

The JEWISH VOICE

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24 Pages

Federation allocations to local agencies cut

By PAULA HAIT

Editor of The Jewish Voice

All local agencies receiving allocations from the Jewish Federation of Delaware have recently been notified that their 1991 recommended allocations have been cut by at least 15 percent due to the fact that the 1991 Federation campaign goal will not be met.

"The Board of Directors of the Federation was reluctant to make the cuts," said Toni Young, a co-chairperson of the 1991 campaign. "But there was no choice. The money must be raised before it can be allocated."

Young noted that the 1991 campaign goal of \$1.6 million is not expected to be met. The final campaign total is projected to be 1.29 million. "The amount we have projected is the same as was raised in the 1990 campaign but the needs of the Delaware Jewish community and the Jewish community around the world continue to rise," she said.

The goal for the annual campaign is determined after looking at the basic realistic needs

of the community — both locally and abroad, Young added. "Unfortunately, this community did not respond adequately to those needs."

This year, Young explained, "we were asked to fund local programs as well as help with our share of the costs of settling the tremendous number of immigrants to Israel." Young noted that campaign funds do not overlap with Operation Exodus in that "Operation Exodus campaign funds cover only initial expenses — travel, a first-year subsidy, etc. — while regular campaign monies are needed for ongoing expenses. The agencies to be affected by the 15 percent cuts include the Jewish Community Center, the Milton and Hattie Kutz Home, Jewish Family Service, Albert Einstein Academy, Delaware Gratz Hebrew High School, the Jewish Federation, the Jewish Community Relations Committee, *The Jewish Voice*, Hillel Jewish Students Center at the University of Delaware, the Lower Delaware and Newark Coordinating Committees, the Judaic Workshop and Ki Tov Program.

According to Robert N. Kerbel, Executive Vice President of the Federation, the cut will force each of these agencies to either reduce their programs and expenses to meet their significantly reduced budgets or find additional sources of funds. In some cases such as Gratz and Hillel, Kerbel noted, 50 percent or more of the agency's budget is dependent on its allocation from the Federation.

Young said that money allocated to Israel will not be cut because the Budget and Allocation Steering Committee "could not give less than the current level in the current situation." The percentage of the annual campaign that has been allocated to Israel in recent years has been 35 percent. This year, the National and Overseas Task Force of the Federation requested 45 percent, given the increased overseas needs. Finally, a 37 percent figure was allocated.

The budget and allocation process involves over 100 members of the community. Six task

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IDF said to be waiting to prepare position papers on Golan Heights

By HUGH ORGEL

TEL AVIV (JTA) — Israel Defense Force analysts reportedly have not begun preparing assessments of the security ramifications of giving up the Golan Heights, even though it has been clear for weeks that Israel will be asked to do so if peace talks with Syria get under way in October, as planned.

The Israeli daily *Ha'aretz* quoted senior military officials Wednesday as saying that IDF analysts have decided to refrain from preparing position papers on the region's future until asked to do so by the political leadership. "The army has not been asked to prepare a paper on the future of the Golan Heights, and therefore it is not doing so," a senior source told corre-

spondent Reuven Pedatzur.

"No one is looking into the defense significance of the territory, the military significance of demilitarizing it or the other possible defense arrangements," the source was quoted as saying.

The paper said IDF officials are concerned over reactions that might come from the political leadership if the army were to recommend various courses of action.

The officials are worried that if the IDF's professional recommendations did not accord with the political goals of the policymakers, the IDF could be asked to stop preparing position papers or, in the worst case, senior officers could be transferred from their posts, the paper said.

The story pointed out that even prior to the signing of the Camp David accords, the army was not asked to prepare analyses on what might happen if a peace agreement with Egypt were achieved.

But some military sources quoted by *Ha'aretz* are concerned that if the peace process with Syria moves forward, no professional military assessments will be available to help formulate policy.

The IDF chief of staff, Lt. Gen. Ehud Barak, made clear this week his belief that the Golan Heights are essential to Israel's security and the IDF's capacity to defend the country. Israel captured the territory from Syria in 1967 and, in effect, annexed it in December 1980.

But other military experts in Israel say that from a purely military perspective, it is possible to achieve satisfactory security arrangements with Syria, even if that would entail relinquishing territory in the Golan Heights. Demilitarizing the Golan Heights would obtain a good level of security for Israel, they say.

But Barak believes Syria will continue to be Israel's biggest security threat for the foreseeable future. "If a political process is opened, it might be a very long, sometimes frustrating process, with some opportunities and many risks," he said in an interview last week with Israel Radio. "No one can, in my judgment, make any predictions about what the results may be at the end," he said.

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U.S. won't make deals with terrorists

By DAVID FRIEDMAN

WASHINGTON (JTA) — The Bush administration is nudging Israel to do what Washington insists the United States will never do: make deals and offer concessions to hostages.

Washington is not directly pressing Israel publicly or privately to free some or all of the more than 300 Lebanese prisoners it holds to encourage the release of 10 Western hostages in

ANALYSIS

Lebanon. Rather it is making the same point by implying that most of the Lebanese prisoners that Israel holds are hostages, too.

President Bush said Sunday that all hostages in the Middle East should be released. He did not specifically name Israel, nor did State Department spokesman Richard Boucher when he expanded on Bush's statement Tuesday. "We hold that all people that are being held outside the judicial system in the region should be released," Boucher said.

He restated the U.S. position that Washington does not "make any deals" with terrorists. "We don't urge third parties to make any deals."

The same position was enunciated by Doug Davidson, a White House spokesman, from Bush's vacation home in Kennebunkport, Maine. "Our policy is that we will not negotiate for the release of hostages," Davidson said Tuesday. "But we will not tell others what to do."

The U.S. position is in contrast to statements by British Prime Minister John Major and U.N. Secretary-General Javier Perez de Cuellar, who have urged Israel to release some of the Lebanese prisoners in the hope of winning the Western hostages' freedom.

"Words like 'reciprocate' don't appear in our vocabulary," Boucher said. He said the U.S. position is that all hostages should be released immediately without conditions.

Israel's position, even before the terrorists released a British and an American hostage, was that it would free the Lebanese prisoners in return for seven Israeli soldiers being held in Lebanon or, if they are dead, their remains.

On Monday, the Israeli government went a step further, saying it was willing to enter negotiations on a prisoner swap if it received information on the fate of the seven missing soldiers.

When Bush was asked about the Israeli concern over its soldiers Tuesday, he replied that "there should be a full accounting."

A State Department official pointed out that unlike the United States, Israeli has always been willing to deal

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Jewish adult education institute established

By PAULA HAIT

Editor of The Jewish Voice

Eleven adult courses in Jewish subjects will be offered to the Delaware Jewish community this fall under the auspices of the recently established Adult Institute of Jewish Studies. To be housed at the Jewish Community Center, the institute will offer a range of topics designed to attract community members with a variety of interests, the program was designed by a committee of representatives from all northern Delaware synagogues and the JCC.

The program will run for seven Wednesday evenings beginning on October 9 and offers a course list chosen by the committee under the general chairmanship of Arnold Harris of Wilmington. Rather than choose one synagogue in which to meet, the classes will all be held in the Jewish Community Center. According to Lynn Greenfield, JCC Adult Programming Director, the JCC, as a community facility, was an obvious choice since it is central and has the amount of space necessary to accommodate this type of program.

"I hope this is the first of many cooperative efforts for the Delaware Jewish community," Greenfield said. "The JCC is enthusiastic about hosting this program."

Harris, who owns an insurance agency in Wilmington, moved here 12 years ago from Baltimore where he had been instrumental in starting up a similar cooperative educational program. "In the 70s when I went to Balti-

more, there were two synagogues involved in adult education, attracting the same groups and teaching the same courses every year," he said. "With the help of several rabbis there, we got more synagogues involved and we had 1200 first-year participants in the community adult education program. This year, that program has over 2,000 enrolled."

So, planning with the Baltimore prototype in mind, Harris approached the rabbis in northern Delaware in April and began to plan for Delaware's first adult education institute.

Called a "milestone for the Delaware Jewish community" by Barry Seidel, a member of the planning committee representing Temple Beth El, the institute's course offerings are being taught by seven rabbis, one cantor and at least two lay teachers from the community.

"The most important part of all this," Harris noted, "is the fact that everyone is working together. All of the synagogues want this to be an annual event."

Unless an individual synagogue has an ongoing event that it sponsors, all synagogue-sponsored adult education programming will be suspended at the synagogues during this seven-week period, Harris said. According to Robert N. Kerbel, Executive Vice President of the Jewish Federation of Delaware, the Federation has also decided not to plan any program or meeting for those seven Wednesdays.

"Those involved with the planning of the Adult Institute of Jewish Studies are to be commended for the development of this truly

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Editorial

Community must decide what its needs are

With minimum across the board cuts of 15 percent — and some even higher — the Jewish Federation of Delaware has announced the totals of its allocations to beneficiary agencies for the 1991-92 year. (See story on Page 1.) On top of that cutback, the federation will only distribute 80 percent of any allocation until the current campaign is completed and it is determined just how much money will actually be available.

Delaware's Jewish agencies operate at bare-bones levels to begin with and allocations requested represent the minimum operating needs of the agencies. So the decision to cut back on funds distributed is bound to cause each agency affected a number of problems, a great deal of anger, and, obviously, a forced cut in the services the agencies will be able to offer.

There is a simple cash-flow law in effect here: The Jewish Federation of Delaware cannot allocate more money than it collects during its annual fundraising campaign.

That fact takes the onus off the federation, whose business it is to raise and distribute money within the Jewish community of Delaware, and places the burden — and the blame — squarely on the shoulders of the members of this community.

To its credit, this Jewish community has grown to support a community center, a home for the aged, a day school and a Hebrew high school, a Hillel House on campus, a Jewish Family Service and this newspaper. It has created a family campus. It has resettled a large number of Soviet Jewish immigrants. It has established a Holocaust Resource Center. It supports a community relations committee and a task force on Israel. It sponsors advisory councils in Newark and Dover, communities some distance from the larger community. It also funds Jewish educational programs for educationally handicapped children and adults.

Over the years, however, costs increase, facilities age, needs change. But while these changes create a need for more money every year, the annual federation campaign total — dollars raised from members of the community — has remained flat for several years running.

And now we will begin to see cutbacks. Programs may be eliminated. Buildings may not be maintained at the level they have been. Services may not be as comprehensive.

And the **easy** thing to do may be to criticize the Jewish Federation of Delaware for cutting back.

But the **right** thing to do is to look inside ourselves. What do we want our community to be? If we cannot afford to lose programs and services, then we are obviously not giving the federation what it needs to get the job done. The bottom line is that **we** are responsible for the growth and success of our community.

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

The Jewish Voice

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Quotes of note...

“ On the Ethiopian immigration:

Friends of Israel around the world have watched with a mixture of wonderment and sadness as refugees from Ethiopia and the Soviet Union have poured into that fragile state...I say 'wonderment' because, however stark the prevailing conditions, the Israeli capacity to welcome and care for these needy refugees has shown no limits. And I say 'sadness' because, no matter how open their hearts, the Israelis know that they simply cannot provide for them on their own.

—Senator Christopher Dodd (D-CT)

On the U.S.-Israel alliance:

It is folly to hold the fate of the Jewish people of the world and the Jewish people of Israel hostage to the daily ebb and flow of the so-called peace process...It's not the settlements that are stopping peace, it's the UN resolution that equates Zionism with racism that needs to be repealed.

—HUD Secretary Jack Kemp

On U.S. loan guarantees to Israel:

The United States and Israel have a two-way relationship that is based upon shared principles of democracy and justice. Each nation should...contribute to the political and economic needs of the other during times of hardship. I would contend...that the current exodus of Soviet Jews makes this such a time.

—Senator Orrin Hatch (R-UT)

On the Arab boycott:

There's a lot of talk about a new wind blowing out of Damascus. But it is behaving in old ways, in continuing to push the boycott.

—Representative Charles Schumer (D-NY)

On the Holocaust:

The Holocaust occurred because good men and women averted their eyes from unprecedented evil. This memorial proves that eventually the forces for good and truth will rise again in triumph.

—President George Bush
on his recent visit to Babi Yar

”

Long odds on Middle East agreement

By MORRIS J. AMITAY

How does an American Secretary of State get two implacable foes, Israel and Syria, to agree to come to a conference? Simple. Without putting anything in writing, and being very careful not to be too explicit, he tells each side what it wants to hear. He accentuates only the positive — while attributing the negative to those who "oppose peace."

To Syria's Hafez el Assad, he reiterated U.S. support of the principle of territory for peace — citing President Bush's declaration to the joint meeting of the U.S. Congress last March. To Israel's Yitzhak Shamir, he stated that the U.S. Government will fully honor the commitment made in 1975 by President Gerald Ford to then Prime Minister Yitzhak Rabin that the United States "will give great weight to Israel's position that any peace agreement with Syria must be predicated on Israel remaining on the

Golan Heights."

But this, after all, is 1991 and former President Ford spends a great deal of his time nowadays on the golf links, while it is President Bush who occupies the Oval Office. And it should also be noted that while Secretary of State Baker has been shuttling around in the Middle East, then Secretary of State Henry Kissinger surfaces only occasionally now on op-ed pages or on "Nightline."

To put it another way, the Bush Administration has already established a track record as to how it deals with Israel, and how it deals with the Arabs (with the exception of Saddam Hussein — after the invasion of Kuwait). It is therefore fair to ask, when the crunch comes, what are the chances that the United States will align itself with Israel in asserting that any peace agreements it signs must leave it with militarily defensible borders?

In this context we should also recall President Bush's rather incredible assertion to the same joint meeting cited about that "geography cannot guarantee security." He might tell that to Israel — but tell it to the U.S. military planners who relied heavily on geographic depth in executing the Desert Storm campaign!

While there are indeed no absolute guarantees of security, it makes more sense, given Israel's history, the enmity and military capabilities of its neighbors, and its relatively tiny size — that the wrong kind of borders will most assuredly invite future conflict.

What good then can come out of peace conference brokered by the United States and the Soviet Union where the operative framework is "land for peace." Israel certainly knew no peace from its Arab neighbors before it had the territories in dispute. And had it not been

in control of the Golan Heights at the onset of the 1973 Yom Kippur War, Northern Israel would have been quickly overrun by Syrian armor. As it was, given the time Israel needs to mobilize its citizen army, this came close to happening.

It is too easy to imagine that if the Syrian-Israel talks deadlock, that President Bush will tell Prime Minister Shamir that while "great weight" has been given to Israel's claim on the Heights, it must still surrender territory if it wants "peace" with Syria. Similarly, if negotiations with a Palestinian/Jordanian delegation break down, what position will the American President who for the first time ever identified East Jerusalem as "occupied territory" take?

What hope there is for a positive outcome of a U.S.-sponsored conference is the possibility that somehow the dynamics of face negotiations create unforeseen opportunities for compromise. The greater likelihood, barring a real breakthrough, however, is fundamental disagreement and stalemate. You not only have to reconcile Palestinian demands for an independent state with Jerusalem as its capital with Israel's insistence on control of the strategic West Bank, and Syria's insistence on return of the Golan with Israel's security needs, but you still have the basic Arab enmity toward Israel. It is still sad but true to state that with the exception of the cold peace with Egypt, almost all of the rest of the Arab world still harbors deep hatred toward Israel — and Jews.

Any agreement must depend upon a modicum of trust as to the other side's ultimate intentions. President Sadat was able to establish an acceptable level of trust by his dramatic visit and speech to the Knesset. But he also regained territories that were not vital to Israel's security. The vast space of the Sinai offers a formidable physical buffer enhanced with the presence of the U.S. observers. Syrian and PLO words and actions simply don't come close on both the psychological or strategic levels. In fact, Assad has yet to talk about "peace" with Israel, only about "resolving the dispute."

One can foresee a Nobel Peace Prize for Secretary of State James Baker if he manages to broker agreements acceptable by both sides. But at this point, the odds on this happening seem long indeed. Unfortunately, what is much more likely is that U.S.-Israel relations could undergo unprecedented strains.

(Morris J. Amitay is a Washington attorney and former Executive Director of the American Israel Public Affairs Committee.)

'If I forget thee, O Jerusalem'

By ALON BEN-MEIR

There is no issue in Israel as highly charged emotionally and politically as the future status of Jerusalem. By addressing the question of Jerusalem in the context of the peace process first, not last, the United States could help alleviate Israel's concerns regarding its most critical national requirement.

To that end, the United States should begin the process by recognizing united Jerusalem as Israel's capital and move the American Embassy from Tel Aviv to Jerusalem. According to a recent Israeli poll, such an American initiative would engender widespread sympathy among the Israelis toward making important concessions to the Arabs.

In 1984, President Reagan threatened to veto a congressional measure to move the American Embassy from Tel Aviv to Jerusalem on the ground that such a move would result in an Arab backlash against the United States. The measure was never brought to a full vote.

In the post-Gulf-war era, however, the Bush administration enjoys considerably greater influence in the Arab world than any of its predecessors — a rare situation that could support such an initiative without inflicting lasting damage on U.S.-Arab relations. This may prove to be the only way to convince the Israelis that making territorial concessions in the West Bank would not leave the future status of Jerusalem in question; an eventuality that the Israelis could not tolerate.

Jerusalem, the Israelis argue, represents that present and past of the people of Israel without which there is no future. Throughout the centuries, the hope for the return to Jerusalem has provided the main source of strength guiding and guarding the Jews in their dispersion.

History reveals no other people so completely and irrevocably fused to a single place, and neither centuries of exile nor persecution nor any ruler's edict has been able to sever that attachment. "If I forget thee, O Jerusalem, let my hand forget her cunning," sang the Psalmist.

The Jews have never forgotten that long before Jerusalem became sacred to Christianity, it was holy to them, and that before Jerusalem was identified as the mystical destination of Mohammed's night journey and his visit to God's presence, it was consecrated by the people of Israel.

For the Israelis, 19 years of Jordanian occupation of Jerusalem, from 1948 to 1967, is seen as an aberration, a period during which Jews were forbidden to worship at the Western Wall, Judaism's holiest shrine. Desecration of Jewish holy places was rampant (34 out of 35 of the city's synagogues were destroyed, along with many Jewish cemeteries, including the main cemetery on the Mount of Olives). Repeated efforts made by both Israel and its friends in the United Nations to find an amicable solution to allow Jews to worship at their

holiest sight were to no avail.

Hoping still to regain access to their holy places through negotiation, the Israeli military at no time contemplated the capture of East Jerusalem by force during the war of 1967. Failing to heed Israel's plea to refrain from entering the conflict, however, and against the advice of his own generals, Jordan's King Hussein decided to enter the war. Within three days, East Jerusalem was captured. It was as though God had hardened King Hussein's heart so that Jerusalem would finally be liberated. Thus, the recapture of Jerusalem is viewed by the majority of Israelis as the fulfillment of the historic promise — an act of providence.

Once East Jerusalem was under Israeli control, the Israelis vowed that Jerusalem will never again be redivided, abandoned or surrendered. "Without Jerusalem," said Israel's former Prime Minister Menachem Begin, "there can be no state of Israel, and Israel's enemies know this too well."

"To consign Jerusalem to Arab rule again, or to place it under some vague international regime," said former Israeli Prime Minister Yitzhak Rabin, "is to invite a replay of the malicious destruction of Jewish holy places that took place under Jordanian rule."

The Israelis recognize that the Arabs have been living for centuries in Jerusalem and have every right to continue to live there. They

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US loan guarantees are vital to Israel

By THOMAS A. DINE

Our community's paramount challenge this year is to persuade the Executive and Legislative branches to authorize over a five-year period \$10 billion in absorption guarantees, unlinked to any extraneous issues. Why this amount, why this year, why this way, why this challenge?

