

## THE SOVIET UNION GIVES ISRAEL THE ORIGINAL NAZI SS IDENTITY CARD ISSUED TO DEMJANJUK

By Hugh Orgel

TEL AVIV, Dec. 17 (JTA) -- The Soviet Union has provided Israel with the original Nazi SS identity card issued to Ivan Demjanjuk, the alleged war criminal being held in Ramle prison pending trial, possibly next month. Demjanjuk changed his first name to John when he became an American citizen in 1958. He was extradited to Israel last February.

Israel requested the original identity card because the photo copy of the card in its possession was considered insufficient evidence to present in court. The original was obtained through what were described as indirect channels to the Moscow authorities. It was given to Nimrod Novik, Foreign Minister Shimon Peres' political advisor, who handed it over to Attorney General Yosef Harish Wednesday.

### Card Contains Discrepancies

But the card contains discrepancies which could raise difficulties in identifying Demjanjuk as the Treblinka death camp guard known by inmates as "Ivan the Terrible" for his extreme brutality.

It bears a photograph on one side and personal and physical details on the other. The latter include a scar on his back which the Ramle-jail authorities have identified on the prisoner's back. But the card certifies that the bearer was a guard at the Sobibor prison whereas the charge sheet against Demjanjuk refers to crimes committed at Treblinka.

There is also a five-centimeter difference between Demjanjuk's height and the height listed on the card. Demjanjuk's American attorney, Mark O'Connor, immediately attacked the card as a Soviet forgery intended to implicate the Ukrainian-born Demjanjuk in war crimes for reasons of their own.

Demjanjuk, 66, a former resident of Cleveland, Ohio, was stripped of his U.S. citizenship and is the first alleged Nazi war criminal to be extradited to Israel to stand trial.

## ASIAN FLU EPIDEMIC IN ISRAEL FELLS 89 PEOPLE IN SECOND HALF OF NOVEMBER

By Hugh Orgel

TEL AVIV, Dec. 17 (JTA) -- Israel is battling an epidemic of Asian flu which claimed 89 lives during the second half of November according to the Health Ministry's epidemiology department. The viral strain is of the Singapore or Taiwan variety, a mutation of a type prevalent in the 1950's.

Young children and elderly people are the most susceptible, according to the Health Ministry, the former because they were not exposed to the previous onslaught. The elderly are a high risk group because they are more likely to be suffering from chronic respiratory problems, diabetes, heart or kidney disease, cancer or suppressed immune response.

The deaths, 40 in the third week of November and 49 in the last week, were from complica-

tions arising from the flu, Health Ministry sources reported. While the Ministry has declined to describe the problem as a "real epidemic", hospitals report that this week alone as many as 300 people a day have sought medical attention for the illness.

The Ministry prepared vaccine to be administered to the highest risk group. But the demand was so great that stocks were exhausted within two days. Vaccine is being brought in from abroad. Doctors say the epidemic may peak in January.

## SHAMIR APPEALS FOR ALIYA AND WARNS ABOUT DROP-OUTS AMONG SOVIET JEWS

By Gil Sedan

JERUSALEM, Dec. 17 (JTA) -- Premier Yitzhak Shamir made an impassioned appeal for aliya Wednesday and urged world Jewish leaders not to put obstacles in the path of Jews leaving "countries of distress" and to help them reach Israel. He referred specifically to the "negative" phenomenon of "drop-outs" among Jews leaving the Soviet Union.

Shamir, addressing the Jewish Agency Board of Governors, said he was appalled by recent figures showing a continuing decline of the Jewish population outside Israel. He said assimilation, intermarriage and a low birth rate threaten the survival of the Jewish people.

"Indications are that within 15 years the Jewish community outside of Israel will decrease by about 1.5 million and one generation later we may be one or two million less," Shamir said. He was apparently referring to a recent report of a committee on demographics appointed by the World Zionist Organization Executive. It indicated that the diaspora Jewish population will be 8 million in the year 2000, down from 9.5 million at the end of 1985, and may be as low as six million by 2025.

### 'Cannot Tolerate A Second Major Catastrophe'

Even if these projections are only partly correct, "they still cry out to heaven," Shamir said. "This generation which saw the loss of a third of our people cannot tolerate a second major catastrophe in the struggle for Jewish survival."

