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Rosh Hashanah

5754



PHOTO: RICHARD LOBELLI

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JEWISH FEDERATION OF DELAWARE

Rosh Hashanah and the Birth of Human Rights

By RABBI

BERNARD S. RASKAS

ST. PAUL (JTA) — Rosh Hashanah, the Jewish New Year, is not marked by revelry and drinking, but by solemnity and self-examination.



Sara Lea Lemberger, 17, dances after marrying Aharon Mordechai Rohkeah, 18, in what was called "the wedding of the century" attended by about 30,000 ultra-Orthodox Jews. Her new husband is the only son of Selzer Rabbi Yisrael Dov Rohkeah, spiritual head of the second largest ultra-Orthodox sect in Israel. Credit: RNS Photo/Reuters

divine respect for each individual. To be sure, in the same passage in the Talmud the following words continue: "A person strikes many coins from one die and they are all alike. But God strikes every person from the die of the first human, but no one

chesbon hanefesh, the reasoning of the soul, for each individual. It recognizes that each of us must struggle with our own passions, our mistakes, our inclinations and our own temptations.

Aryeh Leib Heller puts it this way: "The Torah was not given to the angels. It was given to human beings who have intelligence. The human mind can decide." God has the initial word, but human beings are free to act. On those acts is the human being to be judged.

The idea of the individual and human rights is under assault from strong attacks in many areas. Cultural, political, religious and ethnic pressures are intense against the basic uniqueness of every person.

Many governments are inclined to define human rights in the manner most convenient to suiting their own political interests.

The term "ethnic cleansing" is a particularly odious term that has arisen in our time. It runs directly in the face of Jewish tradition, which is found in the lines of the aforementioned Talmudic passage: "And a single human being was first created to instill peace among all since no one can say, 'My father was greater



Two Yemenite boys play outside the Oshiyot Absorption Center with a young Ethiopian who also lives there. The Magic Carpet II rescue of Yemenite Jews is being carried out by the American Jewish Joint Distribution Committee (JDC), followed by their care in Israel through the Jewish Agency. Both operations are funded by the UJA/Federation Annual Campaign. Photo credit: UJA Press Service/Jack Vainunsky

This is because the holiday does not signal an arbitrary passage of time or a season, but rather the celebration of the creation of the world. It also is momentous because it marks the birth of human rights.

resembles another." Difference and distinction in each human being is natural and praiseworthy.

Rosh Hashanah is also a time for

(Continued on page 51)

Three times the liturgy of Rosh Hashanah repeats the phrase: "This day the world was born. This day all creatures everywhere stand in judgment."

Jewishness is simply the form, but the content is universal. The individual stands supreme, if not humble, in the presence of his or her creator. Each individual is precious and of supreme worth.


The interrelationship between creation, as celebrated on Rosh Hashanah, and human rights is found in an extraordinary passage in the Talmud (Sanhedrin 4:5): "A human being was first created a single individual, to teach the lesson that whoever destroys one life, Scripture ascribes as though one had destroyed the whole world. And whoever saves one life, it is as though one had saved the whole world."

It is interesting to note that the United Nations charter requires the world organization "to reaffirm faith in fundamental human rights, the dignity and worth of the human person, in the equal rights of men and women and of nations large and small."

The 1948 Universal Declaration of Human Rights, which was adopted and proclaimed by the United Nations General Assembly, sounds like a page of the Talmud.

Indeed, as reflected in the theology of Rosh Hashanah, before the divine bench, there are no extraneous distinctions. One's race, religion or nationality makes no difference. Everyone is worthy in the eyes of God.

What counts on Yom Hadin, the Day of Judgment, is how we have conducted our lives, not who we are or where we belong. This is the

Delaware Area Synagogues High Holiday Service Schedule					
Courtesy of 					
	Selichot Saturday September 11	Rosh Hashana (Erev) September 15	Rosh Hashana (First day) September 16	Rosh Hashana (Second day) September 17	Shabbat Shuvah September 18
Adas Kodesch Shel Emeth	11:30 p.m.	7:00 p.m.	8:00 a.m. 11:00 a.m. Musaf 12:30 p.m. Shofar Blowing 6:30 p.m. Tashlich 7:30 p.m. Micha and Ma'ariv	Same Schedule as September 16 but no Tashlich	
Beth Shalom Congregation of Dover	11:00 p.m.	6:45 p.m.	9:00 a.m. 6:45 a.m. Mincha 7:00 p.m. Evening	9:00 a.m. 6:48 p.m. 7:30 p.m. Shabbat	9:30 a.m.
Congregation Beth Emeth		7:00 p.m. 9:00 p.m.	9:00 a.m. Youth 11:00 a.m. Adult 4:00 p.m. Preschool Tashlich		
Congregation Beth Shalom	11:00 p.m.	8:00 p.m.	9:00 a.m. 10:00 a.m. Parallel Service 6:15 p.m. Mincha Ma'ariv	9:00 a.m. 11:45 a.m.-1:30 p.m. 12:00 Musaf 1:00 p.m. Tashlich 8:00 p.m. Shuvah	9:30 a.m.
Machzikey Hadas Congregation	11:00 p.m.	8:00 p.m.	9:00 a.m.	9:00 a.m.	
Temple Beth El	Sept. 12 10:30 a.m.	7:30 p.m.	9:30 a.m. 11:00 a.m. Children's 4:30 p.m. Tashlich 7:30 p.m. Evening	9:30 a.m.	
Kesher Israel	11:00 p.m.	6:30 p.m.	8:00 a.m. 7:00 p.m.	8:00 a.m. 8:00 p.m.	9:00 a.m.
	Erev Yom Kippur September 24	Yom Kippur September 25 AM	Yom Kippur September 25 PM		
AKSE	6:30 p.m. Kol Nidre	8:00 9:45 Torah 11:45 Yizkor	12:30 p.m. Musaf 5:00 p.m. Mincha 6:15 Neilah		
BSCD	6:30 Mincha 6:45 Kol Nidre	9:00	4:30 Mincha 6:00 Neilah 7:00 Ma'ariv		
CBEM	7:00 p.m. 9:00 p.m.	10:00 Adults	1:30 Youth 3:00-6:00 Afternoon Yizkor, Neilah		
CBS	6:30 p.m. 6:30 p.m. Parallel	9:30 a.m. 10:30 a.m. Parallel	7:15-3:15 p.m. Memorial (Yizkor) 4:30 p.m. Mincha 5:30 Yizkor 6:30 Neilah		
MHC	5:45 p.m. Kol Nidre	9:00 a.m.	1:00 p.m. Yizkor		
TBE	7:00 p.m. Kol Nidre	9:30 a.m. 11:00 a.m. Children's	5:00 p.m. Afternoon		
KI	6:30 p.m. Kol Nidre	9:00 a.m. Yom Kippur (Yizkor)			



For additional information or clarification, please call your synagogue. Look for Sukkot and Simcha Torah listings in our next issue.

EDITORIAL

Chofetz Chaim Foundation Urges All Jews To Refrain From Gossip During High Holiday Season

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — Jewish tradition has it that the 10 days between Rosh Hashanah and Yom Kippur are among the most important of the year.

It is during those days that change and repentance are believed to have an especially powerful impact on the fate that the Almighty is considering for each person for the coming year.

For many Jews, even those who do not take the traditional view literally, the 10 days are a spiritually charged time; a period in which to focus on the mistakes and transgressions of the past year and to ask forgiveness of those who may have been hurt by an unkind word or action.

Now the Chofetz Chaim Heritage Foundation is asking all Jews to focus on refraining from a particularly egregious sin during the 10 days of repentance: "lashon harah," or talking about other people.

The sages have compared engaging in slander and gossip to committing murder.

The foundation is dedicated to spreading the

lessons of Rabbi Israel Meir HaCohen (1838-1933), who wrote the classic Jewish text on the topic of "shmirat halashon," or guarding the tongue, Sefer Chofetz Chaim.

The foundation is asking people to concentrate on not speaking, listening to or reading lashon harah for two hours each evening during the period of teshuvah.

Initiators of the effort decided to encourage people to start out by not committing lashon harah for two hours a day because "in Judaism, incremental changes are lasting changes," said Michael Rothschild, a spokesman for the campaign.

The effort is being publicized by distributing 150,000 fliers and posters in the United States, Israel, Canada, England, South Africa, Russia and Belgium. The foundation is also taking out advertisements in Jewish newspapers in the United States and Israel.

"Prayers said by a pure mouth will be much more powerful," said Rothschild.

"When it comes to heavenly justice, how you're treated is based on how you treat others," he said. "It's important to have your act together when coming before God."



Can we all just get along?

Weintraub
The Jewish Voice
9/93

The JEWISH VOICE

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LETTERS

High Holiday Greetings From Senator Biden

Dear Editor:

As Delaware's Jewish community welcomes the year 5754 with the celebration of Rosh Hashanah and preparations for Yom Kippur, it is my privilege to express the respect and gratitude so many of your fellow citizens feel in regarding the example and lessons of these High Holy Days.

It is, above all, an example of courage — the courage to look inward, purposefully and honestly, to measure oneself against the highest standards of human potential. And it is the courage to look at the world not merely with hope but with resolve, with insistence that

dedicated men and women, together in a noble purpose, truly can achieve a greater destiny.

We thank you for the inspiration you give to people of all faiths, in the hope that, with the coming of Yom Kippur, you and your loved ones will be strengthened in a sense of inner fulfillment and renewed confidence that lasting peace, true progress and human fellowship can be achieved in our world.

L'Shonah Tovah Tikoshavah.

Sincerely,
Joseph R. Biden, Jr.
United States Senator

Sobibor Survivors

Dear Editor:

In conjunction with the 50th anniversary of the uprising of the Sobibor death camp, survivors of that revolt will gather at the site of the death camp on October 14, 1993 to unveil a plaque to the quarter of a million victims murdered there.

For more information on this event, please contact Thomas (Toivi) Blatt at (206) 836-9101 or by fax care of the Simon Wiesenthal Center, (310) 553-8007.

Sincerely,
Rabbi Abraham Cooper
Associate Dean
Simon Wiesenthal Center

The JEWISH VOICE DEADLINES

Publication Date	Advertising feature	Copy/Advertising Deadline
September 24	Yom Kippur Issue	Wed., Sept. 15
October 8	Computers & Technology	September 30
October 22	Business Directory	October 14

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Please check the deadlines every issue on page four

OPINION

Historic Deal Between Israel and PLO Goes Further Than Jericho and The Gaza Strip

By CHARLES KRAUTHAMMER

WASHINGTON — When the historic deal between Israel and the PLO was first announced, it was presented as an initial agreement over just two very small pieces of territory, Gaza and Jericho. In which case, it represented neither the dawning of the Messianic age, as suggested by the deputy Israeli foreign minister, nor the apocalypse, as suggested by his critics. After all, Jericho is a backwater and Gaza a sinkhole.

But then the actual text of the agreement between Israel and the PLO was made public. A careful examination of the document reveals that at its root the deal is not at all about Gaza and Jericho. Gaza and Jericho are but minor acts, side-shows not to be found until Article XIV and Annex II. This agreement is about Palestinian rule not in Gaza and Jericho but in the entire West Bank. (With three exceptions to be disposed of in future negotiations: Jerusalem, Israeli military installations, and Israeli settlements, which take up only a small fraction of the occupied territories.)

In the agreement, jurisdiction over

the West Bank and Gaza is to pass from Israel to an elected Palestinian body modestly called a council. Don't be fooled. It is a Palestinian parliament. It means the end of Israeli rule, the end of occupation, and, as Palestinian spokesmen insist quite correctly, the crucial first step on the road to a Palestinian state.

Consider the timetable outlined in the agreement. Six months after the signing of the agreement, Israel is to have been fully withdrawn from and the PLO fully installed in Gaza and Jericho. On the same day, however, the PLO takes over limited control (including education and direct taxation) of the rest of the West Bank and begins building a Palestinian police force there.

Not more than three months later, elections are supposed to be held for the Palestinian legislature. Its jurisdiction? All of the West Bank and Gaza (with the exceptions noted above). As soon as it takes office, the Israeli civil administration is dissolved and the Israeli military government is withdrawn.

The Palestinians do not just get an embryonic state. They get an endowment, too. The Palestinians were

bankrupted by their backing of Saddam Hussein in the Persian Gulf war. The Saudis and Kuwaitis, understandably miffed, cut off their mendicant brothers. Now the Palestinians not only get the occupied territories, but they also get Israeli (and American) collaboration in obtaining a huge cash infusion from the West to make them a going concern.

Now, given the fact that the Palestinians are by far the weakest of all parties to Arab-Israeli conflict, this is an extraordinarily generous deal for them. It is commensurately dangerous for Israel.

Israel is gambling its national security on PLO sincerity. It is gambling that after decades of unremitting duplicity, of factionalism and terrorism and war against the very idea of a Jewish state, the PLO has finally donned statesmen's suits and committed itself to live in a peace with Israel that it will honor.

I wish I could believe it. I am not encouraged by the stupefying degree to which the PLO continues to be grudging about simple, unambiguous recognition of Israel's right to exist. Instead, PLO officials reiterate old formulations that are as tepid as

they are calculated. Bassam Abu-Sharif, senior aide to Arafat, concedes that the PLO covenant — the Palestinian constitution that declares the creation of Israel "null and void" and pledges its destruction — has been "superseded" by events. How broad-minded.

If in return for giving the West Bank to the Palestinians, Israel's Labor government cannot extract an unminced recognition of Israel's legitimacy, then it is a government hardly to be trusted with ensuring Israel's security in the difficult negotiations to follow.

Yet, assume that Arafat utters the magic words. He is today at a moment of extreme weakness — facing financial bankruptcy and dramatic loss of authority among his own people. Will he stick by the magic words tomorrow, when he is flush with hundreds of millions of aid dollars and set up in his new territorial base (with its own police) at Israel's doorstep?

There is one other danger: That the PLO does not emerge from its terminal weakness. That Arafat cannot control the Islamic fundamentalists who are on the rise in the West

Bank and Gaza. Arafat may make all kinds of promises today about keeping order and preventing terrorism and coexisting with the Israelis. Even if he is sincere, he may turn out to be powerless. As Middle East scholar Daniel Pipes puts it: "Can the PLO deliver in its time of weakness? And will it want to deliver in its time of strength?"

The Israelis, who for 45 years have had their existence threatened in war after war with the Arabs, deserve some deference from their friends abroad in trying to resolve their security dilemmas. But their friends are worried. Israel is taking an enormous risk. Land for peace always means giving up tangibles in exchange for promises.

War-weary, hungry for peace, Israel is putting its existence on the line. Israel's offer to the Palestinians deserves credit for its generosity. Its wisdom, however, has yet to be determined.

Charles Krauthammer is a syndicated columnist. Copyright 1993 Washington Post Writers' Group reprinted with permission.

Between Hope and Fear

By NECHEMIA MEYERS

There is little or no euphoria here about the agreement between Israel and the PLO.

Those who support it are hopeful that the agreement will be the first step on the road to peace. But they are by no means certain that Arafat will be able to carry through his part of the bargain, even assuming that he genuinely wishes to do so.

On the other side of the political spectrum, opponents of the agreement are absolutely convinced that the Government has embarked upon a disastrous course that, unless reversed, will lead to a Palestinian state, the loss of East Jerusalem

and, sooner or later, to the destruction of Israel.

It was much easier for people here to put their trust in Sadat 16 years ago than it is for them to trust Arafat today. For even though the Egyptian President had done a great deal to antagonize Israelis — from supporting Hitler to launching the Yom Kippur War — his dramatic flight to Ben-Gurion Airport, his speech in the Knesset and his enormous personal warmth won over almost everyone in this country.

Arafat, in contrast, has done nothing thus far to convince Israelis that he is now a "nice guy." Admittedly, that won't be easy. But, as a begin-

ning, he would be well advised to clean up his image by having a shave, taking off his ever-present pistol and wiping that Cheshire Cat grin off his face. All these things, plus more substantive measures, would help Israelis feel a little more comfortable about the fact that the man who has long symbolized Arab terrorism will soon be their next-door neighbor.

Of course nothing Arafat says or does will influence the right-wing parties and the settlers. They are determined to fight the government's "surrender" tooth and nail; a number of them are even threatening to take up arms in order

to defeat the nefarious schemes of Rabin, Peres and other "traitors."

Right-wingers are not the only ones who fear the consequences of an agreement that could signal an eventual return to Israel's indefensible 1967 borders, but they find little support for their contention that every area now under Israeli control must remain so, including Gaza. Except for a few diehards, most people here would be only too pleased to be rid of the ever-turbulent Strip.

When, however, the Golan is on the agenda — and it could be within days or weeks — the don't-give-back-an-inch forces will be in a much stronger position because, until now, a majority of Israelis have opposed withdrawal from the strategic Golan

Heights.

While security issues are always stressed by opponents of the Rabin-Arafat accord, economic issues tend to be emphasized by those supporting it. They argue that peace and the consequent end of the Arab boycott will bring massive foreign investments and open up enormous new markets for Israeli goods.

Investors share this hopeful view. For ever since the agreement was announced, stocks listed on the Tel Aviv Exchange has risen steadily.

SHANA TOVA

Nechemia Meyers writes for the Jewish Voice from Rehovet, Israel.

The Rosenthal Rule

By DOUGLAS M. BLOOMFIELD

The late Congressman Ben Rosenthal of New York used to say he could usually learn more about a piece of legislation by reading the dissenting views of its opponents than the arguments of its sponsors. Applying the Rosenthal rule to the Israel-PLO deal provides some interesting insights.

"The agreement is too important to be left to the leaders to decide but should be taken to referendum for approval." That is the shared view of staunch opponents of the plan Benjamin Netanyahu, head of the Israeli opposition Likud, and Dr. George Habash, leader of the terrorist Popular Front for the Liberation of Palestine.

The plan has been called "treason" and "a trick to rob us of our

rightful homeland" by both its Arab and Jewish critics. A general strike was called by Palestinian foes of the agreement, and Israeli opponents

have hurled eggs and charges of "traitor" at Prime Minister Rabin.

"Time is on our side. Hold out long enough and we can have 100% of

the territory without having to deal with those people on the other side that we hate so much." Adherents to that view on both sides have been

smoking too much of the crops in the Beka's Valley.

Some Palestinians fear that Gaza (Continued on page 49)

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OPINION

Defending Peace Now

By LETTY COTTIN POGREBIN

A virulent character-assassination campaign against Americans or Peace Now has followed APN's acceptance into the Conference of Presidents of Major Jewish Organizations. It has included full-page ads in The New York Times and Jewish weeklies, purchased by an anonymous group called Pro Israel, as well as letters to the editor and a few highly personalized attacks in the Jewish press from sources as diverse as the Zionist Organization of America — Greater Philadelphia District to a columnist for the *Algemeiner Journal*. This onslaught makes it necessary to set the record straight as to who we are and more important how deep are our connections to Israel and other Jewish causes.

If you've been following this orchestrated attack you might imagine our organization to be a nest of bleeding hearts who would sell out Israel for an Arab smile.

In fact, we are a Zionist advocacy group whose policies and actions are motivated by a deep love of the Jewish State and a commitment to its security. We were one of the very few organizations to send a broad-staff mission to Israel in the midst of the Scud attacks. The difference between APN and some other pro-Israel groups is that we consider the status quo both politically untenable and dangerous to Israel. Accordingly, we support Prime Minister Yitzhak Rabin and his Government in their search for a negotiated settlement to the Arab-Israeli conflict. We believe the peace talks offer an historic opportunity for a permanent and comprehensive peace between Israel and her neighbors through territorial compromise with firm security safeguards.

Reasonable folks — even those who don't agree with us — know that the human beings behind the AP letterhead are caring American Jews, not "self-haters," "Israel-bashers" or "Arab-lovers" (all of which we've been called in print or behind our backs). Since I chair APN's board of directors, let me start with a quick summary of my background, which is well known to readers of my latest book, *Deborah, Golda, and Me*. I was reared in a fiercely Zionist, strongly Jewish identified household. My father, a lawyer who had been a Hebrew teacher and Talmud scholar, was president of the Jamaica Jewish Center, a Torah reader at our synagogue and at various times the head of nearly every Jewish organization in New York's borough of Queens Jewish War Veterans, UJA, B'nai B'rith, Israel Bonds, to name a few. In the late 1930's, my dad's parents made *aliyah* to Palestine where my grandmother eventually died of natural causes and my grandfather was murdered in an Arab raid. Both are buried in Tiberias.

My mother, who came to America in 1907 from a *shtetl* in Hungary, was active in Sisterhood, Hadassah, National Council of Jewish Women and Women's American ORT. She too served as president of most if not all of her organizations.

I attended the Yeshiva of Central Queens and graduated from Hebrew high school with honors. My *bat mitzvah* in 1952 was one of the earliest in Conservative Judaism. I earned my B.A. from Brandeis University in the seventh graduating class of this Jewish-sponsored institution founded the same year as the State of Israel.

These days, in addition to chairing APN, I serve on the boards of directors or advisors of the New Israel Fund, U.S./Israel Women to Women, the Shalom Center, the Jewish Fund for Justice, *Mazon: A Jewish Response to Hunger* and most recently the National Jewish Democratic Council. I am also a member of the American Jewish Congress Commission on Women's Equality and of UJA-Federation's Task Force on the Jewish Woman. I write a

regular column for *Moment* and *Tikkun* and am a frequent contributor to Jewish newspapers across the nation. I belong to Congregation B'nai Jeshurun, a Conservative synagogue in Manhattan. I have a Jewish husband, three Jewish children and a Jewish son-in-law. I do not consider this the autobiography of an anti-Zionist or a self-hating Jew.

I should not have to trot out these credentials and publish them in a Jewish newspaper. No thinking person should need a Jewish pedigree before being entitled to his or her opinion on Israel or Middle East peace. But sadly, this has become the *quid pro quo* in parts of the Jewish world where people are not content to challenge their opponents' opinions but feel they must discredit their opponents as Jews.

Right-wing attempts to defame me. Gail Pressberg (APN's senior staff person) and other APN members sent me to the phones to find out more about my colleagues. I discovered that my background is not atypical.

A large percentage of the APN board and staff are veterans of Jewish day schools and summer camps, Zionist youth groups and Jewish communal organizations. Many of them speak Hebrew. There are seven rabbis on our board, three women and four men representing all branches of Judaism. Laura Geller, Susan Harris, Joy Levitt, Sanford Ragins, Chaim Seidler-Feller, Joshua Stampfer and Bruce Warshal (who is also a publisher of Jewish newspapers.)

The chair of our executive committee, Shifra Bronznick, is on the board of Ben-Gurion University. Gerald Bubis, a past co-chair of APN, spent 18 years as executive director of various Jewish community centers, camps and federations; he also was founding director and is now professor emeritus of the School of Jewish Communal Service at Hebrew Union College in Los Angeles. David Guberman, national treasurer, serves on the Israel Task Force of the JCRC of Greater Boston and the executive committee of the Harvard-Radcliffe Hillel Foundation.

Other board members are similarly rooted in the Jewish world. Florence Galkin serves as co-chair of the Governing Council of American Jewish Congress. Yeshiva-educated Gary Rubin, a modern Orthodox Jew, is a Jewish communal professional and a frequent writer for Jewish publications. Theodore Herzi Friedman, a child of *Habonim*, hails from one of the 30 original families that founded Tel Aviv in 1902. Sara Ehrman, who grew up in the Zionist movement, is the senior political advisor to the Democratic National Committee and the person who coordinated the Jewish vote in the 1992 campaign. Ahavia Scheindlin, daughter of a cantor and former L.A. director of the Commission on Soviet Jewry, played a key role in liberating *refusenik* Ida Nudci. Jo-Ann Mort is a veteran of Hashomer Hatzair, Gail Pressberg, who was targeted for particularly vituperative attacks, was raised in Boro Park, where her father received ADL's Brooklyn Borough Award from Seymour Reich.

The list goes on, but I will end here with perverse thanks to our adversaries for making this exercise necessary. I hadn't realized what extraordinary people work under APN's banner at the time-honored, talmudically commanded labor of peace-seeking. Hillel said, "Love peace and strive for peace." That is our commitment. It is the only credential any Jew should ever need.

Letty Cottin Pogrebin is the author of seven books. She is also the co-founder of Ms. Magazine. This commentary originally appeared in the Jewish Journal and is reprinted with Ms. Pogrebin's permission.

POINT
COUNTERPOINTPeace Now's Letty Pogrebin:
Her Troubling Views On Israel

By MORTON A. KLEIN

Does the removal of Gail Pressberg, (who spent 14 years working for organizations the ADL calls anti-Israel), from the presidency of Americans for Peace Now signal that Peace Now is moving away from Pressberg's brand of pro-Arab extremism? Apparently not. The ringing endorsement of Pressberg offered by Peace Now chair Letty Pogrebin who said, "Ms. Pressberg has the full backing of Peace Now's leadership," (*Forward*, Jun 25) and Pogrebin's previous statements, unfortunately suggest that nothing substantive has changed in Peace Now's thinking.

To begin with, at a recent Presidents' Conference meeting Pogrebin tried to press a Clinton administration official to discuss alleged Israeli "mistreatment" of Arabs, while the official was there to discuss the mistreatment of Israel by the United Nations.

Perhaps there is no reason for surprise at Pogrebin's activities. She has, after all, left an extensive paper trail of troubling deeds and statements that add up to a perspective hardly different from that of her friend Gail Pressberg. Before becoming chairperson of Americans for Peace Now, Pogrebin had signed on as an official "Endorser" of the Jewish Peace Lobby, which the American Jewish Congress has described as "a pro-PLO lobbying operation" whose "main intent is to embarrass the State of Israel." The lobby was actually established at the suggestion of Yasser Arafat and lobbies in Washington to cut U.S. aid to Israel and to establish a PLO state. She also joined the National Advisory Board of the extremist *New Jewish Agenda*. To get an idea of *Agenda's* attitude towards Israel, consider the conclusion of a 1989 study by the American Jewish Committee: "Although NJA policies and platforms speak of a commitment to the existence of Israel, there is a paucity of literature and activities that would reflect such commitment."

Pogrebin had also planned to take part in the 1988 meeting of five American Jews with Yasser Arafat in Stockholm, and declined only because the date conflicted with an important personal commitment. ("Never have my public and private lives clashed more painfully" than when she had to make that decision, Pogrebin later asserted in her recent book "Deborah, Golda, and Me." (p. 343)

While ready to embrace Arafat, feminist Pogrebin has only words of scorn for a Jewish feminist heroine who is one of Israel's most revered leaders, Golda Meir. Even though her book has "Golda" (for Meir) in its title, Pogrebin blasts Meir as "not a worthy role model," as "obstinate and short-sighted" and blames her for ignoring alleged Arab "peace feelers" and for "deny(ing) a people's nationalist aspirations," resulting in "a legacy of bitterness and violence that culminated with the intifada" — as if Ms. Meir was somehow responsible for the Arab intifada that erupted 13 years after she left office. (p. 153)

And what does Pogrebin think of the intifada,

which includes throwing firebombs at unarmed Israeli civilians and fracturing the skulls of Jewish infants. According to Pogrebin, "the themes of the intifada resonate with feminist ideals of equality, independence and dignity." (p. 368) (It's curious that major feminist Pogrebin complains that her father "didn't stay home" after dinner "no matter how lovely my mother looked.") (p. 16)

Pogrebin also believes that the Palestinian Arabs are comparable to the Soviet Jewish *refuseniks* of the 70's calling them the "refuseniks of the 90's;" (*Moment*, June 1990) and in a speech at Adelphi University last year, Pogrebin said that the Palestinian Arabs are a "people who are still enslaved" comparable to the Jewish slaves in Pharaoh's Egypt. (*L.I. Jewish World*, April 10-16, 1992). This view is transmitted as well at the Passover seder Pogrebin attends at the home of Peace Now board member Victor Kovner. They use a *New Jewish Agenda* haggada that compares the enslavement of Jews in Egypt to the situation of Palestinian Arabs in Israel — which Pogrebin regards as "an appropriate extension of the Exodus paradigm." (pp. 118-119). The PLO's Edward Said, another guest at the Kovner seder, must relish that line.

Whose side is Pogrebin on? A look at page 61 finds that "On feminist ideology, I often feel more in tune with the Palestinians than with my Jewish sisters." The Israelis are firmly against the establishment of a Palestinian Arab State in the territories, yet Pogrebin proclaims, "Palestine must exist in order for Israel to exist." (p. 376)

It may be hard to understand why Letty Pogrebin continues to show more sympathy for the Arab cause than for Israel's difficult plight. Still, it is instructive to note that Pogrebin still complains about the fact that "when I needed my father, he was taking care of his other baby, his favorite child [Israel]"; she traces her "resistance to Israel to this resentment" (p. 166). And despite her current claim that Judaism is now more important to her than it was previously, it is troubling to learn that Pogrebin's three children "did not have a Bar or Bat mitzvah" because she did not want them "covenanted in the faith of [my] father who betrayed me." (p. 45)

Whatever motivates Pogrebin, the fact that somebody with such views has been admitted to the innermost councils of American Jewish leadership is disquieting.

Morton A. Klein is president of the Greater Philadelphia chapter of the Zionist Organization of America.

About The Cover—
The Sculpture on the
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Deri Decision Imperils Coalition

Courtesy of the Consulate of Israel
 Israel Radio, KOL YISRAEL, reports the Supreme Court decision handed down that the Prime Minister should immediately remove Minister Aryeh Deri and Deputy Minister Raphael Pinhasi of the Shas Party from office. Both men face charges on different allegations concerning mismanagement of funds and other offenses. According to the report, the issue of removing the two Shas officials from office will be raised during the upcoming Cabinet meeting this Sunday. An early report mentioned two possibilities: either the Prime Minister will announce his dismissal of Deri and Pinhasi, or they will submit their resignation letters.

Prime Minister Yitzhak Rabin argued that he was prevented from removing Deri from office by a letter he had written promising Minister Deri not to dismiss him until charges are actually brought in court, a promise which was then approved by the Attorney General. Minister Deri met



Interior Minister Aryeh Deri

Wednesday with Prime Minister Rabin, and announced following the meeting that he intends to submit his resignation on Sunday.

Rabinovitch OKs Wait On Repeal

Courtesy of the Consulate of Israel
 Today's HADASHOT quotes Israel's Ambassador to the U.S., Itamar Rabinovich, who said that Israel does not insist that the Palestinian Covenant be repealed by the Palestinian National Council prior to an Israeli-PLO mutual recognition agreement. According to Rabinovich, Israel is aware of the problem of convening the PNC on short notice, and is willing to make do with a declaration by the PLO leadership, repealing those sections in the Covenant calling for the destruction of Israel, to be followed by a formal PNC confirmation at a later date.



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Dinkins Deposition Taken In Crown Heights Suit

By **DEBRA NUSSBAUM COHEN**

NEW YORK (JTA) — In two days of depositions taken here last week by representatives of the Crown Heights Jewish community, New York Mayor David Dinkins appeared, by turn, angry and defensive.

Dinkins has made it clear he has felt victimized by the Hasidim who are suing him, and representatives of the Hasidim have made it clear they believe the mayor is being intransigent and dishonest.

And no matter whether the Jews of New York believe that the mayor is guilty of ordering police to hold back from protecting the Jewish community; or if being irresponsibly disengaged from what was happening at the time; or could not have done a better job, few believe that anyone's mind has been changed by his testimony.

"The damage done to Dinkins in most Jewish community (of New York), unless there's some new smoking gun, was done by the Girgenti report," said a senior Jewish organizational official who requested anonymity.

The Girgenti report, issued last month, was the result of the state's investigation into the rioting of Aug. 19-21, 1991 in the Crown Heights section of Brooklyn. The violence, in which one Jew was killed, was set off by the accidental death of a black boy by a Hasidic driver.

The report found several inconsistencies in the memories of mayoral aides, who said they did not know how dangerous Crown Heights was

during the first day and night of rioting.

The report also found that while Dinkins did not order police to hold back in protecting the Jews, the mayor was detached from the crisis, and did not closely supervise the actions of the police.

The Crown Heights Jewish Community Council and the estate of Yankel Rosenbaum filed a class action suit against Dinkins and the City of New York, claiming that the civil rights of the Hasidic Jews were violated as the police stood by without protecting them from rioting blacks during August 1991.

Rosenbaum, a Lubavitcher hasid from Melbourne, Australia, was in New York doing research on the Holocaust when he was murdered by a gang of young blacks.

They were rampaging through Crown Heights yelling "Kill the Jew" in retaliation for the accidental death of 7-year-old Gavin Cato earlier that evening, who had been run over by an out-of-control car driven by a Lubavitcher.

