

The JEWISH VOICE

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"You heard it in
The Jewish Voice"

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Happy Passover



**"How is this night different
from all other nights?"**

The Exodus from tyranny to freedom is not only a memory but is happening this very moment. Hundreds of thousands of Soviet Jews are seeking freedom. The dream is becoming a reality.

*Best Wishes
for a
Happy & Healthy Passover*

Jewish Federation of Delaware

William M. Topkis
President

Robert N. Kerbel
Executive Vice President



Israel, U.S. condemn Iraq's threat of chemical attack

By GIL SEDAN
and HUGH ORGEL

JERUSALEM (JTA) — Israel branded Iraqi President Saddam Hussein a war criminal Monday and said it was "high time" the civilized world banded together to thwart his "criminal designs." The statement, issued by Foreign Ministry spokesman Yossi Amihud, was Israel's official response to Hussein's threat earlier in the day that Iraq possesses advanced chemical weapons that could destroy "half of Israel."

"I swear to God we will let our fire eat half of Israel if it tries to wage anything against Iraq," Hussein was quoted as saying in a nationally broadcast speech in Baghdad.

Former Defense Minister Yitzhak Rabin called the Iraqi leader "arrogant" and "boastful," and said he was "actually challenging the entire world."

"Israel is strong, and Iraq is not beyond its powerful strike capability," said Rabin, one of the 11 Labor ministers who resigned from the Likud-led government on March 13.

The Foreign Ministry's statement stressed that "the fact that Iraq boasts with impunity about its murderous chemical weapons and that it is proud of its capacity to commit crimes against humanity," is a "reminder of the threat with which Israel is faced."

In Washington, State Department spokeswoman Margaret Tutwiler called Hussein's remarks "irresponsible, inflammatory and outrageous." She added that "nobody should be trumpeting chemical weapons."

The Israeli statement accused Iraq of "using universally banned chemical weapons against innocent civilians and its own citizens" in the recent past. The reference apparently was to the use of poison gas by Iraq during its eight-year war with Iran, including alleged use of the lethal weapons against its own Kurdish population.

"It is high time for the civilized world to act in unity and see to it that Saddam Hussein will not find it possible to pursue his irresponsible and criminal designs," the Israeli statement concluded.

But Jerusalem also sought to calm tempers. "Israel has no aggressive intentions against anyone," said Avi Pazner, press spokesman for Yitzhak Shamir, the caretaker prime minister. He added, however that Israel "has sufficiently proven in the past that it is able to defend itself and will not be blackmailed by threats like that."

Rabin, speaking on Israel Radio, called Hussein's threat to destroy half of Israel "nonsense." He admitted the Iraqis have the long-range missile capability, but Israel's reac-

tion would be "many times more severe," he said.

Asked about the timing of the Baghdad statement, Rabin said he thought it was intended to signal Israel "that 1990 is not 1981."

Continued on 46

House panel approves resolution as Baker softens stand on Jerusalem

By DAVID FRIEDMAN

WASHINGTON (JTA) — Congress has taken a strong lead on the issue of Jewish rights in a united Jerusalem, while the Bush administration, which has waffled on the matter for the past month, appears now to be softening its hard-line stance.

The House Foreign Affairs Committee last week unanimously approved a resolution reaffirming Congress' view that Jerusalem must remain the undivided capital of Israel. It is virtually assured of passage on the floor.

The resolution, introduced by Rep. Eliot Engel (D-N.Y.), closely resembled the non-binding resolution of Sen. Patrick Moynihan (D-N.Y.) that was unanimously adopted by the Senate on March 22.

Secretary of State James Baker, meanwhile, has softened an earlier administration position by asserting that Jews have a right to live anywhere in East or West Jerusalem. "I am also well aware of the great significance which Jerusalem has for the Jewish people, as well as for the people of all religions," Baker wrote in a March 16 letter to Rep. Mel Levine (D-Calif.), which was released over the weekend.

"Clearly, Jews and others can live where they want, East or West, and the city must remain undivided," Baker said in the letter.

His words were warmly welcomed by the Conference of Presidents of Major American Jewish Organizations, the umbrella organization of Jewish leaders. "We believe that the secretary's statement is important, as it clearly indicates what we have believed U.S. policy to be — that Jews, like Arabs, should be able to live today in all of Jerusalem," said Malcolm Hoenlein, executive director of the conference.

He added that Baker's statement "helps resolve doubts about the administration's position on the right of Jews to live in the united city. 'Together with the Senate's resolution on Jerusalem, it reflects Jerusalem's special significance.'"

Unlike the Congressional consensus, the Bush administration does not recognize Jerusalem as Israel's capital, nor has any U.S. admini-

Campaign surpasses \$1 million

"The response from the Jewish Community from mailings and phone-a-thons have boosted the Federation's Annual Campaign to \$1,038,000," reported Henry Topel, 1990 Campaign Chairman. More than \$100,000 was raised in just two weeks.

Topel emphasized that the 1990 Campaign must be successfully completed if we are to provide the needed services for the Jews in Delaware and throughout the world. He stated, "I am extremely pleased by the enthusiasm of our volunteers and the response by our community, but much more needs to be done." More phone-a-thons and personal contacts are planned.

stration done so since East Jerusalem was annexed by Israel in 1967.

But the sentiments expressed by Baker to the California congressman were a significant departure from Bush's unexpected rebuke to Israel on Jewish settlements in East Jerusalem, which he equated with the West Bank. He delivered his controversial statement during an impromptu news conference in Palm Springs on March 3.

According to some political observers, the turmoil created in Israel by the president's remarks led to the downfall of its government two weeks later.

Bush, moreover, would not reverse himself, despite the urgings of American Jews. His last word was that Jews and others have a right to live in Jerusalem "in the context of a negotiated settlement."

Engle's resolution charged that "the recent statements made by the administration concerning the status of Jerusalem effectively

pulled the rug out from under the Israeli government. The Israelis are no longer confident that the United States stands behind them, and this only makes it more difficult for them to take risks for peace."

The resolution asserted that it "sends a message that the future of Israel must not be jeopardized by thoughtlessness and inconsistent shifts in American foreign policy."

Egypt, meanwhile, expressed concern over the earlier Moynihan resolution, which refers to Jerusalem as Israel's capital. "Solving the Middle East problem, including the status of Jerusalem, will not be made possible by taking decisions which call for recognizing situations that lack legal basis," the Foreign Ministry in Cairo said Saturday.

Any attempt to change "the status of East Jerusalem unilaterally goes against the basic principles of international and U.N. resolutions on the Middle East problem," the Cairo statement added.

Children of survivors to speak at community memorial service

The annual community Memorial Service will take place on *Yom HaShoah V'Hagvurah*, Sunday, April 22, or 27 Nissan, at 7 p.m. at Adas Kodesch Shel Emeth Synagogue, Washington Blvd. and Torah Way.

Three children of survivors, Michael Bank, Dr. Shirley Fisher Drowos and Gail Danneman Tolpin, will speak about how their unique experience — growing up with parents who had endured the Holocaust as children — has affected their personal lives as well as their understanding of and commitment to the Jewish future.

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

Songs from the Shoah will be led by the AKSE Choral Group. Students of Adas Kodesch Shel Emeth, Beth El, Beth Emeth, Beth Shalom Religious Schools, Albert Einstein Academy and Gratz Hebrew High School will participate. Candles will be lit in the *Yad VaShem* candelabra on this national *yahrzeit*. The community is invited to attend and participate.

Peres claims he's formed government, won't reveal new source of support

By DAVID LANDAU

JERUSALEM (JTA) — An aura of mystery and tension hung over the Labor Party's announcement Wednesday evening that it had succeeded in forming a new coalition government.

Labor Party leader Shimon Peres formally notified President Chaim Herzog and asked Knesset Speaker Dov Shilansky to call the 120-member legislative body out of recess this Sunday for a vote of confidence.

Peres' formal notification was delivered to Herzog at 6:30 p.m. local time by Dahlia Goren, secretary of Labor's Knesset faction. A copy went to Shilansky, who said he would consult with Attorney General Yosef Harish about convening the Knesset and would make a decision Thursday.

But apart from those brief announcements, no hint was given of where Labor found the votes needed to break the 60-60 Knesset deadlock that has prevailed since the Likud-Labor unity government collapsed under Labor's no-confidence motion March 15.

Peres and his colleagues were especially tight-lipped. Observers had the impression that the situation is volatile and nothing definite can be known before the Knesset convenes.

Pundits, meanwhile, focused on five former members of Likud's Liberal Party wing who defected last month to form a separate Knesset faction.

Their leader, Yitzhak Moda'i, and his colleague, Avraham Sharir, were reported to have cast their lot with Labor. The three others reportedly decided to return to the Likud fold.

Moda'i has been engaged in intensive negotiations in recent days with Peres and separately with Likud leader Yitzhak Shamir.

Political observers do not rule out the possibility that other Knesset members associated with the Likud-led bloc may have secretly switched their support to a Labor-led government.

"I have said there is a majority; more than that I will not say," Peres told reporters in Tel Aviv. He said negotiations were continuing and that he helped "to broaden the base of support."

He refused to say which Knesset member joined the 60 already committed to Labor. "How do you know that it is an individual?" Peres asked.

Haim Ramon, chairman of the Labor Party's Knesset faction, was equally noncommittal. He predicted that a majority of the Knesset would vote confidence in the new government and hoped it would be "larger than we now assess," but he would not elaborate.

Ramon spoke of "an atmosphere of pressure and threats" surrounding possible wavering Knesset members and implied that was the reason for caution.

Some newspapers reported Wednesday that

Kol Israel editor to discuss Soviet immigration at Yom HaAtzmaut event

Osnath Lander, News Editor of Kol Israel, will be a featured guest speaker at the community-wide Yom Ha'Atzmaut celebration on Sunday, May 6, 1990, at the Jewish Community Center.

Lander, who was born and raised in Tel Aviv, received her Bachelor's degree in Government Studies from New York University where she served as an officer of the International Relations Club. She is a graduate of the Hebrew University School of Law and has served as coordinator of the Israel Africa Friendship Association in Tel Aviv. In 1969, Lander became actively involved in the Struggle for Soviet Jewry Movement in Israel.

Lander was a high school teacher in Kibbutz Ein Hamifratz before being employed as Editor for Kol Israel in Jerusalem where she worked her way up through the ranks to Editor-in-Chief of the Hebrew News Department.

Lander will address the community on the impact of the Russian immigration in Israel today. Her speech is scheduled for Sunday afternoon in the Zallea Auditorium at the Jewish Community Center.



Osnath Lander

Continued on 46

Editorial

Exodus

When the Soviet Jewish emigration began and, then, as it grew from a trickle into a steady stream, we maintained in this column that, rather than breathe a sigh of relief and consider our job done, it is critical to see that the Jews are gotten out of the Soviet Union *immediately*. Predicting when the floodgates might slam shut was impossible, we wrote.

The tenuousness became all too clear during the last few weeks when it appeared that the gates were in fact closing.

Last month, President George Bush dropped something of a bomb on the precarious exodus by saying that the U.S. opposes settlements in East Jerusalem. This gave support to the Arab countries — powerful ammunition — and they successfully, if temporarily, exerted enough pressure on the Soviet Union and Hungary to halt flights to Israel.

Whether the emigrants are in fact settling in the occupied territories is not the issue. Whether Yitzhak Shamir's "greater Israel" means *spiritually greater*, as he later clarified, or *larger and stronger*, which is how it was interpreted by most of the world, is not the issue. Whether the numbers of *olim* will increase the Israeli Jewish population sufficiently to reduce the threat of becoming outnumbered by the Palestinians is not the issue.

For Jews in there should be one overriding issue: that there are hundreds of thousands of Jewish lives on the line in the Soviet Union and they need to get out.

The redemption of the children of Israel from Egypt is the archetype — the first great historical instance and inspiring example — of all liberations of oppressed and enslaved peoples.

The seder in which we will participate this week is meant, first, to bring the events and miracles of leaving Egypt into present immediacy so that each celebrant feels "as though he had personally come out of Egypt" and, second, to remind us that we have survived in spite of those who "in every generation rise against us to annihilate us."

Pharaoh held the Jews in slavery, said they could leave, changed his mind again and eventually set them free when he had very little choice. Today, hundreds of thousands of Soviet Jews are in a similar situation. They have been persecuted for years and continue to feel threatened; they have been granted permission to leave but depend on outside pressure to hold the gates open for them.

It was plagues that eventually changed Pharaoh's mind. Today's plagues should be our continued interest and persistence with our political leaders. Estimates suggest that by 1993, the number of Jews leaving the Soviet Union will exceed the number of those who left Egypt. But only with our continued interest and help. The hundreds of thousands of Jews currently waiting for flights from the Soviet Union are counting on us.

L'shanah haba'ah b'Yerushalayim... Next year in Jerusalem!



Letters to the Editor

Carper on Young Leadership visit

Ever since my visit to Israel some six years ago, I have been intrigued by domestic Israeli politics and by efforts to resolve longstanding differences between Israelis, Palestinians and their Arab neighbors.

One of the more surprising things I learned on that trip was the diversity of opinion among Israelis themselves on issues such as peace, borders, West Bank settlements and talks with Palestinians. The recent breakup of the coalition government in Israel indicates that little has changed in that regard.

Among the issues that were discussed during the visit of the 12-member Delaware delegation participating with the seventh annual National United Jewish Appeal Young Leadership Conference last month was making the lifting of trade restrictions imposed on the Soviet Union contingent upon the commencement of direct air service between that nation and Israel. While I am sensitive to criticism of Congress for sometimes acting like 535 secretaries of state, I am also sympathetic to the plight of hundreds of thousands of Soviet Jews

awaiting immigration to Israel for months, a time during which they apparently are denied the rights and protections of other Soviet citizens. As a result, I have signed a letter to Ambassador Yuriy V. Dubinin of the Soviet Union circulated by my colleague, Rep. Tom Lantos (D-Cal.), to express and to ask for the president to consider that need in determining changes in U.S.-Soviet trade policy.

I have also cosponsored H. Con. Res. 264, which calls on President Bush to urge President Gorbachev to publicly condemn the emergence of anti-Semitism in the Soviet Union and to take whatever measures are necessary to protect Soviet Jews from harassment and violence.

Let me conclude by publicly thanking the Jewish Federation of Delaware Young Leadership delegation for sharing their time and views with me and for thus making possible candid and constructive exchange of views on topics of genuine concern to each of us.

Congressman Tom Carper
Delaware

About the cover

The art on the cover of this issue is the work of Dr. Mark Podwal and was designed for *The Exodus Haggadah: From Tyranny to Freedom*, a celebration of the current exodus of Jews from the Soviet Union. Podwal's drawings appear regularly in the *New York Times*. He is currently illustrating a new Haggadah with Elie Wiesel which will be published by Summit Books in 1991. The Exodus Haggadah was prepared by the United Jewish Appeal Rabbinic Cabinet in cooperation with the National Conference on Soviet Jewry. A portion of the Exodus Haggadah, "The Matzah of Unity," appears on page 30.

The Jewish Voice

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Quote of Note

"Three hundred years ago, the Mayflower sailed for America. That was a great event for Americans. But, other than historians, who remembers the sailing date, the number of passengers or the food that was served? More than 3,300 years ago the Jews left Egypt. Nearly every Jew knows that event occurred on the 15th of Nissan. We know the Jews ate matzah. We know the very words spoken... It is the nature of the Jew to remember the Jews have survived as a creative group because they take the time to remember and revere their history. Because they remember their past, they are prepared to carry their responsibilities in the present and the future."

David Ben-Gurion, 1946, in an
appearance before a special Anglo-
American Commission of Inquiry
investigating the possibility of
creating a Jewish State.

MORE LETTERS TO THE EDITOR ON PAGE 5

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DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, APRIL 6. The deadline for stories and photos is noon, FRIDAY, MARCH 30. 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.

OP-ED

Bush, Kollek exchange views on Jerusalem

(Editor's note: The following is excerpted from a recent exchange of letters on the status of Jerusalem between Mayor Teddy Kollek and President Bush)

Dear Mr. President,

In these days when all Israelis are united in their deep concern over recent American statements on Jerusalem, I recall the privilege I had of taking Mrs. Bush and you through the city on your visit to Israel in 1986.

In June 1967, in spite of our messages to King Hussein through your ambassador and through the United Nations that Israel had no intention of initiating hostilities against Jordan, we were unprovokedly attacked from the Jordanian-occupied part of Jerusalem. After the war ended, the city was united as it had been for 4000 years. Its municipal boundaries were somewhat enlarged, in the main incorporating uninhabited areas of rocky hills. In the past 23 years, the number of Jews has increased from almost 200,000 to 340,000, and the Arab population has doubled from 75,000 to 150,000. This necessitated a massive effort to build housing for both Jews and Arabs.

Homes for the Jewish population were built over the city, including areas that had been under Jordanian occupation. Over 30,000 families now live in these areas. No Arabs were dispossessed in order to build these homes. Parts of this land has previously been Jewish-owned. In the northern extremity, within the new municipal orders, Jewish villages existed prior to 1948, when their inhabitants were forced to leave by the invading Jordanian army.

Families who made their homes within the city's boundaries acquired them under the same conditions as those living in other parts of the country. These neighborhoods have become an integral part of the undivided city.

I am aware of the policy of the United States toward Jerusalem, namely that it "remain united but that its status be determined in the negotiations." In my opinion there is no conflict between this policy and the actual state of affairs. No conflict needs to arise from the existence of the new urban neighborhoods that have gone up in the last 23 years.

The Arab uprising over the last 2 years has also had its repercussions in Jerusalem, but to a much lesser extent than in the West Bank and Gaza. Work and life go on here, the schools are open and tourists and pilgrims are visiting the city. The level of violence is small.

I wrote to Mrs. Bush a year ago about the city's illiteracy program for Arab women. This and many other social and developmental activities in the city's Arab neighborhoods are going on as before. Jerusalem is the center of Palestinian political activity. In 1967, before

the city was reunited, not a single Arab newspaper was published here. Today there are four Arab dailies and a great number of weeklies and monthlies that at times even challenge Israel's right to exist.

Palestinians, who in spirit, if not organizationally, represent the PLO, freely address meetings at Hebrew University attended by Israeli and Arab students and the general public. Similar activities could not take place in Amman, Damascus or Baghdad, where no criticism of the authorities is tolerated.

Differences over Jerusalem's future status are bound to come to the fore at some stage of the negotiations between Israel and the Palestinians. I do, however, firmly believe that this issue should be discussed as late in the peace process as possible, and only after all other outstanding issues are settled. It would be particularly unfortunate if at this early but critical stage, when Israel must decide whether it will agree to a dialogue with a Palestinian delegation with one or two West Bank Palestinians who also have a Jerusalem address, that other far more crucial questions concerning the future of Jerusalem should cloud the issue. In particular, no question mark should be permitted to hover over the new Jerusalem neighborhoods.

I would like to add, Mr. President, that we are grateful to you personally, and for the efforts of the United States government, to promote a peace settlement and to enable Russian Jewry to return to their homeland.

I say this in the hope that I am contributing to the good relations between our two nations by expressing these thoughts to you.

With best personal regards,
Teddy Kollek

Dear Mayor Kollek,

Thank you for your thoughtful and gracious letter. I will always treasure the memory of my visit to Jerusalem, an experience made even more enjoyable because of your personal involvement. Thanks to your farsighted leadership, and to Israel's exemplary respect for the holy places, Jerusalem remains an inspiration and a source of hope to Jews, Christians and Muslims alike.

There is much that we hold in common. As you note, the basis of our position remains that Jerusalem must never again be a divided city. We did not approve of the status quo before 1967; in no way do we advocate a return to it now. His was and is the policy of the United States, and it is my policy.

Our efforts in the peace process are in no way designed to promote the division of Jerusalem. We would oppose any such effort.

It is also our view that the final status of this most special of cities should be decided by negotiation, and that this negotiation would be

facilitated if we were well along the path toward peace.

There is thus no intention on our part to focus now on the final status of Jerusalem. It is also our view, just as it has been the view of the United States since 1967, that no side should

take steps that could prejudice the prospects for these negotiations. Only with peace can Jerusalem truly be open and whole.

Sincerely,
George Bush

(Reprinted from the Near East Report)

Letters to the Editor

Hadassah thriving in Wilmington

The community service that *The Jewish Voice* provides to the organizations in Delaware by announcing upcoming meetings and programs is appreciated. In addition, news-worthy articles about the organizations are important to educate the community. However, I would like to comment on the article in the "Women in Business" supplement regarding Hadassah. There have been two controversial articles written in *Moment Magazine* and the *Baltimore Jewish Times* recently. Although the *Voice* article was not completely negative, I would like to set the record straight about our local situation.

The Wilmington Chapter of Hadassah is known for its success. We have developed innovative and entertaining methods of raising funds and educating our members. This year our fund raising quotas amounted to almost \$38,000. As of March 31, we have raised \$29,700 and are certain that the remainder will also be raised. For the past four years our members have been able to meet the quotas.

We have also met our new member, life member, associate member and reenrollment goals.

At the Hadassah Region Spring Conference in May 1989, the Wilmington Chapter was recognized by earning awards in several categories including original script, most unique fund raising event, bulletin and education. With the help of our hard working members and officers, we earned "Excellence in Achievement" over all the other chapters in the Northern Seaboard Region. This award is given to the chapter with superior achievement in four areas, membership, fundraising, programming and education.

What is amazing is that about 90 percent of our officers are working women with families. So when you read articles about Hadassah not attracting "today's" women, think about the fact that it is definitely not a problem in Wilmington, otherwise this chapter would not achieve what it does.

Judy Stiebel
Chapter President

Support Federation campaign

A beggar child in Mexico City approached my seven-year-old son and asked him for charity. Having no money, my son decided to give her the ice cream cone he was working on. When I asked him why he did this, he noted her bare feet, her ill-fitting clothes and the other little children she was caring for.

When a poor Jew would die, my grandfather would go to individuals in the community and raise funds to buy a tombstone and support the widow and children.

Here in Wilmington, my income and standard of living is much better than that of my grandfather and I can afford a lot more ice cream cones than my son can. We are truly fortunate to live in this community, yet perhaps we are sheltered from the needs that exist. According to *The Jewish Voice*, The

United Jewish Appeal in Delaware is much below its goal. On Super Sunday, when I volunteered to make phone calls, people refused to give \$36, yet last year a nine-year-old boy turned over his charity box to the Jewish Federation. The box contained \$50.

Is it because we do not see the needy, have not visited the immigrant that we do not give? Is it because we haven't sat with the abandoned families or haven't seen the orphans in Israel that we do not give? Is it because we have not visited the elderly at the Kutz Home or haven't seen a Jewish beggar lately that we don't give?

Do we not believe the needs exist or are we too cozy in our Wilmington homes to be bothered with such items? I hope not. It's never too late to give.

Name withheld by request

Too much negative news in The Voice

As a graduate student studying in Philadelphia, much of my time is spent away from Delaware. As a result, I look forward to each issue of *The Jewish Voice* as a way of being connected to the community in which I live.

It has been almost a year now since I relocated from Washington, and I must say that I have noticed an increasing amount of negative-oriented news being printed in our community newspaper. Indeed, there is much in our world today that is negative. Unfortunately, anti-Semitism in all its various forms and degrees is on the rise in many places. Some people fear that there is no end in sight. A common thought among many of us is that we will always be the recipients of hatred and attacks.

My question is, how truly productive is it to predominate on news that is overwhelmingly negative? I am not in favor of any kind of censorship or the convenient withholding of a news story. Nor am I in favor of sugar-coated news! What I am in favor of is a much more balanced approach to the stories and news items covered in *The Jewish Voice*.

There is a lot of positive energy in our Jewish

communities here in the U.S. and around the world. How often are we truly exposed to what is happening on a positive note in Jewish communities around the globe? How often are we exposed to the advances in Jewish-Gentile relations around the globe? Local and world events effect us all. As a society we are constantly bombarded with negative news from all sides. We need a balance in our world and in my opinion we need this balance in *The Jewish Voice*!

I have often wondered how many of us rally around their identity as a Jew based primarily on the fight against anti-Semitism and the fact that we have survived centuries of persecution. We have fought and survived attacks by many enemies, but it seems that there is so much more to be proud of as Jews. We should not limit ourselves that way. I believe that when a Jewish newspaper "predominates" on negative news stories, this just encourages the above-mentioned kind of thinking. Our vitality and future as a community depends on a balanced approach. Without it we shall exist on nothing but angry memories of a bitter past.

Julian H. Preisler

Good news for the Jewish world

By RABBI RONALD D. PRICE

It is nice to get some good news every once in a while. At a time when the Jewish community has become increasingly polarized, the recent establishment of the Institute of Traditional Judaism is just such news. Observers in the media have described the new rabbinical school as a "bridge seminary", "reassertion of the center" and "a rare coalition" of educators and scholars, spanning denominational divisions.

We founded the Institute because we believe it offers hope to a divided Jewish community. When the children of Israel were backed up against the sea with Pharaoh's soldiers in hot pursuit, and they cried out to God, He answered simply: "Mah titz'ak elai, daber el

b'nei yisrael v'yisau!" "What are you shouting to me for? Speak to the Children of Israel and let them go forward!" When you have nowhere to go but forward, you go forward, particularly if the alternative is annihilation.

While our alternative may not have been as dramatic as being destroyed by Pharaoh's minions, from our perspective the Jewish community did stand on the brink of spiritual dissolution.

The founders of the Institute are not the first or only ones to acknowledge the imminent danger to the Jewish community. Some have predicted that, within a generation, we will be divided into two adversarial camps that will not allow their children to marry one another. But we can already feel the devastating effects of polarization today. Part of the Jewish community has become indifferent, even hostile, to Halakhah and tradition, while another part of the community fears open inquiry and creativity. In contrast, we believe both open-mindedness and observance are necessary components of a truly religious lifestyle.

Continued on 46

CORRECTION

Beth El Religious School was one of the sponsors of the Bible study seminar with Dr. Jeffrey Tigay on January 22. The press release submitted to *The Jewish Voice* omitted that information.

Candle Lighting

APRIL

6th — 7:12 PM

13th — 7:19 PM

20th — 7:26 PM

27th — 7:33 PM

PASSOVER

9th — 7:15 PM

10th — 8:17 PM

15th — 7:21 PM

16th — 8:23 PM

DELAWARE'S SYNAGOGUES

ADAS KODESCH SHEL EMETH

(Traditional)

Affiliation:

Union of Orthodox Jewish
Congregations of America
Washington Blvd. and Torah Drive
Wilmington
762-2705

Rabbi Emeritus Leonard B. Gewirtz

SERVICES

Friday — 8 p.m.

Saturday — 8:45 a.m.

BETH SHOLOM CONGREGATION OF DOVER

(Conservative)

Affiliation:

United Synagogues of America
Queen and Clara Sts.
Dover

734-5578

Rabbi Moshe Goldblum

SERVICES

Friday — 7:30 p.m.

Saturday — 9:30 a.m.

Discussion of Torah Portion takes place
following Saturday morning service.

CONGREGATION BETH EMETH

(Reform)

Affiliation:

Union of American Hebrew Congregations
300 Lea Blvd.
Wilmington

764-2393

Rabbi Peter Grumbacher

SERVICES

Friday — 8 p.m.

Saturday — 11 a.m.

A Torah Study group is led by the
rabbi on Saturdays at 9:30 a.m.

CONGREGATION BETH SHALOM

(Conservative)

Affiliation:

United Synagogues of America
18th and Baynard Blvd.
Wilmington

654-4462

Rabbi Herbert Yoskowitz

SERVICES

Friday — 8 p.m.

Saturday — 10 a.m.

A Torah discussion is led by the rabbi
during Saturday morning services.

MACHZIKEY HADAS CONGREGATION

(Traditional)

B'nai B'rith Building

800 Society Blvd.

Claymont

798-6846

Friday — 8 p.m.

Saturday — 9 a.m.

TEMPLE BETH EL

(Reconstructionist)

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Dvar Torah

Parashat Tsav, April 7th

Taking out the ashes

By AMY HILL SIEWERS

Special to The Jewish Voice

This week's parashah provides detailed descriptions of the various sacrificial rituals: *'olah* (burnt-offering), *minchah* (meal-offering), *chata* (sin-offering), *asham* (guilt-offering), and *shlamim* (peace-offering). The technical details are laid out — first do this and then this, use such-and-such animal or material, wear such-and-such clothing. No specific rationales are given of course, and the references to the "holiness" of the procedures and of their results simply add to the lexicon of references we use to seek the definition of "holiness" — almost recursively. On the face of it, the material seems pretty straightforward, which is why even people kindly disposed to, for instance, a full annual Torah reading cycle, can find it boring. But even the most generous treatments — which usually abstract the sacrifices into the sociological distance — can miss some opportunities given to us within the text itself.

An example is the instruction in chapter 6, verses 3 and 4: "The priest shall dress in linen raiment, with linen breeches next to his body; and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar. He shall then take off his vestments and put on other vestments, and carry the ashes outside the camp to a clean place."

It seems like a simple instruction to clean up after oneself — after all, you've got to do something with all those ashes. Of course, that's exactly it. These are the ashes of something holy, something offered to God in one of the central rituals of the community. But once the sacrifice is consumed, the ashes are just ashes — they are not kept for veneration, or wiped on people's foreheads, or in any other way re-used ritually. And yet these ashes, this debris, is treated with respect: the priest wears fresh clothes for gathering the ashes and for carrying them out of camp, and they are not simply discarded at random or thrown in the dumpster. They are disposed of in "a clean place."

