks wore their Zionism on their sleeves, enduring years of deprivation to go to the Promised Land. But in Ladispoli, Italy, a Mediterranean resort town outside Rome where several thousand Soviet Jews await processing, the anti-Israel attitudes of the latest generation of emigres are palpable.

Helena Malin, 30, a pediatrician from Leningrad says Israel is "too religious" for her. Victor Kurashov, 19, from the Ukraine says it is too difficult to learn Hebrew. There are nearly as many reasons as there are Soviet Jews in Ladispoli.

With the shift toward convincing Soviet Jews to go to Israel, some American Jewish leaders are talking about striking a bargain with the administration. Some Jewish leaders want the White House to provide additional resettlement money to Israel to help it attract more Soviet emigres.

Other U.S. Jews say it is equally

important for Israel to "sell" itself to Soviet Jews. Some small steps already have been taken. In May, for instance, the American Jewish Joint Distribution Committee, along with the Jewish Agency, launched several programs at the processing center in Ladispoli.

Meanwhile, the administration is preparing to offer its new refugee proposal to Congress. Earlier this year, Congress approved bills mandating that all Soviet Jews automatically be considered victims of persecution and hence declared refugees.

But lawmakers are aware of fiscal limitations and there is a growing likelihood that Congress may agree to the administration's new formula: that all Soviet Jews may be refugees, but the United States alone can't receive all of them.

"If the Soviets allow direct flights (to Israel), quit their anti-Israel propaganda, allow tourism to Israel by Soviet Jews to grow, then Israel could become an attractive alternative," says Rep. Howard Berman, D-Calif. "Then, as long as there still is a significant flow of Jews to America, I think the American Jewish community is prepared to strike a balance and recognize the existence of some limits."

(Robert Greenberger is a reporter for the Wall Street Journal in Washington, D.C. This article was made possible by The Fund For Journalism on Jewish Life, a project of The CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.)



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A Walk Through The Middle East With Thomas Friedman

By ALLISON KAPLAN

The first sight of the face behind the familiar byline — Thomas L. Friedman — is a surprise.

The olive-skinned, 35-year-old looks far too young to have been the perceptive and thoughtful voice from the Middle East to which *New York Times* readers listened intently for eight years. With the acclaim and wide publicity surrounding the two-time Pulitzer Prize winner's new book, "From Beirut to Jerusalem," Friedman's face is now becoming almost as famous as his name.

He has appeared as a commentator on "Nightline" and other network news shows, and his picture has been splashed on the book review sections of major newspapers.

Both in his writing and interview, Friedman makes it clear that his sense of humor is one of his primary tools as a reporter. He has a taste for using colorful anecdotes and unusual metaphors to illustrate his points about the Middle East.

For example, in his book, he compares Israeli and Palestinian efforts to make peace to a couple trying to get pregnant — and with the United States cast in the role of the obstetrician. He also refers to Palestine Liberation Organization leader Yasir Arafat as "the Teflon guerilla."

When asked about his colorful style, he refers to the point in his book where he described his philosophy about reporting from Lebanon: "If you can't take a joke, you shouldn't have come."

Friedman's humor is most pointed and effective when describing life in Beirut, a city he finds "sad, tragic and absurd." Beirut, he explains, is a continual lesson in trying to carry on normal life under abnormal circumstances. The phrase he says epitomizes Beirut came to him in a description of a Beirut hostess giving a dinner party amid fierce shelling.

Before serving dinner, the hostess asked her guests politely, "Would you like to eat now or wait for the cease-fire?"

There is a sobering of Friedman's perspective when he begins to move away from writing exclusively about Beirut. His discussion of the Israelis is far less lighthearted. "It's about balance of power and it's about pain," he said of the Arab-Israeli conflict.

"The problem is not that people don't understand each other but that they do — all too well — and that's why they're fighting. They each understand that there's one dunam of land here and two tribes and one's going to triumph and the other's

going to weep."

As a young boy, Friedman was an idealist about Israel, describing himself as having grown up as a "typical post-'67 Jew."

"High school for me," he admits in the book's introduction, "was one big celebration of Israel's victory in the Six-Day War." Friedman was an active Zionist in high school, organizing Israeli fairs and demonstrations on behalf of the Jewish state and spending his summers on a kibbutz.

His unadulterated worship of all things Israeli was tempered after pursuing graduate Arabic studies in Oxford University, but he says his idealism was shattered for good while reporting from the Middle East.

Friedman's view of the Arab-Israeli conflict as a tribal war is now well-known, and many Israeli leaders dislike his comparisons of the battles in Beirut to the battles in Jerusalem. He is painfully honest when, as a *New York Times* reporter but also a self-styled "member of the Jewish

mander of the Israeli troops in Lebanon, Friedman writes what is one of the most chilling sentences of his book: "I buried Amir Drori on the front page of the *New York Times* and with him every illusion I ever held about the Jewish state."

Later, when writing about his stint as Jerusalem bureau chief for the *Times*, his attitude toward the Israelis becomes more contemplative than angry, as he examines different visions of what a Jewish state should be, gleaned from Israelis ranging from Orthodox rabbis to fun-loving secular rock-and-rollers.

"What I'm really struggling with in that section of the book," he explained, "is how do I learn to love Israel, and how do I learn to identify with Israel — but a real Israel, not a mythic Israel. In fact, the Israeli newspaper *Hadashot* titled a review of my book, 'Love Story.'"

While other *Times* reporters have entered the behind-the-scenes world of an editor after publication of major books, Friedman is remaining on the front lines as chief diplomatic correspondent for *Times*.