The only suspect charged in his murder, Lemrick Nelson, was acquitted on Oct. 30, 1992.

The class action suit against Dinkins and the city was filed by the Jews of Crown Heights on Nov. 17, 1992.

The mayor has so far spent two days, Aug. 23 and 25, being deposed by Franklyn Snitow, the Lubavitchers' attorney, in the presence of several other Lubavitchers including Yankel's brother Norman, several mayoral aides and four reporters allowed in by the court.

Saudi Gatt Bid Opposed

By **DEBORAH KALB**

WASHINGTON (JTA) — Pro-Israel forces and their supporters in Congress have sought to block a bid by Saudi Arabia to join the General Agreement on Tariffs and Trade until it abandons the Arab boycott of companies doing business with Israel.

Rep. Sam Geidenson (D-Conn.) introduced a resolution in the House of Representatives in August opposing the Saudi bid to join the international trade regime until the Arab country "formally and publicly renounces its participation in the secondary and tertiary Arab boycott."

The **JEWISH VOICE**

NATIONAL • INTERNATIONAL

Jews Join Civil Rights March

By **DEBORAH KALB and JOSEPH POLOKOFF**

WASHINGTON (JTA) and (PNR) — Jewish organizational representatives were among the estimated 75,000 people participating in events here commemorating the 30th anniversary of the historic civil rights march on Washington at which the martyred Rev. Martin Luther King delivered his "I have a dream" address.

The Union of American Hebrew Congregations, the National Council of Jewish Women and the Jewish Labor Committee were sponsors of the Saturday morning march which limited official participation by Jewish groups, which generally do not take part in events on the Sabbath.

But the Religious Action Center of Reform Judaism was represented Saturday afternoon at the events at the Lincoln Memorial.

Rabbi David Saperstein, the center's director, spoke Saturday afternoon, and Rabbi Lynne Landsberg, the associate director, was one of several clergy offering invocations as the events at the memorial began.

In his remarks, Saperstein referred to the stirring words of Martin Luther King's "I Have a Dream" speech, delivered at the 1963 march being commemorated.

Saperstein said that King would not have given up hope despite the vast problems facing the world today.

"Take heart, for if you will it, the dream lives on. If you will it and do not despair, the dream will yet come to pass," Saperstein said.

In 1963, the Religious Action Center organized and coordinated the large Jewish involvement in the March on Washington. The Center, housing several key civil rights groups, was also the site where the legislative follow-up to the march — the Civil Rights Act of 1964 and the Voting Rights Act of 1965 — were first drafted, and where legislative strat-



MARCH ON WASHINGTON ... WASHINGTON — Marchers gather at the Reflecting Pool near the Washington Monument Aug. 28 during 30th anniversary celebrations of Martin Luther King Jr. "I Have a Dream" speech. Tens of thousands of people braved the sweltering heat to invoke pleas for "jobs, peace, justice." Photo by RNS/Reuters

egy for their passage in Congress was planned.

Small crowds turned out last Friday afternoon for two gun-control rallies organized with the backing of the American Jewish Committee. Together with African-American groups.

Jeffrey Weintraub, AJ Committee's Washington area director, also noted that AJ Committee officials were present at the march events Saturday afternoon.

Robert Lifton, president of the American Jewish Congress issued a statement in support of stricter gun control laws.

The original 1963 march, best remembered for King's speech, ushered in the era of civil rights and voting rights legislation backed by the administration of President Lyndon Johnson.

Among the themes of this year's march were job creation and an end to discrimination.

The Washington Post reported Sunday that the Religious Action Center was involved in a controversy surrounding Louis Farrakhan, the Nation of Islam minister regarded by many as anti-Semitic. The Black Muslim minister did not speak at the march, and organizers said that he had not been invited to do so, the Post reported.

The Post reported that Nation of Islam representatives at the march were distributing a letter from Saperstein stating that if Farrakhan spoke, the Religious Action Center would withdraw its support for the march. A Nation of Islam official was quoted as saying that Farrakhan's invitation to speak was revoked.

The Religious Action Center said the Nation of Islam was distributing a private message to a march organizer sent before the center even learned Farrakhan had not been invited to speak.

Clinton Favors Religious Freedom Legislation As Reno Writes Biden On Prison Exemption Issue

By **DEBORAH KALB**

WASHINGTON (JTA) — President Clinton, meeting with a group of religious leaders, spoke out in favor of religious freedom legislation now pending in Congress.

At a White House breakfast meeting with about 100 religious leaders, including several rabbis, Clinton called the Religious Freedom Restoration Act "a very important issue to me personally."

The act, supported by a broad coalition of Jewish and other religious groups, would make it harder for the government to encroach on free exercise of religion.

The president's words echoed those spoken last week by Attorney General Janet Reno, who gave her strong support to the legislation, which is pending in Congress.

At a news conference, Reno said Congress should adopt the bill without a proposed amendment exempting the prison system from proposed

new standards for the regulation of religious practices.

Both the president and the attorney general had previously voiced their support for the legislation, which is designed to circumvent a 1990 Supreme Court resolution giving states greater leeway to restrict certain religious practices.

But the bill's supporters were pleased that the president reiterated his backing this week.

"This administration is committed to seeing it through successfully. And I think virtually every person of faith in this country without regard to their party or philosophy or convictions on other issues agrees with that," Clinton said.

The bill was unanimously passed the House of Representatives in May and passed the Senate Judiciary Committee by a 15-1 vote. But the full Senate has yet to take up the measure.

Supporters of the bill are con-

cerned that its adoption will be delayed by an attempt to amend it with an exemption for prisons. Some state attorneys general are arguing that such an exemption is needed to avoid upheaval in the prison system.

But the bill's supporters fear such a move would lead other groups to seek exemptions, destroying the coalition supporting the legislation and with it the bill's chances for passage.

In a May 5 letter to Sen. Joseph Biden (D-Del.), chairman of the Senate Judiciary Committee, Reno wrote that she "respectfully disagreed" with those arguing in favor of a prison exemption.

"As the administrator of the nation's largest prison system, she, better than anyone, is in a position to evaluate the arguments made by the state attorneys general," said Mark Pelavin, Washington representative for the American Jewish Congress, one of many Jewish groups backing the legislation without amendments.

NATIONAL • INTERNATIONAL

Solid Research Leads to Salve Against Impotence

REHOVOT, Israel — A modified peptide administrable as a salve has been proven effective as a treatment for impotence in rats. Clinical trials on the new treatment — developed by Prof. Mati Fridkin of the Weizmann Institute's Department of Organic Chemistry and Prof. Illana Gozes, Head of the Department of Chemical Pathology at Tel Aviv University's Sackler School of Medicine — may begin in the near future.

In 1989 the two researchers demonstrated the ability of VIP to stimulate sexual behavior in rats with reduced masculine function. The natural form of VIP, however — like other

standard impotence treatments — must be injected. Fridkin and Gozes have now produced a modified variety of VIP that effectively penetrates through the skin in salve form, thereby circumventing the difficulties of direct penile injection.

The conjugate of VIP and stearic acid passes through the skin pores and enters the blood vessels, whereupon it triggers their expansion. Stearyl-VIP was shown to significantly increase sexual function as measured by both penile erection and copulatory activity. Moreover, no toxicity has been observed.

Israeli-PLO Accord Hampers Fight Against Terrorists, IDF Brass Says

By HUGH ORGEL

TEL AVIV (JTA) — Implementation of the Israeli-Palestinian agreement on self-rule in the Gaza Strip and the West Bank city of Jericho will make it harder for Israeli security forces to fight Palestinian terrorists, according to a high-ranking Israel Defense Force official.

Appearing before the Knesset Foreign Affairs and Defense Committee, Maj. Gen. Amnon Shahak, the IDF deputy chief of staff, said that the withdrawal of Israeli forces called

for under the terms of the draft agreement with the Palestinians would severely hamper Israel's counterterrorist program.

He said the army had not been consulted during the secret negotiations in Europe between Foreign Minister Shimon Peres and leaders of the Palestine Liberation Organization leading up to the agreement.

Shahak said that even the IDF chief of staff, Lt. Gen. Ehud Barak, had not seen the draft agreement until August 31.

Shahak said that it was not yet known to what extent the IDF would be able to carry out "hot pursuits" after suspected terrorists into towns and areas covered by the agreement for Palestinian self-rule.

He noted that no study had yet been made of ramifications the agreement will have upon Israel's security.

"We will have to sit down quickly and provide answers," said Shahak. "On the face of it, the security problems appear to be complex and very difficult," he said.



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SHEIK APPEARS IN COURT... NEW YORK — Sheik Omar Abdel Rahman is led from a car by federal agents after being charged with helping to lead a Muslim fundamentalist group on a three-year "war of urban terrorism" designed to undermine the U.S. government. Credit: RNS Photo/Reuters.

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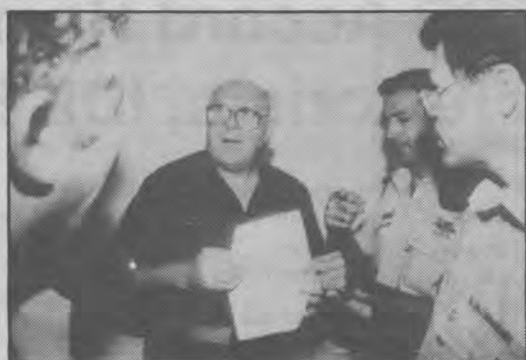
NATIONAL • INTERNATIONAL

Justice Dept. Won't Bar Ivan

By DEBORAH KALB

WASHINGTON (JTA)—In a blow to Holocaust survivors and others supporting the prosecution of Nazi war criminals, the Justice Department has decided not to seek a Supreme Court ruling barring John Demjanjuk's possibly imminent return to the United States.

Attorney General Janet Reno announced Wednesday that the Justice Department would not ask the Supreme Court to overturn an appeals court decision ordering the U.S. gov-



John Demjanjuk smiles as he holds his release papers following his acquittal by the Israeli Supreme Court here July 29. Demjanjuk was subsequently escorted back to prison to be kept in protective custody. Credit: RNS Photo/Reuters.

ernment to allow Demjanjuk's return.

The decision not to appeal means that if the Israeli Supreme Court rules

Thursday to set Demjanjuk free, he will be able to return here immediately.

The Ukrainian native, now 73, was stripped of his U.S. citizenship in 1981 for lying about his wartime past on his applications for a visa and U.S. citizenship.

He was extradited to Israel in 1986 and convicted there in 1988 of being the so-called "Ivan the Terrible" who brutalized Jews even as he sent them to the gas chambers, which he operated.

Demjanjuk was acquitted July 29 by the Israeli Supreme Court of being the sadistic "Ivan" because of an inability to prove beyond a reasonable doubt that he was that man.

But the court, in its decision, said it found compelling evidence that Demjanjuk was a guard at the Sobibor death camp and at the Flossenburg and Regensburg concentration camps.

Feds Probe Alleged NY Yeshiva Student Aid Fraud

By STEWART AIN

New York Jewish Week

NEW YORK (JTA)—A local probe of a college student grant program at Rockland Community College has led to a major federal criminal investigation of the aid program at more than 20 yeshivas and colleges with Judaic studies programs in the New York area, according to law enforcement sources.

Fines totalling more than \$1 million have already been levied against four yeshivas, three of them in Monsey, N.Y., and the fourth, which is now closed, in Brooklyn.

Three of the schools are alleged to have fraudulently applied for the college student grants by listing as applicants local high school students. Charges against the fourth involved alleged forgery and other irregularities in the operation of its Israeli campus.

One source familiar with the current probe, which is focusing on Pell grants, said the schools involved may have bilked the federal government out of \$100 million.

Another said the list of schools being investigated "reads like a who's who of major yeshivas."

Although all of the schools in the current federal probe are yeshivas or schools with Judaic studies programs, the spokeswoman insisted that "we're

not targeting any particular group of schools."

But the Washington attorney for all four yeshivas, Michael Brustein, said he has "a very significant concern that an inordinate amount of the Education Department's resources are being focused or targeted on Judaic schools. We think there is unfair treatment here."

The Education Department spokeswoman said there are 8,500 colleges participating in federal tuition aid programs, including 6,300 in the Pell grant program, and that all are subject to annual reviews.

The cases involved in this particular review, she said, "show some consistency and perhaps a possible pattern" of abuse.

The spokeswoman said that if her department's review of an institution turns up evidence of irregularities in the disbursement of Pell grants, the case may be turned over to the department's inspector general to determine if there was any criminal wrongdoing. If he concludes that there might have been, the case is referred to the Justice Department.

Sources said the Manhattan U.S. Attorney's office has empaneled a grand jury to look into the matter.

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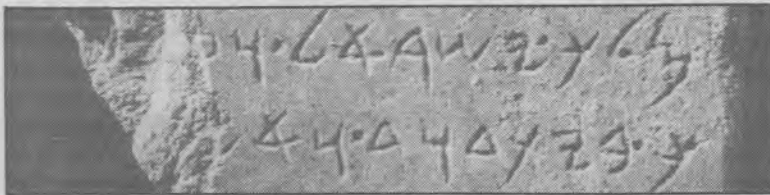
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First Biblical Royal Document Ever Found In Israel



By JEAN ROSENSAFT

The first royal stele (a commemorative stone inscription) ever to be found in Israel which mentions the King of Israel and the House of David was discovered by Professor Avraham Biran, Director of Hebrew Union College - Jewish Institute of Religion's Skirball Center for Biblical and Archaeological Research in Jerusalem. This 9th century BCE stele, uncovered at excavations at Tel Dan near the Lebanon border, is the first material evidence, outside of biblical text, which documents the existence and importance of the House of David in early Jewish history and in the traditions of both Judaism and Christianity.

"This is one of the most important discoveries in more than 27 years of the College-Institute's continuous excavation at Tel Dan and confirms that this site is one of the most significant sites in the historical and archaeological research of Israeli," announced Dr. Alfred Gottschalk, HUC-JIR President.

The inscribed basalt slab, origi-

nally three feet high, was smashed at a later period, leaving 13 truncated lines of Aramaic text on a stone fragment measuring 11x12 inches. Biran has noted that the fragment "mentions the king of Israel and the House of David (Beit David) and it speaks of thousands of horsemen and chariots." There is also mention of the Aramean god of storms and warfare, Hadad, and use of the term, "he smote."

The reconstruction of the full text is being studied by Biran and will be published in the Israel Exploration Journal in the next two months, with the assistance of Dr. Joseph Naveh, an epigrapher of ancient Semitic languages at Hebrew University in Jerusalem.

A split among the Israelites after the death of Solomon in the 10th century BCE resulted in the tribes of Judah and Benjamin splitting off from the other tribes to establish the southern Kingdom of Judah, while the remaining ten tribes became the northern Kingdom of Israel. The inscription may be identified with the

war which broke out between the northern kingdom of Israel, led by King Baasha, and the southern kingdom of Judah, led by King Asa, a descendant of David.

As related in the Bible, I Kings 15:20, when war broke out between them, Asa dispatched gold and silver vessels from the Temple and royal palace to Ben-Hadad, King of Aram at Damascus in Syria, to induce him to break his treaty with Israel and assist the Judeans. Through this alliance, Ben-Hadad "sent the captains of his armies against the cities of Israel and smote Ijon and Dan..." Prof. Biran surmises that the stele was erected by Ben-Hadad at Tel Dan after his victory there. A generation later, Israel avenged this defeat when King Ahab won a decisive victory against Ben-Hadad's successor and namesake at Aphek. It was probably Ahab who ordered that the victory stele at Dan be smashed. The fragment found by Biran was in secondary use as pavement.

JTA Exec To HIAS

NEW YORK (JTA) — Mark Seal, executive vice president of the Jewish Telegraphic Agency, has been named associate executive vice president of the Hebrew Immigrant Aid Society.

Roller Coaster Sheds 'Zyklon' Name After Jewish Complaints

By MARILYN RUBY

The Wisconsin Jewish Chronicle

MILWAUKEE — "Zyklon" is German for cyclone, but for many Jews, especially Holocaust survivors, zyklon means genocide.

Zyklon-B was the poison the Nazis used to kill millions of Jews in death camp gas chambers and in killing trucks.

It also was part of the name of the Super Zyklon roller coaster at the Wisconsin State Fair — until Monday.

A local man complained to the Milwaukee Jewish Council about the

name last week — apparently the first such complaint in the ride's 25 or 30 years of existence.

"Can you imagine a Holocaust survivor taking a grandchild to the fair, and when the child asks to go on that roller coaster the grandparent looks up and sees the name of the thing that killed his family?" asked Mordecai Lee, the council's executive director.

Lee contacted State Fair officials last Wednesday, and said he "couldn't believe how quick they were to un-

derstand the implications" of the ride's name.

Murphy Brothers Exposition, operator of the rides at the State Fair in the Milwaukee suburb of West Allis, immediately called Italy to ask the roller coaster's manufacturer about copyright infringement if the ride were renamed. The company also worked with the ride's co-owners to settle any potential legal problems.

A crane removed the ride's 700-lb. sign late Monday, and the name was covered on the ride's cars. Operators' Super Zyklon jackets were replaced.

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LOCAL

Cemetery Changes For Beauty and Safety, It's Claimed

Article provided by Delaware Jewish Cemetery Association

Special to The Jewish Voice

The Jewish Community Cemetery on Foulk Road has a temporary open appearance. In accordance with a new plan begun last summer major action is being taken to enhance the appearance of the cemetery.

Last summer members of Boy Scout Troop 18 and AZA worked extensively on the beautification of the area around the cemetery's utility building. They installed numerous flowers and other plantings. Under the direction of the new cemetery superintendent, the youths created a new comforting appearance to the cemetery.

This year the trees and bushes which bordered Foulk Road are being replaced. Over the years the trees had grown so that they obstructed the view of those exiting the cemetery. In addition the Delaware State Highway Department filed a complaint wherein it reported motorists being struck by parts of the shrubbery protruding into Foulk Road. Recently the old trees and shrubs have been removed. Shortly they will be replaced by trees and bushes that tend to grow up rather than spread widely.



Cemetery Headstones Exposed on Foulk Road.

Suggestions have been made for the erection of a fence in conjunction with the trees to improve security at the cemetery. This concept is limited by two factors. First as a result of the contract establishing the Jewish community cemetery and separating it from the non-sectarian Lombardy Cemetery in 1952 prohibits either cemetery from closing its roads preventing drive through to the other cemetery. The other consideration is a financial one. The cemetery is limited as to what it can spend in this area. Replacing the trees was thought to enhance the appearance while only a fence would leave a stark appearance. The cemetery association would be willing to erect a fence as well as install the trees and within the permissible provisions of the original contract if the funds were made

available.

Another effort calls for plans to enhance the water draining capability of the ground. It is hoped that something can be done to allow the water that accumulates after a rain to drain off the cemetery in a relatively short period of time.

If there are any questions or comments about the projects at the cemetery or if anyone would like to contribute to erecting a fence, please call Steve Michlin, cemetery superintendent. Steve can be contacted through the Schoenberg Memorial Chapel, 519 Philadelphia Pike, Wilmington, DE 19809 or telephone 762-0334.

The Schoenberg Memorial Chapel does not have any official capacity with the cemetery, but does attempt to help families with cemetery matters by acting in an advisory capacity.

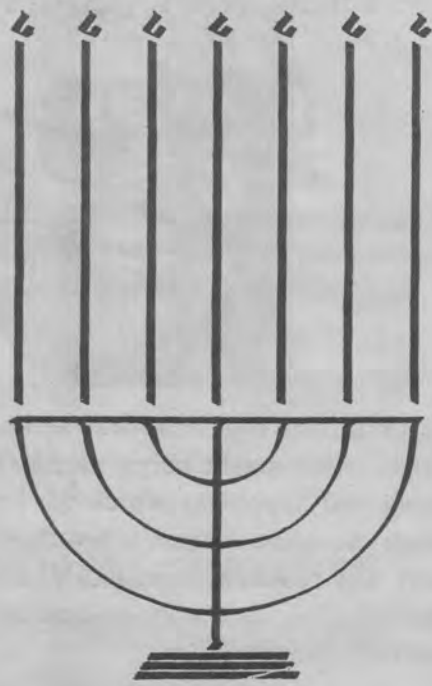


Local Presidents Exchange Membership

Jean Blumenfeld, National Council of Jewish Women, Dina Lipschultz, Co-President of Wilmington Chapter, Hadassah, Sylvia Wagman, ORT, and Lois Chalawsky, Co-President of Wilmington Chapter, Hadassah, got together this summer to exchange membership checks in a show of support for the Jewish community. Each organization is a member of the Jewish Women's Coalition of Delaware.



Honey whole wheat Challah prepared for Rosh Hashanah. Photo by National Honey Board.



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LOCAL

Women's Health Program In Dover

According to Jean Blumenfeld, the President, Womens Division JFD Chairperson, Jewish Women's Coalition "All the women's organizations represented in the Jewish Women's Coalition are very pleased and excited to focus this year on a co-sponsored "Health Day" at Congregation Beth Sholom in Dover. Our program is open to the community."

The Women's Health Forum will be held Sunday, November 14, 1993 from 9:30 a.m. - 3:30 p.m. at Beth Sholom Congregation of Dover, corner of Clara and Queen Streets, Dover, Delaware.

"Health care is now at the top of the national agenda," says Blumenfeld, "and I believe that Delaware women will want to exchange views with our speakers."

The programs include morning workshops focusing on The New Older Women, Women

and Self-Esteem: A Life-Long Process, and A Woman's Worth. Luncheon Keynote Speakers are Romona S. Fullman, Esq., the Director of Delaware Commission for Women and Kay Holmes, the Executive Director, Delaware Health Care Commission.

The afternoon session/medical panel with Dr. Edward F. Quinn, Chairman of Department of Orthopedic Surgery, Milford Memorial Hospital, discussing osteoporosis.; Dr. Sandra C. Foote, Board Certified Oncologist, Milford Memorial Hospital concerning cancer; and Dr. Thomas E. Dyer, Chief of Obstetrics and Gynecology, Milford Memorial Hospital regarding menopause.

The cost for the program and luncheon is \$8 before November 1st and \$10 after November 1st. To register contact The Jewish Federation of Delaware.

Delaware Represented at CAJE Conference

By ANN HERMAN
Special to The Jewish Voice

1,450 Jewish educators from across the ideological spectrum came together at Trinity University in San Antonio, Texas, from August 8-12, for the Eighteenth Conference on Alternatives in Jewish Education. Representing the Delaware Jewish community, seven Jewish educators — Elaine Friedberg, Sue Paul, Ann Herman, Gail Weinberg, Ilene Gallagher, Michal Cherin, and Rivka Ini — participated in

five event-packed days, attending workshops, hands-on demonstrations, text study sessions and cultural events from morning until late into the night.

The over 600 sessions were organized into five magnet areas: Torah, Text and Tradition; K'lal Yisrael/Community; Schooling; Creative and Cultural Arts; and Technology and Techniques. Many of the sessions dealt with burning

(Continued on page 39)



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Panitz-Edwards Engagement

Bernard and Sylvia Panitz of Wilmington, Delaware announce the engagement of their daughter, Beth Alisa Panitz to Michael Lee Edwards of Rockville, Maryland, son of Stephen and Sue Edwards of Old Bridge, New Jersey.

Beth is a graduate of Concord High School and Delaware Gratz Hebrew High School. She is a 1992 Summa Cum Laude graduate of the University of Maryland, College Park, Md. and is a member of Phi Beta Kappa and Phi Kappa Phi National Honor Societies.

Mike is an Electrical Engineer graduate of Rutgers University, New Brunswick, New Jersey. He is a member of Eta Kappa Nu, Electrical Engineering Honor Society and Tau Beta Pi Engineering Society.

Weiss Twins Born

Lyle and Abby (Dr. Brodtkin) Weiss are proud to announce the birth of their twin sons, Martin Adam Max Weiss and Scott Samuel David Weiss were born on July 2, 1993.

Their grandparents are Gloria and Joseph Brown of Delaware and the late Dr. Sheldon Weiss and Phoebe Brodtkin and the late Samuel Brodtkin.

Lubitz Birth

Shirley and Barry Lubitz of Dallas, TX announce the birth on July 27, 1993 of their daughter, Cary Paige, sister of Andrea. The proud grandparents are Joan and Herb Lubitz.

Roberts Birth

Barbara and Herb Abrams joyfully announce the arrival of twin grandchildren, Hannah June and Harris Jonathan Roberts, children of Tammy and Hunt Roberts of Havertown, PA on Wednesday, August 11, 1993. Sharing this joy are Marion and Jay Roberts, the other grandparents of Rosemont, PA and Larry and Mindy Abrams and Cathy and Neil Chesan, siblings of the parents.

Ehrich Granddaughter Born

Dr. and Mrs. Frederick Ehrich of Delaware announce the birth of their granddaughter, Julia Caroline, sister of Jared and Alexander, to Meg and Bennett Goodman of Scarsdale, New York.

Brenner Appointed

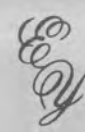
Ira Brenner, M.D., son of Mr. and Mrs. Leo and Marion Brenner, assistant clinical professor of psychiatry at the University of Pennsylvania School of Medicine, has been appointed Training and Supervising Analyst at the Philadelphia Psychoanalytic Institute. He is in private practice at the Institute of Pennsylvania Hospital.

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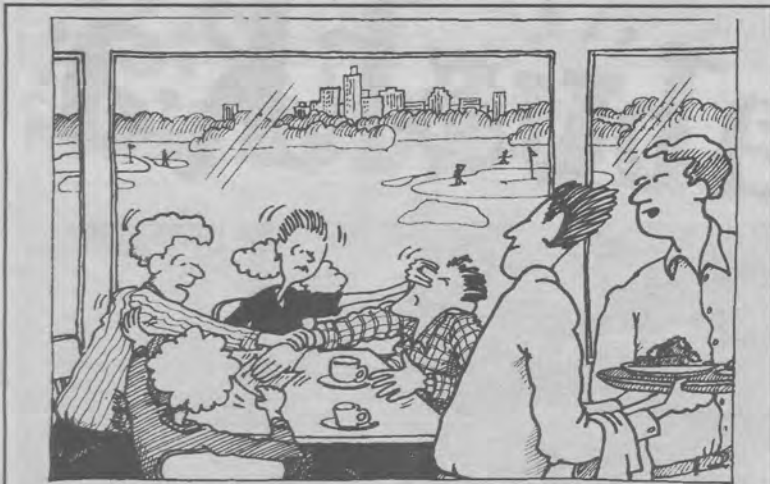


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**Sneiderman
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Rabbi Eliezer and Roni Sarah Sneiderman would like to announce the birth of their daughter on the 22nd of Elul 5753.

**Rudman
Appointed New
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The Placer's Inc.**



James Rudman, CTS, has been appointed President of The Placers, Inc., a Christiana-based staffing services company.

Mr. Rudman joined the company in 1986 as Operations Manager and was promoted to Executive Vice President in 1989.

He is a graduate of Hampshire College where he earned a Bachelor of Arts degree. He received his Professional Staffing Certification in 1988. He is married, has two children and lives in West Chester, PA. He is an active member of several local and national professional organizations.

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Delaware's

Babushka

By DAN WEINTRAUB
 Editor of The Jewish Voice
 According to The Random House
 Dictionary of the English Language,

a Babushka is a woman's scarf, often triangular, used as a hood with two ends tied under the chin. The source of the word is Russian from the word

baba which means old women and the diminutive suffix — ushka.

According to Roberta Burman, of The Jewish Family Service, a beneficiary agency of The Jewish Federation of Delaware, Babushka is also the name of a new Russian gift shop purveying quality products in downtown Wilmington. Mark Gayduk, the owner of Babushka Gift Shop at 310 W. 9th Street in Wilmington, came to Delaware from St. Petersburg (then known as Leningrad) several years ago. Gadyuk's family and the Vekker family (Natalia Vekke and Sofia Gadyuk are sisters) operate Delaware's newest, best and perhaps only Russian specialty gift shop. Burman says the two sister's families who live together and work together, "are exceptionally fine people."

The Babushka Gift Shop features decorative lacquered boxes, amber from the Baltic Sea, Matroishka dolls, toys, needlework, Russian military and police uniforms, paintings by Russian artists, books, and jewelry including handpainted pieces from Russia. The store has been open about a month and already it's finding a market. According to Natalia



Maria Gayduk pours tea from a Russian teapot at Babushka Gift Shop.

Vekker, Wilmington professionals have discovered Babushka's Gift Shop's to be "unique," "great," and many "never saw anything like it." Vekker described the shop as "definitely something different for Dela-

ware." Store hours are ten a.m. to five-thirty p.m. week days, Saturday till one-thirty and closed Sunday. The telephone number for Babushka is 656-6564.



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Adult Institute of Jewish Studies at JCC

The Jewish Community Center, in cooperation with Adas Kodesh Shel Emeth, Temple Beth El, Chabad-Lubavitch of Delaware, Congregation Beth Emeth, Congregation Beth Shalom and Congregation Ohev Shalom, will once again be offering the Adult Institute of Jewish Studies.

There are twenty-two different classes being offered this year. Topics range from "Beginning Hebrew" through "Judaism and Christianity Compared." Classes will be held on Wednesday evenings at 7:30 and 8:45 p.m., beginning October 13 and ending December 1, 1993.

The cost is \$10.00 per person for two courses. An Adult Institute brochure, containing detailed information on all classes and course instructors, is available for anyone interested in participating. Registration can be made at the Jewish Community Center or any of the sponsoring synagogues listed above. All classes

will be held at the JCC.

New this year...the Adult Institute of Jewish Studies will be sponsoring continuing education courses for faculty members of our Sunday School and Hebrew School facilities in the

Delaware area. Information regarding this sponsorship is available in the Adult Institute brochure.

For more information, please call the Jewish Community Center at 478-5660.

Greenbaum Scholarships

Dr. Steven Dombchik, Chairperson of the Jewish Community of Delaware Endowment Fund, announces that University of Delaware students, Michael Posner and Shirah Rubin, have received Greenbaum Scholarships for study in Israel in 1993.

Through the bequest of the late Joseph Greenbaum scholarships are awarded yearly to Jewish students for study at an accredited college or university in Israel. Students studying in Israel for one semester or more may apply.

Jewish students who are residents of Delaware, Jewish students at the University of Delaware and Jewish students from surrounding communities whose parents are contributors to the Jewish Federation of Delaware are eligible for the scholarships.

For more information or an application, please call the Jewish Community of Delaware Endowment Fund, 478-6200.

BRIEFS

Clinton Prods Pope To Establish Full Vatican Relations With Israel



President Clinton was on hand Aug. 12 to greet Pope John Paul II as he arrived in Denver for World Youth Day. The two later held private talks on a range of common concerns. Though the two leaders disagree on abortion, they hold in common many concerns relative to war, poverty, and human freedoms. Credit: RNS Photo/Reuters.

DENVER (JTA) — President Clinton urged Pope John Paul II to establish full diplomatic relations with Israel during the first-ever meeting between the two world leaders here in mid-August.

The pope was in Denver for a four-day gathering of young Catholics from around the globe.

The president's suggestion was made in the pope's presence during brief remarks to reporters at Denver's Regis University.

Describing various topics discussed during their private 50-minute meeting at the university, Clinton said he had urged "closer ties between the Vatican and Israel."

"That can only help us as we seek to pursue peace in the Middle East," the president said.

The pope, in his own brief remarks to reporters, made no corresponding reference to Israel or the Middle East.

The president's unexpected remark about Israel was seen by some commentators as mildly critical of Vatican policy. In its coverage, Denver's Rocky Mountain News referred to it as Clinton's "only statement that could be regarded as critical."

Israel Tops Leading Industrialized Nations In Economic Growth Rate

Despite lurches and delays in the Middle East peace process, the prospect that Israel and its Arab neighbors will eventually reach an accord has propelled Israel into a 6.6 percent annual increase in Gross Domestic Product, the chairman of the Committee for Economic Growth of Israel (CEGI) reported.

Elmer L. Winter, chairman of CEGI, wrote in the current issue of his organization's newsletter that Israel has outstripped every one of the seven leading industrialized nations, including Germany, Japan and the United States, in rate of economic growth.

Israel has quietly flourished, in spite of a budgetary burden of a huge influx of new arrivals from the former Soviet Union and Ethiopia. The 6.6 percent growth rate recorded for 1992 is expected to remain at that level for 1993, he added.

CEGI is a non-profit organization composed of American and Israeli business leaders dedicated to expanding business relationships between the U.S. and Israel.