But when the camp moves on, they are left behind. They are no longer part of a present enactment of ritual, though the manner of their disposal respects the fact that they once were. Here is something important about our "presentness", about the appropriateness of time and place, about the importance — nay, the necessity — of moving on.

This history of the conception of religious ritual (what one might call the intellectual reconstruction of received modes of behavior) is a fascinating one. The modern attitude to ritual is often self-conscious. We betray our uncertainties by the vehemence with which we argue for this that, or the other liturgical point, or by our self-justifying arguments for the psychological and emotional benefits of ritual. But here our intellectualizing may muddy the waters. We need only look at the numerous and pervasive rituals we create in our private lives and in our community life to see the fundamental power of ritual as it expresses structure.

Because what was, in fact, the root of religious ritual? For primitive man, ritual was the human participation in the regularly ordered set of activities that kept the world in motion. Behind the apparent order of the world lay always uncertainty, capriciousness, the unknown, the unpredictable.

In our personal and social lives as moderns, disclaiming the primitive notion of the cosmic efficacy of ritual, we still sense the need for participation in patterns of behavior that seem to keep the world going. We are not completely adaptive creatives. The necessity to respond too often and too quickly to change is the definition of stress. We need order. When chaos threatens to break through, in our personal lives and in our societies, we are filled with fear. It seems almost trite now to remember how threatened American society was in, say, 1968, by the imminence of massive changes in social attitudes. In the conduct of our personal lives, we may find it easier to rely on existing patterns, on ritualized interactions, than to face the fearful chaos that may lie beneath. And at another level, it is the very breakdown of structure, the anarchy of psyche, that makes schizophrenia and other mental illness so fundamentally terrifying, no matter how well we "treat" the chaos that results.

So what does this have to do with that nice little *drash* about the sacrificial ashes? Isn't that sort of interpretation essentially irrelevant to the irreducibility of the human need for ritual and structure?

No, it is not; for within the ritual itself is the germ of its meaning, of its generative power. The verses we talked about reveal a sense of appropriateness of time and place in ritual. For the new sacrifice to be made, for the service of God to continue, that which is past must be done with. Not hastily, or thoughtlessly, but with the recognition that it was, for its appointed time, the bearer of holiness. This all takes place with the context of the *perpetuation* of the ritual pattern. There is not a new mode of sacrifice each day, but there is a new medium.

In our lives and communities, we need structure, we need ritual. We need to know that things will be the same. But when we do not clear out the ashes of the old, the remains of that which, though holy, has come to a natural end, we cannot proceed with our own service of God. Each day is offered as an opportunity, to experience the generative and nourishing power of our participation in the fullness of the world.

(Amy Hill Siewers is an active member of the Newton Centre Minyan, an egalitarian fellowship near Boston, MA)

A look back in history: Thomas Masaryk

By RICHARD F. GORDON

The return of a second "Prague Spring" is meaningful from several aspects, not the least of which is the rejuvenation of Alexander Dubcek returning after more than 20 years of political exile when on August 27, 1968, his attempt to create "Socialism with a human face" had been overwhelmed by a Soviet-led invasion.

A little-publicized fact was Dubcek's heroic intervention in saving the life of Edward Goldstucker, a Jewish professor of literature and inspiration of the reform movement. After being forcibly flown to Moscow with the rest of the Czechoslovakian leadership, humiliated and forced to sign an agreement, Dubcek learned that one of his colleagues, Goldstucker, would not be allowed to return to Czechoslovakia. Dubcek refused to leave without him. Eventually Goldstucker escaped to Britain and became a professor at Sussex University.

This event brings to mind another great Czech patriot, Thomas Garrigue Masaryk. He was born on March 7, 1880 near Hodona, Moravia. The son of a Slovak father and German-Czech mother, he grew up amid the ashes of the defunct Austro-Hungarian empire to create a separate Czechoslovakian republic. He became its first president in 1918 and continued in this capacity until his retirement in 1935. During this period he exhibited an uncommon blend of philosophical realism, humanism, and clarity of thought and above all a life long insistence on intellectual honesty. This was reflected in his support of many unpopular causes, one of the most notable being his defense of his Jewish countrymen in a hostile Eastern European anti-Semitic climate.

That Masaryk actually became pro-Semitic would have seemed unlikely from a study of his background and childhood. The Eastern European countryside was historically anti-Semitic. In addition, to the Czech nationalists, the Jews were then associated with the ruling hated Germans. To be anti-Jewish, therefore, meant to be anti-German.

Whatever the reason or reasons for Masaryk befriending his Jewish subjects, it was the Hilsner blood libel case of 1899 that most dramatically illustrates his firm commitment to Judaism, ensuring him international fame.

In April, 1899, Anezka Hruza was found murdered in Polna, Bohemia. Leopold Hilsner of Polna, a 22-year-old Jewish vagabond of modest intelligence was arrested and tried at the Kutna Hora court and condemned to death. The ground on which the corpse lay showed no trace of blood and gave rise to the theory that the murder must have been committed by a Jew who — according to the theory — had taken the blood away and stored it for ritual use. This belief — the blood libel theory — had historical roots dating back to 1st Century A.D. in the anti-Semitic writing of Apian, an Alexandrian Greek, and was widespread among the Slavic peasants of Masaryk's time.

At the time, Masaryk was a professor at the Czech University in Prague. He went on to make a thoughtful study of the ritual murder allegation in the Hilsner case in particular and criminology in general. He visited the scene of the Polna murder and reviewed the transcript of the

testimony. "There were certain basic facts which immediately convinced me that this was no ritual murder. For example, the murder was committed after, not before, the Jewish holiday and the statement of a physician did not confirm the allegation of a bloodless corpse."

Masaryk emphasized that his purpose in taking up the Hilsner case was not so much to defend the Jews but to free the Czechs from the bonds of superstition. "Only the realization that the ritual murder superstition is a danger to our nation and opens the gate to all kinds of superstition and violence induced me to make a stand against superstition in the Polna case."

Masaryk concluded his statement to the Vienna Parliament with the following: "I am convinced that he who regards Jesus as his leader in religion can not be an anti-Semite. This is evident to me not because Jesus was himself a Jew, nor because the Apostles were Jews, nor because ancient Christianity especially Catholicism has much within itself that is essentially Jewish; no; but if I accept Jesus I simply cannot be an anti-Semite. I can be only one or the other: Christian or anti-Semite!"

Masaryk's intervention in the Hilsner trial proved to be of major importance in the deposition of the case. Hilsner's sentence was commuted to life imprisonment and eventually he was pardoned when Charles the First succeeded to the Hapsburg throne (1916).

In the way of an epilogue to the Hilsner case, it should be mentioned that when in 1913 a Russian-Jew named Menahem Mendel Beilis was charged in Kiev with ritual murder, Masaryk was the chief speaker at a meeting of protest held in Prague. The case attracted universal attention, and eventually Beilis was found "not guilty." He subsequently left Russia with his family for Erez, Israel and in 1920 settled in the United States. Bernard Malamud's novel, *The Fixer* is based on the Beilis case.

When World War I arrived, Masaryk became a political emigre and established connections with Jewish and Zionist leaders such as Louis Brandeis, Julian Mack, Louis Marshall, Steven Wise and the Bohemian born Congressman Adolph Joachim Sabbat as well as with Nahana Sokolow and later Achaim Weisman. When elected President of Czechoslovakia in 1918 he declared that Jews would enjoy equal rights with other citizens and expressed sympathy with Zionism. He also supported the claims for recognition of the right of a Czechoslovakian citizen to declare his nationality as Jewish.

By his personal example, Masaryk did much to combat anti-Semitism in Czechoslovakia and throughout Europe. In 1929 he visited Palestine, taking a special interest in the new settlements, their social problems and aspirations, and the newly established Hebrew University. In 1930 a Masaryk forest was planted near Sarid and in 1938 Kefur Masaryk, a settlement founded by pioneers from Czechoslovakia was named after him. Tel Aviv conferred honorary citizenship on him in 1935.

One's greatest successes in life, however, may be the legacy one leaves one's progeny. After his father's death Masaryk's son, Jan, like his father a diplomat statesman, became an ardent supporter of Zion-

Continued on 47

JFD board to host former refusenik

Staff Reporter

David Schwartzmann, a Soviet Jew now living in Israel, will address the Board of Directors of the Jewish Federation of Delaware at a special meeting on April 26, announced William M. Topkis, JFD President. The special board meeting has been called to discuss the Delaware Jewish community's participation in the national United Jewish Appeal's Operation Exodus Campaign designed to help transport and resettle the hundreds of thousands of Soviet Jews expected to emigrate to Israel over the next few years.

Schwartzmann had a unique childhood in the Soviet Union — in 1978 he was one of the few Jewish boys to be Bar-Mitzvah in a Moscow Synagogue. Due to his plight and young age, he was adopted as a refusenik by

dozens of synagogues around the world.

As a member of "Second Generation Refuseniks", children of long-time refuseniks, Schwartzmann generated a lot of publicity for the Soviet Jewry movement, and initiated the first major Jewish demonstration in Moscow in December of 1987, at the same time as the 250,000-person Soviet Jewry rally in Washington.

After 14 years in refusal, Schwartzmann, his parents, wife and child were allowed to emigrate to Israel and currently live in Bat Yam. He is employed by Bezek, the Israeli Telephone Company as a design engineer. Fluent in English, Hebrew and Russian, he speaks about his experiences across the United States and Europe.



David Schwartzmann

Senate's unanimous vote on Jerusalem pitting Congress against President

By **JOSEPH POLAKOFF**

Special to The Jewish Voice

WASHINGTON — With the Senate having unanimously asserted undivided Jerusalem is Israel's capital and with strong support in that direction evidenced in the House, Congress is exerting powerful persuasion on President Bush to accept that position and remove "ambiguities" in the movement for an Arab-Israeli peace.

With 83 co-sponsors — 45 of the 55 Democratic senators and 38 of the 45 Republicans, the Senate, including Delaware senators Biden and Roth — without opposition, adopted a resolution by Senator Daniel Patrick Moynihan (D-NY) that says Congress "acknowledges that Jerusalem is and should remain the capital of the State of Israel" and that it "strongly believes Jerusalem must remain an undivided city in which the rights of every ethnic and religious group are protected." It also "calls upon all parties involved in the search for peace to maintain their strong efforts to bring about negotiations between Israel and Palestinian representatives."

The Moynihan resolution now goes to the House for its consideration. A week earlier 37 Congressmen from both major parties spoke in a special order in the House in support of Israel and criticized the President's opposition to Jewish settlements in East Jerusalem.

The Senate's sudden action on the Moynihan resolution contrasted with its refusal to consider full debate and a vote on Moynihan's two previous

resolutions regarding Jerusalem as Israel's capital 15 months ago and in 1984.

His presentation which was accepted by such Republican stalwarts as Senators Robert Dole, the party's senate leader, Alan Simpson of Wyoming, Nancy Landon Kassebaum of Kansas, and Jesse Helms of North Carolina, indicated the extent of opposition to the President's position. In a statement after the vote, Moynihan said he was "especially grateful for the vigorous efforts of Senator (Rudy) Boschwitz (R-Minn) in support of the resolution." Moynihan is chairman of the Senate Foreign Relations Committee's subcommittee on Near Eastern and South Asian Affairs.

The resolution said "ambiguous statements by the Government of the U.S. concerning the right of Jews to live in all parts of Jerusalem raise concerns in Israel that Jerusalem might one day be redivided and access to religious sites in Jerusalem denied to Israeli citizens" and that "such concerns inhibit and complicate the search for a lasting peace in the region."

The President's statement that he later said he did not regret having made was that East Jerusalem was "occupied territory" and opposed Jewish settlements there. While U.S. policy has been that the status of Jerusalem was to be negotiated it has also set forth that the city was not to be divided. His statements created uneasiness in Israel and among American Jews. The National Jewish Coalition comprising prominent

Republicans issued a statement asking the Administration to "clarify and amplify" its position.

Bush denied his statement caused the political crisis in Israel, saying to reporters a few hours before the Senate vote that "I don't believe it made a contribution because I think if you look at the issues, both the domestic economy and the question of the peace talks, that those were the key issues in the campaign because most people in Israel understood that I was simply reiterating a standing U.S. policy, one that I feel very strongly about."

Moynihan noted that recent "ambiguous statements" on the status of Israel cause great concern in Israel. He also said "the swift passage of this resolution demonstrates the broad bipartisan support in the Senate for our ally Israel. This sends a message of reassurance to Israel — reassurance which is essential to making progress toward peace."





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Manischewitz under investigation for Passover price-fixing

By MARION KWARTLER

The Jewish Standard
HACKENSACK, N.J. (JTA) — The B. Manischewitz Co., the nationwide kosher-food purveyor headquartered in Jersey City, N.J., stands to lose up to \$1 million in fines for alleged price-fixing of Passover matzot. In a startling move, a federal grand jury in Newark, N.J., indicted the company on March 21, just three weeks short of the spring holiday.

The company made news last summer for taking itself off the market just 15 months after the Manischewitz family first proposed selling it. The famed matzoh-maker arranged to pay \$1.5 million to a former corporate suitor to settle an allegation that Manischewitz was responsible for the breakup of a merger agreement.

A spokesman for the Justice Department, which has been investigating the kosher food industry, would not comment on the history of the current investigation or explain why no co-conspirators were named in the case against Manischewitz.

The next move, explained the Justice Department spokesman Joe Krovisky, is a bench hearing or a jury trial.

Robert Mann, Manischewitz vice president and secretary, declined to comment on the indictment, but issued a statement in which he denied the charges and maintained that the company's prices have been independently and fairly determined.

The prices, Mann said, "have never been set pursuant to any agreement with any competitor. Manischewitz will vigorously defend itself against the charges."

Manischewitz allegedly conspired with competitors over six holiday seasons, from 1981 through April 1986, to increase the prices of kosher-for-Passover matzah. According to published reports, this garnered the company an extra \$2.5 million in revenues on \$25 million worth of matzah sold during the holidays.

The 225-employee company had a 1988 net income of \$2.92 million on \$30 million sales, up from \$2.3 million on sales of \$29.5 million the year before. Figures for 1989 were not available.

The indictment was filed by the Antitrust Division of the U.S. Department of Justice. The complaint

alleged that Manischewitz and its unnamed co-conspirators discussed price increases and published "price lists" incorporating the agreed-on increases from 1981 to at least April 1986.

The company, a producer and licensor of a wide variety of products, including matzah products, processed fish, candies and wine, was founded in 1888 and is still closely held by the Manischewitz family.

Although the Justice Department would not comment on whether a large-scale investigation of the kosher foods industry is pending, some government agencies have already taken the issue in hand.

To help prevent Passover price gouging, New York's Department of Consumer Affairs is planning to make public a list of kosher food stores and the prices they charge. According to published reports, prices on some food items jump 5 percent to 21 percent during the holiday.

George Danco, spokesman for the New Jersey Division of Consumer Affairs, which oversees the Kosher Enforcement Bureau, said New Jersey is not planning to circulate a similar list.

Southern Jews' uniqueness examined

By HELEN SILVER

CHARLESTON, S.C. (JTA) — A hundred delegates from 10 Southern states assembled in Charleston, S.C., to learn more about Jewish life in the old and new South. They were attending the Southern Jewish Historical Society's 14th Conference on the Southern Jewish Experience. Originally

scheduled for November 1989, the conference was rescheduled to March 23 to 25 because of Hurricane Hugo's devastation of Charleston.

The conference, which began with Friday night services at Charleston's historic Reform Temple Beth Elohim, was marked by differences of opinion on what makes Southern Jews tick and where they fit in the grand picture of American Jewry.

Dr. Mark Bauman, professor of history at Metropolitan College in Atlanta, delivered a Jewish Style. He differed with much that has been written about Southern Jews as being assimilated or "hyphenated Jews."

Jews in the South, said Bauman, "were influenced by the regional subculture in a relatively marginal fashion. Where they were most influenced, the casual factors were ecological and were not unique to the South."

In fact, he said, "to a remarkable degree," Southern Jews' experiences "were far more similar to those of Jews in similar environments elsewhere in America than they were to white Protestants in the South."

Still, Bauman emphasized, the Southern Jews' particular contribution to American Jewry is notable. "American Jewish history is not New York City Jewish history," he said.

At the closing session of the conference, two Jewish professors from

Southern state universities shared their unique experiences teaching religion in the Bible Belt.

Peter Cohen, professor of religion and philosophy at Appalachian State University in Boone, N.C., said that his Jewish students usually receive lower grades than their non-Jewish classmates, including in courses on Judaism.

"They simply have not read the Bible growing up, and they assume they know this material better than others in the course because it is 'their book.'"

Dr. Jeffrey Gold, professor of philosophy and humanities at East Tennessee State University, Johnson City, Tenn., said, "I used to think the greatest theological difference separating Judaism from Christianity concerned the role and status of Jesus — whether he was the son of God and the Messiah."

But after teaching thousands of conservative fundamentalist Christian students, Gold said, "I have concluded that there is something deeper and more essential" differentiating Jews from Christians.

"The dispute settles around the concept of original sin. Most of my Christian students believe nature, life, and human beings are irredeemably corrupt and/or condemned. They believe human life is not sacred." That, he said, is just no Judaism's teachings.

Koch's city hall mezuzah donated to N.Y. museum

NEW YORK (JTA) — The mezuzah that was affixed to the front door of Gracie Mansion for 12 years was presented by former New York Mayor Edward Koch last month to a museum which has become one of his pet projects.

A Living Memorial to the Holocaust-Museum of Jewish Heritage is set to open in 1992 in lower Manhattan, opposite the Statue of Liberty.

According to museum director David Altshuler, Koch's mezuzah,

which was attached to the front door of the executive mansion throughout his 12-year term as mayor, will be added to the institution's collection of artifacts illustrating Jewish life in America.

The former mayor of New York is a founding chairman of the New York Holocaust Memorial Commission, which is raising funds for the creation of the museum.

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Witnesses to Holocaust recount personal struggles on WHYY program

Dozens of history books have recounted the horrors of the Nazi Holocaust, but few books can convey the emotion and detail of first-hand reports. On Sunday, April 22, WHYY TV12 will devote five hours to eye-witness accounts of the Holocaust. In *Holocaust Survivors Speak*, 11 survivors and two people who helped liberate concentration camps — all now living in Wilmington — recall their own vivid experiences.

This WHYY production stems from an ongoing effort to develop a videotape archive of Holocaust remembrances, coordinated by the Halina Wind Preston Holocaust Education Council of the Jewish Community Relations Committee of Wilmington in association with the Fortunoff Video Archive for Holocaust Testimonies at Yale University. A total of 16 interviews have been taped so far in WHYY's Wilmington studios. (See box.)

Holocaust Survivors Speak uses photographs and documentary film footage to help illustrate the often painful stories. But, in many cases, the survivor's own words paint pictures that are all too clear. "Before my mother was killed," recalls one woman, "she managed to get a note out to me. The note said, 'My dear child, you are young and strong, and hopefully you will survive. But if you do survive, remember to tell the world how these barbarians treated us.'"

Each witness interviewed for the program has a different but equally compelling story to tell. Some were in concentration camps; others in work camps. Several survived harrowing months in the forests. Their recollections are often excruciatingly detailed, as they recount the atrocities committed by German soldiers and their close encounters with death.

The witnesses (who requested that only first names be used) include:

✧ Leo, born in Berlin, who was taken to a work camp with his father in 1939 when he was only 17. He is one of the few to survive so many years in the camps. His jobs included bomb disposal, factory construction, removing dead bodies of fellow workers and manufacturing German munitions — all carried out while being threatened and beaten. He says he survived years in Auschwitz and Buchenwald because he was "young, strong and heavy." Leo was liberated in April, 1945 by the American Army, and was in such poor condition that he had to be fed "like a child with a dropper."

✧ Ann recounts stories of pogroms and persecution experienced by Jews

Program is part of JFD videotape project

On April 22 at 12 noon WHYY will air a program entitled "Holocaust Survivors Speak" in observance of Yom Hashoah, the Day of Remembrance for the victims of the Holocaust. The five-hour program entitled "Holocaust Survivors Speak" has been compiled from videotaped testimony of Holocaust survivors who now live in Delaware.

In order to preserve the memories of the survivors of the Holocaust, the Halina Wind Preston Holocaust Committee of the Jewish Federation of Delaware has for the past year video taped over 15 survivors. The committee has plans to record at least 25 histories which will also include the stories of witnesses to the Holocaust or members of the armed forces who liberated concentration camps.

The videotaping project is a joint venture between Halina Wind Preston Holocaust Education Committee, WHYY and Fortunoff Yale Video Archives for Holocaust Testimonies. The videotapes resulting from this project will be stored at Yale, at the Halina Wind Preston Holocaust Resource Center at the Jewish Community Center and at the University of Delaware. Arrangements for housing the tapes with the University of Delaware will be formally concluded on April 26, 1990, during the week of Remembrance.

The tapes will constitute an historical record at the University of Delaware, at Yale and in Wilmington where they will be available to scholars and students of the Holocaust. In the future, edited tapes will be available for educational purposes in schools.

The project coordinators, Steve Gonzer and Rose Magel, have estimated that the videotaping project in Delaware has used several hundred person-hours of volunteer time. Coordinators, interviewers, and recorders are volunteers who have been trained by Yale and briefed by Dr. Willard Fletcher, a member of the Halina Wind Preston Holocaust Education Committee and, until he recently retired, professor of Holocaust History at the University of Delaware.

The committee is actively seeking new volunteers to help complete the project. In addition, survivors or liberators who have not been identified are still being sought. The project can be expanded to include new testimonies at this time.

To be part of this project, call Lelaine Nemser at the Jewish Federation of Delaware, 478-6200.

in her Polish village even before the Nazi invasion. She tells of living in fear of being beaten and tortured at whim. "We never knew whether we would wake up the next morning and whole family will be intact." While many other Jews in her town were killed, her family was considered "useful" and was kept on to work for Germans. Ann's family later escaped from a Polish ghetto when partisans attacked, and lived in a forest for nearly two years, barely surviving the harsh winters with little food or clothing.

✧ Alexandra, beaten nearly to death by members of the Hitler Youth, escaped Poland with her family to the United States on the last boat to the United States. She tells of the frustrations her family felt while trying to help others try to avoid certain death in Poland and Germany.

✧ Kay, daughter of a prominent physician in central Poland, had just

completed a master's degree when the War broke out. She survived several concentration camps including Buchenwald and Bergen-Belsen, where she was paraded naked in front of drunken soldiers. She was selected for "special consideration," and later jumped off a train on the way to Dachau, finding refuge in the forest. When she finally sought help in a local village, a German policeman threatened to kill her, even though U.S. soldiers were just hours away.

✧ Daniel, who witnessed the "liquidation" of Jewish residents of his Polish town. He said the S.S. would come in drunk every day and kill 20 or 30 Jews. He was sent to a series of labor camps, narrowly escaping death in Auschwitz. The camp was liberated by the French in April, 1945.

✧ Dorothy, who fled from a labor camp at age 13, says when the Nazi persecution began, her family hoped

that, "Somehow or other the world would hear about it and we would be safe. But of course the world didn't." She lived in a forest for a year, once diving into a frozen pond to escape pursuing German soldiers.

✧ Merle, a farm boy who was a captain in the U.S. Army, helped liberate the Nordhausen concentration camp. He witnessed — and photographed — inmates who were put in cages when too weak or ill to work. Some people, he says, have questioned the authenticity of his photos. "It did happen and it could happen again. I think it's foolhardy to believe it can't."

Many of the survivors share family photos from before and after the War years, as well as identity cards issued by relief officials in post-War Europe which they have carefully saved. They also recount their journeys following liberation and their efforts to find surviving family members.

Producer Terri Chesmar points out that these survivors want to preserve their recollections for generations to come. One survivor, referring to those who doubt the Holocaust really occurred, said, "The Holocaust happened and I was there, from beginning to end."

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Israel launches Ofek-2

TEL AVIV (JTA) — Scientists and technicians of Israel Military Industries have put the final touches on Israel's latest communications satellite, Ofek 2, in preparation for its launch, Wednesday.

Like its predecessor, Ofek 1, which was launched into orbit September 19, 1988, Ofek 2 is described as a research instrument. But foreign news reports refer to Ofek 2 as a "spy satellite," as it is reported to be carrying a sophisticated telescope capable of observing troop movements and other military operations in Israel's neighboring Arab countries.

Military analysts likewise claimed that Ofek 1 had a military role, preparing the way for a spy satellite. Israel denied that.

The word "ofek" is Hebrew for "horizon." Ofek 1 achieved an unexpected success when its anticipated one-month orbit was extended to four months because of what was described as a perfect orbit.

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Passover: A spring family festival

By DR. DAVID GEFFEN

Special to The Jewish Voice

As per usual Passover and Easter fall at the same time this year. Only when there is a Jewish leap year are the two holidays separated because Passover must fall, according to Jewish tradition, at the time in the spring when it is possible to plant the barley which can be harvested seven weeks later as the first grain of the season. Agriculturally, traditionally and spiritually, Passover is one of the most significant holidays of the Jewish calendar and is preceded by various forms of preparation.

The best known culinary feature of the Passover holiday is the unleavened bread, matzah, which annually is baked anew for the festival. The history of matzah is linked to the exodus of the ancient Israelites from Egypt. They were forced to leave in such haste that their bread did not have time to rise. From that ancient historic event derives the requirement for eating unleavened bread the entire week of Passover. The development of this unusual staple is a fascinating one.

For centuries all the matzah was handbaked, and there were usually certain families in a community who earned their livelihood for the entire year from this undertaking. The process required the preparation of the dough, shaping and cutting it and then completing the baking within an eighteen minute period to insure that it was actually unleavened bread. At times, it was not certain whether Jews in a community would have matzah. In 1789 during the Reign of Terror in France, government officials ordered the Jewish elders of the

town of Carpentras, where a renowned matzah bakery was located, to turn over the large pans used for mixing the dough for the unleavened bread. These were needed by the authorities for the production of munitions. Only a makeshift arrangement made it possible for French Jews in that area to have matzah.

In the nineteenth century the Industrial Age produced a new invention, the matzah machine. Early versions of this gadget produced round unleavened bread similar in shape to the handbaked variety. A more developed machine first introduced in England and then perfected here in the United States produced square matza which has become the standard type today. In spite of the millions of pounds produced industrially, the most religious still feel that it is necessary to fulfill the commandment by eating handbaked unleavened bread. One of the locales where individuals still bake their own is in the neighborhood of Jerusalem known as Meah Shearim. Then every

ingredient is carefully checked. The water has to be from a natural source. The flour must have been watched when it was still wheat and drying its subsequent grinding. All the instruments used are thoroughly checked, and even the wood used in the oven has to be of a special nature. The process is a moving one recalling the continuity of this ancient tradition. The watched matza or shemura matzah, as it is known, is sent all over the world to those who are desirous of this unique form of unleavened bread, quite close, in fact, in taste to

what the ancient Israelites ate as they fled Egypt.

A second aspect of preparation relating to Passover is assuring that everyone is able to celebrate the holiday. In every community there are still families who cannot afford to purchase either the unleavened bread or the other elements needed for the observance. It is a fundamental tenet of Judaism that on this holiday all must be able to celebrate, poor and rich alike. For this reason, a special passover fund was instituted many years ago. Called Kimche dePische — the Passover Flour Fund — it assures for every Jew the basic requirements he needs for the holiday. In Jerusalem, the Fund operates on various levels, some lesser known and some better known. Two to three weeks before Passover, notices appear in the newspaper and are posted on bulletin boards announcing the locales of the stores subsidized by the Fund. There people come, anonymously, and are given matzah and other food items. Annually, thousands of dollars of foods are given away so that everyone will be able to celebrate this festival. These funds operate not only in Israel but in cities throughout the world where each community takes responsibility for its own members.

A third element in the preparation for Passover has to do with cleansing one's home of all the various leaven products which are normally in use. All forms of spring Passover cleaning by the housewife help get the home in shape for the holiday. Then a final symbolic act officially stamps the home "ready for Passover". The night before the holiday begins, small

morsels of bread are placed in all the rooms. Then the father and the children using a candle for light, a feather as a broom and a tiny box as the receptacle, have a bread hunt. Once their work is completed, everything is wrapped up together for the next morning. At an hour specified by the rabbis, the leaven represented by the morsels is burned. From then on, in actuality, Passover has begun though the festivities do not commence until the evening itself.

Once the preparations have been assured for Passover, it is important to capture the beauty and joy of the seder, the festive meal, through meticulous planning by each family. The seder is a reminder of the exodus and symbolizes the last meal the Israelites ate before they left Egypt. Therefore, every aspect of the table and the meal have meaning to which the entire family, young and old, can relate. The center of the table is highlighted by the seder plate, with spaces for each of the symbolic foods of the evening. These include the signs of spring in the greens, the signs of slavery and bitterness in the horseradish and apple-nut mortar mixture, and a reminder of the ancient days via the shakebone and the egg. These seder plates are made from a variety of materials, ceramic, glass, pewter, wood and the more ancient ones have even become collector's items.