He is now charged with covering Secretary of State James Baker, whose Middle East policies have been watched by Jews with some trepidation. While Friedman considers Baker "a fox," he said the secretary of state has demonstrated real potential as a possible broker for peace in the Middle East, and "has really done a much better job in handling Middle East diplomacy and handling Israel than he's been given credit for," Friedman said.

He credited Baker with encouraging Shamir to put forward a peace initiative at a time when "Israel was at a low point in American public opinion."

Friedman is now making the transition between his hectic life in the Middle East, and adjusting to the rhythms of American Jewish life — he has already enrolled his young daughter in Jewish school.

His time in the Middle East, he said, taught him about leadership and rhetoric and the difference between "the neat constructions diplomats in Washington make about the world and the real world itself."

Does he then feel that, after eight years in Lebanon and Israel, he will be one Washington reporter that understands what is going on beyond the famous beltway which rings the nation's capital? "I know for a fact that there's life beyond the beltway — and it's wild and crazy out there," Friedman says with a smile.

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U.S.-Israel Chamber Of Commerce Closes In Los Angeles

By TOM TUGEND

LOS ANGELES (JTA) — The American-Israeli Chamber of Commerce here has shut down its operations, citing lack of interest and support from both the Israeli government and business community as a key reason for its action.

Established 35 years ago, the chamber's activities extended throughout the Western United States. It functioned as a non-governmental organization, "fostering American-Israeli commercial activities in such fields as manufacturing, import-export, tourism, investments, joint ventures, technology transfer, and research and development," said

Yona Tal, the chamber's last executive vice president.

At its peak, the chamber had some 350 members, but the numbers declined as the original supporters retired and neither the Israeli nor the American Jewish business communities took up the slack, according to Irwin Goldenberg, president of the chamber for its last six years.

However, chamber officials put much of the blame for the closing on Israeli officials in Jerusalem and Los Angeles.

Goldenberg said the chamber had sent appeals for help "to all the important people in Israel, including

(Minister of Trade and Industry) Ariel Sharon, and the answer was zippo."

"Although the Israeli government and business community frequently utilized our many services and resources, they were unwilling to support the organization," said Tal. "With our closing, Israeli officials will now have to do all the detail work we did by themselves."

Ilan Mor, spokesman for the consulate, said that the chamber's closing was "a unilateral decision in which we were never involved. He added that funding for the organization was not the responsibility of the Israeli government.

On The Eve Of Rosh Hashanah An Interview With Prime Minister Yitzhak Shamir

By DAVID LANDAU

Israel's need to deal with other nations makes it impossible for it to lead the fight against anti-Semitism around the world, Prime Minister Yitzhak Shamir said here last week. In a frank and somewhat surprising wide-ranging interview with the Jerusalem Post, Shamir said that this role properly belonged to Jewish organizations in the Diaspora.

"The government of Israel has got enough problems; its role is to worry about the state," Shamir said. "A state is something else... Perhaps we can compare it — though this is a bit far-reaching — to (the respective roles of) a communist state and the worldwide communist movement.

"We are a small country. We cannot, with our limited strength, be active and fight on every front throughout the world."

Regarding the current strain in relations with the Catholic church, Shamir indicated that it was not in Israel's interest to be in the forefront of that battle, either. While he acknowledged that there was "a dispute" with the church, which Israel ought to "conduct" steadily, he also noted the Vatican's influence in a large number of countries.

His statements regarding the Jewish state's role in the battle against anti-Jewish sentiment worldwide, and Israel's position in the context of the Jewish people generally, were seen here as novel and unprecedented for an Israeli prime minister.

Often in the past, Shamir's predecessors have stressed the country's role as protector and defender of Jews everywhere, and its primary position in all matters Jewish.

"I'm not interested in opening a lot of (new) fronts around the world," Shamir said in the interview, which was published by the Jerusalem Post in the daily newspaper's Sept. 8 edition.

"We've got enough (fronts). We have to fight against anti-Semitism without being the leading force in this fight. There are Jewish organizations in the world whose role is (to lead that fight). And they do it not badly, though they could do it better." The only leadership Israel should take in the struggle, the prime minister said, is "in a spiritual sense, an ideological sense, but not in the sense of daily activism.