•Because we must fulfill the promise to the Soviet and Ethiopian Jews uprooting themselves to live in Israel.

•Because a stretched Israeli economy, with extraordinary help from the diaspora, still needs at least \$10 billion of private capital externally borrowed.

•Because this biggest new program that we have ever undertaken could shape up as our toughest fight ever.

•Because the whole world will be watching

to see if we succeed or fail.

Let me try to answer some key questions about this paramount challenge.

First, does Israel really need this program? Is there another solution?

Israel's absorption task is almost a "Mission Impossible." Over a million Jews are expected to arrive from the Soviet Union during the next five years — the equivalent of absorbing France's entire population in the United States. The cost of providing all these people with jobs, housing, education, medical care, and basic infrastructure is estimated at \$50 billion, which would parallel the expenditure here of over \$5 trillion. Obviously Israel cannot do it alone.

The Israelis, however, expect to carry their share of the burden through taxes and levies that would reduce living standard by no less than 35 percent. Although the Israelis are already among the highest taxed people on earth, a big new absorption tax has recently gone into effect. Israel, moreover, has now taken a serious security risk when, for the first time ever, it has allocated a larger share of its budget for absorption than for defense.

The American Jewish community has been generous as well. Not only has Operation Exodus raised more than \$400 million and will continue to raise billions more, but the Federations have mortgaged many of their assets to provide \$900 million in loan guarantees for Soviet olim. More funds will be provided by

France, Germany, and the European community.

Yet even if all these available resources are fully mobilized for absorption, a shortfall of well over \$10 billion is inevitable. The olim will successfully be absorbed only if our government gives Israel a hand.

The idea is simple: With the backing of the U.S. government as guarantor, commercial banks would lend Israel \$2 billion a year for five years for Aliyah absorption. The guarantees would reduce the interest rates, and — most important — would allow Israel to pay back in 20-30 years rather than in 5-7 years, which is the best Israel can get for an unguaranteed loan.

So this loan guarantee program is vital. It is the centerpiece of the entire issue of absorption of Jews emigrating to freedom. There is no substitute for it.

Second, what is the cost and risk to the U.S.? Is it too big a demand on the U.S. budget?

The cost of this program to the U.S. is minimal, administrative, while the benefits to Soviet and Ethiopian Jews are enormous.

The absorption guarantees are basically an investment, not a charity. In the short term, the absorption of the massive Soviet Aliyah will be a terrible economic burden. So if Israel had to repay absorption loans in just a few years, it would face a colossal economic crisis.

But experts agree that in the long run, the Soviet Aliyah will vastly enhance Israel's econ-

omy. The Soviets are exceptionally talented and well-educated, with far higher rates of university graduates and professionals than in the existing Israeli population.

Even today, Israel's foreign debt proportion to its gross domestic product is lower than that of many industrialized countries. It is in fact much better than it was in 1985. Foreign debt was 80 percent of Israel's GDP in 1985; it is only 33 percent today. Even after incurring \$10 billion new debt, it will go up to only 35 percent by 1996. Given its perfect record of foreign debt repayment and the quality of the Soviet Aliyah, there is no doubt that Israel will be able to repay the loan.

Third, what about the possibility of conditioning this program on a settlement freeze?

The absorption of Soviet and Ethiopian immigrants in Israel is a humanitarian issue. U.S. loan guarantees to help in that absorption should not be linked to the political issue of Israel's settlement policy in the territories. The hundreds of thousands of Jews beginning a new life of freedom and dignity in Israel should not become pawns in the political campaign to stop settlements, for which they were not responsible and which are unrelated to their absorption in Israel. I was heartened to hear President Bush announce on July 1 that he would "avoid the linkage" between absorption loan guarantees and settlements and that he did not think it "ought to be a quid pro quo."

There is no connection between the absorp-

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

BETH SHOLOM CONGREGATION OF DOVER

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

CONGREGATION BETH EMETH

(Reform)
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300 Lea Blvd.
Wilmington
764-2393
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Affiliation:
United Synagogues of America
18th and Baynard Blvd.
Wilmington
654-4462
Rabbi Herbert Yoskowitz
SERVICES
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MACHZIKEY HADAS CONGREGATION

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

TEMPLE BETH EL

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

Dvar Torah Parshat Shafetim, August 27

Faith vs. fortunetelling

By RICHARD FRIEDMAN

A curious passage in this week's parshah contains a list of witchcraft-like practices that the Torah labels abominations and enjoins us to avoid. "When you come to the land that the Lord your God gives you, you must not learn to imitate the abominable practices of these nations (Deut. 18:9)."

The Torah then sets forth nine practices that we must avoid if we are not to be "abominable to the Lord." It is because of these practices, the Torah tells us, indulged in by the inhabitants of the Land of Israel, that God is taking the land away from them. The passage culminates in the injunction "You shall be tamim (pure, simple, complete) with the Lord your God" (Deut. 18:13).

What are these practices? Why are they not just forbidden, but "abhorrent?" Is this passage a mere historical and anthropological curio, fulmination against esoteric passages of long lost nations? Was the prohibition so successful that it is now irrelevant?

There is substantial agreement among the commentators that the forbidden practices were varieties of soothsaying, the magical manipulations of events, or some combination of the two. A few seem to have involved a kind of necromancy — consulting the dead, presumably to foretell the future, as Saul did, using the Witch of Endor to consult the deceased Samuel (I Samuel 28).

According to Maimonides, these practices are "abominations" because they are idolatrous. Either they are direct worship of idols, or they are attempts to invoke other deities and spirits to predict, and even to affect, the future.

As Maimonides sets forth in his codification of Jewish Law, the Mishneh Torah (Laws of Idolatry 11:16), and his Guide to the Perplexed (III:37), idolatry is a false, empty practice. Torah is the antithesis of idolatry, come to extirpate the notion that constellations and other astrological phenomena influence human affairs. Soothsaying and fortune-telling are prohibited, therefore, because they are false.

By the same token, anything grounded in the reasoned study of nature (scientific inquiry) or in human experience is entirely permissible. Maimonides understands the verse about being tamim as a promise, not a commandment: when you have eliminated these vain practices and empty ideas from your life, you will be "complete" with God.

Nachmanides, by contrast, asserts that some of these forbidden techniques really work, and that human events are influenced by supernal forces. For him, not all of the activities prohibited here qualify as "abominations." Those listed here that involve predicting the future are prohibited but not abhorrent, because predicting that future is a normal and acceptable human desire.

What is abhorrent is manipulating the supernal forces in order to affect events on earth. Such manipulation is abhorrent, says Nachmanides, because it is tampering with the ordinary course of events, frustrating God's plan, and distorting and corrupting His work.

Nachmanides understands the reference to being tamim as a commandment — not only must we avoid the specific practices of manipulating spiritual forces or using gentile fortune-telling techniques, but we are to have pure, perfect, and perhaps innocent faith in God, ignoring the astrologers' predictions and trusting in Him as the ultimate power in the world.

How do we choose between these two very different views? The difficulties with Nachmanides are clear. His belief in astrology and in the reality of magic makes his position less than palatable to the modern sensibility. Also, his position seems to mandate an unreasonable passivity. Would he have us ignore the meteorologist as well as the fortune-teller? Would he prohibit cloud-seeding as a corruption of the divine plan? Maimonides, by contrast, would clearly sanction such techniques; forecasting the future and influencing events are not per se anathema, so long as they are grounded in rationality.

However, Maimonides' answer may be too easy, and Nachmanides, while wrong about astrology, may be right in a larger sense. What might give us pause is the difference in their approaches toward explaining why these practices are called abominations. For Nachmanides, it is because they are pernicious; for Maimonides, because they are silly.

Can we still find serious religious value in prohibitions against techniques that are acknowledged to be fallacious? Even at the time Sinai, would the Torah really have rejected these practices so vehemently if it believed them worthless? Nachmanides's interpretation may intrigue us precisely because he assumed that the practices he addressed were efficacious. It thus remains relevant in a brave new world where econometrics has replaced astrology, and cell-cloning has replaced soothsaying.

For Nachmanides, the Torah does not stop with the prohibition of particular practices. It demands an attitude as well as actions, commanding us to purify and simplify our wills so that they aligned with God's. Even if we reject his broad-brush suspicion of actions that manipulate our environment, we must acknowledge his insight that such actions have spiritual hazards. There remains the danger of overconfidence in our rationalism and our powers, of "calling our handiwork our God" (Hosea 14:4).

Nachmanides reminds us that even techniques that work may frustrate God's will, and he asks us to recall His ultimate dominion over the world.

Richard Friedman is a lawyer with the U.S. Department of Health and Human Services and teaches Mishnah at the Jewish Study Center in Washington, D.C.

The Rabbi Writes

Fear and awe

By RABBI NATHAN N. SCHORR

Adas Kodesch Shel Emeth

With the start of the month of Elul we begin our spiritual preparation for Rosh Hashanah and Yom Kippur. These holidays are known as "Days of Awe" — *Yamim Noraim*. The daily sounding of the Shofar during Elul serves to remind us of the approach of *Yom Hadin* — Judgment Day — *Rosh Hashanah*. It also reminds us that the only thing G-d required of us "To fear Him and to walk in His ways."

"Fear" and "Awe" are translations of the same Hebrew word "Yir'ah". The phrase "Yirat Hashem" is most often translated as "Fear of G-d", an interpretation which, I fear, is not useful.

Both "fear" and "awe" are motivating emotions. While one forces action, the other inspires it. "Fear" may paralyze or drive a person away, whilst "awe" tends to elate and draw one near. "Fear" leads to hopelessness whilst "awe" leads to optimism.

An important alternate definition of "Yir'ah" is "reverence". And, "reverence" is essential to our preparation for Rosh Hashanah.

The Almighty in his love for us, his creatures, wants us to "walk in His ways". No one has ever walked in the ways of one he fears. Cowered, yes; walked, no! We walk in the ways of the revered one. We walk in the ways of the admired one. We walk in the ways of one we hold in awe and respect.

The month of Elul, the period of *S'lichot* and the daily sounding of the Shofar are all designed to establish a particular frame of mind as we approach "Yamim Noraim" — "The Days of Awe." It is a period of introspection; a time to evaluate our choice of direction for the future. Choose the path of life — "walk in His ways" — and "Judgment Day" becomes a "Yom Tov" — a joyous holiday.

May the New Year bring to us all joy, peace and serenity as we stand in awe and reverence before our Creator.

Arafat asks Pope to help prevent 'Judaization of Jerusalem'

By RUTH E. GRUBER

ROME (JTA) — Yasir Arafat has sent a letter to Pope John Paul II, asking the pope to intercede with the United States to prevent the "Judaization" and Israeli annexation of Jerusalem in any Middle East peace settlement.

In the letter, sent last week, the leader of the Palestine Liberation Organization impugned the Jewish religion as a usurper of Jerusalem, playing up to issues that have impeded the Vatican from establishing ties with the Jewish state. He accused the Jews of trying to remove all but Jews from Jerusalem.

Arafat also asked the pontiff's help in overcoming Israel's refusal, with U.S. backing, to allow PLO representatives to attend the Middle East peace conference the United States and Soviet Union hope to host in October.

"Your Holiness, we find ourselves facing an attempt to impose Judaism and the annexation of Jerusalem with the exclusion of any representative

of East Jerusalem in the negotiations of the peace conference set for October," he wrote.

Dwelling on inflammatory concerns between Rome and Jerusalem, Arafat wrote that an imposition of Judaism "on the holy places without their community of faithful would be reduced merely to the status of museums and tourist attractions."

He appealed to the pope's "high prestige the world over," to "intercede with the administration of the United States so that President George Bush does not become responsible in the eyes of history for the Judaization of Jerusalem and for the resulting evacuations of its Christian and Moslem inhabitants."

He wrote that this "would be a step toward emptying out the entire Holy Land."

The pope has met more than once with Arafat, much to the dismay of Jewish groups and Israeli officials. The Vatican has also never accorded diplomatic recognition to the Jewish state.

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Israeli compromise on Golan Heights seen as inevitable by all but government

By DAVID LANDAU
JERUSALEM (JTA) — As the reality sinks in here that Israel may soon be negotiating peace with Syria, politicians are already speculating about what the outcome of the process will be.

On both ends of the political spectrum, and in much of the press, the assumption is that negotiations with Syria will ultimately end with Israel agreeing to give up all or at least part of the Golan Heights in exchange for peace with Syria.

Yet officials in the Likud-led government speak publicly as if that scenario could not be more remote from their minds. "Land for peace," they insist, is not an acceptable formula as far as Israel is concerned.

Israel, they say, has met its obligations under U.N. Security Council Resolution 242 by pulling out of all of Sinai, which represents some 90 percent of the territory taken in 1967. In talks with Syria, they say, Israel's position will be, in the words of the Golan Settlers Committee, "peace for peace."

The most they are prepared to concede — and only privately — is

that Israel may be willing to negotiate a withdrawal from southern Lebanon, provided Palestine Liberation Organization and Hezbollah fighters are rigorously curbed by the Lebanese army.

The Israeli-backed South Lebanese Army, they suggest, could be incorporated into the national force and continue its task of policing the stormy southern part of the country.

Syria's sudden turnabout from rejectionism to willingness to negotiate has focused public attention on the Golan Heights, rather than on the more complex issue of the future status of the West Bank and Gaza Strip.

The Palestinians' continued equivocations about whether they will attend the proposed October peace conference has left many Israelis skeptical about whether there will, in the end, be a dialogue with the Palestinians.

Even if there is, the plan at the moment is to have the first stage of talks focus on drawing up an arrangement for limited Palestinian self-rule in the administered territories. Any hard choices about the final

ANALYSIS

status of the territories will be postponed until this autonomy scenario is given a chance to work.

But in the proposed bilateral talks with Syria, the issue of territorial compromise is likely to come up immediately.

In fact, the posturing has already begun. The Israeli daily *Ma'ariv* reported last week that Syrian President Hafez Assad is already talking about demilitarized zones on both sides of the Golan Heights, which themselves would be returned to Syria.

On the Israeli side, the Israel Defense Force chief of staff was quoted the same day as declaring that the Golan Heights are "a vital part of Israel's defenses."

But Lt. Gen. Ehud Barak then added cryptically: "The present time is not appropriate for saying anything more than that."

But on both the far right and the left, territorial compromise is already a foregone conclusion.

Right-wing hard-liners, such as Ariel Sharon of Likud and Geula Cohen of Tehiya, have charged openly that Prime Minister Yitzhak Shamir is leading the country down a road that will inevitably result in giving up land for peace.

On the left, Shamir has never been more popular — for precisely the same reason. Dovish Knesset members, such as Yossi Sarid of the Citizens Rights Movement and Yair Tsaban of Mapam, brush aside the premier's pronouncements that "Eretz Yisrael extends from the Golan to Eilat," and that all of it is inalienably Israel's, not to be bartered away.

Instead they are congratulating Shamir for, in Sarid's words, "showing that he can say the wonderful word 'Yes,'" and that he can lead Israel into a settlement based on land for peace.

Shamir, ever the strong and silent type, is keeping his own counsel. He is not letting himself be provoked by his new fans on the left, nor is he softening his commitments to the right.

But he also is not complaining about the constant stream of speculation about the government's true intentions vis-a-vis territorial com-

promise. Shamir's office has done nothing to prevent reserve generals from accepting Israel Radio invitations to air their views on various scenarios for compromise on the Golan Heights.

Citing growing public support for a compromise on the Golan Heights, as reflected in opinion polls, some observers believe that Shamir, in his own quiet and indirect way, is preparing the nation for that eventuality.

His inveterate critics say he believes he can trade the Golan to Syria in return for a further postponement in having to decide the future of Judea, Samaria and Gaza, the way Begin did with Sinai at Camp David.

During that respite, this theory has it, Shamir believes Israeli settlement in the biblical territories will become so prevalent as to render Israeli rule there irrevocable.

Other observers say Shamir's motives are much less complicated. The premier, they say, simply sees a historic opportunity for peace with Israel's most threatening immediate neighbor.

He knows, they say, there will be a price to pay. And he is prepared, at the end of the day, to pay it.

PLO not likely to ban Palestinians from peace conference, say experts

By HOWARD ROSENBERG
WASHINGTON (JTA) — The Palestine Liberation Organization will not block a Palestinian delegation from attending the Middle East peace conference the United States and Soviet Union are trying to arrange, Middle East experts predict.

PLO Chairman Yasir Arafat told *The New York Times* in an interview published August 7 that he wants to be able to pick the delegates to the conference. He also disavowed a statement made August 4 by one of his top political advisers, Bassam Abu Sharif, that there should be no problem selecting a delegation that would satisfy both the PLO and Israel.

The State Department had no official reaction to the Arafat interview.

But Middle East experts say Arafat has little influence at this point over the convening of the conference, since Arab states have already agreed to participate individually, without seeking the Palestinians' agreement.

Daniel Pipes, director of the Foreign Policy Research Institute in Philadelphia, said he strongly doubts the PLO will be able to block Palestinian participation in the planned conference. "I don't see that that's in the cards," he said. "The mechanisms are there for face-saving devices."

He cited the fact that Syria has said it will go to the conference without giving the Palestinians a veto over Syrian participation. Previously, Syria had linked its participation in discussion of the Palestinian question.

In that regard, said Pipes, Syrian President Hafez Assad has gone even further than the late Egyptian President Anwar Sadat, who agreed to negotiate with Israel only if the Palestinian issue could be discussed as well.

Khalil Jahshan, former head of the Palestine Research and Educa-

tion Center, a U.S. outfit separate from the PLO, predicted there "will be a Palestinian delegation" at the planned peace conference. "It will be approved by the PLO. It will be acceptable to Israel, and all parties would find a way out to say that this is not a PLO delegation," he said.

Jahshan, who previously headed the PLO's Washington office, couched Arafat's disavowal of Abu Sharif's statement as an attempt at "jockeying for position."

"Each party is trying to place its demands on the table for the pre-negotiations that are taking place right now." The preconditions of Israel and the surrounding Arab states have been alleviated, he said. "Now it's the Palestinians' turn."

Experts agree that it should not be difficult to find Palestinian delegates who are acceptable to both Israel and the PLO.

Arafat went on record in the *Times* interview as supporting the inclusion in the Palestinian delegation of West Bank Professor Hanan Ashrawi and Bethlehem Mayor Elias Freij, who are also acceptable to the Israeli government.

But Marvin Feuerwerger, senior strategic fellow at the Washington Institute for Near East Policy, a pro-

Israel think tank, said that if the Palestinian delegates say at the conference that they were selected by the PLO, "this could jeopardize the process" because Israel might object.

The PLO's objection at this point, said Pipes, is "not so much that they don't like the people" who would represent the Palestinians but that "they don't like to be told by the Israelis who it will deal with and who it cannot."

To the Palestinians, "it appears that the Israelis have basically won with the Americans and the Arab states about what this thing should look like," said Feuerwerger.

But Feuerwerger expressed concern about the U.S. memorandum of agreement now being negotiated in Jerusalem with Ashrawi and fellow activist Faisal Hussein to clarify the Palestinian role in the conference.

The problem with any U.S. assurances to the Palestinians is that the United States might find them "logical" but Israel might object, thereby jeopardizing Israel's assent to participate in the conference, he said.

Continued on 18

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Local rabbi visits Israel

By PAULA HAIT
Editor of The Jewish Voice
"Incredible selflessness." Those are

the words with which Rabbi Peter Grumbacher of Congregation Beth Emeth in Wilmington

describes the attitude of the Israelis who are in the process of absorbing Soviet and Ethiopian immigrants by the thousands.