Another of the major items gracing the seder table is the Hagaddah, the special book used to conduct the seder. The Hagaddah, which has its origins, in the second Temple period, is the second largest bestseller

in the Jewish world after the Bible. A combination of benedictions, interpretive texts, rituals and table songs the hagaddah blends all these together to provide the dynamism and joyousness of the Passover meal. The Hagaddah was originally written in Hebrew, but it has been translated into practically every language wherever Jews have lived. In addition, since the book was basically a home book, it was permitted to decorate it with all forms of art. Illuminated Haggadot of the Middle Ages parallel in beauty the famous illuminated works stemming from the monasteries and cloisters. The Hagaddah provides every seder participant with an opportunity to get involved in the Passover celebration. Children ask questions, the parents and grandparents answer, and everyone sings the traditional songs of thanksgiving to God for the miraculous deliverance from Egypt. Jews in modern times recall the tragedies of the Holocaust and pray that oppressed Jews everywhere may be freed. The seder, then, is a microcosm dealing with Jewish spiritual affirmation.

As Passover is observed this year, thousands of Jewish families in every part of the globe will be sitting down at their seder tables. The religious content of the holiday and its universal message calls, in fact, for freedom for all peoples and the hope that in our lifetime this dream will come to be. For thousands of Russian Jews this year how true this is and this Passover is only the beginning.

(Dr. David Geffen writes for *The Jewish Voice* from Jerusalem.)

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Carter responds to critics

Under fire for harshly criticizing Israel during his recent trip to the Middle East, former President Jimmy Carter defended his actions in an interview last week. Speaking in Washington, Carter asserted that Israel's Arab neighbors have come to accept the Jewish State, and are prepared to negotiate a Middle East settlement with Israel.

Carter quoted Syrian President Hafez Assad as saying he is willing to talk peace with Israel after the convening of an international conference. But Carter appeared to distance himself from this view when asked about comments made earlier this month by the Syrian strongman, who denounced Eastern European democracies for establishing diplomatic relations with Israel and vowed to continue to fight against it. Carter said he couldn't judge Assad's "sincerity" on the question of talks with Israel.

Asked whether the "peace" settlement contemplated by the Syrian leader would entail full normalization between Israel and Syria or only a military disengagement on the Golan, Carter said the matter hadn't come up.

On torture — a charge made against Syria once again in the State Department's current human rights report — Carter said that he discussed the general issue of human rights while in Syria. Carter said that he has repeatedly raised individual cases of Jews trapped in Syria with Assad. On his last visit there in March of 1987, the former president noted, he prevailed upon the dictator to release five Jews.

"I don't deny he's got a totalitarian government," Carter said. But a ruler such as Assad will be less likely to release people, Carter maintained, if it appears he is caving in to public pressure.

Carter said he had raised the subject of Syrian support of international terrorism. Assad has indicated that he is moving away from supporting terror, Carter stated, but he declined to cite any specific examples when pressed.

He said he was unaware of the fact that the State Department last month



Former U.S. President Jimmy Carter shakes hands with Labor Party leader Shimon Peres at the start of their meeting at a hotel overlooking the old city of Jerusalem.

refused to certify that Syria is taking steps to stop drug-related activity such as money-laundering. (In its March, 1990 International Narcotics Strategy Control Report, the State Department reported that Syria "is a transit point for illicit narcotics and is a heroin-refining center. Syria's military controls the Bekaa Valley of Lebanon and profits from its widespread production and trafficking.")

In response to a question, Carter insisted that Arab leaders he talks to recognize the reality that Israel is "here to stay." Asked about how he squared harsh Syrian attacks on Vice President Dan Quayle's campaign to eliminate the UN's infamous "Zionism is Racism" resolution with Syria's newfound "moderation," Carter declined once again to say whether Assad was "sincere."

Carter said he supported Quayle's efforts to get the resolution repealed, saying it "never should have been passed."

Carter called for an international Middle East peace conference, and praised the Bush Administration's policy in the region. "There's been

an enormous improvement since Bush and Baker took over in comparison to Reagan, Shulz and Haig," Carter said. While Carter questioned the timing of President Bush's remarks on East Jerusalem, he defended the substance of Bush's policy.

Carter said he welcomed freer emigration rights for Soviet Jews, but warned against stealing them in the territories. Carter repeatedly referred to East Jerusalem as "occupied territory." He implied Israeli Prime Minister Yitzhak Shamir was using misleading figures by pointing out that only about 1 percent of incoming Soviet Jews are moving to the West Bank and Gaza. He said Shamir gets that figure by "not including East Jerusalem" with other "occupied" lands. Carter added that virtually the entire world disagrees with Israel on this point, and claimed that this has been the U.S. position on Jerusalem for 23 years.

Carter conceded, however, that there is "no doubt" that Israel did a better job safeguarding access to the city's holy places than Jordan did.

"There is unimpeded access today," Carter said. "There wasn't from 1948-67."

Carter became testy when asked whether he had criticized intrafada murders in the territories during his recent trip to the region. He noted that human rights groups such as his own Carter Center and Amnesty International have traditionally fo-

cused their attention almost exclusively on governmental actions that violate human rights.

"You can read all my statements ... If you want to quote me as saying it's an abominable situation for Palestinians to be killing Palestinians ... yes, it's an abominable act," he said. (Reprinted from the Near East Report)

Carter, Arafat meet in Paris

By EDWIN EYTAN

PARIS (JTA) — Yasir Arafat arrived here from Tunis on Wednesday for meetings with French officials and former U.S. President Jimmy Carter.

French President Francois Mitterrand announced unexpectedly Wednesday afternoon that he planned to join Carter and the Palestine Liberation Organization leader late Wednesday evening for an overall review of the Middle East peace process.

Carter, who has been on a fact-finding tour of the Middle East on behalf of President Bush, now becomes the highest-ranking American personality with whom Arafat has met.

Mitterrand formally received Arafat in Paris last May, the first Western chief of state to do so.

PLO circles in Paris are hailing the meeting as a major diplomatic breakthrough, symbolic of the international recognition the PLO now enjoys.

Jewish groups here, angry about the meeting, staged protests outside Arafat's hotel.

Mitterrand announced his plans shortly after Carter and Arafat landed

at different airports.

They were scheduled to meet at Carter's hotel suite and later drive to the Elysee Palace to dine with Mitterrand. Dinner was scheduled for a late hour to accommodate Arafat, who is observing the Moslem fast of Ramadan and cannot eat before sundown.

Arafat landed in Paris sporting khaki fatigues, his traditional kafiyeh and a broad smile. He was greeted by the full Arab diplomatic corps, including the Egyptian ambassador, and a representative of the French government.

Security arrangements were described as "normal" by the authorities. Uniformed police and security guards were far fewer in number than on Arafat's last visit 11 months ago.

The PLO chief's first official meeting Wednesday was with the French foreign minister, Roland Dumas, apparently to prepare for his sessions with Carter and Mitterrand in the evening.

When Arafat came to Paris in May 1989, thousands demonstrated to protest his visit, and press and television newscasts reflected the public's displeasure.

This time the presence of the PLO

chief and his high-level meetings are being treated almost routinely.

Fewer than a dozen Jewish demonstrators stood outside his hotel.



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Chlenov: three million share 'Jewish destiny'

By JOSEPH POLAKOFF

Special to The Jewish Voice

WASHINGTON—Anti-Semitism is Soviet Jewry's principal problem but it should be neither exaggerated nor under-estimated, a leader of the foremost Jewish organization in the USSR advised near the close of his ten-day, coast-to-coast visit to the United States.

Mikhail Chlenov, one of three co-presidents of VAAD, said at a news conference at the National Press Club that "serious danger" exists and "Jews feel terrified now by the new phenomenon" that has emerged. "There are certainly signs of real physical violence," he pointed out, noting

demonstrations, leaflets, articles in publications, desecration of cemeteries and synagogues.

However, he said, "it shouldn't be exaggerated," noting that reports of pogroms having been set for May 5 are "known in the West but not in the Soviet Union" and western media reports regarding small anti-Semitic groups "are kept alive by the Western press."

Chlenov, who was making his second U.S. visit at the invitation of the Joint Distribution Committee, has met with the Anti-Defamation League and the World Jewish Congress and spoken at Columbia University and the Council on World

Affairs in Los Angeles. VAAD is the Congress of Soviet Jewish Organizations and Communities.

Anti-Semitic organizations, he said, "are limited to Russia proper" and do not function in other of the USSR's 21 republics, including the Ukraine, the Baltic states and Moldavia.

Anti-Semitism is "totally different now," he said. Until several years ago, anti-Semitism had been state-supported and the government allowed some to show how it protected Jews although it was anti-Semitic itself. "Now it is re-shaped" and organized in "Nazi-type" form but "not visibly supported by the state." Soviet Jews, he said, don't recognize

it as such although it is familiar in the West. "The new Nazism started to develop in a rapid way. Most dangerous is its organization in political war. It is not stopped by the government, by society and certainly not by Jews."

This Nazism is "still weak," he said, "and it can and must be stopped now." He urged appeals to the Soviet Government to stop it and give minorities guarantees of security. "Democracy is not a system where Nazism can flourish," he said.

Among Jewish worries, he said, is President Mikhail Gorbachev's appointment of author Valentin Rasputin and Benjamin Yarin, the labor movement leader, to his new and innermost council of advisors. He said they have anti-Semitic views and lead main-stream groups.

(Rasputin has been described in the conservative *Washington Times* as "one of the most brilliant Russian writers of his generation" and who has "lent his great prestige and popularity in support of the anti-Semitic Russian nationalist movement Pamyat" and Yarin shares with him "aggressive Russian nationalism with racial and anti-Semitic overtones.")

When asked how many Jews are in the USSR, Chlenov replied that that raises the question of "Who is a Jew." He said those who "share Jewish destiny" number about three million. They include "so-called crypto-Jews" who are emerging now in large numbers and also non-Jewish members of families.

Jewish groups that haven't joined VAAD are of two kinds and all of them are small and not influential, he said. He named the Irgun Zion, "a

right-wing Zionist" body established last August that does not believe in Jewish organization within the USSR and, he said, exists only for aliya and serves as a self-defense group. Another is a grouping of mainly aging Yiddish-speaking Jews such as Aaron Vergilis, editor of the *Sovietische Heimland*, that seeks to promote a Jewish proletarian council on the lines of the 1920s and 1930s. A third is the All-Union Council of religious congregations.

The anti-Zionist Committee led by retired General Dragunski still exists "although it was announced for the West it has been dissolved" but "suddenly it is revived and is very active now," Chlenov said.

The VAAD, he said, has no political uniformity and includes religious organizations. It "does not strictly call itself Zionist and is not only oriented toward emigration," he said.

Its main objectives are re-establishment and organization of Jewish life in the Soviet Union; guarantee of emigration to Israel and repatriation there; battling anti-Semitism in the Soviet Union, and reinforcing ties with Jewish communities around the world.

The VAAD is involved both in transit of emigres and also in financing their travel, he said. "Hundreds of thousands are ready to leave, mainly for Israel." The main problem had been transportation and customs control but "now dramatically is the Arab threat from Arab states and the terrorist Jihad" that recently halted charter planes from going to Israel from Budapest, causing crowds of Jews to be stopped at the airport.

PLO adherent's claims on Soviet Jews sharply rejected as 'misinformation'

By JOSEPH POLAKOFF

Special to The Jewish Voice

WASHINGTON—The American Jewish Committee's Washington representative, David Harris, has described an article on Soviet Jewish emigration to Israel by Columbia University Professor Edward Said as "replete with misinformation."

Said, a leading member of the Palestine National Council of the Palestine Liberation Organization, asked in his article in *The New York Times* why "did the U.S. and Israel agree in 1989 that Soviet Jews, who once enjoyed the right to go anywhere after receiving visas, would be

given the option of emigrating only to Israel."

In a response in that newspaper, Harris noted "there is no such agreement" and only Israel, the United States and, to a lesser degree, Australia and Canada have accepted emigrating Soviet Jews. He also pointed out that Said's suggestion that now Soviet Jews can emigrate only to Israel is "not true" since the U.S. continues to accept them and other Soviet citizens seeking admission as do Australia and Canada.

Harris said Said's statement that "many Soviet Jews have made no secret of their 'mission to settle' in

the occupied territories" is "preposterous."

"Most Soviet Jews arriving in Israel are driven not by ideological fervor but by fear of the future in the Soviet Union," Harris responded. He noted *The Times'* report after Said's article that only about 300 of the approximately 20,000 Jews who have come to Israel in the last year have chosen to live in the West Bank.

Harris suggested Said was using the "statistically insignificant resettlement of Soviet Jews in the West Bank as a smokescreen for a larger purpose, consistent with the Arab world's longstanding aim of seeking to prevent mass Jewish immigration to Israel."

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France begins action against LePen racist incitement

By EDWIN EYTAN

PARIS (JTA) — The Justice Ministry announced last week that legal proceedings have begun against Jean-Marie Le Pen, leader of the extreme right-wing National Front. An investigating magistrate formally charged him on March 22 with "incitement to racial hatred" and insulting a Cabinet minister.

Le Pen is expected to stand trial before the end of the year and if convicted will face a one-year prison sentence and a fine of about \$55,000.

The European Parliament in Strasbourg lifted Le Pen's immunity by a 91-18 vote in December 1989. His National Front, which polled 15 percent of the popular vote in the first round of the French presidential

elections in June 1988, campaigns against foreign workers in France, mainly Arabs from North Africa.

Although Le Pen claims he is not anti-Semitic, he has made frequent public statements denying the Holocaust occurred.

The criminal charges against him stem from his allegations in 1988 that there was an "international Jewish conspiracy" to change France's political system and social climate.

He made that remark after being rebuked in September 1988 for a ghoulish pun on the surname of Michel Durafour, who had just been named minister of public service in the Socialist government of President Francois Mitterand. "Four" is a French word for oven or crematorium.

While French Jews welcomed the announcement that Le Pen will be prosecuted, leading sociologists quoted in *Le Monde* cautioned that his trial could boomerang. His prestige could be enhanced if he is acquitted and, if convicted, he could play the role of martyr, they said.

Jews meanwhile actively protested the recent visit to Lyon of Le Pen's West German counterpart, Franz Schoenhuber. The former Waffen SS officer, who heads West Germany's extreme right-wing Republican Party, went to Lyon at the invitation of the National Front. He was confronted by some 300 demonstrators led by Lyon Chief Rabbi Richard Wertenschlag and prevented from reaching the center of town.

Mayor Michel Noir of Lyon refused to lease a city-owned building to the National Front for a reception for Schoenhuber.

Racist violence dwindles in France, but verbal, written insults abound

By EDWIN EYTAN

PARIS (JTA) — Racist inspired violence is decreasing in France, but oral threats, written insults and acts of vandalism have dramatically increased over the last three years, according to a government-sponsored study issued here on March 27.

The report, ordered by Prime Minister Michel Rocard in order to improve hate crimes legislation, reveals that 53 racially inspired acts of violence were committed last year, resulting in one dead and 30 wounded.

This figure compares to 64 in 1988 and 46 in 1987. The targets were mostly Arabs, chiefly those of North African origin. Jews, however, were the targets of many of the 237 cases of oral threats and written insults noted last year. The 1987 trial in Lyon of convicted Nazi Klaus Barbie has, according to the report, lifted some of the language barriers and has contributed to a marked increase in anti-Semitic slogans daubed on synagogues and Jewish community buildings.

The report reveals that nine people out of 10 believe that racism is "widespread" or "rather widespread," and 70 percent of those polled say that "the behavior of certain (members of minority groups) justifies a racist reaction."

Current hate crimes legislation is based on a law enacted in 1972. The administration wants to modernize the law and stiffen penalties provided for anti-Semitic and other racist acts.

The prime minister plans to release the full report to the various political parties, in order to work out a joint interparty approach for a new legislative project on this issue.

Israel Philharmonic will visit USSR

By HUGH ORGEL

TEL AVIV (JTA) — The Israeli Philharmonic Orchestra will travel to the Soviet Union at the end of April for its first concert tour there, which will include performances in Moscow, Leningrad and Riga. Conductor Zubin Mehta plans to audition potential IPO players among Jews awaiting exit visas to Israel.

One-quarter of the philharmonic members are Soviet emigres who are returning to the Soviet Union for the first time since their emigration to Israel. Most of them came here in the 1970s. Auditions of potential immigrants have already been scheduled.

"We are looking forward to going," Mehta said March 26. "Itzhak

Perlman — who will perform the Tchaikovsky violin concerto as soloist — the orchestra and I are doing it all without honorarium to show the (the Soviet audiences) the good will of the IPO and Israel."

The orchestra had planned to visit the Soviet Union in 1966, when Israel still had diplomatic relations with the Soviet Union, but their tour was cancelled for unknown reasons. "They simply told us that there were no hotels available," Mehta said.

The IPO program will include, in addition to the Tchaikovsky violin concerto, "Psalms" by Paul Ben-Haim, "Memories," by Russian-Israeli composer Mark Kopytman, Mahler's fifth Symphony and Beethoven's Seventh Symphony.



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El Al to open Berlin office

BONN (JTA) — The state-owned Israeli airline El Al is planning to open an office in Berlin, in order to facilitate direct flights from Israel, a company spokesman in Frankfurt confirmed.

The spokesman also said that the new office will handle advertising campaigns in the newly open market of 16 million East Germans, the majority of whom were not allowed to travel out of their country until last November.

The El Al plans are in accordance with the growing awareness among Israeli companies that Berlin is likely to increase its status as an important center of commerce and transportation, in addition to possible new functions as the capital of a future united Germany.

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Report on tradition: Jews enjoying a special place in this Arab kingdom

By ALAN SIPRESS

MARRAKECH, Morocco — The Jewish quarter of Marrakech is a maze of ancient streets, narrow passageways covered with stone or dirt, lined with vegetable stalls, gold shops and yard-high sacks of red pepper, golden saffron, green mint and garlic.

Down these alleys cascades a stream of Moroccan shoppers, artisans, donkeys and motorbikes. Overhead, sheets of corrugated metal shelter the streets from the desert sun. Peeling ochre walls and imposing wooden doors hide spacious homes set around tiled courtyards and tangerine trees.

Just beyond the walls of the Jewish quarter looms the royal palace. The proximity of the quarter and the palace is no accident. The centuries-old Jewish section of Marrakech was intentionally kept close to the king, who has been the Jews' traditional protector.

During the last generation, Moroccan Jews have continued to prosper under the watchful eye of the current ruler, King Hassan II.

"Morocco, as far as the Arab countries go, is by far the best for the Jews," said Norman Stillman, a professor of history and Arabic at the State University of New York at Binghamton. "Hassan himself, like his father, Mohammed V, has had a benevolent attitude toward the Jewish population and nurtured it throughout even when it was politically unpopular. He differentiates between the Arab-Israeli conflict and

his Jewish population."

King Hassan has censored newspapers that print anti-Semitic articles and provided armed guards to protect Jewish neighborhoods during times of Arab-Israeli tension.

The French-language pro-government newspaper, *Le Matin*, publishes the date according to the Hebrew calendar, as well as the Western and Islamic calendars. And to become a citizen, according to the Moroccan constitution, one must be either Muslim or Jewish.

These actions and the king's statements "show very clearly to the population that Jews were among us and part of the country," said Albert Weizman, who heads a network of Jewish charities in Morocco.

The experience of Morocco's Jews, who with 7,000 to 10,000 people form the largest Jewish community in the Arab world, contrasts sharply with those elsewhere in the region. By some estimates, the second largest group is found in Syria, where a community of about 4,000 Jews has in the past faced official harassment and continues to be deprived of civil liberties, Stillman said.

The once-populous community in Yemen has dwindled to about 2,000 Jews, whose freedom of movement and contact with Jews elsewhere in the world have been limited by the state. Tunisia, once home to more than 100,000 Jews, has seen the population decline to about 2,000, largely because of the Nazi occupation during World War II, anti-Semitic violence and fear of the ruler of

neighboring Libya, Moammar, Gadhafi, according to Stillman.

Morocco has not been spared an exodus of its Jews. The community numbered about 250,000 after World War II and was the largest in the Islamic world. The Jewish working class has largely immigrated to Israel, while the more affluent have settled in France and Canada, according to Stillman.

About three-quarters of the Jews who remain now live in the bustling port of Casablanca. About half of

those residents, Weizman said, are poor or elderly. For them, the community runs old-age homes and welfare programs.

But there also are thriving families whose children are growing up in Morocco. Along the boulevards of Casablanca, the Jewish community operates four school systems, educating about 1,000 students. The beige-colored schools, synagogues and Jewish centers blend in among the cafes, gasoline stations and hardware stores in the heavily Jewish

downtown neighborhood. Nearby are several kosher butcher shops with signs in Hebrew, Arabic and French hanging overhead, and salamis and spices in the windows.

Jews continue to play a prominent role in Moroccan industries, such as textiles and canning. Jewish businessmen own the three main rental-car franchises in a country that depends heavily on tourism, Stillman said. Often, he added, Jewish entrepreneurs invest with army officials, members of the royal family and even the king.

"Lately, the Jews had a very good position in Moroccan society, especially with the king," said Joelle Bahloul, an anthropology professor at Indiana University, who specializes in culture among North African Jews. "They're rooted very deeply in Moroccan culture and political life."

Although Islamic teaching has traditionally required governments to protect Jews, King Hassan has assumed a rare interest in them.

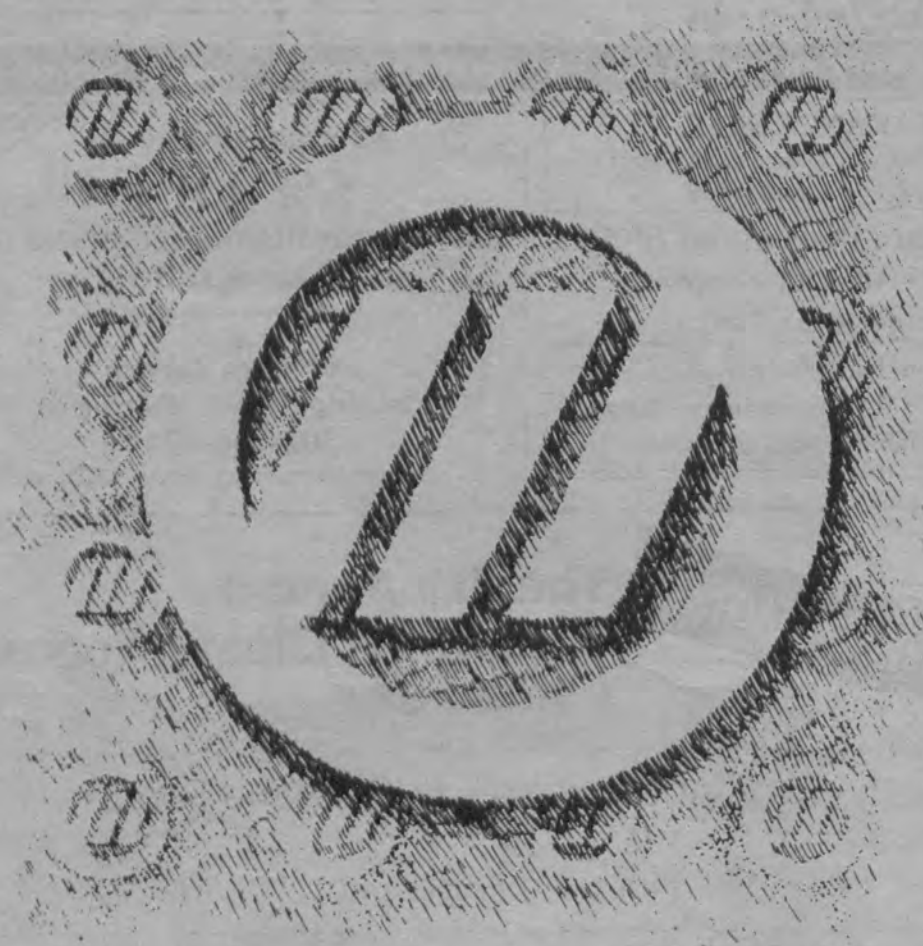
"One reason is a recognition of the importance of Jews in Morocco and a regret so many have left," said Daniel Schroeter, a history professor at the University of Florida who has written about Morocco's Jews. "Also it has to do with the image Morocco wants to project to the West and most importantly to the United States."

During the Middle Ages, Moroccan Jews prospered as merchants because they were free to travel the desert, unlike Muslims, who were

Continued on 33



The Philadelphia Inquirer



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Mazowiecki declares Poland open for Soviet Jews in transit

By TOBY AXELROD

The New York Jewish Week

NEW YORK (JTA) — Poland's Minister Tadeusz Mazowiecki announced last week that Soviet Jews can use his country as a stopover on the way to Israel. "Just as in the Middle Ages Poland gave refuge to Jews fleeing persecution," Mazowiecki said, "so today Poland will not evade humanitarian assistance to Jews emigrating from the Soviet Union."

Mazowiecki's statement was made at a dinner for over 300 people given here in his honor by the American Jewish Congress.

According to Mazowiecki's spokeswoman, Malgorzata Niezabitowska, Poland's national airline, Lot, is now prepared to provide charter flights for Jews leaving the Soviet Union.

"I can think of nothing that would

develop stronger bonds between Poland and the Jewish community," said Robert Lifton, president of AJCongress, "than for Poland to be helpful in terms of Soviet emigres in enabling them to get to Israel."

Israeli officials expect 750,000 Soviet Jews to come to Israel in the next decade, based on the Soviet Union's current liberalized emigration policies and tighter entrance requirements to the United States.

Last month, Malev, the Hungarian national airline, stopped flying the emigres to Israel because of threats of terrorism from the Islamic Jihad for the Liberation of Palestine. The Hungarian airline also told the Soviet Union to stop flying Jews to Budapest, which recently had become a major transit point for the emigres. The USSR complied, announcing that Aeroflot would no longer sell one-

way tickets to Jews bound for Israel via Hungary. Hungary later agreed to allow the emigres to stop there.

But even before the problems in Budapest, Israel had requested that Poland assist the emigres, according to the Polish government spokeswoman.

The Polish leader's decision to allow flights to come through his country was seen as "a decision of great moral and political significance that will be welcomed by Jews all over the world," said Henry Siegman, executive director of AJCongress. "It will also be welcomed by all civilized governments that do not believe that capitulation to terrorism should be the basis for policy," Siegman said.

In the Polish prime minister's only planned address to the Jewish community during his visit, he also decried anti-Semitism past and present: "We regret the attempts to foster hatred against Jews, as it happened in (Poland in) March 1968, or in the resolution of the United Nations which identified Zionism with racism."

He added that he was prepared "to restore Polish citizenship to everybody who was at that time forced to leave Poland. Now that we are opening up to the world, and after 23 years have restored diplomatic relations with the State of Israel, the time has come to make a breakthrough in the relationship between the Poles and Jews," he said.

Mazowiecki is a Roman Catholic intellectual and journalist. He was one of the earliest supporters of Poland's Solidarity movement and a longtime foe of anti-Semitism.

Malev Resumes flights of Soviet Jews as emigration level continues to rise

By CATHRINE GERSON

JERUSALEM (JTA) — The Hungarian state airline Malev has resumed flights to Tel Aviv, bringing Soviet Jewish immigrants to Israel. The first Malev flight from Budapest since last month landed at Ben-Gurion Airport on Sunday morning, Israel Radio reported. It was followed later in the day by an El Al flight from the Hungarian capital also carrying immigrants.

In New York, meanwhile, the National Conference on Soviet Jewry reported Monday that at least 7,300 Jews emigrated from the Soviet Union with Israeli visas in March, of whom more than 99 percent went to Israel. The number of Soviet Jews who emigrated on U.S. visas is not yet known, but is believed to be small.

The March figure reflects a steady increase in Jewish emigration since the beginning of the year. A total of 4,713 Soviet Jews emigrated in January, and another 5,788 left the country in February.

According to unofficial sources here, 65 percent of Soviet Jews coming to Israel travel via Budapest. The number of new arrivals is not announced for security reasons.

Malev abruptly halted the transport of Soviet Jewish emigres to Israel last month, following threats by the Islamic Jihad for the Liberation of Palestine of terrorist attacks on aircraft and airports. The airline has now restored regular flights, but has not yet implemented an agreement to start special charter flights carrying Soviet Jews to Israel.

Sources have credited U.S. pressure on the Hungarian government to influence its air carrier.

Hungary, which restored diplomatic relations with Israel in September 1989, had dissociated itself from the state-owned airline's surrender to terrorist threats. But the government refused initially to order the air carrier to resume the flights.

Ethiopia discussing flights

By CATHRINE GERSON

JERUSALEM (JTA) — The Ethiopian government is discussing an agreement between El Al and Ethiopia's national air carrier to fly Ethiopian Jews directly to Israel.

Kassa Kabebe, a ranking Ethiopian official now visiting Israel, told a news conference here last week that his government considers the reunification of families to be among the highest humane endeavors.

Kabebe, a special adviser to President Mengistu Haile Mariam of Ethiopia, said he suggested to Prime Minister Yitzhak Shamir and Foreign Minister Moshe Arens that their countries establish joint teams of social workers to locate family members

and facilitate unification.

Ethiopia was one of the many black African nations that broke diplomatic relations with Israel after the 1973 Yom Kippur War. The two countries resumed ties only last year. Prior to that, the Jewish population in Ethiopia was reported to have been politically harassed, in addition to suffering from famine and the ravages of civil war.