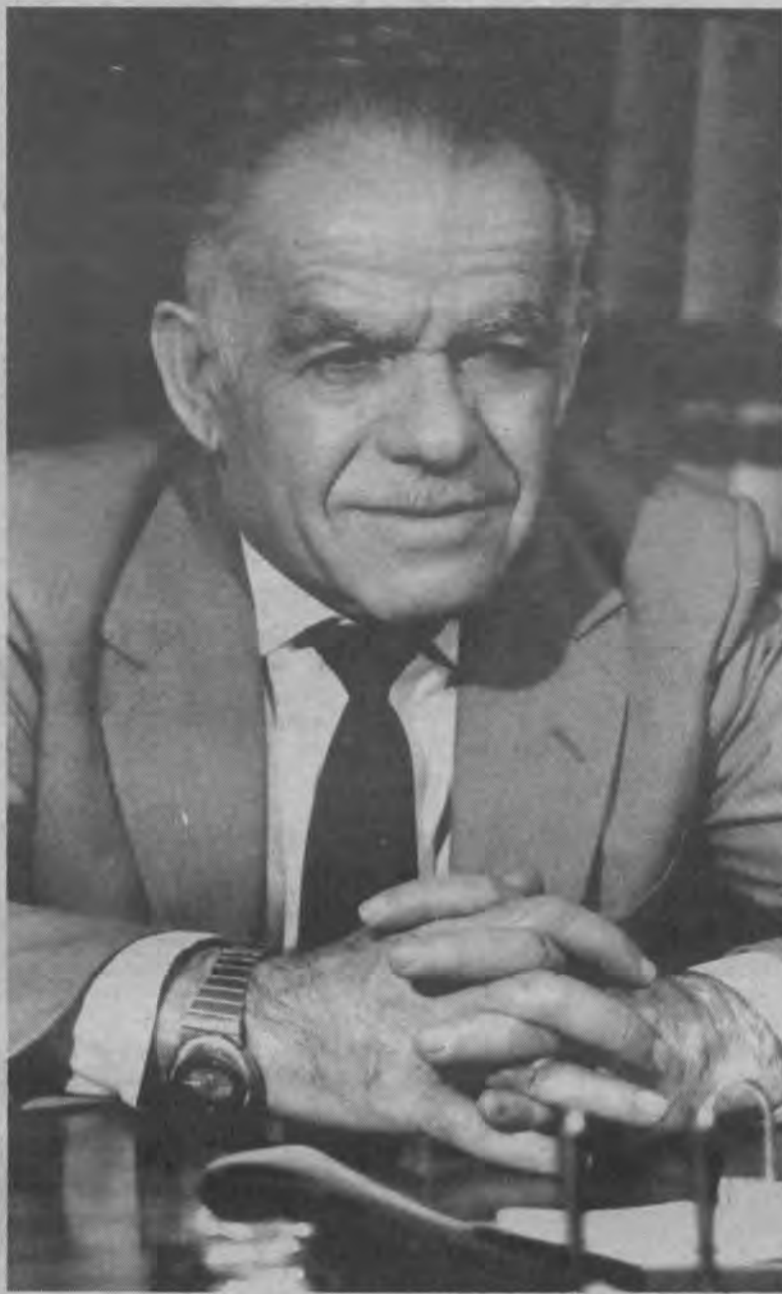
"We, for our part, should try and see to it that there is coordination, that many other parties — not all of them necessarily Jewish — are involved and active," Shamir said. "For instance, it's good that all sorts of left-wing bodies (around the world) are still active in the struggle against anti-Semitism."

Shamir acknowledged that there was once the belief that the realization of the Zionist program, the creation of a Jewish state, would cause the problem of anti-Semitism simply to evaporate.

At the very least, the Zionist theory held, that state would stand up for and protect all Jews, wherever they found themselves.

Shamir said, however, that the Zionist program "has not yet been realized," and Israel is "not yet 'the Jewish state.'" Barely one-third of the Jewish people live here. Zionism is far from realization, and we mustn't forget that.

"We do defend Jews, as far as we can," he said. "But we ought not to expend our strength without careful calculation. We have to be clear



Israeli Prime Minister Yitzhak Shamir

always (in our own minds) where we are putting our priorities, from a severely practical point of view."

Shamir said the question, therefore, is how to discharge that duty. If, for instance, "there were anti-Semitic riots in some place, we would have to do everything in our power to prevent them. We have to protect Jews always.

"But that does not mean that we, Israel, have to be as active in the international struggle against anti-Semitism as we are in our ongoing struggle for the survival of the state.

"It's a matter of the rational deployment of energy and resources, of prioritizing certain fronts over others," Shamir said.

Among Israel's priorities, he said, was establishing and keeping good relations with other nations. "Sometimes, there are elements in a country that express rabid hatred for the Jews living in their own midst, while at the same time showing friendship for Israel," the prime minister said.

"There have been such things in the past, and they can recur.

"It is not that I accept or acquiesce in them. But I recognize them as a certain reality — and if I can derive any benefit, I try to do so. And if I have to defend the Jews, I try to do that, too."

Asked if that meant he was prepared to accept, or acquiesce in, a distinction between Israeli interests

and Jewish interest, Shamir said emphatically not. "I don't accept or acquiesce. I merely say, this sometimes exists — and has to be taken into account. I will never accept anti-Semitism, anywhere on earth. An anti-Semite is an anti-Semite.

"But regarding the (Catholic) church, for instance. You — we, that is — are in a very delicate dilemma. We have a dispute with the church. Okay, so we must conduct that dispute. That is not a particularly favorable fact of life. I would much prefer it if we had warm relations, close relations, with the Catholic church, recognition by the Vatican of Israel. The Vatican has influence in a great many countries.

"There are certain areas of tension, of conflict between us. We do not ignore them, nor do we play them down. But nor should we mount the barricades or declare war.

"The State of Israel, at any rate, will not see this, today, as a main battle front," he added. "That has always, in fact, been our policy, all the years. Israel can't fight the whole world."

Exacerbating current tensions between Catholics and Jews has been the dispute over a Carmelite convent on the grounds of the Auschwitz death camp.

In commenting about the controversy recently, the head of the Roman

Catholic church in Poland, Jozef Cardinal Glemp, made remarks that have been widely interpreted as classical Polish anti-Semitism. Glemp's remarks were considered all the more surprising because Poland, which had a pre-Holocaust Jewish population of 3.5 million, now has only about 5,000 Jews living there.

Shamir, however, said he was not surprised to find that a powerful anti-Semitic presence still existed in Poland. "They suck it in with their mother's milk," he said. "This is something that is deeply imbued in their tradition, their mentality." Nevertheless, he said, "there are elements (in Poland today) that are cleansed of this anti-Semitism."