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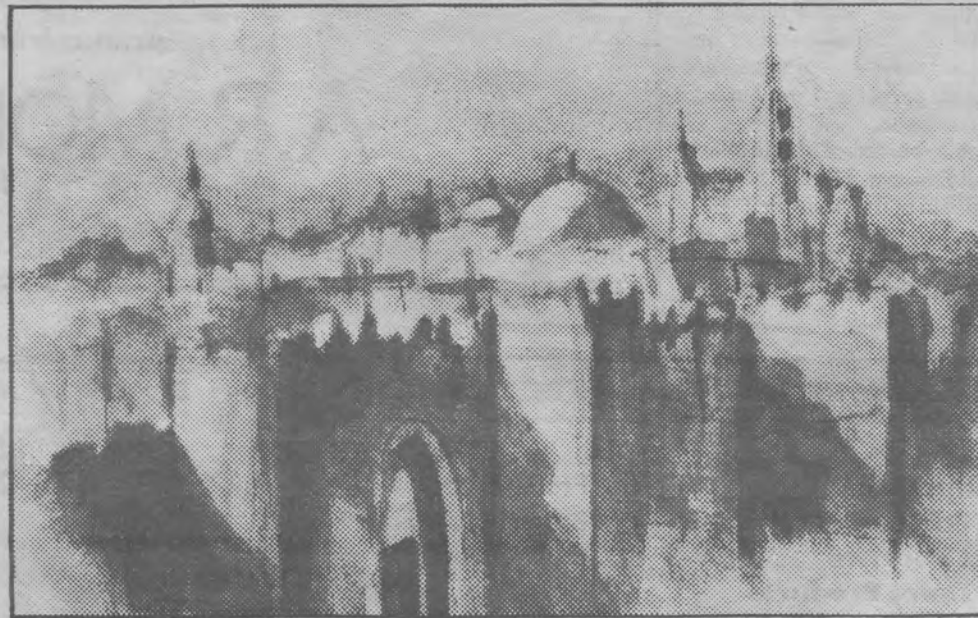
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5754

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ROSH HASHANAH 5754

Animal Activists Cry "Fowl" Over Kapparot, "Heathenistic" tradition for the birds?

By MICHELE CHABIN
 JERUSALEM (JTA)—Every year, many observant Jews prepare for Yom Kippur by swinging a live chicken around their heads.

Kapparot, or expiations, is a custom in which the sins of a person are symbolically transferred to a fowl.

Practiced for at least a millennium, the ritual is traditionally performed just prior to Yom Kippur (some communities also do it before Rosh Hashanah or Hoshana Rabbah). The chicken is then slaughtered and given to a poor family to eat.

For many religious Jews, kapparot is considered an indispensable act. According to tradition, performing this minhag, or tradition, helps a person to rid him or herself of the past year's bad deeds, resulting in a clean slate for the new years.

Many others, especially advocates of animal rights, denounce the ritual as cruel and inhumane. Still others say that the custom has heathenistic overtones, and therefore should not be performed. While the exact origins of kapparot remain sketchy, the first reference appears in the response of the gaonic sages of the 9th century. They explained that a cock is used in the rite because the word

"gever" means both "man" and "cock," and that the cock can symbolically stand in for a man.

There ceremony includes the recitation of certain psalms. Then a cock or hen is swung around the head three times while the following is pronounced:

"This is my substitute, my vicarious offering, my atonement; this cock shall meet death, but I shall find a long and pleasant life of peace."

Over the centuries, the ritual has survived despite denunciations from several rabbinic authorities. Joseph Caro, author of the authoritative encoding of Jewish law, the Shulchan Aruch, went so far as to call it "a stupid custom."

Yet the rite has also had its share of supporters, including many kabbalists. Eventually, the custom became popular in both Ashkenazi and Sephardi communities.

Today, the majority of Jews who perform kapparot do so with money rather than chickens. It is customary in many circles to place money in a handkerchief and to twirl it around the head instead of a bird.

The money is then given to charity.

Still, a visit to the Mahane Yehuda

market before Yom Kippur reveals that the use of chickens in kapparot is alive and well.

Thousands of religious people wait in line for a live chicken, which they employ in the ritual. For those unaccustomed to the rite, the sight can be a fascinating experience.

For those opposed to it, however, the custom is deeply disturbing.

"It's not an essential minhag," or tradition, said Mark Weintraub, director of the International Jewish Vegetarian Society. "Money can be used in its place, and that is often what happens. Using live animals for kapparot is a violation of the halachah against cruelty to animals. Unfortunately, we still have a long way to go toward informing the Israeli public of the implications."

Others are more tolerant of the ritual.




"I myself do not do it," said Haifa Chief Rabbi Sh'ear Yasuv Cohen. "Rather than killing a hen, I use money and give it to charity. I personally recommend this way — as a rabbi and as a vegetarian — but I do not tell others that what they are

doing is wrong." Cohen added, "it is not helpful to criticize but to show a better way." (Continued on page 51)

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ROSH HASHANAH 5754

Rabbinical Ruling: Let Them Eat Peanuts

By LARRY YUDELSON
NEW YORK (JTA) — There is an old tradition of refraining from eating nuts on the days between Rosh Hashanah and Yom Kippur. Does that include peanuts? Fortunately, that sticky question has been addressed in a rabbinical opinion sent out last year by — who else? — the National Peanut Advisory Board.

Not surprisingly, the answer leaves peanut growers clapping their hands. "The tradition of avoiding nuts

during the Days of Awe should not be extended to include the peanut," wrote Rabbi Steven Greenberg in the responsum.

Greenberg, a senior teaching fellow as the National Jewish Center for Learning and Leadership, noted that "peanuts are actually beans, the seeds of legumes," and therefore do not fall under the restriction against nuts.

The custom of not eating nuts is cited in the Shulchan Aruch, Laws of the New Year, 583:2.

"There are those who take special care not to eat nuts (egozim), because egoz is equivalent to het (transgression) in gematria (mistical alphanumeric equations)," translated Greenberg.

The Shulchan Aruch adds that "As well, they increase mucous and phlegm which can interfere with prayer."

By contrast, writes Greenberg, there are customs to eat both legumes and seeds on the New Year. Chick peas are often eaten because their Hebrew name, kara, is related to the Hebrew word kar, meaning cold. The idea is to symbolically "cool down" God's judgment.

Similarly, pomegranates are traditionally eaten, in the hope that our merits should be as numerous as the fruit's seeds.

Hebrew-speakers, who use the word botnim for peanuts, would be unlikely to confuse them with real "egoz" nuts.

But in America, the possible confusion, and the mistaken abstention from peanuts for the first 10 days of the new Jewish year, concerns the National Peanut Advisory Board. "It was kind of a misunderstanding problem, and we wanted to set the record straight," Mitch Head, the board's director, told the Jewish Telegraphic Agency.

Head couldn't estimate how many sales were lost to the \$2 billion peanut industry by Jews mistakenly observing the ancient custom on the wrong food.

"The way you take care of a \$2 billion mark is minding your \$100,000 niches," he said.

Naomi Geshwind, a consultant for the board, added that whatever the real financial impact, "we felt this was nevertheless a good thing to do, because if you go out to Boro Park and see all these Hasidim with eight children — and we know there's a great deal of poverty in the Hasidic community — peanut butter is a nutritious food, and children should be able to eat it."

While Geshwind is optimistic at the chances of spreading peanut butter consumption in the days leading to Yom Kippur, she has resigned herself to a week during the year when many Ashkenazic Jews won't touch the stuff, or any legumes for that matter.

"Passover is something we can't do anything about," she said.

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UJA Rabbinic Cabinet offers Special Rosh Hashanah Readings

By NORMAN WEISER

UJA News

NEW YORK — Two original ceremonial readings, available on request from the Rabbinic Cabinet of the National United Jewish Appeal, will help synagogues, schools, organizations, rabbinic leaders and Jews throughout North America usher in Rosh Hashanah, the Jewish New Year of 5754.

The first, a Home Ceremonial Reading, was written for the festive Rosh Hashanah evening meal, when apple sections are dipped in honey, symbolizing the wish that the coming year be a good and sweet one, and distributed to participants. The reading says, "We are witnessing the ongoing emigration of thousands of Jews from the former Soviet Union who have been isolated from the mainstream of the Jewish world for decades."

It goes on to express the hope that these immigrants from the former

Soviet Union "find empathy and caring, as they establish new homes in the Land of Israel."

The text, which can be read in unison or responsively, asks that "wherever and whenever Jews encounter oppression, (we) ensure that Israel remains a beacon of hope and safety for them." It also calls upon us to be "thankful for our own religious freedom and the ability which is ours, through Operation Exodus, to extend help and compassion to others." Operation Exodus is UJA's special campaign to help Jews from the former Soviet Union resettle in Israel.

The second text is a responsive reading designed for recitation in the synagogue before the blowing of the shofar (ram's horn). It explains that the blast of the shofar reminds us of "our heritage and the values which unite us as Jews, and asks that, as we listen to the shofar, "May we appre-

ciate anew the extraordinary mosaic which Israel represents... (for) in spite of all the obstacles, the "ingathering of our people" continues each day" for Jews from all over the world.

The text reminds us that, by helping to provide the jobs, homes and education the new immigrants require, "each of us can be part of the ongoing miracle of Israel," and that, "long ago, the shofar brought our people together for a shared destiny. May its call today inspire us to act with love and commitment to our people everywhere."

For copies of these Rosh Hashanah readings, please contact Rabbi Doniel Z. Kramer, Director of the UJA Rabbinic Cabinet, at (212) 880-1418.

The UJA Rabbinic Cabinet, chaired by Rabbi Jacob S. Rubenstein of Scarsdale, N.Y., brings the work and mission of UJA to the American rabbinate. In turn, it brings all ideological perspectives of the rabbinate to UJA.

A New Year For The Secret Immigrant Yemenites On A Magic Carpet Ride

By STEVE SIVAN

UJA Press Service

JERUSALEM — Hundreds of Israelis of Yemenite origin descend daily on the Jewish Agency's Bet Canada Absorption Center in Ashkelon. Many have come to visit relatives recently arrived from Yemen. Others are simply well-wishers, and some are eager to reacquire themselves with their ethnic roots.

"I estimate that last week we had 2,000 people here to welcome a busload of new arrivals from the airport," recounts David Ohayon, Director of Bet Canada. "The local traffic police claim that they are working full-time in directing vehicles here."

Even before the Israeli Army censor lifted the ban on publicity about the Jewish Agency's secret airlift of Yemenite Jews to Israel via Europe,

most of the country's Yemenite community had heard about the new immigrants through the grapevine.

Last winter, Jewish Agency officials told Ohayon that Bet Canada had been earmarked as a home for Yemenite newcomers. Afterwards, he spent many days at the Rehovot Absorption Center, learning about the absorption problems confronting new arrivals from Yemen.

By July of this year, 290 new immigrants from Yemen had reached Israel since last summer. One hundred fourteen of them arrived at Bet Canada in June and July. They have been placed in ulpanim where they learn Hebrew in the mornings; during the afternoons, they receive orientation on such subjects as how to open a bank account, how the health system operates, and how to use gas, electricity and the public telephones.

"Like the Ethiopians, the Yemenites come from a pre-industrial environment," explains Ohayon, "but they are much better equipped to be absorbed into Israeli society. They had electricity in their villages, and many of the men owned cars — in almost every instance, a Toyota station wagon."

While the Ethiopian immigrants were mainly farmers, the Yemenites are artisans. They were goldsmiths, silversmiths and metalworkers, and each extended family operated a small business and lived modestly but well in a large family house. In order to make aliyah, they were prepared to leave everything behind except their clothes and a few personal belongings, mainly religious items like *sifrei Torah* and prayer books.

(Continued on page 49)

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SYNOGOGUE LIFE

Rabbi Sanford L. Dresin Takes Pulpit at AKSE



Rabbi Dresin

By MIRIAM VIKTOR

Rabbi Sanford L. Dresin comes to AKSE at the conclusion of his 26-year tour of duty with the United States Army, from the post of Chaplain (Colonel), Chief, Department of Ministry and Pastoral Care at the Walter Reed Army Medical Center in Washington, D.C.

During his first year as full-time rabbi at AKSE, Rabbi Dresin has expressed his intention to reach out to the unaffiliated Jewish families in the community, encouraging them to participate in AKSE's religious, educational and social programs and experience for themselves the joys of

belonging to a vibrant Jewish synagogue.

Rabbi Dresin will also work on programs for the congregation's teenagers, young marrieds and young singles.

Born twenty months before the bombing of Pearl Harbor, Rabbi Dresin grew up in Brooklyn, New York, and earned a Bachelor of Arts in Political Science from Yeshiva University in 1964. He entered the US Army in June, 1967 at Ft. Hamilton, New York, having obtained a Masters in Divinity and rabbinic ordination from the Rabbinical College Ch'san Sofer in New York City.

From his first post in Fort Meade, Maryland, Rabbi Dresin became Assistant Corps Chaplain - II Field Force in Vietnam. For 1969-70 tour of duty, he received the Vietnam Service Medal, Vietnam Campaign Medal, Vietnam Medal of Honor and Vietnam Civic Action Medal. His other decorations include the Legion of Merit, Bronze Star Medal, Meritorious Service Medal, and Army Commendation Medal.

From 1970 through 1991, Rabbi Dresin saw both coasts of the United States, from the state of Washington to Washington, D.C., parts of Asia (Camp Casey, Korea) and parts of Europe (Heidelberg, Germany) before his final posting to Walter Reed. While stationed at Fort Lewis,

Washington, Rabbi Dresin earned a Masters in Social Psychology from Pacific Lutheran University in Tacoma in 1973. In 1975, he received a Masters in Guidance and Counseling from Long Island University. Rabbi Dresin completed a graduate degree in Pastoral Counseling at Yale University in 1976, where he served a residency in Clinical Pastoral Education at the Yale-New Haven Medical Center, the Yale Psychiatric Hospital and the Connecticut Mental Health Center.

During his Army career, Rabbi Dresin served as a classroom instructor as well as a field, post and hospital chaplain. He was a member of the faculty of the US Army Chaplain School from 1976 to 1980, as an instructor in Pastoral Counseling and Bio Ethics. In 1987-88, he was assigned to the Industrial College of the Armed Forces National Defense University at Fort McNair in Washington, D.C.

His wife, Paula, who holds a BA in Math and a Masters in Math Education, is currently teaching in a private learning center in Washington, D.C. Her teaching experience is not only in secular classrooms, notes Rabbi Dresin, with a smile, "She has also been a Hebrew School teacher on most of the world's major continents - including Asia, North America and Europe."

Tipping The Scales With God's Word

By Rabbi HERBERT A. YOSKOWITZ
Chairman
Rabbinic Association of Delaware

The man had finished reading the newspaper. He fell asleep depressed by the reports of horror in the world.

In his dream he saw before him two colossal scales. In one, there was an enormous bundle marked with a sign, "The Sins of Humanity." Another bundle of equal size marked with a sign, "Virtues of Humanity" was on the other scale. The two scales were balanced.

Precairous is the condition of humanity, he felt. It was up to him to save the world from impending doom. Perhaps he could remove some of the weight from the bundle of sin. Pitting his full strength against the massive bundle of sin, he discovered to his chagrin that he could not move it. He took an ax and tried to cut off a portion of it, but it stood like granite.

For himself and for the world, he felt forlorn. In the moment of his greatest dejection, he heard a voice speak to him. "Stand on your feet; despair not. Once a sin has been committed it is difficult to undo it, but you can still save yourself and your world. Go out and do a good deed and it will be placed in the bundle of the world's virtues."

In his dreams, a storm broke out and he heard a woman's voice cry in the night. He opened the door and gave her shelter until the storm had passed. With this gesture of kindness, he saw the scales tipping in favor of virtue.

This story, first shared with me by the father of one of my classmates at The Jewish Theological Seminary of America Rabbinical School, is an important one for us to rehearse as we prepare for Rosh Hashanah and Yom Kippur during this month of Elul, the month before Tishri.

This summer we were shaken by "The Great Flood." Seemingly unceasing rain in the Midwest led to flooding and to destruction. This was unplanned, unforeseen, unwelcome. So, too, has the ravages of man's inhumanity to man, as shown in such places as Bosnia, Herzegovina, shaken us. The unexpected had come to pass. We have remained silent in our actions, in the response to another apparent attempt at genocide. In Houston, Texas, six teenagers who were accused of mindlessly killing two girls seemed not to care. Adolescent brutality appears to be on the rise. Victims are becoming dehumanized in the attackers' minds. Even after these killings, one of the accused reiterated what he had said publicly on television the morning before the killing: "Life means nothing."

On this, the approach to another Jewish New Year, we may not be able to remove the violence from the United States of America and in places beyond its shores. But we can add to the goodness of the world. As my classmate's father told in his story, "Go out and do a good deed, and it will be placed in the bundle of the world's virtues." That is the task before us. That is the word of God

which can help us face the unknown dangers that may lurk in the future. In the High Holy Day liturgy we are reminded to listen to the "still small voice" — *Kol Demama Daka* — as Elijah did in spite of the storm, the flames, the earthquakes of the day. *The Kol Demama Daka* reminds us that we can stand with dignity, no matter what may be in store for us as Jews and as Americans.

We ought to be dedicated to the task of listening with heart and soul to the Divine voice, even while looking at the usual reports of horror in the world as reported in the media. We should continue with determination to the tasks which God summons us to do.

The psalmist writes, "Many are the thoughts in the heart of a man, but counsel of the Lord alone prevails." The unpredictable elements in our lives as Jews, as Americans, as citizens of this world will continue. "The Word of the Lord endures forever." To that Word we must attune ourselves more sharply this coming year than in the year about to pass.

I pray that in the coming year, we shall be able to give strength to ourselves, to our families, to our communities, to the United States of America, to Israel, and to Jews and non-Jews everywhere. We should continue with determination to proceed to the next task to which God summons us.

On behalf of the members of the Rabbinical Association of Delaware I pray that all of you will be inscribed for a good, healthy and fulfilling year, 5754.

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Rabbi Lawrence P. Malinge is New Assistant Rabbi At Beth Emeth

By MIRIAM VIKTOR

"More youth involvement." That, says Assistant Rabbi and Director of Education Rabbi Lawrence P. Malinge is his 1993-94 challenge from Congregation Beth Emeth's Board of Directors President Michael Joseph and Youth Committee Chairman Joe Goldberg. A self-described eternal optimist, Rabbi Malinge is planning a school year full of educational, social and cultural activities for the 350 pupils of Congregation

Beth Emeth's Kindergarten through 10 program, and its three Youth Groups, BESTY (Beth Emeth Senior Temple Youth), Jr. BESTY and ETC (Et. Cetera).

From the Youth Groups' 1992-93 active core of 10 teenagers and 20 pre-teens, Rabbi Malinge wants to involve all 70 BESTY-eligible youngsters in high school, all 50 Jr. BESTY-eligible youngsters in junior high school and all 70 ETC-eligible youngsters in Grades 4 through 6 in 1993-

94's program. "Our parents and Board want help to make the temple their youngster's second home. A place to gather and be Jewish together, to discover that being Jewish is fun."

As evidence of the Beth Emeth's commitment to its young people, Rabbi Malinge notes both a Congregation approved increase in total funds provided for school programs (its current school enrollment has increased 10% over 1992-93), and the September, 1993 installation of the Congregation's first youth representative on its Board of Directors.

Rabbi Malinge has both personal and professional experience with Reform's NFTY (North American Federation of Temple Youth): he was a member of SAFTY (San Antonio Federation of Temple Youth) and Texas-Oklahoma Regional Vice President during his own high school years, and an Assistant Advisor in Dallas during his college years at Southern Methodist University. He strongly endorses the NFTY program, based on social action, worship, social activities and the development of Jewish identity.

During the last week in August, representatives of BESTY will attend a MAFTY (Mid-Atlantic Federation of Temple Youth) regional program at Camp Harlem in the Poconos. Four Beth Emeth retreat/shabbat weekends are scheduled at Camp Harlem during 1993-94. Three for young people only and a Spring, 1994 family retreat. 40 families participated in Beth Emeth's 1993



Rabbi Lawrence P. Malinge

Spring retreat; Rabbi Malinge anticipates the participation of 100 families in 1994.

Rabbi Malinge, Senior Youth Group Advisor Joe Goldberg and Et Cetera Group Advisor Roni Wolk are developing a full calendar of events for all age groups, including a trip to the Holocaust Museum in Washington, D.C. for senior youth group members and their families.

As Director of Education, Rabbi Malinge is also responsible for Beth Emeth's family education programs, including those focusing on specific holiday celebrations, and the adult *bar/bat mitzvah* and post-*bar/bat mitzvah* programs, and the Wednesday noon Mishna-Midrash class; and will teach a course on the evolution of Jewish Law and its role in today's society for the 1993-94 Jewish Community Center's Adult Institute.

"We're happy to be here," says Rabbi Malinge, speaking for both himself and his wife Samantha (who's also a Texan), "and looking forward to a wonderful first year in the City of Wilmington and at Congregation Beth Emeth."



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Rabinowitz and Cotton at Beth Shalom's T'Shuvathon

Rabbi Stanley Rabinowitz and Cantor Aliza Cotton will participate in Congregation Beth Shalom's annual T'Shuvathon on Saturday morning, Shabbat Shuvah, September 18, at 9:30 a.m. Rabbi Rabinowitz is a past-president of the Rabbinical Assembly and Cantor Cotton is widely known in musical circles around the country.

Spiritual, emotional and intellectual realms will all converge at the T'Shuvathon when scores of families will join together to study, pray and bless their children. Rabbi Herbert Yoskowitz has written a moving ceremony based on the priestly benedic-

tion traditionally given by parents to their children before Yom Kippur.

Immediately following the Torah service, we will divide into small groups and proceed to designated rooms where pre-assigned study leaders will guide us in thoughtful, lively discussion toward a new awareness of what T'Shuvah can mean. Prior to this, Rabbi Rabinowitz will give a keynote address. Following the group discussions, everyone will gather in the Kraft Sanctuary where Rabbi Rabinowitz will recapitulate the discussions. Cantor Aliza Cotton will lead the musaf service which will be followed by a festive Kiddush. Services will conclude by 12 noon. Nate and Bonnie Zahn are co-chairs of this year's T'Shuvathon.

Congregation Beth Shalom, 18th Street and Baynard Boulevard, invites the entire community for a special Shabbat morning of study, prayer, family togetherness and community celebration!

Beth Shalom Features Special Holiday Program—Europa, Europa

A special program for Slichot will be featured at Congregation Beth Shalom this year. On Saturday, September 11, at 8:30 p.m., the movie, "Europa, Europa," will be shown beginning at 8:30 p.m. This will be followed by a discussion period, after

which Slichot services will be held at 11:00 p.m. Rabbi Herbert Yoskowitz, Cantor Norman Swerling and the Beth Shalom Choir will officiate and participate in the service.

The program is free and open to the public.

SYNOGOGUE LIFE

Adas Kodesch Shel Emeth's New Educational Director Gail Weinberg



Gail Weinberg

By CELIA GANS

Gail Weinberg, AKSE's new Educational Director, brings many experiences to her new position: 15 years of teaching Hebrew and other Judaic subjects to students from 5 to 13; a Masters in Social Work, with experience in Wilmington's Jewish Family Service as a Jewish Family Life Education Facilitator for groups of adults and senior citizens; a regular Shabbat service worshipper; a wife, and the mother of three young sons under the age of 10. In any task she faces, she is dynamic, focused, and direct.

Alan Goldberg's Statement on AKSE Hires

Alan Goldberg, President of Adas Kodesch Shel Emeth released the following statement concerning the Synagogue's new professionals:

We, at AKSE, faced a considerable challenge in needing to fill the three key positions - Rabbi, Cantor and Education Director inside of a year. The challenge was increased as we discussed the desired attributes of the new personnel. We wanted our new clergy to provide a combination of youth with experience and adherence to tradition with acceptance of a some less than totally orthodox practices (e.g., mixed seating). We wanted our new education director to be familiar with past practices and curriculum but eager to implement new ideas.

To put it simply, we lucked out. Rabbi Dresin, Cantor Leeman and Gail Weinberg have exceeded our expectations. Their manner, experience and relative youth should provide AKSE the leadership and continuity that will allow us to continue our over 100 year traditions for the foreseeable future.

Scholar at Beth Shalom in October

Historian, Dr. Howard M. Sachar, will be the scholar-in-residence at the Rabbi Jacob Kraft Memorial Weekend October 15-16.

His two lectures, focusing on American Jewry past and present, will be Friday, October 15 at 8:15 p.m. and Saturday, October 16 at 6 p.m.

Weinberg attended Hebrew high school in Massachusetts, and graduated simultaneously from Simmons College in Boston, with a BA in Sociology, and *cum laude* from Hebrew College in Brookline, with a Bachelors of Jewish Education and teaching certification, in June of 1974.

In 1972-73, she studied at Hebrew University's *Mercas* Program in Jerusalem which trains teachers to work in the Diaspora.

Educational Director Weinberg taught at three Boston area syna-

gogues before moving to St. Louis in 1975. She entered Washington University's George Warren Brown School of Social Work, receiving her Masters Degree in December, 1976. Returning to New England in 1977, she worked for the Tri-City Area, Massachusetts Department of Mental Health.

Since moving to the Wilmington area in 1981, Weinberg has worked as a social worker at the Rockford Center, the Children's Bureau of Delaware, and Jewish Family Service. She has been a Hebrew School

Teacher at AKSE since 1983.

Her qualifications for her new position, states Weinberg, include "good judgment, resourcefulness, excellent communication, interpersonal, orga-

nizational and analytical skills, and dedication to thoroughly completing assigned tasks and initiating new ones." And, "Patience - just ask my family."

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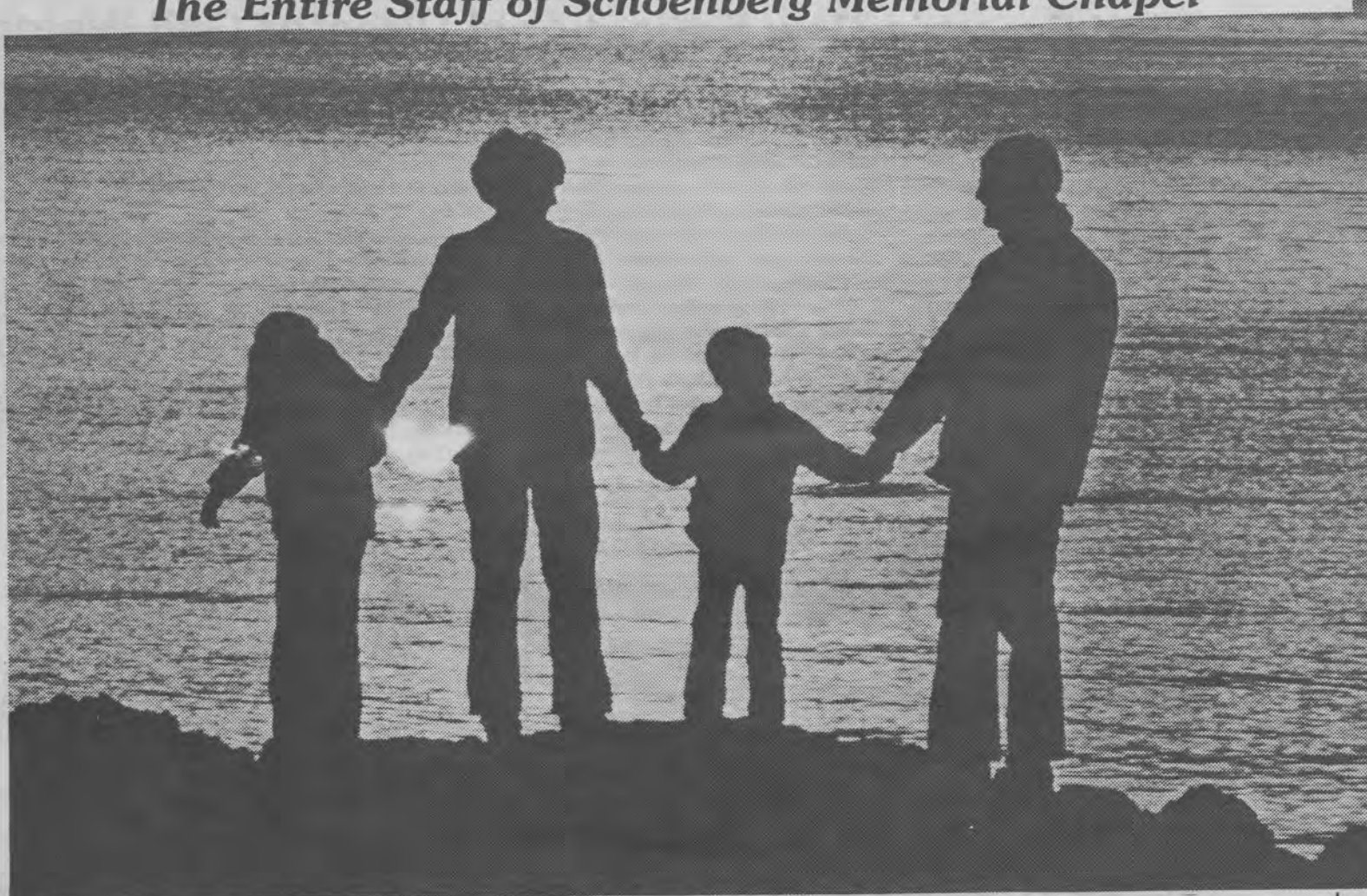
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SYNOGOGUE LIFE



Cantor Leeman

Cantor Daniel Leeman Brings His Voice to AKSE

liturgical, Israeli and Hassidic music were taught, he writes, "with verve and enthusiasm. Jewish music was integrated into our daily studies." At age 8, Cantor Leeman also began to study cello.

From September, 1975 to May, 1979, Cantor Leeman attended Bronx High School of Science and the Prozdor High School Program at Jewish Theological Seminary (his father's *alma mater*).

Following his graduation from both schools, he entered Swarthmore College, where he majored in Economics and minored in Music.

During four years at Swarthmore, Cantor Leeman was president of *Ruach*, the Jewish students' organization, played on the college squash team, formed and played professionally with the Swarthmore Chamber Music Ensemble, tutored disadvantaged children in West Chester, Pennsylvania's Upward Bound Program and took elective Jewish studies courses with professors from Bryn Mawr College and the University of Pennsylvania.

Graduating in 1984, Cantor Leeman accepted a position as full-time cantor at Temple Beth El in Portland, Maine. He also began private study in voice and hazzanut with Cantor Gregor Shelkan, commuting

weekly for three years to Newton, Massachusetts.

In September, 1988, Cantor Leeman enrolled in the Cantors Institute of the Jewish Theological Seminary for one year in Israel and continued graduate study at the Belz School of Jewish Music at Yeshiva University for three years. In his last two years of school, he served as part-time Cantor at the Clifton Jewish Center in New Jersey.

He completed coursework and comprehensive examinations at Belz in the summer of 1992, amidst wedding plans (Cantor Leeman married Barbara Goldenstein of Middletown, Connecticut, whom he met at a Chanukkah party) and beginning a position as full-time Cantor at Shaarey Tphiloh Synagogue in Portland, Maine.

Among Cantor Leeman's responsibilities in Portland were to lead Sabbath and Holiday services, to tutor bar and bat mitzvah students, to teach Jewish Music at the Hebrew School, to arrange holiday musical programs with children and adult congregants, to conduct Junior Congregation and Youth Choir, and to conduct weddings and funerals.

Writes Cantor Leeman, "...my professional training was not four years in the making - but a lifetime's."



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SYNOGOGUE LIFE

Beth Shalom Religious School Registration Begins

From Nancy Campitiello, owner of Cafe Verdi and former owner of Marina's and Trevi Restaurants



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The Beth Shalom Religious School will open to a new school year on September 13 and 14 for the Elementary Department, Tuesday, September 14th for K-Primary I, and Monday, September 13th, Primary II. Tuesday, September 21st is the opening session of the Midrasha Department.

It is the aim of the Beth Shalom Religious School to give its children the finest Hebrew education possible.

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coming year on all levels of our educational program — the faculty is experienced and highly competent, the curriculum is tailored to the needs of all our students and the interest and participation of their parents will help us make the 1993-1994 school term a banner year for Jewish education at Beth Shalom.

Registrations are being taken in the school office for the Kindergarten and Primary Departments which is a one-day-a-week program for 5, 6 and 7 year olds (1st and 2nd graders).