Grumbacher returned last week from the 1991 UJA "Mitzvah Mission" which was attended by 250 rabbis from North America, August 4 through 9.

The rabbis spent time at absorption centers in Ra'anana, one of the places where Soviet Jews are being welcomed, and Netanya, one of the absorption locations for Ethiopians. They observed the procedure and met with those responsible for the absorption process. Each rabbinic denomination visited its group's Israeli counterpart to see how the immigrants are spiritually absorbed.

There is so much negative and controversial in the newspapers and on the television that even Jews begin to lose sight of what is really happening in Israel, Grumbacher said. "Unless you witness how Israel is meeting the needs and the challenge of absorbing these olim, you can't understand what it's all about," he said.

"We owe something — as part of the Jewish community — to Israel in these special and selfless operations [Exodus and Solomon] and somehow or other we have to respond. Our obligation to Israel is financial, emotional and otherwise."

Grumbacher said he would be speaking to his congregation and to the other rabbis in the Delaware community about his experience and he will encourage people to "go and see for themselves." He said he wants "to instill the idea that the dream of Israel is a living one."



Rabbi Peter Grumbacher poses with Ra'anana mayor Zev Bielsky during a tour of the town's absorption center.



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Allocations-

Continued from 1

forces are assigned to intensely study and discuss each agency's budget, program and allocation request before making recommendations to the Federation's Budget and Allocations Steering Committee for its review. The Steering Committee also analyzes campaign projections.

This year, Kerbel said, there was a \$300,000 shortfall between the allocation recommendation of the task forces and the total amount available for allocation. He noted that the Steering Committee met several times to restudy each agency's request before presenting its recommendations to the Federation's Executive Committee and Board.

Kerbel also said that the allocations totals after the 15 percent cut are not final since they were officially determined and approved based on campaign pledges received. Since only 80 percent of the projected campaign total has been obtained, each agency will be guaranteed only 80 percent of its allocation (after cut) until the conclusion of the campaign in December 1991. "Only then [December] will the final allocations be made," he concluded.

Young and Kerbel noted that Delaware is not unique in its failure to increase its campaign total or raise its goal.

Kerbel referred to a conference call between 40 Federation executives last week. "There is tremendous stress on the federation system," he said. "Campaigns are flat or down so there's less spendable income for greater needs. We must be sure of our objectives and prioritize, operating in a 'survival mode,' that is, concentrating on saving lives, the elderly, the homeless, the immigrant..."

It is the consensus of federation executives across the country that this lull is expected to remain for several years, Kerbel noted.

Young concluded that "the community has it within its power to fund existing programs or to establish a priority system," deciding which programs should continue to be funded and which it is willing to give up.

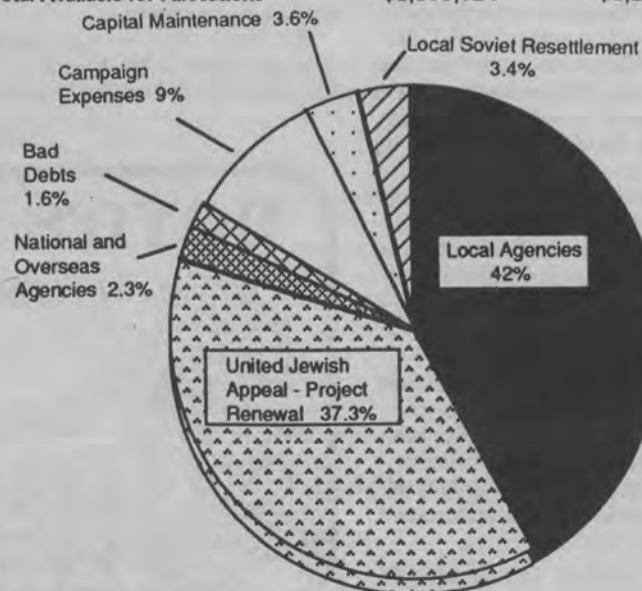
"This is not necessarily a negative comment," she said. "There are many good, valid programs that we support. But maybe there are too many. It is up to the community to make that decision. That is the budgeting reality."

Allocations

	1991 Recommended Allocations	1991 Interim Allocations
Local Agencies & Programs		
Albert Einstein Academy	\$ 26,755	\$ 21,420
Delaware Gratz Hebrew High School	25,480	20,384
Hillel Counselorship, U of D	26,520	21,216
Jewish Community Center	87,083	69,667
Jewish Family Service	25,710	20,568
Judaic Workshop	1,008	806
Ki Tov	1,368	1,095
Milton & Hattie Kutz Home	102,000	81,600
Lower DE Coordinating Committee	4,675	3,740
Newark Coordinating Committee	5,058	4,046
The Jewish Voice	19,601	15,680
Jewish Community Relations Committee	4,845	3,856
Jewish Federation - Administration, Programs & Campaign	303,237	242,590
Endowment Fund	12,604	10,083
Youth Services Task Force	—	—
Sub Total	\$645,964	\$516,751
National & International Programs		
CJF Dues	25,305	20,244
National & Overseas Agencies	14,930	11,944
United Jewish Appeal	450,000	360,000
Project Renewal	30,000	24,000
Capital Maintenance	50,000	40,000
Sub Total	\$1,216,199	\$972,939
Local Soviet Resettlement	49,675	35,055
Total	\$1,265,974	\$1,007,994

1991 Campaign Recapitulation

	As of 1991	8-9-91 projected
Campaign Achievement	\$1,129,000	\$1,290,000
Campaign Shrinkage	25,000	25,000
Balance for Allocation	1,104,000	1,265,000
Unused Allocations	4,324	4,324
Total Available for Allocations	\$1,108,324	\$1,269,324



Trial of white supremacist Metzger gets underway

By TOM TUGEND

LOS ANGELES (JTA) — The trial of white supremacist Tom Metzger got under way in Los Angeles County Superior Court last week, after a full week of jury selection and almost eight years after he and three other defendants joined in a cross-burning ceremony, allegedly to provoke a violent clash and intimidate blacks in a racially mixed community.

Although the charges against Metzger consist only of one felony and two misdemeanor counts of violating the municipal fire code, unlawful burning and unlawful assembly, the trial of the former Ku Klux Klan grand dragon is receiving widespread media coverage.

One reason for the trial's importance was cited by Special Prosecutor John Phillips, whose insistence that white supremacist activities should no longer be tolerated has kept the case alive since 1983. "There's not a lot left of the movement, but if it were not for the perseverance of prosecutions like this, I think the

movement would have more energy in it," said Phillips.

The case has taken an unusually long time to come to trial, in part because the charges were dismissed by one court and then reinstated on appeal.

Originally, 15 men were arrested for participating in the burning of three 15-foot-high crosses, but charges against several were dropped after their conviction of murder and other serious crimes as part of a national wave of white racist violence.

The cross-burning took place in a canyon overlooking the community of Lake View Terrace, in the foothills of the San Fernando Valley, adjoining Los Angeles. Otherwise a little-known town, Lake View Terrace has also been in the news as the site of the videotaped beating by white policemen of black motorist Rodney King.

As it happened, the cross-burning was also

videotaped, in this case by a free-lance journalist who had infiltrated the Aryan warriors. The tape, to be introduced into evidence later in the trial, shows robed participants raising their arms in Nazi salutes, as one of their leaders intones "So long as the alien occupies your land, hate is your law, and revenge is your first duty. We light these crosses in the name of God, over the luciferin scum of the earth."

Jury selection was a dragged-out process, as scores of prospective jurors were eliminated because of their stated revulsion of the KKK.

Attorneys traded charges of trying to racially tilt the makeup of the jury, with the defense accusing the prosecution of arbitrarily removing whites, while prosecutors charged that the defendants were attempting to keep minorities off the panel.

One question submitted by a defense attorney asked, "A belief held by some people in this country is that there was no deliberate and systematic killing of Jews by the Nazis during

the 1930s and World War II. Do you agree or disagree with this belief and why?"

Final selection yielded a jury of six white women and six men and women of various minority groups.

One uninvited participant in the proceedings was Irv Rubin, head of the Jewish Defense League, who got into a shouting match with one of the defendants outside the courtroom.

Just before the start of the trial on Aug. 7, Judge J.D. Smith was asked to investigate an accusation that Rubin had tampered with jury members. A prospective juror told the court that he observed Rubin, in a courthouse elevator, talking to a juror about the criminal record of one of the defendants.

The juror was called into Smith's chambers, but was allowed to stay on the panel after stating that he was not influenced by Rubin's statements.

Evangelicals advocate urgency in converting Jews

By HENRIETTE BOAS

AMSTERDAM (JTA) — An international conference of Evangelical Christians has concluded a week-long meeting in the Netherlands with a statement calling for the Christian church as a whole to "affirm the urgency of Jewish evangelism and to take the whole Gospel to Jewish people everywhere."

The group, which met August 5 to 9 in the Dutch city of Utrecht, urged Jews to recognize "Yeshua of Nazareth" during the current period of messianic revival, and said, in a closing statement, "We lament the widespread reluctance to share the Gospel with Jewish people."

The group, the Lausanne Consul-

tation on Jewish Evangelism, also issued a statement decrying anti-Semitism. The Lausanne Consultation is composed of Hebrew Christian churches, including Jews for Jesus, Christian Evangelical churches that have assigned themselves a special mission to convert Jews, and Jews who have converted to Christianity.

About 150 members from five continents attended the conference, according to Susan Perlman, a member of the group's international coordinating committee and information officer for Jews for Jesus, which is based in San Francisco.

It grew out of an organization that includes more mainstream Evangelical organizations, called the Lausanne

Committee for World Evangelization, formed in 1980.

The Lausanne Consultation on Jewish Evangelism meets every three years internationally, and regionally once a year, according to Perlman.

The danger of the group "is not in the conference, which is basically the same people getting together time after time, but in the globalization of these Hebrew Christian groups," explained Rabbi A. James Rudin, national director of interreligious affairs for the American Jewish Committee in New York.

Some of those who participated in the meeting here were from Eastern Europe, where they often operate anonymously. At least one organiza-

tion, called Christian Care East West, offers to help Eastern European Jews who want to leave for the West.

Signs of these groups' future progress missionizing Jews is "somewhat ominous," especially in Eastern Europe, with "its long and bitter history of anti-Semitism," Rudin said.

The Lausanne Consultation's opposition to anti-Semitism is nothing more than sophistry, said Rudin, because they view anti-Semitism as not sharing the Gospels with Jews. "While their mouthings about anti-

Semitism sound good, it is really a cover for their true intention, which is the spiritual extinction of Judaism," Rudin said.

Rabbi Leon Klenicki, director of interfaith affairs for the Anti-Defamation League in New York, said that in light of recent progress in Jewish-Christian dialogue, the group's attitude toward Jews "goes back to the Middle Ages."

(JTA staff writer Debra Nussbaum Cohen in New York contributed to this report.)

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Kuwait expects to withdraw secondary boycott 'soon'

By HOWARD ROSENBERG
WASHINGTON (JTA) — Kuwait will soon revoke laws barring contracts with foreign companies that do business with Israel, a Kuwaiti Embassy official said last week. Revocation is "only a matter of time" and will occur "very soon," predicted Raed al-Rifai, spokesman at the embassy.

Elan Steinberg, executive director of the World Jewish Congress, welcomed Rifai's statement.

The WJC also has made public a May 30 letter by Edward Gnehm, the U.S. ambassador to Kuwait, that assured Sen. Ernest Hollings (D-S.C.) that Kuwait will not use its "boycott

blacklist" any longer against American companies.

Steinberg said Gnehm's letter is significant in that he is vouching for a change in Kuwaiti policy. "Since Kuwait's liberation, many new American firms have found business opportunities in Kuwait, and many

of those companies employ Americans of the Jewish faith," the U.S. ambassador wrote.

Kuwait has not observed the so-called secondary boycott against Israel since Iraq's invasion last August, the American Jewish Congress pointed out in the July issue of its

Boycott Report newsletter.

The WJC said Kuwait's enforcement of the boycott after the end of the Persian Gulf War became "problematic" because Iraq "had looted and vandalized" Kuwait's boycott office after the invasion.

Rifai of the Kuwaiti Embassy said his government is "on record as saying not too long ago, in effect, that the boycott is not being applied. That is the reality of the situation" and "there won't be a single (U.S.) company that will be boycotted," he said.

When asked why Kuwait had not yet revoked the boycott laws, Rifai spoke of "certain sensitivities" to the "Arab approach now to the problem of the boycott... We don't want to do anything unilaterally," he said. "It's all over the Arab world that it will be revoked. We like to work within a certain framework."

Rifai denied that Kuwait would revoke the laws in order to improve its relations with the United States. "Our relations with the United States have never been better. We have a complete understanding and our position is very clear," he said.

Although Kuwait has suspended the so-called secondary boycott of Israel, it continues to bar Israeli-made goods from entering the country.

Taxing decision

By TOM TUGEND

LOS ANGELES (JTA) — Ever since California last month extended its sales tax to include snack foods, state officials have been wrestling with which food items fall under the country's first and only "snack tax."

Jewish consumers soon began wondering how Passover matzah would be classified. Last week, Brad Sherman, chairman of the State Board of Equalization, issued his ruling:

"Our staff has reflected Solomonic wisdom in determining that regular matzah, your full-size bread of affliction as mentioned in the Torah, is not a cracker, which is taxable," he said.

However, he added, "matzah miniatures have been determined to be crackers, since there's no evidence when the people of Israel left the land of Egypt that they were popping bite-size matzahs into their mouths."

IRS goes easy on companies taking part in Arab boycott

By HOWARD ROSENBERG
WASHINGTON (JTA) — An investigative arm of the U.S. Congress has found that tax penalties levied by the Internal Revenue Service against U.S. companies complying with the Arab economic boycott of Israel "appear to be small."

Forty-four U.S. companies complied with the Arab economic boycott of Israel in 1986, and paid penalties to the IRS worth \$2.85 million, the General Accounting Office re-

ported recently.

The 44 companies signed 1,442 different agreements with Arab countries in 1986, said the GAO report. By contrast, 212 companies signed 1,995 boycott agreements in 1982, the second most recent year for which figures are available.

The GAO called the loss of tax benefits "small." Of the companies paying penalties, 26 had assets of at least \$1 billion.

Don Roberts, an IRS spokesman,

said July 30 that he was unaware of the GAO report and had no comment.

While chances for an increase in tax penalties in boycott cases seem small, an increase in the Commerce Department's civil penalties seems more likely. Commerce Secretary Robert Mosbacher announced July 9 that his agency is in favor of increasing the maximum penalty from \$10,000 to \$50,000. The higher penalty may be included in the 1992 Export Administration Act.

Commerce Department boycott penalties totalled \$830,000 in 1990.

The Anti-Defamation League, the American Jewish Committee and other Jewish groups met with Mosbacher earlier to endorse a penalty increase. They have not done the same with the Treasury Department because, unlike the penalties which may be imposed by the Commerce Department, there are no "caps" on IRS penalties, said Jess Hordes, Washington representative

Exporters in 2 cities fined

By JOSEPH POLAKOFF

Special to The Jewish Voice

WASHINGTON — Two exporting companies alleged to have agreed to Kuwait's requirements of refusing to do business with a "boycotted country" or with "blacklisted persons" in violation of the U.S. anti-boycott laws have been fined a total of \$45,500, the Department of Commerce has announced. Members of the Arab League, including Kuwait, boycott goods and services from Israel, the department noted.

The department said it imposed a suspended civil penalty of \$33,000 on L & W Equipment Corp. of Los Angeles for 29 alleged violations of the Export Administration Act between 1988-89. ASB Traders Inc., a Kuwaiti-owned export trading company in Houston, was fined \$12,500 for five alleged violations in 1988-89.

Although neither admitted nor denied the alleged violations, both ASB and L & W agreed to pay the fines and take corrective measures to avoid future violations, the department said. It also reported that after considering L & W's financial situation, it suspended payment of the civil penalty and that it would waive the fine after two years if L & W did not fail to meet the department's conditions.

Violence returns to East

Jerusalem as peace is negotiated

JERUSALEM (JTA) — Palestinian violence is on the rise in Jerusalem, and ironically, the stepped-up diplomatic activity on the Middle East peace process may be responsible.

Several weeks ago, Police Minister Ronni Milo boasted that Jerusalem police had succeeded, in a short period, in effecting a 50 percent drop in violence in East Jerusalem.

It seems he spoke too soon. Or perhaps his words invited trouble.

Within weeks, as it became increasingly likely that Israel would enter peace talks with the Arab states and the Palestinians, the streets of the eastern part of the capital once again became the scene of Palestinian violence.

Until two weeks ago, Jerusalem police were registering some 60 incidents of intifada violence per week. The number then escalated to

80 such incidents, and in the past week more than 100 incidents of violence have been recorded.

As Israeli leaders insist that they will not negotiate on the status of East Jerusalem, the Palestinians appear to signal that there will be violence if peace talks do not include discussion of Jerusalem.

Last weekend was particularly violent, with numerous reports of rock-throwing incidents and other nationalist activity reminiscent of the early days of the Palestinian uprising.

On Sunday, Police Minister Milo called a special session to review the growing violence and to discuss ways and means to decrease it.

Jerusalem's district police commander, Haim Albaldes, has already issued orders to increase police presence in East Jerusalem, with a special emphasis on weekend activities.

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14 Delawareans attend conference in Israel

A group of 14 Delawareans were among the 1,800 delegates who attended the 77th international convention of Hadassah in Jerusalem last month. Hadassah, the largest Jewish organization in the world, has over 385,000 members in 22 countries, the vast majority in the United States.

Those attending the convention from Delaware include Hadassah Northern Seaboard President Barbara Reitzes, Wilmington Chapter President Faith and Lou Brown, Terry and Ernst Dannemann, Rae Gibstein, Cissie and Abe Golden, Ann Jaffe, Leah Kraft, Sandye and Jerry Turnauer and Karen Venezky. The Hadassah "Medallion of Merit" was presented to the Wilmington Chapter of Hadassah during the convention. This award is made for earning 20 percent more than the chapter's

fundraising quota for two consecutive years.

The delegates were addressed by Israeli Prime Minister Yitzhak Shamir, Foreign Minister Moshe Arens, Jewish Agency Chairman Simcha Dinitz and Jerusalem Mayor Teddy Kolleck.

Delegates were given the opportunity to meet with recently-arrived olim from Ethiopia and greeted Russian olim at Ben Gurion Airport.

Besides tours to all Hadassah hospitals and vocational schools, delegates attended a sound and light show at Masada, took a trip to the Dead Sea, ate a Bedouin dinner in the desert and attended a program at Yad Vashem. Among the Israeli entertainers who performed at various sessions were singer Yaffa Yarkoni and Cantor DuDu Fisher of "Les Miserables."

Beth Shalom's cantor will lead Jewish tour of Curacao community

Congregation Beth Shalom has announced that its Cantor, Norman P. Swerling, will lead an eight-day trip to the Caribbean island of Curacao, from January 18 through 26. The trip will be an adjunct activity to the Congregation's year-long adult education course on Sephardic Jewry.

Curacao was colonized by the Netherlands with the help of a large number of Jewish families who had fled to Holland from Spain and Portugal. A synagogue was begun there in 1651 and given the name Mikve Israel. That synagogue is still active today, making it the oldest synagogue in the Western Hemisphere with an uninterrupted history. Swerling, his wife Naomi and their 2 children, lived on the island in the late 1960s while he served as Hazzan and educator for the predominantly Sephardic community. The Swerlings will act as personal guides for the tour.