Shamir also found nothing surprising in the apparent fact that the more liberalization there is in the Soviet Union, the more the latent anti-Semitism there comes to the fore.

"That's easy enough to understand," he said. "With greater freedom of speech and freedom of propaganda, anti-Semitic movements re-emerge. I wouldn't blame democracy or democratization. This is a side-effect. I certainly would not oppose the process of democratization because of this side-effect."

Shamir said he was not impressed that the Communists, when they ruled the USSR with a tighter grip, had prevented the emergence of anti-Semitism there.

"That prevention was not decisive," Shamir said. "Not at all. After all, state anti-Semitism is far more dangerous than anti-Semitism in public opinion.

With the Communists, everything was controlled. It's said, for instance — I don't know how true that is — that Stalin had designs to deport all the Jews to some remote area, or even to exterminate them. Government anti-Semitism is far more dangerous than the existence of anti-Semitic organizations."

Shamir made it clear during the interview that the existence of anti-Semitism in a country, no matter at how high a level, often had to be overlooked for political considerations.

"There was (in the 1950s) a faction in the Polish Communist Party, under (Mieczyslaw) Moczar, that openly urged crude and vicious anti-Semitism," Shamir noted.

Nevertheless, Israel at the time maintained its diplomatic relations with Poland. The ties were broken when Poland recalled its ambassador following Israel's victory in the June 1967 Six-Day War.

"Anti-Semitism doesn't fall into schematic categories," the prime minister added.

Shamir cited other examples where the exigencies of politics forced anti-Semitism to the back burner. One such example was an episode involving Theodor Herzl, the so-called "father of modern Zionism," and Vyacheslav Konstantinovich von Plehve, czarist Russia's notoriously anti-Semitic interior minister from 1902 until his assassination in July 1904. It was under Plehve's administration of the Interior Ministry, which included the nation's police force, that the infamous Kishinev pogrom took place.

In mid-1903, Plehve ordered a crackdown on the Zionist movement, which was always strong in Russia — it pre-dated Herzl's involvement — but which had gained even greater strength following the Kishinev po-

grom. In August of that year, Shamir noted, Herzl met with Plehve despite the minister's known anti-Jewish feelings.

"Herzl's idea was that Plehve would support the Zionist movement in order to get rid of the Jews," Shamir said.

"There was a time too, between the wars, when such a conception gained currency in Poland, under (Jozef) Pilsudski. There were anti-Semites in the government who were willing to back Jewish emigration."

Also, Shamir noted, Revisionist leader Vladimir "Ze'ev" Jabotinsky "was involved in negotiations with circles in the Polish government. The Irguz Zvai Leumi (one of the pre-State underground groups) made a deal with the Polish army.

"These are historical quirks, but they can happen. They by no means change the basic attitude of every Jew to anti-Semitism as such: 'What! Can I kill every anti-Semite in the world?' What I must try to do is to kill anti-Semitism.

"We have a fundamental faith that, as the Jewish people gradually concentrate in their own land, anti-Semitism worldwide will wane. But that is an historic process that will take centuries, just as anti-Semitism was not born overnight. It evolved over centuries. Hatred of Jews is something profound, profoundly inherent in Gentile societies."

Near the end of the interview, the topic shifted to Soviet Jewish emigration. Shamir was asked how Israeli citizens should respond to the likelihood that Israel would absorb many more Soviet Jews if the United States eventually went ahead and restricted their entry.

In that case, Israel would "benefit" from increased immigration, but it would not be the idealistic Zionist concept of immigration.

"So what? These are historic processes that can flow from objective factors," Shamir said. "Jews want to leave the Soviet Union. Let's say they would prefer America to Israel, but they can't go to America. So they'll come to Israel. So? Are we doing them harm? We're helping them. And helping the Jewish people as a whole. We need them. And in America, many of them just lose their Jewishness and fade out of our people.

"By the same token, we 'benefited' — and I use the word in quotation marks — from the fact that the gates of the United States were closed to Jewish emigration between the two world wars," Shamir added.

"None of us can know today what would have happened (to the Zionist enterprise) if the gates of the United States had been open to waves of potential immigration from Eastern Europe. I saw it myself, and we all know, how in Poland, Romania, the Baltic States, masses of people wanted to get out — and would have gone to America rather than to Eretz Yisrael had America been open to them.

"After all," Shamir concluded, "we all know that many people came to Israel not out of a positive desire to go and live in Israel, but out of their desire to flee from lands of distress. That is embedded in our history. Why did they leave Egypt? Because they particularly wanted to go to Canaan?"

"But that's how we were born, our nation."

An Israeli Perspective

Nechemia Meyers

Unemployment Worse Than Katyushas

By **NECHEMIA MEYERS**
Special to The Jewish Voice

A resident of Kiryat Shmoneh whose apartment was damaged last week by a Katyusha rocket fired from Lebanon, told a radio reporter that if he leaves the Galilee development town "it won't be because of that rocket or the next one, but because I've been jobless for over a year and a half."

Unemployment in development towns generally is well above the 10 percent national average, which is why Finance Minister Shimon Peres—accompanied by 20 high-ranking Government officials—recently visited a number of them with the professed aim of doing something, on the spot, to lessen joblessness. At Kfar Yona in central Israel, where unemployment is 18 percent,

he met with the owner of a Netanya cosmetics firm who has promised to create a branch of his company there if he obtains Government land on which to build and \$300,000 in easy-term Government loans.