Children who are 8 years old and/or going into the 3rd grade in the fall of 1993 should register for the Aleph Class of the Elementary Department which meets three days a week.

In response to the popularity of our Pre-School Lunch and Learn for 3 and 4 year olds, registration has already begun for a continuation of the program in the fall. For further information about all our programs, call Arlene Davis, Educational Director, at 654-4462.

The Late Cantor Markowitz To Be Honored in September 12 Service

A service devoted to the memory of the late Cantor Morris Markowitz, of blessed memory, will be held Sunday, September 12, 1993, at 2:00 p.m. at Adas Kodesch Shel Emeth (AKSE) synagogue. Cantor Markowitz died suddenly, last year, directly before Rosh HaShana. He had served as Cantor at AKSE for twelve years prior to his death.

Excerpts from tapes which have been produced by his wife, Faye, and six sons, will be played at the service.

Students, and other congregants have written testimonials of their esteem which will also be excerpted. Rabbi Emeritus Leonard B. Gewirtz will speak.

Members of the congregation and community are invited to attend the service which is taking place on the anniversary of his death. (Yarzeit). A plaque will be hung in his memory.

AKSE To Honor Two With Aliyot at High Holiday Services

Adas Kodesch Shel Emeth Congregation is continuing a High Holiday tradition this year — special aliyot honoring "pillars" of the Congregation, endowed by contributions to AKSE. This year there are two honorees — Louis Brown and Alexander Vega. A short testimonial to the honoree will precede each aliyah.

Lou is the leader of the High Holiday choir. He and his wife Faith instituted the popular Cafe Tamar concert more than 35 years ago at AKSE, and continue to produce, direct, and perform in it every year.

Lex has served as Vice President of Religious Affairs and Secretary and has been an active member of the Ritual Committee for many years. He has been a major guiding force in maintaining tradition at AKSE, by his example, his teaching, and his hard work. Both Lou and Lex are much sought after for their cantorial abilities; they help lead services whenever called upon.

Lou Brown will be honored with the Shlishi aliyah on the first day of Rosh Hashanah. Lex Vega will be honored with the Shlishi aliyah on the second day of Rosh Hashanah.

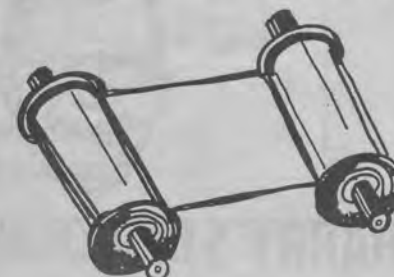
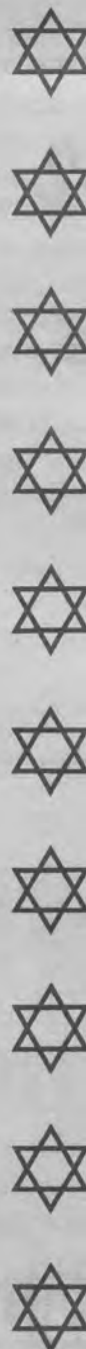
AKSE Women's Simchat Torah Service Welcomes All Women

Adas Kodesch Shel Emeth Congregation will hold its 11th annual Simchat Torah Women's Service on Friday morning, October 8. The reading will begin in the Berlin Chapel at approximately 10 a.m., after the sixth hakafah is complete. All women and girls are invited to attend and participate. Everyone who so chooses will be honored with an aliyah.

Babysitting will be available on site

by advance reservation. For babysitting arrangements, call Sylvia Wagman at 475-8351 by September 28.

Adas Kodesch Shel Emeth Congregation is located on Washington Street Extension and Torah Drive in Wilmington. For information, call Vivian Goldberg, 478-7250, or Karen Moss, 478-4991.



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LOCAL

Congressman Castle Returns From Israel, Gives Address

By PRISCILLA W. SIEGEL
Special To The Jewish Voice

It may be illusory, it may never happen, but Congressman Castle's opening statement at a Kiwanis Club luncheon on September 1 at the Hotel duPont that "peace has broken out all over in the Middle East" set an unaccustomed upbeat mood to the usual pessimistic perspective of that troubled region.

Just back from Israel on an educational tour sponsored for new members of congress by the American Israel Education Foundation, Mr. Castle's first-time impressions of Israel were for him enlightening and positive. "It didn't change my sympathies, because I was always supportive of Israel," he said, "but seeing the country first-hand gave me a better appreciation of the challenges, the harshness of the environment and the commitment to making the country work—it was much more intense than one could imagine."

When the trip was planned several months ago, the peace agreements, currently underway, were unforeseen. As news of these negotiations began



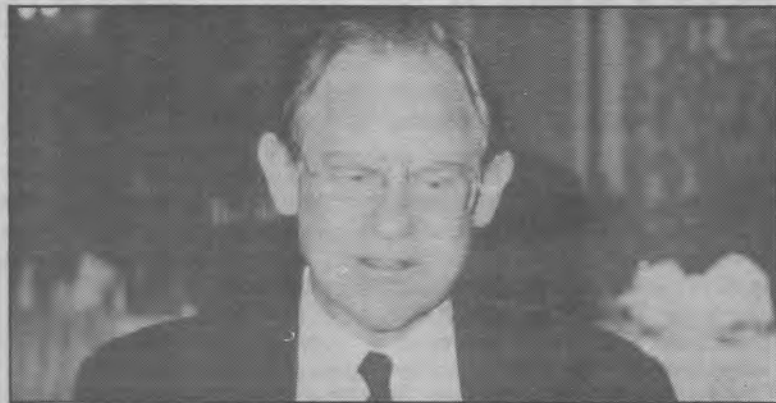
Congressman Castle welcomed to the podium.

to surface during the congressional tour, the usual differences of opinion in Israel were immediately voiced. Castle, quoting Sharansky's understatement to the group on their last night, noted that "no matter what you come up with, there are going to be polarized views."

Reviewing the geography of Israel for his audience, Congressman Castle described the country as "four times the size of Delaware." He noted his fascination with Israeli politics, and Israel's development of agriculture using advanced irrigation technology. "Not an area of great natural resources," remarked Castle, "and an area marked by thousands of years of conflict between religious groups."

A visit to the region of the Golan Heights, gave him a sober understanding of the vulnerability of the communities in the valleys. "Whoever controls the top of those hills, controls the valleys...I am not sure that the Golan Heights should be given up," he added in regard to Syrian ambitions.

Castle was particularly impressed by the Israeli spirit, by its democracy and by the attitude of Israelis toward America. "They are," said the congressman, "very pro-American, and very appreciative of the foreign aid. There is a sense of kinship and friendship toward the people of this country, and Israelis are aware that Americans want to see peace in the Middle East...Israel is a democratic island in the Middle East."



Photos by Jerome Siegel

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In Castle's view, Arafat's decision to move ahead with a peace agreement now is partially due to the PLO leader's weakened financial and political situation. While Castle foresees strong opposition and acts of terror from extremists on both sides (Palestinian and Israeli), he believes that for the most part people are supportive of the peace concept.

Responding to a question about possible economic development programs between Delaware and Israel, Congressman Castle expressed interest, for example in the area of pharmaceuticals.

"One week," said Mr. Castle, "doesn't make me an expert of the Middle East, but it has certainly given me insights I never had before."

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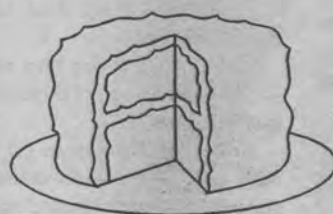
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BRIEFS

INTERNATIONAL • PEACE PLAN REPORT

Massive Tel Aviv Rally Supports PLO Pact

By HUGH ORGEL

TEL AVIV (JTA) — A massive rally held here Saturday night kicked off what promised to be an all-out campaign to mobilize public opinion by both supporters and opponents of the tentative agreement on Palestinian self-rule in the territories.

Tens of thousands of Israelis filled Tel Aviv's Malchei Yisrael Square, for what observers are calling one of the largest public rallies ever held in Israel.

Organizers, which included the Labor Party, the Meretz bloc and Peace Now, said the rally had drawn between 150,000-200,000 people. Police estimates, however, put the number at closer to 40,000.

Whatever the figure, participants agreed that the Tel Aviv rally was certainly the happiest and most good-natured of all the many mass meetings that have been held in this central square. Strangers stood packed together with smiles on their faces, nodding to each in acknowledgement of a joint presence at a significant event.

Among those addressing the crowd were Housing Minister Binyamin Ben-Eliezer and writer Amos Oz, both of whom gave their strong support to the proposed agreement, which calls for Palestinian self-rule in Gaza and Jericho as a first step toward a gradual transfer of authority to the Palestinians in the territories.

"We are not going to sign this agreement out of weakness, but out of strength," said Ben-Eliezer.

"Today we are heading into the hardest battle, the battle for peace. There is nothing for us in Gaza. The sooner we get out, the less trouble there will be for us," he said.

The opposition Likud Party meanwhile scheduled a mass counterdemonstration on Tuesday which the event's sponsors promise will be even larger than Saturday's event.

That rally, which also has the backing of the settlers' movements in the territories, had been the subject of a massive advance publicity campaign.

The sponsors took out full-page advertisements in the local press pointing to the dangers they perceive in the peace initiative.

Organizers of the counterdemonstration also published lists of the hundreds of towns and villages throughout the country from which chartered buses will transport demonstrators to Jerusalem.

The Chabad movement, another organizer of the rally, called on all schools in the state's religious school system to close Tuesday in order to give teachers, pupils and their parents a chance to attend the rally.

In response, Labor Party officials called on the police to investigate whether the organizers were breaking the law by calling for a school strike for political purposes.

Opponents of Peace With PLO Stage Massive Rally In Jerusalem

By CYNTHIA MANN

JERUSALEM (JTA) — Some 50,000 Israelis opposed to a peace accord with the Palestinians poured into Jerusalem on Tuesday night, clogging roadways and bringing parts of the city to a virtual standstill.

More than 2,500 police were on hand to maintain order at the demonstration, which had been planned by right-wing opposition groups.

The demonstration, which was held near the offices of Prime Minister Yitzhak Rabin, followed a rally Saturday night in Tel Aviv for supporters of the proposed peace agreement.

According to the police, some 40,000 Israelis had attended the previous demonstration, although estimates on both rallies varied widely, with some sources reporting up to 200,000 at each.

The agreement, which was endorsed last week by Israel's Cabinet, calls for Palestinian self-rule in Gaza and Jericho as a first step toward extending Palestinian authority to the administered territories.

It was reached after months of secret meetings by high-level Israeli and Palestine Liberation Organization officials.

While a helicopter patrolled from above, police made several arrests during the latest rally. They also confiscated tires, gasoline and firecrackers that had been hidden by the

demonstrators, apparently to be set afire during the demonstration.

Hours before the rally began, police began closing off several major roads around the city. Others were jammed with buses bringing settlers from the territories.

Among those arrested, according to police officials, were several activists with the militant Kach movement who had threatened to provoke civil unrest.

"Is there anyone among us who believes Yasir Arafat?" asked Likud chief Benjamin Netanyahu, one of the headline speakers at the rally, referring to the leader of the PLO.

"Is there anyone here who is ready to sacrifice Israeli security to the PLO? You say no. But there is someone that is not concerned with what you say. It's Mr. Rabin," he said, referring to Prime Minister Yitzhak Rabin.

One of the demonstrators told Israel Radio that if land is given to the Palestinians, "there will be a (civil) war here and this government will fall."

"This government had no right" to enter into the agreement, she said. "It is a treacherous government that did it all behind the backs of the people, in secret, because they knew the people are against it."

Key Elements of Israeli-Palestinian Accord on Self-Rule In Territories

JERUSALEM (JTA) — New details of the Israeli-Palestinian declaration of principles approved by the Israeli Cabinet last week have emerged, following the publication of the full text of the agreement by the Israeli newspaper Yediot Achronot.

Following are some of the accord's key elements:

Within two months after the declaration of principles goes into effect, the two sides will conclude an agreement on the withdrawal of Israeli forces from the Gaza Strip and the West Bank town of Jericho.

The actual withdrawal of Israeli troops will be completed within four months of the signing of that agreement.

The withdrawal agreement will include provisions for a "smooth and peaceful transfer of authority" from the Israeli military government and its Civil Administration to Palestinian authorities.

Once Israeli troops have withdrawn

from Gaza and Jericho, a five-year transition period will begin in the administered territories.

As part of an interim agreement, Israel will begin granting the Palestinians in the West Bank and Gaza Strip authority to administer such areas as health, education, social welfare, tourism and taxation.

It will also enable the Palestinians to create and maintain a strong local police force, to be recruited locally and from abroad — including Palestinians holding Jordanian or Egyptian documents.

The two parties will establish a joint Israeli-Palestinian Liaison Committee "to deal with issues requiring coordination, other issues of common interest, and disputes."

Authority will eventually be turned over to a Palestinian self-governing council, whose members will be elected in a referendum throughout the territories within nine months after the declaration of principles is signed.

Palestinian residents of eastern Jerusalem will be allowed to vote in those elections, which will be held "under agreed supervision and international observation."

But the self-governing arrangement itself will apply only to the West Bank and Gaza Strip.

Discussion of such issues as the final status of the territories, Jerusalem, Palestinian refugees and Jewish settlements in the territories will begin no later than at the start of the third year of the transition period.

In addition, the interim agreement will include provisions for the establishment of a joint Israeli-Palestinian committee to oversee security; for the development of a Palestinian economic development program and emergency fund to encourage foreign aid and investment; and for establishing safe passage for Palestinians traveling throughout Gaza and Jericho, Gaza and Egypt, and Jericho and Jordan.

Police Minister Urges Life In Peace

By CYNTHIA MANN

JERUSALEM (JTA) — Although the proposed plans for Palestinian autonomy in the Gaza Strip and Jericho contains broad outlines for security arrangements, many of the practical details still need to be worked out, according to Israel's top police official.

In a briefing for the foreign press Police Minister Moshe Shahal said that if the agreement is to succeed, both parties must stop seeing each other as enemies and begin building confidence and cooperation.

The proposed Israeli-Palestinian agreement, which was endorsed last week by Israel's Cabinet, calls for Palestinian self-rule in Gaza and Jericho as a first step toward extending Palestinian authority to the administered territories.

Shahal said that the plan calls for Israeli security forces to retain re-

sponsibility for the safety of Israeli citizens and settlements in Gaza and the Jericho area. The Israeli forces will also be responsible for ensuring that Israeli citizens in the territories obey the law.

In addition, Israel will retain control over the strategically important bridge crossings to Jordan, he said.

He said there are recommendations to have "cooperation on different levels" between the Israeli and Palestinian police forces, but exact details remain to be worked out by negotiators.

As of now, only 100 Palestinians have been in police training programs in Jordan. But Shahal said Israel is open to allowing Palestinians with military training in Jordan or Egypt to serve in the new police force.

The prospect of an armed Palestinian police force has sparked fear

and anxiety among some sectors of the Israeli public. Some settlers' groups have even gone so far as to pledge to take up arms against Palestinian police.

The minister said that public attitudes must be changed on both sides.

"We will have to realize we're talking about trying to live in peace," he said. "If we will continue to consider ourselves enemies (with the Palestinians), it will be a problem."

"I hope there will be a difference between declarations and reality," he added, referring to the settlers' threats of violence.

"We will certainly deal with any action not inside the frame of the law with all firmness," he said.

Shahal met with representatives of the settlers and reportedly told them that Jewish civil guard units will be set

Continued on page 30

Arafat Gains Some Support For Peace Plan From Most Arab Leaders

By GIL SEDAN

JERUSALEM (JTA) — Palestine Liberation Organization Chairman Yasir Arafat has succeeded in lining up at least tepid support for a proposed peace agreement with Israel from virtually all the Arab leaders in the Middle East.

What remains for him now is to secure the backing of those within his own ranks.

Arafat left Damascus on Monday with only a qualified statement of support for the proposed agreement from Syrian President Hafez Assad, who would only say that he would back the agreement with Israel if the Palestinian people gave it their support.

Assad also protested that the agreement with Israel was "not coordinated with the Arab brethren."

Nonetheless Assad's endorsement enabled Arafat to move on to the challenge of gaining the support of the PLO Executive Committee.

The announcement of Assad's lukewarm support followed a more wholehearted endorsement of the plan by King Hussein of Jordan, who praised Israeli and PLO leaders in a statement Saturday.

The Lebanese government did not embrace the accord. Prime Minister Rafik al-Hariri said that the Palestinians had weakened their own cause by not consulting with Syria or Lebanon before reaching the accord.

The proposed Israeli-Palestinian agreement, endorsed last week by Israel's Cabinet, calls for Palestinian self-rule in Gaza and Jericho as a first step toward extending Palestinian

authority to the administered territories.

It was reached after months of secret meetings by high-level Israeli and PLO officials.

Arafat also got needed support when the six Persian Gulf states comprising the Gulf Cooperation Council gave their support to the draft agreement with Israel.

But the council's statement made no mention of any forthcoming financial support that would be crucial to prop up Palestinian self-rule in the territories.

Saudi Arabia and other Gulf states withdrew their funding of the PLO after Arafat backed Iraq's invasion of Kuwait in 1991. Experts believe that the PLO's dire financial situation

(Continued on page 49)

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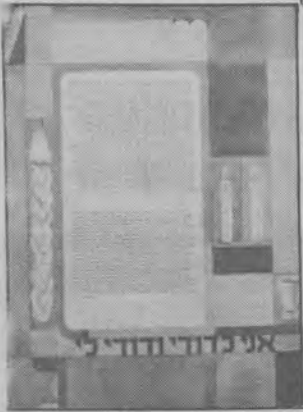


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Riva Brown's Ketubot are rendered to fit the couples' individual style. Below is a modern approach and at right is a classic look with a kitten and columns.



By DAN WEINTRAUB
 Editor of The Jewish Voice

Riva Brown and Judith Schwab were recently awarded Individual Artist Fellowships for fiscal year 1994 by the Delaware State Arts Council, through the State of Delaware Division of Arts.

Brown of the Living Letters Studio in Wilmington, is Delaware's foremost Ketubah artist practicing calligraphy and ornamentation. Brown was awarded the amount of \$5,000 in the established professional folk art category. The folk art category recognizes artists who are preserving their cultural heritage.

Schwab's World through Sculpture and Works on Paper presented by The Jewish Community Center, 101 Garden of Eden Rd., Wilm., DE 19810.

Oct. 4 through Nov. 15; Mon.-Thurs., 8 a.m.-10 p.m.; Fri. 8 a.m.-5 p.m.; Sun. 1-5 p.m.; Gallery talk and reception Sunday, Oct. 24, 2-4:30 p.m.

Judith A. Schwab, 1993-94 Established Artist Fellowship Winner, Delaware State Division of the Arts.

Artists Riva Brown and Judith Schwab Awarded Delaware Arts Fellowships

Commenting on her craft, one juror wrote "While many of the manuscript arts have ceased to exist in the 20th century it is because of artists like Ms. Brown that the Ketubah survives as a handmade form rather than as a printed document. Many of the practitioners of this art produce rather pedestrian illustrations and the quality of Ms. Brown's work appears to be consistently high."

The body of work for which her fellowship was awarded was the dozens of ketubahs produced for Jewish couples in the Delaware area. Riva Brown has been creating Ketubahs for approximately fifteen years. Brown involves the couple in the planning stages and brings the work from sketch to completion in a variety of styles. Her father is a Delaware Mashgiach of Vad Kashrut and her mother was the former head of Occupational Therapy at the Delaware Division of Wilmington Medical Center. Brown and her husband Bill met while both attending the University of Delaware. After twenty years of marriage the artist-scribe and her husband have two sons, Jay, age 12, and Albert, age 9.

Judith Schwab, a Delaware multimedia artist was praised by a fellowship juror, who wrote to her "Wonderful pieces. You are going well beyond Rauchenberg with the poetics of your painting and expressionism of the composition. They are evocative, beautiful pieces!"

Schwab may be best known to Jewish Voice readers for her commissioned work Earth the Creators created for the cover of last year's Jewish Voice High Holiday issue by former Editor Rebecca Falkowski. (Note: Falkowski, and her husband, Tony, own and operate a coffee and card shop in Centreville called Communiques) Schwab has produced for sale a series of prints inspired by or relating to her 5753 Jewish Voice cover design.



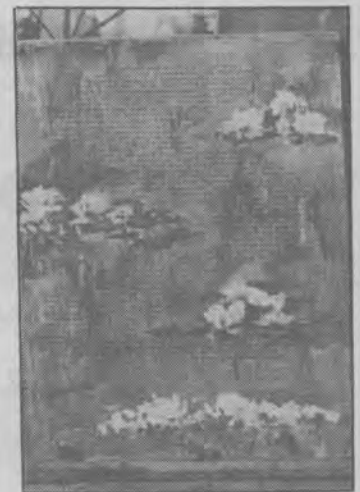
Schwab's World through sculpture & works on paper.

Schwab's work has been exhibited internationally including in the former Soviet Union and the former Yugoslavia. Although Ms. Schwab and her husband are now longtime members of the Delaware Jewish community, she was born in Philadelphia to first generation Jews. This daughter of a haberdasher and a decorator seasoned her talents attending the Moore College of Art, earning a B.A. in fine arts from Kean College, and eventually earning an MFA in sculpture

from the University of Delaware. Her compositions, collaborations and constructions have kept her name in the news for much of her career.

Schwab's international exhibitions reflect her own vision of diplomacy through art. "My art is for the world," Schwab said recently, but she credits much of her inspiration to her "Jewish base." Schwab's work's will be on display at the Jewish Community Center from October to November 15.

Riva Brown's impressionistic ketubah at right exemplifies her extensive stylistic range.



Minister

Continued from page 28

up in the territories to work in collaboration with Palestinian police.

"The Palestinians have an interest in stability and in maintaining security," said Shahal. They "will have a challenge to conduct their government in the interim period in such a way as to build confidence, and I believe they will do their utmost" to promote peace, he said.

One option reportedly being considered by Israel to increase security under the proposed autonomy plan involves leaving large border police forces in the areas that will be evacuated by the Israel Defense Forces.

What is still unclear is whether Israeli forces will be able to carry out "hot pursuits" of suspected terrorists into areas covered by the self-rule agreement.

Deputy Defense Minister Mordechai Gur said over the week-

end that the IDF would patrol the roads in the vicinity of Jericho, where many Jewish settlements are concentrated.

He said new roads would be constructed to make it easier for the IDF

to protect more isolated settlements.

Gur toured the settlements in Gaza on Monday to re-examine their security needs and to reassure settlers that they would be protected under the terms of the agreement.



"Tah Dah" with J. Schwab. A rare flower of Tbilisi makes its debut in U.S.A.

Jewish Books Discussion Group

The Jewish Great Books Discussion Group welcomes new members. The group meets the third Tuesday of the month, September through

May, 7:30 - 9:00 p.m., at the Jewish Community Center, 101 Garden of Eden Road, Wilmington, Delaware, (302) 478-5660.

JCC Swim Team Now Forming

A new swim team is now being formed at the JCC. Try-outs, set for October 3, 1 p.m.-3 p.m., are free and open to all age groups.

Swimmers must know two strokes and be able to complete two laps of the pool.

Register at the JCC Fitness Center. Call (302) 762-6652.

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NOSH NEWS

Rosh Hashanah Feast With Less Fats

By ETHEL G. HOFMAN

Rosh Hashanah marks the beginning of the Days of Awe or the High Holy days. It is a 10 day period of solemn prayer and reflection culminating in Yom Kippur, a day of fasting and prayers for forgiveness and renewal.

But Rosh Hashanah, this year beginning at sundown on 15 September, is also a celebration of the New Year and although observances are held mainly at the synagogue, family and friends gather for at least one meal during the 2 day holiday.

The Rosh Hashanah meal is a holiday feast with sweet foods such as carrots and raisins to symbolize happiness and everlasting life. No Rosh Hashanah table is complete without a dish of apples and honey and instead of a braided challah, a round challah, preferably with raisins, is served to represent continuing life. Dishes such as kugels and honey cake are part and parcel of the holiday menu helping to bring back and create memories of warm family gatherings.

But a fresh philosophy is changing

Rosh Hashanah cuisine. It has roots in the lifestyles of young career men and women who are extremely health and nutrition conscious and of their parents who are equally concerned about maintaining good health. The result is a focus on the 'strive for 5' nutritional recommendations with emphasis on grains, fresh produce, pasta, poultry, and very little fat in cooking. "That's how we eat all year, so why change for one meal" they rationalize. The results are a fascinating, delicious blend of variations on old, holiday recipes.

The menu which follows is a definite departure from what is perceived as heavy Jewish food but you'll find traditional ingredients very much in evidence. This is a menu for those who have grown up hearing about

what you shouldn't eat and why, and for those who are quite simply 'scared of fats.' A variety of flavor-infused oils are available certified kosher (eg. Loriva) but if there's a dish which you absolutely can't do without, make it. The philosophy of many goodies (including the grande dame of cooking, Julia Child, and Mona Sutnick, spokesperson for the American Dietetic Association) is that for the normal healthy person, "a little in moderation won't hurt."

Since September is still quite warm, we suggest a cool Citrus Gazpacho rather than chicken soup. Bowls of colorful chopped red and green bell peppers, cucumbers, cherry tomatoes, toasted almonds and fresh herbs are set on the table for guests to spoon into a pureed citrus-tomato base. If time is short, relax. Major, long-cooking items such as a brisket or turkey may be purchased from a kosher caterer. More expensive than home cooking but hassle-free. For a salad to appeal to sophisticated palates, start off with a batch of mesclun (mixed baby greens) now available in many markets. Again, it's expensive but you get a lot for your money since the mixture is very light and only a quick rinse is needed to clean. With the addition of olives, cherry tomatoes, marinated artichokes and other fresh veggies, a quarter pound is sufficient for 4 or more.

If you choose to bake your own turkey, recycle a supermarket brown paper bag. The stuffed bird is skinned and placed in the bag, breast side down, so that the juices drip downwards to flavor breast meat. The wok is the pot of choice for a side dish of stir-fried Fall vegetables. Baby vegetables are perfect but gets expensive beyond 6 guests. Instead cut up seasonal vegetables and refrigerate in plastic bags ready to cook when needed (this generation doesn't mind getting up to help in the kitchen, even at Holiday time.) Family recipes may be adapted to lower cholesterol content by substituting egg whites for some of the eggs, as in the 'Tzimmes' Kugel, a mish-mash of dried and fresh fruits similar to those used in a 'flanken' tzimmes. Honey Cake is a must and this one-bowl, family favorite has been on our table for over 30 years. For a change, try Linzer Torte, prepared with kasha - a surprise variation of an Austrian specialty. Prepare 1-2 days ahead to 'mellow' in the refrigerator.

With good health and well-being the keynote of the future, here's a menu to enjoy at Rosh Hashanah as well as throughout the year.

Recipes are for 10-12 and given for starred items only.

MENU

Apples and Honey, Challah, Wine Gefilte Fish and Horseradish
Citrus Gazpacho*
Roast turkey with Autumn Vegetable Stuffing*
Stir-Fried Carrots, Broccoli and Snow Peas*
Sophisticated Salad with Sweet-Sour Dressing
'Tzimmes' Kugel*
Melon and Mango Fruit Bowl
Honey Cake*
Linzer Torte*

RECIPES

CITRUS GAZPACHO
(serves 10-12)

1 medium size red onion, diced
2 cans (16 oz. each) Italian style tomatoes, undrained
2 large or 4 medium tomatoes, cut in chunks
1 orange, peeled, seeded and cut in chunks
4 cups tomato juice
2 teaspoons chopped garlic
2 tablespoons olive oil
1/4 cup herb-infused vinegar such as tarragon or red wine vinegar
salt and pepper to taste

Garnishes:

1 large red bell pepper, diced
1 large green bell pepper, diced
2 kirby cucumbers, diced
1 cup toasted almonds
1 cup chopped mixed fresh herbs, (parsley, basil, scallions)

Place onions in shallow glass dish. Zap for 1 minute in microwave to soften. Transfer to blender jar and add canned and fresh tomatoes and orange. Whirl to puree, about 20 seconds at High. Transfer to large bowl and stir in tomato juice, garlic, olive oil. Season to taste with salt and pepper. Chill. Pass bowls of garnishes.

Note: Citrus-tomato base may be heated to simmer and served warm if desired.

ROAST TURKEY WITH
AUTUMN VEGETABLE
STUFFING

(serves 12 with leftovers)

Stuffing:

2 tablespoons garlic flavored oil
1 tablespoon hot 5 pepper oil
4 medium onions, peeled and thinly sliced
4 ribs celery, sliced 1/4-inch thick
3 medium carrots, coarsely grated
1 small rutabagas, diced (1 1/2 cup)
1/2 bunch broccoli rabe, (2 cups loosely packed), shredded
1 cup Italian parsley, coarsely chopped
2 teaspoons chopped garlic
1/4 teaspoon ground nutmeg
2 cups oatmeal (not instant)
3/4 cup hot water
2 teaspoons salt or to taste
1 teaspoon fresh ground pepper or to taste

14-16 pound turkey, oven ready and skin removed

Preheat oven to 300F. Heat oil in large deep skillet or wok. Add onions, celery, carrots and rutabagas and saute over medium heat for 4-5 minutes, or until vegetables have lost their raw look. Stir in broccoli rabe, parsley, garlic, nutmeg, oatmeal and hot water to mix thoroughly. Season to taste with salt and pepper.

Stuff turkey cavity with stuffing. Truss turkey and place, breast side down, in a supermarket, brown paper bag. Close bag tightly and place in roasting pan. Roast in preheated oven for 5-6 hours depending on weight. For last 30 minutes cooking time, split paper bag across top and peel back. Flip turkey over so that breast side is now up. Continue roasting until nicely crisp and browned.

Note: If there's extra stuffing,

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NOSH NEWS

Less Fat

Continued from page 32

spoon into a baking dish and refrigerate. Before serving, bake at 350°F for 30-40 minutes or until nicely browned and heated through.

STIR-FRIED CARROTS, BROCCOLI AND SNOW PEAS (serves 10-12)

2 tablespoons olive oil
1 large red Spanish onion, sliced thinly
4 large carrots, scraped and cut diagonally, 1/4-inch thick
1 bunch broccoli, cut in florets and stems sliced, 1/4-inch thick
3 cups snow peas, trimmed
1/8 teaspoon dried pepper flakes
1/4 cup fresh basil, snipped or 2 teaspoons dried
1 tablespoon balsamic vinegar
1 tablespoon soy sauce salt and pepper to taste
Heat oil in large wok. Add onion and cook for 5 minutes until golden. Do not brown. Add carrots, broccoli and stir-fry for 3-4 minutes until crisp tender. Stir in snow peas, pepper flakes, basil, balsamic vinegar and soy sauce and heat through. Season to taste with salt and pepper. Turn into warmed serving dish and serve immediately.

'TZIMMES' KUGEL (serves 10-12)

4 cups (about 2 1/2 pounds) grated sweet potatoes
2 cups (3 medium) grated carrots
4 Granny Smith apples, cored, unpeeled and chopped
juice and grated rind of 1 lemon
1/4 cup margarine, melted
2 eggs, lightly beaten
4 egg whites, lightly beaten
1/4 cup brown sugar
1/4 cup honey
1 cup dried apricots, quartered
8-10 pitted prunes, coarsely chopped
1 cup golden raisins
2 teaspoons grated fresh ginger
1 teaspoon cinnamon
1/2 teaspoon salt
Topping: 1/2 cup toasted slivered almonds

Preheat oven to 350°F. Oil 11x14 inch baking dish or spray with non-stick vegetable spray. In large bowl, mix all ingredients except almonds. Stir well. Turn mixture into prepared baking dish. Sprinkle almonds over. Cover lightly with foil. Bake in preheated oven for 1 hour. Uncover, continue baking for 10 minutes to brown or slip under broiler for 2-3 minutes. Watch carefully. Cut into squares and serve warm.

HONEY CAKE

(one bowl) Makes 48 pieces.
3 cups all-purpose flour

3/4 cup sugar
1 teaspoon baking soda
1/4 teaspoon baking powder
1/2 teaspoon nutmeg
3/4 cup strong black coffee
1 large orange, unpeeled and cut in chunks
3 eggs, lightly beaten
1/2 cup canola oil
1 oz. Bakers semisweet chocolate, melted
1/2 cup chopped walnuts (optional)

Preheat oven to 325°F. Spray 11x14 inch baking dish with non-stick vegetable spray or grease with cooking oil.