In the winter of 1984-85, some 10,000 Ethiopian Jews were secretly air-lifted to Israel from Khartoum in neighboring Sudan by a roundabout route. The clandestine movement, known as "Operation Moses," was halted by the Sudanese authorities after it was leaked to the news media.

Israel, USSR scientific accord

TEL AVIV (JTA) — Israel and the Soviet Union signed their first scientific cooperation agreement in Jerusalem last month. The pact calls for joint research in the social sciences, including archeology, history and ancient cultures.

It is seen by both countries as the

precursor to cooperative ventures in the physical sciences as well.

The signatories were Professor Joshua Jortner, representing the Israeli Academy of Sciences, and Professor Yuri Petrosian of the Soviet Academy of Sciences' Institute for Eastern Studies in Leningrad.



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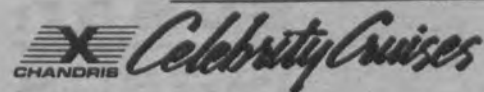


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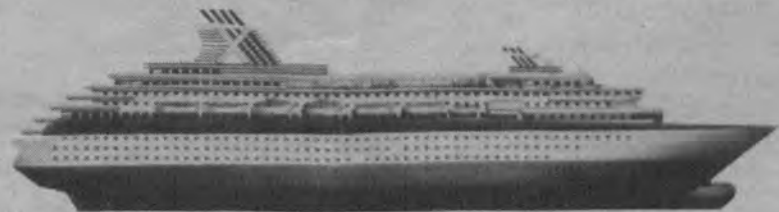
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Religious parties still powerful, but 'Who is a Jew' not the issue

By DAVID LANDAU
 JERUSALEM (JTA) — While the problem of forming a new government continues, political observers are asking — appropriately on the eve of Passover — why is this government crisis different from all other crises?

Shimon Peres of Labor and Yitzhak Shamir of Likud are still courting the pivotal religious parties as ardently now as they did after the inconclusive 1988 elections, but neither suitor has been asked for a solemn vow to amend the Law of Return.

That's because the Orthodox and ultra-Orthodox factions, though still using their position as power brokers between the major parties to promote sectarian interests, are no longer wielding "Who Is a Jew?" as the decisive factor in any deal.

Menachem Porush, veteran Knesset member of the Agudat Yisrael party, recently quoted a Talmudic aphorism: "Just as it is a mitzvah to say something at the right time, so, too, is it a mitzvah to refrain from saying it at the wrong time."

From the relatively moderate National Religious Party to the ultra-Orthodox Agudah and its recent

offshoots, Shas and Degel HaTorah, the message seems to have penetrated that "Who Is a Jew?" is a non-starter.

That issue notwithstanding, the religious parties have discovered that their influence over the personal lives of Israelis — particularly in the areas of marriage and divorce — has not appreciably diminished for lack of the amendment.

The entire "Who Is a Jew?" issue revolves around the more stringent definition of a Jew that the Orthodox have long wanted incorporated into the Israeli Law of Return. They would have the right of automatic Israeli citizenship conferred not upon any Jew coming here, but upon those who are born to Jewish mothers or converted to Judaism according to the Orthodox interpretation of Jewish law, or *halacha*.

The Orthodox want the words

"according to halacha" added to identity cards after the word "converted." This would invalidate conversions performed by Reform, Conservative or Reconstructionist rabbis, who represent the majority of Jews in Diaspora communities but are not recognized in Israel.

When Yitzhak Shamir promised the Orthodox parties in 1988 that "Who Is a Jew?" would sail through the Knesset if they joined a Likud coalition, overseas Jews were galvanized.

Fund-raisers for Israel spoke of a sharp decline of income, and political supporters warned that Israel would lose its most effective friends. Philanthropic support for Orthodox institutions in Israel and abroad declined.

The lesson was not lost on the Orthodox. In any event, they have learned to live with the existing legis-

lation by concentrating their clout on the marriage and divorce laws, which in Israel are administered exclusively by the religious authorities of each faith.

While the High Court of Justice ruled last year that converts cannot be denied identity cards describing them as Jewish, the minister of interior, Rabbi Arye Deri of Shas, cleverly ordered that future ID cards bear a legend explaining the rubric "Jewish" is not *prima facie* evidence of religious status.

This accomplishes, without need for Knesset intervention, the basic goal of the Orthodox: to keep non-Orthodox converts from mixing into the general Jewish population.

Deri's rule also facilitates the smooth entry of hundreds, possibly thousands of problematic Soviet Jewish olim, whose "Jewishness" by halachic standards can be clarified at some later time.

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Abie Nathan says he'll release names of others who talked to PLO members

By HOWARD ROSENBERG
 WASHINGTON (JTA) — Abie Nathan, the Israeli peace advocate, said two weeks ago that if he is arrested and sent to jail again for meeting with Yasir Arafat, he would release the names of "dozens" of Likud party members, Laborites and religious party members who have also met with members of the Palestine Liberation Organization.

Earlier last month, Nathan met twice with PLO chairman Arafat in Tunisia, the eighth direct contact between the two. But unlike their previous meetings, this one came after Nathan was jailed for four months for meeting the PLO leader, which is a crime under Israeli law.

When he first met Arafat in 1982, Nathan said, "His attitude wasn't for peace. It was bitter." As a result, Nathan said he did not try to speak with Arafat for six years.

"But when a man tells me, any

Arab leader, 'I see that you have a right to live next to me as neighbors, to live in peace and prosperity...we want you to live in secure boundaries,' I grab his hand and I embrace him," Nathan said.

Nathan was in Washington to speak to the annual convention of the American Arab Anti-Discrimination Committee. For a keynote speech he received a \$2,000 honorarium, which he planned to donate to both an Israeli hospital, Tel Hashomer near Tel Aviv, and a Palestinian one in the Gaza Strip.

Nathan called it "absurd" for Jews to interpret the handful of raids into Israel by factions of the Palestine Liberation Organization as evidence that the group does not have peaceful intentions.

In Tel Aviv, 80,000 Palestinians work "in my backyard" every day, Nathan said, in an interview here in his hotel room in Arlington, Va.

"What has happened in the past 10 years in Tel Aviv? It's an absurdity to say, 'Oh, (the PLO is) doing that.' These guys can do it everyday of the week. Nowhere has an enemy behaved in such a manner that he comes into your territory, he works and goes home," he said.

At the same time, Israelis "are also blowing (up) houses," as well as deporting Palestinians and imprisoning them without trial. "How about that. So it's not just wrong one side; it's wrong both ways," he said. "The idea is what do you do for tomorrow,

how can we stop both the wrongs."

Nathan said he has no faith that a Likud or Labor-led government could reach an agreement to trade West Bank land for peace, under the current Israeli government peace proposal. "The only one way out will be that we will have to have a referendum in the country and ask the people, peace for territory or not? Peace through dialogue with the PLO, yes or no."

"If the people say we must not speak to the PLO, I will abide by it," Nathan vowed.

Children's author admits to being anti-Semitic

London Jewish Chronicle
 LONDON (JTA) — Best-selling writer Roald Dahl, author of several popular children's books, has admitted to being anti-Semitic, and says it is so because Jews support Zionism. Dahl, author of the highly popular "Charlie and the Chocolate Factory" and "James the Giant Peach," also believes "there aren't any non-Jewish publishers anywhere."

Dahl admitted his bias after years of denying it, in an interview he gave to a British newspaper. "I'm certainly anti-Israel and I've become anti-Semitic, inasmuch as you get a Jewish person in another country like England strongly supporting Zionism," he said in the interview.

The Board of Deputies of British Jews promptly labeled Dahl "potty and paranoid." "Potty" is a British word meaning "slightly crazy."

In the interview, the author rambled and raved against Israel, which he claimed "killed 22,000 civilians when they bombed Beirut." "It was very much hushed up in the newspapers, because they are primarily Jewish-owned," he added.

His books have been published by Alfred Knopf, now a subsidiary of Random House, and by Random

House itself, now owned by the Newhouse family; Farrar Strauss Giroux, whose publisher is Roger Straus; Harper and Row, owned by Rupert Murdoch, a non-Jew. His current publisher is the Viking Press, owned by the Pearson Group, an English firm.

Dahl, asked by the *Jewish Chronicle* to substantiate his claim that all publishers are Jewish, responded, "Why are you so persistent? It is not a trait of your Jewish race to be rude, but you are certainly being rude." He added, "I'm an old hand at dealing with you buggers. No comment."

The author's wife, Felicity, denied he was anti-Semitic. "We have a lot of Jewish friends," she told the *Jewish Chronicle*.

Dahl was the center of controversy after he compared Israel to the Nazis in an article written for the Palestinian-owned "The Literary Review" in 1983, following the invasion of Lebanon.

But Naomi Greenwood, a university lecturer on children's literature, said Dahl's books are free from his personal views and there was no reason to remove them from the shelves.

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Democrat and GOP representative exchange barbs on Jewish issues

By HOWARD ROSENBERG

WASHINGTON, (JTA) — A Jewish advocate of the Democratic Party accused a Republican counterpart last week for being an "apologist" for President Bush's recent statement on Jews settling in East Jerusalem.

Hyman Bookbinder, consultant to the recently created Democratic Jewish Study Group, made the charge to Ben Waldman, executive director of the National Jewish Coalition.

The Jewish Study Group was founded earlier this year by prominent Jewish Democrats to provide a stronger Jewish voice in the Democratic Party from outside the party structure. The NJC, which was founded at the start of the Reagan administration, is the official Jewish voice of the Republican Party.

Bookbinder specifically attacked Waldman for refusing to comment publicly during the debate, before the Union of Orthodox Jewish Congregations of America, on the

administration's position on East Jerusalem.

"Frankly," Waldman replied, "the most important role of a group of supporters is to be there during the bad times." Only privately would a senior Jewish Republican official say here that Bush "made a mistake on an issue that we are all concerned about."

For his part, Waldman attacked the American Jewish Committee for making the claim that "the Jewish interests in America are pro-choice, pro Equal Rights Amendment" and in favor of a version of child-care legislation that would bar aid to sectarian-based programs. Bookbinder had been the AJ Committee's Washington representative and still serves as a consultant.

"There should be a truth in packaging law that says that Jewish groups can't go out and say, 'this is the Jewish position,'" said Waldman. "There is only one Jewish position

on issues — and that's halacha," he argued.

Waldman said the Anti-Defamation League of B'nai B'rith "certainly has fought against that kind of pigeonholing that all Jews are the same, that you can throw them a bone on a certain issue and they'll all walk in line like lemmings to the polls and vote for your party."

But Bookbinder noted that Jews have traditionally supported Democratic Party positions. "Jews in this country who understand what their interests are, make a judgment that the Democratic Party is the right party," said Bookbinder.

Waldman tried to deflect criticism of Senate Minority Leader Robert Dole (R-Kan.), who earlier this year proposed a 5 percent cut in U.S. foreign aid to Israel and the other top recipients. "It was Senator (Robert) Byrd (D-W.V.) on the Democratic side who said, 'No, Senator Dole, a 5 percent cut in foreign aid for Israel would be bad. Twenty percent would be better,'" Waldman argued.

But Bookbinder had the last word, saying U.S. Jews are better off with Sen. George Mitchell (D-Maine), and not Dole, as the Senate's majority leader.

Romanian rabbi: U.S. pressure protected Jews against Ceausescu

By DAVID FRIEDMAN

WASHINGTON, (JTA) — It was only pressure from the United States that protected Jews in Romania during the 24-year regime of President Nicolai Ceausescu, Chief Rabbi Moses Rosen of Romania said last week. "If not for America, we would have disappeared," Rosen told a luncheon sponsored by B'nai B'rith International at its headquarters here.

"Only the pressure" from the United States prevented Ceausescu from stopping aliyah, destroying the Jewish community or harming the chief rabbi himself, Rosen added. He said the United States must continue this pressure to prevent the anti-Semitic forces now in Romania from endangering the Jewish population. To be effective, pressure must be exerted before a pogrom occurs, not after it starts, Rosen said.

Rosen, who was in the United States on a two-week visit sponsored by the Israel Bonds Organization, also made this point when he met with Deputy Secretary of State Lawrence Eagleburger at the State Department on March 27.

Jews are in danger in Romania because the overthrow of Ceausescu last December has left a political vacuum in the country which has not yet been filled, Rosen said. He said

members of the Romanian Iron Guard, the fascist group that engaged in anti-Jewish pogroms in 1941, and their younger disciples have been returning to Romania from the United States, Canada and other countries.

They are threatening to kill Jews as they did in 1941, he warned.

Rosen, who has been chief rabbi since 1948, made an impassioned defense of his tenure against charges that he cooperated too closely with Ceausescu. He said his whole career has been dedicated to preserving the Jewish community. He said one of his first acts as chief rabbi was to establish a talmud Torah, even though this was illegal during the time Joseph Stalin ruled East Europe.


Rosen said the talmud Torah was the reason the overwhelming majority of Jews who left Romania went to Israel as "olim that have a Jewish identity."

Today there are only 20,000 Jews left in Romania, out of the 400,000 that survived the Holocaust, Rosen said.


Rosen said that everything he did in Romania was in consultation with the government of Israel, the World Jewish Congress and the Conference of Presidents of Major American Jewish Organizations.



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Seder broadcast unites family in Moscow, Jerusalem

WASHINGTON — A traditional Passover seder carried by international television hookup tonight visually reunited a family in Jerusalem with its matriarch in Moscow and more than 500 people in Washington, including Vice President Dan

Quayle and numerous members of Congress.

Four satellites of the Intelsat system were involved in the special broadcast which allowed groups gathered around seder tables in a television studio in Moscow, an apart-

ment overlooking the Western Wall in Jerusalem, and the Departmental Auditorium in Washington to partake in the traditional ceremonial meal.

In the studio of Glosteleradio, the Soviet Union's state television network, was 77-year old Irina Voronkevich, a professor of botany who has been denied permission to join her family in Israel. In Jerusalem were her son and daughter-in-law, Igor and Anna Uspensky; her grandson Slava Uspensky and his wife Alla; and her one-year old great-granddaughter whom she had never seen before.

In Washington, actor Theodore Bikel acted as master of ceremonies while Rabbi Matthew H. Simon conducted the actual seder. Bikel described the unusual joint celebra-

tion as a "Freedom Seder" and stressed that the Uspensky family, in line with the traditional closing seder prayer, "Next Year in Jerusalem," hopes to be reunited in Israel for Passover in 1991.

In addition to Quayle, among the Washington dignitaries participating were Senators Frank Lautenberg (D-N.J.), Rudy Boschwitz (R-Mn.), and Congresswomen Ileana Ros-Lehtinen (D-Fla.). Quayle spoke briefly at the conclusion of the ceremonies.

The television signals from Moscow and Jerusalem were transmitted first to separate satellites and then to the Atlantic satellite, from which it was picked up at the ETAM reception center in West Virginia and re-transmitted to a U.S. satellite for the final leg to the auditorium in Washington where both of the overseas segments

were watched on large screens.

As Bikel explained to the Washington group, the Uspenskys migrated from the Soviet Union to Israel in three stages in 1989, Alla coming first, in time for her daughter to be born an Israeli. Her husband Slava arrived in the summer and his parents in December, but Professor Voronkevich was told that she would not be permitted to leave until at least 1991. The professor, who has been trying to emigrate since 1979, has been told she is privy to state secrets. Her family, however, disputes that statement.

The divided family was able to converse for a few minutes and Professor Voronkevich expressed special delight at finally being able to see her first great-grandchild.

Soviet Jews in U.S. more religious than previously thought

The New York Jewish Week
NEW YORK (JTA) — It has long been a widely held belief that Soviet Jews in the United States are "less Jewish" than their American-born counterparts, but a survey of Soviet emigres who came to New York in 1979 contradicts that view.

Misha Galperin, a Soviet emigre and clinical psychologist for the Jewish Board of Family and Children's Services, told participants at a recent UJA-Federation symposium on integrating Soviet Jews into the American Jewish community that:

- Soviet emigres marry non-Jews less frequently (8 percent) than American-born Jews (20 percent or more);

- Soviet emigres are just as likely to attend synagogues as native-born Jews;

- They are more likely to fast on Yom Kippur;

- The children of emigres are more apt to get a Jewish education and preparation for Bar and Bat Mitzvah;

- More than 20 percent of emigre families from 1979 have visited Israel, despite having less disposable income than native American Jews;

- The higher an emigre family's income, the more likely its members are to take part in Jewish communal activities, contribute to such organizations as UJA-Federation and join synagogues and other Jewish institutions.

Galperin made his remarks to representatives of schools and synagogues concerned with helping emigres join in Jewish communal activities. He cited "The Class of '79," a nationwide survey soon to be published by the Council of Jewish Federations, the North American Jewish Data Bank and the City University of New York's Graduate Center.

Both he and Gary Rubin, director of national affairs for the American Jewish Committee, urged participants to abandon misconceptions about Soviet Jews that they said caused friction in earlier resettlement efforts.

"Soviet Jews are not all little Sharanskys," Rubin said. "But we react negatively when they don't turn out to be heroes."

Galperin added that many Americans were disillusioned when new immigrants failed to live up to expectations formed from family sagas about earlier immigrants.

With a more realistic understanding of Soviet Jews, Rubin said, American Jews can "have a real relationship with these people and not a mythical one."

Jewish computers to be linked

By CATHERINE GERSON
JERUSALEM (JTA) — A unique research project will allow an electronic linkup to connect hundreds of Jewish educational and social organizations worldwide.

The computerized Holocaust encyclopedia at the New York Holocaust Museum; Geshernet, a system connecting Israeli and American schools; and the Well, a network which has a Jewish electronic discussion, will be able to connect to a single network.

The project was launched by the Jerusalem Center for Public Affairs, an independent think tank concerned with policy research and education. The center will issue a report and a five-year implementation plan.

The project will enable any Jewish organization to be connected to a single, coordinated database network. Data will thus be easily accessible by any Jewish group or institute. The interchange will prevent duplication of research.

The long-range plan will include an appraisal of communications services in the Jewish world and a plan to provide them to Jewish communities throughout the world.

20,000 expected in New York for completion of ninth reading of the Talmud

By JOSEPH POLAKOFF

Special to The Jewish Voice

Close to 20,000 Orthodox Jews, by far the largest gathering of its kind in American Jewish history, are expected to attend the ninth "Siyum HaShas of Daf Yomi" on April 26 at Madison Square Garden in New York.

Siyum HaShas (completion of the Talmud) in the international Daf Yomi (daily page) study program was last held in 1982 when about 5,000 participated in the observance, Agudath Israel of America said in announcing the event.

"The Talmud is the compilation of Jewish law, tradition, philosophic and ethical wisdom embodying the very essence and spirit of classic Judaism," the announcement said. "It incorporates the normative interpretations of Torah — the Written and Oral Law of the Siniatic revelation — and its study is a pre-eminent value

and central focus of Orthodox Jewish life."

Daf Yomi, it said, "is a program followed by tens of thousands of Jews worldwide in which participants synchronously study one folio of Talmud every day, completing the entire 2,711 double pages every seven and one-half years."

The Daf Yomi program is one of the last institutions created by Eastern European Jewry. It was followed by an estimated one million Jews before the Holocaust and is enjoying a tremendous resurgence today, the announcement distributed by Rabbi Yitzchok Brandriss, director of public affairs of Agudath Israel of America, said.

Daf Yomi is a vast, worldwide "Yeshiva (Talmudic academy) without walls" whose students include nuclear physicists, professors of biology, artists, physicians, lawyers,

businessmen, bus drivers, commercial bakers and mathematicians, it said. The first day Daf Yomi began in 1923.

Talmud scholars as well as educated laymen, who squeeze in the time for this demanding study — usually at least an hour a day — on the train, in the car, at lunchtime, at 5:30 a.m. privately, in groups, through tape recorded classes, and by the telephone over the "Dial-A-Daf" network, now in 26 cities.

An international directory of Daf Yomi groups includes daily classes, all of which study the same page of Talmud the same day around the world, in such diverse places as Denver, Los Angeles, Montreal, New York, Philadelphia, San Diego, Toronto, Washington, Vienna, Zurich, Antwerp, Buenos Aires, Glasgow, Melbourne, Johannesburg, London, Miami and all across Israel.

Moscow Jewish film festival a hit, despite tense preliminaries

By TOM TUGEND

LOS ANGELES (JTA) — The Jewish Film Festival in Moscow got off to a flying start, following a tense week during which city officials first canceled the festival and then reversed their decision.

David Gamburg, a partner in the Los Angeles management firm that handled the eight months of negotiations with Soviet authorities, confirmed that the screenings were on track as scheduled, according to conversations he had the previous day with festival organizers in Moscow.

Gamburg said that the sold-out opening had gone off smoothly on March 24, without any anti-Semitic demonstrations. Fear of such demonstrations had been cited by Moscow city officials as a major reason for canceling the eight-day festival.

The Moscow correspondent of the Los Angeles Times reported on the reactions of first-night patrons after they viewed the American film "Crossing Delancey." In the 1988 romantic comedy, set in New York, the thoroughly modern Jewish heroine tussles with her grandmother, the neighborhood matchmaker and her own conscience to decide whether to

accept the proposal of a vendor of kosher pickles over the attentions of a conceited novelist.

What seemed to strike Moscow viewers most forcefully was the affirmation and naturalness with which the characters dealt with their Jewishness.

Mikhail Shtein, a 24-year-old literature student, was quoted by the Times as observing, "It seems really OK to be Jewish. In the film, people recognize, of course, that they are Jewish. But this is not a burden, and they even celebrate it." Shtein said Soviet Jews were amazed that the characters in the film felt comfortable with their Jewishness. "They accept it, others around them accept it, and life goes on."

Deborah Kaufman of San Francisco, director of the festival, told the March 24 audience at the prestigious Rossiya Hotel theater, off Red Square, that the films were intended to "challenge all stereotypes and images of Jews."

The message came through to one viewer, Roman Spector, a prominent Jewish activist in Moscow. "We Soviet Jews now have a real possibility to become acquainted with the life of Jews elsewhere — in Israel, in

Europe and America, elsewhere in the Diaspora — from which we were cut off for so long," he said.

The festival's co-director, Janis Plotkin, said that a major goal in bringing the films to Moscow was to help Soviet Jews recover both their personal and communal sense of Jewish identity.

Through March 31, 29 feature and documentary films were screened at three large theatres, with total attendance expected to reach 50,000.

Hollywood director Paul Mazursky hosted the presentation of his film, "Enemies, A Love Story," based on the novel by Isaac Bashevis Singer.

Among the other films were "Beyond the Walls" and "Hamsin" from Israel, "The Chosen" from the United States, "Au Revoir les Enfants" from France, "Angry Harvest" from West Germany, "Welcome to Vienna" from Austria, and a political thriller about Nazis in Argentina.

Among the documentaries was one that deals with Soviet emigres, another with the Jews of Morocco and a third with the Yiddish-language newspaper *The Forward*.

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New list of Holocaust victims reignites dispute over figures

By ELENA NEUMAN

NEW YORK (JTA) — Recent political developments in Eastern Europe have drawn back the iron curtain of secrecy that for 40 years concealed knowledge of Nazi concentration camps.

One result has been that newly available documents from the Soviet Union listing thousands of names of victims of the Holocaust has reignited the historical controversy over an accurate estimate of the total number of Jews killed in the Holocaust.

In West Germany, the Red Cross last month completed a monthlong project of putting on microfilm 46 bound volumes from Auschwitz called "Sterbebuch," or "death books," which contain detailed data of about 70,000 prisoners who perished in the Polish death camp.

A full page in the death books was devoted to each victim listed, complete with an SS doctor's certification of the cause of death and the exact hour and minute of expiration.

The volumes, acquired when the Soviet Union liberated Auschwitz on Jan. 27, 1945, had been kept in a central Soviet archive in Moscow for 40 years, out of the public eye.

Until recent months, the Soviets had refused to make available the Nazi books, which could have been helpful in determining the fates and identities of Auschwitz victims, in addition to determining a more accurate death-toll figure for the Nazi genocide.

Certain documents, however, were submitted as evidence during the Nuremberg Trials in 1945, and a number of official government offices have had access to the Auschwitz books.

The Office of Special Investigations, for example, has had access to the Auschwitz records for 10 years. "We have used such materials in our prosecutions," an OSI source said. "We're thrilled that these records are available to scholars now."

But the availability of the records for scholarly appraisal has reopened the longstanding controversy among Holocaust historians over the 6 million figure long accepted as the estimated number of Jews killed during the Holocaust.

"I think the number (of Jews killed) must be higher than 6 million," Dr. Shmuel Krakovski, Yad Vashem's chief archivist, was quoted as saying in the *New York Post* last month.

In light of the new information made available by the Auschwitz death books, he estimated that the number of Holocaust victims could rise by 500,000.

But according to Raoul Hilberg, John G. McCullough Professor of Political Science at the University of Vermont and an eminent historian of the Holocaust, such estimates are "ludicrous. Krakovski doesn't know what he's talking about."

"We know that Jews were not registered if they went to the gas chamber, so these books document only a small minority of those killed."

Hilberg estimates that the number of Jews killed at Auschwitz is probably closer to 1 million, rather than the 4 million commonly cited — 2.5 million Jewish victims and 1.5 million others.

This estimate is in concurrence with that of Yehuda Bauer, the director of the division of Holocaust studies at the Hebrew University's Institute of Contemporary Jewry in Jerusalem. In a Sept. 27 article in the *Jerusalem Post*, Bauer estimated the

Jewish death toll at Auschwitz to be 1.35 million.

"There is a proclivity to insist that there were 6 million killed" in the Holocaust "because that's what was said in 1945," says Hilberg. "People don't want to let go. But these numbers were calculate quickly and inaccurately at the time." He estimates the total number of Jewish victims of the Holocaust to be around 5.1 million.

Hilberg said the Nazis "shoved people into the gas chambers with-

out even counting. The only count they had was of people not gassed. They were kept inside the camp as slave labor and they were counted and counted and counted. And if they died, a record was kept."

But there was one inmate at Auschwitz who claims to have kept an accurate count. Rudolf Vrba, a professor of pharmacology at the University of British Columbia in Vancouver, was a Jewish prisoner at Auschwitz whose job was to count the number of people arriving each

day by transport.

Vrba managed to escape from the death camp in April 1944. His estimates of the number of Jews killed at Auschwitz were used as key testimony during the Eichmann trials.

"Hilberg's estimate of 1 million killed is a gross error bordering on ignorance," says Vrba. "According to my observations, there were 1,765,000 victims which I counted."

Vrba estimates the total number killed in Auschwitz at roughly 2.5 million, bringing the total Holocaust

death toll closer to 7.5 million.

"Yehuda Bauer simply doesn't know what he's talking about, but with his impressive title, he thinks he can throw around figures without doing any research. Hilberg and Bauer just don't know enough about the history of Auschwitz or the Einsatzgruppen," Vrba says.

(JTA correspondent David Kantor in Bonn contributed to this report.)



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Holocaust education: lessons in moral responsibility

By CELIA GANS

Special to The Jewish Voice

Poet David Rosenberg writes: "To make personal is a form of testimony..." Twenty-two-year-old University of Delaware senior Mary Kate McDonald, speaker at the Halina Wind Preston Holocaust Education Committee's Yom HaShoah program on April 23, strongly agrees.

Making the Holocaust an individual, personal issue is the way to teach today's high school students the moral lessons of *Shoah*, believes McDonald. "We need to understand that the Holocaust was a crime against individuals — innocent people who were suddenly proclaimed by law to be 'undesirables.' It is as if, she says in addressing a class of students on the Holocaust, "I told you that everyone in this class with red hair or glasses is now breaking the law and must go to prison."

McDonald's aim is not just to make students more aware of the Holocaust but to provoke questions. "Why those people?" "Why in Germany?" "Could it happen here to me?"

"If I can make the Holocaust personal for students, they begin to understand the idea of our moral responsibility for one another. Then they can begin to answer how each one of us is responsible for preventing another Holocaust."

"I," "you" and "we" are her way of involving the students in her presentation. "Can you imagine life in a camp," she asks. "You would have only rags to wear. You would be filthy all the time. A 'trip to the showers' meant being gassed. You would have greasy soup and bread with sawdust to eat. You would be sick all the time — and if you were too sick to work, you would be killed."

To illustrate the 12 million killed by the Nazis, she stacks Delaware phone books in front of Glasgow High School Social Studies students. "My family," says McDonald, "is listed in those books. And so, she reminds the students, is yours."

"I tried using films like *Night and Fog* to involve students," says McDonald, a University of Delaware Resident Hall president and campus tour guide, "but even my college housemates walked out. Our generation saw Vietnam war footage every night on TV, and you can rent videocassettes of 'slasher' movies."

So, she asks the high school class, how many of you would survive? Teacher, Jay Hammonds, Head of Glasgow's Social Science Department, and McDonald's high school Independent Study supervisor, quietly makes marks on student's raised hands. "Survivors," announces McDonald, "have no marks on their hands." Three — out of a class of about 30 — "survive."

In McDonald's case, her interest in the Holocaust not only survived high school, where she was president at the Glasgow Student Government, a volleyball and softball team player, copy editor of the yearbook, a member of Girls' State and Senator Bill Roth's Youth Leadership Conference, and commencement speaker, but also grew in college. An English/Journalism major, McDonald was a 1989 Humanities Scholar who, under the director of Dr. Sara Horowitz of the U of D English Department, helped prepare Holocaust survivor Itka Zygmuntowicz's personal testimony for inclusion in the volume *Piety, Persuasion and Friendship, A Jewish Women's Sourcebook of Spirituality*.