Peres immediately called in representatives of the Israel Lands Administration and the Industrial Development Bank to meet with the businessman and, if possible, give him the assistance he required to open a factory that would employ 60 to 70 people.

While such visits may improve his image, Peres realizes full well that they can't solve the unemployment problem. He has therefore initiated a scheme, now awaiting Knesset approval, to set up a three-member ministerial committee (headed by him) that would push through 100 development projects—overcoming any possible bureaucratic obstacles—in the next seven months.

Bureaucracy, however, is just one issue. If, as seems certain, the projects require significant Government financial support, this will increase inflationary pressures. And no one wants to return to runaway inflation—which was over 500 percent a year before the Peres and Modai reforms brought it down to under 20 percent.

There is also the question of the kind of jobs likely to be created under the Peres scheme. Many of them would undoubtedly be in the construction field, and this would hardly

ameliorate Jewish unemployment. For out of the 100,000 people presently working in the building industry, only some 6,000 are Jews.

The same situation exists, albeit to a lesser extent, in regard to textiles: while in recent months the management of the Polgat plant in Kiryat Gat brought in hundreds of additional Jewish workers to replace often-absent Gaza Arabs, only 50 of them remained. So Polgat has taken on 100 foreign textile workers, most of them Portuguese, and is looking for 50 more.

But with regulations governing unemployment insurance now being tightened up, attitudes to manual work may change. Indeed, there are already signs of such a change. For

instance, 50 percent of the men now learning to be chefs at a Dan Hotels course are university graduates.

At the same time, this is hardly a desirable solution for all Israeli graduates; it would make more economic sense to employ most of them in sophisticated enterprises which could exploit their skills.

Creating such enterprises, however, is a long and difficult process, and "quick fixes" like the Peres plan may be necessary, in the interval, to stem the demoralization that has resulted from the present situation.

Patience will nevertheless be required. For as can be seen in Western Europe, where 10 to 20 percent joblessness has been common for many years, unemployment cannot readily be banished in a period of rapid economic and technological change.

Israeli Doctors Perform First Pancreas Transplant

TEL AVIV (JTA) — Israel's first pancreas transplant has been performed at Beilinson Hospital in Petah Tikva, and the recipient — a diabetic since childhood — was reported to be in good condition.

The operation on Amram Zili, a 43-year-old civilian employee of the Israel Defense Force in Ashdod, was performed on September 4, but it was only announced three days later after doctors reported the patient's blood sugar level had dropped to the normal range of a non-diabetic.

The father of two young children, Zili received not only the pancreas but also a kidney of an unnamed deceased donor, as doctors have found that the operation is more successful when both organs are transplanted together.

Only a few dozen pancreas transplants have been performed throughout the world. The nine-hour operation was performed by a team of eight surgeons and four anesthesiologists.

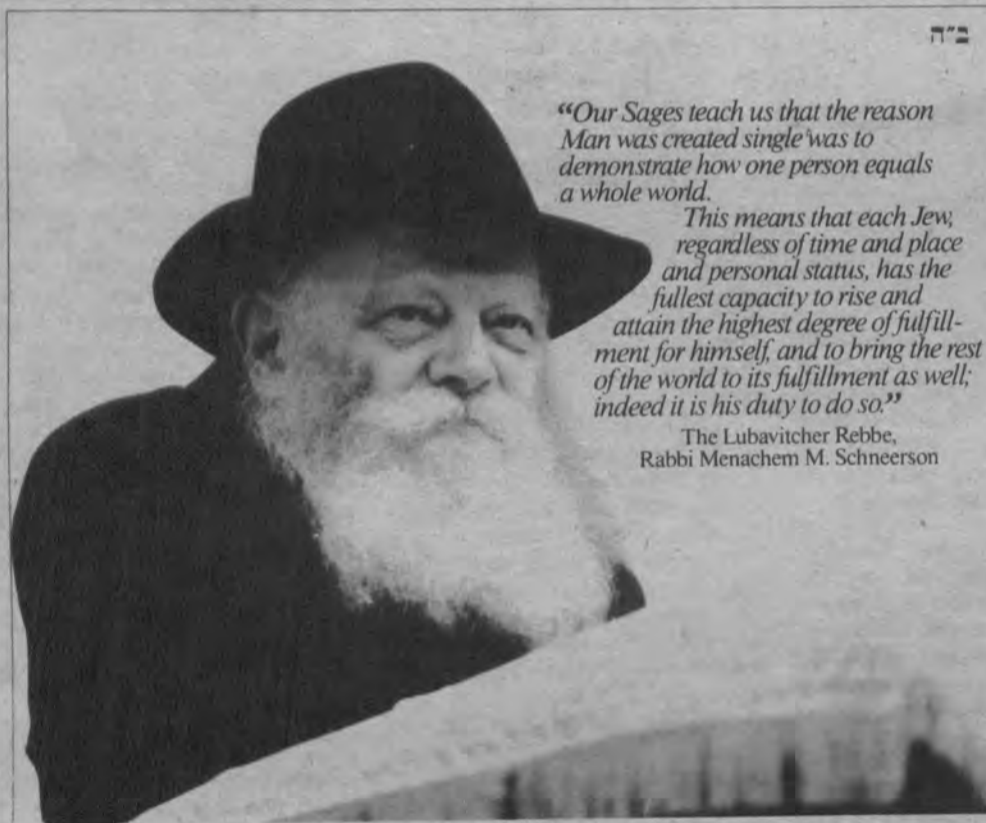
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Hebrew
Greetings



"Our Sages teach us that the reason Man was created single was to demonstrate how one person equals a whole world."