Shamir called on Jewish leaders to place aliya at the top of their agenda in order to avert Jewish "mass suicide." He said Israel has improved the process of absorbing olim and the leaders of world Jewry should make it clear to their people that only Israel offered the possibility of a "full Jewish life" as well as many opportunities.

Discussing another development, Shamir said Israel would not improve relations with the Soviet Union unless it recognized "the right of the Jewish people to return to their homeland." He said Israel was meanwhile aiming at direct flights from Moscow to Tel Aviv to fight the drop-out phenomenon, "the movement of Jews from the USSR to countries other than Israel."

He said that "was an unfortunate and negative development" and charged that Soviet Jews who go to Western countries were abusing their

exit permits for Israel. Shamir also deplored the fact that hundreds of Iranian Jews are stranded in Europe "but refuse to immigrate to Israel although she calls them to build their homes here."

#### THE FUTURE OF JUDAISM IN THE U.S.

By Yitzhak Rabi

NEW YORK, Dec. 17 (JTA) -- Despite divisions among American Jews the future of Judaism is bright, according to prominent Orthodox, Conservative and Reform Judaism leaders. They agreed in a symposium at Fordham University Tuesday night that the unity of the Jewish people depends on civility, respect and cooperation by the three major streams of contemporary Judaism.

"Pluralism exists in Jewish life. This is a fact," Rabbi Emanuel Rackman, a leader of Orthodox Judaism in America and Chancellor of Bar Ilan University, asserted. "Unity, however, is hard to achieve. I am concerned with civility. It is impossible to say that all groups are equally right. But we should learn from each other," he said.

Rabbi Alfred Gottschalk, a leader of Reform Judaism and president of the Hebrew Union College-Jewish Institute of Religion, concurred about civility, but he said that pluralism in the Jewish community should be encouraged. He said he believes in "unity in Jewish life but not in uniformity. Jewish life can only be enriched by diversity and pluralism," he claimed.

In the view of Rabbi Wolfe Kelman, a leader of Conservative Judaism and executive vice president of the Rabbinical Assembly, there is "a de facto unity" in the American Jewish community. But, Kelman maintained, there is no de jure unity in Judaism here because one branch of Judaism does not recognize "the legitimacy" of the other groups. "No one has a monopoly on holiness," Kelman said emphatically.

He added, however, that "we have come a long way" recalling the "ferocious fights" between different groups in Judaism when he was growing up in Toronto, Canada. "The fights then were in Yiddish and now they are in English," he observed to the laughter of some 300 members of the audience.

The symposium was organized and moderated by Rabbi William Berkowitz, national president of the American Jewish Heritage Committee in association with The Dialogue Forum Series, which is sponsored by Berkowitz.

#### Jewish Community Is In Good Shape

The three rabbis agreed that the American Jewish community "has never been in a better shape" as Kelman asserted. Noting that 40 and 50 years ago many Jews converted to Christianity, "today many return to Judaism, in almost unprecedented numbers in the last 150 years." He said that the amount of books published in America on Jewish subjects and the number of people who study and learn Judaism and other Jewish subjects has no parallel in Jewish history.

"This is the greatest golden age of Jewish life since the golden age of the Jews in Spain," Gottschalk said. He pointed out, however, that at the same time the vast majority of American Jews are still unaffiliated and only a small percentage is in the "Torah movement." Rackman contended

that for most Jews "Jewishness is most superficial. They use it as a rite of passage, for birth, wedding and death," he said. He said that in his view, the Torah is "eternal," and should be able, therefore, to cope with modernity. The most controversial issue confronting the three panelists was the "Who is a Jew" question, a controversy that has caused a political uproar in Israel and in the American Jewish community.

The Orthodox want to amend the Law of Return in Israel to recognize as converts to Judaism only those who were converted according to halacha, or by Orthodox rabbis. Conversions by Conservative and Reform rabbis would not be valid, according to the proposed amendment.

"This is a heinous thing, to question the authenticity of Jews," Gottschalk said. The question is not only who is a Jew but also "who is a rabbi," he pointed out, stating that the issue has caused the Reform movement "more pain than any other issue." He said that when Hitler killed the Jews he knew exactly who was a Jew. "This dispute creates a lot of animosity," he exclaimed.