In large bowl, combine flour, sugar, baking soda, baking powder, and nutmeg. Place coffee and orange in blender jar, cover and whirl 15 seconds to finely chop orange. Make a well in center and add coffee mixture, eggs, oil and chocolate. Pour into prepared baking dish. Sprinkle with chopped walnuts (optional). Bake in preheated oven for 1 hour or until toothpick comes out clean when inserted in center.

LINZER TART WITH KASHA (adapted from Birkett Mills recipe)

1 cup all-purpose flour
1/4 cup sugar
1/4 cup uncooked kasha, medium
1/4 cup ground almonds
1 tablespoon cocoa (unsweetened)
1/4 teaspoon cinnamon
1/4 teaspoon ground cardamom or cloves
1 teaspoon grated lemon rind
1/2 cup cold margarine
3 tablespoons kirsch or rum
Raspberry jam
1 egg white, beaten

Preheat oven to 375°F. In food processor, combine flour, sugar, kasha, almonds, cocoa, cinnamon, cardamom and lemon rind. Divide margarine into 8 pieces, and process until blended, about 10 seconds. Add liquid and 'pulse' until dough forms. Wrap dough in plastic wrap and refrigerate 2-4 hours or overnight. Roll out slightly more than half the dough and fit into bottom and sides of 9-inch tart pan (preferably with removable bottom). Spread generously with raspberry jam. Roll remaining dough and cut into 1/2-inch strips. Criss-cross strips into lattice pattern on top of jam. Brush crust with egg white. Bake in preheated oven for 35 minutes or until jam in center of tart is bubbly and pastry looks done. Cool completely before removing from pan. Serves 10-12.

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The Gourmet Touch Sweetening the New Year

By NAOMI ARBIT

FOX POINT, Wis. (JTA) — "L'shana tovah" — May you be inscribed for a good year — will be heard and repeated in synagogues and homes as we celebrate Rosh Hashanah, the New Year, starting at sundown on Sept. 15.

May it be a good, sweet year, with honey symbolizing the universal wish that tomorrow's life will be sweeter.

The traditional holiday dinner will begin and end with sweet dishes. The traditional Sabbath challah is baked in a round shape for the New Year and may be studded with raisins. It will be blessed and sliced at the beginning of the meal and is served with slices of apple. Both are then dipped in honey and eaten. Salad dressings, vegetables, entrees and desserts may also be prepared with honey for this holiday.

Here are some recipes to try.

Kreplach

Filling:

2 tablespoons vegetable oil
1/2 onion, chopped
1 cup ground turkey, or left-over cooked ground chicken
salt and pepper to taste
1 egg or egg substitute, lightly beaten (to bind)

Saute onion in oil until golden. Add ground turkey and stir until well done. Season to taste. Set aside to cool.

Kreplach dough:

1 cup flour
1 egg
1/4 teaspoon salt
1 tablespoon water
Optional: vegetable oil for brown-

ing

Put flour in a mixing bowl, make a well and add egg salt and water. Mix until dough forms a ball. Knead on a floured board about 25 times until dough feels smooth and elastic. You can add more flour if dough feels sticky. Roll out 1/2 inch of the dough

at a time on a floured board until it thins out and holds its shape 1/16-inch thick. Cut dough into 2 1/2 inch squares.

Place 1 teaspoon filling in the center of each square. Dab finger in water and then on inner edges of

Continued on page 34



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Bloom for their
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NOSH NEWS

Gourmet

Continued from page 33

dough. Fold dough over to form a triangle, stretching as you pull it over filling. Pinch dampened edges together and seal by pressing along edges with fork tines.

Drop into boiling water; cover tightly and cook 20 minutes. Or lightly brown kreplach in a small amount of vegetable oil 2-3 minutes on each side. Drain on paper toweling. May be done several days ahead of time and refrigerated in covered container.

Before serving, place kreplach in warm soup and simmer 20-25 minutes until very hot. Makes about 24.

Roast Chicken with Apricots

Stuffing:

- 1/4 cup pareve margarine
- 2 ribs celery, chopped
- 1 medium onion, chopped
- 1 medium Granny Smith apple, chopped
- 3 cups whole wheat bread cubes

- 1/2 teaspoon salt
- 1/2 cup dried apricots, coarsely snipped
- 1/2 cup pecan pieces (optional)
- 1/2 cup white raisins
- 1 roasting chicken
- 1/2 cup apricot preserves, melted

In a skillet over medium heat, saute celery, onion and apple in melted margarine. Saute 3 minutes and remove to a bowl. Add remaining ingredients and mix well. Loosely fill cavities of washed and dried roasting chicken with some stuffing and secure with poultry pins. Tie legs together. Place remaining stuffing in a non-stick sprayed casserole. Cover and bake the last 30 minutes chicken is in oven.

Place chicken, breast side up, in large roasting pan. Roast 2 hours, or until meat thermometer inserted in leg registers 170 degrees, brushing chicken occasionally with preserves during last 30 minutes of cooking time. Serves 6-8.

Traditional Honey Cake

- 2 tablespoons vegetable oil
- 1 cup sugar
- 3 eggs
- 1 cup cold strong coffee
- 1 tablespoon brandy (optional)

- 3 cups sifted cake flour
- 2 teaspoons baking powder
- 1 teaspoon cinnamon
- 1/2 teaspoon ginger
- 1/2 teaspoon nutmeg
- 1/8 teaspoon ground cloves
- 1/2 cup chopped walnuts or pecans

1/2 cup raisins
grated rind of 1 orange
Beat oil, sugar and eggs until thick. Combine coffee, honey and brandy. Combine dry ingredients together and add to batter alternately with the coffee mixture. Stir in nuts and raisins. Pour into a well-sprayed non-stick bundt or tube pan and bake in a 325-degree oven 60 minutes or until a toothpick inserted in cake comes out clean.

Honey Carrot Cake

- 1/2 cup margarine
- 1 cup honey
- 2 eggs
- 2 cups finely grated carrots
- 1/2 cup white raisins
- 1/2 cup chopped nuts
- 1/4 cup orange juice
- 2 teaspoons vanilla
- 1 cup whole wheat flour
- 1 cup unbleached flour
- 2 teaspoons baking powder
- 1 teaspoon baking soda
- 1/2 teaspoon salt
- 1 1/2 teaspoons cinnamon
- 1/2 teaspoon ginger
- 1/4 teaspoon nutmeg

In a large mixing bowl, cream margarine until fluffy. Beat in honey in a fine stream until well blended. Add eggs one at a time, beating well after each addition.

In a small bowl combine carrots, raisins, nuts, orange juice and vanilla. Set aside. In another bowl, combine dry ingredients. Add dry ingredients to creamed mixture alternately with carrot mixture, beginning and ending with dry ingredients. Spoon batter into a greased 12 x 8 x 2-inch pan. Bake at 350 degrees 35-45 minutes or until toothpick inserted in center comes out clean. Cool in pan 10 minutes. Turn onto a wire cake rack.

Naomi Arbit lives in Fox Point, Wis.

Letters from Israel

Evidence of Israeli Politics In Rehavia (Commentary)

By BRUCE ALLEN SEITZER

Special To The Jewish Voice

JERUSALEM — This year I will be learning at Machon Pardes in Jerusalem. I rented an apartment in Rehavia — a neighborhood near Jerusalem's city center. It has long been the home of Israeli's influential citizens and politicians. The official homes of both the President and the Prime Minister are located within this neighborhood. In the past, many famous politicians lived here because of the prestige and convenience to the city center and to the government offices located around the Knesset.

Due to a combination of its central location, the official state residences, and abundance of politicians, this neighborhood is often the sight of political protests. The protests take the following two main forms: periodic or ongoing physical demonstrations as well as posters about issues and politicians.

Each week an interesting ritual occurs Friday mornings and afternoons on the square at Place de France. The Place de France is a major intersection located near Rehavia connecting some of the busiest traffic arteries in the city. Many popular and luxurious tourist hotels are within a few blocks, including the Sheraton Plaza, the King Hotel, the LaRomme, the King David, and the Moriah. Combined with the added benefit that Rabin's house is one block away it is an ideal location to have a highly visible political demonstration.

Every week two groups demonstrate — the Women in Black and Victims of Arab Terror. The two groups are almost ideologically opposite yet they both demonstrate in reaction to violence. Women in Black want to end the occupation due to its costs on Israeli society. Victims of Arab Terror has multiple goals: awareness of Arab violence, support for families of soldiers killed by Arabs, and the promotion of extreme right-wing views concerning the occupied territories. A man from Victims for Arab Terror held up a sign last week which demanded that Egypt give back the Sinai and that the Peace Process be immediately halted.

These are not the only demonstrations which occur in the area. On Tisha B'Av — the date of the destruction of both the First and Second Temples — another group of women held a demonstration in front of Rabin's house. These protestors believed that the Peace Process, in particular discussions of Land-for-Peace, will lead to another tragedy for the Jewish People. After sundown they changed Aycha/Lamentations, the poetic telling of the de-

struction of Jerusalem. After this they held a candlelight march to the Kotel Hamaravi (The Western Wall). When they arrived at the Kotel at eleven at night you could not help but notice them — a large group of women walking in silence by candlelight.

Political demonstration also takes the form of posters which appear on billboards, walls, and lately even hanging out of people's windows. The use of political posters is not new, Israeli parties have long taken to hanging posters up with their complaint of the week. Lately I haven't been seeing posters addressing Interior Minister Deri's removal, the Demanjuk trial, and even calls by one religious group to keep a Rabbi from becoming involved in politics. But the most visible posters are those dealing with the Golan.

Soon after the government announced that it would discuss giving up the Golan in a peace settlement, posters started to go up in opposition. These banners, which usually read *הינם עט חגורה* (the nation or the people are with the Golan), first went up in Rehavia. The first signs were strategically placed between Rabin's house and the Knesset but now they are throughout the country. Jerusalem reacted quickly to the signs: the police arrived at some apartments displaying the banners to remove them based upon a law which requires a license to display posters or banners from a private residence. Now there are too many posters for the police to take down. I am slightly disturbed by the government's attempt at censorship in this democratic nation but the fact that it has proven unsuccessful allays my fears. Polls show the nation is sharply divided on the idea of territorial concessions; however, you rarely hear or see anything in favor of giving up the Golan. The supporters of concessions keep a very low profile.

The examples of political demonstration I have seen concern some of the primary issues in Israeli politics today.

Surprisingly, I have not seen posters or demonstrations about two other major issues, immigration and the economy. It is not fair to say these are not current issues because they are in the news constantly; however, they haven't made it to the walls and squares of Rehavia in the last few weeks. Every time there is a new political development, I will be sure to go for a walk around the neighborhood. If I see anything else interesting I will let you know. Meanwhile if you visit Jerusalem, give me a call (02) 66-23-40.

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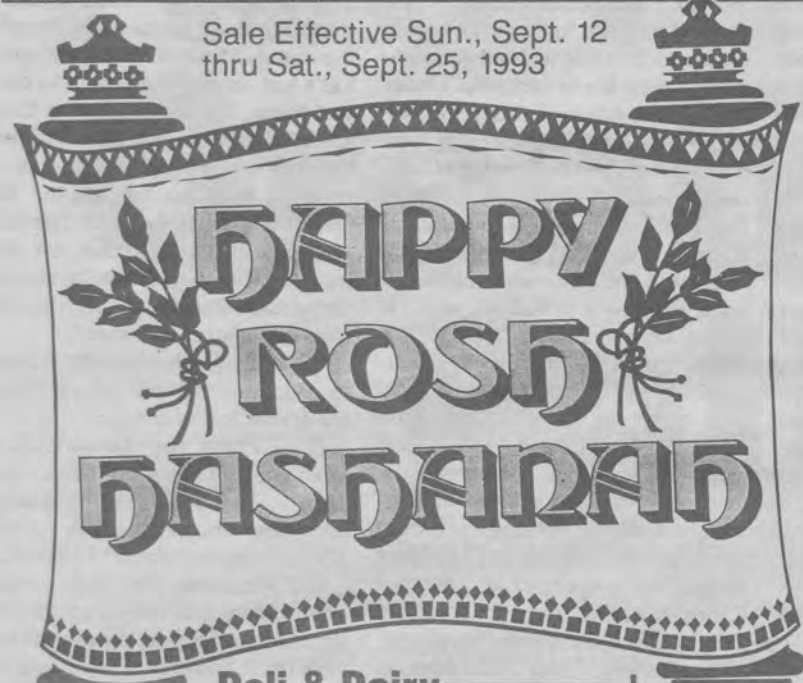


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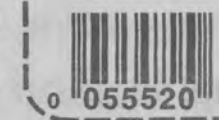
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FEATURE

Delaware's Matt Meyers Meets Uganda's Abayudah

In the Fall of 1993, Delaware's Matt Meyers discovered a community practicing Jewish rituals in Africa. The following is excerpts from an address given to Beth Shalom Congregation, Wilmington, Delaware, Saturday, December 26, 1992:

During the first week in October, I attended Yom Kippur services at the lone Nairobi Synagogue. There was one African Jew in the Congregation of predominantly British and Israeli expatriots, and he sat alone. The African Jew, 23 years-old, was named Gershom Sizomu and had come to the synagogue as a guest of Arye Oded, the Israeli Ambassador to Kenya. Gershom's nickname is "Rabbi," it's even on his passport! He comes from a community of African Jews in Mbale, Uganda. He

also showed me a 21-page history of his community from its founding in 1919 until 1970, written by Ambassador Oded. I was enthralled and wanted to visit.

Julia Chamovitz, another student, was greeted upon arrival Friday morning at the Mbale Total Gas Station with "Shalom"; we have celebrated Shabbat in a synagogue of African Jews; we have heard of the agricultural community's attempt, and future dream, to start and sustain a Kibbutz; we have sung "Hava N'gilah" and "Davi Melech" walking through the wretched dirt pathways weaved between the banana and coffee crops, among others; we have celebrated the B'nai Mitzvot of Annette, Joaz, Sez, and Shirah, whose Bar and Bat Mitzvot were combined for economic reasons.

Unlike four or five other Jewish visitors previously, Julia is the first woman, we are the first youths, and above all, we are the first to stress our Shabbat together as the start of a long-standing relationship between communities...

After spending our first day at the home of our hosts, Gershom and his brothers, Joab (the Community Chairman) and Aaron Moses (the Community Secretary), we were off to Friday night services. Right before services, Julia presented the community with a pair of Shabbat candle-holders and Shabbat candles. They were very moved and elated by the gift. They had had candles previously, but never before a candle-holder. We soon found that there was a shortage of many things: a Torah - all they had was a couple of Hertz Chumashes, Mezuzot, an eternal light in synagogue, a shortage of enough siddurim, tallit, and kippot, etc.

But as services started, what both Julia and I saw was unquestionably a Jewish Friday night service. The service itself was magical. Some English responsive reading, the Sh'ma - a Friday night service like at any other synagogue, except for the fact this one happened to be a mud hut with the ten commandments and pictures of the Torah chalked in on the walls. On our way over to the synagogue, as Julia and I shared some of our Hebrew tunes, Joab told us their Lecha Dodi was different from ours; they never learned our tune and from what Joab was saying it seemed the community was sort of embarrassed about it. But when I heard their Lecha Dodi in services, I was quite moved. It was simply one of the most beautiful tunes I had ever heard in a synagogue. I wanted every Hebrew School teacher, fellow BBYOer, fellow Jew throughout the world to hear the Abayudah version of Lecha Dodi. It was the magical mix of being Ugandan and Jewish simultaneously that so few Jews in the world have seen previously. In essence, to me it was the celebration of being an African Jew, complete with turning and facing the synagogue door for the final verse, just as we do here.

Julia and I both took part in the Sabbath morning service - I got to have an Aliyah and we both later addressed the Congregation. We met with the elders of the community and walked through a second synagogue, of the four total in the community. We celebrated Havdallah together and Julia taught some Israeli dancing.

I want to talk for a moment about both the anti-Semitism and racism the Abayudah have endured. For a period in the Seventies', as you all know, the ruthless Idi Amin was Uganda's Head of State. The horrors of Amin have been well documented in terms of Entebbe and Indians being expelled from the country, among other incidents in his reign of terror. Amin leashed a reign of terror against the Jews of the Abayudah. They spoke of it with horror, saying it was like what they had learned of Nazi Germany. All Prayer Books were confiscated (many were hidden), their synagogue was levelled, destroyed.

The people were given three choices: Muslim, Protestant, or Catholic. As Jews, they were forced into hiding, unable to practice without seriously putting their life in jeopardy. Under Abote, who followed Amin, they rejoiced. They were allowed to practice but there was certainly plenty of anti-Semitic feeling. In 1982, Abote forced the Israeli Embassy, the Abayudah's lifeline to the outside world, to close.

In 1984, the community read about some synagogue in Nairobi, which is about 12 hours away from Mbale. Joab, today the community chairman went to Nairobi, knowing only that there might be a synagogue there. He found the synagogue and explained his story. The Jews of the Orthodox synagogue were indifferent, and offered nothing - not even Joab a bed to sleep in. He slept outside for two nights in Jeevanjee Gardens, a park in downtown Nairobi known to be quite dangerous at night.

Sure enough, four years later, in 1988, just months after the youth started a Kibbutz, the youths were imprisoned, beaten and tortured by Local Groups. Fortunately, the National Government, now under a man named Museveni, stepped in to cease the anti-Semitic acts, but because of the incident, and two other anti-Semitic incidents in the years 1988 and 89 committed by local groups and officials, many in the Abayudah community have dispersed from living around the synagogue.

All these incidents put together show one common thread. The need to bring this community out of isolation. There is anti-Semitism in Mbale, Uganda because there is a very successful community of about 500 Jews there and others have the power to suppress them and get away with it. I remember thinking when I was there, "Now I thought I learned in Hebrew School that we now had organizations to look out for these things and as long as world Jewry kept its eyes and ears open, there could never be another Holocaust." That need to bring the community out of isolation is probably the single most important thing bringing me before you today.

Next, it is necessary for me to address whether or not these people are actually Jews. Unfortunately, I don't really have the time to teach the whole history of the Abayudah to you today, nor am I an expert on the subject. But basically, a community leader in Mbale in 1919, Semei Kakungui, rejected Christianity, learned of Judaism; circumcised himself, and basically proclaimed himself a converted Jew. He later trained others as "teachers of the law." That is the foundation of the Abayudah Jewish community. Now, my Dad has been bugging me that such a conversion would not hold up in any Jewish Court of Law. But months ago, my Mom told me how she believes we are descendants of a group of people called the Khazars from Eastern Europe who were self-proclaimed converts to Judaism in the 11th century. So how am I any more Jewish than Gershom, who knows far more than me about the religion itself, and practices far more fre-

quently than I do?

Regardless, if we don't consider the Abayudah community Jewish, it is merely a technicality in my mind. Let's just send a rabbi there to convert them. If any of you were there rather than here for this Shabbat, hearing the same Haftarah that Dave read for us today, hearing the day read according to the lunar calendar and hearing a sermon on the morning's passage of the Torah, you would have little doubt, like I do, that the Abayudah are Jewish.

What can you individually and we, as a community, do? Three things are on the top of the list:

(1.) Getting the Abayudah a rabbi. Namely, Gershom's dream has been to be a rabbi, but he doesn't even have the school fees for the \$500 a year university in Uganda.

(2.) Finishing their synagogue. Their dream is to have a permanent structure synagogue. We saw the half built brick building. They need the equivalent of \$5000 to complete building it.

(3.) Bringing the community out of isolation. I have a list of over 100 Pen Pals, that's one way to start. I originally thought Pen Pals would be great for BBYO, so I told them to give me names of all the interested youth.

Oh, and also, the Abayudah told me to stress that anyone from my Jewish community is welcome there. So if you're interested in seeing this all for yourself, please let me know.

Julia and I actually spent about 10 minutes teaching Gershom the hand signals to "Davi Melech Yisrael," which is a song all the children there already knew. I mentioned earlier that I have a couple of audio tapes of their absolutely beautiful songs. Well, I took these tapes as part of a deal. I must send them back tapes as well of our songs. For me, this creates a problem, because as both the rabbi and cantor know well from sitting up here with me today, listening to my voice singing on a tape would not be the most pleasant experience in the world. Also, any other supplies we as a community could send them would mean the world to them.

I have shared with you about a quarter of the details and stories of one of the most amazing experiences of my life. If you are more interested, please talk to me. Or even better, go and see for yourself one of the most phenomenal and unknown Jewish communities in the world, the Abayudah of Mbale, Uganda.



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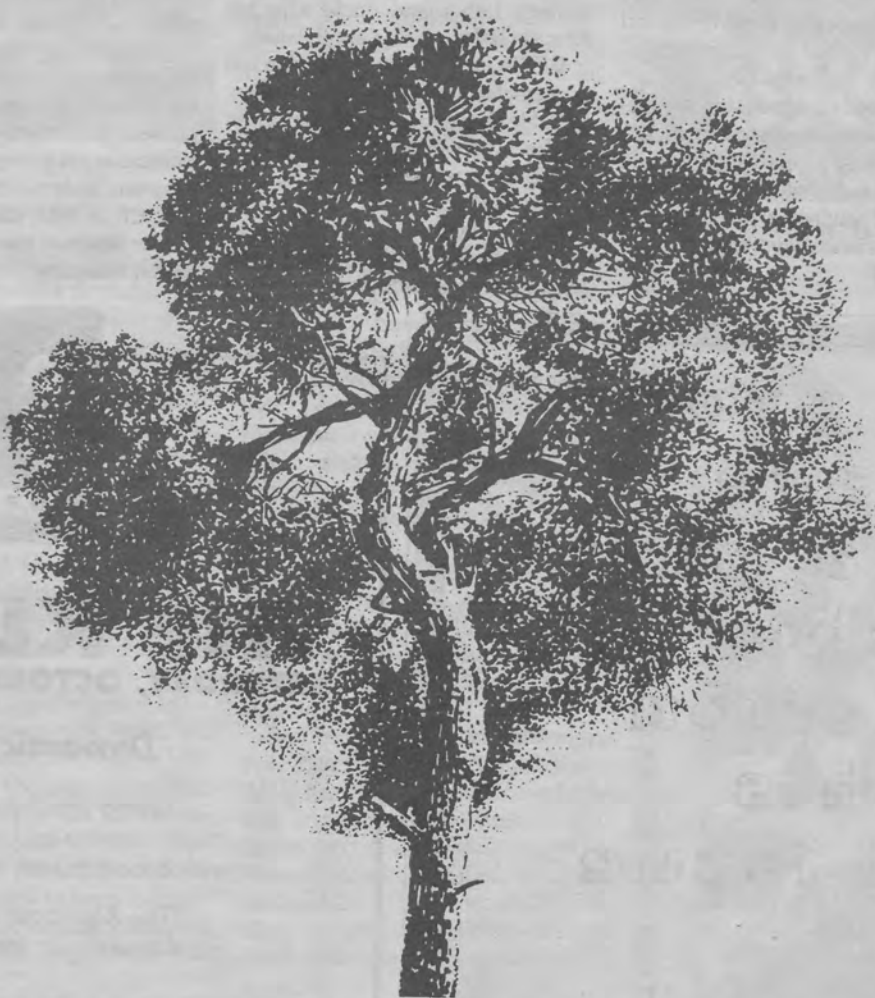
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ARTS • ENTERTAINMENT • BOOKS

For The Living

A Television Review By: MORRIE WARSHAWSKI

Much has been written about the new Holocaust Memorial Museum in Washington, D.C. But for those of us who have not yet been able to visit it in person a new video documentary, **FOR THE LIVING**, will be our first behind-the-scenes look at the architecture, objects and people that have made the museum a rare and moving experience.

A crane is tethering a boxcar high in the air with the Washington Monument as its backdrop. This is boxcar number 315996. It was used by the Nazis to transport 100 Jews at a time from Warsaw to Treblinka, return empty and then pick up another doomed cargo. It is odd to think that there was a time when the word "boxcar" was a linguistic nonentity innocent of its current heavy connotative baggage. The symbolism of the boxcar being lowered into a new museum against the background of a venerated American icon is not lost on the filmmakers.

From the outset, the designers of the museum intended to create a living memorial that would reflect the essence of the experiences of the survivors and victims of the Holocaust. The exhibit designers, Ralph Applebaum and Martin Smith, trav-

eled first to the original killing fields at Auschwitz-Birkenau to get a sense of the experience they would have to encapsulate. Their dilemma — how to create a context that would speak both to the heart and to the head.

Applebaum and Smith were overwhelmed by the tangible and physical aspects of the camp, even while they realized with horror that the precious little evidence left was fast disintegrating. They knew that visitors to the museum would have to endure a journey from the normal world of the American street to the unreasonable, unfathomable universe of World War II atrocities.

Architect James Freed of I.M. Pei's New York firm, tackled the same problem. Only for Freed there was another agenda as well. Freed had grown up as a happy, normal child in Germany only to discover on November 8, 1938 - Kristallnacht - that his family was Jewish. Freed, too, had to make a pilgrimage to Poland in order to "...melt the frozen seas of his memory and creativity."

What Freed designed was a structure completely freighted in meaning. A building where the blood red of bricks, the shallow arches, twisted metal, and vaulted glass ceiling all have a resonance beyond their materials.

Housed in the museum is the largest collection of Holocaust artifacts in the world. It is the objects in the museum that lend it a particular strength and significance. Rusted pocket knives, bullet shells retrieved from the trees in a Polish forest, bricks from the Warsaw Ghetto wall, spoons and forks, earrings, 4,000 shoes from Majdanek.

One of the curators says, "There were days when we came in here and wept. The experience of the clothing - you could envision the heartbreak these people endured." There are discussions about how to display a uniform worn by concentration camp victims, how to protect a hat without losing its crease, what kind of replacement buttons to use.

In the center of the museum looms a three-story high collage display of photographs from the small Polish town of Ejszyski. Yaffa Eliach, a survivor, has spent years combing the world for these snapshots of her family and neighbors. At the end of the program the narrator, Ed Asner, appears on screen and points to one of the photos. In the picture stands Asner's father and uncle who left Ejszyski before it was annihilated.

WETA Producer Jeffrey Bieber has constructed a very moving documentary. He shapes a fascinating portrait of the creative decisions and processes that went into making the museum. Bieber takes material that could be manipulatively maudlin or didactically static in the wrong hands, and molds a very affecting portrait of

a museum that every American must visit. There we will meet "...people who grab us by the lapels across the barrier of time, and ask 'Why?'"

Morrie Warshawski writes frequently about culture and the arts for publications throughout the U.S. from his home in St. Louis.



FOR THE LIVING - (Clockwise from top left) Ed Asner hosts a revealing and personal behind-the-scenes look at the U.S. Holocaust Memorial Museum in **FOR THE LIVING**, a one-hour documentary special, videotaped by WETA, Washington, D.C. In addition to archival film footage, the program features interviews with Holocaust survivors such as Professor Yaffa Eliach, creator of the Museum's "Tower of Faces" photo collection and a variety of other riveting photos, exhibitions and artifacts to detail how the experience and events of the Holocaust are being recreated and remembered through a living history. The program, underwritten by NationsBank, Inc., airs Sunday, September 19 at 10 p.m. ET on PBS (check local listings). (Left photo: Dana Gluckstein; Right photo: Matthew Mendelsohn/*USA Today*; Bottom photo: U.S. Holocaust Memorial Museum)

We are proud to have played a part in the production of this special issue of **The Jewish Voice.**

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“Don Byron Plays the Music of Mickey Katz”



Don Byron

By CANTOR SCOTT BORSKY

Special To The Jewish Voice

Many of us are familiar with the musical humor of Spike Jones and his band, the *City Slickers*. During the naive decades of the 40's and 50's, his satirical tunes, rollicking parodies, sound effects and musical humor were a fixture on radio and television. Jones was indeed the "King of Corn."

Out of Jones' outrageous and talented band came Mickey Katz, who played clarinet and was musical director of the *City Slickers* for two years (1946-1947). Katz's sense of humor and musicianship were crystallized during his stint with Jones. He, like Jones, took advantage of the unusual musical time period (between the late 40's and late 50's) when it seemed that any song could become a hit in America. During this period, many ethnic songs such as "Tzeina, Tzeina," "Vaya Con Dios" and "Oh Mein Papa" became popular. These years proved to be

the musical transition between Swing and Rock.

This era was, for the most part, a peaceful and cheerful period in our country. But it was also a time when European immigrant Jews, survivors of the Holocaust, tried to assimilate into American society and erase all characteristics of their origins. As this post war period progressed, popular music became more and more generic and middle-of-the-road. Ethnic songs no longer frequently became hits and, for Jewish people, the love for Yiddish music was in decline. The popular trend in severing ties to ones cultural past did not sit well with Katz.

Katz left the *City Slickers* in 1947 to form his own comedy band. He separated himself from earlier Yiddish entertainers because rather than romanticizing about the "old country," his songs spoke of contemporary Jewish life. His songs were for people who sought to keep in touch with their ethnic origins while still succeeding in the larger American

society. Katz agreed with the majority of Jewish Americans that they must "melt into the pot," but he also knew that traditions needed to be kept alive. This is why his lyrics mixed Yiddish and English. His loyalty to Yiddish was commendable considering the creation of Israel, in 1948, established Hebrew as the preferred language for the Jewish people. For many Jews, Yiddish evoked a painful connection to the Eastern European Jewish communities that perished in the Holocaust. Still, Katz persisted in using his mother tongue.

Katz, born in 1905 in Cleveland, was a master clarinetist. In his own way, he redefined klezmer music. Klezmer is a class of music that eastern European Jews brought with them to America from the shtetls about a hundred years ago. It is a folk music, a community dance music.

Katz's arrangements of klezmer demanded superb instrumental skills, so he often employed great jazz musicians. Aside from being a fine musician, Katz is best known for his parodies of popular songs. With his band, the klezmer style *Kosher Jammers*, Katz recorded 99 singles including "Duvid Crocket," "She'll Be Coming 'Round the Catskills" and "Haim Afen Range" (Home on the Range). He also wrote and starred in several English-Yiddish musical variety shows such as "Borscht Capades" and "Hello, Solly!"

Since his death in 1985 the popularity of Mickey Katz's music has seen a resurgence, which can almost single-handedly be attributed to jazz clarinetist Don Byron. This year Byron presents a wonderful tribute to Katz's talent and wit with his album, "Don Bryon Plays the Music of Mickey Katz." This recording enriches the legacy of Katz as not only a great musician, but as a commentator on the Jewish experience in America.

Byron includes many renditions of Katz's lively and hokey compositions. All of Katz's compositions are faithfully and authentically duplicated by Byron and his musical ensemble. Also included are actual excerpts from vintage Mickey Katz recordings. The album is complete with the whimsical musical sounds, clever wit, and vaude-

villian "Yinglish" that made Mickey Katz a beloved performer.

The dreadlocked Byron, 34, was born and raised in the Bronx. His parents were early providers of varied musical experiences; his father played bass in a calypso band, his mother was a pianist. He was taken regularly to jazz clubs and to see the New York Philharmonic. As a child, Byron studied classical clarinet, but in high school he became interested in neighborhood salsa bands and began arranging music. His first step towards klezmer came when he began studying jazz at the New England Conservatory of Music in Boston.

Klezmer has many musical similarities to jazz. Both are highly rhythmic, partly improvised and use comparable instrumental techniques.

In 1980, while still an undergradu-

ate, Byron began playing in the Klezmer Conservatory Band. Three years ago he went on to form his own klezmer band which has performed throughout the United States and Canada, sometimes with actor Joel Gray, the son of Katz.

Despite his proven respect for klezmer, attention to Byron continues to focus on the fact that he is black and plays Jewish music. As told to the *Wall Street Journal*, he said: "I've played klezmer since 1980, but it hasn't been easy to feel entitled to play it. I spent hundreds of hours transcribing Katz's records, I feel entitled to the knowledge, entitled to participate."

With this album, Don Byron has certainly earned his entitlement.

This recording may be purchased at most chain record stores.

CAJE Conference

(Continued from page 13)

issues of the day, such as "Jewish Community and the Transmission of Jewish Identity," "Children of Interfaith and Conversionary Families in the Classroom," and "AIDS Attitudes, and the Jewish School." Others focused on new trends in Jewish education such as "Reaching and Teaching the Jewish Family," "Interdisciplinary Education in Jewish Day Schools," and "Techno-Teaching: a 90's Revolution."