This means that each Jew, regardless of time and place and personal status, has the fullest capacity to rise and attain the highest degree of fulfillment for himself, and to bring the rest of the world to its fulfillment as well; indeed it is his duty to do so."

The Lubavitcher Rebbe,
Rabbi Menachem M. Schneerson

Rosh Hashanah:
The time of the year when we are reminded how one person can improve the whole world.

On Rosh Hashanah, we celebrate the creation of Man, which took place five days after the Universe began. Man was created different from all other species. Only Man was created single: a unique individual who can and must bring the rest of creation to its fulfillment.

This is the foundation of our faith: the belief that each one of us has it in his or her power, regardless of wealth or position, to turn the world into a better place, a force for good rather than evil.

Each individual has the ability to produce this kind of harmony, thus following the Will of the Creator.

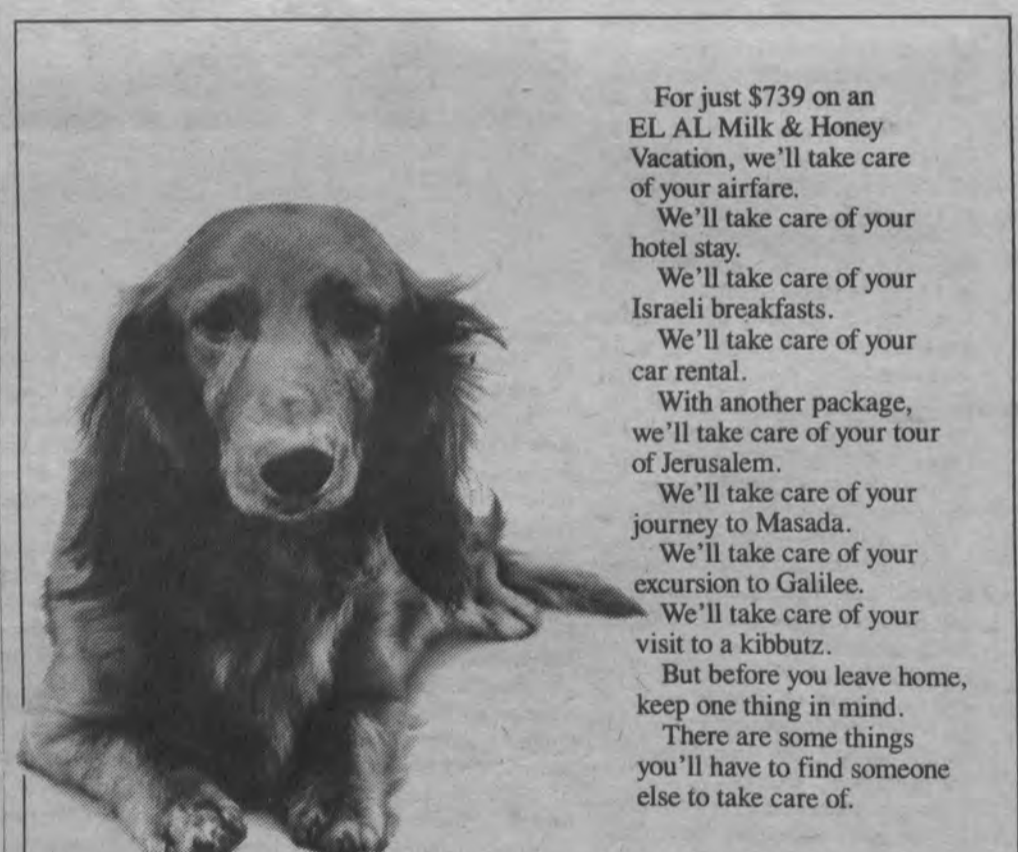
Each year, when we celebrate Rosh Hashanah, we are reminded of our ability. Each year Rosh Hashanah gives us a resurgence of the strength needed to fulfill these goals.

This is a time for rejuvenation and commitment. A time to clarify our sense of purpose and fulfillment. Not just now, but forever.

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The Year In Review

5749

By PAULA BERENGUT

Rosh Hashanah, traditionally a time of reflection, presents us with the opportunity to look back at the Jewish year about to end before we go on to anticipate the year about to begin.

What kind of a year has 5749 been?

Locally, it has been peaceful, but there were changes. Three new rabbis arrived in our community. The Jewish Federation of Delaware elected a new president and saw several staff changes. *The Jewish Voice* mourned the passing of two of its Editorial Committee members, Stanley Balick in January and Bill Frank last month. Abba Eban addressed us in September 1988 and Stuart Eizenstat spoke to the community in May. We commemorated the 50th anniversary of Kristallnacht in November and we joined with the Polish community to commemorate the beginning of World War II two weeks ago.

Things were not so peaceful, though, in the nation and around the world.

In the United States, steady reports of increasing anti-Semitism have placed Jewish communities on the alert. A former Ku Klux Klansman was even elected to Louisiana's state legislature. The United States refused to grant a visa to Yasir Arafat to allow him to address the United Nations in the fall, but by the winter this government had entered into negotiations with the PLO. While President George Bush has generally been given high marks by the Jewish community, American Jews did not help to elect him, bucking the national trend, as usual, and voting democratic. And the U.S. State Department's annual human rights report

harshly criticized Israel for human rights violations against the Palestinians.