Swerling stressed that the trip, "while having all the advantages of a winter Caribbean vacation," will in-

clude formal and informal meetings with the community members, entree to aspects of the island life seldom afforded to ordinary tourists and the benefit of a package price despite the dates being "high" season in that warm and sunny part of the world.

He said, "I can think of no better way of commemorating the 500th anniversary of Columbus' historic voyage of exploration than to travel to the area of the globe which he discovered. Furthermore, while 1492 also has terribly negative implications for Jews, being the date of expulsion from Spain, how fitting it will be to meet with the descendants of that expulsion and worship in the synagogue their ancestors founded and called 'Mikve Israel,' the Hope of Israel!"

Although the trip is primarily offered to members of Congregation Beth Shalom, Swerling stressed that non-members will be welcome to participate on a space available basis. For more information, contact the Beth Shalom office at 654-4462.



The interior of the Mikve-Israel Emanuel Synagogue, dedicated in 1732. It is the oldest synagogue in continuous use in the Western Hemisphere.



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Jewish leaders insisting on apology from Polish cardinal before U.S. trip

By **DEBRA NUSSBAUM COHEN**
NEW YORK (JTA) — Polish Cardinal Jozef Glomp will have to apologize explicitly for anti-Semitic remarks he made two years ago if he expects to meet with Jewish religious and organizational leaders during his

planned visit to the United States next month.

That apparently is the consensus that has emerged from discussions Jewish communal leaders have had about Glomp's planned tour of 14 American cities, which is scheduled

to begin in Washington on Sept. 20 and end in New York on Oct. 7.

The cardinal, who heads the Roman Catholic Church in Poland, charged in a homily he delivered in Czestochowa on Aug. 26, 1989, that Jews "got peasants drunk," "spread communism" and control the international media.

The resulting outcry from Jews and Catholics alike forced Glomp to cancel a trip he had planned to the United States shortly thereafter.

At the time, Catholic-Jewish relations were severely strained by a dispute over the presence of a group of Carmelite nuns in a convent on the site of the Auschwitz concentration camp. Relations have improved since construction began on a new convent away from the camp, where the nuns will eventually be relocated.

During his upcoming visit, Glomp reportedly wants to clear the air and shore up Catholic-Jewish ties.

Glomp is "a man of good will and has indicated a willingness to meet with Jewish groups," said Dr. Eugene Fisher, director of Catholic-Jewish relations for the National Conference of Catholic Bishops in Washington.

"We've gotten the impression that he wants to issue a statement, wants to create a new chapter in Catholic-Jewish relations," said Seymour Reich, chairman of the International Jewish Committee on Interreligious Consultations, or IJCIC, which is the Jewish body recognized by the Vatican as the vehicle for dialogue with the church.

If an improvement in the atmosphere is to happen, Reich said, Glomp must personally make a sincere statement of regret for his past remarks. "It must come from the heart and have a true ring," he said.

In his now-infamous homily, Glomp also attacked Rabbi Avi Weiss, a New York rabbi who had led a demonstration to the convent at Auschwitz with six followers the month before. The cardinal accused Weiss of trying to kill the Polish nuns. The rabbi has demanded that Glomp retract the comments and apologize, and is suing him for slander in the Polish courts.

If he does not issue an apology, Weiss' lawyer, Harvard Law School Professor Alan Dershowitz, plans to serve Glomp with court papers for defamation and libel when he arrives in the United States.

Jewish community leaders at national organizations, community relations councils and federations across the country are calling on Glomp to



Polish Cardinal Jozef Glomp

apologize for his remarks and condemn anti-Semitism before he comes to this country. If he does not, they say, they will not meet with him.

"He has to unequivocally condemn anti-Semitism, must apologize for his Czestochowa homily and explicitly state that Avi Weiss, during his demonstration, had no intention of harming the nuns," according to the head of one organization.

"He must also recognize the Jewish dimension of the Holocaust. Unless we feel confident these conditions will be met, he will not be received by American Jewish organizations," the organizational leader added.

The specifics of what the major national organizations of the American Jewry expect of the Polish primate were discussed at an IJCIC meeting last week.

Representatives of IJCIC member agencies, including the American Jewish Committee, the Anti-Defamation League, B'nai Brith International, the Synagogue Council of America and the World Jewish Congress, "were in agreement that Glomp would have to address certain issues," Reich said.

"We're trying to suggest things that would make Glomp's trip a success rather than a brouhaha," he said.

But Gunther Lawrence, a Syna-

gogue Council of America representative who said he was "designated sole spokesman" for IJCIC on the matter, said no decision had been reached about what specifically to expect from Glomp. IJCIC has "absolutely not conveyed to the Polish Episcopate any language. IJCIC has not done anything," he said.

The Bishops Conference has considered input from Jewish leaders about the content and wording of the statement they would like Glomp to make.

"We will be communicating to people in the Polish (Catholic) hierarchy what we heard" from Jewish communal leaders, said Fisher. "That will include discussion of the Avi Weiss dispute, confirmation by Glomp of plans to relocate nuns (in the Carmelite convent at Auschwitz), all of the points raised," he said.

There have been indications that Glomp has changed his attitude toward Jews since the 1989 homily. He gave his imprimatur to a pastoral letter on Jews and Judaism, read in all of Poland's Catholic churches last January. And he appears to have monitored progress on the construction of the new Carmelite convent complex near Auschwitz.

American Jews would like to see the changes in Glomp's perspective made explicit, through a condemnation of anti-Semitism and a confirmation of the pledge that the new head of the Carmelite order made to have the nuns relocated by October 1992.

A positive attitude toward Jews and Judaism on Glomp's part would not necessarily indicate that he underwent some philosophical transformation, say observers, but rather that he has finally endorsed a position that both the Vatican and Polish President Lech Walesa have recently articulated: that anti-Semitism is unacceptable.

"We are not asking for something out of this world, but simply for Glomp to reconfirm Vatican II documents," Leon Klenicki, director of interfaith affairs at the Anti-Defamation League, said, referring to the 1965 church statements that dramatically reshaped the church's attitude toward Judaism.

American Jews expect Glomp to openly denounce anti-Semitism, "especially since his 'landsman,' the pope, called it a sin," Klenicki said. "So perhaps he is in a state of sin."

"Glomp has to do a 'heshbon hanefesh,' an accounting of his soul," he added.

German street named after Israeli

BONN (JTA) — A street in the eastern German town of Weissenfels, located about 20 miles southwest of Leipzig, has been named for native son Benjamin Halevy, a former Israeli High Court judge and Knesset member. Halevy, now 81, fled the Nazis in the 1930s.

At the street-naming ceremony, Halevy was honored for his achievements in Israel. The ceremony was

attended by students from a high school in Ra'anana, Israel, who happened to be in Germany for a youth exchange program. It was one of the very first Israeli groups to visit the former area of East Germany.

Halevy became well known here when he served on the panel of judges in 1951 that tried Adolf Eichmann, the Nazi war criminal who was sentenced to death and hanged in Israel.

Neo-Nazis seek German property

BONN (JTA) — The National Democratic Party, a neo-Nazi group active in West Germany before reunification, has filed a request with the German government to take possession of buildings and other property belonging to a former East German party with the same name.

But the defunct East German party, known as the NDPD, had very different politics than the West German neo-Nazi party. It was widely considered a sister party to the West German Free Democratic Party, whose leader is Foreign Minister Hans-Dietrich Genscher.

Sources here say a legal battle could ensue if both groups insist on rights to the considerable property belonging to the former East German organization.

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Civil rights conference to oppose nominee, Jewish groups remain mostly uncommitted

By DAVID FRIEDMAN

WASHINGTON (JTA) — Jewish organizations were visibly absent when the Leadership Conference on Civil Rights announced August 7 that it "strongly opposes the confirmation" of U.S. Appeals Court Judge Clarence Thomas to the U.S. Supreme Court.

Ralph Neas, the conference's executive director, announced the 185-member umbrella organization's decision at a press conference at which he was flanked by representatives of black, labor, senior citizens and women's organizations.

Only two of the 19 Jewish organizations that are members of the conference have come out against Thomas. They are the National Council of Jewish Women and the Jewish Labor Committee.

Agudath Israel of America, which is not a member, has announced its support of Thomas, the black conservative nominated by President Bush to replace Justice Thurgood Marshall, the high court's first African-American.

Most Jewish organizations traditionally do not take positions on Supreme Court nominations. Neas said that for that reason the Anti-Defamation League, the American Jewish Committee and the Jewish War Veterans asked that they not be listed as joining in the league's statement.

But some Jewish groups, including the Union of American Hebrew Congregations and the American Jewish Congress, are expected to decide soon whether to take a position and, if so, whether to do it before September 10, when the Senate Judiciary Committee is scheduled to begin confirmation hearings.

Meanwhile, Rabbi David Saperstein, co-director of the UAHC's Religious Action Center here and the only representative of a Jewish organization on the conference's 25-member executive committee, said he supported the committee's decision when it was made August 5. He explained, in a telephone interview, that because of the conference's central role in the civil rights move-

ment, "it was appropriate for the Leadership Conference to be out in front even if my own organization has not yet made a decision."

Saperstein said that the umbrella group "deals primarily with the issue of civil rights on which this candidate's record is clearly an extreme one."

But Jewish organizations have a very broad agenda, of which civil rights is an important — but not exclusive — part, Saperstein said.

At the press conference, Neas said that Thomas, as chairman of the Equal Employment Opportunity Commission from 1982 to 1989, and before that in the Department of Education had "repeatedly and unilaterally decided to enforce those laws and court decisions with which he agreed and to ignore or defy those with which he disagreed."

Neas also said that Thomas, "in his speeches and in his articles, has demonstrated a consistent hostility to many of the Supreme Court's most fundamental civil rights decisions."

While the National Council of Jewish Women came out against Thomas last month, the Jewish Labor

Committee announced its opposition August 1 in a statement from Martin Lapan, its executive director.

"Judge Thomas' biases, including his attacks on affirmative action programs, his endorsement of anti-abortion positions of fellow conservatives and his support for ideological positions that embrace unfettered markets and private property as sacrosanct, make him incapable of rendering the impartial justice that we expect of the Supreme Court," Lapan said.

One issue that has not yet been raised is Thomas' view on the separation of church and state. But the ADL, AJCommittee, AJCongress and other organizations have sent suggested questions to Judiciary Committee members, including questions on church-state issues, which they expect the senators to quiz him on.

Thomas is also expected to be asked about speeches he gave praising Black Muslim leader Louis Farrakhan.

But this issue, at one time thought potentially damaging to Thomas' support within the Jewish community, seems to have disappeared as Jews who know Thomas stepped forward to assure Jewish organiza-

tions that Thomas does not share Farrakhan's anti-Semitic views.

Recently, Abraham Foxman, the ADL's national director, said he received assurances that Thomas understands the danger of voicing any support for Farrakhan. These assurances were communicated in writing by Sen. John Danforth (R-Mo.), who is marshalling support for Thomas' confirmation by the Senate.

Foxman expressed concern when it was revealed that Thomas had praised Farrakhan in a 1983 speech for his espousal of black economic self-help.

When the speech was revealed, Thomas said that he opposed anti-Semitism and all forms of bigotry.

But Foxman warned at the time of the "danger in attempting to distinguish elements of a bigot's program which might be considered positive from an overt message of vicious racism and anti-Semitism."

In response to Foxman's concerns, Danforth wrote him that "in recent conversations, Judge Thomas informed me that he understands clearly that praise of any portion of Farrakhan's message is dangerous and inappropriate... because it risks legitimizing Farrakhan's overall message of hate."

District court dismisses Jews for Jesus lawsuit

NEW YORK (JTA) — A U.S. District Court here dismissed a lawsuit last month brought by Jews for Jesus against the Jewish Community Relations Council of New York.

Jews for Jesus sued the JCRC because the Stevensville Hotel, a glatt-kosher resort in Liberty, N.Y., which has since closed, did not permit the Hebrew-Christian organization to hold its 1987 annual gathering there after JCRC director Michael Miller told the hotel's president that Jewish groups would no longer patronize the establishment if Jews for Jesus did. Agudath Israel of America, which was scheduled to hold its annual convention there a few days after the Jews for Jesus gathering in November 1987, was ready to cancel its reservations once it learned of the missionary group's plans.

But Stevensville's president canceled the contract with Jews for Jesus and returned the group's deposit. Jews for Jesus sued the JCRC in March 1988, alleging a conspiracy to violate the group's civil rights.

In his ruling, Judge Richard Owen of United States District Court in the Southern District of New York ruled

that the JCRC's efforts were protected by the First Amendment.

The JCRC's efforts were "definitely not an unlawful economic boycott," he said.

Owen acknowledged, in his opinion, that "Jews for Jesus is an 'evangelistic missionary society' whose followers, Jews and non-Jews alike, believe that Jesus was the Messiah, a belief that conflicts with traditional Jewish doctrine."

The "JCRC, among other Jewish organizations, feels that Jews for Jesus uses deceptive tactics in promoting its doctrine, and, in particular, that Jews for Jesus missionaries fraudulently and misleadingly use Jewish symbols to associate themselves with Judaism and to attract followers," he said.

The lawyer for Jews for Jesus, Jay

Alan Sekulow, said that the group will "definitely" appeal the decision to the United States Court of Appeals for the Second Circuit, and to the Supreme Court. It is also considering filing the suit in the state courts, and possibly refile it in Federal District Court on procedural grounds, he said.

Jews for Jesus was founded 21 years ago by Moishe Rosen, a Jew who converted to Christianity in the early 1950s and was ordained a Baptist minister in 1957.

The group, which answers its San Francisco headquarters telephone with the greeting "Shalom," has been condemned by Jewish and Christian Leaders for its mixture of rabbinic Judaism with Christian tenets, and for its tactics, which have been called harmful, deceptive and divisive.

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Vandals damage Sachsenhausen

BONN (JTA) — Unknown vandals wearing masks over their heads daubed neo-Nazi slogans last week on the buildings and walls of the former Sachsenhausen concentration camp.

One slogan that was scrawled more than once read: "Put an end to the Holocaust — Germany, do you really want to keep paying?" according to Monika Knop, an official at the memorial.

Similar slogans were found at the camp on July 7.



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By **ELLYCE FIELD**

Special to *The Jewish Voice*

It's that time of year again. Time for unsmudged sneakers, brand new backpacks, crisp notebooks and unsharpened pencils. And time for the homework hassle to rear its perennial head.

Homework, educators say, is a necessary evil. It reinforces concepts learned in school; it develops responsibility and inner resources.

But how much help should kids be given? How can parents get them to stick to a schedule? What should be done if children seem incapable of doing their homework?

"Homework is the type of thing

that has gone in cycles," says Dr. Robert Abramson, director of the United Synagogue of America's department of education. "We've heard cries for more homework and cries for less homework. We are back into a period where homework is considered part of the learning process. Homework is emphasized on the national and local level."

According to Abramson, homework must be measured in terms of educational criteria.

Homework offers necessary drill. "Sometimes you can only go over something so much at school, in terms of time. It's important to walk away from it and then try it again at home, like spelling or math," Abramson says.

Homework reviews school work and helps students assimilate knowledge. It also develops higher order skills. "Sometimes teachers ask students to apply a new concept, solve a problem or apply a piece of knowledge. Homework might be analyzing a poem or long term project," Abramson says.

In general, homework should be an extension of the learning process. When it isn't — when it starts to become superfluous or frustrating — then there is a point of diminishing return.

"More homework is not necessarily better homework," says sociolo-

gist Joyce Epstein, a researcher at the Center for Research on Elementary and Middle Schools at Johns Hopkins University.

Rather than stressing an A card, parents should encourage child to do his best.

Epstein conducted a study which included 82 teachers, more than 2,000 students and 1,200 parents from public elementary schools in Maryland. She concluded that at the elementary school level, the lowest achieving pupils spend more time on homework than students with better grades. These students also receive more help from their parents.

"These younger students and their families are still trying to be responsive to school demands for mastering basic skills," Epstein says. "The children and their parents spend more time working on needed skills. But those who cannot work to completion become 'homework problems' and learning begins to drop."

What is needed, says Epstein, is "better homework and more information for parents about productive ways to monitor and help their children at home."

Dr. Alice R. McCarthy, who is the co-author of *The Parents' Answer Book*, says: "Parents shouldn't place themselves in the middle, between a

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student and his teacher, even if they'd like to see the homework done successfully. Homework is an issue between the child and his teacher.

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"Every family has its own rhythm," says Abramson. "There are no hard and fast rules where or when a child should do his homework. If parents work all day and aren't home when school is over, maybe the child needs to do his homework when his parents are home, after dinner."

Rather than that of enforcer or active participant, a parent's best role is facilitator. Abramson suggests parents ask their child what homework has been assigned and rehearse

Continued on 17

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Anti-Semitic speech provokes reaction

By JACKIE ROTHENBERG
NEW YORK (JTA) — State and local officials have joined major Jewish organizations in denouncing racist and anti-Semitic remarks made by a college professor affiliated with the City University of New York.

In remarks made last month, Leonard Jeffries Jr., chairman of the African-American Studies department at CUNY's City College, accused Jews of squelching the progress of blacks in the United States. Jeffries, who is black, referred to

"a conspiracy, planned and plotted and programmed out of Hollywood," by "people called Greenberg and Weisberg and Trigliani."

"Russian Jewry had a particular control over the movies. And their financial partners, the Mafia, put together a financial system of destruction of black people," Jeffries said. He made his remarks at the Empire State Black Arts and Cultural Festival in Albany.

While Jeffries' comments were made on July 20, they did not come

to light until Aug. 5, when they were reported by *The New York Post*. The Anti-Defamation League, the American Jewish Congress, the American Jewish Committee and the Simon Wiesenthal Center immediately issued statements deploring Jeffries' remarks and his conduct.

State and city political leaders also harshly criticized Jeffries. Some lawmakers, along with some of the Jewish organizations, called for his removal as department chairman.

The ADL called on City University Chancellor W. Ann Reynolds to distance the university from Jeffries' views, which it deemed "reprehensible, and an affront to the democratic and pluralistic values which underpin our society."

Similarly, a statement by the AJCongress condemned the "repugnant attack on Jews" and anti-white remarks made by Jeffries, while the AJCommittee accused Jeffries of "the worst type of hate-mongering." And Mark Weitzman, associate director of educational outreach for the Wiesenthal Center, said: "There is no room in any classroom for a person who will manipulate and twist facts for racist and anti-Semitic purposes."

Jeffries was in Africa and could not be reached for comment. Bernard

Harleston, president of City College, was on vacation but issued a short statement through the school's public relations office.

Harleston said that statements undermining racial or ethnic groups are "deplorable and simply unacceptable." He noted, however, that "as an institution of higher learning, the college must also insure the right of its faculty and students to express their ideas, both in and outside of the classroom, without fear of institutional censorship."

Harleston's statement did not mention Jeffries or the incident in question.

Jeffries, a full-time tenured faculty member, has come under attack for similar remarks made in the past. While lecturing to his students, he has made a distinction between the "ice people" of European ancestry whom he characterizes as greedy, materialistic and intent on domination, and the "sun people" of African descent, who by contrast are humanistic and communal, in his view.

Based on Jeffries' anti-Semitic and racist history, "the New York state agencies should have known better than to invite Dr. Jeffries to speak," according to a news statement released by the AJCommittee.

The festival at which Jeffries delivered his remarks was subsidized by three state agencies. Gov. Mario Cuomo has condemned Jeffries' statements, which have attracted considerable attention among politicians.