The participants in the CAJE Conference came from 41 states of the United States, five Canadian provinces, Israel, four Latin American countries, England, Sweden, Australia and the Former Soviet Union. This being the eighteenth CAJE Conference, it was dubbed the "L'Chaim Conference" and took as

its slogan, "Marbeh Torah, marbeh chaim," "The more Torah, the more life." Every evening there were outstanding performances by stars of the American Jewish musical scene such as Debbie Friedman, Kol B'Seder, Craig Taubman, Doug Cotler, Ketsav, Begeg Kefet, Elijah Rock, and others.

Addressing the opening night audience, Michael Weinberg, the Chairperson of CAJE, voiced concerns for the status of the Jewish teacher and of the Jewish teaching profession: "We need to make sure that we, as Jewish educators, know about and care about the issue of Jewish education, beyond 'the four walls of my classroom.' We need to make sure that our profession gains the appropriate dignity and recompense. We need to foster the kinds of alterna-

tives that will find creative solutions to the challenges facing the Jewish people, and I am convinced that Jewish education is part of the solution more than it is part of the problem."

The CAJE Conference was planned by a mazkirut headed by Gordon Fuller of Dallas, Texas, and included volunteers from three states — Texas, Oklahoma and Louisiana. The conference was sponsored by the Coalition for the Advancement of Jewish Education and cosponsored by the San Antonio Association for Jewish Education, and affiliate of the Jewish Federation of San Antonio, the Jewish Education Committee of the Jewish Federation of Greater Dallas, and the Bureau of Jewish Education of the Jewish Federation of Greater Houston.

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Words & Music: Leonard Bernstein

By STEVE COHEN

August 25 would have been Leonard Bernstein's 75th birthday. Throughout New York City, in parks and in concert halls, his music was remembered and played. Locally there was no commemoration.

75 is an impressive number, and I think a celebration is appropriate. Especially, I feel a personal need to mark the occasion because I found it so difficult to write about him when he died.

Some of my friends in public broadcasting, knowing of my acquaintance with Bernstein, asked me to do an obituary piece for him. It's the kind of thing I had often done before: a memorial broadcast about a famous musician. But I couldn't do it for Bernstein.

So please allow me to talk about him now, and perhaps you will come to understand why I had that strange reluctance to deal with his death.

From the time I was a child, Leonard Bernstein was a hero figure to me. Many types of music were played in our home, and Bernstein was a presence in so many of them: classical music, Broadway show music, ballet, even jazz. I admired his versatility as a pianist, a composer and a conductor. And I identified with him because he was young, American, Jewish, urban and hip.

Think of the prominent conductors of that era: Arturo Toscanini, Serge Koussevitzky, Pierre Monteux, Fritz Reiner, Eugene Ormandy, Leopold Stokowski. All were old (or appeared to be old), pot-bellied, balding, and spoke with strange accents. Can you imagine any of the players in their orchestras calling out to them, "Hey, Serge," "Hey, Fritz"...or "Hey, Artie!?"

But Lenny, as everyone called Bernstein, grew up in the Boston area, went to school there and in Philadelphia, then lived in Manhattan. He spoke colloquial American with a rare talent for simultaneously sounding casual and eloquent.

A female musician friend says that she idolized Bernstein because he was so young, so good-looking and so Jewish. In those days Lenny was handsome with curly black hair. She emphasizes that the religious connection was the most important for her.

Some of the older conductors were born Jewish but either they converted to Christianity like Ormandy or they were nonpracticing. None of them identified publicly as Jews. Lenny did. His first symphony, popular when I was a boy, was based on the Book of Jeremiah.

As the years went by, Lenny matured from being short, dark and handsome to being white-haired and distinguished. His work matured too, to the point where he became the most revered figure in the world of music. Even as he entered his seventies he still liked being called Lenny. He remained youthful in personality. That's one of the reasons that his death was so sad.

Because he had been such a vivid presence all my life, it was particularly sad for me. Then, too, there was the fact that it was preventable. More about that later.

I'd like to skip through the years and tell you about a few of the events that were significant for me, and which are not included in the Bernstein biographies.

I remember seeing an "Omnibus" telecast in 1954 where Bernstein presented a history of the American musical theater, during which he talked, played the piano, sang, and conducted excerpts. It was a style that he used later when he put New York Philharmonic Young Peoples Concerts on TV.

He annoyed me when he said, on this telecast, that *South Pacific* and *Carousel* were operettas, not musical shows. I had always thought of operettas as old-fashioned and European, and those two plays were American and new and I loved them. Bernstein's proposition was that any musical set in an exotic locale or an earlier period of time was, by his definition, an operetta.

Bernstein said that America should move forward to shows that were set in our own time and sung in the vernacular of the streets. Little did we know that he was working on the composition of just such a show himself: *West Side Story*. So Bernstein's thesis had been self-serving, but he had started a controversy and attracted attention, and he later told me that that was what he had wanted to do.

He had already written two other

Broadway shows that fit his definition: *On the Town* and *Wonderful Town*. Bernstein began *West Side Story*, by the way, as a story of rivalry between Jewish and Italian gangs on the Lower East Side, and Lenny originally called it *East Side Story*. He and his collaborators changed that story because it wasn't contemporary enough in the 1950's.

About a year later, a player in the New York Philharmonic told me that morale in that orchestra was low because their conductor was so ineffective. Dmitri Mitropoulos was a lovely man, he said, who had no control over the players. One Sunday in 1956 the New York Times devoted a full page to inform the public of what I had previously learned. Everyone wondered what could be done to save the orchestra.

The board of the Philharmonic took the risk of naming the 38-year-old Bernstein as co-conductor with Mitropoulos. Lenny had to shelve his Broadway plans and devote himself temporarily to conducting. He did it so successfully that, within a year, Mitropoulos was out and Lenny was named Music Director.

It was a major breakthrough in public recognition. No longer was Lenny just a glamorous jack-of-all-trades. From this point on he was the most influential force in the world in shaping the type of music that would be played by symphony orchestras, and in presenting music to the public through concerts, tours, recordings and television.

His Young Peoples Concerts on television influenced the next generation of young viewers. Isaac Stern says that those concerts educated adults too, and brought many older viewers to classical concerts.

I first met Bernstein when I did a documentary for public broadcasting. I traveled on the bus with the band, getting behind-the-scenes stories from the players and hung out backstage with Lenny. One "backstage" was the gym at Villanova University, where the orchestra was making a guest appearance. I was impressed with the way Lenny discussed music, literature, politics and philosophy with his fans, and he bluntly told one fan that his question was dumb.

Just before going onstage at Lincoln Center in October 1969, Lenny asked me to join him for something to eat after the concert. I was flattered but I declined because I had to catch the midnight train back to Philadelphia. I regret that I didn't, somehow, change my plans and go out with him.

I'll give you an idea of how much I

Trudi Alexi, author of "The Mezuzah in the Madonna's Foot", November 18, 1993.

Howard Teicher and Gayle Radley Teicher, authors of "Twin Pillars to Desert Storm: America's Flawed Vision in the Middle East from Nixon to Bush", November 30, 1993.

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regret: Two other times I was asked to stay late in New York and I said no because of the railroad schedule and because my wife was waiting for me. Once the sensual, exhibitionist cellist Charlotte Moorman asked me to go back to her place. The other time it was the beautiful singer-actress Marie Collier. I lament that I couldn't stay with them, especially because I knew that Marie was lonely and soon afterwards she jumped to her death from her hotel window. But I missed the most by not accepting Lenny's invitation. How much did I miss? We'll never know.

Bernstein was married to the actress Felicia Montealegre Cohn, and I knew nothing about his bisexuality. Years later, Joan Peyser's biography of Bernstein made public that information. Times change. His obituaries on network TV referred openly to the subject.

You may ask why it should be discussed and why it matters. Listen to some of his songs, particularly in his *Arias and Barcaroles* and *Songfest* collections. "Love Duet" and "The Love of My Life," to his own texts, and "To What You Said," to words by Walt Whitman, are intensely personal. They reveal the usually private dark thoughts of lovers, feelings of turmoil masked by outer calm. They are discordant, in words and in music. The Whitman poem is specifically about homosexual love.

And listen to "Lonely Town" from *On the Town*, with words by his old friends Betty Comden and Adolph Green:

"The world's a lonely place when you're alone... and every town's a lonely town."

My next vivid remembrance of Lenny is from his closing concerts when he retired as music director and became "conductor laureate" of the Philharmonic. The emotion was intense in the orchestra and in the audience as Lenny conducted concert versions of *Tristan and Isolde* and the Verdi *Requiem* with chorus and soloists. I remember people around me crying. We all knew that a wonderful era was coming to an end.

Later I talked with Lenny at a banquet for Israel Bonds. The main speaker was General Yigal Yadin, but Lenny was an honored guest and attracted the most attention. As we walked through the lobby with Lenny's cape swirling from his shoulders, we were surrounded by people staring and taking pictures and trying to get his autograph. To give you an idea of how exceptional his appeal was, I must report that I've walked through hotel lobbies or down the street with other famous people (Beverly Sills, Jan Peerce, Aaron Copland, Pavarotti when he was younger...) and none of them caused such a commotion.

Bernstein's love for Israel was demonstrated here, as well as on the many occasions when he conducted in Israel during wartime. But the outspoken Lenny got a lot of criticism when he once suggested that

Israelis should talk with members of the PLO.

His identification with Judaism continued to show itself in the music that he composed, such as *Chichester Psalms* with its Hebrew text, *Kaddish* and *Halil*. He even used Jewish liturgy in his Mass: "Adonai...I don't know..." His Judaism was intense but decidedly unorthodox.

Finally, Lenny helped me prepare a memorial broadcast when his friend, composer Thomas Schippers, died of lung cancer late in 1977. He told me how Mrs. Bernstein and Schippers were mutually supportive because she too was a smoker and had lung cancer. On the air, I asked Lenny if he had stopped smoking and he said no. I told him to stop. I asked him to forgive me for ordering him, but I cared about him and wanted him to live long.

Felicia died soon after. Then Lenny's friend and collaborator Alan Jay Lerner, another heavy smoker, died of lung cancer. At Lerner's funeral, mourners silently held up a sign: "Lenny, please stop smoking!"

Through his last years, Lenny coughed and had trouble breathing and he continued to smoke. Doctors said that his cause of death, in October 1990, was complications from emphysema.

His music lives on, mainly through recordings and video. His estate has just released 25 videotapes of his Young Peoples telecasts. They are marvelous. DGG and Unilite have documented his later years, with mature performances mainly with the Vienna Philharmonic.

There is more intensity, however, in his earlier recordings with the New York Philharmonic that are now being released on CD by Sony. When you compare two Bernstein performances of the same piece, such as the Dvorak *New World* and the Tchaikovsky *Pathétique*, you hear that the earlier Sony versions are more athletic and tense, the DGG versions are much slower and intense. His attention to pure sound is more evident on the DGG's. Sonic quality is excellent on both labels.

The *Songfest* and *Jeremiah* that I referred to are available together on one CD issued by Musical Heritage Society. His Verdi *Requiem* fortunately has been preserved on videotape by Kultur. There also are many other Bernstein video performances available from Kultur. On these tapes we get to see again his facial expressiveness and his body language. They are historically important, because we are dealing here with the man who may be the most important musician of the century.



Cultural Arts Festival At The JCC

The first Jewish Cultural Arts Festival has been scheduled with events from October 4 through December 31 with authors, films, theatre, Arts and Crafts and books and gifts.

Jewish Book Month has been an annual celebration at the Jewish community for many years. In 1993 a new tradition is being created for the entire Jewish community. There will be cultural programs to meet the taste of all, from children to teenagers to adults.

Mark your calendar for the following events:

•Jewish Art Exhibit - Judith

Schwab, Artist, October 4 through November 15, 1993.

•Jewish Art Exhibit - Rebecca Shore and Menachem Boas, Artists, November 15 through December 31, 1993.

•Jewish Film and Discussion - "Cup Final", November 13, 1993.

•Theatre Performance and Discussion - "Guarding the Garden", November 14, 1993.

•Literary Speakers:
Howard Schack, author of "A Spy in Canaan: My Life as Jewish American Businessman Spying for Israel in Arab Lands", November 11, 1993.

ARTS • ENTERTAINMENT • BOOKS

What's On T.V.?

Monday, September 20, 9 p.m.
PERLMAN IN RUSSIA

Itzhak Perlman, acknowledged the world over as one of today's greatest musicians and vivacious showmen, had never visited the Soviet Union until 1990. **PERLMAN IN RUSSIA**, airing Monday, September 20, at 9 p.m. on TV 12, follows closely his first visit to Moscow and Leningrad in the spring of 1990, and shows Perlman not only as a supreme violinist but as a man of charisma, wit and compassion. There are excerpts from a recital in Tchaikovsky Hall, Moscow, and the Bolshoi Philharmonic Hall, Leningrad, where Perlman is accompanied by the Israeli Philharmonic Orchestra (also appearing in the Soviet Union for the first time) conducted by Zubin Mehta.

Monday, September 20, 10 p.m.
FOR THE LIVING

When visitors enter the U.S. Holocaust Museum, they are issued "identity cards." The cards match the visitor by age and sex to a victim or survivor of the Holocaust. Traveling through the museum, visitors follow the real life or death story of their passport companions, recreating and remembering events and experiences of the Holocaust.

FOR THE LIVING, airing Monday, September 20, at 10 p.m. on TV 12, documents the creation and design of this "living memorial" in a one-hour special narrated by Ed Asner.

Tuesday, September 21, 9 p.m.
THE AMERICAN EXPERIENCE LINDBERGH

LINDBERGH, a presentation of **THE AMERICAN EXPERIENCE** airing Tuesday, September 21, at 9 p.m. on TV 12, profiles the controversial life of Charles A. Lindbergh, the first pilot to fly solo across the Atlantic Ocean. Using seldom-seen archival footage and photos — and new interviews with his widow, Anne Morrow Lindbergh, and two of their children, Jon and Reeve — producer Stephen Ives creates a film portrait of this reluctant hero's entire life. Actor Stacy Keach is the film's narrator.

Wednesday, September 22, 9 p.m.

LIVE FROM LINCOLN CENTER PHILHARMONIC OPENING NIGHT: MASUR AND PERLMAN

LIVE FROM LINCOLN CENTER showcases the start of the New York Philharmonic's 151st season on **PHILHARMONIC OPENING NIGHT: MASUR AND PERLMAN**, airing Wednesday, September 22, at 9 p.m. on TV 12. America's oldest orchestra is conducted by music director Kurt Masur with special guest soloist violinist Itzhak Perlman. Hugh Downs hosts.

Friday, September 24, 10 p.m.
CAMPUS CULTURE WARS: FIVE STORIES ABOUT P.C.

At the University of Pennsylvania's Wharton School, a popular teacher who referred to his black students as "ex-slaves" was ordered to attend a sensitivity workshop and was then suspended. At Penn State, a reproduction of Goya's masterpiece, "The Naked Maja" was removed from a classroom on the grounds that it



created "a climate of sexual harassment."

CAMPUS CULTURE WARS: FIVE STORIES ABOUT P.C. is a provocative examination of the raging controversies about "political correctness" in today's university climate. Hosted by actress Lindsay Crouse, the special airs Friday, September 24, at 10 p.m. on TV 12.

"Political Correctness," whether considered a legitimate ideology or an empty slogan, has dramatically divided faculties and student bodies among the nation's colleges. Many educators and journalists are concerned that P.C. threatens free exchange of speech and ideas on campuses.

Guide For Jewish Grandparents of Interfaith Grandchildren Published

By LYN SCHWARTZ

B'nai B'rith Women

WASHINGTON, D.C. — The job of grandparenting can be tough these days. Grandchildren are hundreds of miles away — often products of interfaith marriages that can leave grandparents with great challenges in developing important relationships with grandchildren. B'nai B'rith Women (BBW) has just the way to make things click — just in time for Grandparents' Day, September 12.

In 1992 BBW commissioned the publishing of *Mingled Roots: A Guide for Jewish Grandparents of Interfaith Grandchildren*, authored by grandparenting expert Sunie Levin. It's a guide to assist grandparents whose children have married

outside their faith. Originally written for Jewish grandparents, it's for all grandparents who just don't know how to approach their grandchildren who are often being brought up in a different faith or with no religion at all.

Author Levin advises grandparents not to meddle in the religious upbringing of their grandchildren. She reminds them that the number one rule of interfaith grandparenting is to follow parents' wishes and accept the choices they have made even when they don't agree.

Mingled Roots offers sensible, realistic ideas so grandparents may pass on their backgrounds, traditions and ways of life. Such topics as *Grandparent Diplomacy*, *What to Say*

and *How to Say It and Long Distance Grandparenting* are structured for easy, practical use.

Levin also reminds grandparents that there is often another set of grandparents — of a different faith — who also want to be close to their grandchildren. Both sets of grandparents must support each other and be willing to accommodate the others' religious beliefs.

Mingled Roots now in its second printing, is available for a limited time, in honor of Grandparents' Day September 12, at a special \$2.00 off the regular price. Copies of *Mingled Roots* are available for \$11.95 from B'nai B'rith Women by calling 1-800-BBW-4664.

JCC Theatre Trips Planned

The Jewish Community Center of Wilmington will be offering two theatre trips to New York City in the Fall of 1993.

The first trip to see "Kiss of the Spiderwoman" is scheduled for Wednesday, October 13, 1993. "Kiss of the Spiderwoman" has won 3 Tony Awards for Best Play, Best Actor and Best Actress. It also received the 1992 London Evening Standard Drama Award for Best Musical. It stars the legendary Chita Rivera with composer and lyricist Kander and Ebb. The cost is \$95 for JCC members and \$110 for non-members.

The second trip to see "Laughter on the 23rd Floor" is scheduled for Wednesday, November 2, 1993. Broadway's most prolific playwright, Neil Simon, returns with this new somewhat auto-biographical comedy focusing on his early days as a writer of live TV variety shows. Jerry Zaks directs and Nathan Lane stars. The cost is \$82 for JCC members and \$97 for non-members. The deadline for reservations is October 1, 1993.

All theatre trip buses will depart from the JCC at 8:00 a.m. and will return approximately at 7:30 p.m. Limited space is available...reservations are now being accepted at the JCC Front Desk. For more information, call Amalia Snyderman at 478-5660.

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Pianist Michael Ponti
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CALENDAR OF EVENTS

Entries for the Calendar of Events are due on the Copy Deadline, published in each edition of *The Jewish Voice*. Copy should be typed and double spaced. Please include any day and date, time, place, brief description and contact person.



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SEPTEMBER

Saturday _____ 11

The YJAD will be attending a Selichot Service at a local Synagogue in Delaware. For more information, please call Leslie Friedman (302) 455-1686.

Monday _____ 13

The YJAD will play coed volleyball outside on the JCC Family Campus. Starting Wednesday, September 22, YJAD will play volleyball on Wednesdays in the JCC gymnasium. Games run from 6 p.m. to 8 p.m. and are non-competitive. Cost is \$2 (\$1 for JCC members). Call Mike Schenk at (215) 558-3781.

Sunday _____ 19

The YJAD will be having fun playing football at the JCC, at noon. Contact Beth Lubaroff at (215) 482-3943 for more info.

Tuesday _____ 21

YJAD programming and planning meeting at the JCC. Help the YJAD decide on what programming. Call Dan Loewenstern at (215) 444-1839.

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. Chutzpah, A. Dershowitz.

Monday _____ 27

The YJAD will view and discuss the movie *School Ties* at the JCC. Refreshments will be served. Call Mark Ross at (302) 737-8204 or Carol Einhorn at (215) 583-2241.

OCTOBER

Tuesday _____ 19

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. Mr. Mani, A. Yehoshuah.

NOVEMBER

Tuesday _____ 16

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *Song of Songs and Commentary*.

Local Woman Chairs Group

Harriett Block Macht, resident of Newark is the chairman of the National Panhellenic Conference. The Conference is comprised of 26 national/international women's fraternities in 3000 chapters on approximately 600 campuses. The total includes alumnae organized as groups across the country.

DECEMBER

Tuesday _____ 21

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *The Man Who Thought He Was Messiah*, C. Leviant.

JANUARY 1994

Tuesday _____ 18

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *If I Am Not For Myself*, R. Wisse.

FEBRUARY 1994

Tuesday _____ 15

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *If I Am Not For Myself*, R. Wisse.

MARCH 1994

Tuesday _____ 15

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *Black Box*, A. Oz.

APRIL 1994

Tuesday _____ 19

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *Where Are We?*, L. Fein.

MAY 1994

Tuesday _____ 19

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *Wasteland*, J. Sinclair.

Ongoing

Lower East Side Tenement Museum, 97 Orchard Street, New York City, walking tours include Peddler's Pack: A Jewish Heritage Tour. Chartered in 1988, the Tenement Museum seeks to promote tolerance



and historical perspective through the presentation and interpretation of immigrant experiences on Manhattan's Lower East Side, a gateway to America. For dates and times call 212-431-0233.

National Museum of American Jewish History, 55 N. 5th Street, Philadelphia, Pennsylvania, 215-923-3811 exhibit: "The American Jewish Experience." About Jewish settlement in this country from 1654 to present.

Young Jewish Adults of Delaware coed Volleyball on Wednesdays in the Wilmington Jewish Community Center gym beginning at 6 p.m. Games are non-competitive. Admission is \$1 for JCC members, \$2 for non-members. Call Mike Schenk for more information: (215) 558-3781.

Jewish Community Center of Wilmington Art Gallery - Art Exhibition in Observance of Yom Hashoah. The Gallery will feature an art contest by students of the Philadelphia High School for Creative and Performing Arts. Contest is sponsored by the Auerback Central

Agency for Jewish Education, the Memorial Committee for the Six Million Jewish Martyrs and Gratz College. For more information, contact Sharon Richman at 478-5660.

Reservations for *Guys & Dolls* accepted for the Wednesday, April 28 performance of Frank Loesser's musical tribute to gamblers and their dolls at the Martin Beck Theatre in New York City. Bus leaves the Jewish Community Center of Wilmington at 7:30 a.m. Cultural Caravan fees are \$102 for JCC members, \$115 for non members. For more information and reservations call the JCC at 478-5660.

Yeshiva University Museum, 2520 Amsterdam Avenue, New York City exhibition through July 30 of paintings by Russian born artist Berta Kuznetsova. These vibrant Impressionist style paintings of faces reflect her transition from a closed society to an open one. Hours Tuesday through Thursday, 10:30 a.m. to 5 p.m. and Sunday noon to 6 p.m. Admission \$3 for adults, \$1.50 for senior citizens and children ages 4-16. For more information call 212-960-5390.

Headlines of More Stories Over The Wire

- ☆ Palestinian Deportees Accept Israel Plan For Their Return
- ☆ Germany's First Jewish School Since Holocaust Opens In Berlin
- ☆ Bosnians Search For Jewish Roots, A Security Blanket Amidst The War
- ☆ Russia Grants Accreditation To Jewish University In Moscow
- ☆ Israeli Agreement With Jordan All But Complete
- ☆ High Court Order On Shas Leader Could Imperil Labor Government
- ☆ In Syria, 1,400 Jews Now Live In Danger and Uncertainty
- ☆ Anti-Jewish Ad In Tokyo

Special Wednesday Deadline

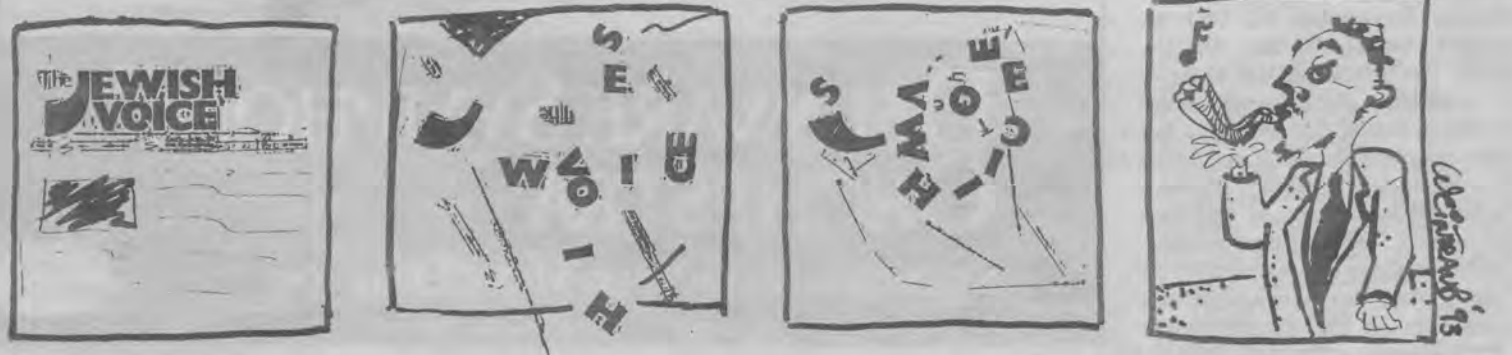
The next *Jewish Voice* deadline will be Wednesday, September 15 rather than Thursday. Please mark your calendar.

Jewish Community Center Holiday Closing Dates

September 15 3 p.m. Close (Day care & Kidsplace open til 5:45 p.m.)
 September 16 ... Closed all Day
 September 17 ... Closed all Day
 September 24 3 p.m. Close
 September 25 ... Closed all Day

Garden Party Fashion Show

September 22, 1993 - 7:30 p.m.
 106 Sorrel Drive, Surrey Park Wilmington, DE
 Women's American ORT Brandywine Chapter at Large is hosting a Garden Party Fashion Show featuring "UNITS". This event is a paid-up membership program honoring members who have been involved in ORT 20 years or more. All paid-up members are welcome to attend for free. Any non-members are welcome to attend for \$5.00 (which can be applied to membership dues).
 P.S. Please bring your own lawn chair.
 RSVP: Pat Levitt - 477-1905 or Ruth Rosenberg - 529-1296.



d'var Torah

(Deuteronomy 26:1 - 29:8)

"My father was a wandering Aramean. He went down to Egypt...the Egyptians dealt harshly with us...We cried out to the Lord...The Lord freed us by a mighty hand...brought us to this place and gave us this land" (Deut. 26:5-9).

This passage was recited by Israelites when they brought the first fruits to the sanctuary. It is an excellent example of the interplay of ritual and recital in the service of memory. The essentials of the Jewish story are all here in a formula so powerful that the rabbis of the second century used this passage to introduce the discussion of the Exodus in the Passover Haggadah.

In the Haggadah, however, the rabbis omit the verse that describes God bringing the people into the land. It is understandable that the rabbis living with the loss of Temple and sovereignty over the land would want to de-emphasize focus on the land. By omitting the reference to the land and focusing on the Exodus itself, the harsh reality of destruction was mitigated.

This provides us with an insight into the functioning of a people's collective memory. A people needs

to ask itself what to remember and what to forget. For any people, certain elements of the past — historical or mythic — become central and are transmitted (remembered) while other elements are forgotten.

At certain junctures in history — crisis, catastrophe, miracle — human groups, whether purposely or passively, fail to transmit what they know out of the past or reach back to recover forgotten elements with which there is a renewed sense of recognition.

In the second century, the rabbis, in response to catastrophe, chose not to transmit the memory of our story as it was recited in the Temple liturgy. They actively chose both to remember and forget.

Having experienced unprecedented catastrophe and miracle in our century, it should not surprise us that we as a people are wrestling with which parts of our past to remember and which parts we need to forget. Perhaps we ought to reinsert the verse, "And God brought us to this place and gave us this land!"

Courtesy of CLAL, The National Jewish Center For Learning and Leadership.



A Matter of Perspective

By RABBI JEROME EPSTEIN

One of the hardest things to do, as individuals and as a people, is to keep a healthy sense of perspective while everything around us seems to demand immediate response and evaluation. The knack of carefully weighing and measuring the implications of an event seems to be a lost art. Instead, our opinions are demanded "on the spot," providing grist for the mill of up-to-the-minute polls and surveys.

Our whole society seems to be suffering from a severely short attention span. Indeed, the frenetic pace of our nightly news programs clearly conveys the message that if we blink, we'll miss something significant that will shortly fade into oblivion. Rather than mulling over an event after the fact, we are encouraged to gloss over its significance and move on.

While living in the moment has its benefits, it fails to take advantage of two other — equally necessary — components of a healthy world view: the past and the future. We have all heard the famous dictum that those who ignore the past are doomed to repeat it. Nevertheless, we continue to deny the past the attention it deserves.

Recent surveys have shown, for example, that young Americans know

painfully little about the Holocaust. Of those who have heard of it, a frighteningly large number are willing to entertain the notion that the whole episode was a hoax. Obviously, we must not be mired in historical memory. But neither can we allow such dangerous ignorance to exist and permit major human events and movements to become mere historical footnotes. By denying the reality of Auschwitz, we permit the reality of Bosnia. We learn no lessons.

While it is essential that we do not overlook the past, it is equally vital that we not ignore the future. Those who ignore efforts to educate about AIDS or about drugs deny existence beyond the present. Similarly, those who abuse the environment are not only time-blind but egocentric in the extreme, denying the flesh and blood reality and needs of future generations. Apparently, concepts such as the "lasting good" have fallen out of favor.

Living only in the present is limiting — and spiritually sterile. Indeed, Judaism has long recognized that those who cannot strike a balance between the past, present and future cut themselves off from the vital energy that sustains and enhances our lives. And nowhere is this recogni-

Federations And Synagogues Join To Fight Intermarriage

By LARRY YUDELSON

NEW YORK (JTA) — As Jewish federations begin to confront the issue of intermarriage, they are increasingly entering a mixed marriage of their own.

They are getting into bed with synagogues.

Cooperation between federations and synagogues should hardly seem unusual, unless one realizes that the two sets of institutions have rarely worked together in the past.

They have long been separated by a wall, akin to that keeping apart church and state in American constitutional ideology.

Now, for a variety of reasons, the wall is starting to crumble.

"Federations must provide the resources that congregations need to 'reinvent' themselves to meet the challenges of the very complex Jewish world revealed in the 1990 population survey," said Barry Shrage, the professional president of the Combined Jewish Philanthropies of Greater Boston.

Shrage was referring to the 1990 National Jewish Population Survey, which reported that more than half of all Jews who married since 1985 married a non-Jew.

To bolster this new approach, the Boston federation will help area synagogues expand their programming for young families.

In San Diego, a coordinator for youth activities — including synagogue youth groups — is being funded by the federation.

Continued on page 44

MORE SYNAGOGUE LIFE



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sianic era and the Day of Judgment, when all exiles will once again be gathered in a restored Jerusalem where, according to the Prophets, the great shofar will be heard by all.

Perhaps most important, the shofar reminds us of that which we must do now. We are the link between the past and the future — we must learn from the past in order to shape the future. Our Rabbis remind us that the shofar blast must serve primarily to focus our hearts and our minds on teshuvah, a return to God. To truly "return," we must remain acutely aware of our past — our individual and communal history — as well as of the future and our obligation to

bring about a time when God will grant true and lasting peace to all who dwell on earth and will restore His presence to Zion.

What do we gain by learning that not only are we part of a great historical chain, but that our actions have global repercussions? We gain perspective, self-respect, and a sense of responsibility. And that, unlike a pre-digested sound-bite, offers a substantial long-term benefit.

Shanah Tovah.

Rabbi Epstein is the Executive Vice-President of The United Synagogue of Conservative Judaism, the association of Conservative Congregations.

MORE SYNAGOGUE LIFE

Tightening of Conversion Criteria In Israel Could Impact Immigrants

By DAVID LANDAU

JERUSALEM (JTA) — Israel's Chief Rabbinate is seeking to tighten standards for conversion to Judaism, which will make the process more difficult for thousands of recent immigrants from the former Soviet Union.

Among the measures reportedly ordered by Sephardic Chief Rabbi Elisha Bakshi-Doron is the closing, at least temporarily, of a number of special conversion courts located throughout the country.

The clampdown on conversions signals that Israel's religious establishment will continue to move toward the right under the recently installed new chief rabbi.

Haredi, or fervently Orthodox, circles have long attacked the more moderate rabbinic for allowing conversions seen as insincere by the critics, since they did not result in full observance of biblical commandments and Jewish law.

At the same time, the rabbinic has often come under attack for putting hurdles in the way of immigrants, particularly Russians with Jewish spouses, who wish to join Israel's non-Orthodox Jewish majority.

According to press reports, Bakshi-Doron is insisting that judges on religious courts require longer Judaism courses for prospective converts

and seek from them a firmer commitment to lead observant lives after conversion.

He also reportedly wants converts to send their children to the state's religious school system or to one of the fervently Orthodox systems, instead of to the secular schools.

According to some reports, Bakshi-Doron has also ordered all conversion cases to be sent to his own office for approval.