Internationally, the *intifada* continued to plague the Jewish State, showing no signs of slowing down. The pope continued to anger Jews over his refusal to have a Carmelite convent removed from the grounds of the former Auschwitz concentration camp by the agreed-upon February deadline and Polish Cardinal Glemp insulted Jews by implying that Jewish influence was "poisoning" the international media against Poland. Another national unity government was formed in Israel, but only after bitter fighting and dealing that threatened to splinter the Jewish community in Israel and in the Diaspora. Chemical warfare in the Middle East proliferated. The PLO was no longer seen by some as a terrorist organization, but, rather, one with whom the United States negotiates. More Soviet Jews were allowed to emigrate than ever before, but many have been stranded in Italy because of changes in the U.S. refugee policy. Some called Israel "terrorist" when it captured self-confessed terrorist Moslem Sheik Abdul Karim Obeid, holding him in exchange for Western and Israeli hostages being held by Arabs.

So, what kind of year has 5749 been?

Considering the uncertainty that surrounds us outside of our small state, it might seem reasonable to call it "a year to forget." But lessons learned over the course of history should guide us not only to *not forget*, but to *remember*. And when we look forward to the year 5750, we should plan to be ever on guard.

SEPTEMBER 1988

...Abba Eban, who has served as Israeli Foreign Minister, Deputy Prime Minister and ambassador to the United States, addressed the Delaware community at the Grand Opera House in Wilmington. The address was the second annual Ann B. and H. Albert Young Memorial Lecture. In his lecture, entitled "Prospects for Peace in the Middle East — with a Question Mark," Eban urged that Israel give up land for peace. Israel, he said, "is a land of two faiths and a land of two national identities" and each has a right to legitimacy.

...In the U.S. presidential campaign, Jewish leaders reacted with alarm to a report that then Vice President George Bush had appointed an ethnic coalition for his campaign that included a Holocaust revisionist and people with fascist

associations. All of those whose backgrounds were questionable were asked to leave the campaign.

...Throughout the presidential campaign, *The Jewish Voice* published a debate between the presidential campaigns of Vice President George Bush and Governor Michael Dukakis.

...Israel's successful launch of a small test satellite made it the eighth country in the world capable of sending an object into orbit. It was expected to stay in space for only one month, but entered the atmosphere and disintegrated after 118 days. While in orbit, the satellite transmitted data on the earth's magnetic and gravitational fields and on atmospheric conditions.



George Bush



Michael Dukakis

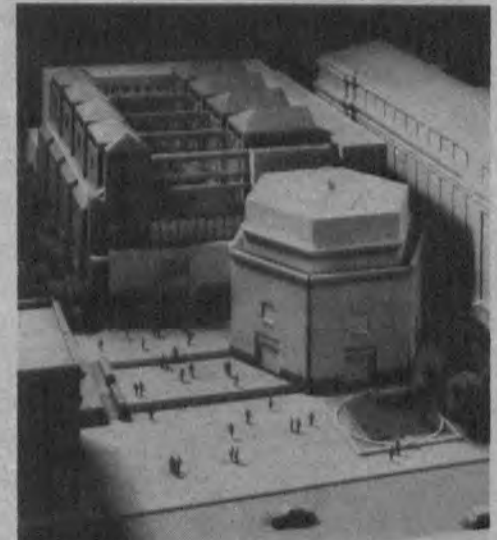
OCTOBER



American-born Rabbi Meir Kahane is carried by his supporters outside the Supreme court in Jerusalem. The court upheld a decision to ban the extremist, anti-Arab Kach movement from the Israeli Parliamentary elections.

...Albert Einstein Academy, Delaware's only Hebrew day school, celebrated its eighteenth, "Chai," anniversary with a tribute to those community leaders whose efforts built the school.

...President Reagan delivered the keynote address at ceremonies dedicating the cornerstone of the U.S. Holocaust Memorial Museum on the National Mall in Washington, D.C. In his speech, Reagan spoke of subtle forms of anti-Semitism present in today's society that "seek to deny Jews their independent identity," including Jews in the Soviet Union seeking to emigrate. Jews, Reagan said, need courage to say, "Yes, I am a Jew, I wish to study Hebrew and I wish to emigrate to the homeland of my people." Where, he asked, "are those exit visas? Let these people go." The museum is expected to open in 1990.



A model of the U.S. Holocaust Memorial Museum, scheduled to open in 1990.

...An international arbitration panel told Israel to return the 1,000-yard Taba strip to Egypt. The remote strip of land was claimed by both countries for six years.

...It was announced that there would be 27 parties competing in the Knesset elections on November 1. Rabbi Meir Kahane's Kach party was barred from the election on the grounds that it was racist and opposed the democratic nature of the state.

NOVEMBER

... "Reflections on Kristallnacht," a commemoration of the fiftieth anniversary of Kristallnacht, the "Night of the Broken Glass," was attended by approximately 500 community members at the University of Delaware. Sponsored by the Jewish Federation of Delaware's Jewish Community Relations Committee, the commemoration consisted of a lecture by political science professor and author Raul Hilberg and a discussion by a panel of professionals.

...A Kristallnacht commemoration service was also held by the City of Wilmington at the Holocaust memorial. Mayor Daniel Frawley issued a proclamation and Jewish Federation President Stephen E. Herrmann and Joan Spiegelman, chairman of the Halina Wind Preston Holocaust Education Committee of the JCRC spoke. "We will not be here 30, 40, 50 years from now," Spiegelman said. "Who will?" she asked.

...In the U.S., Republican George Bush won the presidential election but Jews bucked the national trend and, as usual, voted overwhelmingly Democratic.