Kelman said that the issue of "Who is a Jew" has become an attempt by "rightwing Orthodox to delegitimize the Reform and Conservative movements." He said that he believes in the separation of state and church.

Rackman, who is regarded as a moderate Orthodox, said that he, too, is against the "Who is a Jew" amendment. But he said he is against the separation of state and church although he believes in depoliticizing religion.

Concluding the evening, Berkowitz read a short statement calling for the unity of the Jewish people. He stated: "The American Jewish Heritage Committee plans to undertake a program of action during the forthcoming year and urge special days of unity between all Jewish denominations."

#### BOOBY-TRAPPED HAND GRENADES FOUND NEAR THE DUNG GATE

JERUSALEM, Dec. 17 (JTA) -- Two booby-trapped hand grenades were found near the Dung Gate of the Old City Wednesday and safely dismantled, police reported. One was discovered near the house of an Arab resident. A search of the area yielded a second grenade under a car owned by an Arab. Voice of Israel Radio reported that the grenades seemed to be of Israel Defense Force manufacture.

Meanwhile, Mayor Teddy Kollek has ordered street lights turned on again in Jerusalem after two years during which they remained dark, saving the municipality about \$500,000 in electric bills. Kollek said that there were no security problems associated with the darkened streets but people would "feel better" if they were lighted.

\*\*\*

PARIS (JTA) -- The trial of Klaus Barbie might begin next March, according to Justice Minister Albin Chalandon. Barbie's trial will be in the Lyon Criminal Court. He will be charged with "crimes against humanity" as his war crimes are by now covered by the statute of limitations.

## SPECIAL INTERVIEW A REFORM SHUL GROWS IN JERUSALEM

By Susan Birnbaum

NEW YORK, Dec. 17 (JTA) -- A potentially violent, highly-charged confrontation in Jerusalem on Simchat Torah between an Orthodox rabbi and his followers and congregants of a Reform synagogue has unexpectedly enhanced the impact of the Reform movement in Israel, says Rabbi Levi Weiman-Kelman, the Reform rabbi of Kehilat Kol Haneshama.

The incident, in which Orthodox Rabbi Eliahu Abergil, the Sephardic Chief Rabbi of the Baka quarter of Jerusalem, and about 25 of his followers entered the tiny Reform synagogue, shouted expletives at the women dancing with the Torah along with the men and tried to take the Torah out of the synagogue, took on national and international overtones.

The severity of the incident was exacerbated when, in a radio interview, Israeli Sephardic Chief Rabbi Mordechai Eliahu asserted that "There is no freedom of worship in Israel. There is only one Torah, and it is forbidden to recognize the legitimacy of any other way of religion."

"For the Chief Rabbi of Israel, a state employe, to say that there's no freedom of religion deeply offended -- outraged -- the citizens of the State of Israel who believe that theirs is a democratic country," Weiman-Kelman said in an interview with the Jewish Telegraphic Agency. "That made your average secular Israeli feel that it was a personal attack" and not just on the Baka synagogue, he said.

### Incident Explodes An Orthodox Myth

Following the incident and the statement by Eliahu and Religion Minister Zevulun Hammer who also supported the Orthodox stand, the media was "just flooded," said Weiman-Kelman, and "there was just a hunger for information about the Reform movement in Israel." The incident, he added, "really exploded the Orthodox myth that Reform belongs in America and doesn't have a place in Israel."

Another windfall resulting from the incident, Weiman-Kelman said, is that there are people in Israel who now say, "There is an alternative" to Orthodoxy. "They identify with the Reform movement as a religious alternative." However, he added, "That doesn't mean they're all running out and joining a Reform synagogue, because there's a difference between identification and affiliation."

### Efforts To Inaugurate An Egalitarian Synagogue

Weiman-Kelman punctuated his interview with the JTA with moments of silence and thoughtfulness as he recalled the incident and its aftermath. The 33-year-old rabbi -- who is the son of Rabbi Wolfe Kelman, executive vice president of the Rabbinical Assembly of America (Conservative) -- was in New York this week as part of a nationwide tour to garner financial support for his synagogue, which has totally outgrown its present premises, a small room in the Baka community center which serves as an arts and crafts center on Sundays and a food cooperative the rest of the week.