She has also worked on the Yale University survivor testimony video tapings at Channel 12. (Copies of these 10 tapes will become part of the University of Delaware's Morris Library Special Collection.) McDonald, who has previously worked as a Public Relations Intern with the Christiana School District is currently in intern-aid to Senator Joe Biden's Press Secretary in his Wilmington office, and preparing her Honors Program Senior Thesis, which entitles her to graduate with distinction.

For this thesis, which combines her extensive background in Holocaust studies, with her interest in teaching the Holocaust in high school, McDonald prepared a questionnaire for students who had participated in the three-day presentation at Glasgow High School in March 1990, and for current Delaware high school social studies teachers. Her purpose was to be sure "what works" in presenting the Holocaust, and to assess what, if any, attempts were being made in state high schools to teach the subject. As Jay Hammonds commented, "Teaching the Holocaust in public schools isn't easy — even with cur-

rent examples like South Africa's race laws and townships. Some subjects, frankly, cause teachers great personal discomfort."

McDonald's student questionnaire asks class members to describe their Holocaust knowledge before and after her presentation and to identify the most memorable fact (or feeling) about her presentation. Her questionnaire for teachers asks if they currently teach the Holocaust, for how long a period of time, with what materials they teach, and would they use a Holocaust curriculum if it were available? From these results, McDonald hopes to make recommendations for the preparation of such a curriculum, and the use of this curriculum in Delaware high schools.

During her four years at the university, McDonald has been a Residence Hall president, a campus tour guide, coached freshman volleyball, and worked with the Delaware Special Olympics, and, she admits, she did "not have much time for sleep." She hopes to enter the Public Relations field with a non-profit, public service organization after graduation. "I enjoy personal contact work," says McDonald. "The 'who, what, why, when and where' of journalism isn't as challenging as working for a cause like the Special Olympics or better Delaware schools."



Mary Kate McDonald

Can adolescents learn moral responsibility?

By CELIA GANS

Special to The Jewish Voice

Can Mary Kate McDonald's strong sense of moral responsibility, as evidenced by her study and teaching of Holocaust material, be found in many of today's adolescents? Can moral responsibility be taught to adolescents?

"Yes," says Jay Hammonds, for 8 years head of Glasgow High School's Department of Social Science. Every year, according to Hammonds, his Honors Students choose their own topics for Independent Study projects. "We discuss their interests," says Hammonds, "and narrow their focus to a single issue or event." Many of his students, he says, do see that history is full of "grey areas," and ask insightful, adult questions about materials presented in class. "Although Mary Kate's Independent Study presentation was an unusually strong one, most of my students find ways of dramatizing their own topics. And the class discussions afterward are always lively."

"Yes," says Dr. Sara Horowitz of the University of Delaware's English Department, after 4 years of Holocaust courses. "Although the university's population is only 10 percent Jewish, the three courses on the Holocaust which I offer always have waiting lists. Literature of the Holocaust, Film of the Holocaust (which includes particularly strong German propaganda footage) and a Senior Seminar examining chronicles, diaries and journals — fictional and non-fictional — of the Holocaust, attract all kinds of students. Because this is profoundly disturbing material — particularly for those who have no previous contact with it — I limit class size."

At the end of one course, recalls Horowitz, rather than holding a final class meeting, everyone gathered in the darkness and lit candles. As the candles were extinguished one by one, until only darkness remained,

Dr. Horowitz felt the students truly understood the "moral lessons of the Holocaust."

Horowitz also asks her students to keep a personal journal of their responses to the material. "I want to know how they feel about what they are reading and seeing. I'm particularly concerned about 'survivors' children, and children from German backgrounds. If anything in a journal concerns me, I ask a student to come in and discuss things with me. For their class discussions and journals, I see that late adolescence/early adulthood is a time of questioning, of thinking, of playing with ideas."

"Mary Kate and I have worked together for four years, and I've watched her grow. I feel that her experiences with the very compelling materials of the Holocaust — and her work with survivor Itka Zygmuntowicz — have expended her capacity for empathy and compassion."

"Yes," writes Lawrence Kutner in the March 15 *New York Times*: "Struggles with morals are especially strong during adolescence... (they) talk to their friends with great relish and occasional awkwardness about philosophy and ethics. They take up major national and global causes... Moral issues challenge them to view their world in new and more complex ways... to demonstrate their increased sophistication." "Well, maybe," says Dr. Marvin W. Berkowitz, of Marquette University, as quoted by Kutner. According to Berkowitz, who studies the development of moral reasoning. "Morality during adolescence is highly oriented toward social definitions... The pull toward social acceptance takes precedence over almost everything."

Adolescence, therefore, may be the most appropriate time to discuss moral responsibility and to encourage young adults to move beyond peer pressure and assume full moral responsibility for their actions.



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A different form of activism for the 90s

By DAVID LASKO

Special to The Jewish Voice

When Rev. Louis Farrakhan spoke last year at the University of Pennsylvania, about 1,000 Jewish students staged a vocal rally against the Nation of Islam leader and his message.

For weeks before the speech, educational literature about Farrakhan's much-publicized anti-Semitism and videotapes of his previous speeches were disseminated at Hillel and other places on the Philadelphia campus.

Yet most experts say there has been a decline in the level — or at least a muting in tone — of Jewish activism on campuses nationwide.

The Farrakhan protests at Penn, and a number of similar rallies on other campuses in recent years, seem to be the exception to the rule that the loud, visible, confrontational protests of the late 1960s and early 1970s are gone from the Jewish community.

"Activism is alive and well," says Rabbi Howard Alpert, who directs the Jewish Campus Activities Board, overseeing all Hillels in the Philadelphia area. "Activism has taken a different direction and focus."

Rabbi Alpert says Jewish students today tend to work through — rather than against — establishment organizations and institutions. Students in the '60s were anti-establishment, rallying for more money for Jewish education or working to create alternative institutions, like the Chavurah movement.

"Students today ask for permission to rebel," notes Rabbi Alpert, adding that the current style may be

just as effective, only less confrontational.

Some Jewish campus professionals and student activists say that student interest in outside causes is declining, regardless of the cause. Others contend that community service and volunteer activism are on the rise, eclipsing political work.

Melissa Silverman, a senior at the University of Michigan, helped found the Mitzvah project, approaching issues that had been treated politically and transforming them into volunteer projects.

Silverman says her work grew out of the collaboration of several students who previously had been active in political causes, including Arab-Israeli relations and Soviet Jewry. Although her campus is highly politicized, she says her group takes pains to "try and stay out of the politics" and concentrate on action-oriented good deeds.

She cites an event last year in which students held a "meal sacrifice" for Ethiopian Jewry, giving up a meal and contributing the money saved to a fund for Ethiopian Jews.

Rather than confronting the establishment, students today are expressing themselves by working for establishment causes like helping Soviet Jewry and supporting Israel in addition to feeding and clothing the hungry and homeless.

Debbie Kaiz, a junior at Washington University, heads several Jewish community service groups at the St. Louis school, including the homeless committee and an adopt-a-grandparent program. She believes that attracting Jewish students to commu-

nity projects is an important way of getting them involved in anything beyond their school work.

"You can see the result of what you're doing," says classmate Carie Carter, who heads two community service groups at Washington University. "You can see the result of what you're doing. People like to see that."

Rabbi James Diamond, Hillel director at Washington University, says, "Most students today are not politicized" in the way students were in the 1960s. But he sees great interest in doing volunteer work at his college, which was recently cited for having the highest percentage of community service volunteerism of any university in the nation.

"Volunteerism gives the lie to the perception that kids today only care about 'me-ism,'" the rabbi notes.

Rachel Weinberg, leadership director of the American Israel Public Affairs Committee (AIPAC) in Washington, agrees. "It's unfair that the '80s generation has made itself live in the shadow of the '60s generation," she says. "It's hard to find students now who are not involved in some sort of extracurricular activity along the lines of volunteerism."

Although AIPAC, the pro-Israel lobby, is associated with political causes, Weinberg says that most of the 26 interns at the group's Washington office last summer had been active in community causes, including black-Jewish dialogues, soup kitchens and projects for the homeless.

From a parochial point of view, there is a downside to the volunteerism trend, say Jewish professionals. With more students involved in general community projects there are fewer students taking part in strictly Jewish causes.

Elie Wurtman, a student at Columbia University and the Jewish Theological Seminary, says this decline is "dangerous to the Jewish community." An activist leader of causes ranging from Hillel to Soviet Jewry, Wurtman sees a correlation between students' lack of involvement and lack of strong Jewish identity.

Jennifer Bayer, a University of Pennsylvania senior active in campus and national efforts on behalf of Soviet Jewry, says many students see secular causes as an expression of their Jewish cultural identity. "The causes that always brought Jews out into the streets may be changing now," she says.

And Jewish professionals are struggling to re-think their strategies to attract students. "I have to remember that the language I speak is not going to be understood the same way it was by students in the 1960s," says Jeremy Brochin, Hillel director at the University of Pennsylvania.

He once assumed that all students he dealt with were liberals. Now, "the tone of the era is much more conservative," Brochin says. "What students want to do now with their summer vacations is get internships."

At the same time, activism on behalf of Israel has suffered as the Jewish state has fallen from the moral high ground, Brochin says. For the most part, Jewish students now come to activities for social reasons.

"The Jewish men want to meet Jewish women," says Nancy Berlin, director of 10 Hillels in South Florida's Broward and Palm Beach counties. "And Jewish women want to meet Jewish men. First you fill their social needs. The causes — like Soviet Jewry or Israel — come later."

Fewer Jewish students are active in Jewish political issues, according to Glenn Richter, national director of the Student Struggle for Soviet Jewry. "We don't see the large-scale Jewish

activism of the past," says the 25-year veteran. "Every Jewish activist today has to be thanked and appreciated, because it is harder now."

Richter estimates that 2 percent of today's Jewish students are politically active — down from 8 percent in the late 1960s.

Statistics are hard to come by, but Lesley Weiss, assistant to the international director of B'nai B'rith Hillel in Washington, estimates that of the 400,000 identified Jewish students worldwide, between 8 percent and 10 percent participate in an organized activist group on a weekly basis.

Whatever the true numbers, Weinberg insists that AIPAC's daylong regional seminars, which focus on specific Jewish political issues, draw well among students. "Jewish student activism is alive and well on a number of different fronts," she says.

The constant challenge for Jewish professionals is to motivate the masses of uninvolved students while channeling the energies of a core of activists. But in this time of increased volunteerism, the new challenge is to make connections between community projects and Jewish causes.

(David Lasko is a senior at the University of Pennsylvania and a former managing editor of The Daily Pennsylvanian. This article was made possible by a grant from 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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Fight against Tay-Sachs helped by UJA, shadchans

NEW YORK (JTA) — With the help of modern medical testing, computer technology and a \$40,000 grant from the United Jewish Appeal-Federation of Jewish Philanthropies of New York, an age-old Jewish disorder, Tay-Sachs disease, may soon be brought under control.

A testing program to detect the Tay-Sachs gene has gained acceptance in the past three years among Hasidic Jews in the New York area, and there has been a marked decrease in the number of children born with the dreaded disease.

The key to the reduction is the dramatic rise in the number of Hasidic high-school students who take the blood tests and the cooperation by Hasidic matchmakers in making sure carriers of the gene, once detected, do not marry.

Five years ago, when testing began, according to Dr. Larry Schneck,

chief of neurology and psychiatry at Kingsbrook Jewish Medical Center in East Flatbush, only 1,000 Hasidic students took part in the Kingsbrook Tay-Sachs testing program. So far this year, some 3,000 have taken the tests. Schneck added that 10 years ago, the average number of Tay-Sachs victims under treatment at Kingsbrook at any time was 13. Currently, the number is about two or three.

Tay-Sachs disease is a genetic disorder, common to those of Central or Eastern European Jewish descent, which affects the central nervous system of infants, causing paralysis, blindness and eventually death, usually before age 5. Babies born with the disease must inherit the gene from both parents; if only one parent carries the gene, there is practically no danger of a child being born with the disease.

Tay-Sachs can be detected by the 16th week of pregnancy through amniocentesis, and the mother can have the fetus aborted if she wishes. Hasidic Jews are therefore particularly vulnerable, because religious practice forbids them from using birth control or having abortions. The only preventive measure is to make sure that two carriers of the gene do not marry.

With this in mind, Dor Yeshorim, a Brooklyn-based organization active in Tay-Sachs prevention, visits high schools collecting blood samples and sending them to Kingsbrook for tests. All testing is completely confidential.

With the results entered into the matchmakers' computer systems, the shadchans simply check for the Tay-Sachs gene before recommending a match. If two potential partners have the gene, the match is never made.

Israel's Health Ministry has been using the Dor Yeshorim system throughout the country for the past two years.



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Happy Passover

Rambam's theory on diets 800 years ahead of his time

JERUSALEM (JTA) — The medical advice of a 12th century Jewish scholar is turning out to be contemporarily valid, according to a leading nutritionist at the Hebrew University here.

Connie Steinberg, who advises the general university community on proper diet procedures at the University's Cosell Center for Physical Education, says that Rabbi Moses ben Maimon, also known as Maimonides, or the Rambam, was not only one of the greatest religious authori-

ties of all time but also a unique authority on diet and exercise.

Steinberg said the sage's advice concurs with some of the latest theories. Maimonides, she says, advocated a whole-grain, low-fat, fresh-food diet, frowned on between-meal snacks and favored drink in moderation with meals. He also believed in exercise as a necessary adjunct to proper diet, Steinberg said.

Maimonides, who was a physician as well as a theologian, cautioned against overly refined flour (which we

know today lacks beneficial vitamins and fiber) and salty or fried foods.

Steinberg believes that the scholar's advice, which has only been physiologically proven in modern times, was somehow forgotten over the years and only revived in more recent years with the development of nutritional sciences.

Students at Brandeis Hillel to collect 6 million pennies

WALTHAM, Mass. (JTA) — Students at the B'nai B'rith Hillel Foundation at Brandeis University are collecting pennies "to educate people about the Holocaust."

They hope to amass 6 million of them, or \$60,000, by Yom Hashoah on April 22, the annual day of remembrance for the 6 million Jews who perished in the Holocaust, according to David Paskin, an 18-year-old freshman from St. Louis, who is coordinating the drive.

"When people hear the figure of 6 million, it often doesn't register," Paskin observed. Its enormity is

conveyed by seeing that number in commonplace measurable objects, he said.

The Brandeis students plan to display 6 million pebbles as surrogates because the weight of that many pennies makes them physically impossible to handle, a Brandeis Hillel spokesman explained.

They will be arranged in rectangular plexiglas columns over a map of Eastern Europe showing the sites of the death camps.

The sum represented by the coins will go to Holocaust museum-related charities, the spokesman said.

Soviet dogs fetching good prices

TEL AVIV (JTA) — A surprisingly large number of newcomers from the Soviet Union have been arriving at Ben-Gurion Airport with dogs.

But it now appears that many of the canine members of the family are not longtime beloved family pets but rather recent acquisitions, purchased as a means to get part of their savings out of the country.

A Tel Aviv veterinarian reports that she has recently received many telephone calls from Jews in Moscow, Odessa, Kiev, Leningrad and other Soviet cities, whom she did not know, asking her advice as to the "best and most valuable breeds" in demand in Israel.

They said they had obtained her name and phone number from friends

who have already arrived here with dogs.

The vet says her advice to her callers is to bring with them any pets they may already have, but not to buy any dogs to be sold here at a profit. Israel is a small country, she explains, which already has a sufficient stock of domesticated animals.

She says that in conversations with the Soviet callers, she has been surprised to learn that in many families, only the husband works.

Asking how they managed to save enough money to buy expensive dogs, she is told that there are not enough goods available in Soviet shops on which to spend even meager incomes. Hence, the opportunity to save vast amounts of money.

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Who ever heard of an Irish Jew?

By ASHER BENSON

Special to The Jewish Voice

The title is stolen, for it belongs to a recently published collection of stories by Cork-born David Marcus, but he is a "dacent" man, and won't mind my plagiarism.

The truth is that not too many people know there is an Irish Jewish community at all. At the recent media conference in Israel, where I met the editor of *The Jewish Voice* for the first time, I was treated as something of a curiosity, a delighting image which I happily did nothing to break.

The People of the Book have of course exerted strong influence on writers of many countries seeking to identify connections between their beginnings and Old Testament biblical events.

Legends that the Irish are among the Ten Lost Tribes (maybe there was an eleventh, named, Paddy?) can prove very convincing when delivered in the mists of a peatbog, and when shown the genuine Jacob's Ladder to Heaven in a secret cave near the Lakes of Killarney. Was it not Heremiah who brought Jacob's stone pillow to Tara, the seat of ancient Irish kings? And did it not become the Stone of Scone in Scotland? And cannot it be seen to this very day reposing under the throne of kings in Westminster Abbey in London?



Israeli President Chaim Herzog speaking at the Dublin Hebrew Congregation where his bar mitzvah took place. (Photo: Carol Weinstock)

record the arrival of five Jews from overseas bearing gifts for King Turloch O'Brien of Munster, who sent them packing — maybe the presents were not good enough for him!

In the Middle Ages, Dublin may have had a Jewish presence, because title deeds of the period contain a standing clause prohibiting the transfer of land to them, and there is also a record, in 1232, of the appointment of a custodian of the "King's Judaism in Ireland." but no other documentation exists, and any Irish Jews must have suffered the same fate as those banished from England in 1920.

Only by tradition, the first synagogue is believed to have been established about 1660, in Crane Lane, Dublin, by a few Marrano (Sephardi crypto-Jews) sea-merchants, no doubt trying to keep clear of Spanish Inquisition claws, and originating from the Canary Islands. The narrow street still exists, opposite Dublin Castle, and occasionally I wander its short length, in vain, trying to visualize where the prayer-house was located.

Certainly, though, there is a Jewish cemetery at Ballybough, north Dublin (an area where once lepers resided), inaugurated in 1718, and continuing in use for 280 years. Maintained by the Dublin Jewish

Board of Guardians, it is still in fair condition, and can be visited by arrangement with the resident caretaker. Cork is also believed to have had an 18th century synagogue and burial ground.

The community gradually became Ashkenazi (European) in character, and the synagogue was moved to a yard in the glassworks at Marlborough Green, adjacent to the present-day Abbey Theatre. In 1790 the kehilla dissolved and was not revived until the 1820s, when the new arrivals banded themselves together in what became a stuffy Victorian-style austere congregation, never numbering more than 400, and happy to expel its paupers over the seas to Liverpool in England. Their synagogue was a converted ex-Presbyterian chapel in Dublin's historic Mary's Abbey which had begun life as the first branch of the Bank of Israel.

In the 1880s, when the Russian May Laws forced its Jews to seek asylum in the west, pogrom-escaping refugees knocked on any door that might open to them, and eventually nearly 4,000 found respite in Ireland, mainly in Dublin's "Little Jerusalem." (Others re-established the Cork community, and set up new ones in Limerick and Waterford). Mainly they hailed from Lithuania and were soon at loggerheads with

brought a tradition of intense Yiddishkeit with them, and from their loins sprang the multiplicity of institutions and organizations with which the Irish community has been endowed, many of which still exist today.

The chevras they founded, where the old-time informal method of shtetl

some 1500 to 1600 souls. Dublin is suffering the fate of many similarly isolated communities; its young people are leaving, and with no replacements, family trees are withering away. A survey showed 48 percent of the emigrants went to the United Kingdom, 24 percent to North



The Ballybough Cemetery in Dublin. (Photo: Carol Weinstock)

religious worship pertained, were also the battlegrounds where they jostled noisily for leadership as though the presidency of the United States was at stake.

America, and, remarkably, 24 percent to Israel.

Nevertheless, four synagogues remain in Dublin: three Orthodox, one Progressive. There is also a bijou prayer-house in the Jewish Home, one of the few expanding institutions, serving as it does the aged and inform. A fine Jewish school, Stratford College, last year won the Jerusalem Prize; and a Maccabi sports club and a Jewish golf club are also to be found. The baby of the institutions is the Irish Jewish Museum, opened in 1985 by President Chaim Herzog of Israel — bedad himself a genuine Irish man, if there ever was one!

The list of organizations is still impressive, although one wonders what work is left for the sexist "Dublin Jewish Brides' Aid Society" — What about the bridegrooms?

The Dublin community remains vibrant enough to be the envy of many large and more affluent entities. How much longer this will appertain is anyone's guess; to delay seeing it for yourself could prove the old adage about procrastination being the thief of time, or, as might be said in Ireland: "Drink the pint of Guinness before the foam dries up!" (Asher Benson is the Dublin correspondent for the *London Jewish Chronicle*. He is currently co-authoring a book with photojournalist Carol Weinstock on the Jews of Ireland.)



Becky Daniel of Dublin ("Little Jerusalem") lights Sabbath candles. (Photo: Carol Weinstock)

The earliest known reference to Jews in Ireland is in 613 CE when St. Columbanus, penning his epistle to the Pope of Rome, smugly reported: "None of us has been a heretic, none of us a Jew, none a schismatic." But less oblique is a note in the *Annals of Innisfallen*, 1079, in which the monks



Students with their teacher at the Stratford School in Dublin. (Photo: Carol Weinstock)

the existing Jewish establishment which regarded them as "Russians" and "foreigners," badly in need of anglicization.

But although impoverished of worldly possessions, the newcomers

However, all that was a hundred years ago. What remains of the Irish Jewish community — for "Irish" read "Dublin" — the only place Jews can be found, apart from Cork, where only half a minyan survives — is

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President of Sri Lanka orders Israel to close office there

By SUSAN BIRNBAUM

NEW YORK (JTA) — The president of Sri Lanka has ordered Israel to close its diplomatic mission there within 30 days, according to reports obtained by the World Jewish Congress and verified by Israeli, American and Sri Lankan officials. But there has been no official break in relations, according to Yuval Rotem, a spokesman at the Israeli Consulate here. He said the Israeli representative in Sri Lanka, Uri Noi, had been told to leave the country in 30 days.

A spokeswoman at the Sri Lankan Consulate here confirmed that President Ranasinghe Premadasa had decided to close the Israeli interests section at the U.S. Embassy by April 20. But she said there was no men-

tion of the Israeli diplomat leaving.

Sri Lanka, known for years as Ceylon, is an island nation southeast of India that has been plagued by ethnic violence in recent years between the Sinhalese majority and Tamil separatists. Israel has maintained an interests section at the American Embassy in its capital, Colombo, since 1984. An interests section is the lowest level of diplomatic relations.

News of the diplomatic ouster was first reported by the Asia-Pacific branch of the World Jewish Congress, headquartered in Melbourne, which sharply protested the action to the Sri Lankan Embassy in Canberra, Australia. According to the WJC, Premadasa made the move to

fulfill a campaign promise made before he took office 14 months ago.

Sri Lanka said it will allow an Israeli presence in the country when Israel recognizes the Palestine Liberation Organization and "withdraws from all occupied Palestinian territory," the WJC reported.

In Washington, the State Department on March 21 urged the government of Sri Lanka to allow the Israeli interests section to continue operating. "We see this as running counter to the trend around the world of expanding diplomatic relations," said the department's deputy spokesman, Richard Boucher. "We believe that the decision should be reconsidered, and we are discussing it with the government of Sri Lanka."

In recent years, there have been reports of military cooperation between Sri Lanka and Israel. Sri Lankan officials have claimed numerous times that they purchased weaponry from Israel, China and Pakistan to fight the Tamil insurgents.

The New York Times reported in 1985 that the former Sri Lankan president had purchased Israeli patrol craft.

But Rotem denied the stories. "We didn't provide military assistance to Sri Lanka," he said. He described Israeli activities in Sri Lanka as having been "very much restricted. We had better relations with the former administration, not with this one," he said.

Egypt: Soviet emigration OK, just not in the territories

By ALLISON KAPLAN

UNITED NATIONS, (JTA) — The Egyptian ambassador here asked the two superpowers to guarantee that Soviet Jews emigrating to Israel would not be settled in the West Bank or Gaza Strip. Ambassador Amre Moussa, speaking before the Security Council on March 27, said his country would not take issue with the overall right of "Soviet Jews or others" to emigrate to Israel.

But he added that settlement by immigrants and other Israelis in the territories was "illegal" and that "certain criteria should be applied to this emigration in order to ensure" that the Soviet emigres do not settle there.

He contended that the United States and the Soviet Union must "ensure that the rights of the Palestinian people shall not be jeopardized by Israel's increased immigration."

When condemning the settlement of Jews beyond Israel's 1967 borders, Moussa made reference to President Bush's now-infamous remarks regarding East Jerusalem. He pointed out that "the United States government, at the highest level, recently once again publicly reaffirmed the inadmissibility of establishing settlements in the occupied territories, including East Jerusalem."

Moussa made his speech during a Security Council debate on Soviet Jewish emigration to Israel, which

was resumed after being postponed from March 15.

According to Yuval Rotem, a spokesman at the Israeli mission here, the various countries on the Security Council have not been able to agree on a resolution to bring to a vote. He contended that the movement for such a resolution has "lost its whole momentum."

Drafts written by Europe, the United States, the Soviet Union and the Arab nations have all been circulated, but no single draft was expected to be taken up immediately, Rotem said.

On March 22, Palestine Liberation Organization chairman Yasir Arafat urged U.N. action to prevent the Soviet Jews from settling in the territories. Arafat reportedly told Algerian television that "a strong decision" by the United Nations was needed "with international observers to supervise it."

During the March 27 debate, Yemen, Syria, Tunisia, Saudi Arabia and China all sharply criticized Israeli human rights practices, and suggested that Israel harbored plans to replace the Palestinians living on the West Bank with Soviet Jewish immigrants. Some even implied that the Soviet Jews were going to Israel against their will.

Syrian representative Issa Awad, referring to the tightened U.S. immigration restrictions, asked if U.S. policy was perhaps a deliberate move

to "herd Jews like cattle to Israel." Awad did not even refer to the city as

"Jerusalem"; rather, he called it "the Holy City of Al-Quds Al-Sharif."



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Marches, strikes mark Land Day

By GIL SEDAN

TAIBA (JTA) — Most of Israel's more than 700,000 Arab citizens and 1.5 million Palestinians in the administered territories held protest marches and demonstrations March 30, in honor of Land Day. A general strike shut down public transportation, while schools were closed and businesses and shops were padlocked.

Land Day marks the annual commemoration of the events of March 30, 1976, when six Arabs were killed during rioting that broke out over the expropriation of Arab land in Galilee.

For 14 years the anniversary was peaceful. This year was no exception, except in Taiba, an overgrown village of 24,000 about 20 miles

northeast of Tel Aviv, which is soon to be elevated to the status of a town. Here violence erupted suddenly with the ferocity of the intifada. In this village 14 years ago, a Palestinian youth was killed in rioting on the first Land Day. A monument marks the spot.

This year, masked youths hurled stones and bottles at heavily reinforced police, who responded with tear gas. Before the day was over, seven policemen were injured, including one who was stabbed in the back.

The police made 22 arrests. Fifteen suspects were remanded by a magistrate's court in Kfar Sava, while three were released.

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Democratic National Committee rejects funds ofr Rep. Savage

By **SUSAN BIRNBAUM**
NEW YORK, (JTA) — The chairman of the Democratic National Committee said last week that Rep. Gus Savage (D-Ill.), who used anti-white, anti-Semitic rhetoric to win a primary for his seat last month, will not receive "one penny" from the committee in his re-election bid in November because of his remarks.

Saying he was "appalled" by Savage's remarks, DNC Chairman Ron Brown said "racism and anti-Semitism is disgusting in any context, and even more so when it is uttered by someone who chooses to identify himself with a party which has led the fight in this nation against bigotry."

Brown attempted to contact Savage but was unsuccessful, a spokesperson for the Democratic National Committee said. Brown said he would "let him know in no uncertain terms

that the chairman of the party and the party itself abhors and condemns his remarks."

The committee reportedly did not finance Savage's primary bid.

Savage, a 10-year veteran in Congress, was renominated after a close contest on Chicago's South Side.

Savage accused his opponent, Mel Reynolds, who is also black, of receiving most of his financial support from Jews and Jewish groups who strongly support Israel. He also charged that he was a victim of attacks by the white news media.

Several Jewish groups, *The Chicago Tribune* and two black congressmen whose support Savage had claimed denounced him.

Savage won the primary with 51 percent of the vote. Reynolds took 43 percent. A disciple of white racist cult leader Lyndon LaRouche took 5

percent. Savage is expected to wind handily in November's general election over Republican opponent William Hespel.

Reynolds, a former university administrator and Rhodes scholar, accused Savage of being an embarrassment to the district, which is at least 70 percent black.

During a pre-election rally March 17, and again at his victory party March 20, Savage railed against "pro-Israeli money" and read a list of contributors to Reynolds' campaign who had Jewish names.

Some of the names were of people who lived outside of Reynolds' district, which he referred to as the "suburban Zionist lobby."

"He who pays the piper calls the tune," he said. Savage was surrounded by the guards of Louis Farrakhan, leader of the Nation of Islam.