...According to a report by the Anti Defamation League of B'nai B'rith, violence-prone neo-Nazi youth gangs known as Skinheads have been co-opted by veteran adult hate groups all over the United States. The report said that there was Skinhead activity in 21 states and that the Skinheads now participate in virtually every



Wilmington Mayor Daniel Frawley reads a proclamation commemorating the fiftieth anniversary of Kristallnacht at a community ceremony at the Holocaust memorial. Federation President Stephen E. Herrmann and Holocaust Committee Chairperson Joan Spiegelman accepted the proclamation on behalf of the Jewish community.

important hate rally, march and conference in the nation.

...And in Israel, Prime Minister Yitzhak Shamir, leader of the Likud Party, formally received a mandate from President Chaim Herzog to form Israel's new government. Following two weeks of bargaining, Shamir gained a majority in the Knesset when he signed a political deal with Israel's two main ultra-Orthodox parties in exchange for their support. The deal included Shamir's promise to gain passage of the "Who is a Jew" law in three months. The process of forming a coalition began.

...Shamir's deal with the ultra-Orthodox parties caused a furor among American Jewish leaders who expressed fears that the "Who is a Jew" legislation would deligitimize Reform and Conservative movements and create a serious conflict between Israelis and American Jews.

...By a vote of 95 to 41, the United Nations General Assembly voted to table an Arab-sponsored motion to eject Israel. It was the largest margin of defeat for the anti-Israel motion since the Arab coun-

tries first called for the annual vote in 1982. This year, South Yemen called for the vote and Norway sponsored the motion to table it.



Israel's Prime Minister Yitzhak Shamir with an ultra-Orthodox leader as part of an attempt by the Likud party to gain the endorsement of enough hard-line parties to form a coalition government.

DECEMBER



Deputy Prime Minister and new Finance Minister Shimon Peres joins Israel's Prime Minister Yitzhak Shamir in a toast to the new government after they signed the National Unity Government agreement on December 22.

...Rabbi Kenneth Cohen, spiritual leader of Congregation Beth Shalom in Wilmington, announced that he would be leaving the congregation after an 11 year tenure.

...The Jewish Federation of Delaware urged the community to take part in a

letter-writing campaign to Israel Prime Minister Shamir in an effort to halt the proposed changes in the definition of "Who is a Jew."

...Five American Jews met with PLO Chairman Yasir Arafat in Stockholm at the invitation of the Swedish government for the purpose of "very serious talks to try to help the peace process," according to one of the participants. Mainstream Jewish organizations were quick to condemn the meeting. Arafat was greeted in Sweden with ceremonies usually reserved for the heads of state.

...By a lopsided vote of 151 to 2, the United Nations General Assembly voted to deplore the U.S. State Department's refusal of a visa for Yasir Arafat who wanted to address the General Assembly in New York. Only Israel supported the U.S. In an unprecedented move, the U.N. convened a special General Assembly in Geneva to allow Arafat a chance to speak.

...At the close of a meeting of the Palestine National Council in Algeria, the PLO, in a quest for international responsibility



PLO leader Yasir Arafat shakes hands with Mrs. Rita Hauser, leader of a visiting American Jewish delegation in Sweden, as Swedish Prime Minister Ingvar Carlsson looks on.

and to generate pressure for an Israeli withdrawal from the Gaza Strip and the West Bank, for the first time recognized Israel's right to exist. Once that was done, the U.S. decided to pursue a "substantive dialogue" with the PLO.

...The "Who is a Jew" controversy continued as delegations of American Jewish leaders visited Shamir in Jerusalem, American Jews organized letter-writing campaigns and Jewish unity became seriously strained.

...The Labor Party and the Likud Bloc put aside their mutual antipathy to form another broad coalition government in order to initiate reforms assuring that they will never have to go through such a prolonged process of coalition-building again.

...Officials in Moscow removed an important obstacle to the immigration of Soviet Jews less than a week before Soviet leader Mikhail Gorbachev visited New York. A large group of refusekiks — as many as 120 — many of them well-known, were informed that their purported knowledge of "state secrets" would no longer be used as grounds for barring their emigration.

...At the same time, American immigration officials challenged the refugee status of Soviet Jewish emigres, with most of the challenges occurring in Rome, the next-to-last stop for the emigrants. Soviet Jewry activists, American Jewish resettlement agencies and Soviet Jews themselves claimed that the new policy contradicted the reality of Jewish life in the Soviet Union and also reneged on years of official promises made to Jews there.

JANUARY



Four leading cantors from the U.S. and Canada on tour in the Soviet Union.

...Shabbat services were conducted at two Washington synagogues for the inauguration of George Bush as president, the first time Jewish services have been part of an inaugural program.

...PLO Chairman Yasir Arafat hoisted the Palestinian flag over the former Palestinian mission to Jordan marking the mission's upgrading to an embassy. China and Qatar also announced that they would upgrade the Palestinian missions to embassies.

...An Israeli medical team that ran a field

hospital in earthquake-ravaged Armenia returned to Israel having treated some 2,400 people.

...In an historic mission, four leading cantors from the U.S. and Canada visited the Soviet Union where they officiated at Sabbath services in Moscow's Chorale synagogue and presented concerts of Jewish liturgical music. This was the first cantorial concert in the Soviet Union since the revolution of 1917 and attracted overflow crowds.

PLO Chairman Yasir Arafat hoists the Palestinian flag over the former Palestinian mission to Jordan, upgrading it to an embassy.



...Super Sunday, the annual fundraising telephone campaign of the Jewish Federation of Delaware, raised a record \$148,000. Volunteers contacted more than 1,700 individuals and families.