Mayor David Dinkins roundly denounced Jeffries' remarks, saying he disagreed with the professor's statements. Democratic City Councilman Noach Dear of Brooklyn fired off several strongly-worded letters to legislators, education officials and the commissioner of the state Division of Human Rights, calling for an investigation of Jeffries and his dismissal from City College. And in Albany, the controversy took on nonpartisan status as some Democratic legislators called for Jeffries' dismissal while William Powers, state Republican chairman, issued a statement denouncing Jeffries' "virulent anti-Semitic diatribes."

(Editor's Note: As *The Jewish Voice* went to press, the president of the City College of New York vowed to initiate a "thorough review" of the address by Professor Jeffries saying it contained "clear statements of bigotry and anti-Semitism." Bernard Harleston said he would conduct the review with the assistance of the school's faculty and staff in a way that "respects" the principles of academic freedom and assures due process.)

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Germany hints it can't provide additional assistance to Israel

By DAVID KANTOR

BONN (JTA) — In a move apparently intended to discourage further Israeli requests for assistance, the German government has published a detailed list of foreign aid commitments made to the Jewish state during the Persian Gulf War.

In response to a parliamentary question, Vice Foreign Minister Helmut Schaefer said Bonn would honor promises to buy or build over 1 billion marks (\$570 million) of military equipment for Israel.

Topping the list are two advanced submarines currently being built in a shipyard in Kiel. Bonn has also provided Israel with Patriot anti-missile systems and sophisticated equipment to detect chemical and biological weapons.

All of these projects were approved during the Gulf war, when both the government and the German public was shocked by the Iraqi attacks against Israel.

The timing of the government's disclosure of assistance is significant, insofar as Israel is currently attempting to line up political support for

some \$2 billion in loans it is seeking from Germany to help absorb Soviet Jewish immigrants. The government has repeatedly stated that it never promised to provide Israel with such assistance.

But Israeli officials say that both Chancellor Helmut Kohl and Foreign Minister Hans-Dietrich Genscher responded positively when Israeli Foreign Minister David Levy requested such assistance in March.

The Israeli request was partly based on the argument that since the former East German regime never paid reparations to victims of the Holocaust, united Germany should take upon itself the moral responsibility of rectifying the situation by providing aid desperately needed for immigrant absorption.

But German officials have been negotiating separately on the reparations issue with the New York-based Conference on Jewish Material Claims Against Germany and apparently have no intention of making a separate deal with Israel.

When Levy visited Germany in

March, the country was still swept by a wave of sympathy for the Jewish state, and many were publicly criticizing the extensive involvement of German companies in Iraq's nuclear and chemical weapons programs.

But since then, a lot has changed. Israel has again assumed its traditional image as "bad guy" in the Arab-Israeli conflict and is being increasingly criticized here for its policies in the administered territories.

At the same time, the German treasury has been burdened by the need to provide economic subsidies to the area of the former East Germany in far greater dimensions than had been imagined. On top of that, the decision to move the seat of the federal government to Berlin is expected to cost some 100 billion marks (\$57 billion) over the next few years.

Faced with these pressures, Germany has no alternative but to reject the Israeli request for further assistance, government sources say. By listing aid commitments made during the Gulf war, the government in effect is signaling Israel that it feels it has done enough.

Jewish specialist given key U.S. role

By JOSEPH POLAKOFF

Special to *The Jewish Voice*

WASHINGTON — President Bush's special assistant at the White House for national security affairs, Arnold Lee Kanter, has been reassigned to the State Department with a key role in preparations for the Arab-Israeli peace conference under Soviet-American auspices and the Administration's arms control initiative for the Middle East.

In an unexpected decision that reportedly surprised Secretary of State James Baker's close aides, Bush nominated Kanter, who is Jewish, to be Under Secretary of State for Political Affairs, the department's third-ranking post. Pending Senate confirmation after Congress returns in

September, he will serve as "under-secretary-designate in succession to Robert Kimmit who has been named U.S. ambassador to Germany. Kanter is 46 and Kimmit is 43.

Kanter, who has been the National Security Council's senior director for defense policy and arms control since the outset of the Bush presidency, is not technically a career civil servant. Although he joined the State Department's politico-military affairs bureau in 1977, he left in 1985 for the Rand Corporation, the noted private research organization in Santa Monica, Calif., where he directed its national security strategies program until 1989 when he returned to the department.

In his years at the State Department, Kanter served as director of policy analysis and deputy assistant secretary of state for politico-military affairs and as deputy to the under secretary of political affairs, then Lawrence Eagleburger, in 1983-84.

Kanter studied political science at the University of Michigan and later at Yale where he earned his doctorate in 1975.

As Under-Secretary, Kanter becomes the department's highest official who is Jewish. Among others prominent in the department's affairs are the assistant secretaries for Latin America and Africa, Bernard Aronson and Henry Cohen, respectively.

Bush pays emotional tribute to martyrs at Babi Yar

By GREGORY LISS

MOSCOW (JTA) — President Bush was clearly moved as he paid tribute in Kiev last week to the tens of thousands of victims buried at Babi Yar, site of one of the first and most notorious Nazi experiments at annihilating Jews.

The American president's voice nearly broke with emotion as he addressed some 300 people Aug. 1 in front of a cast-iron monument at the ravine only recently acknowledged by Soviet authorities as a site primarily meant for mass Jewish death.

Many present had somehow survived the mass roundup and machine gunning undertaken by occupying Nazi forces on Sept. 29, 1941 — with dance music deliberately being

played in the background to mask the sounds of repeated firings and the victims' cries.

Others present had helped Jews escape, through a network of safe houses, at great risk to themselves. Bush asked them at one point to stand up to be recognized for their valor.

Many present wept silently throughout the 15-minute ceremony, Bush's last engagement on his three day trip to the Soviet Union.

"None of us will ever forget," he said after placing a wreath on the vast monument depicting victims of torture and a mother comforting her child.

"The Holocaust occurred because good men and women averted their eyes from unprecedented evil," he

said, his voice starting to break. "This memorial proves that eventually the forces for good and truth will rise again in triumph."

Ukrainian President Leonid Kravchuk also spoke of the significance of the site.

Soviet television made it clear that the vast majority of the 100,000 people shot and buried there were Jews — in contrast to official insistence over many years that only Zionists failed to mention that Russians, Ukrainians and other nationalities had also suffered.

Until recently, Jews who tried to hold gatherings at the site were dispersed by police — reinforcing the Ukraine's reputation for anti-Semitism.

A Hebrew plaque is to be erected on the site in the near future.

The new nationalist mood in the Ukraine has led to the diminishing of anti-Semitism in the republic after long years of mistrust between Ukrainians and its sizeable Jewish community.

Nationalist groups, led by the mass organization Rukh, have encouraged Jews to develop their cultural identity in what they ultimately hope will be an independent Ukraine.

The president's speech was the emotional high point of his summit talks in the Soviet Union.

He recounted how Nazi commanders had suggested to Kiev Jews that they were being taken to Palestine,

then made them undress and undergo the humiliation of piling their valuables on the ground before shooting them and hurling the bodies into the pit.

Many, he said, committed suicide rather than subject themselves to the execution rite.

Bush's trip and the rousing reception he received from demonstrators chanting for a free Ukraine will no doubt enhance the process of improving relations between Jews and other groups.

The focus of anti-Semitism has shifted to other parts of the Soviet Union — like Leningrad and Novosibirsk in Siberia — with no history of pogroms.

New PAC will offer campaign staffers

By DAVID FRIEDMAN

WASHINGTON (JTA) — A new pro-Israel political action committee has been formed, not to funnel money to political candidates, but to provide young campaign workers for candidates for the House and the Senate.

The unique new pac — called ACTIONPAC — will also provide a means for young pro-Israeli activists to enter politics, explained Robert Bassin, the PAC's creator and executive director.

Bassin, a Washington political consultant, said the idea grew out of his own experiences in Washington, starting as an intern at the American Israel Public Affairs Committee while a student at Union College in Schenectady, N.Y.

Bassin went on to work for AIPAC's student program where, he said, "I caught Potomac fever and decided politics was going to be my life."

After working for Sen. Kent Conrad (D-N.D.), Bassin founded his own political consulting firm and, along with his work for political campaigns, was able to continue his pro-Israel activism. But his experience with students at AIPAC had convinced him that most college activists had "very few opportunities

to enter into politics" after they graduated, with neither the experience nor the contacts to make them attractive to political campaigns.

Bassin's response to the problem was ACTIONPAC, which will seek to provide a means of entry to the mutual benefit, it is hoped, of both candidates and young activists.

The 1992 congressional races will be ACTIONPAC's debut. The PAC will select 10 graduating seniors, graduate students or graduates no more than three years out of college who have demonstrated pro-Israel activism while on campus. Ideally, they will be people who want careers in government or politics.

In January 1992, the 10 people selected will go through an intensive 10-day campaign-training course. Bassin said some 40 Democratic and Republican political consultants have agreed to help in the training.

Once their coursework is over, the activists will start working as full-time staff members with campaigns. ACTIONPAC will select the candidates, who can be either Democrats or Republicans, incumbents or challengers. The only criteria are that the candidate be pro-Israel, and that he or she be in a close race against someone with a poorer record on

Israel.

"We want to put these people in races where they will make a difference," Bassin said.

For that reason the ACTIONPAC volunteers will probably not participate in primary campaigns, Bassin said. For example, the California primary next year is expected to pit many pro-Israel supporters against each other for nominations to the Senate.

Bassin said he doubts that ACTIONPAC will have any difficulty placing its participants with campaigns. "I would find it hard to imagine a candidate rejecting having a capable full-time staff member for free," he said.

ACTIONPAC will pay each of its activists \$600 a month. Housing will be worked out either with another campaign staff member, a contributor or with local members of the pro-Israel community.

Raising its funds among supporters of Israel, ACTIONPAC has a projected initial budget of \$161,800. Two-thirds of the money will go for salaries and training for the participants and less than 10 percent for administrative costs, according to a pamphlet put out by ACTIONPAC. Bassin hopes to have more participants in future campaigns.

One of the program's benefits, said Bassin, is that it will help expand the grassroots political base of the pro-Israel community, through day-to-day involvement in political campaigns.

Polish Jews upset over cemetery desecration

By RUTH E. GRUBER

ROME — Polish state and local leaders have come out strongly in support of the country's tiny Jewish community in the wake of the desecration of Warsaw's historic Jewish cemetery on Friday evening, August 2.

President Lech Walesa conveyed his sympathy to the Jewish community in a letter sent August 6 to the cemetery director. And Arkadiusz Rybicki, head of Walesa's committee on Polish-Jewish relations, laid a wreath at the site of the vandalism and appeared on Polish television condemning the action.

"He said that if this was just vandalism, it was vandalism of the worst kind," a Jewish source in Warsaw said in a telephone interview. "He added that if it was politically motivated vandalism, it was harmful to Poland," said the source, who requested anonymity.

Local political leaders in Warsaw also placed wreaths and flowers at the site.


The vandalism was played up in the Polish media, which showed pictures of a smashed tombstone and numerous anti-Semitic slogans

scrawled on graves. A monument to Jewish soldiers was also defaced.

"It is a very unpleasant occurrence," said the Jewish source in Warsaw. "It seems to be part of a rising tide of violence — not just anti-Semitic, but anti-Gypsy, too. There is something unpleasant in the atmosphere. Not long before the cemetery was vandalized, a group of Skinheads roughed up Warsaw Rabbi Menachem Joskowitz," the source reported.

Stanislaw Krajewski, a Polish Jewish leader and Warsaw representative of the American Jewish Congress, said of the cemetery desecration: "This is a very bad kind of vandalism. It is of concern to all Jews here, as Jewish cemeteries are such an important part of the Jewish reality in Poland. I am very glad of the clear official reaction, which has been well publicized so that it can reach everyone."

"This is a correct change from the earlier official attitude," he said, "which was to remain silent in the face of such occurrences, reasoning that it would somehow be bad to speak of such things openly, that speaking about them would play into the hands of anti-Semites."



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Soviet emigration down in July, but up for year

TEL AVIV (JTA) — A total of 10,325 Soviet Jews arrived in Israel in July, barely half the number who arrived the month before, when Jews rushed to leave the Soviet Union before new emigration regulations went into effect. But despite the low monthly total, the second worst this calendar year, Israeli officials were

encouraged, saying more Soviet Jews had arrived than they had predicted.

Regulations that went into effect July 1 require all citizens leaving the Soviet Union to obtain passports, a procedure that is expected to result in lengthy bureaucratic delays. But Soviet officials have pledged that Jews who already have exit permits will be

given top priority in passport processing.

An additional 2,142 Soviet Jews immigrated to the United States as refugees in July, according to figures provided by the Hebrew Immigrant Aid Society in New York. That is the lowest monthly figure since February and brings the total Soviet Jewish immigration to the United States for the first 10 months of the fiscal year to 18,949. Congress has authorized funding for up to 40,000 Soviet Jewish refugees this fiscal year, but with only two months left, much of those funds will not be used.

Despite the lower number of Soviet Jews who arrived in Israel last month, 1991 is a banner year for aliyah. A total 110,600 immigrants arrived here during the first six months

of the year, nearly double the number that arrived in the first half of 1990.

The six-month total, compiled by the Central Bureau of Statistics, includes over 86,000 immigrants from the Soviet Union and 18,900 from Ethiopia, many of whom came in the Operation Solomon emergency airlift in late May.

Another 1,600 olim arrived in Israel from Europe, including some 300 Jews from Albania; 260 came from Asia; and 1,200 came from the Americas, including 500 from the United States.

The Israeli statistics show that immigrants from Ethiopia were younger, on average, than those from the Soviet Union. The median age for all new olim during the first half of the

year was 32.5, compared to 14.4 years old for Ethiopian newcomers.

Among the Soviet immigrants, 28 percent were under 20 years of age, 38 percent between 20 and 40, and 14 percent over 65.

Among the Ethiopians, 61 percent were below age 10 and only 5 percent were above the age of 65.

According to the Education Ministry, the immigration wave added 60,000 new pupils to the school system last year, in addition to another 17,000 pupils added to the school rosters as a result of natural growth among the local population.

To cope with the sizable pupil population growth, specially designed portable classrooms are to be set up in localities threatened with severe school overcrowding.

6000 olim have applied for passports

TEL AVIV (JTA) — Some 6,000 new immigrants applied for Israeli passports during the first six months of this year, and immigration officials are concerned that many of them may leave the country for good.

Eighty-six percent of the applicants were newcomers from the Soviet Union, and most were people between the ages of 21 and 40, the Interior Ministry, which is responsible for issuing the travel documents, disclosed Sunday.

Uri Gordon, head of the Immigration and Absorption Department of the Jewish Agency for Israel, said the applications are a clear indication that the new immigrants plan to leave Israel, either because of failure to obtain work or out of general disillusion with their absorption here.

Focus on Federation Agencies

A column by the agencies about the agencies

New Hillel House becomes a reality

We are happy to announce that the University of Delaware's largest Jewish organization will be moving to a new location after the first of the year. The B'nai B'rith Hillel Student Center purchased a house at 47 West Delaware Avenue in Newark. The house will be named The Abe and Pearl Kristol Hillel House, in honor of the Kristol family whose generous donation enabled Hillel to acquire the building.

The present facility located above the National 5 & 10 on Main Street is not easily accessible and has limited space and Hillel had simply outgrown its office space. Larger accommodations are required. Also, Hillel in the past was able to safely accommodate 40 students to a program, but our attendance is reaching numbers in the 80s and we cannot fit everyone into our rooms at 64 East Main Street.

The Hillel Student Center's new building will house: an auditorium which can hold 250 people, will be used for High Holiday services (so that we will no longer have to have services at a church), regular Shabbat services, Israeli dancing and other special events, a lounge where students can come and relax, a game room where they can come and vent some energy, the Dr. Leo Blumberg Library, study rooms, offices and a kosher kitchen.

Paul Sestak, professor of textiles, design and consumer economics has been hired as the architect to design the renovations to the house which are needed to make it a functioning and vibrant building. The extent of renovations will depend on the total amount of money raised.

Our work at Hillel is supported by the B'nai B'rith Lodge 470, the Jewish Federation of Delaware, the B'nai B'rith Lodge Bowling League, the National B'nai B'rith Hillel Foundation and the parents of the students who attend the University of Delaware. However, we are still asking for and accepting donations for the building of the house. Sonny and Yetta Chaiken and Julie Blumberg co-chaired Hillel's fundraising drive. Their work on behalf of Hillel has been extraordinary.

Besides being larger, the new address is much closer to the campus and student housing. This will allow Hillel a higher visibility and enable us to become a more integral part of campus life. The move will expand the group's programming capabilities and its ability to serve the

university's Jewish community.

The academic year 1991-92 has been one of remarkable growth for Hillel. We are witnessing a fantastic growth in membership and participation, particularly among incoming freshmen. More significantly, our student board and active membership is made up of a growing number of enthusiastic and creative individuals. It is clear that the University of Delaware is attracting more and more committed Jewish students every year. The increased participation in Hillel activities testifies to this — and it is clear to us that we are serving as a vital outlet for the ever increasing Jewish student population.

Hillel provides a Jewish home away from home for hundreds of University of Delaware students. The college years are a time for growing and changing; there are new things to learn, new friends to meet, new experiences to enjoy. But, within this fast-moving environment, there is a basic human need for calm, certainty and tradition. For the more than 1500 Jewish collegians in Newark, those needs are satisfied by the Hillel Student Center at the University of Delaware.

For many of those living in an integrated college environment, Hillel is the only ongoing link with a Jewish community. Given the recent data regarding interfaith marriages being on the rise, the role of Hillel has become even more important. It is a place for young people to meet and find their future spouses.

Everything done within Hillel helps Jewish students be Jewish. In that context, Hillel is equated with Jewish survival. It is important that we provide students with the most positive environment possible. Many of the current leaders in the Jewish community today were active in Hillel years ago, and among our membership today are the community leaders of tomorrow.

What we offer at Hillel:

- Student sponsored and conducted services for the High holidays, and every other Sabbath Eve, a traditional Seder with all the trimmings at Passover, a Tu B'shvat Seder, Hanukkah and Purim celebrations.

- Leadership training for Jewish Life and for the student's general development through the Hillel Student Board, Regional and National Leadership Training Institutes and participation in student committees and workshops.

- Instruction in Judaism on a col-

lege level by means of lectures and study groups. Topics include Israel activism, campus racism, interfaith dating, Jewish identity and Jewish mysticism.

- Creative self expression through cultural activity groups like the Hillel Israeli Dance Ensemble.

- Identification with the Jewish people and the acceptance of personal responsibility through Hillel membership.

- Opportunities to meet other Jewish people and the acceptance of personal responsibility through Hillel membership.

- A lounge and the Dr. Leo Blumberg Library immediately adjacent to the campus where students may drop in at any time for informal gatherings or for an opportunity to study in a quiet atmosphere.

- Faculty Luncheon Seminars — where Jewish faculty can discuss issues that effect them on campus and can develop a support group among their colleagues.

- Hillel meetings have also been the starting places for important campus lobbying efforts. For example, members of Hillel were instrumental in a community effort to create a Jewish studies minor on campus. Hillel members have banded together to get special interest housing on campus and the Hillel membership was in the forefront of the creation of a DIPAC group on campus.

- The presence at the Hillel Student Center of a Hillel Director who is a Licensed Clinical Social Worker. Students come to the Hillel Director with their personal problems of moral and ethical standards, worried about academic and emotional difficulties, problems at home or what's the purpose of it all. These personal encounters where the impact is greatest and of immeasurable effect cannot be detailed in a program outline.

These programs along with the opportunities for personal counseling all combine to help the student's growth. At this stage of life, young people must frequently make difficult decisions for which they need guidance. The Hillel Student Center, offers Jewish students on campus the opportunity to grow intellectually and to mature spiritually.