Administration, senators, Jewish groups look to repeal anti-Zionism resolution

By **HOWARD ROSENBERG**
WASHINGTON, (JTA) — The Bush administration, key senators and Jewish groups vowed last week to explore possible ways to repeal the 1975 U.N. resolution equating Zionism with racism.

At a rare hearing of the Senate Foreign Relations subcommittee on Near Eastern and South Asian Affairs, a senior U.S. official said the United States has "called on the Arab world to repudiate the odious line that Zionism is racism." The hearing — the subcommittee's first in 1990 — was devoted to a discussion of a sense-of-the-senate resolution introduced Jan. 31 by Sen. Rudy Bos-

chwitz (R-Minn.), which calls on the U.N. General Assembly to repeal the resolution. A similar version had been introduced in the House on Jan. 23 by Rep. Bill Green (R-N.Y.).

The official, John Bolton, assistant secretary of state for international organizations, noted that in recent years, the United States and Israel felt that "the time was not opportune to seek reversal."

"Our discussions with Israel and the League of Arab States last year produced a similar conclusion," Bolton added. He did not provide any timetable for requesting a vote for repeal except to say that "not is the time to reassess the situation."

He said that the United States is consulting with the 35 countries that joined it in opposing the resolution in 1975. In addition, it is consulting with governments that voted for the

resolution "but which have subsequently acquired new governments and new thinking," Bolton added.

Burton Joseph, an honorary chairman of the Anti-Defamation League of B'nai B'rith, testified that "the European Parliament and the parliaments of Holland, Australia, Peru, Uruguay and Guatemala have formally criticized the resolution."

But he added that "the United States should encourage the moderate Arab states to repudiate" it as well.

Seymour Reich, chairman of the Conference of Presidents of Major American Jewish Organizations, testified that to call Zionism racism is a "malicious and moral obscenity" in the face of Israel's "absorption and ingathering of people of all races, whether Africans, Asians or Occidentals."

U.S. Holocaust museum gets hundreds of articles from East Germany

By **JOSEPH POLAKOFF**
Special to The Jewish Voice

WASHINGTON — The German Democratic Republic has given the U.S. Holocaust Memorial Museum hundreds of Holocaust-related artifacts gathered from 16 museums and other institutions and individuals in East Germany.

The artifacts include a Hollerith machine, an early punch-card sorting and tabulating device developed in the United States and later manufactured by IBM-Germany, the U.S. Holocaust Memorial Council said.

Hollerith machines, precursors of today's computers, were used in the German census of 1933 and 1939 and aided in locating Jews and other

potential victims of Nazi racism and fanaticism.

Other artifacts range from items used in the Nazi "euthanasia" program to parts of V-2 rockets made by slave-labor in concentration camps and munitions plants. Such rockets were fired from German-occupied Europe at southern England, including London, in the late stages of World War Two.

Construction of the museum is underway in Wallenberg Place between the Capitol and the Washington Monument.

Formal presentation of the artifacts to the council were made March 13 by East Germany's ambassador, Gerhard Herder.

Something fishy about new Israeli caviar

There is something fishy about the fake caviar developed at the Technion-Israel Institute of Technology. It contains fish and fish oil but no fish eggs. Yet the taste is nearly

identical with the real thing. The only real difference is that while the Russian import costs \$100 for 3.5 ounces, the Israeli facsimile will sell for about \$8.

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Book Review

JWB book award nominees announced

NEW YORK — Nominees for the 1990 National Jewish Book Awards have been announced by the JWB Jewish Book Council.

Now in their 41st year, the National Jewish Book Awards are given by the JWB Jewish Book Council to authors of Jewish books of scholarly and/or literary excellence that are generally available in the U.S. and Canada. The awards are for books published during the previous year.

Nominees have been selected in the fields of Autobiography, Children's Literature/Picture Book, Children's Literature, Contemporary Jewish Life, Fiction, Holocaust, Israel, Jewish History, Jewish Thought, Scholarship and Visual Arts.

For the National Jewish Book Award — Autobiography, the nominees are: Zofia S. Kubar, *Double Identity: A Memoir* (Hill & Wang); Lucy S. Dawidowicz, *From That Time and Place: A Memoir, 1938-1947* (W.W. Norton); and Eli Ginzberg, *My Brother's Keeper* (Transaction Publishers).

Nominees for the National Jewish Book Award — Children's Literature/Picture Book are: author Esther Silverstein Blanc, illustrator Tennessee Dixon, *Berchick* (Volcano Press); author Eric Kimmel, illustrator Trina Scharf Hyman, *Hershel and the Hanukkah Goblins* (Holiday House); and author David A. Adler, illustrator Joan Halpern, *Malke's Secret Recipe* (Kar-Ber Copies).

Nominees for the National Jewish Book Award — Children's Literature

are: Alan Collins, *Jacob's Ladder* (Lodestar/E.P. Dutton); Lois Lowry, *Number the Stars* (Houghton Mifflin); and Pamela Melnikoff, *Plots and Players* (Peter Bedrick Books).

Nominees for the National Jewish Book Award — Contemporary Jewish Life are: Diana Bletter (interviews)/Lori Grinker (photographer), *The Invisible Thread: A Portrait of Jewish American Women* (Jewish Publication Society); Daniel J. Elazar, *The Other Jews: The Sephardim Today* (Basic Books); and Riv-Ellen Prell, *Prayer & Community: The Havurah in American Judaism* (Wayne State University Press).

Nominees for the National Jewish Book Award — Fiction are: Anita Desai, *Baumgartner's Bombay* (Alfred A. Knopf); author A.B. Yehoshua, translator Hillel Halkin, *Five Seasons* (Doubleday); and author David Grossman, translator Betsy Rosenberg, *See Under: Love* (Farrar Straus Giroux).

Nominees for the National Jewish Book Award — Holocaust are: author Abraham Lewin, editor Antony Polonsky, *A Cup of Tears: A Diary of the Warsaw Ghetto* (Basil Blackwell); Ruth bondy, *Elder of the Jews: Jakob Edelstein of Theresienstadt* (Grove Weidenfeld); and author Samuel Willenberg, editor Wladyslaw T. Bartoszewski, *Surviving Treblinka* (Basil Blackwell).

Nominees for the National Jewish Book Award — Israel are: Amos Elon, *Jerusalem: City of Mirrors* (Little, Brown); Harris O.

Schoenberg, *A Mandate for Terror: The United Nations and the PLO* (Shapolsky Publishers); and Charles Hoffman, *The Smoke Screen: Israel, Philanthropy and American Jews* (Eshel Books).

Nominees for the National Jewish Book Award — Jewish History are: William McGagg, *The History of Hapsburg Jewry* (Indiana University Press); Eli Lederhendler, *The Road to Modern Jewish Politics* (Oxford University Press); and Jacob Katz, *The "Shabbos Goy": A Study in Halakic Flexibility* (Jewish Publication Society).

Nominees for the National Jewish Book Award — Jewish Thought are: David Novak, *Jewish-Christian Dialogue: A Jewish Justification* (Oxford University Press); Marc Saperstein, *Jewish Preaching 1200-1800: An Anthology* (Yale University Press); and Jacob Katz, *The*

"Shabbos Goy": A Study in Halakic Flexibility (Jewish Publication Society).

Nominees for the National Jewish Book Award — Scholarship are: Jeremy Cohen, *"Be Fertile and Increase, Fill the Earth and Master It": The Ancient and Medieval Career of a Biblical Text* (Cornell University Press); Mark Slobin, *Chosen Voices: The Story of the American Cantorate* (University of Illinois Press); and commentary by Baruch A. Levine, *The JPS Torah Commentary: Leviticus* (Jewish Publication Society).

Nominees for the National Jewish Book Award — Visual Arts are: Vivian Mann, *Gardens and Ghettos: The Art of Jewish Life in Italy* (University of California Press); Milton Brown, *Jack Levine* (Rizzoli); and David Cohen, *Jews in America* (Collins Publishers).

Winners in all categories will be announced in mid-May. The authors will be presented with their awards by the JWB Jewish Book Council at the National Jewish Book Awards ceremony on June 11, 1990, at the 92nd Street YM-YWHA in New York City. A cash prize of \$750 and a certificate of recognition will be given to each winning author, and a citation will be presented to the publisher.

Among the past winners of the awards — widely considered to be the highest recognition in American Jewish literature — are Cynthia Ozick, Isaac Bashevis Singer, Elie Wiesel, Bernard Malamud, John Hersey, Irving Howe, Leon Uris and Philip Roth.

The JWB Jewish Book Council seeks to promote North American Jewish literary creativity, Jewish libraries and an appreciation of Jewish literature.

Dubious achievement awards presented by B'nai B'rith

By ALLISON KAPLAN

UNITED NATIONS (JTA) — There were no gold statuettes, no applause and no acceptance speeches.

In fact, none of the winners of B'nai B'rith International's seventh annual "Haman of the Year" Awards — Chinese leader Deng Xiaoping, Iraqi President Saddam Hussein and the Islamic Jihad — even showed up at the B'nai B'rith Purim party last month to claim their prize.

The dubious award is presented every Purim by BBI to one or more individuals who have made "a unique contribution to the random suffering of humanity."

Deng garnered the honor for br-

tally suppressing the budding democracy movement in China; Hussein won for reportedly gassing to death 5,000 Kurds; and Islamic Jihad took the award for its attack on an Israeli tour bus in northern Egypt.

Dr. Harris Schoenberg, director of U.N. affairs for B'nai B'rith, noted that this was the first time that "Haman of the Year" had been shared between multiple oppressors.

He added that former Romanian President Nicolae Ceausescu had also been a strong contender for the prize, but the judges felt Ceausescu "no longer needed the recognition."

As usual, Schoenberg said, B'nai B'rith's choices were "arbitrary, prejudiced and final."

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Travel to Buchenwald: A place of horrific history

By MIKE SHOUP

BUCHENWALD, East Germany — Walk through the wooden gatehouse that once contained the headquarters of the dreaded Nazi SS and contemplate the vast scene before you:

Roll-call Square, where the ill-clad, starving inmates of this infamous concentration camp were forced to stand at attention, hours on end, in searing heat and in the freezing cold of snowstorms that sweep suddenly and viciously across this hilltop five miles outside of the old German city of Weimar.

Behind Roll-call Square lie only vast, vacant acres now, with crushed stone and concrete blocks to mark where stone and wooden buildings housed as many as 50,000 prisoners at a time in conditions unfit even for animals. The watchtowers are still here. The barbed wire.

To the right, a brick building with a high chimney — the ovens, and the rooms where medical "experiments" were conducted and victims subsequently dissected on a white tile slab to ascertain the results. Buchenwald numbered its dead at 65,000 — hardly more than a small corner of the large, dark stain of German history that has come to be called the Holocaust.

The ovens... the ovens...

Stand here and contemplate the immense barbarity of it all, and feel the emotions sweep through your mind and body. It is as if your best and dearest friend suddenly turned for no apparent reason and slammed a fierce blow into your solar plexus. Feel, for a moment, the disbelief, the dismay, the anger and the sadness.

Even the most primitive barbarians could not match this, for here is a carefully crafted camp of death, a calculated design to destroy human beings, both Jews and non-Jews.

You'll see tears at Buchenwald, and probably shed a few yourself, and perhaps wish that every adult, everywhere, could stand here for a moment and contemplate these lessons of the past, however odious and despicable they may be.

But the lessons are open to interpretation, one quickly discovers. For years, this has been *Communist* East Germany, and so the written descriptions at Buchenwald project not a sense of historical culpability, but one of socialist and anti-fascist victory over "big business" and "unbridled exploitation of workers," as well as the Nazis.

Walk around the camp, and if you can read German you will notice that Jews are hardly mentioned. True, Buchenwald was not, as other concentration camps were, specifically designed to exterminate Jews. It held, primarily, prisoners of war and "political" prisoners; in the latter part of 1941, 8,483 Soviet soldiers were executed here with a bullet to the back of the head. But Jews *did* die at Buchenwald, and by the millions in other camps.

"All over Germany, concentration camps were set up," reads a narrative about Buchenwald and its museum. "There, Communists, Social Democrats and other opponents of Hitler were brutally maltreated or murdered." Later, one discovers that "Jews and gypsies" were among these opponents, but that's about as far as such acknowledgements go.

As one stumbles about this sad, sad place in a state of shock and disbelief, the Communist interpretation is but an added element to ponder. How soon might it be before they are rewriting this bit of history once again?

Men, women and children from 35 nations of the world were incarcerated here and murdered by the Nazis. Perhaps the most visible memorial is to Ernst Thalmann, chairman of the German Communist Party at the time, who spent 11 years in Buchenwald before the Nazis killed him on Aug. 17, 1944. Perhaps the most touching is the simple plaque in French, among many on the wall beside the crematorium exit:

Marcel DeLong
1916-1943
Regrets

Visitors to Buchenwald are free to walk about. There are only two buildings in the main camp area and both are open: the crematorium and the museum, called the Museum of Anti-fascist Resistance, which was once the camp store.

The crematorium speaks for itself: six brick ovens, neat, tidy and trimmed in cast iron. Narrow metal trays with legs delivered bodies to the fire pits, the legs moving back and forth on small rails embedded in the floor. A small but no doubt prideful bit of Nazi engineering, this.

At the museum, for any poor soul who has missed the message there is more evidence of the character and moral fiber of the Nazi men and women who operated Buchenwald. A human heart in formaldehyde, neatly pierced by a bullet; the soldier, we are told, got a promotion for his

accuracy. A lampshade made of human skin, and another swatch of tattooed, dried human skin. A shrunken head.

The museum tells precisely the story you'd expect, right down to the final days when the camp's "strong international fighting unit" led by "the German Communist Walter Bartel" liberated the inmates as the Nazis fled. Another victory for socialism!

Every human being can take a lesson away from Buchenwald, if it be nothing more than a better under-

standing of the inscription that appears on the centennial plaque fixed to an old synagogue on Oranienburgerstrasse in East Berlin, one of many damaged or destroyed on Nov. 9, 1938, in the infamous Nazi pogrom that has come to be known as Kristallnacht.

*Vergesst es nie, it says.
"Don't forget this."*

(Mike Shoup is travel editor for the *Philadelphia Inquirer* in which this article originally appeared. Reprinted with permission.)

B'nai B'rith to coordinate Holocaust memorial project

WASHINGTON, DC — B'nai B'rith International has acceded to the request of the Speaker of the Knesset to coordinate the participation of American Jewish communities in the international Holocaust memorial project "Unto Every Person There is a Name."

Initiated by the Yad Vashem Holocaust Institute in Jerusalem, the project consists of reading the names of Holocaust victims at public ceremonies in hundreds of locations in Israel and the Diaspora at the annual commemoration of Holocaust Martyrs and Heroes Remembrance Day (Yom HaShoah).

According to B'nai B'rith International President Seymour D. Reich, who was appointed to the project committee by Knesset Speaker Dov Shilansky, the goals of the project

are to perpetuate the memory of the six million victims of the Holocaust as individuals, to ensure that future generations will always remember the Holocaust, to unify the Jewish people on the subject of the Holocaust and to combat revisionist denials of the Holocaust.

This year, Yom HaShoah falls on April 21 and 22. Over the course of 24 hours, beginning at sunset on Saturday (4/21), Jewish communities throughout the world will light memorial candles and erect banners at sites identified with justice and righteousness — courthouses, city halls and houses of worship — and read aloud millions of names. Lists and ceremonial procedures will be provided to all interested communities by the Commission on Continuing Jewish Education of B'nai B'rith International.



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Seder addition celebrates new exodus

In celebration of the largest Exodus of Jews from slavery to freedom since the days of Moses, CLAL — The National Jewish Center for Learning and Leadership has announced that members of its faculty have written new verses for the famous song, *Let My People Go!* World renowned artist Mordechai Rosenstein has prepared beautiful artwork for these new lyrics, which have been written by CLAL scholars Rabbi David Nelson (a CLAL Senior Teaching Fellow) and Rabbi Steven Greenberg (CLAL's Director of Learning Leaders).

Freedom Land can be sung anytime, but especially during the upcoming Passover seders.



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The Matzah of Unity

(To be recited during the Seder at Yachatz—when breaking the middle Matzah)

We are about to take the middle matzah and divide it in half. This matzah which we break and set aside is a symbol of our unity with the Jews of the Soviet Union. We will not conclude our Seder until the missing piece is found and spiritually reunited. This reminds us of the indestructible link which unifies us as a world family.

Matzah is the bread of affliction which after the Exodus becomes the bread of redemption. As we observe this festival of freedom, we are heartened to be part of the largest Exodus of Soviet Jews in recent history, but we remain mindful of those refuseniks who still wait longingly for permission to emigrate.

Jews of the Soviet Union resisted decades of suppression with faith. Struggling to live as Jews, many sought valiantly to leave for Israel, the land of our redemption. Many suffered harassment; some endured prison. The forces of oppression tried to afflict them with amnesia of the spirit. But, they remembered.

At last, most are allowed to go free. We know not how long the door of freedom will remain open. We walk with them in their Exodus. At this Seder, we commit ourselves to accompany them on their road to freedom, pledging the assistance they require.

We cannot forget those who remain behind. To those still seeking permission to leave and to those striving to build a better Jewish life in the Soviet Union, we pledge our continued vigilance, self-sacrifice and solidarity.

Later, we will search for the hidden piece of matzah. In much the same way, we have sought to find our brothers and sisters in the Soviet Union. Once having found the missing half, we will be able to continue our Seder. So, too, will the reunification of Soviet Jews with our homeland allow Israel to continue growing and blossoming into the central core of our collective Jewish identity. May our commitment, expressed here tonight as well as maintained through Operation Exodus tomorrow, enhance the quality of Soviet Jewish life in Israel.

Am Yisrael Hu Am Echad - The People Of Israel Are United.



Маца Единства

Сейчас мы возьмем мацу из середины и разделим ее пополам. Эта маца, которую мы разломали и отложили в сторону, является символом нашего единства с евреями Советского Союза. Мы не завершим наш Седер до тех пор, пока не найдем недостающий кусок и не объединимся духовно. Это напоминает нам о нерушимой связи, которая объединяет нас в одну всемирную семью.

Маца — хлеб наших страданий, который после Исхода становится хлебом освобождения. Отмечая этот праздник свободы, мы сами становимся частью огромного Исхода советских евреев в современной истории, но мы не забываем о тех отказниках, которые все еще томятся в ожидании разрешения на выезд.

Евреи Советского Союза десятилетиями сопротивлялись подавлению их прав, но не теряли надежду. В борьбе за свое стремление жить как евреи, многие героически пытались выехать в Израиль — страну нашего освобождения. Многие пострадали, оказались в тюрьмах. Силы деспотизма и угнетения старались поразить их болезнью духовного забвения. Но они помнили!

Наконец, большинству разрешили уехать. Мы не знаем как долго "врата свободы" останутся открытыми. Мы вместе с ними идем к свободе. На этом Седере мы принимаем на себя обязательство сопровождать их на пути к свободе и обещаем помощь, которая им необходима.

Мы не можем забыть тех, кто остался позади. Тем, кто еще пытается уехать, и тем, кто стремится построить лучшую еврейскую жизнь в Советском Союзе, мы обещаем нашу бдительность, самопожертвование и солидарность.

Позже мы будем искать спрятанный кусочек мацы. Точно так же мы стремились найти наших братьев и сестер в Советском Союзе. Как только найдем недостающую половину, мы сможем продолжить наш Седер. И воссоединение советских евреев с нашей родиной позволит Израилю еще полнее вступить в сущность нашей общей еврейской индивидуальности. Пусть наши обещания, которые прозвучали сегодня вечером и будут выполняться на протяжении всей Операции Эксодус завтра, улучшат жизнь советского еврейства в Израиле.

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Travel

Fifth Avenue:

Microcosm of what makes Manhattan fascinating

By RUTH ROVNER

Special to The Jewish Voice

Extending from Washington Square all the way to Harlem, famous Fifth Avenue is a microcosm of all that makes Manhattan fascinating.

With its skyscrapers, stately mansions, museums and swank boutiques; its joggers, pedestrians, tourists, and traffic; its views of Central park and its animated street life, this avenue has something to suit every tourist's tastes.

It has attractions for museum lovers, architecture buffs, people watchers, shoppers, joggers, even sidewalk artists who set up their easels near its most memorable landmarks.

Famous Fifth also has special attractions for the Jewish traveler. The

percent Jewish, and there's even a kosher canteen and small synagogue above the club itself.

Much farther north, where the street signs read "Museum Mile," I entered the former Vanderbilt Mansion at 86th and Fifth, which is now the world headquarters of the YIVO institute for Jewish research.

As the major center for the study of East European Jewish culture, YIVO draws scholars from around the world, but it's also a place of interest to Jewish travelers because of its special exhibits.

The current exhibit "Going Home: How American Jews Invent the Old World" is a lively and varied display of how American Jews have maintained their links to the Old World. It includes Yiddish "letter songs;" clips

Artists 1910-1945" includes 125 paintings, drawings and illustrations, most of them never before exhibited in the United States.

These works of art dramatically show the response of German artists, both Jewish and non-Jewish, to World War I and to the environment of the Weimar Republic and then Nazi Germany.

Outside, sunny Fifth Avenue was an ironic contrast to the world of the German artists. Boarding a Fifth Avenue bus — an easy way to take a tour of the avenue — I enjoyed the varied sights on Fifth Avenue as I headed south.

Dominating the southeast corner at 65th and Fifth, Temple Emanu-El is a striking sight. The world's largest Reform synagogue is an imposing limestone building, with its great recessed arch enclosing the intricate Rose Window.

"We get tourists from all over the world," my guide told me as she led visitors through a corridor into the vast sanctuary, which seats 2500.

We sat in pews as she pointed out the details of the bimah (30 by 40 feet wide) made of marble imported from France, the marble-columned Ark with its mosaic insets and the dramatic stained glass windows.

Also remarkable are the acoustic tile that covers the walls, the choir loft and the unusual rainbow effect created by the afternoon sun pouring through the stained glass windows, casting colored light on the walls.

This Fifth Avenue landmark gets so many visitors that it's one of the few synagogues to have a full-time tour guide. My guide recently greeted a group of 107 tourists from Russia who came with an interpreter.

Whether from Moscow or the Midwest, visitors are invariably impressed. "Often they're completely awed by the sanctuary — just by its vastness," she said. "Many people say they've never seen anything quite like it in a synagogue."

Yet this congregation first worshipped in a tenement on the Lower East Side. Then, as members prospered and moved uptown, they built four successive synagogues before they merged with Beth El in 1927.

Their new temple, designed by three Jewish architects on the site of the John Jacob Astor mansion, was ready for its first service on Rosh Hashanah, 1929. Today, the congregation numbers 10,000 individual members.

Three blocks south, The Fifth Avenue Synagogue at 5 East 62nd Street is an unassuming modern building which, despite its name, is actually a few steps off Fifth Avenue. This synagogue, too, has a unique identity.

Nicknamed "Millionaires Shul," its congregants, who live within walking distance, reside in one of Manhattan's most exclusive neighborhoods.

"It's one of the most influential and prestigious Orthodox synagogues in the United States," said cantor Joseph Malovany, leading the way to the third floor sanctuary. "We receive visiting dignitaries from all over the world."

Israeli ambassadors to the United Nations, Jewish U.N. delegates, past presents of Israel, the Israeli Consul-



Reform Temple Emanu-El at Fifth Avenue and 65th Street (Photo: Ruth Rovner)



YIVO on Fifth Avenue (Photo: Ruth Rovner)

world's largest Reform synagogue, the largest Jewish museum in the Western Hemisphere and a public library with a major Judaica collection are examples of how New York's grandest avenue also has Jewish attractions on a grand scale.

In fact, the Jewish traveler can visit Fifth Avenue — focus only on Jewish highlights, as I did recently — and enjoy a varied and intriguing itinerary.

My tour took me north and south along the avenue, as I visited sites that spanned culture, history, religion and commerce. It included a visit to the New York Public Library at 42nd Street to see its Jewish Division, with 120,000 volumes of Judaica; and to the Israel Discount Bank at 43rd with its Israeli art.

Then, at the Diamond Dealers Club, just off Fifth at 47th, I watched hasidic Jews carrying briefcases, hurrying to make deals on priceless gems. Membership in this club is 90

from Yiddish newspapers (at one time, there were five Yiddish dailies in New York); and photos from family albums which show American Jews visiting their parents in the Old World or standing in front of the shuls of their childhood.

Just four blocks north of YIVO, The Jewish Museum at 92nd Street, also housed in a former Fifth Avenue mansion, is a virtual world of Jewish art and artifacts.

Its permanent collection includes over 14,000 works of art and artifacts covering 4000 years of Jewish history. Paintings, drawings, sculpture, textiles, coins and medals, ancient pottery — all are part of this vast repository. The collection of Jewish ceremonial art alone is one of the largest in the world, and ranges from ancient Palestinian clay oil lamps to modern Menorahs.

Besides all this, the museum hosts special exhibits. Its current one, "War, Resistance and Politics: Dusseldorf

General have all worshipped here.

And besides the many visiting dignitaries, its 350 registered members include Elie Wiesel, who attends Shabbat services faithfully, and Herman Wouk, one of the original vice-presidents. Leonard Bernstein, though not a regular attendee, comes on the High Holy Days.

All of them worship in a sanctuary that is modern — it was built in 1958 — and surprisingly modest. "The members wanted to build a simple, dignified and comfortable synagogue," said Malovany, who, besides being cantor, is also distin-

because of its location, this would be a place where Jewish tourists could attend Shabbat and holiday services," said Malovany.

And it still is. Tourists from all the major nearby hotels — The Pierre, Plaza, Westbury, Essex, St. Moritz and others — have attended services at the Fifth Avenue Synagogue. "We're very open to tourists," said Malovany. "We always welcome them warmly."

"Going Home: is on view through April 18, Monday through Friday, 10 to 5 p.m., at YIVO, 1048 Fifth Avenue.

"With its skyscrapers, stately mansions, museums and swank boutiques; its joggers, pedestrians, tourists, and traffic; its views of Central park and its animated street life, this avenue has something to suit every tourist's tastes."

guished professor of Liturgical Music at Yeshiva University.

"The founding members felt there must be an Orthodox synagogue in the vicinity of Emanu-El, because traditional Jews had nowhere to pray," said Malovany, who, like other members, lives nearby.

Though it was founded mainly for the Jewish residents of the Fifth Avenue area, it also serves visiting tourists. "The founders knew that

"War, Resistance and Politics" is on view Sundays through Thursdays at the Jewish Museum, 1109 Fifth Avenue. Another exhibit about Sephardi Jews of the Ottoman Empire opened April 1.

—Temple Emanu-El, 65th St. and Fifth Avenue, is open to visitors Sunday through Thursday, 10 to 4:30 p.m. and for Shabbat services.

—The Fifth Avenue Synagogue at 5 East 62nd Street has daily and Shabbat services.

Morocco

Continued from 14

forced to stay near their villages because of feuding among their rival tribes. Jewish-run caravans, hundreds of camels long, carried European goods from Tangier on the Mediter-

ranean coast to Timbuktu in sub-Saharan Africa and returned with gold and ivory.

By the time that French colonists occupied much of the country in 1912, the Jews were deeply rooted, even in remote desert villages and settlements atop the Atlas mountains, where Jewish cemeteries and

synagogues still can be found.

Then came Nazi Germany. After France fell, Morocco came under the control of the Nazi-sponsored Vichy government, which demanded that King Mohammed turn over his country's Jews. The king refused, insisting that Jews were full Moroccan citizens.

On his deathbed, as the Jews of Morocco tell the story, King Mohammed made his son Hassan pledge that he also would protect the Jews.

Suzie Dayan, a stylishly dressed teacher at the Jewish elementary school run by her father in Marrakech, speaks with veneration for the royal family as she recounts this tale. Photographs of the two kings hang on the wall of the school office beside pictures of Jewish children and the founder of a Jewish organization.

Despite this shared confidence in the king, her community's future is uncertain. In Marrakech (population 483,000), the Jewish population has dropped from as high as 4,000 several decades ago to about 350.

In the school's synagogue, with its intricately carved wooden altar and seats for 100 people, only three young boys and an older man had turned up for afternoon prayers. Upstairs, a class of six students — two girls, three boys wearing yarmulkes and one in a ball cap — were watching their teacher dissect a French word on the blackboard.

Dayan shrugs when asked what the future holds for her community. Weizman is more optimistic.

"If by any chance a solution is found in the Mideast and there is no longer animosity between Jews and Muslims," Weizman said, "maybe this community could stabilize and revive a little bit."

(Reprinted with permission from the Philadelphia Inquirer.)

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David Rubinger photo exhibit in Washington

WASHINGTON, DC—The B'nai B'rith Klutznick Museum will present a retrospective of the work of Israeli photojournalist David Rubinger, beginning April 30, 1990. The exhibition, *Witness To An Era*, opens on Israel Independence Day (corresponding to the Hebrew date 5 Iyar) marking the Jewish state's 42nd birthday and will continue through August.

Rubinger, 66, emigrated to Pales-



"David Ben Gurion", 1970

tine from Vienna at the age of 15 and began taking photographs during his service in the British Army during World War II. Upon returning to civilian life, he began work as a professional photographer. Thus, his career as a photojournalist parallels the rise of the modern state of Israel. In 1954, he became the principal photographer stationed in the Middle East for Time magazine, and has since covered nearly every significant event there. Teddy Kolleck, Mayor of Jerusalem, observes: "David and his camera are a familiar sight in Jerusalem. His photographs have often become a symbol of history."