Weiman-Kelman, who was ordained at the Conservative Jewish Theological Seminary of America, took his Conservative upbringing and his penchant for Havurah-type prayer service together with his personal dynamism to the Conservative movement in Israel with a plan to inaugurate a

new, egalitarian synagogue in the Baka quarter. He made aliya in 1979.

The Conservative movement, however, was not receptive at the time to his request, he said. He therefore approached the World Union for Progressive Judaism -- the Reform parent body in Israel -- and was warmly embraced. With \$100 seed money and two classified ads in The Jerusalem Post and the Hebrew-language press, Weiman-Kelman gathered 40 people for Rosh Hashanah services in 1985. His congregation now numbers 150 members. This past Yom Kippur 250 people showed up for services in the small room in the community center that holds only 30 people. The overflow prayed in the hallway, he said.

Originally ensconced in a room at the Labor Party clubhouse in the Baka neighborhood, the small but growing congregation of mostly English-speaking immigrants was ejected from the premises by the Labor Party, Weiman-Kelman said.

He noted that the action was prompted because the Party realized "that in the future it may be dependent on the religious parties to make a government. So it is not going to do anything to in any way offend the Orthodox religious parties." He added that the Labor Party "is by and large silent in the response to the attack on my synagogue."

### 'Unprecedented Letter Of Apology'

Immediately following the incident, which attracted heavy media coverage in Israel and abroad, Abergil publicly apologized after Weiman-Kelman filed charges against the Orthodox rabbi. The charges included incitement to violence, attempts to steal the Torah, and offending the Reform congregation's religious feelings.

Abergil, who also apologized to the entire Baka neighborhood, wrote "an unprecedented letter of apology" in which he referred to Weiman-Kelman as a "rabbi," the "first time in the history of the State of Israel" that this was done, Weiman-Kelman said. Since the incident, Abergil has not bothered the congregation, and Weiman-Kelman dropped the charges against him.

After the incident and the publicity, Jerusalem Mayor Teddy Kollek "made this amazing statement" that he was willing to help the Reform synagogue get a building for its congregation. Following up on Kollek's recent trip to the U.S. to raise money for synagogues in Israel -- a trip paid for by modern Orthodox groups -- Weiman-Kelman felt the time was ripe for him to do the same for his synagogue, and thus his own trip to the U.S. where he visited seven cities.

Time is of the essence, he said, because local Jerusalem Orthodox rabbis, with the exception of Abergil, have vowed that there will never be a Reform congregation in Baka.

### A Vexing Situation

But why should this be, he asked rhetorically. "My taxes that I pay in Israel go to meet the religious needs of all citizens of the State of Israel, with the exception of the non-Orthodox groups," Weiman-Kelman said. "In other words, if a group of Moslems want a new mosque, they go to the Ministry of Religion and they get money for a mosque. If an Orthodox rabbi wants to start a shul, he goes to the Ministry of Religion and he gets money to start a shul. If a group of Reform Jews get together -- olim -- they get nothing."

A test case the Reform movement has before the Israeli Supreme Court, Weiman-Kelman said, is

that of the right of a Reform rabbi to perform authorized marriages in Israel. This is the longest case before the court, he said, five years since it was first presented.

Weiman-Kelman said his long-term objective is to win over secular Jews who feel cut off from religion. Right now, he said, "there is tremendous anger in the Israeli public against the Orthodox rabbinate, because Israelis are by law forced to conform to Orthodox religious requirements, even though they're not in the slightest bit Orthodox."

The bottom line of the Reform movement's fight he said, "is freedom of religion."

## SPECIAL TO THE JTA AN EARLY OPPONENT OF HITLER By Kevin Freeman

NEW YORK, Dec. 17 (JTA) -- "One of the most courageous early opponents of Hitler" was how one influential West German newspaper described Prince Hubertus zu Loewenstein-Wertheim-Freudenberg, who had actively challenged Hitler and the leadership of Nazi Germany. A prominent German Roman Catholic layman, he called them "cowards to the very bone."

His valiant efforts to warn against Hitler even before he came to full power were followed by an illustrious career after World War II as a politician and historian. When the Prince died in 1984 at the age of 78 in Bonn, he was remembered well by those whose lives he touched and by those he helped save during the Holocaust.