A people survives so long as it transmits its heritage from one generation to the next. The Hillel Student Center at the University of Delaware is our vehicle for survival and our tie with the future.

susan isaacs

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Women in the rabbinate

Second generation of women rabbis facing same challenges as pioneers

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — *Working Woman* magazine recently listed its 25 best career choices for women in the 1990s. After management consultant, private banker and veterinarian came a surprising inclusion: rabbi.

In the 19 years that the Reform movement has been ordaining women rabbis, and in the six years that the Conservative movement has done so, women in the rabbinate have worked hard to create a place for themselves in a profession that, since its creation at least 1,500 years ago, had been the exclusive province of men.

To date, the Reform movement's Hebrew Union College-Jewish Institute of Religion has ordained 185 women rabbis, and the Conservative movement's Jewish Theological Seminary has ordained 32.

Since 1981, just under half of the incoming classes of rabbinic students at HUC-JIR have been female. At HUC-JIR, of the 190 students in the rabbinical school during the 1991-92 year, 43 percent will be women. Incoming classes at JTS vary, but the proportion of women seems to be increasing. Of the 32 students entering the seminary's rabbinics program next year, 15 are women.

Still, women represent only a small fraction of the two rabbinical organizations that admit them: the Reform movement's 1,560-member Central Conference of American Rabbis and the Conservative movement's 1,300-member Rabbinical Assembly.

Integration into this all-male profession has not been easy for many of the pioneers. And although the newest women rabbis are part of a "second generation," and may even have had women precede them in their jobs, the challenges they face are no less daunting than those which confronted the first women to walk through the seminary doors.

The issues are no longer about entry into the rabbinate; they are about access to the senior ranks and about transforming the profession into one which will accommodate, even welcome, the unique needs and gifts of women.

Most women rabbis feel that their concerns are beginning to find their way onto the agendas of the movements' rabbinical organiza-

Part 1 of a 2-part series

tions. But "educating and sensitizing lay people and some senior rabbis" is still very much a challenge, according to Rabbi Jody Cohen, religious leader of Temple Beth Hillel in South Windsor, Connecticut. "We're still out on our own," said Cohen, who is also co-coordinator of the Reform movement's Women's Rabbinic Network.

Women in pulpits are still often viewed as novelties and are reminded of that in a variety of ways that run the spectrum from amusing to annoying. They have come to almost expect certain remarks from congregants, such as, "I don't believe in women rabbis, but you're good," and "You did a good job on that sermon," in an overly impressed tone, as if such a performance was unexpected.

"It takes people time to deal with it, which I think is perfectly understandable," said Rabbi Joyce Newmark, who was ordained at JTS last June. "A woman putting on a tallis is not something they've seen before," she said. "When people develop some comfort with you, the comments go away."

Some women feel that acceptance has begun to come on a superficial level, the level of remarks and jokes, but that resistance to having a woman rabbi still exists on a deeper level.

Rabbi Amy Eilberg, the first woman ordained by the Conservative movement, experienced some of that resistance when, in her first job out of the seminary, in a pulpit for one year, she found congregants discussing whether she should be permitted to cross her legs on the bimah, which the synagogue considered a sign of disrespect.

"Congregants are always more focused on the body of the woman rabbi than on the male rabbi. They discuss what she wears, whether her shoes are open or closed toe. It's a reflection of the deep place that is touched when women take on the mantle of leadership," Eilberg said. "People are able to deny how profoundly they are affected."

In interviews with synagogue search committees, women rabbis continue to be asked if

they plan to marry or become pregnant, or, if they are already parents, what they would do if their child was at home sick and they had to attend to a synagogue matter. These are questions, several women rabbis pointed out, that no male candidate would ever be asked, though single male rabbis are sometimes asked why they are not married.

Bias against women rabbis also has an impact on their paychecks. A survey recently conducted by the Central Conference of American Rabbis found that Reform women rabbis' median incomes are 5 to 25 percent lower than the incomes of male colleagues who are at the same level positions.

Men and women start out earning the same, said Rabbi Arnold Sher, director of placement for the Reform movement, but the discrepancies become apparent the longer that someone has been in the pulpit and grow as congregations get larger.

Rabbi Joel Meyers, executive vice president of the Rabbinical Assembly, said that no such discrepancy between the salaries of men and women exists in the Conservative rabbinate, where they earn "comparable amounts."

The bias that leads to salary inequity is often unconscious, which makes it no less insidious and even harder to combat, said Rabbi Deborah Hirsch of New York's East End Temple, a 200-family Reform congregation. During contract negotiations, "a congregation will say 'Her husband works and must make a good

salary,' when dealing with a female candidate. But for a man, they might say 'He has to support a family.'"

For women with children, family concerns factor importantly into job decisions.

Not long ago, it was a point of pride for a rabbi to boast of his long hours and six- or seven-day workweeks, even to say that he was "married to his synagogue." But many women in the rabbinate struggle, more than their male colleagues, to balance their professional and family lives, a task that has led some to difficult choices.

Rabbi Beverly Magidson, who was ordained by the Reform seminary and is now a member of the Conservative rabbis' organization, is leaving the 150-family congregation she has served for eight years to take two part-time jobs, as a hospital chaplain and a day-school teacher.

As Sabbath-observant Jews in a town where few others are, her family feels isolated. So Magidson, her husband and her two young children are moving to Albany, N.Y., where her older child attends day school.

"Most male rabbis reach a point where their first congregation does not have enough of an observant mass for their family, so typically they move to a larger community and a larger synagogue," Magidson explained.

But she currently works five or six nights a week. A position in a larger congregation would mean "more Sundays where I'm not home at all and more nights out, and I'm not willing to make that tradeoff," Magidson said.

She wishes she could stay with her congregation, she said, and hopes to return to the pulpit in a few years.

Homework

Continued from 13

the steps needed to complete it. Offering to review or listen to the finished homework helps parents separate from the child.

"Parents should not become so involved in the successful outcome that they feel they are being graded on the work," he says.

How to help when the child is unable to complete homework within a reasonable amount of time, forgets, lies about or refuses to do homework?

Dr. Alicia Tisdale, an educational and clinical psychologist, offers several suggestions. "Before getting down on the child and assuming it's all his fault, be sure the quantity and quality of homework is appropriate to your child's developmental ability. For instance, 10 to 20 minutes is a 6-year-old's normal range for sitting and concentrating on homework," she says.

Tisdale says children often don't know what the homework assignment is. To help your child become better organized, she recommends asking several key questions: Where do you keep your school bag, your assignment notebook? Does the

teacher write the assignment on the board?

Talk to your child's teacher and compare notes. Is the child working to his or her potential in class? Are the assignments being completed? What is the nature of the homework assigned? Is it work that hasn't been completed in class or drill work?

Homework problems can also be symbolic of other problems. "Some children lie about homework because they are overwhelmed and are trying to cover up; sometimes they feel like a failure before they even begin," says Tisdale. "Some problems stem from unrealistic expectations parents or teachers have of the child."

If problems persist, Tisdale recommends having a trained educational/clinical psychologist evaluate the child's achievement as compared to his or her potential.

Tisdale says a thorough evaluation should include a battery of intelligence and achievement tests, in informal interview with the parents and a separate interview with the child. For children ages 4 to 6 there would be approximately three 45-minute testing sessions; for older children, approximately five sessions.

"I try to make the testing as fun and low key as possible, with lots of breaks, hot chocolate and prizes," Tisdale says.

If tutoring is indicated, Tisdale says the child should be referred to individuals who are effective teachers and have a proven track record working with students.

Effective Help

1. Find a consistent time for homework.
2. Be sure the work environment is reasonably quiet.
3. Provide a desk, lamp and all necessary supplies.
4. Keep in close contact with your child's teachers.
5. Be a good role model—read with your child and take him to the library.
6. Encourage your child to do his very best and reinforce his efforts.

(Ellyce Field is the Kids Stuff columnist for *The Detroit News* and the author of "Detroit Kids Catalogue," Wayne State Press, 1990, and "Kids And Cars: A Parents' Survival Guide to Family Travel," Melius Press, 1988.)

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Israel, pressured to free prisoners, insists on knowing fate of MIAs

By HUGH ORGEL

TEL AVIV (JTA) — Israel welcomed the release Sunday of two more Western hostages from captivity in Lebanon and stood by its offer to enter negotiations for a prisoner swap. But Israel is insisting that such a deal must include either the release of seven Israelis missing in Lebanon or a full accounting of what happened to them.

Officials here have rejected suggestions that Israel unilaterally release some of the Lebanese Shi'ites it and allied forces are holding in prison for security offenses.

They are pointing out that both Syria and Iran have the clout to effect the release of all Western hostages without Israel's contribution to the complicated procedure, and that the United States now has a good enough working relationship with both these countries to persuade them to do so.

The Israelis are pointing to the speedy release Sunday of Jerome Leyraud as ample proof that Syria and Iran have the power to release all hostages held in Lebanon. Leyraud, a French medical worker, was seized August 8 after the release of British hostage John McCarthy, by kidnapers who threatened to kill him if another Westerner were freed. He had been held by a previously unheard-of group calling itself the Organization for the Defense of Prisoners' Rights.

The other hostage released Sunday was Edward Tracy, a native of Vermont, described variously as a writer, bookseller and adventurer. He had been a captive of the so-called Revolutionary Justice Organization, a pro-Iranian group.

McCarthy, a British journalist, was held for five years by Islamic Jihad, which likewise swears allegiance to the Shi'ite fundamentalist regime in Iran. He was released as an emissary bearing a letter from the hostage-takers to

U.N. Secretary-General Javier Perez de Cuellar, which he delivered personally Sunday at an air strip in Lyneham, England. The letter is believed to spell out Islamic Jihad's stipulations for freeing the remaining hostages.

There are now at least 10 Western hostages still believed held in Lebanon, including Americans, Britons and Germans.

Perez de Cuellar spoke last week of the need for all parties, including Israel, to release their hostages.

And in Washington, President Bush remarked over the weekend that Israel should now be willing to release the "innocents" it holds for so-called political purposes.

Israeli Deputy Foreign Minister Binyamin Netanyahu on Sunday vigorously rejected any comparison between Lebanese prisoners Israel is holding for security offenses and hostages held by terrorist groups. "Hostages are innocent people yanked off the streets," he said in an appearance on the ABC News television program "This Week With David Brinkley."

The Lebanese prisoners, on the other hand, are people who were captured trying to infiltrate into Israel, whom Israel is willing to exchange for the seven Israeli soldiers believed held in Lebanon, he said.

Netanyahu admitted that Israel did indeed seize Sheik Abdul Karim Obeid in July 1989 to use as leverage to get its soldiers back. However, he stressed that Obeid was not an innocent cleric, but the "godfather of the mafia that takes hostages." Netanyahu said, "If we release Sheik Obeid, I believe it would kill any possibility of a deal that includes Western hostages."

He also rejected British Prime Minister John Major's call last week for Israel to unilaterally release Lebanese prisoners as a goodwill gesture. Netanyahu said that Israel had, in fact, re-

leased 40 Lebanese Shi'ite prisoners in such a gesture nine months ago, and that nothing had happened as a result.

Here in Israel, Uri Lubrani, the Defense Ministry's coordinator of affairs in Lebanon, expressed his disappointment with increased world pressure on Israel to release the prisoners it holds. He emphasized that until Israel is provided with proof of where the Israelis are being held, and details of their state of health, there is nobody who could persuade Israel to take part in any prisoner exchange.

He and other Israeli officials urged Bush to use the "new world order" he proclaimed after the Persian Gulf War to persuade Syria and Iraq to get the hostages released.

Both Netanyahu and Defense Minister Moshe Arens pointed out that the Shi'ite groups holding the hostages operate on Syrian-controlled territory in Lebanon, and that Iran controls and finances the terrorists. "It is within the capacity of the United States to now tell these governments it's over, it's a different world, a new world order," Netanyahu said in an appearance on the NBC-TV program "Meet the Press."

Arens, appearing on CBS-TV's "Face the Nation," said, "There is an indication that the Syrian and Iranian governments want to mend their fences with the Western world and with the United States in particular. It has been demonstrated that when these countries wanted, they could bring about the release of hostages, whether they were Frenchmen, British, U.S. or Israeli."

Former U.S. Secretary of State Henry Kissinger, appearing on the same CBS program, warned against any U.S. pressure on Israel to release its prisoners. "We cannot permit innocent Americans to be put in the middle of every dispute between Middle East nations and Israel," he said.

Israeli Defense Ministry spokesman Danny Naveh said Israel is appealing to all countries, including Iran and Syria, and all organizations holding Western hostages and Israeli prisoners, to release their captives or show evidence about them. Such evidence would enable the start of negotiations for the release of all those held in Israel, he underscored.

There are seven Israelis missing in Lebanon, and several of them are feared dead. One of them is Sgt. Samir Assad, a Druse who was captured by Syrian troops eight years ago during the Lebanon war.

But his family, which lives in the Israeli Druse village of Beit Jann, said Sunday that they do not accept the terrorists' claim that he was killed during an Israeli air force raid on Lebanon seven years ago. They said they are convinced he is still alive and hope he will be included in any exchange.

Nothing has been heard about Zacharia Baumel, Yehuda Katz and Avi Feldman, who disappeared in a tank battle during Israel's 1982 invasion of Lebanon.

Yona Baumel, father of the Brooklyn-raised young man who made aliyah and joined the Israeli Defense Force, called on the Israeli government not to release Palestinian and Shi'ite detainees until signs of life are received concerning the Israelis held captive.

In addition, Israel is seeking Rachamim Alsheikh and the English-born Yossi Fink, or word about what happened to them. It is believed they were captured by the Shi'ite fundamentalist Hezbollah, or Party of God, during a 1986 raid.

An air force navigator, Ron Arad, who was shot down in 1986, is also believed to be in the hands of Hezbollah, and is thought to have the best chance of the seven of being alive.

(JTA correspondent David Friedman in Washington contributed to this report.)

Church leaders: Israel undercuts Bush efforts

GENEVA (JTA) — An international church leader has warned President Bush that Israel is "undercutting" his diplomatic efforts in the Middle East.

Joe Hale, secretary-general of the World Methodist Council, wrote to Bush asking the United States to be more demanding of Israel in its quest for a peace settlement.

Hale said he supported the president's attempts to arrange a regional peace conference but was alarmed "that Israel is undercutting you at every turn by deflecting the creative initiatives you have advanced."

Hale's letter appeared July 31 in the bulletin of the World Council of Churches.

He said he was especially concerned about the displacement of Palestinians from their homes and the seizure of their lands. He urged Bush to treat Israel like any other country receiving U.S. aid or loans.

Two weeks earlier, the Episcopal Church passed a resolution urging the United States to withhold aid from Israel equal to the amount Jerusalem spends on Jewish settlements in the administered territories and East Jerusalem.

Singer

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After coming to America in 1935, he wrote, too, about exotic Jewish characters on Manhattan's Upper West Side, in cafes in Buenos Aires and Tel Aviv and in Yiddish literary clubs in Paris. His first English translator was writer Saul Bellow, who

himself went on, in 1976, to win the Nobel Prize for Literature.

He began his career writing in Hebrew, then chose Yiddish in an effort to reach a larger audience.

Singer, who was 87 at the time of his death, wrote virtually all his novels and stories in Yiddish.

Leningrad wants Israeli consulate

TEL AVIV (JTA) — The city of Leningrad hopes Israel will open a consulate there, Leningrad Mayor Alexander Belayev reportedly told visiting Jewish Agency Chairman Simcha Dinitz last week. He spoke August 8 during a reception held in Dinitz's honor at the Leningrad City Hall. At the reception, Dinitz was granted permission for the agency to open offices in Leningrad.

A Jewish Agency spokesman said Belayev told Dinitz he is interested in fostering Jewish cultural activities in his city, including Hebrew studies.

During his visit to the city, Dinitz held a three-hour meeting with some 1,000 Leningrad Jews who have applied for permission to immigrate to Israel. The Jewish Agency coordinates the immigration of Jews to Israel.

Singer was the last surviving sibling of a family of three outstanding writers, and a younger brother, Moshe, the only one to follow in the father's footsteps and become a rabbi.

PLO

Continued from 5

For example, Feuerwerker cited Secretary of State James Baker's support last year for including in a Palestinian negotiating delegation residents of East Jerusalem and former residents of the West Bank or Gaza Strip who had been deported.

Disagreement between the Likud bloc and the Labor Party on this issue ultimately resulted in the collapse of the Israeli government.

"There seems to be (more) understanding this year" of Israel's sensitivities, an Israeli Embassy official commented.

Golan Heights

Continued from 1

Faced with a lengthy and complicated political process, fraught with both risks and opportunities, the IDF would have to maintain its strength for a long time to come, both because of the uncertainties of the peace process and in order to conduct negotiations from a position of strength, the IDF chief said.

That would require an investment of some 5 billion shekels, or more than \$2 billion, by the end of this decade, Barak said, adding that he hoped such funds would be made available.

Barak said Syrian President Hafez Assad had agreed to peace talks with Israel after carefully considering his military situation and drawing practical conclusions on what he could and could not do at present.

The other Arab states have also carefully considered the IDF's capabilities, Barak said, which have had a major influence on persuading the Arabs to consider direct negotiations with Israel.

Ron Ben-Yishai, writing in the daily *Yediot Achronot*, agreed that Syria's decision to enter direct negotiations with Israel came, among other things, from realization that within the near future, Syria will not be able to achieve strategic parity with Israel.

Ben-Yishai quoted official sources in Israel as saying that Assad was disappointed with the terms of the large arms deal he signed with the Soviet Union a few months ago. The deal, valued at \$2 billion to \$3 billion, was to include advanced MiG-29 and Sukhoi-24 fighter jets, as well as tanks and state-of-the-art, surface-to-

air SA-10 missiles, which are not yet in the hands of any other country in the Middle East.

But the financially strapped Soviet Union is asking for payment in cash, and Syria does not have the money. Only a small amount has arrived from the Gulf states, which promised Syria some \$2 billion in recognition of its participation in the Western coalition that dislodge Iraqi forces from Kuwait.

Syria has already used much of what it did receive to pay for Scud-C missiles purchased from North Korea, Ben-Yishai reported.

It is possible that the Soviet deal may not come to fruition at all or that only some of the items will be given to Syria for cash payment, he wrote. The Soviet Union has already forgiven Syria for billion dollar debts from a prior weapons deal and apparently is not willing to

continue financing the Syrian war machine when the Soviet Union itself is suffering financially.

But Ben-Yishai quoted the same sources as saying there was another reason for the Syrians' decision to move closer to the West.

During the Persian Gulf War, they said, Assad came to realize the superiority of precision-guided weapons launched from a great distance. The advanced technologies for producing such munitions are found only in the West.

Assad is said to understand that if he wants to achieve strategic parity with Israel, quantity is not enough; he must equip himself with the kind of precision-guided weapons used in the Gulf war.

Book Review

A personalized Orthodoxy

THE SEARCH FOR GOD AT HARVARD

By Ari Goldman

Random House, 283 pp., \$20

By ELLI WOHLGELERNTER

John Kennedy, when he ran for the presidency in 1960, said that if ever a conflict arose between his upholding the Constitution and his Catholic faith, he would step down from office.

Ari Goldman confronts a similar situation. He is torn between a love and devotion to his craft, journalism, and a deeply felt faith, his Orthodox Judaism. It is no less a quandary for Goldman than it was for Kennedy. Goldman's dilemma is a unique one, for he practices his profession working for *The New York Times*, the most powerful and influential newspaper in the world, and he is the first Orthodox Jew to do so.