The exhibition consists of 91 photographs tracing events in Israel and the surrounding region from 1947 to the present. Many deal with important events in the history of modern Israel, such as the Six Day



"Silhouette", 1959

War and the re-unification of Jerusalem. Others are portraits of notable figures, including Anwar Sadat, Golda Meir, and David Ben-Burion. A third group comprises candid depictions of the diverse population of Israel.

Visitors to the exhibition may recognize several photographs — such as one of an Israeli soldier praying next to a tank during the Yom Kippur War — as classic examples of twentieth-century photojournalism. A unique feature of the exhibition labels is that they appear in three languages: English, Hebrew and Arabic.

Rubinger's photographs often address the triumph of human spirit over adversity. From pictures of the squalid conditions endured by new immigrants to Israel in the fifties, to scenes from the numerous wars fought on Israeli soil, Rubinger documents an unprecedented era in the history of the Jewish people. He is frequently at the front lines of history, his camera capturing the anxiety of crucial Knesset (Parliament) votes or the butchering of an Israeli army patrol during an ambush. Rubinger also has an eye for depicting quieter moments, such as the anxious yet joyous expressions on the faces of immigrants arriving in Israel from Russia.

Rubinger is a distinguished practitioner within a long tradition of

photographic observers of the Middle Eastern scene that began with Francis Frith and Maison Bonfils. Yet, Rubinger readily admits that his work does not represent an objective vision of life in the Middle East: "The days in which the journalist was an unbiased, objective and balanced observer are over. Now, because of television, we, too, are expected to produce sensational shots, irrespective of whether or not they describe the whole truth."

Gayle Weiss, Director of the B'nai B'rith Klutznick Museum, observes, "Rubinger has provided an intense examination of people exploring the outer limits of their existence. Hardship and triumph are represented equally. The result is a portrait of places and times that often elude description."

Murray Shusterman, Chairman of the B'nai B'rith Klutznick Museum and Art Committee, adds, *Witness To An Era* is a wonderful exhibition. If the images are sometimes difficult and painful to look at, it is only because reality is also difficult. Rubinger is a master of his craft."

The B'nai B'rith Klutznick Museum is located at 1640 Rhode Island Avenue, NW, Washington, DC (Metro stop: Farragut North). The Museum is open Sunday through



"Soldiers at the Western Wall", June 1967

Friday, from 10 a.m. to 5 p.m. The Museum Gift Shop is open from 10:30 to 4:30. Admission is free, with suggested donation of \$2 for adults, \$1 for senior citizens and children.

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Youth visits to Poland

By **CARL SCHRAG**

Special to The Jewish Voice

WARSAW — It is midnight at the Holiday Inn and several dozen American teenagers are sitting in a circle, sharing their feelings and impressions after a long day of emotional encounters with their roots.

When USY decided to organize its own Poland program, the decision was made early on to combine it with a five-week trip to Israel. "We felt that a week in Poland would be powerful, but very negative," Guten said. "There would be no opportunity afterwards to absorb the experience in a slow,

"If all you know about Polish Jews is that they were marched to the gas chambers," he said, "then you don't know anything about them. You need to know who they were. What kind of Zionists were they? What kind of religious people were they? What kind of social conscience did they have?"

The message becomes clear. "People are confronted with the imperative of the 'mitzva' of rebuilding a strong and rich Jewish civilization," Poupko said.

The emphasis on Jewish history crosses national and religious outlook. Israel's Ministry of Education and Culture, which a year ago launched the most ambitious program to bring Jewish youths to Poland, gives each participant two study guides, one of which does not mention the word "holocaust" because its purpose is to educate the students about what existed before.

Although cynics may find the Poland experience to be overrated, Oded Cohen, director of the Israel Education Ministry's Youth Division, is among those who believes in the importance of visits to Poland.

"A visit to Auschwitz changes any human being," Cohen said.

The comments of the students, during and immediately after their journey to Poland, have convinced many that the benefits make the effort worthwhile.

"Our generation is unaffected by the Holocaust," Nathan Abrams, 17, said while on a bus taking his group to Warsaw after a day at Auschwitz and Birkenau.

Abrams, a student at the JFS Comprehensive School in London, England, said seeing the camps made him appreciate the gravity of Holocaust and realize that he must one day pass the lessons on to his own children.

Students, educators and laymen all question the ability to convey such serious messages in a classroom. "It's no good reading it in books," said Andrew Curzon, 16, also a student from JFS in London. "Now that I'm actually here, I can feel what the books were talking about. Without experiencing it this way, my generation will never understand the Holocaust's importance."

Tova Tzur, who helped write the Israel Education Ministry's curriculum for trips to Poland, believes the excursions can help young Jews from around the world who sometimes feel that they want to distance themselves from their roots.

"You come to Poland and you suddenly feel that you want to be a part of that big thing called the Jewish people," she said. Tzur noted the example of a 12th grade boy who told her, "I don't care about Judaism. I don't even fast on Yom Kippur." When he got to Warsaw, however, he wanted to worship in the Nozyk Synagogue.

Tzur designed the Israeli trips to Poland with an eye toward strengthening young peoples' commitment of life in Israel. Diaspora groups also stress the Zionist message. The fact that most groups fly to Israel from Warsaw illustrates the importance organizers place on the Jewish state. Rabbi Poupko noted, however, that one of his goals was to show participants the great Jewish civilization that flourished in Poland.

All of the groups cling to Jewish symbols throughout their Polish journeys. They hold memorial services at death camps and ghettos throughout the country and the ceremonies



Strength in numbers: a visit to Birkenau

Their first full day in Poland was dominated by a visit to Treblinka, where the Nazis murdered hundreds of thousands of Jews during the Holocaust. They were transfixed by the sight of a stone monument surrounded by 17,000 boulders, rocks and pebbles; each one of them representing a different community whose residents perished in Treblinka's gas chambers.

"I can't understand why it happened," one teenager said. "But there's something very secure knowing that the Nazis failed in their ultimate plan to destroy the Jews. They tried to destroy the culture of Torah in Poland, but it survives in the States and especially in Israel."

"The freakiest part," yet another member of this group, organized by the National Council of Synagogue Youth (NCSY), said quietly, "is that WE want to Treblinka and then returned. THEY never returned."

A few years ago, conversations like these would never have taken place in Poland. Since the Holocaust destroyed the 3.5 million-member Jewish community that had lived there for nearly 1,000 years, Jews had shied away from the country.

The renewed Jewish interest, however, predates recent events in Poland; in fact, it has little to do with present-day circumstances. Since the early 1980s, thousands of Jewish teenagers from all over the world have travelled to Poland in search of a complex combination of roots, history and renewal. Each journey varies but they all share many common lessons.

"The impact of the program is enormous," said United Synagogue Youth Assistant Director Jules Guten, who has led USY groups to Poland for the past three summers. "Until you get to Poland, you cannot understand how important it is to spread

the message that the Holocaust really happened." deliberate fashion."

Most Diaspora groups combine the Poland experience with a visit to Israel, where rebirth and strength offer suitable contrast to the themes of powerlessness and destruction that dominate any Jewish-oriented trip to Poland.

For Israeli teens, most of whom were born in the Jewish state, the journey to Poland jolts them into considering the significance of their homeland.

Ella Gutman, scientific editor at Yad Vashem in Jerusalem, who led a group of kibbutz students to Poland in July, listed three themes that she believes should apply to any trip to Poland: up-close study of the Holocaust, grasping the fact that Poland was the center of Jewish life and learning until World War II, and developing an understanding of the Polish people and their role in the murder of Jews.

Americans leading trips to Poland also emphasize the vital role those trips take in educating Jewish youths. Rabbi Yehiel Poupko, director of Judaica at the Jewish Community Centers of Chicago, has been travelling to Poland since 1972. Since 1987, he has led three groups of teenaged Chicago-area Jews on a four-day journey to Poland.

"The only way the average American Jew can enter Israel is through the doors of Poland," he said. "To come to Israel from Highland Park, Illinois, Shaker Heights, Ohio, or Beverly Hills, is to meet a person in middle age and attempt to develop a relationship without knowing anything about his prior life."

Poupko brings young people to Poland not so much to study the Holocaust as to acquaint them with the Jewish civilization that it destroyed.



Pausing for reflection at Auschwitz

almost always end with "Hatikvah."

And, all the young people who visit Poland appear to share the need to make a strong statement, saying essentially: "We survive." Yet, beneath the pride and bravado, lingers the shaky horror of the lives and events they study in Poland.

(Carl Schrag is a freelance writer living in Israel. This story was made possible by a grant from 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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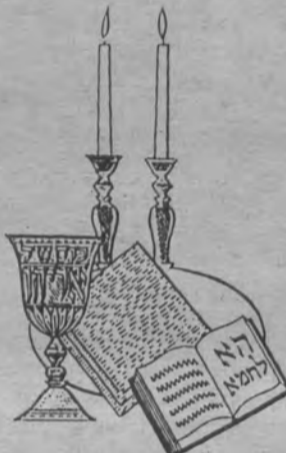

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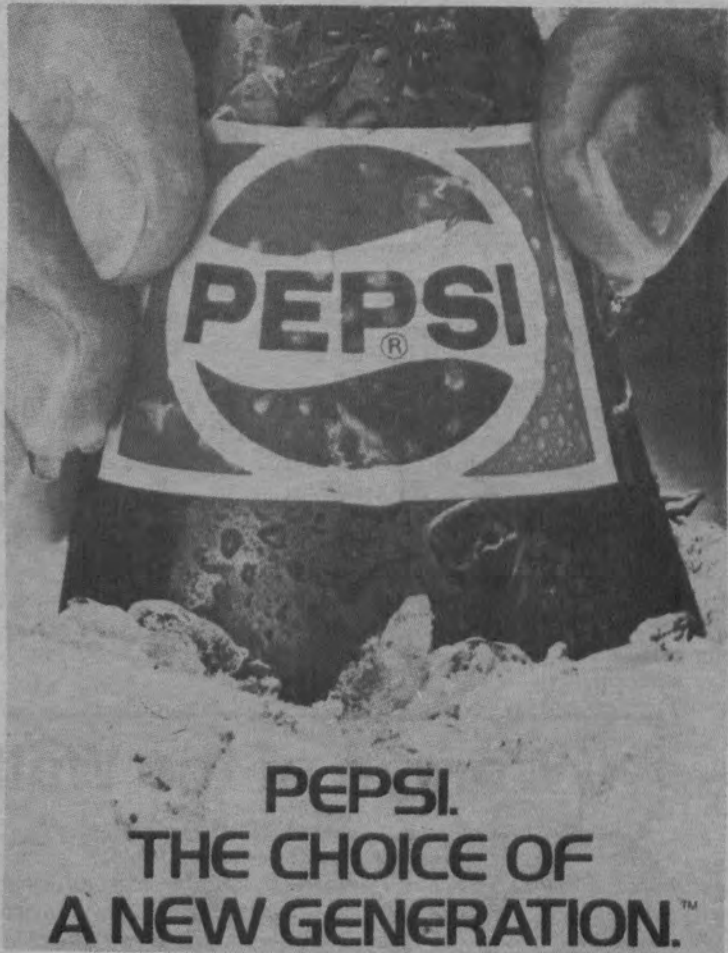
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Jewish Community Center

Shlichah assists JCC in program direction

Nurit Katziry is a teacher, youth group worker and cultural affairs coordinator. She is currently working with the Wilmington and Philadelphia communities as a *shlichah* (representative) of the American Zionist youth movement, Hashomer Hatzair. She brings to this work her deep personal involvement with *kibbutz* life, having lived on cooperative settlement for 26 of her 45 years.

Katziry is working with Jewish Community Center staff on the development of cultural and Jewish education programs for the entire community. "I want everyone to experience the flavor of Israel," she said.

"The Wilmington community is similar to a *kibbutz*, in the sense that they desire community programs that focus on Israeli culture and life. My goal is to provide as much information and assistance, so that children

through senior adults can gain a better understanding of Israel and relate to their customs and traditions," she added.

Raised on a *moshav* (small farming village), Katziry became involved with the Hashomer Hatzair youth movement in high school and served in the Army's Nahal branch, in which youth groups do their service on a *kibbutz*. Subsequently, she worked for nine years as a certified kindergarten and first grade teacher on that *kibbutz*, Shaar Hagolan. Later, she coordinated the cooperative settlement's cultural activities.

Katziry has four daughters, Inbal, 23, who is traveling and studying nature in South America; Sharan, 20, who serves as a soldier in the Israeli Army; Laliv, 24, who is a student at Akiba Hebrew Academy in Philadelphia and Lihie, 8, who is attending the Solomon Schechter

School in New York. Katziry's husband, Dror, is the Director of the Banana Plantation on the *kibbutz*.

"The staff at the JCC in Wilmington has made me feel very welcome and comfortable. It's interesting to see how things work and operate in other places," said Katziry. "One of the most interesting experiences here in the States, was to discover my Jewishness... it's an entirely different lifestyle and I began to ask myself questions I never asked before," she added.

Katziry is also working with the

Office of Kibbutz Aliya Department in Philadelphia, the Hillel students at the University of Pennsylvania, as well as with the Zionist Youth Movement at Temple, Haverford and Swarthmore Universities.

Katziry has several areas of interest including folklore, Israeli geography, archeology, arts, crafts and gardening. She hopes during her stay in the United States, that she will gain an understanding of American Jews, their culture and community, and "bring a small piece of Israel into their lives."



Nurit Katziry

For more information on
JCC programs
call 478-5660

JCC karate club fares well in competition

On February 25, the JCC Karate Club, under the direction of Larry Long, attended its first Intramural Tournament, held at the Frames Boys Club in Elsmere. For many of these children it was their first opportunity to attend an event like this. The club did very well, with many of the participants finishing in the first, second and third place categories.

The results of the tournament for the JCC team were as follows: Amit Snyderman, 3rd place in Forms and 3rd place in Sparring; David Paz, 3rd place in Forms; Everett Dickerson, 3rd place in Forms; Mick Raak, 3rd place in Forms and 2nd place in Sparring; Jake Raak, 3rd place in Forms and 1st place in Sparring;

Josh Long, 3rd place in Forms and 3rd place in Sparring; Josh Bennett, 1st place in Forms and 1st place in Sparring; Andy Raak, 3rd place in Forms and 3rd place in Sparring; and Graham Beck, 3rd place in Forms.

Karate classes are held year round at the Jewish Community Center. The students learn how to defend themselves in life-threatening situations as well as learning a pattern of movements and how to spar. Many values, including courtesy, integrity, perseverance, self-control, indomitable spirit and victory are incorporated into the classes.

For more information on the JCC Karate Club, contact the Health and Fitness Control Desk at 478-5660.

JCC joins Parents Anonymous' effort

The month of April has been dedicated to the prevention of child abuse and the Wilmington JCC and Parents Anonymous of Delaware, Inc. have committed themselves to providing information to parents about abuse, assault and molestation.

The frighteningly high level of child abuse and neglect in this country demonstrates that almost every child is at risk of being abused or assaulted, according to experts. But knowing about child abuse and neglect reduces that risk. Being able to identify warning signs and being aware of dangerous situations help to protect children and enhance their capability for self-care and self-protection.

Parents Anonymous of Delaware,

Inc. has developed a pamphlet on child abuse that contains a brief safety test for parents and children. The test is not intended to be an absolute measure of the child's capabilities for self-care or self-protection, rather, it should be used as a beginning to a positive discussion of safety issues and concerns. The pamphlet also contains helpful hints for parents. Pamphlets are available at the Jewish Community Center.

For more information on child abuse prevention or on safety programs available for parents and children, call 644-1102 or write to Parents Anonymous of Delaware, Inc., 124D Senatorial Drive, Wilmington, Delaware 19807.

School vacations programs

When school is out, the JCC offers special child care programs. Some of the upcoming no school days include a visit to the Ashland Nature Center for the Albert Einstein Academy on Thursday, April 12, and a visit to the Franklin Mint for public schools and the Albert Einstein Academy on Friday, April 13.

Spring Training Camp for public schools will be held April 18 through

April 20 and will include swimming, picnicking, sports and art activities in a Jewish atmosphere.

Miniature Golf is on the schedule for Wednesday, April 18, followed by a special Rollerskating Day on Thursday, April 19, and ending with an Arts Day (Graffitiarama) on Friday, April 20. School's out days operate from 9 a.m. to 4 p.m. and pre and post childcare (7:15 a.m. to

K'Ton Ton: camp for preschoolers

Camp K'Ton Ton, a first time camp experience for two, three and four year olds, offers the young child all of the fun and excitement of day camp along with the warmth, nurturing and security that the JCC preschool is famous for, according to Camping Services Director, J.J. Alter.

"The K'Ton Ton unit is staffed by many of the JCC pre-school full-time teachers. This allows for continuity for the children who attend the pre-school as well as a staff that is extremely sensitive to the needs of the young child," Alter said.

Elaine Marek, the head pre-school teacher, will be the program coordinator for the K'Ton Ton unit this summer. "This is an activity-oriented program. Our goal is for the children

to have a fun-filled summer where we can peak their interest with new experiences and expand their horizons," she said. The program offers several options for different age groups, including full and half day programs as well as three and five day per week sessions.

The campers will use the indoor JCC as their home-base, but their days will include swimming and water safety, sports, music, dance, nature activities, games and drama. Special programs, such as a visiting clown in keeping with the circus theme of Camp JCC, will also be featured. "We are trying to expose the children to new sensory experiences to raise their awareness of Judaic themes, such as Tzedaka," said Alter. "We will present Tzedaka

in a unique way by stressing environmental issues such as recycling," he added.

K'Ton Ton's goal is to acclimate children to outdoor experiences, arts and crafts, music, sports and games as well as providing an environment that fosters growth, self-confidence and friendships, Alter said.

Moises Paz, Assistant Executive Director is looking forward to the summer. "We are pleased to offer a pre-school camp program of this caliber. Our normal full-time staff is dedicated to the creative use of our entire facility and to provide our pre-school children with a truly unique summer camp experience," he said.

To register, contact Elaine Marek at 478-5660.

Yom HaAtzmaut community-wide celebration at the JCC

Israel Independence Day will be celebrated at the JCC from 1 to 5 on Sunday, May 6. "The event will include programs and activities planned for all ages," according to Lynn Greenfield, JCC Adult Program Director. Children's activities will include mezuzah making, stained glass window painting, tie dyeing, Maccabi games and a petting zoo. A marketplace bazaar will be erected in the JCC's main lobby with gift items, books, Israeli jewelry, Judaica, Jaffa oranges and more for sale. A wide variety of prepared Israeli and American food will be available for purchase, Greenfield said.

The afternoon program will feature lectures by Israel Peleg, Israel Consul General, and Osnaht Lander, News Editor of *Kol Israel*. The University of Pennsylvania Israeli Dancers and Ritasue Charlestein will provide entertainment for the community.

A special Israeli Art Exhibit and sale is scheduled in the JCC Art Gallery during the celebration and will continue through the entire month of May.

Admission fee is \$2 for adults and \$1 for children. Call Lynn Greenfield at the JCC, 478-5660, for additional information.



Women of the Wall

The Jewish Community Center of Wilmington, in cooperation with Jewish Family Service of Delaware, will present a special program entitled, "Women of the Wall: Revolution or Continuity" on Thursday, May 10, at 7:30 p.m. at the Jewish Community Center.

The guest speaker for the evening will be Barbara Eidelman Wachs, Coordinator of Communal Services at the Akiba Hebrew Academy of

Merion, Pennsylvania. The discussion will focus on issues of women's rights, women in prayer, women's spirituality and the historical evolution of the movement.

The cost for the program is \$2.50 per person and refreshments will be served. For more information, contact Myrna Ryder at the Jewish Family Service Office, 478-9411, or Lynn Greenfield, JCC Adult Program Director, at 478-5660.

Modern rabbi updates the texts

He craves chocolate, indulges in all-night study sessions and can quote from American television as fluently as sacred texts. But Rabbi Adin Steinsaltz's mission is to publish a new 40-volume edition of the Talmud, the 2.5 million-word compilation of Jewish law, which sets standards for religious observance as well as everyday conduct.

Rabbi Steinsaltz and his quest to make the Talmud more accessible to contemporary Jews are the subjects of *The Talmud and the Scholar*, a one-hour WHYY production, which will be broadcast on TV12 Wednesday, April 11 at 9 p.m.

The Talmud and the Scholar explores the meaning of the Talmud, which Steinsaltz describes as "the backbone of Judaism." The program shows rabbis and students together searching ancient laws for guidelines for modern lives, and visits historic sites in Israel to reveal the origins of the Talmud.

The program also profiles Steinsaltz, a short, elfin scholar who has so far published 21 volumes of his edition of the Talmud, including a modern Hebrew translation with his own commentary. In addition, Random House recently released the first two volumes of his English translation.

"The centuries of rabbinic discussions recorded in the Talmud make this a great work of literature," says producer/director David Rosenberg. "The Talmud helped keep Jewish culture alive during thousands of years of exile."

Steinsaltz wants to make it easier for people to understand and appreciate the Talmud. "Even the holiest

of books can do very little when it's on the shelf," says Steinsaltz.

The Talmud and the Scholar shows Talmud study at a yeshiva (school) in Israel and visits the Talmudical Yeshiva of Philadelphia. Students in both schools study by reading or chanting out loud, to retain the oral flavor of Talmudic arguments, and by engaging in dialogue with a partner or teacher to follow the often complicated arguments of law. The program also shows Steinsaltz on his recent visit to Moscow, where he opened the first yeshiva in the Soviet Union in more than 70 years.

Steinsaltz, born in Palestine in 1937, was raised in a socialist, non-religious household. Nonetheless, his father hired a tutor to teach Talmud to the future Rabbi saying, "I don't care if you become an atheist, but I don't want any child of mine to be an ignoramus."

Steinsaltz today runs from study groups to speaking engagements to editing sessions on his computer, sleeping only a few hours a night. The show accompanies Steinsaltz on a visit to Jerusalem's Biblical Zoo where he feeds his favorite animals and recalls the legend that human beings were created from parts of all the other creatures in the universe. If animals are the simple melodies in this composition, he says, "Then human beings are a symphony." But, the rabbi adds, "Sometimes it is not played well."

Steinsaltz suggests that people searching for God should not look for traditional images. "When you think about God as some kind of a Santa Claus living 1,000 miles upwards in the heaven, then there is a big prob-

lem about finding evidence for his existence. I would say that the God many people are searching for doesn't exist at all."

The Talmud and the Scholar points out that the Bible is only one part of Judaism: God speaking to man. The Talmud is the other part: man speaking to God.

Each page in the Talmud consists of various interpretations of everything from sacred observances to everyday business practices. The parts of the Talmud, read together, make up a running, sometimes fierce debate. According to the program, men living in different places at different times could "annihilate the boundaries of time and space" on the pages of the Talmud.



Rabbi Adin Steinsaltz

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By **ROBERTA BURMAN**
Coordinator,
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But what if you can't walk out:

what if you're a new Russian immigrant and this scene is your new life in the United States, full of new sights, sounds, smells, tastes and people. If you're young and healthy and have left only fear and pain behind, you are probably excited, challenged and stimulated by your new surroundings, new freedoms and opportunities. You have your whole life ahead of you.

But what if you're old, not in the best of health and torn forever from your homeland — the resting place

of loved ones — separated from familiar faces, routines, language, and patterns of behavior. What will your life be in the United States? It is this question which Jewish Family Service is attempting to answer for the 16 over-65 Russian immigrants in our community.

Our new Russian elders came in two or three-generational families and were settled with their children and grandchildren. They began life in America surrounded by their family, but then, one by one, their adult children find employment and the grandchildren board the bus for school, pre-school and day care. The grandparents are left home by themselves. They have no transportation, except for the bus they are afraid to use due to few English-language skills. No way to experience day-to-day life in the New World — isolated.

We must integrate our new senior citizens into our on-going Jewish activities in the Jewish Community Center, in local synagogues and in the community at large. Often, their first need is transportation: a bus to and from the JCC, a carpool to Shabbat services, a ride to a doctor or dentist's office and a friend to take them out of the isolation of their apartment.

For many of our seniors, the first need is health care. Many over-65 Russians arrive in this country with poor or incomplete medical histories, and vials full of Russian, German and Italian drugs: "heart pills" or

"liver pills" or "stomach pills" or sometimes just "my regular pills." Although medical care was poor in the U.S.S.R., it was familiar. Our medical system is strange and unknown. Suppose they need new medical treatment, but are fearful to try this foreign-looking drug or doctor. How can they adjust to a new life, when they aren't well enough to experience it?

Their next need is language: even if they never read English well, they must now learn to speak and understand the language. They must be able to ask directions, buy goods in a store, answer a telephone and get help in an emergency. Thus, through the Acculturation Committee, we have provided *English As A Second Language* classes, *Being Jewish in America* meetings, survival skills and social activities for our Seniors. Again, more transportation is needed to help them attend.

For many of our seniors, the next step is an apartment of their own, in a local senior citizen residence. At present, three of our Russian seniors live at the B'nai B'rith House, and seven live at the Electra Arms. They are able to build a sense of community within their apartment building and share their new experiences with people of similar age and background. Unfortunately, most seniors cannot travel to the supermarket, a concert or other community event, because there are no vans operated by these apartment buildings.

And, now that Spring is upon us, our Russian seniors need to get out of doors. They need to put a lawn chair by the Brandywine, stroll through Longwood Gardens or sit on the boardwalk at a beach. Being part of the natural world means being part of the cycle of life, the life within each of us and the life beyond each of us.

Before you are annoyed by their inability to communicate with you, put out your hand to welcome, have empathy, and help. If you can be of help to our New American Senior Citizens, please call us at 478-9411.

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...that Jewish Family Service has committed itself to supporting through volunteers the Emmanuel Dining Room a given number of days during the year?

...that Jewish Family Service is actively involved with interaction among sister agencies in the surrounding states to educate and exchange ideas to further JFS goals?

...that Jewish Family Service provides lunch to seniors at the B'nai B'rith house?

...that Jewish Family Service helps couples communicate better?

Dear Rachel

I don't have a huge amount of money, but over the years I have been able to give something to several charities, Jewish and non-denominational. It is obvious with the Russian situation that a lot of money will be needed here and in Israel this year. My dilemma is this. Do I cut off the non-Jewish charities? Are other kids less valuable than Jewish ones? You can see why I am upset. I look forward to seeing your answer.

Horns of a Dilemma

Dear Dilemma,

Civilization rests on the broad backs of people like you, who worry about how to help others rather than whether. The Torah teaches that all human beings are created in the image of God, and therefore equally valuable. Few of us have the ability to help the whole world at once, so the rabbis developed some rules of thumb. "Aniyay ircha kodmim" — literally, the poor of your own city are to be helped first. By that the rabbis meant that those closest to you are your first responsibility. By virtue of the fact that you wrote to Rachel rather than Ann Landers, I can guess who is closest to you. Just remember that there is no wrong decision here; whatever you do will help valuable people in need.

Rachel

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

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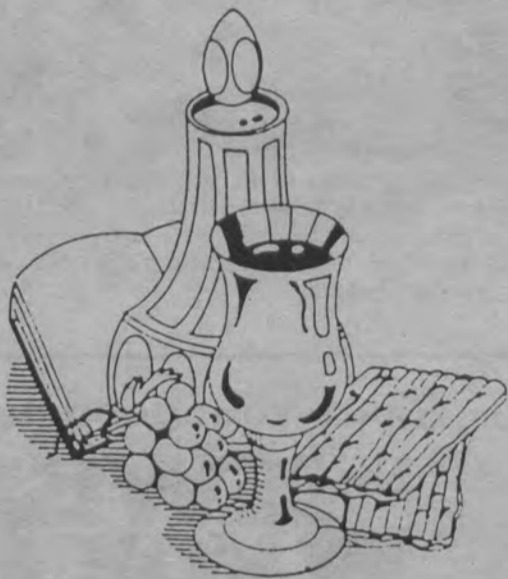
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Announcements/Events

Naches

Bodnar

Ari Bodnar, NCJW Vice-President of Education and a life member, was presented with Wilmington Section's 1989-1990 Woman of the Year award on Saturday night, March 24, at their annual Taste-In.

President Jean L. Blumenfeld spoke of Bodnar's love for NCJW and called her "the backbone of our organization," as evidenced through all her dedication and hard work, and then presented her with an engraved silver bowl.

Bodnar was born in Budapest, Hungary and educated in Hungary and the United States. She is an accountant. Bodnar and her husband George have been in the Wilmington area six years and have two sons and two grandchildren.

Fischel

Sharon and Jared Fischel, of Sandy, Utah, announce the birth of a daughter, Rachel Lynne, on March 26. The grandparents are Cal and Milfred Fischel of Wilmington and Milton and Helen Haber of Claymont.

Fischel

Helen and Brian Fischel, of Wilmington, announce the birth of a son, Matthew Henry, on March 28. The Fischels have another son, Jason. Grandparents are Cal and Mildred Fischel of Wilmington and Mary Jenkins of Maple Glen, Pennsylvania.

Topkis

Riverside Hospital in North Wilmington has announced William Topkis' appointment to the newly formulated fundraising committee. Topkis has been an active member of Riverside's board since July, 1988.