It was in part to acknowledge his lifelong fight against Nazism and anti-Semitism, his commitment to freedom and justice, and to draw attention to the efforts of non-Jews who spoke out about the dangers of Hitler that led the Anti-Defamation League of B'nai B'rith's International Center for Holocaust Studies to pay tribute to Loewenstein last week.

At an emotional ceremony at ADL national headquarters in New York, old friends and acquaintances reminisced about Loewenstein's activities in the 1930's and 1940's -- in Germany and later, after Hitler came to power, in the United States. He was forced to flee his homeland after his life was threatened by the Nazis.

Loewenstein's widow, Princess Helga zu Loewenstein, recalled that they first sought refuge in Austria in 1933, and finally came to the United States. "I ask you to remember," she said, "that to the outside world, you are always the land of the free and the hope of all refugees."

### An Extraordinary Figure

A former close associate of Prince Loewenstein, Volkmar von Zuhlsdorf, described the Prince as "a distinguished man, a scholar, and a writer of outstanding achievements, a political leader of visionary insight and a fighter for freedom, justice and human rights throughout his life."

Indeed, Prince Loewenstein was an extraordinary figure of unique insight. He was born in Schonworth Castle near Kufstein in western Austria to an old noble family with its roots in Franconia, a region in southern Germany.

His father was Prince Maximilian zu Loewenstein-Wertheim-Freudenberg -- a cavalry officer in a Bavarian regiment and a man of letters-- and his mother, Constance, was the younger daughter of the first Baron Pirbright, an Englishman.

As a youth he attended schools in Austria and Germany, and the universities of Munich, Hamburg and Geneva. He earned a doctorate in 1931 at the University of Hamburg after writing a thesis entitled, "Outlines and Ideas of the Fascist State and Its Realization."

He became a writer for "Vossische Zeitung," a left-liberal newspaper. In an early editorial, he warned against Hitler's rise to power and its implications for world peace. Later, while active in the Catholic Center Party, he founded the Republican Youth Movement in Berlin and wrote editorials for another newspaper, "Berliner Tageblatt," all advocating support for the failing Weimar Republic.

### A Rising Force Against Hitler

According to Zuhlsdorf, Loewenstein was quickly becoming a rising force in Germany against Hitler and Nazism, earning nationwide attention and acclaim. "In particular, Hubertus Loewenstein campaigned against the infamy of anti-Semitism," recalled Zuhlsdorf.

"He was one of the first to take Hitler's hateful, depraved rattling against the Jews seriously and to denounce him with all the power at his command. He warned against the dangers ahead, but all too many people, even some of his Jewish friends among them, thought that he must be exaggerating," Zuhlsdorf said.

Loewenstein arrived in the U.S. in 1937. It was here that, speaking in his fluent English at universities across the country, he warned of the dangers of Hitler, anti-Semitism, and totalitarianism. His lecture topics included, "Anti-Semitism: Lowest Pit of Abomination," "Hitler Talks Peace While Preparing War," and "Hitler Won't Last, Democratic Germany Will Be Born."

While in the U.S. -- where he was a visiting professor of the Carnegie Foundation on many campuses -- Loewenstein also helped found the Free German Committee, consisting of German emigres, who sought to lay the foundation for "a genuine national German government with freedom for all people" after the war.

### Prolific Post-War Activities

After nearly a decade here, Loewenstein and his family returned to Germany in 1946 where he committed himself to assisting in the rebuilding of German democracy. He was elected to the West German Parliament as a member of the liberal Free Democratic Party, and soon became an internationally recognized spokesman on behalf of the West German government, lecturing and teaching in more than 60 countries.

He authored more than 40 books, including "The Tragedy of a Nation" (1934), "The Germans in History" (1945), "NATO and the Defense of the West" (1962), and an autobiography, "Towards the Further Shore" (1968). At the time of his death, he was reportedly working on a book about what he called "the Creators of Christian Europe." He was also the long-time head of the Free German Authors Association.

Loewenstein's distinguished career represents "the finest traditions of German culture which the Hitler regime unfortunately sought to destroy," Clifford Forster, a New York attorney who was a close associate of the Prince in the 1930's, told the ADL gathering. "He foresaw that the Nazi regime was a threat to peace and would bring about a world war."