The move by the recently installed chief rabbi could affect the conversion plans of thousands of recent olim from the former Soviet Union.

According to reports in the media, Bakshi-Doron specifically cited volunteers on kibbutzim as requiring stiffer rabbinic criteria for conversion. The Israeli collective farms are seen as bastions of secularism.

Regarding olim, Bakshi-Doron is said to support the ongoing, low-profile conversion of thousands of members of mixed Jewish-Gentile families. But he reportedly looks with less favor upon the conversion of immigrants whose family members are all Gentile.

Considerable numbers of such immigrants have settled in Israel, some with the aid of forged documents. The Israeli immigration authorities, whose work begins at the consulates in the states of the former Soviet Union, try to weed out such

applicants but do not always succeed.

The Ashkenazic chief rabbi, Israel Meir Lau, is keeping his distance from the potentially stormy issue of conversions. He can do so on purely formal grounds, since Bakshi-Doron is president of the Supreme Rabbinical Court and therefore bears prime responsibility for issuing instructions to the dayanim, or religious court judges.

Under Israeli law, the two chief rabbis, who are elected for 10-year terms, rotate their two roles: One serves as chairman of the Chief Rabbinic Council and the other as president of the Supreme Rabbinical Court.

The special conversion courts closed by Bakshi-Doron were set up in recent years to contend with the swelling numbers of conversion candidates.

Among the conversion courts Bakshi-Doron has reportedly singled out for criticism is that of Rabbi Haim Druckman, a former Knesset member for the National Religious Party. Druckman, a yeshiva dean, exemplifies the old-time religious establishment that has lost ground in recent years to the stricter Orthodoxy of the Shas party, with which Bakshi-Doron is associated.

More Changes Proposed on Way Non-Orthodox Movements Treated

By CYNTHIA MANN

JERUSALEM (JTA) — A committee appointed by the Israeli government to review the function and performance of local religious councils has recommended sweeping changes that could give new legitimacy — and funding — to the Reform and Conservative movements here.

Prime Minister Yitzhak Rabin has asked Deputy Religious Affairs Minister Raphael Pinhasi to review the findings and recommend which should be implemented.

Though not all are expected to be accepted, some of the changes could depoliticize and otherwise radically alter the publicly supported, Orthodox-controlled religious establishment.

The councils oversee the gamut of religious services, from marriage to burial, from mikvehs to synagogue maintenance, from kashrut to the supply of prayerbooks and prayer shawls.

Among the most far-reaching suggestions is for Reform and Conservative institutions to receive funding from the local religious councils for their religious operations on the same basis as Orthodox and haredi (fervently Orthodox) institutions. Currently, while they are eligible to apply, they receive little such funding, if any.

The committee also has recommended allowing for Reform and Conservative representation on local councils, where it is currently barred.

"We did not make a decision as to the status of the Reform and Conservative movements or call for their official recognition," said Isaac Herzog, a member of the review committee.

"But we enabled them in a technical sense to enjoy equality," he said. "This is a government body, and all citizens are equal. This removes the monopoly of one stream (Orthodoxy) over religious services."

"We have been neglected for years" by the religious councils, explained P'nina Libni, spokeswoman for the Israel Movement for Progressive Judaism's Religious Action Committee. In their eyes, she said, "we have not existed."

"I think the government will accept some of the recommendations, and that will make a difference," said Libni. "I hope it will be the beginning of a new legitimacy."

The committee, which was headed by former Justice and Religious Affairs Minister Haim Zadok, also called for the reorganization of the kosher certification system in the wake of widespread abuse and corruption.

The reorganization would entail issuing new, standard criteria for the kosher certification of establishments and the formation of a public corporation to pay Israel's 12,000 kashrut supervisors. Currently these supervisors are paid by the very establishments they oversee.

Also key is a proposal to reform and standardize burial rules and practices, which have long been a target of complaints.

"The current system is wasteful and not well-managed," said Herzog. "There is no accountability, and no one has ever defined the services people are entitled to."

The committee's findings are "a big blow to the politicization of the system," he said. "It makes it more professional."

Fed'n's & Synagogues Cooperate

Continued from page 43

In both Cleveland and Detroit, a new central organization to oversee the city's Jewish educational activities will have a board made up of representatives of both the federation and the synagogues, as well as of the area's Jewish schools.

As Jewish identity rises to the top of the agendas of federations across the country, this new-found cooperation marks a trend that is likely to continue.

"We have to see federations relating to synagogues in a much different way than in the past. Everyone has attempted to make their contribution to the community, but somewhat in a vacuum," said Marvin Lender, chairman of the Commission on Jewish Identity and Continuity.

The commission, convened by the Council of Jewish Federations, embodies the new relationship. It includes representatives of the synagogue movements, as well as more traditional federation constituencies.

The commission held its first steering committee meeting in early August and is scheduled to convene formally in the fall.

"This is a long-overdue recognition that synagogues and federations really have much more in common in terms of their concerns vis-a-vis Jewish life than they have differences," said Jonathan Woocher, executive vice president of the Jewish Education Service of North America and a primary consultant to the Commission on Jewish Identity and Continuity.

The cooperation is "absolutely critical if we're going to make any progress at all in the next few years in addressing the issues of strengthening identity and building Jewish community," said Woocher.

Underlying the changes is the recognition that both federations and synagogues need each other, because for both institutions, the old ways are no longer working.

Federations need the loyalty and outreach potential of the synagogues, and the religious institutions need the enormous fund-raising capabilities of the communal organizations.

Federations were founded at the beginning of this century to advance the goals of social welfare and acculturation to America. Created largely by the established, wealthy and assimilated Jewish community of German origin, the synagogue-going, traditional, poorer Jews arriving from Eastern Europe were seen as objects of benevolence — not as partners.

Over time, the concern for Jewish survival began to dominate the federations' agenda, shifting resources away from general philanthropy to specifically Jewish causes like Israel and the rescue of Soviet Jewry.

Now, the goal of Jewish survival has taken on a new meaning and is being applied to the inherently synagogue-linked area of Jewish identity.

Part of the synagogues' attraction for federations flows from the findings of recent surveys that despite efforts by federations to be seen as the central address of the Jewish community, they have failed to win the hearts and souls of American Jewry.

In an oft-cited finding by demographer Steven M. Cohen, 36 percent of

American Jews feel very attached to their synagogues, versus 9 percent who feel that way toward their federation.

Another finding that has pushed federation leaders to reach out to synagogues is that most of those seen as "unaffiliated" with Jewish life are, in fact, past or future synagogue members.

For their part, synagogues have long felt underfunded, unable to secure the allegiance of those who knock on their doors.

The convergence of these concerns is accelerating a re-evaluation of the once-widespread notion that religion has a little place in the philanthropic welfare and social work of the Jewish federations as it does in the U.S. Department of Health and Human Services.

Representing themselves as the central organization of the Jewish community, the federations set up and funded secular organizations, such as Jewish community centers and boards of family services, which they funded directly and which were directly accountable to them.

Now, "the whole notion of community is being redefined," said Rabbi Perry Rank, of Temple Beth Ahm in Springfield, N.J.

"It used to be that community was defined on a federation level as non-denominational. Now it's being defined as all of those who are non-denominational, and the denominations," said Rank, a Conservative rabbi.

Rank's synagogue has participated, with the two others in Springfield, in a program called Shalom Springfield, in which the federation brings programs into the synagogues.

And his federation, United Jewish Federation of MetroWest, meets on a regular basis with the area's synagogue council.

Rabbi Avis Miller, associate rabbi of the Conservative Adas Israel Congregation in Washington, has a wish list for federation support that is fairly simple: money to publicize outreach programs; to pay for the books and materials used for entry level Jewish programs "so we could give people something to walk out with"; and the funding of outreach workers, so that a harried secretary is not the synagogue's first face shown to newcomers.

A proposal titled "Jewish Education in the Conservative Movement," issued in May by the movement's Joint Task Force on Jewish Continuity, presents a long list of areas in which the denomination can address the issue of continuity if federations help to pick up the tab.

Among the items:

- Seed grants and assistance to congregations for the establishment of nursery schools.

- Seed grants and continued funding for personnel and programs directed at high school students.

- Voucher system for camp scholarships.

For the Jewish community to adopt new ways that work, "it will be with all of us changing," said Carl Sheingold, an assistant executive vice president at the Council of Jewish Federations, speaking about synagogue-federation relations at a recent conference sponsored by the Wilstein Institute of Jewish Policy Studies.

"What won't work is saying, 'I'm OK, you have to change,'" he said.

ARZA Hails Israel Proposals To Fund Reform and Conservative Institutions

Sweeping reforms proposed by a high-level committee studying the functioning of local religious councils in Israel, including a proposal to support Reform and Conservative schools and synagogues on the same basis as Orthodox institutions, were hailed this week by the Association of Reform Zionists of America (ARZA) as "a potentially revolutionary answer to the monopoly long enjoyed by the Orthodox religious establishment in Israel."

FOCUS: BRIDGES TO CONSENSUS

'Seeds of Peace' Brings Together Arab and Israeli Boys on U.S. Trip

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — In a new effort to foster peace in the Middle East, a group called Seeds of Peace has brought together 55 Israeli, Palestinian, Egyptian and Jordanian boys to spend part of the summer in the United States.

The program, designed for boys ages 11 to 14, is the brainchild of

John Wallach, a Washington-based author of several books on the Middle East.

"Bringing the next generation together, before they have been poisoned by the hostility of their region, is the best hope for the future. It is also the only answer to extremism and fundamentalism of all kinds," said Wallach.

"The friendships that hopefully will emerge can become the seeds of peace," he said.

The boys were chosen in nationwide competitions sponsored jointly by their governments and the private sector.

Most of the 20 Israeli participants are Jewish, but some are Muslim, Druze and Christian.

The Palestinian participants are from villages and towns throughout the West Bank and Gaza Strip.

Farrakhan Mars Parliament

By ELIZABETH BERNSTEIN

JUF News

CHICAGO (JTA) — Jewish groups withdrew their sponsorship of the Parliament of the World's Religions last week to protest an appearance by Louis Farrakhan, a militant black leader widely considered anti-Semitic.

The local chapters of the American Jewish Congress, American Jewish Committee and Anti-Defamation

League, as well as the Chicago Jewish Community Relations Council, pulled out shortly before he was scheduled to speak.

In a letter to the parliament chairman, ADL National Director Abraham Foxman cited the fact that Farrakhan "continues to espouse and promote classic anti-Semitic notions of Jewish domination and control."

Despite the Jewish groups' support for the overall goals of the parliament, "Our participation is incompatible with a presentation by one

who has so relentlessly attacked one religious group and so consistently promoted divisiveness along racial lines," Foxman wrote.

"Though we were reassured that this would not be the case, the participation of a person like Farrakhan, who in fact has become symbolic of values precisely contrary to those which the parliament was meant to foster, would give him a credibility and legitimacy which we can in no way be part of," said Michael Kotzin, director of the JCRC.

The explanation given was that Farrakhan was invited to speak by the African American host committee and that "the representatives of all faith communities deserve mutual respect."

Farrakhan responded to the ADL's withdrawal by calling a news conference at 5:00 p.m., in which he charged that Jewish objections had led organizers of an Aug. 28 civil rights march on Washington to cancel an invitation for him to speak. March officials have denied that he was ever invited.

"Unfortunately, the same forces have not allowed us to be here at the 1993 Parliament of World's Religions," Farrakhan said at the press conference. "I think that they need to be told 'Shame on you!'"

Farrakhan added, implicitly addressing the Jewish community, that "we are going to demand that you stay out of our business and mind your own business. Since you are not going to help us deliver our people out of the condition that some of your fathers placed us in, then we are going to demand that you leave us alone."

Farrakhan was scheduled to speak for 45 minutes on "Faith: The African American Family." He claimed this was a topic he was forced to choose, yet he touched on it for no more than five minutes, and his presentation ran twice as long as planned.

His talk included a mix of many that he has given over the past years, in which he claimed he was working for peace while at the same time espousing anti-white, anti-Christian and anti-Jewish views.

More than 500 people attended his speech, many of them his followers, and his remarks were warmly received with a standing ovation.

The AJCommittee, AJCongress and JCRC ended their withdrawal letter by stating that they "deeply hope that this particular session will not inordinately disrupt the parliament in the fulfillment of its goals."

They wrote that they welcomed the opportunity to join with others "in building fruitful interfaith relations in the years ahead."

Parliament of Religions Offers Jews Coalitions

By ELIZABETH BERNSTEIN

CHICAGO, (JTA) — Jewish religious leaders were among the 125 groups who turned out for the historic eight-day Parliament of the World's Religions that began here last weekend.

Hailed as the greatest gathering of religious and spiritual leaders in history by its organizers, the parliament — the first of its kind since 1893 — was meant to be a celebration of respect for religious differences and a hopeful step toward understanding and cooperation.

According to Rabbi A. James Rudin, a participant, the parliament was "significant for Jews because Judaism is one of the world's great religions, and it is not just Christian-Jewish relations we've got to be concerned about."

The Jewish presence here "is confirmation that we are a world religion and had best begin to think in those terms," said Rudin, director of inter-religious affairs for the American Jewish Committee.

"The religious leaders have come to Chicago from places such as Sri Lanka and Cambodia, India and Africa, the South Side of Chicago and America's Southwest.

The Palmer House Hilton, where the event took place, was packed with a colorful assortment of robes, turbans, yarmulkes, scarves, beards, shaved heads, shaved heads and saffron robes.

In total, approximately 6,000 people registered for the event, almost twice the number expected.

There was no figure available for the number of Jews at the conference.

The only objectionable issue faced by the Jewish contingent was the scheduled appearance of Nation of Islam leader Louis Farrakhan. He was expected to give a major presentation titled "Faith: The African American Family."

Local Jewish organizations, many

of whom co-sponsored the parliament, intended to convey their dismay over the inappropriate inclusion of Farrakhan to parliament officials.

The parliament, which has been in the works for five years, comes a century after, and was inspired by, a similar meeting that was held here a part of the Columbian Exposition of 1893. At that time, members of 45 religious groups met for 17 days, and evolution was the thorniest issue on the agenda.

Topics of the hundreds of seminars and lectures at this year's parliament included the international refugee problem, the population explosion, religion and politics, homosexuality, nature, science, human rights, violence, business and UFOs.

Several Jewish organizations co-sponsored the parliament, including the local offices of the American Jewish Congress, the American Jewish Committee, the Anti-Defamation League and the Jewish Community Relations Council.

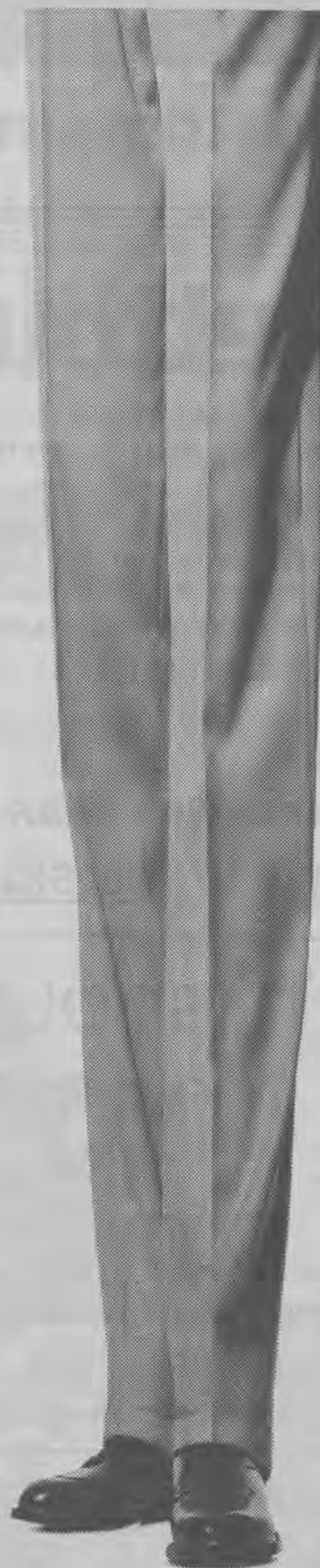
According to Michael Kotzin, director of the JCRC, "When we agreed to become a co-sponsor, it was not without trepidation that interests of the Jewish community might be jeopardized through such an event."

"While most of our fears seem unfounded thus far, the recently announced inclusion of Minister Louis Farrakhan's scheduled address on the program is troubling," he said.

In spite of Farrakhan's scheduled address, Jewish leaders said that they have high hopes for the 1993 parliament.

"There will be structures developed locally, nationally and internationally to carry forward what was begun here during this week," Schaalman said. "It will be very interesting to see just how successful these groups will be."

(Contributing to this report was JTA staff writer Debra Nussbaum Cohen in New York).



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NEWS ANALYSIS

Pollard Remains in the News, His Cause Divides Jews

By DAN WEINTRAUB

Editor of The Jewish Voice

President Clinton has revived his campaign pledge to review the plight of Jonathan Pollard, the former U.S. Navy analyst now serving a life sentence for providing military secrets to Israel.

In response to a letter requesting clemency for Pollard, sent by Steven Dombchik the former President of the Jewish Federation of Delaware, the President wrote that he was waiting for the Justice Department recommendation in the matter. "Once I receive their recommendation, I will give consideration to all the relevant facts in order to make a fair and just determination," Clinton wrote.

Mr. Pollard renewed a petition for commutation of his sentence in 1993 after former President Bush denied Pollard's previous request. A story by Larry Yudelson of the Jewish Telegraphic Agency indicates that Abe Plotkin of Scranton, Pa., received a similar letter from Clinton as Steven Dombchik was sent in early August.

Support for leniency toward Pollard is surfacing in segments of the American Jewish Community. The Orthodox Union has mounted "a grass roots National Synagogue Campaign urging the commutation of Jonathan Pollard's life sentence on humanitarian grounds to time served."

In an opinion piece written by Pollard supporter Rabbi Avi Weiss the secrets Pollard divulged to Israel were described. "Jonathan passed on to Israel classified information concerning the weapons systems and war making capabilities of various Arab states such as Iraq, Syria and Libya," writes Weiss "including evi-

dence of Iraqi efforts to produce chemical, biological, and nuclear weapons and deliver those weapons of mass destruction to Israel's population centers."

However, "It is not clear what secrets Pollard passed on to Israel" said one well informed source "as most of the information is still classified."

Terry Danneman, of the Jewish Voice Editorial Committee, has obtained a letter written by Jonathan Pollard to Nancy Escobar formerly of Delaware.

Escobar, who is now a student at Brandeis University, suggests in a letter to Dannemann that Pollard's life sentence for passing secrets to an ally are unfair compared to the mere twenty-five years received by Walkers spy ring for passing secrets to the enemy. Escobar criticizes the "dual loyalty" charge leveled at potential Pollard supporters as "akin to telling a child that he could only love one parent. Which does he love, his mother, or his father?"

In a hand written note to Escobar, Pollard says he loves America and explains "when I saw what Caspar Weinberger was trying to do to Israel by treacherously withholding all that crucial information from her, I felt compelled to act."

Many national Jewish organizations remain unpersuaded that Pollard was justified in breaking U.S. law and as such do not echo calls for leniency for Pollard.

In March of 1993 the National Jewish Community Relations Advisory Council prepared a widely distributed Memorandum comprehensively explaining its thoroughly rea-

soned view that intervention or advocacy on behalf of Pollard does not have a place on the agenda of the organized Jewish community. Among its findings NJCRAC states there is no evidence of anti-Semitism in Pollard's case; comparisons between sentences are inappropriate as between unique spying cases; and espionage law does not treat spying for an ally differently than for another nation.

Concern over Secretary Weinberger's delinquency with respect to agreements with Israel, is according to NJCRAC, an issue properly addressed between the two governments. Questions of the breach of a plea agreement have been exhausted in the courts. Weinberger's description of Pollard's activities as "treasonous," according to NJCRAC, did not equal a formal charge of treason although observers recognize the potential impact of such a suggestion.

Support for Pollard is not the overwhelming groundswell his advocates might suggest. Perhaps due to an unwillingness to expend political capital in an instance where anti-Semitism is not demonstrated nor on behalf of a criminal actor. Many statements given to be in support of Pollard's cause were carefully worded, explained an informed source, as not to condone espionage. Many groups apparently have supported a Presidential review rather than a commutation.

If any shift in consensus can be found, according to this source, it is into a sense that Pollard has committed crimes, he has been punished but he has served enough given his harsh albeit legal sentence.

Two Sides Make Deal But Give U.S. It's Due

By DEBORAH KALB

WASHINGTON (JTA) — For years, the conventional wisdom has been that Israel and the Arabs were incapable of making major advances toward peace without considerable assistance and pressure from the United States.

But Israeli and Palestinian negotiators seem to have defied that logic by conducting secret negotiations in Norway that led to a historic preliminary agreement on limited Palestinian self-rule in the administered territories.

Yet analysts here say this week's breakthrough would not have been possible without prodding from the United States. They say that both the Bush and Clinton administrations deserve credit for fostering the climate that led to the accord, even though they may not have been directly involved in the negotiations that produced it.

On the surface, though, it appears that Israeli diplomats and representatives of the Palestine Liberation Organization did an end run around the official negotiating format for the peace process that the United States has co-sponsored since the fall of 1991.

They bypassed the deadlocked bilateral talks taking place in Washington to hammer out a deal that would

establish a Palestinian self-rule arrangement first in the Gaza Strip and the West Bank city of Jericho.

The agreement is "unprecedented in terms of Arabs and Israelis working without the Americans," said Daniel Pipes of the Foreign Policy Research Institute in Philadelphia.

He said that observers to the talks had always assumed that once the "hard work began, it would be with the Americans. But the hard work is done," he said.

But other analysts say the two sides would never have gotten this close to inking an accord without the active involvement of the United States.

Progress would not have been made without the United States "winning the Cold War, winning the Gulf War and establishing the Madrid framework" for the peace talks, said Richard Haass, a top Middle East adviser in the Bush administration who is now at the Carnegie Endowment for International Peace.

Robert Satloff of the Washington Institute for Near East Policy also credited the United States, specifically the Clinton administration, for creating the groundwork for the agreement.

If the Clinton administration had not defused the uproar over Israel's deportation of 415 Palestinians to

Lebanon nine months ago and the crisis in southern Lebanon last month, while working in general to put the negotiations back on track, the parties "wouldn't have reached the stage" they have, Satloff said.

In addition, the Clinton administration has repeatedly stressed the need for major progress in the peace talks before the end of 1993.

Analysts have credited the breakthrough's timing to domestic Israeli and Palestinian concerns, including the increasing role in the region played by the Islamic fundamentalist Hamas movement and financial pressures in the West Bank and Gaza Strip.

State Department spokesman Mike McCurry was asked by reporters Wednesday when the United States learned about the secret negotiations between Israel and the PLO, which reportedly included 17 rounds of meetings between the two sides.

"The United States was aware for some time that there were discussions going on in a private channel between representatives of the Palestinians and Israel," he responded.

"I think we were probably not aware until fairly late of how extensive the conversations had developed in that channel," he added.

Continued on page 47

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Dinitz May Go

By CYNTHIA MANN

JERUSALEM (JTA) — Simcha Dinitz will take a leave of absence as chairman of the Jewish Agency for Israel if the state attorney general indicts him on charges of embezzlement, according to an agreement reached this week.

Until then, he will remain in his post, despite the time demands of his legal case, are likely to reduce his daily duties.

The agreement stipulates that Dinitz will voluntarily retire on Dec. 31, 1994 if legal proceedings that may be initiated against him are not concluded by then.

If Dinitz is exonerated before the end of 1994, however, he has the

right to remain in office. But Dinitz who plans to retire anyway, reserves the right to keep his options open.

Dinitz, a Labor Party politician and former ambassador to the United States, is accused of embezzling thousands of dollars through improper use of his Jewish Agency credit card. The Israeli police concluded an investigation of those charges last week and reportedly recommended to the attorney general that he be indicted.

The agreement fulfilled a commitment made by the Jewish Agency Board of Governors to resolve the Dinitz affair by the end of August.

But he added that Jewish Agency leaders "had to balance the rights of the individual with the integrity of the organization."

Several leaders of Diaspora fund-raising bodies had wanted Dinitz to take an immediate leave of absence. They claimed that the allegations against him, whether true or not, have tainted the Jewish Agency and damaged their fund-raising campaign.

Board of Governors Chairman Mendel Kaplan stressed that the decisions not to remove Dinitz from his post immediately and to wait for action by the attorney general is in keeping with Israeli practice and custom.

In a letter Kaplan wrote announcing the decision, he explained that in Israel, "any such action taken before the decision of the attorney general to submit the case to court could be an admission of guilt and prejudice the rights of the chairman."

"The Jewish Agency is a body and organization in Israel," he said, pointedly, "which operates according to the laws and customs of the State of Israel."

"We cannot impose on Israel the customs and usage" of "other countries," he added.

The recommendation, which was accepted by an advisory group of leaders of the United Israel Appeal, Keren Hayesod and the World Zionist Organization, took into consideration a report on the allegations

Two Struck Deal

Continued from page 46

Most experts agree that the United States will play a crucial role in the upcoming weeks and months as the parties put the finishing touches on their agreement and attempt to implement it.

Israeli Foreign Minister Shimon Peres, who was instrumental in reaching the secret deal with the PLO, was careful to credit the United States for its role in bringing the parties to an agreement.

Appearing on public television's "MacNeil-Lehrer Newshour" Peres emphasized the role played by Secretary of State Warren Christopher.

"Let's not forget that even the agreement that we have arrived with the Palestinians is partly based upon the declaration of principles that was worked out by the United States, that even this back channel was known to

against Dinitz made by Judge Abraham Gafni, a Jewish Agency leader from Philadelphia who was asked to look into the affair's impact on fund raising.

Kaplan acknowledged damage had been done to the Jewish Agency's reputation over the affair, though he became outraged when a reporter suggested it now had a corrupt image in the minds of Israelis.

He said a lot of harm had been done by inaccurate media reports and that the Jewish Agency was considering what he implied would be legal action in response.

He also criticized the Israeli system that compels the police to open a file based on a complaint, regardless of its source or legitimacy.

What the consequent investigation "does to an individual and organization is terrifying," he said.

(Contributing to this report was JTA staff writer Larry Yudelson in New York.)

the Secretary of State, that he has encouraged every effort to go ahead, and we still need a real bridge-builder like the United States," Peres said.

While the Israelis seem on the verge of mutual recognition with the PLO, the United States is still holding back, at least for the time being.

On Tuesday, Christopher said the United States had not changed its position regarding the PLO. But he did not rule out an eventual change in U.S. policy, observing that "this is a rapidly changing environment."

Analysts said the talks here in Washington still have an important role to play, one that complements the ongoing back-channel contacts

between the parties.

If and when Israel and the PLO mutually recognize one another, the back-channel contacts will become formal discussions here in Washington, the analysts said.

But Palestinian spokeswoman Hanan Ashrawi, who also appeared on the "MacNeil-Lehrer" broadcast, admitted that "the reality has superseded the negotiations in Washington."

Ashrawi said that "the back-channel talks have really created a new reality and a new dynamic, which is much more effective and much more substantive, and leading to real progress."

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OBITUARIES

Ofira Navon, Dies



Former Israeli President Yitzhak Navon is embraced by his son Erez at the August 23 funeral of Ofira Navon, the former first lady who died of leukemia at the age of 57. Credit: RNS/Reuters

By CYNTHIA MANN

JERUSALEM (JTA) — Ofira Navon, wife of the fifth Israeli president, Yitzhak Navon, died August 22 in Hadassah Hospital. She was 57.

Navon developed breast cancer 14 years ago and led a national campaign to educate women about alternatives to mastectomies.

She won two battles with breast cancer but recently developed leukemia and then a severe lung infection.

Trained as a child psychologist, Navon spearheaded education and welfare projects and was lifelong president of the Association of Handicapped Children.

SWINGER — On August 31, 1993, Gertrude Swinger, wife of Louis Swinger, mother of Samuel Swinger of Brandywine Hundred Apts. Grandmother of Stewart Swinger, Marjorie Zuber, Debra Gerstenberg and Jeffrey Swinger. Also survived by six great-grandchildren. Relatives and friends are in-

ited to attend graveside services, 12:30 p.m., Thursday, September 2, 1993 in the Beth Shalom Section of the Jewish Community Cemetery.

Swinger, Gertrude, 89, of Foulk Road, Brandywine Hundred Apartments, Brandywine Hundred, Aug. 31, Schoenberg Memorial Chapel, Wilmington.

TEMMA B. TANZER

Temma B. Tanzer, 65, of 1807 Pond Road, Arden, died Tuesday, August 3 of cancer in Leader Nursing Home, Foulk Road.

Mrs. Tanzer, a realtor, was the first Remax realtor in Delaware.

She was a member of Congregation Beth Shalom, Arden Club and one of the founders of Drug Information Action line. She sang with the Arden singers and had been lead singer in its production, "H.M.S. Pin-

afore." She also served on several Arden town committees.

She is survived by her husband, Leon; three sons, Stephen of Arden, Joseph of Fort Washington, Pa., and Aaron of Houston, Texas; a daughter, Sarah Tanzer-Looper of Evanston, Ill.; a brother, Stanley Bell of North Hills; and three grandchildren.

Instead of flowers, the family suggests contributions to Planned Parenthood.

Martin's Run Celebrated Its 13th Anniversary As America's First Jewish Oriented Life Care Community

Martins Run, the first Jewish-oriented life care retirement community in the United States, celebrated its thirteenth anniversary this August 1993.

Martins Run, located on 22 acres in suburban Philadelphia, has 197

garden apartments and features independent leisure living, lifetime health care security, on-site personal care and nursing units, restaurant-style Kosher dining, and a full schedule of cultural, social and religious activities.

Berlin Memorial

WASHINGTON (PNR) — Germany, at last, is to have a national memorial to the six million Jews killed by the Nazis. Within two years it will stand near the Brandenburg Gate with non-Jews as the sponsoring group. The Washington Times reported Aug. 22. The cost is not known because the design will not be chosen until later this year.

Joachim Braun, the group's director in Berlin, was quoted that "the Holocaust is the historical inheritance of all Germans," and "this was not a job for the Jews. It was something for non-Jews to do."

Braun also was reported saying the federal and Berlin governments decided in principle years ago to build a memorial "but it took a long time to work out the details." He noted the project went through a "bitter fight" over the naming of victims other than Jews. Gypsies, the newspaper reported, who were "targeted by the Nazis for extermination like the Jews," lobbied for their half-million dead to be included.

Braun said a monument to all victims would have been "so un-provocative that it would do no one pain and make no one remember."

"It's very late but that's not an argument against doing it now," said Michel Friedman, a member of the Central Council of Jews in Germany. He said the memorial's purpose should not be to create guilt in young Germans but to increase their historical awareness and help counter the right-wing extremism rising again in Germany, a half-century after World War Two. — Joseph Polakoff.

FREDA T. LENZNER

Freda T. Lenzner, 89, of West Palm Beach, Fla., formerly of Trenton, N.J., died Tuesday, August 10 in Darcy Hall Nursing Home, West Palm Beach.

Mrs. Lenzner's husband, I. Richard, died in 1991. She is survived by a daughter, Beryl L. Isaacson of Wilmington; a son, Richard S. of Houston, Texas; four grandchildren and two great-grandchildren.

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

HILDA BAROFSKY

Hilda Barofsky, 63, of 2400 N. Broom St., Wilmington, died Thursday, August 12 of respiratory failure in Riverside Extended Care Pavilion, Wilmington, where she was a patient.

Miss Barofsky was a telephone operator at a hotel in Minnesota.

She is survived by two brothers, Jack of Aberdeen, Md., and Michael Barofsky of Brooklyn, N.Y.; and six sisters, Rose Groundland of Wilmington, Bessie Stillman of Brooklyn, Ruth Levine of Oakdale, N.Y., Lillian Louis of St. Paul, Minn., Sylvia Parnell of Las Vegas and Trudy Crew of Chestertown, Md.

BELLA ROSENZWEIG

Bella Rosenzweig, 81, of Elizabeth Street, Milford, died Tuesday, August 10 of cancer at home.

Mrs. Rosenzweig, a homemaker,

was a member of Congregation Beth Shalom, Dover, and its Sisterhood, and was an auxiliary member of American Legion Post 3, Milford.

Her husband, Melvin M., died in 1988. She is survived by a son, Joseph of Brigantine, N.J.; two daughters, Taube R. Carpenter of Milford and Ann J. Pinkwasser of Chandler, Ariz.; a brother, Benjamin Orkin of Milford; a sister, Esther O. Smith of Milford; six grandchildren and three great-grandchildren.