In "The Search For God at Harvard," Goldman gives us three stories at once: his autobiography, his year at Harvard and his search for God. It is a well-written, skillfully interwoven narrative. But the most compelling read is the subplot: one man's struggle with his faith and his desire to remain an Orthodox Jew in a modern world.

It is a difficult task. The pivotal conflict is between the requirements of his job and the principles of his religion, and while the two worlds are not mutually exclusive — indeed, Goldman makes an insightful comparison between the construction of a news story and the composition of the Talmud — there are inherent problems in trying to serve two masters.

Goldman's search and struggle begin early in life, but they intensify during his year at Harvard. In 1985, Goldman asked his editors for a year off to study at the Divinity School. It would be an invaluable education, he argued, and would enable him to write better stories as religion reporter at *The New York Times*.

Who wouldn't be thrilled to be able to take his wife and kid on a year's sabbatical in Cambridge? "I loved being in a school where there were men and women interested in serving God and society in an age when many wanted to serve only themselves," Goldman writes. While there, he learned, and shares with the reader in brief chapters, a little of the basics of Hinduism, Buddhism, Catholicism, African religions and Islam.

At the Div School, as it is called, we also meet a few of Goldman's classmates, a diverse and interesting group, only to discover, sadly, that they seem more interested in politics, sexual and otherwise, than spirituality. "The Divinity School sometimes seemed to devoid of Christian spirituality," Goldman laments.

But all this is secondary. What the book comes down to is one man's search for truth, whether in journalism, with its quest for a balance in the presentation of issues; or in Judaism, where the author mounts an honest effort to find acceptable shades of gray in a world increasingly more sharply divided between black and white.

It is a difficult and lonely search, and sometimes the only counsel Goldman can find is the spirit of Rabbi Akiba, whom Goldman says would be his personal saint if Jews believed in canonization. Rabbi Akiba, says the Mishnah, was the only one



Ari Goldman

of four rabbis "who went down to the orchard" and emerged whole; one fell gravely ill and died, one became a heretic and one went mad.

Goldman's interpretation is that the four went exploring other religions, and three just couldn't handle it. Akiba could, and thus becomes Goldman's spiritual guide.

"The pivotal conflict is between the requirements of his job and the principles of his religion, and while the two worlds are not mutually exclusive — indeed, Goldman makes an insightful comparison between the construction of a news story and the composition of the Talmud — there are inherent problems in trying to serve two masters."

"Rabbi Akiba stands by me in my work," he writes. "He even stays with me when I cover a story in church or have a vegetarian meal in a non-kosher restaurant. 'Go for it,' Rabbi Akiba whispers in my ear. 'Go into the orchard. Judaism is meant to be challenged. That is where it gets its life.'"

Goldman accepts the challenge, and takes us along on this intensely personal journey.

There is his disorienting childhood, where he experienced what was then quite a rare thing in Orthodox circles: a divorced home. There is his passion for journalism and the story of his career, including an insider's look at the *Times*. And there is the powerful, mystical pull that his faith has on him — "For me, Sabbath candles still held their magic."

With all this, there is his search for God at Harvard. Goldman is in no danger — he emerges from his 20th-century version of the orchard intact; that is to say, strong and secure in his religion.

But what kind of religion? While Goldman remains steadfast in his religious observance, there has always been one big if: If he were ever given an emergency assignment by

the paper, he would have to work on Shabbat because of his "moral responsibility to report the news."

It's a problem he has trouble resolving. His Orthodox girlfriend can't accept his rationale, so he goes to see a modern Orthodox rabbi, one with understanding and compassion, in search of a dispensation. The rabbi listens carefully and is sympathetic, but the solutions he offers are impractical. So Goldman breaks up with his girlfriend and leaves the rabbi. He is left to figure it out himself, ultimately becoming his own rabbi.

Orthodox Jews, of course, don't accept the idea of one becoming one's own rabbi, but for Goldman there is no other choice. He wants to remain Orthodox, but that world won't let him, won't recognize his struggle to walk the tightrope.

The problem, writes Goldman, is the very nature of present-day Orthodoxy, not unlike fundamentalist Christianity and Islam. "Diversity, tolerance and pluralism seem to have been banished from the religious vocabulary," Goldman says. "Orthodoxy has become more and more narrow."

The climax of Goldman's struggle occurs a year after he leaves school, just before the High Holy Days, when he and his family move into a suburban neighborhood north of New York. Goldman is invited to lead the afternoon prayer service on the forthcoming Yom Kippur. At first he feels unsuited for the job, but he at least

dox community, Goldman is a media star, one of their own who not only "made it" at the prestigious *New York Times* — the Jewish world's Bible — but who kept his Orthodoxy along the way. At least Orthodoxy as defined by Goldman.

The modern Orthodox rabbi he consulted had told him, "There has never been an observant person at *The New York Times* before. You have a tremendous opportunity to do good." It must be a heavy burden to always be under such intense scrutiny by one's community.

After the Yom Kippur incident, some members of the synagogue apologized for the tumult created, although one told him point-blank: "It's all your fault. If you had just kept your big mouth shut, all this would never have happened."

Though he may be treife to some, Goldman is undeterred. He struggles to work his way through his dilemmas, ever searching for the right answers, and, to his credit, he makes no apologies for his ways.

"To my mind, Judaism is diminished if it is painted too narrowly," he writes. "From my life journey, I be-

lieve that traditional Judaism is large enough, compassionate enough, forgiving enough and tolerant enough to encompass the world."

This honest and intimate story tells us a lot we need to know about the Orthodox Jewish world, providing a revelatory glimpse into the conflicts a modern Orthodox Jew faces. It is also an example of good journalism, both in Goldman's professional and personal life — his candid reporting on sex in the Jewish community, for example, but it homosexuality in yeshivot or premarital sex among modern Orthodox singles in their 20s and 30s, is sure to increase the heartburn this book will generate in the Orthodox world.

Finally, though he doesn't necessarily come up with answers that Orthodox Jews would like, Goldman makes his choices and continues to serve God as he sees fit. As a classmate told him on graduation day, "Each one of us serves God in a different way. Perhaps your ministry is through journalism." It seems it is. (Elli Wohlgelehter is the former managing editor of the *Jewish Telegraphic Agency*.)

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Obituaries

Melvyn A. Sklut
Melvyn A. Sklut, 51, of Wilmington, died July 25 of leukemia at Christiana Hospital, where he was a patient.

Mr. Sklut was a salesman at Air Base Carpet Mart, Wilmington Manor, for 15 years. Earlier, he was the manager of the Branmar Cinema, Brandywine Hundred.

He is survived by a cousin, Libby Pearlman of Philadelphia, who took care of him; a cousin, Ada Levin of Scottsdale, Ariz.; and an aunt, Helen Sklut Margolin of Scottsdale.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to Christiana Hospital's 6C Bone Marrow Unit, Stanton.

Charles Horowitz
Charles Horowitz of West Caldwell, New Jersey, died July 27.

Born in New York City, Mr. Horowitz had lived in West Caldwell for 41 years.

He had been a buyer of many years with the J.B. Williams Company in Cranford, New Jersey, before retiring 17 years ago. He was a 1933 graduate of CCNY with a bachelor of arts in education. He was also a World War II veteran.

Mr. Horowitz was a member of B'nai B'rith and the Jewish War Veterans and had been a trustee of Congregation Agudath Israel in Caldwell.

He is survived by two sons, Harold Horowitz of Wilmington and Stephen Horowitz of Poughkeepsie, New York; two sisters, Alice Horowitz and Rose Sigelman, both of Staten Island, New York; and five grandchildren.

Emil Levinson
Emil Levinson, 92, formerly of Middletown, died July 30 of congestive heart failure in Foulk Manor South, Brandywine Hundred, his residence for three years.

Mr. Levinson owned a grocery

store in West Philadelphia for more than 40 years. He retired in 1972. He had manufactured ammunition at Frankford Arsenal in Philadelphia during World War II. He was an avid sportsman, fisherman and hunter.

His first wife, Sarah, died in 1982. He is survived by his wife, Mary of Cape May, N.J.; two sons, Milton of Middletown, and Lewis of Mount Laurel, N.J.; a brother, Dr. Louis of Forwood Manor; nine grandchildren and 11 great-grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Henry Lewis
Henry Lewis, 64, of 103 Edgewood Drive, Rogers Manor, New Castle, died August 1 of cancer in Christiana Hospital, where he had been a patient for a week.

Mr. Lewis was a chemical operator and shop steward at ICI Americas, New Castle, for 35 years, retiring in 1986.

He was a member of Congregation Beth Emeth and was a former assistant Scout leader for Boy Scout Troop 221, New Castle.

He is survived by his wife, Susie F., and two sons, Steve of Wilmington and Mark of New Castle.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to American Cancer Society, New Castle; or Milton and Hattie Kutz Home, Wilmington.

Freda Klein
Freda Klein, 89, formerly of 8108 Society Drive, Claymont, died August 2 of heart disease in The Kutz Home, 704 River Road, Bellefonte.

Mrs. Klein, a homemaker, was a member of Congregation Beth Shalom and former vice president of its sisterhood. She was a member of The Kutz Home auxiliary and Hadasah. She was chairman of Beth Shalom sisterhood building committee.

She enjoyed playing bridge. She was a member of World War

II Navy mothers and served as a Gray Lady.

She is survived by her husband, Harry L.; a son, Dr. Charles of North Hills; a daughter, Elva Levine of Heatherbrooke; a sister, Mary Reinisch of Philadelphia; eight grandchildren; and seven great-grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

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

Ruth S. Segal
Ruth S. Segal, 74, of 7605 Society Drive, Thomas West House, Claymont, died August 4 of cancer at Riverside Extended Care Pavilion, Wilmington, where she was a patient for several days.

Mrs. Segal was a member of Adas Kodesch Shel Emeth Congregation and its Sisterhood. She was a member of Kutz Home Auxiliary and the Junior Board of the Medical Center of Delaware.

She is survived by her husband, Sol C.; two sons, Jeffrey E. and Jay, both of Richmond, Va.; three sisters, Mary Kaminsky, Ann Raskind and Minna Schwartz, all of Richmond, Va.; and four grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to American Cancer Society, New Castle; or Adas Kodesch Shel Congregation, Wilmington.

Jean Bernstein
Jean Bernstein, 75, of 704 River Road in Wilmington, died August 5.

Mrs. Bernstein is survived by her husband Sidney D. Bernstein; three sons, Joseph M. of Devon, Allen R. Hockessin, and Henry G. of Forestville, California; a brother, Samuel Finesmith, and a sister, Bertha Tanzer, both of Brandywine Hills; and three grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

In lieu of flowers, the family suggests contributions to charity.

Isaac Bashevis Singer, dead at 87

NEW YORK (JTA)—Isaac Bashevis Singer, winner of the 1978 Nobel Prize for Literature who died Wednesday night in a nursing home in Miami, was remembered for the salty blend of religion, sex and mysticism that permeated the pages of his Yiddish prose. He put the world of Eastern European Jewry, both religious and profane, on the world's literary map, most popularly through the films adapted from his novels, "The Magician of Lublin," "Yentl"

and "Enemies: A Love Story."

His fascination with the denizens of New York cafeterias resulted in a critically acclaimed made-for-television Public Broadcasting Service drama, "The Cafeteria." He was known for his strictly vegetarian diet, which he adopted aboard the non-kosher ship that brought him to America and never abandoned.

For years following his arrival in America, Singer wrote stories for the Yiddish daily *Forverts* (Forward),

laden with sex and strange, other-worldly characters. "A lot of Yiddish readers did not like these kind of stories," recalled Joseph Mlotek, managing editor of the *Forverts*. "A lot of readers even sent in protest letters about why these stories are printed," said Mlotek, who first met Singer in the 1930s in Warsaw, at the Yiddish Writers Union.

At first, Singer did not write under his own name, and his short stories and literary essays appeared under a variety of pen names, including D. Segal and Y. Warshawsky. "Many, many writers, when they wrote not poetry or novels, preferred not to write under their own names," Mlotek said.

Singer's stories — and name — appeared in later years in *The New Yorker*, bringing him world attention and, ultimately, the Nobel Prize.

Fellow-Nobel laureate Elie Wiesel worked with Singer on the *Forverts* from the late 1950s until the late 1960s. "I used to go home with him on the subway. He sometimes used a self-deprecating humor, and that was his charm," he said. "I think he wanted to lead a double life," Wiesel reflected, "living among Polish Jewry at the same time that he lived in modern America."

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Jewish students in Moscow to have pick of three Jewish day schools

By SUSAN BIRNBAUM

NEW YORK (JTA)—When school bells ring next month in Moscow, things will be very different for Jewish children.

Three full-time Jewish day schools, in session from Monday to Friday, will be holding classes, according to Rabbi Pinchas Goldschmidt, the new religious leader of Moscow's main synagogue and deputy chief rabbi of the Soviet Union.

For some 600 to 1,000 expected students, ages 5 to 16, attending Jewish day school in Moscow also spells the end of the Communist nation's mandatory six-day school week and the freedom to observe Saturday as the Sabbath.

Although the majority of Jewish students will remain in state schools, which are in session six days a week, those who refuse to attend school on Shabbat now have a full opportunity to attend a Jewish religious school.

"As of now, whoever wants to go to Jewish school can go," Goldschmidt said during a visit last week to the World Jewish Congress.

Three buildings that will house Jewish schools have been given to the Jewish community for that purpose, although they are not former properties of Jewish groups, he said.

One of the schools will be overseen by the Israeli Ministry of Education, together with a local Soviet Jewish cultural group called Tehiya, not to be confused with the Israeli political party.

The Lubavitcher Hasidic movement Chabad, operating through a New York-based organization, Lishkas Ezras Achim, runs a day school at the Choral Synagogue, as well as a yeshiva at the Marina Roscha Synagogue in Moscow.

On Monday, the building adjacent to the Choral Synagogue, also known as the Great Synagogue, will be returned to Jewish hands from the municipality after 50 years, to become a yeshiva and related offices.

That yeshiva will be run by the synagogue, with help from organizations such as the WJC and the American Jewish Joint Distribution Committee, and particularly Canadian Jewish businessman Albert Reichmann, Goldschmidt said.

The rabbi has returned to Moscow for the ceremonies at the building, which will be attended by government authorities, the Israeli and U.S. ambassadors, and New York Rabbi Arthur Schneier, who is president of the Appeal of Conscience Foundation, an ecumenical organization

promoting religious freedom worldwide. Schneier initiated negotiations on the return of the building with Moscow authorities in 1987.

Goldschmidt, a 28-year-old native of Zurich, is the former head of the Adin Steinsaltz yeshiva in Moscow and formerly taught in the Israeli town of Upper Nazareth.

Describing the strides being made in Jewish education and other transformations for the Soviet Union's Jews, he said he is still amazed by the respect now accorded religion in the Soviet Union. When he hails a taxi in Moscow, he is asked if he is clergy. He is then told he can ride free.

"Even in Israel, I don't get such good treatment," laughed the bearded rabbi.

So overwhelming has been the change for Jews, and religious observers of all faiths in the formerly strictly atheistic state, that Goldschmidt was one of two clergymen who gave a blessing last month at the inauguration of the Russian republic's first freely elected leader, Boris Yeltsin.

The appointment of Goldschmidt, who is also president of the rabbinical court of the Union of Jewish Religious Communities in the Soviet Union, brings a strong rabbinical

authority to the Soviet Union.

His position complements that of Rabbi Adolph Shayevitch, considered titular head of the Choral Synagogue and the Soviet Union's chief rabbi in the eyes of the government.

Goldschmidt described Shayevitch's knowledge as impressive and called their working relationship excellent.

Goldschmidt, who is said to bring home some 20 young men each evening for meals, strongly suggested that the Soviet Union's Jewish population has not been adequately helped with its religious needs, such as kosher food and the requisite number of rabbis and teachers, to the same degree as the Jewish communities of Romania and Hungary.

He said that the Joint Distribution Committee, which has virtually sustained the Jews of those other countries, should extend itself more within the Soviet Union.

"I would like to see them more involved on the level of providing kosher food and primary and secondary Jewish education," Goldschmidt said.

Asked for comment, Ralph Gold-

man, honorary executive vice president of the JDC, replied, "We are working on a program that Goldschmidt submitted on shechita," or kosher slaughter. But, he added, "we explained that we are not going to ship in food. What we can do, what we want to do, is train indigenous shochemim. We are also examining the production of kosher wine."

Amir Shaviv, JDC spokesman, said that in less than three years, the humanitarian agency "has developed a major network of activities, and we are creating a Jewish infrastructure of Jewish religious and cultural life."

JDC has created libraries of Jewish books throughout the Soviet Union, has shipped "millions of religious items and sponsored major holiday celebrations in almost 30 cities," he said.

Shaviv said a Jewish art school sponsored by the JDC will open in Moscow next month, with 100 students between the ages of 7 and 14. The afternoon school will meet from 2 to 8, and "will give Jewish children the opportunity to develop their talents in a Jewish atmosphere," he said.

Psychiatrist says Schwammberger suppressing knowledge of events

By DAVID KANTOR

BONN (JTA)—Josef Schwammberger is purposely suppressing knowledge of wartime events which he is well capable of remembering, according to an expert witness called to testify at the accused Nazi war criminal's trial in Stuttgart.

Dr. Hans Lauter testified August 2 that the 79-year-old former SS official has an intact memory and relatively good capacity to reconstruct events that happened 50 years ago. Another psychiatric specialist told the court that Schwammberger is in a position to stand trial but that his appearances in court should be limited to four hours a day, with a break lasting two hours or so.

The experts were called in response to a request by the defense to substantiate Schwammberger's claim that he is too physically and mentally weak to continue. On several occasions when a judge pressed him to

answer specific questions, Schwammberger said he could not go on.

Schwammberger stands charged with atrocities of a particularly brutal nature, including the murder of at least 45 persons and complicity in the murders of 3,377 people, most of them Jews, while he was commandant of several labor camps in Poland, including those at Przemysl, Mielec and Rozwadow.

Another witness told the court that he had personally seen an SS official under Schwammberger's command kill several ailing individuals. The witness, a 63-year-old rabbi, said he was once personally badly beaten by Schwammberger and then tortured by other officials at the camp.

The rabbi told the court that other inmates had been present when Schwammberger killed a rabbi named Fraenkel in Rozwadow on Yom Kippur of 1942.

In July, an Israeli witness swore he saw Schwammberger shoot concentration camp inmates to death on three occasions at the Rozwadow camp, which was near Krakow.

In previous court appearances, Schwammberger has denied personal involvement in the killings, saying he had killed only one individual in his lifetime and that had been in self-defense. He also said he remembers nothing that happened in the Rozwadow camp, and claimed he could not remember any involvement in beating or torturing inmates.

The trial of Schwammberger began June 26. He was arrested by French authorities in 1945 and imprisoned in his native Austria, but later escaped. He was tracked down in Argentina in November 1987, where he had lived since 1948, working in a civil service job under his own name. He was extradited last year.

Rabbi of Western Wall withdraws resignation

By DAVID LANDAU

JERUSALEM (JTA)—Rabbi Yehuda Getz withdrew his resignation as rabbi of the Western Wall on August 8 after submitting it earlier in the week in a row over plans for a co-educational ceremony at the plaza in front of the Wall by Gadna, a paramilitary youth corps.

Getz, who fiercely opposes the mingling of men and women at the Wall, said he was satisfied by a compromise worked out to ensure decorous behavior by the youngsters during a ceremony that will take place later this month. The compromise calls for boys and girls to be segregated during the ceremony, and ensures they will not remain at the plaza after it ends.