As the Fundraising Committee chairman, Topkis will be responsible for spearheading the 1990 campaign and assisting the consulting firm of MacIntyre Associates. The firm was hired to develop a fundraising campaign that would be most beneficial to Riverside. The campaign should kick off early this spring.

Topkis is currently president of the Wilmington Financial Group in Newark, DE, a company he founded in 1970. He also gives his time freely to many community activities. He is president of the Jewish Federation of Delaware, on the Executive Committee of the Boy Scouts of America (Delmarva Council) and a member of Beth Emeth, Beth Shalom and ADAS Kodesch Shel Emeth congregations.

Topkis earned a Bachelor of Science in Business Administration from the University of Delaware in 1960.

Weiss

Dr. Roslyn Weiss will become an Associate Professor in the Department of Philosophy at the University of Delaware effective fall 1990. This is a tenure-track position. "Her distinguished record of accomplishments explains the promotion to the Associate Professor rank," according to Dr. Frank B. Dilley, Professor and Chairperson of the College of Arts and Sciences at the university.



Passover
Greetings

Chabad prepares for Passover with matzah factory



'Voices from the attic'

The Philadelphia premiere of *Voices from the Attic*, a moving personal account of the journey of children of survivors to Urzejowice, Poland, the scene of their parents' wartime hiding place, screens on Saturday, April 21, at 8:30 p.m., and Sunday, April 22, at 3 p.m. at the Charles & Elizabeth Gershman YM&YWA Branch of Jewish Community Centers, 401 South Broad Street.

Sally Frishberg, guest speaker Saturday evening, returned to the nightmare of her past with her children, nieces and nephews, making *Voices from the Attic* her story as well as an exploration of the ordeal of survival and the effects on the next generation.

Call 215-545-4400, extension 243, for information and reservations. Tickets are \$7.50 for Saturday and \$5.50 for Sunday.

Beth Emeth Men's Club

At Temple Beth El, on Sunday, April 22 at 9:30 a.m., the Men's Club is inviting children to bring their parents (or parents can bring their children) for breakfast and to celebrate Spring Recess with "The Ultimate Magician", Jay Howard. Howard has performed his spellbinding

magic from Atlantic City to the Catskills. He uses magic skills, music and lib humor. All are welcome to attend the delicious breakfast and delightful program. This event is co-sponsored by Temple Beth El and the Newark Committee of the Jewish Federation of Delaware.

Beth Emeth luncheon to feature storyteller

The Sisterhood of Congregation Beth Emeth will present its annual Donor Luncheon on Tuesday, April 24. This year, the event will be held at The Terrace at Greenhill Restaurant, 800 North Dupont Road, Wilmington, DE 19807.

Featured as entertainer will be Storyteller, Ellen Frankel, who spins yarns of Jewish folklore that appeal to all persons up to 100 years old. At this special event, Miss Frankel will discuss "Famous Jewish Women throughout the Ages." A resident of Mt. Airy, Pa., Miss Frankel has a Doctorate in World Literature from Princeton University and has studied Talmud, Bible and Hebrew Literature at the Jewish Theological Seminary.

A wine and cheese reception at 11:30 a.m. will precede the luncheon. Donations are as follows: Donor, \$35; Golden, \$50; Platinum,



Ellen Frankel

\$75; Diamond, \$100, all with a plate charge of \$12.50. Guest Donation is \$25, which includes the plate charge.

For reservations, call Mrs. Betty Chambers at 764-0168.

Martins Run to celebrate Pesach

Martins Run, the only Jewish-oriented life care retirement community in the United States, will celebrate Passover from April 9 through April 17. The holiday will include two community Seders to which family

members of Martins Run residents are invited. Martins Run also has a special display of family Seder plates, Haggadahs and other Passover items which are personally owned by Martins Run residents.

Over 400 community members participated in this year's matzah factory. At left, AEA kindergartners show off their product. At right, recent Soviet emigre Leu Yampolsky rolls out his matzah.

Prisoners to hold seders



Chabad Director Rabbi Chuni Vogel preparing some of the food that Chabad of Delaware delivered to Jewish inmates in two prisons. This year, for the first time, arrangements have been made for all the inmates to have the Seders together. Food was also delivered to residents in the Delaware State Hospital.

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Announcements will be published as soon as possible after they are received. There is no charge for this service. (There is a charge of only \$15 for printing a photograph with your announcement.)

Announcements
/Events

Music Review

Young artists captivate AKSE audience

JFS family life programs

Jewish Family Service will be sponsoring a number of Jewish Family Life Education Programs during the month of April.

On April 9, with the Jewish Community Center, Yvette Rudnitzky will lead the Senior Center group discussion program. On April 24 there will be a program entitled, "Disciplining Your Child Effectively;" on April 26, "Talking to Your Child About the Holocaust." On May 10 Barbara Wachs will present a program entitled, "Women of The Wall: Revolution or Continuity."

The ongoing Bereavement Support Group meets at the Jewish Family Service office every Wednesday evening at 7:15 p.m.

For more information on any of these programs, call Myrna Ryder, Director, Jewish Family Life Education Program, 478-9411.

Beth Emeth yoga class

Beth Emeth is offering Yoga classes for the spring session. The classes are open to the public and are held on Thursday mornings from 9 to 10:15 a.m. at Temple Beth Emeth. The instructor is Pearl Fertell. The cost for the ten-week session is \$40 and begins on April 19. Beginners are welcome. For more information, call Joan Lubitz 762-2709 or Pearl Fertell 215-827-7977.

NCJW April meeting

On Wednesday, April 25, NCJW will hold an open board meeting as well as a luncheon and program. The program will feature Dr. Ada Aharoni, an Egyptian-born Israeli writer and poet, who will discuss "Jewish Heroines as Role Models." Her lecture will include readings of her poetry and remarks about her historical novel entitled *Thea: To Alexandria, Jerusalem and Freedom*.

Thea, currently living in Israel, was the head nurse of a Jewish hospital in Alexandria who organized a group who saved Jews in Egypt during the Holocaust. The novel is based on Thea's personal diaries through the war years.

The open board meeting will begin at 10:30 a.m. with lunch following at 12:30 and the program at 1:30. It will be held at the home of Kathy Greschler, 2426 Kingman Drive. Reservations may be made by calling 478-0253.

AEA board members sought

Albert Einstein Academy is now seeking board members for its 1990-91 school year.

Interested individuals should indicate areas of interest in writing to: Nominating Committee, Albert Einstein Academy, 101 Garden of Eden Road, Wilmington, DE 19103. Letter must be received by April 13, 1990.

Staff Report

On Saturday evening, March 17, the audience at Adas Kodesch Shel Emeth was treated to what may have been one of the finest violin and piano recitals ever heard in Wilmington. The artists were Korean violinist Chee-Yun and American pianist Denise Dahlgren — finished artists of the highest calibre.

The charm and quiet beauty of Chee-Yun, together with her faultless playing and sincerity of expression captivated the audience. Denise Dahlgren provided a perfect accompaniment adding to the performance of each work by her ability to support the violin yet being an equal partner in every way.

From the opening notes of the Leclair Sonata it was clear that this would be a concert of unusual quality. So high was the tension that spontaneous applause erupted between the movements of the Sonata. The perfection of technical execution had a powerful effect on the listeners.

Chee-Yun revealed a wide range of expression in the three movements of the second Violin Sonata of American composer, Charles Ives from the song-like Autumn to the country fiddler in Barn Dance to the phrase from "The Battle Hymn of the Republic" in Revival, Chee-Yun created the musical scenes that Ives describes in his special way.

Among the musicians in the audi-

ence as well as the unschooled lovers of music there was awe-struck admiration of Chee-Yun's phenomenal bow technique, her complete command of her instrument and the expression of the meaning of the music that a lesser artist could not have.

The Elgar Caprice and Salut

d'Amour showed her appreciation of these lovely smaller pieces which, for a long time, have been neglected on the programs of many artists.

This wisp of a fantastic young artist left musical memories that will be long remembered, to be used as a measure of playing perfection of others.



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Obituary

Anna R. Kaplan

Anna R. Kaplan, 87, of Kutz Home, 704 River Road, Wilmington, formerly of B'nai B'rith House, 8311 Society Drive, Claymont, died March 29 of a heart attack in St. Francis Hospital.

Mrs. Kaplan owned and operated a grocery store in Tamaqua, Pa., for many years. She retired and moved to Wilmington in 1977.

She was active in several area religious groups and charities, including Adas Kodesch Shel Emeth Congregation, Hadassah, Deborah Heart and Lung Foundation, B'nai

B'rith Women, American Red Cross and American Cancer Society.

Her husband, Jacob, died in 1982. She is survived by a son, Herman H. of Rockville, Md.; a daughter, Harriett K. Engel of Surrey Park; two brothers, Sidney Regelman of Philadelphia and Benjamin Regelman of Fort Lauderdale, Fla.; 11 grandchildren and eight great-grandchildren. Her daughter, Bernice Brown of Stroudsburg, Pa., died March 27.

Arrangements were made by the Schoenberg Memorial Chapel.

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

Pope proposes study of 'God's bond with Jews'

By RUTH E. GRUBER

ROME (JTA) — Pope John Paul II took a step toward healing the breach that has developed in Catholic-Jewish relations in recent years by meeting last month at the Vatican with a delegation of American Jewish leaders. The pontiff reaffirmed the Roman Catholic Church's adherence to the 1965 Nostra Aetate decree of the Second Vatican Council, proposing "a systematic study of the council's teaching" on the irrevocable nature of God's bond with the Jewish people.

"It is the task of every local church to promote cooperation between Christians and Jews," the pope was quoted as telling the delegation, which included top officers of the American Jewish Committee.

It was the first Jewish group to have an audience with the pope since he received a delegation of rabbis at his summer residence outside Rome in September 1987.

Jewish groups had refrained from meeting with the pope after the Catholic Church broke an agreement to remove a Carmelite convent from the grounds of the former Auschwitz death camp by the end of February 1989.

While the nuns remain there, ground has finally been broken last month for an interfaith prayer and education center that will house them eventually. "The successful resolution of this crisis proves the ongoing strength and not the weakness of the Catholic-Jewish dialogue," AJCommittee President Sholom Comaysaid after the Vatican meeting.

The American Jewish leaders were generally pleased with their audience.

But Alfred Moses, chairman of the AJCommittee's Board of Governors, expressed disappointment at a news conference later that the pope did not respond to Comay's plea for the Vatican to extend full diplomatic recognition to Israel.

Comay, who spoke for the group, also urged the Polish-born pope to intensify his leadership in "publicly opposing all forms of anti-Semitism in Eastern Europe and the Soviet Union, an area of the world that means so much to both Catholics and Jews."

The AJCommittee president specifically reminded John Paul of Nostra Aetate 25 years ago, as well as other Vatican statements on Juda-

ism and the pope's "own remarkable efforts," including his 1986 address at the Grand Synagogue in Rome and the pontiff's addresses the following year on his visits to Miami and Los Angeles.

Rabbi A. James Rudin, director of AJCommittee's Interreligious Affairs Department, the meeting with the pope "came about very much by mutual desire." Rudin stressed that it wasn't "just a ceremonial visit," but one that was substantive. "A lot has happened and is happening" in both the Catholic and Jewish communities, he said.

When the pope met with the Jewish leaders in 1987, there was great resentment over the papal reception he had granted Austrian President Kurt Waldheim in June of that year. Waldheim had served during World War II as an intelligence officer in a German army unit linked to atrocities in Greece and Yugoslavia. The convent controversy also had emerged as a contentious issue.

Still, Rudin said, "with all the problems, there have been more positive Catholic-Jewish encounters in the past 25 years than in all the previous 1,900 years of Church history. 'It's one of the success stories of the 20th century,'" he added.

In addition to Comay, Moses and Rudin, the delegation meeting the pope included Mimi Alperin of New York, chairwoman of AJCommittee's National Executive Council; Elmer Winter of Milwaukee, AJCommittee past president; Jerome Goldstein of New York, vice president; and Morton Lowenthal of Stamford, Conn., a member of the group's Board of Governors.

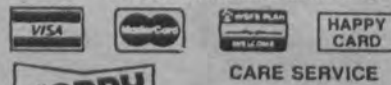
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Service in the Jewish Tradition

Good news

Continued from 5

If we in the modern Jewish world are to remain one people, we need a vision for the future. That vision must be more than pragmatic. It must be concerned with more than physical survival. It must be more than simply a political *modus vivendi* for the various denominations. Judaism is a religion after all, and only through a genuine spiritual vision can we expect to shape our future.

That vision can be found within a still small group of idealists, who are among the finest Jewish academicians, rabbis, educators and laypeople. They envision a fusion of open-mindedness and tolerance with a passionately halakhic lifestyle. Until now, these people have not had an institution capable of articulating their approach; an institution that could serve as a source of authority and inspiration; an institution that could train a future generation of rabbis that would lead the Jewish community forward, beyond denominational divisions. We have now created that institution.

An incredible array of thinkers have coalesced behind this effort. They include our Rector, Professor David Weiss Halivni, Nobel Laureate Elie Wiesel, Jewish philosopher Rabbi Eliezer Berkovits, Biblical scholar Professor Nahum Sarna and others. They represent every discipline of Jewish study and they bring with them their individual histories as peace-makers and healers.

We all share a sense of the need to build a

Labor

Continued from 3

Sharir, one of the Likud members said to have transferred his allegiance to labor, would be escorted to the Knesset for the confidence vote by police guard.

According to speculation, Sharir was offered the Transport Ministry by Peres and Moda'i was promised the Finance Ministry, a portfolio he held when Peres was prime minister in the Labor-Likud coalition government of 1984.

But if Peres indeed secured his majority by enticing Likud defectors, he may well lose the support of one of the small leftist factions traditionally aligned to Labor.

Amnon Rubinstein of the Center-Shinui Movement declared Wednesday night that Peres "can definitely not count on our two votes for a government based on a deserter."

Rubinstein, a law professor who once served as minister of communications, said the idea of building a majority by courting renegades "destroys the fabric of our democracy."

Rubinstein and a growing body of political and public opinion seem now to favor the creation of a temporary Labor-Likud unity regime for the single purpose of enacting drastic electoral reforms and calling new elections.

Peres received his mandate from Herzog to try to form a new government on March 20. The 21-day period allowed to accomplish the task expires on April 11.

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Iraq

Continued from 3

In 1981, Israeli long-range fighter-bombers destroyed a partly completely nuclear reactor near Baghdad, claiming it was about to produce weapons-grade plutonium. The Iraqis, engaged in war with Iran at the time, did not respond.

But now, Hussein seems to be saying, he is free to retaliate against an Israeli attempt to knock out his chemical weapons plants or to interfere with Iraq's efforts to rebuild the nuclear reactor.

Accusations that Iraq is again developing a nuclear bomb surfaced last week in the United States and Britain. The two Western powers collaborated to thwart what they claimed was an attempt to smuggle devices that trigger nuclear bombs from the United States to Iraq.

Meanwhile, retired Gen. Rafael Eitan who was Israel Defense Force chief of staff when Israel bombed the Iraqi reactor, said Monday that "Israel has the tools necessary to prevent Iraq from equipping itself with atomic weapons."

(JTA correspondent Howard Rosenberg in Washington contributed to this report.)



Jerusalem high school students wear gas masks during a civil defense drill. Organized by the army, the drill began with students descending to bomb shelters — located in every Israeli school — and increases awareness of the threat of chemical attack.

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Israeli Perspective

Israelis can meet the challenge

By CARL ALPERT

HAIFA — After many weeks and months of talk about imminent large scale immigration of Soviet Jewry, they are coming at last. The flood gates have broken, and they are pouring into this country at an unprecedented rate — with over 100,000 expected this year. Recent arrivals tell me that a wave of hysteria is overcoming Russian Jewry, in their great fear of a backlash against Jews (leading even to pogroms) should the political unrest in Eastern Europe result in any political upheaval within the Soviet Union itself.

At present the only restraining factor impeding the flood is the lack

of transportation. Trains and planes out of Moscow are booked up for months in advance. There is talk of chartering large cruise ships. At least as of this writing, efforts to inaugurate special flights direct from Moscow to Israel have not yet been arranged, because of Soviet hindrance. Some believe this is the sop the Russians have thrown to the Arabs, who have been protesting the immigration as a whole.

At this end, Israelis are rising magnificently to the challenge. Thousands have come forward to render volunteer services, seeking in every possible way to ease the absorption and integration of the newcomers.

Veteran families "adopt" new immigrant families, on a one to one basis, introducing them into the new environment. The newcomers have arrived with no more than their suitcases, and there is need for basic equipment. Some sent ahead crates of their larger personal belongings, which will arrive here many months later. The authorities provide a bed and bed clothing, a table, a chair per person, and a sum of money with which the immigrants can acquire other needs, including food. But there is great need for more furniture, toys, kitchenware, etc. Much of these are being contributed on a private basis by Israeli families.

No less important is the friendly smile, the welcoming hand, the hospitality, to let them know we are glad they are here. Social, professional and business organizations are responding generously. Israel's 9,000 physicians have formally decided that each will adopt a Russian family, and help ease them into the routine of life here. Thousands of pensioned Israelis, enrolled in retiree organizations, have likewise offered their services. Newspapers devote special corners almost daily to encourage the relationship.

Israelis who know Russian serve as interpreters for those who do not. A little Yiddish can help, a little English, or just the language of gestures. All the newcomers are studying Hebrew intensively. Help in shopping, in apartment hunting, in looking for jobs, in Shabbat observance — toys for the children, home hospitality, tours of Israel, all are part of the volunteer program.

Everybody is eager to help, and in some instances the number of requests to adopt a family exceeds the supply at a given moment. The ground swell of popular volunteering has surged ahead of the ability and capacity of the official bureaucracy to "organize" it. Civil service employees of the Ministry of Absorption, shaken out of their lethargy during the days of sparse immigration, have been overwhelmed, and have been demanding increased staff.

Many of the needs are of a type which can be met only by warm and understanding friends. These immigrants have through their entire lives been reared in an atmosphere of state socialism, where everything was taken care of for them by the government and government clerks. Ambition and initiative were stifled. In one case which came to my attention, a highly skilled physician, who somehow slipped through the volunteer network, sat in his room here, with his table, bed and chair, and waited for a job. Surely, he thought, the officials knew where he was, and when the time came they would send for him and assign him to a post. He had not even thought of making xerox copies of his medical credentials. He had to be led by the hand. Fortunately, this is not true of all, and some have displayed a commendable degree of initiative in seeking jobs, apartments and other help.

In the day-to-day Israeli consciousness, the intifada and politics and other problems have receded into second place. There is a great realization of the need to welcome Soviet Jewry and to make them feel at home. For this the Jewish state had been created. The talk is not at all of how much Israel needs the immi-



Soviet immigrants sit at tables set for lessons on the Passover seder in a Jerusalem suburb.

grants, but of how much Israel can do to help them. And one of the heart-warming aspects is the degree to which new arrivals, some after only a few months in the country, come forward to lend of their already "rich experience" in aiding those who have followed.

A note from one of the Israeli volunteers: "This afternoon the doorbell rang. It was my Russian immigrant who had come straight from his Hebrew ulpan. Do you know what he wanted? He wanted to help me — to help in anything, no matter what. To help in the house, to repair, to clean. It was truly moving!"

Everybody who can has joined in the volunteer effort, industrialists, teachers, professors, secretaries, workmen — everybody. Said one

veteran participant: "This is the spirit of 1948 again." Some of the dozens of volunteer organizations which have mobilized for this purpose are the Israel Forum, Wizo, the Committee of 35, B'nai B'rith, Emuna Women, Naamat, the Zionist Forum and many others. This is Israel's finest hour!

To be sure, there are still a great many problems. Housing is running low, and new construction will be slow in catching up. Jobs will have to be found for the newcomers, many of whom will have to undergo retraining into other fields. Domestic unemployment is for the moment still high. Yet there is an enormous public will and determination to succeed, combined with confidence that Jewish communities overseas will not let us down.

Cultural Calendar

LOCAL

Four new Soviet documentary films remain to be shown of the eight-part Glasnost Film Festival at the Delaware Museum of Natural History. Two films will be shown on April 25: *This is how we live*, a frank and disturbing look at unofficial people's groups. What are they looking for and will they be happy with what they find? and *The Trial*, portrays the show trials of the thirties, judged in the court of conscience by today's Soviet citizens. Attempts were made to suppress this film. Two films will be shown on April 26: *The Wood Goblin*, is a portrait of a man who suffered from a bureaucratic error in the last years of the Stalin era and who now struggles for justice from his self-imposed isolation deep in the forest, and *Marshal Blucher: A Portrait Against The Background Of An Epoch*, an attempt to unlock the riddle of the show trials of the thirties, through the biography of one hero, irreproachable except for his role in the condemnation of his comrades. The programs are free and open to the public. The series is presented by the Delaware Council for US/USSR Relations, a project of Pacem in Terris, and is funded in part by the Delaware Humanities Forum.

Playwright Wendy Wasserstein, whose 1989 Pulitzer Prize-winning *The Heidi Chronicles* is currently running on Broadway, will be the guest speaker at the Kutz Home Auxiliary Luncheon on Thursday, May 24.

PHILADELPHIA

Two Jewish plays will be presented at the Climax Theatre, 623 South Street. *The Jewish Wife* by Bertholt Brecht and *The Disappearance of the Jews* by David Mamet will be performed Wednesday through Saturday, April 18 to 21 and April 25 to 28, at 8 p.m., and Sundays, April 22 and 29, at 3 p.m. Tickets are \$10 on Wednesday, Thursday and Sunday; \$15 on Friday and Saturday. For reservations, call the theatre at 215-592-8393.

The National Museum of American Jewish History is currently exhibiting a collection entitled "Solomon Nunes Carvalho: Painter, Photographer and Prophet in 19th Century America." The exhibition was developed by the Jewish Historical Society of Maryland and includes some 75 daguerreotypes, tintypes, paintings, patents and advertisements. It will be in Philadelphia through April 22.

NEW YORK

"Exodus and Exile: 2,000 Years in ancient Israel" is a new archaeological exhibition at the Jewish Museum that explores cataclysmic political events and their impact on ancient Jewish culture, encompassing a 2,000 year period (c. 1200 BCE to c. 600 CE) from the earliest Israelite settlements to the emergence of rabbinic Judaism.

The Yeshiva University Museum in Manhattan is displaying "The Serendipitous Years," which will run through July. This is an exhibit of fine art, ceremonial objects of daily life, rare books and manuscripts from the museum's collection.

The Tenement Museum's spring/summer schedule of Sunday afternoon "living history" walking tours and dramatizations will include a new Black heritage program as well as the three programs returning from last season. "Pathway to Freedom: A Black Heritage Walking Tour" focuses on the rich history of the African-American community of 19th century New York. The three established programs include: "The Streets Where We Lived," a multi-ethnic historic walking tour of Lower Manhattan; "Peddler's Pack Walking Tour," based on the Jewish immigrant experience; and "Family Matters: an immigrant memoir," a one-hour dramatization. All programs begin at the museum. Call for schedule, information and reservations.

WASHINGTON, D.C.

Beginning April 30 (Israel Independence Day), the B'nai B'rith Klutznick Museum will present a retrospective of the work of Israeli photojournalist David Rubinger. "Witness to an Era" contains 91 photographs tracing events in Israel and the region from 1947 to the present. The exhibit will continue through August. (See story, page 34.)

For more information on these events, contact the sponsoring organizations.

Masaryk

Continued from 6

ism. He fought against anti-Semitism during and after the Nazi period. In one of his speeches, Jan Masaryk stated: "Every anti-Semite is a potential murderer whose place is in prison." Due to his intervention, Czechoslovakia allowed the Jewish refugees of the Berihah to cross its territory and actively supported the proposal to establish a Jewish state. He believed that "to establish a Jewish state is one of the greatest political ideas of our time."

It is one of life's tragic footnotes that much that Thomas Masaryk strove for was ostensibly erased, first by the Nazis and until now by the Russian occupation of his homeland. Yet it is by such courageous example and sacrifice that the hope for the future lies. In Prague recently, huge crowds applauded a speaker who said, "Now is the time for freedom. We want humanity, the humanity of Thomas Masaryk." Part of this humanism reached out to the Jewish people and should never be forgotten.

(Richard F. Gordon is a Wilmington cardiologist.)

Carter

Continued from 11

The French branch of Betar, the militant Zionist youth group, said it planned a demonstration outside Carter's hotel in the evening.

Jean Kahn, president of CRIF, the Representative Council of French Jewish Organizations, asked for a meeting with Carter to express French Jewry's unhappiness over his meeting with Arafat.

But Carter apparently will not be able to receive a CRIF delegation because of his short time in Paris.

Carter visited Israel, Syria, Jordan

and Egypt last month. He got a cool reception from the Israelis, who were miffed by his meetings with Palestinian leaders from the West Bank and East Jerusalem.

The former president, who mediated the Israeli-Egyptian peace treaty of 1979, further angered Israeli officials by his harsh criticism of the human rights situation in the West Bank and Gaza Strip.

Arafat is scheduled to leave Thursday for Rome for a two-day visit at the invitation of the Italian government. His agenda includes a meeting with Pope John Paul II and government leaders.



Roots & Branches

Concentration camp records may fill gaps in family tree

By MIRIAM WEINER
Special to The Jewish Voice

Although you may not be aware of it, virtually every Jewish family suffered losses during the Holocaust. Sometimes the victims were "distant" family members, perhaps some even unknown to you. For all of our ancestors who came to America, there were the cousins, brothers and sisters, aunts and uncles who remained behind and had children, many later to become one of the six million Jewish victims.

Although numerous published and computerized sources exist for documenting both victims and survivors, the actual records maintained in the

various concentration camps, ghettos and annihilation centers are a seldom-used source for the average genealogist. These records consist of documents, photographs and detailed lists compiled from transport data.

During a recent interview with Edward Dziakosz in his office at the Majdanek concentration camp site in a suburb of Lublin, Poland, he showed me typical records which document over 350,000 people who perished at Majdanek. Dziakosz is the director of the national museum, established in October, 1944, which maintains the remains of the camp along with a permanent exhibition, archive and various publishing activities.

According to Dziakosz, after the war, files consisting of 100,000 cards were found in the clothing store, arranged in alphabetical order. The names originated from transport lists, clothing, hospital archives and death cards. These cards include name of victim, date and place of birth, nationality and occupation, date of death (or discharge) and the source of reference. Some index cards contain incomplete information. Copies of documents are provided upon request to family members.

Requests for searches should be sent to Krystyna Madalowa, Panstwowe Museum at Majdanek, Droga Meczennikow Majdanka 67,

Lublin 20-325 Poland.

Recently, a research trip to Poland afforded me the opportunity to examine various concentration camp records at the most infamous Nazi concentration camp — located at Auschwitz/Birkenau. During an interview at the Auschwitz Museum, Dr. Franciszek Piper permitted me to randomly search through the rows upon rows of filing cabinets. It is estimated the files contain in excess of 1-1/2 million index cards — each representing just one document in the Auschwitz archives. There were no cards on file for anyone with my family name, but there were cards on file of interest to fellow genealogist, Gary Mokotoff, whose family came from Warka, Poland. A request was made for copies of the documents described in the card file. The documents, which arrived in the mail about three months later, contain detailed biographical information for Mokotoff/Mokotow family members from Warka including transport numbers and destination.

For Mokotoff, who has been trying to document his family members during the Holocaust period, these documents painfully answered some questions which have haunted him for many years.

Upon receipt of a completed inquiry form, the Auschwitz archive personnel will search their records and send copies of any documents found, with no charge for the search or the documents. Address inquiries to: Panstwowe Museum, 32-603 Oswiecim, Poland.

The recent disclosure by the Tass News Agency of identify cards for thousands of Auschwitz prisoners provides another source to learn the fate of family members — a source previously buried and virtually inaccessible in Soviet archives.

According to Valentina Fatyukhina, head of the Soviet Red Cross research department, "the deaths of over 74,000 people were neatly recorded, day after day, hour after hour, in 46 huge volumes. Their names, birth dates and the names of parents were written down," she said.

The "death books" contain detailed data of prisoners who perished at Auschwitz-Birkenau, with a full page devoted to each victim listed including circumstances of death and biographical information. Previously, the material was available only to a few authorized researchers, primarily government agencies, including the Office of Special Investigations (Washington, D.C.) which is best

known for its efforts in prosecuting Nazi war criminals.

With microfilming of the books recently completed by the International Red Cross in West Germany, many historians around the world anxiously await access to the material as it offers valuable information not previously available, making it possible to identify citizens of many countries who were among the victims at Auschwitz.

Another Auschwitz archive employee, Barbara Jarosz, described and showed me approximately 3,000 family photographs taken from Jewish prisoners. The photos were glued into large ledger books originally intended for accounting purposes and will be microfilmed in the near future. The Russian army, which liberated Auschwitz, found these photos and in the early 1950s, they were given to the Auschwitz Museum. At present, few of the photos are identified, but depict faces we can "recognize." In leafing through the album pages, it was easy to understand why these photos were carried to the "very end." Even though none of my family members were known to have been in Auschwitz, I found myself peering at the nameless faces in the photos and wondering who the people were — men, women, and children — could any of them have been my cousins? Possibly...

(Miriam Weiner is a columnist and lecturer specializing in Jewish genealogy and Holocaust research. For information on how to research your family history, send a stamped self-addressed envelope to Weiner at 136 Sandpiper Key, Secaucus, NJ 07094.)

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