Instead of flowers, the family suggests contributions to Delaware Hospice, Georgetown.

LENA ZUTZ SPIVACK

Lena Zutz Spivack, 79, of Wilmington, died Monday, August 9 of cancer at Forwood Manor nursing home, Brandywine Hundred, where she was a resident.

Mrs. Spivack and her husband, Nathan, operated Penn Pharmacy, formerly at Du Pont Street and Pennsylvania Avenue, Wilmington, for about 20 years.

At age 60, Mrs. Spivack, a 1929 graduate of Wilmington High School, earned a bachelor's degree in accounting from University of Delaware.

She was a member of Temple Beth Shalom and B'nai B'rith.

Her husband died in 1959. She is survived by four sons, Dr. Jerome of Westfield, N.J., Dennis of Wilmington, Allen of Boston and

Ben of Teaneck, N.J., a brother, Dr. Harry Zutz of Maplewood, N.J.; a sister, Yetta Chaiken of Wilmington; 11 grandchildren and a great-granddaughter.

RALPH BELFER

Ralph Belfer, 75, of 21946 Arriba Real, Boca Raton, Fla., formerly of Ridgewood, Penny Hill, Del., died Monday, August 9 of complications from abdominal surgery at Boca Community Hospital, where he was a patient.

Mr. Belfer was the owner of Keil Fuel Oil Co., Wilmington, for 32 years. He retired in 1977.

He was a member of Congregation Beth Emeth and its Brotherhood, the Rotary, B'nai B'rith Lodge 470, Elks, Veterans of Foreign Wars, and Boca Raton Country Club. He was a former member of Brandywine Country Club, Wilmington.

He is survived by his wife, Lucille Keil Belfer; three daughters, Barbara Cohen of Beverly Woods, Nancy Green of Ridgewood and Debbie Parish of Yardley, Pa.; seven grandchildren and two step-grandchildren.

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

Canavan Foundation Fights Disease

By ORREN ALPERSTEIN GELBLUM

The Canavan Foundation has awarded its first research grants totaling more than \$140,000 to four teams of researchers. Orren Alperstein Gelblum, president of the Foundation, announced, "All four teams, although from different medical institutions, are united by a common goal, to identify the defective gene that causes the Jewish hereditary disease known as Canavan's."

Canavan's, an inherited childhood condition, is a degenerative disease that is severely debilitating both physically and mentally and is always fatal. Over time children lose the ability to see and frequently suffer from seizures. Today, there is no treatment or cure for the disease. Although the disease primarily afflicts Jewish families of Eastern European ancestry, it does exist among other ethnic groups as well.

As with Tay-Sachs disease both parents must be carriers of the Canavan's gene in order for their child to inherit the disease. Parents who are carriers have a 25% chance of having a baby with Canavan's each time they conceive. There is evidence that the gene for Canavan's disease may, in fact, be almost as common as the gene for Tay-Sachs in the American Jewish population.

Belgian Jews Memorialize King with Trees Planted in Israel

By JOSEPH KOPEL

BRUSSELS (JTA) — Belgium's Jewish community will add trees to a forest in Israel to honor the memory of King Baudouin, who died suddenly July 31 at the age of 62 while vacationing in Spain.

The forest already bears the name of the late king and was inaugurated in February 1964 when the king and his wife, Queen Fabiola, paid a private visit to Israel.

"It's a gesture of the gratitude of our community toward our sovereigns," the president of the Belgian Central Jewish Consistory, said during a ceremony for the Jews in Belgium who were killed by the Nazis.

The Jewish community also sent a message of condolence to the new

king, Albert II, brother of the late king expressing its warm feelings for the royal family.

The message spoke of "the kind interest which the members of the royal family have always granted the Jewish community."

The Jewish Consistory recalled "the late King Baudouin's esteem, interest and respect for Judaism."

The king's Cabinet chief sent a response letter to the Jewish organization thanking the Jewish community.

King Albert II, in his first speech before the Parliament, the new king appealed to his people "to show that it is possible to live harmoniously in the same country with women and men of various cultures."

Violent Racist Attacks Up This Summer In Italy

By RUTH E. GRUBER

ROME (JTA) — A series of violent attacks this summer against homeless people and Third World immigrants is raising concern in Italy about a rise in racism and intolerance at a time when Italy is going through difficult political, social and economic changes.

The incidents have included attacks by groups of youths on individual persons as well as mob actions against communities of immigrants.

There have been at least two minor incidents of anti-Semitism, in which swastikas and slogans were scrawled on a few Jewish shops in Rome and at the Jewish cemetery in the northern town of Merano, but otherwise Jews have not been targets of attacks.

Two Israeli students were beaten by a group of youths in July, but their attackers apparently believed they were North Africans.

The number of attacks does not approach the level of racist assaults in Germany. But the upsurge has raised particular concern here because, in addition to attacks by skinheads, the recent incidents have included assaults by people considered to be respectable citizens carrying out in vigilante fashion actions they considered to be in legitimate self-defense.



Rosental

Continued from page 5

and Jericho could be the beginning and end of Israeli withdrawals. And some Israelis fear it won't be.

A major chunk of the Israeli opposition comes from settlers fearing they will lose their homes and livelihoods. However, settlers comprise only about 3% of Israel's population.

Over the years both Labor and Likud governments encouraged Israelis to settle in the territories. But, after Likud Prime Minister Menachem Begin made peace with Egypt, he ordered all Israeli settlers out of the Sinai and their homes plowed under. When Labor's Rabin was elected last year on a pro-peace platform, he made no secret of the fact the price of peace would be territory.

Yet now his political foes are trying to deny the results of that election and force a new one. They have questioned his government's legitimacy by accusing him of having no mandate to negotiate any territorial changes. They conveniently forget that their own uncompromising attitude toward peace was a major factor in their defeat in the 1992 elections. Questioning the legitimacy of the Rabin government undermines Israel's democracy.

So far the opposition appears to have more decibels than disciples. American diplomats expressed surprise that the opposition has been milder than expected. Rabin's supporters, who were slow to respond to earlier attacks on his peace policies, are now planning rallies and demon-

strations to generate enthusiasm for the new agreement. A quick poll showed Israelis supported the plan by a 53-47 margin the day after it was revealed. American and Israeli officials expect that to grow significantly as tangible agreements are signed with the Palestinians, Jordan, Syria and Lebanon.

Likud's charges that the agreement undermines Israeli security are rejected by senior government and military leaders. In his annual Rosh Hashana message, Rabin linked the two when he declared, "Peace is the essential element of our security doctrine."

"Peace with the Palestinians will make for a safer Israel," said a senior Israeli commander in the territories. "Israeli ambassadors in Amman and Damascus are worth more than 10 divisions because acceptance of full peace means they are not going to

fight any more. The forces we have on the Sinai border are to protect against smugglers, not the Egyptian Army."

Until that peace is achieved, overall security in the West Bank and Gaza will remain under Israeli control. Palestinians will be responsible for policing areas under their jurisdiction, which excludes Jewish settlements and Israeli installations.

"The best part of the deal is the Palestinian police and not the IDF will have to deal with the Hamas and Islamic Jihad problem," said a senior Israeli military leader. "And they know better how to do it than we do. They have fewer constraints and no supreme court. The world won't come to them and say you shouldn't do this or that. The human rights organizations won't bother them any more than the world bothers Egypt or Syria or Jordan."

The Israeli army will be able to move freely in the territories. If the Palestinians create a strong police force which will be able to deal effectively with internal problems, Israel will need less involvement.

The extent of Israeli withdrawal

will be linked to peace with Jordan. The West Bank is to be demilitarized and unless the arrangement with Jordan "satisfies our security requirements, we will sit on the border," according to an IDF commander who knows the Palestinians and Jordanians well. "We will need close cooperation between the Palestinians and the Jordanians, but the problem is they hate each other."

In Jordan, the Palestinians have been threat to the existence of the Hashemite kingdom for a quarter century. "The PLO and terrorism were never a threat to Israeli existence, only our comfort," said the Israeli general. "Even if they get their own entity, it will not be a threat because it will be demilitarized and we will always be stronger. We would not agree to anything unless we were guaranteed they would not re-arm."

If Congressman Rosenthal were alive today, he would look at the dissenting views on the Israel-PLO agreement, listen to the advocates and conclude the opponents were not offering constructive ideas for problem solving but just looking for excuses to avoid making peace.

Arafat

(Continued from page 28)

since then substantially weakened. Arafat led to his seeking the current proposed accord with Israel.

The agreement has the backing of six Arab states in addition to those in the Persian Gulf region: Egypt, Jordan, Morocco, Syria, Tunisia and Yemen.

The Arab nations were encouraged to support the proposed pact in a letter sent by President Clinton to nine Arab heads of state.

Over the weekend, Arafat won the support of the 16-member council of Fatah, the mainstream and most moderate group within the PLO.

But the task of winning the full backing of the PLO remains daunting. At least four members of the council rejected Arafat's call for support — and he is certain to encounter even harsher opposition when he seeks the approval of the PLO Executive Committee.

None of the leaders of militant Palestinian groups based in Damascus was willing to meet with Arafat while he was there.

Another PLO constituent group, the Popular Front for the Liberation of Palestine, called Monday for a new PLO leadership to be elected.

And in Tunis on Monday, a senior member of the Popular Front said

the radical group would ignore any order from Arafat banning attacks on Israelis during the period of self-rule.

Despite these protests from extremists within the PLO — and from Islamic fundamentalist groups such as Hamas and Hezbollah — optimism ran high in Israel that the agreement will soon be signed in Washington.

Israeli officials were also hopeful of signing a mutual recognition pact with the PLO — another watershed event that would have been unthinkable until a week ago.

Negotiations on that front continued in Paris where Israeli Foreign Minister Shimon Peres met with his Norwegian counterpart, Johan Jorgen Hoist. The Norwegian diplomat has been instrumental in the secret talks carried out between the Israelis and the Palestinians over the last several months.

Peres met with French President Francois Mitterrand, who praised Peres for his "great intellectual and political courage." The French president also said he would view "very positively" any request for assistance to meet Palestinian needs for self-rule in Gaza and Jericho.

The Israeli government's optimism was reflected in remarks Friday by Itamar Rabinovich, Israeli ambassador to the U.S., who said in Washington that the historic breakthrough with the Palestinians may lead to similar advances in negotiations with the Syrians.

Rabinovich, who is also chief negotiator for Israel's bilateral talks with the Syrians, said that Israeli and Syrian negotiators have overcome some longstanding differences during the current round of peace talks being held in Washington.

The Israeli-Syrian talks have stalled for months over definitions of withdrawal and peace. Israel is waiting for Syria to define what it means by "full peace," and Syria is waiting for Israel to spell out its plans regarding withdrawal from the Golan Heights.

"I'm delighted that this week, when everybody is in a holding pattern," Rabinovich said, that both the Syrians and Israelis "found the presence of mind and the courage needed in order to make progress, albeit limited."

(Contributing to this report were JTA correspondents Deborah Kalb in Washington and Lisa Glaser and Michel Di Paz in Paris.)

Carpet

Continued from page 20

"Every material sacrifice was worth it to finally be here in Israel," explains Yusef Hatzai, who reached Israel in June from a village near Yemen's capital, Sana, along with his wife and five children and twenty other immediate relatives.

"But we left behind many more relatives," he adds, touching on a fear that dominates the lives of all the Yemenite newcomers. "We are afraid that they will be prevented from joining us here or — worse still — even harmed."

For this reason, virtually all the Yemenites are reluctant to be photographed or talk to journalists. Hatzai himself, who wears a bright purple yarmulka and the sidelocks which characterize traditional Yemenite Jews, refuses to divulge details about his family.

"The absorption of these Yemenites," stresses Ohayon, "is eased because they are so religious and well versed in the Tanach that they are already very familiar with Hebrew. Respecting their wishes, we have organized separate classes for men and women, taught by members of their own sex, so that their sense of modesty will not be violated."

Several members of Ohayon's staff are of Yemenite origin, and Ashkelon's Yemenite community assists in the absorption process. Although the new immigrants are housed in the absorption center, they receive their Absorption Basket grant from the Ministry of Absorption and

pay the Jewish Agency a nominal rental fee for their rooms.

"We hope that within three or four months they will be in a position to move out," says Ohayon. "Every family here has immediate kin who are eager for their recently arrived relatives to take advantage of subsidized government mortgages and purchase apartments near the old-timers."

Ohayon is optimistic about the employment prospects of the Yemenite newcomers. "The younger men," he observes, "all possess skills that can be easily adapted to local needs. The older men, because they are so devout, will also easily find jobs as kashrut supervisors, scribes or teachers. The women know how to make and embroider beautiful clothes."

Indeed, Bet Canada is ablaze with the bright colors of the Yemenite women's head coverings, long sweeping dresses and leggings. And the immigrants' Yemenite visitors, most of whom have resided in Israel for more than 40 years, come to see them also attired in traditional Yemenite garb. The Israelis bear gifts: household items, prayer books, toys and lots and lots of food. But most importantly, they bring a warm welcome, so that the newcomers know they have finally come home.

The Jewish Agency and the American Jewish Joint Distribution Committee, which are the two major beneficiaries of funds raised by the UJA/Federation Annual Campaign, are cooperating in this latest rescue of Yemenite Jewry.

Jewish Voice

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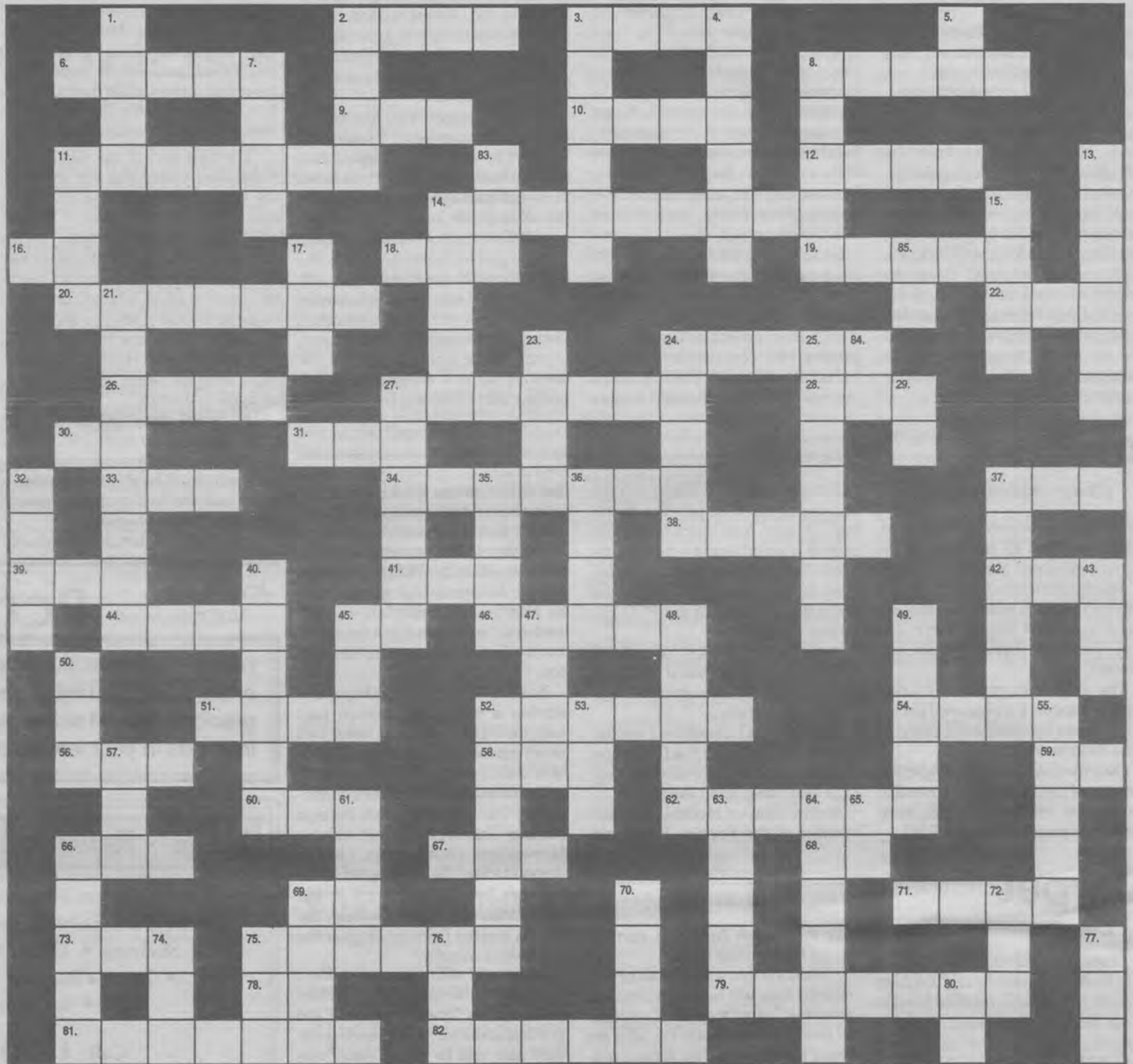
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ACROSS

- 2. Hotel King (for short) or late night host
- 3. Former Cleveland auto worker
- 6. Beach resort town
- 8. The Jewish _____ helps foster Jewish identity
- 9. Gun lobby
- 10. U.S. Mideast Representative Dennis _____
- 11. Delaware's 1994 Community Campaign coordinator (to her friends)
- 12. Supreme Court rookie (to her husband)
- 14. Once (and future?) Mideast Country
- 16. A particular group of nations
- 18. A religious split
- 19. Faud is one
- 20. Marriage document
- 22. Haman's suggested drawing
- 24. Country out of which Jews were transported to Israel in Operation Magic Carpet I and II
- 26. Lived on Auschwitz grounds until Summer 1993
- 27. Town offered to Palestinian people
- 28. Organization long associated with terrorist activity
- 30. Magazine co-founded by Letty Cottin Pogrebin
- 31. The Lord is _____
- 33. Hill in Hebrew
- 34. Executive Vice-President of The Jewish Federation of Delaware
- 37. Noah's cargo on land
- 38. JNF color
- 39. Pollard supporter, Rabbi _____ Weiss
- 41. Sunrise, sun
- 42. Editorial Committee Chair Their Academy's Homecoming conflicts with Yom Kippur
- 44. _____, that's good kugel!
- 46. Fundamentalist Arab terrorist outfit
- 51. Another name for Israel
- 52. Healthcare Czar
- 54. _____ Hashanah
- 56. Initials of terrorist target
- 58. Much
- 59. Chutzpah (for short)
- 60. Driedel
- 62. Looks like Ringo
- 66. Part of T'fillin other than strap
- 67. Mideast currency
- 68. Recreational vehicle
- 69. Let my people _____
- 71. Racist skin _____
- 73. Alt
- 75. _____ Mora
- 78. Dorothy's place
- 79. Road settled by many former Russians
- 81. Chanukah lamp
- 82. Pinstriped Diplomat _____ Christopher



DOWN

- 1. Jordan
- 2. Former AIPAC leader
- 3. Jewish Homeland
- 4. Imprisoned after Kahone's death
- 5. _____ Holocaust Museum to close on Yom Kippur
- 7. Hineni III Mission (for short)
- 11. Atlantic City lady
- 13. Delaware Congressman
- 14. Give _____ a chance
- 15. Clinton (to Roger)
- 17. One good publishing tool
- 21. Scientist and Delaware school
- 23. Less formal word for Eretz
- 24. President of the Jewish Federation of Delaware
- 25. Call him to place an advertisement to help your business
- 27. _____ Voice
- 29. _____ Vey
- 32. Delaware group for young adults
- 35. Portnoy's author
- 36. Hebrew for water
- 37. A Delaware place for Kosher food
- 40. _____ Shemonah, bombed by Hamas
- 43. Promise
- 45. Initials of a group recently admitted into the Conference of Presidents of Major Jewish organizations
- 47. Desert climate
- 48. Iraqi neighbor preventing its Jews from emigration or travel
- 49. He allegedly fired a Jewish employee for not shaving beard
- 50. One who practices Judaism
- 52. Nice
- 53. Jewish sushi
- 55. Follower of Schneerson
- 57. Number of Delaware athletes at recent Maccabiah games
- 61. J.C.C. attraction
- 63. Captured Golan Heights as head of IDF
- 64. _____ night meal features wine, challah and candles
- 65. Tisha B' _____
- 66. Left for Philadelphia, replaced by Nemser
- 70. I love my _____
- 72. Your _____ reach Delaware's finest in *The Jewish Voice*
- 74. Daniel's place
- 75. Land _____ Peace
- 76. Betsy Ross verb
- 77. Mohel verb
- 80. Dole word
- 83. _____ Mitzvah
- 84. Koufax played in the _____
- 85. School where anti-Semitic speakers appeared in 5753

Answer to puzzle in our next issue

Rabbi Radel Cowen to Speak

On Sunday, September 12, at Congregation Beth Emeth Social Hall, Rabbi Rachel Cowan will speak on "A Journey Into Jewish Life."

The program is sponsored by the Wilmington Chapter of Hadassah. It is being supported by Newark Hadassah, Sisterhood Beth Emeth, Adash Kodesch Shel Emeth Sisterhood, the Brandywine Chapter of

Women's American ORT, Congregation Beth El Sisterhood, Congregation Beth Shalom Sisterhood and Jewish Family Service. It is open to the public free of charge. Prior to Rabbi Rachel Cowan's presentation at 7:30 p.m. there will be a boutique from 7 to 7:30 p.m. of Israel and American wares that can be purchased. Dessert and coffee after the presentation.



At the State Department followers of the late Rabbi Meir Kahane protest the Israel and Palestinian accord on self-rule in the occupied territories. Credit: RNS PHOTO/Reuters

Rosh Hashanah

(Continued from page 3)

than your father."

We are all part of humanity and have like emotions, fears and hopes, anxieties and aspirations, despondencies and dreams. None of us likes to be the target of discrimination, oppression or insult. All of us have the right to equal respect and equal treatment.

Surely, if God is parent, and we are all that parent's children, it is not an insult to our parent to mistreat our brother or sister?

Rosh Hashanah gives a Jew a

strong identity, one cleaner of national tribal-based prejudice and hatred. If Jews have any message for a world full of hostile identities, one in which people are hating and killing each other, it is this: that we should approach every human being — including ourselves — humanly and morally.

A young man reported that when his grandfather was in his 80s, his routine was as follows: He would get up every morning, look at the same section of the newspaper, smile, and have a cup of coffee.

One day his grandson said to him,

"Zayde (grandfather), for years I have wondered — why do you look at the same section of the newspaper and then have coffee?"

The answer came as follows: "Mein kind (my child), I get up in the morning and I open the newspaper to the obituary page. Then I have a cup of coffee, smile, and think, 'I'chaim' — to life."

It is of value to note that the greeting of Rosh Hashanah is "May you be inscribed in the Book of Life." The most popular refrain seen many times in the service on this holiday is "zachranu l'chaim," remember us

unto life.

On Rosh Hashanah each of us rededicates ourselves to the concept of human rights. Each of us must rekindle our zest for living, our determination to enjoy life to the utmost and our desire for others to realize their potential as human beings.

God gave each of us the gift of life. What we do with it is our gift to God.

Bernard S. Raskas is rabbi emeritus of the Temple of Aaron, St. Paul, Minn., and distinguished visiting professor of religious studies at Macalester College. He is author of the trilogy, "Heart of Wisdom."

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Chicken

Continued from page 19

Rabbi Shlomo Gestetner, of the Lubavitch movement's Tzemach Tzedek Synagogue in Jerusalem, approves of the use of a chicken in kapparot.

"Ramban (Nachmanides) said that a human being is affected by the actions and environment around him. When a person sees a live animal being used in kapparot, it evokes the idea of 'rachmanut' — mercy.

"It reminds us that just as the chicken is at our mercy, we are in God's mercy. It causes us to ponder past deeds and to think about the future."

Gestetner says that "kapparot is not cruel to animals. The chicken is not twirled; it's moved around over the person's head, with its body supported. Great care is taken to prevent cruelty to animals, which is a concept found in the Torah."

Gestetner said that the use of a

chicken is symbolic, as is the Western Wall.

"Sometimes," he said, "concrete things help us to reach a higher level of teshuvah (repentance). When we go to the Wall to pray, we are praying to God, not the Wall itself. It's equally important to remember that it is God who forgives our sins, not the chicken."

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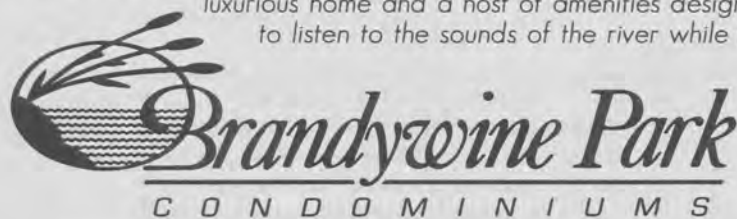
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3 Modern Jewish Spiritual Writings
Rabbi David Kaplan, Instructor
This course will be based on the writings of several modern Jews such as Martin Buber and Adin Steinsaltz. Participants will be given a series of short selections to read at home. Discussion in class will revolve around each person's understanding of those readings.

4 Golden Age in Jewish Thought
Rabbi Leonard Gewirtz, Instructor
Some of the course topics will include Reb Saadya Gaon, Solomon Ibn Gabirol, Bahya Ibn Pakuda, Reb Yehuda Halevi, Moses and Avraham Ibn Ezra, Avraham Ibn David, Reb Moshe ben Maimon, Levi Ben Gerson, R. Hasdai Crescas and Reb Joseph Albo.

5 Parenting Jewish Style
Myrna Ryder, Instructor
This course offers useful parenting skills to increase the Jewish component of homelife. Practical, effective methods of communication will be shared, to make life with children easier and more rewarding. Topics will range from how to discipline effectively to creating a Jewish home. Appropriate for parenting children approximately 17 months to 11 years old. (Nominal fee for materials).

6 Making Judaism Come Alive for Your Family
Rabbi Ellen Bernhardt, Instructor
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7 Beginning Yiddish
Ruth Goodman, Instructor
Students will learn the Hebrew alphabet, "Start-up" vocabulary and phrases. Course is designed for students who have no knowledge of the Hebrew alphabet or no knowledge of Yiddish. (Purchase of a text book required). Limited to 20 participants.

8 Judaism and Feminism 101
Yvette Rudnitsky and Harriet Ainbinder, Instructors
An interactive class that will examine the challenge of being both female and Jewish in the '90's. Topics will include images of women in the bible, law and customs, women's role in synagogue and community. The class will be invited to create Midrashim and gender-neutral prayers. Our goal is to deepen our connection to our tradition and uncover a more inclusive history for Judaism and Jewish women.

7:30 CLASSES

9 The Wonderful World of Teaching: Issues and Answers
Arlene Davis, Elaine Friedberg, Ann Herman, Sue Paul, Gail Weinberg, Instructors
Have you ever considered teaching in a religious school? Why... because it is a mitzvah! Here is a course to train those desiring to teach full or part time in a religious school setting. No previous experience or Hebrew knowledge is necessary, just a desire to do a mitzvah for our children. Course will include a variety of teaching techniques, sample lesson plans and Jewish content. Each instructor will lead the class one night throughout the session.

8:45 CLASSES

10 The Spiritual Experience
Rabbi David Kaplan, Instructor
This class will be a journey into various methods that can be used to achieve a spiritual experience. It is not a course about spirituality but a way to become involved in spirituality. No prior experience is necessary. Various technique will be used and suggestions will be made for follow-up at home.

11 Judaism, Sex and Sexuality
Yvette Rudnitsky, Instructor
From Song of Songs to Halacha. The class will explore through group discussion Judaism's prescriptions and proscriptions about living out our nature as sexual beings.

12 Beginning Hebrew
Shoshana Harris, Instructor

13 Intermediate Yiddish
Ruth Goodman, Instructor
Intermediate Yiddish is designed for those who understand Yiddish and can speak a little. Student participation will be encouraged. Yiddish conversation will be stressed. Each week's session will focus on a particular topic.

7:30 & 8:45 CLASSES

14 An Introduction to the History and Study of the Talmud
Rabbi Sanford Dressin, Instructor
Contrary to popular belief, Judaism rejects fundamentalism, the literal interpretation of the Bible. Only through the lens of the Talmud can scripture be interpreted and understood. Talmud itself, is not read, it must be studied to be learned. Since Talmud is both linear and gestalt, the course will focus on the history and development of the Talmud and the study of some representative text containing both Aggadah and Halacha-parable, legend, history and law.

15 Strictly Jeremiah
Rabbi Peter Grumbacher, Instructor
For the last generation "Jeremiah was a bullfrog" as noted in the popular song. For centuries Jeremiah has been known as a serious prophet who suffered with his people as Jerusalem fell. No other prophet was presented with such intensity; no other prophet had a message reflecting the pain and tragedy of national catastrophe. Through a study of the text and times we shall enter the world of Jeremiah, the person and the prophet.

7:30 & 8:45 CLASSES

16 Everything You Wanted to Know About Judaism and Were Afraid to Ask
Rabbi Herbert Yoskowitz, Instructor
The course will include materials and discussions from which the class and Rabbi will decide during the first session.

17 The World of Prayer
Rabbi Chuni Vogel, Instructor
With technology constantly and rapidly revolutionizing means of communication, this course will explore the oldest yet consistent Jewish way - prayer. In Jewish life, prayer isn't just a part of ritual, it is the essence of being Jewish. The why, how, when, where and the what of praying will be discussed in the light of Jewish mentors and philosophers, past and present. Various portions of the liturgy will be reviewed, focusing on their history as well as their inner meaning. To understand prayer is to understand the heart, soul and mind of Judaism.

18 Foundation Prayers
Cantor David Leeman, Instructor
This course will study the various forms and text of the Kaddish, Kiddush and Kedushah. It will outline the laws, customs and physical procedures as well as their reasons and sources. Discussions will include musical modes and historical development.

19 Journeys through Jewish Liturgy
Cantor Norman Swerling, Instructor
This course is designed to explore the history as well as the meaning and function of some of the classical prayers and rituals of Judaism. While a reading knowledge of Hebrew is desirable, it is not absolutely essential.

20 Evolution of Jewish Law
Rabbi Laurence Malinger, Instructor
The work that records legal questions Jews have posted to rabbis, and their answers, is known as responsa literature. In Hebrew, it is called She-ei-Iot-U-Teshuvot, which means questions and answers. Through Jewish history, many questions were raised as a result of societal and technological changes. These were problems that neither the Torah or Talmud could have anticipated. Topics will include Jewish reaction to epidemics to Judaism and homosexuality.

21 Judaism and Christianity Compared
John Elzufon, Instructor
Judaism and Christianity: Theological differences compared/contrasted: Jewish/historical view of life and death of Jesus, of evolution of Christianity, and Jewish response to Christian claims that Hebrew scriptures predict Jesus.

22 Mystical Insight into the Weekly Torah Portion
Rabbi Eliezer Sneiderman, Instructor
Mystical insight into the weekly Torah portion will include the use of Jewish mysticism to examine the Torah and how it relates to daily life.

Sponsored by Adas Kodesch Shel Emeth Congregation, Chabad-Lubavitch of Delaware, Congregation Beth Emeth, Congregation Beth Shalom, Congregation Ohev Shalom, Temple Beth El and Jewish Community Center.

<p>ADULT INSTITUTE OF JEWISH STUDIES</p> <p>REGISTRATION FORM & INFORMATION</p> <p>WEDNESDAY EVENINGS 7:30 - 8:30 P.M. • 8:45 - 9:45 P.M. Adult Institute of Jewish Studies Fee: \$10:00 per person for two (2) courses. Everyone is welcome to attend.</p>	<p>Name: _____ Address: _____ Home Phone: _____ Work Phone: _____ Course Selections (Please use Course Number) Please register me for the following two courses: Course Number 7:30-8:30 _____ 8:45-9:45 p.m. _____ If affiliated, where _____</p>	<p>PRE-REGISTRATION IS URGED! Enrollment can be made by mail to 101 Garden of Eden Road at the JCC Front Desk or at your synagogue. Insert completed enrollment form and check in an envelope and mail to any of the sponsoring congregations of the JCC. The registration fee per adult for the 7 sessions, 2 classes or per session, is \$10.00 PLEASE MAKE ALL CHECKS PAYABLE TO THE ADULT INSTITUTE</p>	<p>Please help our teachers attend enrichment workshops and seminars...</p> <p><input type="checkbox"/> I would like to donate \$ _____ towards enrichment classes for teachers.</p>
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