It was worked out last week among Religious Affairs Minister Avner Shaki; the Chief Rabbinate director, Rabbi Eitan Eisman; and the Gadna commander, Col. Yisrael Assaf.

Getz had said he would accept a solution if it were approved by the chief rabbis. Eisman's presence at the meeting appeared to signify that the agreement did indeed enjoy the endorsement of Chief Rabbis Avraham Shapira and Mordechai Eliahu.

Getz, 67, said he would resume his position and continue serving "until the Messiah comes, speedily in our day."

Sephardic Chief Rabbi Eliahu issued a statement welcoming Getz's decision.

Much of the Israeli media had at-

tacked the compromise as an unjustified concession by the army to the Orthodox establishment. The Israeli daily *Ha'aretz* did not dismiss Getz's original objections, but felt the Gadna command could be relied upon to ensure that past infringements of the sanctity of the site by its members would not be repeated at the ceremony.

Getz, who has previously come under fire for not allowing women to pray in groups at the Wall, is also the Religious Affairs Ministry's chief supervisor of Israel's holy places. Government sources have stressed Getz's long service. He became rabbi of the Wall when it was liberated in 1967. One of his sons was killed during the battle.



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Women's Coalition will look at abortion as Jewish issue

The Jewish Women's Coalition of Delaware will sponsor a program entitled "Choice and the Jewish Woman" on Sunday, September 29, from 9:45 a.m. to noon, at the Jewish Community Center in Wilmington.

The program will feature a panel of women who will discuss different aspects of the "choice" issue: medical, legal and religious. The second part of the program will focus on methods of advocacy and

will include an advocacy activity.

Cost for the program is \$2 at the door to cover the cost of materials and refreshments. The program is open to the community.

Reservations may be made through any Delaware Jewish women's organization, including the Women's Division of the Jewish Federation of Delaware. For more information, call Lelaine Nemser at the Federation at 478-6200.

Rappaport

David Ian Rappaport, son of Dr. Jay and Bryna Rappaport of Wilmington, was selected as one of 52 American students to receive the SONY Student Project Abroad 1991 Award.

The award was an all-expense paid trip from July 9 through 28 to Japan sponsored by the SONY Corporation of America and several of its subsidiaries. The trip included three days in San Francisco for orientation, a cultural trip to Kyoto, a three-day stay with a host family and the balance of the time in Tokyo. The experience included a broad range of cultural, technical and social exchanges in both the U.S. and Japan.

David will be a senior at Brandywine High School in September. He spent the past semester attending school at the U.S. Page School in Washington, D.C., while serving as a page in the House of Representatives.

He is a member of the National Honor Society, the French Honor Society, the Academic Bowl Team and the Math League. He will be listed in the next edition of "Who's Who Among American High School Students" and has recently been appointed a Congressional Scholar. Davis attends Gratz Hebrew High School and is also active in the B'nai B'rith youth Organization, plays piano and tennis.

Holiday services planned for 'new Americans'

Congregation Beth Shalom is offering High Holy Day services for New Americans in the Delaware Jewish community who are Russian-speaking. Services will be held on the first morning of Rosh Hashanah, Monday, September 9, from 9:15 to 10:45 a.m., and on Yom Kippur morning, Wednesday, September 18, from 9:15 to 10:45 a.m. Both services will be held in the Kane Chapel and will be led by members of the synagogue.

The synagogue is located at 18th and Baynard Boulevard in Wilmington. Additional volunteers are needed to serve as escorts and to provide transportation. For more information, contact Karen Morris or Alan Levenson at 477-0259 or the synagogue office at 654-4462.

Beth Shalom religious school registration

Plans are now underway for the 1991-92 school year at Congregation Beth Shalom Religions School. Registration is being taken in the school office for the Kindergarten and Primary Departments, both one-day-a-week programs 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 1991, should register for the Aleph Class of the Elementary Department which meets 3 days a week.

All pupils presently enrolled in the Kindergarten and Primary Departments will be automatically registered in their succeeding year.

In response to the popularity of the 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 Beth Shalom

education programs, call Arlene Davis, Educational Director, at the synagogue office, 654-4462.

Yoskowitz

S. Jeremy Yoskowitz, son of Rabbi Herbert and Rachel Yoskowitz of Wilmington, was the 1991 third place winner of the National Bible Contest sponsored by the Department of Education and Culture of the World Zionist Organization - American Section. Jeremy is a member of Congregation Beth Shalom and a student at Akiba Academy in Philadelphia. For his winning effort, Jeremy was awarded a U.S. Savings Bond.

Singles 39+

Temple Sinai in Dresher, Pennsylvania, will hold a card and Game Night for singles aged 39 and over on Wednesday, August 21, at 7:30 p.m. Cost for the event is \$5 and reservations are required. Reservations may be made by calling 215-283-0768 or 215-643-4725.

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Share your good news in the 'Naches' column

Dear Rachel

When my 14 year old son left for camp this year, I took advantage of the opportunity to give his room a thorough cleaning. In addition to the usual school papers and broken racquets, I found a hidden treasure trove of bathing-suited and unsuited women. I put them back where I found them. It seems silly to say, "Where did my little boy go?", but it just doesn't seem right to me that he is doing this stuff. He has been spending a lot of time alone in his room and now I know why. Do I say anything to him about it or not?

Muddled Mother

Dear Muddled,

Remember that big party you threw last year, the one where a hundred or so of your nearest and dearest got together to celebrate his bar mitzvah? That rite of passage, designed to let the whole community know that e was assuming religious responsibility for his actions, coincided when his physical entry into the adult world as well. He's not your little boy any more.

You were right to return his "treasure" to its trove. Any direct comment you make on it will provoke defensiveness on his part. Instead, find other ways to make sure he hears your views on the moral, ethical, religious, emotional and health issues pertaining to his new-found status. Subtle and indirect work fine. Don't trust magazines or the street to teach him your values. And be sure to give him a warm welcome home from camp.

Rachel

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

Robert Maxwell locks up *Ma'Ariv*

TEL AVIV (JTA) — International publishing magnate Robert Maxwell has gained complete control of *Ma'ariv*, Israel's second-largest circulation daily. Maxwell, the paper's chairman and publisher, originally bought a 50 percent interest in

Ma'ariv in 1990. His share equity now stands at over 70 percent.

Dov Judkowsky, until now chairman and group editor at *Ma'ariv*, has been named the editor in chief. Judkowsky, who owns just over 5

percent of the paper's shares, has been described as Maxwell's representative in Israel.

Maxwell also has a large stake in Israel's Russian-speaking market. In March, he launched a Russian-language weekly, *Vremya*, which is af-

filiated with *Ma'ariv*.

Yediot Achronot, *Ma'ariv*'s main rival and the country's most widely read newspaper, put out a Russian-language newspaper on the day the first edition of *Vremya* hit the stands.

Ido Dissentchik, the present editor in chief of *Ma'ariv*, said Tuesday he would vacate that position only after completion of the stock transfers.

Maxwell has said he will continue to invest in Israel, mainly in the publishing fields. Earlier this year, he rescued New York's foundering *Daily News*.

He is chairman of Maxwell Communications, a London-based company. In 1984, the Czechoslovak-born Jew purchased Mirror Group Newspapers, becoming publisher of Britain's *Daily Mirror*, *Daily Record*, *Sunday Mirror*, *The People* and the *Sunday Mail*.

Mirror Group also publishes *The Sporting Life* and the *European*, an English-language weekly that is Europe's first transnational newspaper.

ADL apologizes to '60 minutes'

By JACKIE ROTHENBERG

NEW YORK (JTA) — The Anti-Defamation League has apologized to the producer of the weekly CBS television news program "60 Minutes" for earlier criticizing a segment aired last year on the October 1990 Temple Mount riots in Jerusalem.

CBS came under fire from various prominent Jewish groups and individuals for its handling of the story, reported by "60 Minutes" senior correspondent Mike Wallace.

Following the broadcast last Dec. 2, ADL National Director Abraham Foxman accused the show of engaging in "unprofessional techniques, which demonstrated bias and a prejudicial attitude" toward the way in which Israel handled the riots.

The Oct. 8 incident seriously hurt Israel's image, as observers worldwide questioned the use of force by Israeli police who fired live ammunition at rock-throwing Arabs on the Temple Mount in Jerusalem, killing 17 and wounding scores of others.

Some American Jewish organizations defended Israel's conduct at the time.

But last month, an Israeli inquiry commission issued a report that was

highly critical of police. While finding insufficient evidence to recommend legal action against any police personnel, the commissioners nonetheless sharply criticized police conduct, specifically that of some senior officers.

On July 22, four days after the release of the report, Foxman wrote to Don Hewitt, executive producer of "60 Minutes," acknowledging that investigative Judge Ezra Kama "rejects some of the claims the Israeli officials made and came closer to some of the conclusions reached by '60 Minutes.'"

On that basis, Foxman wrote, "While I still have some problems with the methodology '60 Minutes' used, I want to publicly apologize to you, Mike (Wallace), and the staff of '60 Minutes.' I hope we can put this long and difficult situation behind us."

Foxman was out of town Wednesday and could not be reached to elaborate on the contents of the letter. When asked about the problems in methodology noted in the letter, an ADL spokeswoman said there would be no further comment.

Wallace responded to the apology by saying: "I've known Abraham

Foxman for a long time, so I was not surprised to receive his gracious letter of apology once our report had, in effect, been confirmed by the Israeli judge, Ezra Kama."

Hewitt did not respond to requests for comment. However, earlier this year in an op-ed piece written for *The New York Jewish Week* and reprinted by the Jewish Telegraphic Agency, Hewitt deemed the barrage of criticism "scurrilous invective."

In the article, Hewitt wrote, "If American reporters are not expected to roll over and play dead for the Bush administration, why should they be expected to roll over and play dead for the Shamir administration?"

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COMMUNITY CALENDAR

September 1991

- 1 Beth El Sisterhood Rummage Sale/Flea Market
- 2 Labor Day
- 3 Beth Emeth Sisterhood Board Meeting
JFS Executive Board Meeting
- 4 9:30 a.m. JFS Board Meeting
10:00 a.m. Hadassah/Wilmington Membership Coffee
6:00 p.m. JCC-YJAD (Singles) Volleyball
7:00 p.m. AEA PTA Kindergarten Parent Program
7:30 p.m. Hadassah/Wilmington Membership Coffee
- 5 6:00 p.m. JNF Dinner
- 6 6:00 p.m. Hillel Shabbat Dinner
- 8 6:00 p.m. Hillel Rosh Hashanah Services
- 9 Rosh Hashanah
New American Service at Beth Shalom
- 10 Rosh Hashanah
- 11 6:00 p.m. JCC-YJAD (Singles) Volleyball
7:30 p.m. Beth El Sisterhood Board Meeting
7:30 p.m. JCC Board Meeting
7:30 p.m. ORT General Meeting
- 12 10:00 a.m. Kutz Home Auxiliary Board Meeting
12:00 p.m. JCC Senior Holiday Luncheon
- 14 9:30 a.m. Beth Shalom T'Shuvathon
- 15 12 Noon Hillel BBQ
Beth El Sisterhood Kugel Sale
Hadassah/Wilmington Chapter Executive Board Meeting
- 16 7:30 p.m. JCC Executive Committee Meeting
7:30 p.m. JFD-JCRC Event
6:00 p.m. Hillel Kol Nidre Services
- 18 Yom Kippur
- 19 9:15 a.m. New American Service at Beth Shalom
7:30 p.m. JFD Executive Committee Meeting
- 21 7:00 p.m. JCC-YJAD (Singles) Cocktail Party
- 22 9:30 a.m. Beth Emeth Sukkah Trimming Party
Beth El Men's Club Breakfast
10:00 a.m. Beth Shalom Sisterhood & Mens Club Opening Meeting
- 10:00 a.m. JCC Program Steering Leadership Workshop
5:30 p.m. JCC-YJAD (Singles) Softball
- 23 Succot
- 24 Succot
- 25 6:00 p.m. JCC-YJAD (Singles) Volleyball
7:30 p.m. Beth El Sisterhood Meeting
7:30 p.m. Beth Emeth Executive Committee Meeting
7:30 p.m. ORT Board Meeting
- 26 7:30 p.m. JCC Children's Center Open House
7:30 p.m. JFD Board Meeting
8:00 p.m. Kutz Home Board Meeting
all day Hillel Voter Registration
- 27 1:00 p.m. JCC Senior Center Succot Celebration
5:00 p.m. JCC Succot Shabbat
- 28 7:30 p.m. Kutz Home Auxiliary Ball
- 29 9:30 a.m. AEA Succot Program
9:45 a.m. JFD Women's Coalition Program
- 30 Shemini Atzeret
JCC-YJAD (Singles) Simchat Torah Service

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



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Jerusalem

Continued from 3

understand that the unification of East and West Jerusalem must not jeopardize the Arabs' absolute right to direct their religious and cultural affairs without Israeli interference.

For this reason, successive Israeli governments have made it clear, both in word and in deed, that the freedom to worship at the holy places for Jews, Moslems and other religious communities is sacred and will always remain inviolable in Jerusalem and wherever holy shrines are located throughout Israel.

Within the framework of a united Jerusalem as Israel's capital, however, the judicial status of non-Jews, particularly Palestinians living in Jerusalem, is open to discussion, as is the international framework within which that status is exercised. As Jerusalem Mayor Teddy Kollek recently said, "There is room for functional division of authority, for internal autonomy of each community and for functional sover-

eignty."

Recognizing Jerusalem at this particular juncture, said one Bush administration official, would seem as though Israel is being rewarded for its defiant policy of continuing the building of settlements in the occupied territories. This is not so. United Jerusalem is a historical fact and a reality that the United States and the Arab states will have to face. By delaying its recognition of Jerusalem, the United States is giving rise to false expectations in the Arab world that the future of Jerusalem may still be negotiable — an inference that severely hinders the peace process.

While Israelis may differ politically regarding the nature of the concessions they may have to make for peace, they are firmly and unequivocally united in their stand on Jerusalem. Recognition of Jerusalem as Israel's capital, especially by the Arabs, would mean the accep-

tance of Israel's historic national right to its homeland. That is why many Israelis view Jerusalem as the key — and necessary first step — to ending the Arab-Israeli conflict.

(Dr. Alon Ben-Meir is a New York-based political analyst. He is the author of several books on the Middle East and lectures extensively on the subject.)

Education

Continued from 1

cooperative communal program which bridges diverse Jewish ideology and reaches out to the entire community," Kerbel said.

"We are offering diversified programs," Harris explained, noting that this will offer "a unique opportunity" for many congregants to listen to local rabbis other than their own."

Rabbi Herbert Yoskowitz of Congregation Beth Shalom will teach "Pathways to Happiness." Using ancient and medieval texts, this course will explore happiness as an obligation, self-worth and approval seeking.

"The Prophets: Their Times, Their Lives, Their Message" will be taught by Rabbi Peter Grumbacher of Temple Beth Emeth. This course will look at the impact "the great spokespersons" had on Jewish values.

Rabbi Jeffrey Eisenstat of Wilmington will teach a course entitled "Exploring the Life Cycles: A Reconstructionist Approach," planned to be a study of the life cycle in different lands in different times with a look at the present and the future.

"Jewish Sexuality," a look at what Judaism says about gender roles, birth control, abortion, homosexuality and relationships, will be taught by Rabbi Sarah Messinger of Temple Beth Emeth.

Rabbi David Kaplan of Temple Beth El will teach a course that will introduce the basic ideas and concepts of Jewish mysticism called "Mystics Aren't Meshuga: An Intro to Jewish Mysticism."

"Jewish Law and Lore" will be taught by Ann Jaffe, a teacher at both Adas Kodesch Shel Emeth and Gratz Hebrew High School. This course is designed for new immigrants and will be taught in Russian and English, covering the Jewish year.

"The Eternal Compass: Insights into the Ten Commandments: will be taught by Rabbi Chuni Vogel, Director of Chabad-Lubavitch of Delaware. Using classical commentaries and contemporary Jewish thinkers, this course will apply a 3,300 year tradition to today's modern world.

Rabbi Nathan Schorr of Adas Kodesch Shel Emeth will present a course on "Philosophy and Philosophers of Judaism," designed to trace the development of dogmatic principles in Judaism through the writings of some of the great Jewish thinkers through the ages.

A course entitled "The Holocaust" will be taught by Arnold Kneitel of the Academy of Lifelong Learning. Using audio/visual tapes and printed materials, the course will discuss a variety of Holocaust-related topics.

Cantor Norman Swerling, hazzan of Congregation Beth Shalom, will teach a course on "Judaism and the Performing Arts." Beginning with the Book of Genesis and going forward, the course will study the role played in Jewish life by poetry, song and art.

Also planned is a course on Basic Hebrew. An instructor for this course has not yet been announced.

Brochures will be mailed to synagogue members on September 3 and all rabbis are expected to promote the institute in announcements and sermons during the High Holidays, Harris said. There will also be posters displayed in prominent locations, he added.

"Everything went well in the planning. The rabbis were very cooperative. Now it's up to the community," Harris concluded.

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Deals

Continued from 1

with terrorists in order to recover captured Israelis. "They kidnap people in order to make deals," he said of the Israelis.

The official said that Israeli Deputy Foreign Minister Benjamin Netanyahu conceded as much when he said in a television interview Sunday that Israel seized Sheik Abdul Karim Obeid in July 1989 to use as leverage to get its soldiers back.

But Netanyahu said that Sheik Obeid was the "godfather of the mafia that takes hostages," not an innocent person kidnapped from the street, as were the Western hostages. He said the Lebanese being held by Israelis were persons captured trying to infiltrate into Israel.

Boucher maintained that the United States is not taking any part in the talks Perez de Cuellar is holding in Geneva on the hostages, even as an observer. What the United States is

doing is keeping in touch with the United Nations and the countries involved in the situation, Boucher said.

In Kennebunkport, Bush praised Perez de Cuellar on Tuesday for being "willing to go the extra mile." He said the secretary-general, with whom he had talked Tuesday, was "sure trying hard, and maybe it will have some results." But "it's still murky, still ugly business," the president stressed. He said the letter Perez de Cuellar received from the Islamic Jihad terrorist group "still needs clarification" and does not give him "any reason to be extraordinarily hopeful."

The letter, which freed British hostage John McCarthy delivered Sunday to Perez de Cuellar, said that Islamic Jihad would discuss the release of other hostages if the United Nations is able to "secure the release of our freedom fighters from prisons in occupied Palestine and Europe."

Loan guarantees

Continued from 3

tion of Soviet Jewish immigration and the settlements in the territories: Israel remains committed to its pledge not to spend any U.S. aid in the territories and to Foreign Minister David Levy's commitment last October not to direct or settle Soviet Jews in the territories — while permitting them to live wherever they wish. According to a March 1991 State Department report, only 1.2 percent of the Soviet Jews arriving in Israel settled in the territories, and that low rate continues. Indeed, Secretary Baker denied on July 2 the Administration had "said that there have been any commitments [in the Levy letter] that have not been kept."

Having succeeded in liberating the oppressed Jews of the Soviet Union and Ethiopia, America's challenge now is to facilitate their absorption in Israel. As hundreds of thousands of olim continue to arrive, we should follow through by helping them attain a brighter future in their new home. Only the approval of the absorption loan guarantees will make this possible.

This, then, is our paramount challenge. Obtaining U.S. government guarantees so that Israel can borrow \$10 billion is the most important humanitarian mission our community and this organization have ever undertaken. This mission transcends everything else. And we will bring to this historic effort as much combined professional skill, unity, and execution as we can.

(Thomas A. Dine is the Executive Director of the American Israel Public Affairs Committee.)

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