



## NEWS AT A GLANCE

■ The Islamic Jihad and Hamas reportedly agreed to stop launching terror attacks on Israelis in the Palestinian autonomous region in exchange for the release of fundamentalist activists held by the Palestinian Authority. But Israeli Prime Minister Yitzhak Rabin rejected the agreement, saying the fundamentalist groups would have to declare an end to all attacks against Israelis. [Page 3]

■ An Orthodox Jew was lightly wounded after he was stabbed several times near the Damascus Gate of Jerusalem's Old City. Police were searching for the attacker.

■ The Anti-Defamation League, the World Jewish Congress, Tel Aviv University and the Anti-Semitism Monitoring Forum of the Israeli Government's Secretariat teamed up to compile a new report — "Anti-Semitism Worldwide: 1994." The unusual alliance among Jewish groups discovered an increasing cross-pollination of ideas and tactics between Muslim fundamentalists and neo-Nazis. [Page 4]

■ Israeli officials disclosed that a KGB agent who spied on Israel for Moscow for 15 years has been in an Israeli jail since 1988. Israel's High Court of Justice allowed publication of the story of Grigori London, who the court said spied on Israel's intelligence community after immigrating to the Jewish state in 1973. London was sentenced to 13 years in prison for espionage by a Tel Aviv court in 1988.

■ In a precedent-setting case, the Israel Supreme Court ruled that the state cannot impose parenthood upon men or women. The widely publicized case involves a couple who, before their divorce was filed, had wanted a child via a surrogate mother. After their separation, only the wife wanted to go ahead with the process. [Page 2]

■ Raoul Wallenberg, the Swedish diplomat who helped save the lives of thousands of Hungarian Jews during World War II, is one of two finalists for this year's European Human Rights Prize of the Council of Europe. The other finalist is Sergei Kovalyev, a human rights monitor in war-torn Chechnya. [Page 4]

## BEHIND THE HEADLINES

### For Holocaust survivors, Amcha provides 'second home'

By Uriel Masad

RAMAT GAN, Israel, April 23 (JTA) — Fajvel Berkovitz sits at the far end of the empty social hall, gazing vacantly ahead.

It is a spacious room, with two sofas, a coffee table, chairs and bookcases along the walls.

The books, old and used, deal mostly with one theme — life before, during and after the Holocaust.

It is shortly before Passover, and the Bible discussion group that commonly attracts some 40 to 50 members of Amcha, the National Center for Psychosocial Support of Survivors of the Holocaust and the Second Generation, has been canceled because everyone is busy with preparations for their Passover seders.

Despite all the pre-holiday flurry of activity, Berkovitz still comes in, as he has every day since the center was opened in 1989.

"This is my second home," he says in a gruff voice. Short and stocky, he speaks in a mixture of Hebrew, Yiddish, Polish and Russian.

Berkovitz comes from Lodz, a once-thriving center of Jewish life in Poland. During World War II, the Nazis put Berkovitz, who was then young and strong, to work as a slave laborer in a factory.

In 1944, he was transported to the Auschwitz death camp, where he was branded prisoner No. B6216. There, Berkovitz was saved by his strength when he was sent to work at the nearby coal mines, a "privilege" usually reserved for Polish miners.

On Jan. 27, 1945, the day the Soviet army liberated Auschwitz, Berkovitz and his fellow Polish workers came up from the mines into the light of day and found themselves confronted by a Russian tank.

Suspecting him of being a German soldier masquerading as a local, the tank commander asked Berkovitz, "Are you Amcha?"

Berkovitz, who had little Jewish background, did not understand the question.

The Russian repeated his question. Then, exasperated, he asked in Yiddish: "Bist a Yid?" ("Are you a Jew?")

Berkovitz answered yes, and the commander hugged him.

Amcha means "your people" in Hebrew. In Yiddish, it connotes "common folk."

### 'The Jewish password to life'

Now in Israel, Berkovitz says he has a special attachment to Amcha, the organization devoted to help Holocaust survivors.

"When I first heard of Amcha, I had no idea what they did, but I had to come. It was the first word I heard after the war. It saved my life, and I didn't even know its meaning then," he says.

He smiles, and the lines in his face get deeper.

"Amcha saved my life there, and again here. This is why I come every day. If there is activity, fine; if not, also fine. I have to come, see that everything is in order. The walls, the books, the place. Make sure it all stands."

Manfred Klafter, president and founder of the organization, explains the origin of the name of the group.

"This word saved so many lives during the Holocaust — and it didn't matter whether you used it in Poland, France or Holland. It was the Jewish password to life."

Klafter, himself a survivor, was first involved in establishing Elah, a mutual support organization for Dutch Holocaust survivors. Elah was founded in response to a 1975 initiative by the Dutch government that offered Holocaust survivors compensation in the form of individual pensions and communal grants for counseling.

After opening a small office in Jerusalem, Elah officials looked for experts in treating Holocaust survivors, of which there were few, and began offering counseling to Dutch Holocaust survivors.

Within a year, demand for Elah's services doubled and has grown ever since. "This was a red light," Klafter explains. "We realized that the

need went beyond the Dutch survivors. In 1987, some of us left Elah and established Amcha along the same lines.

"It's not that Holocaust survivors did not receive treatment beforehand, but it was done by professionals who did not know how to deal with the whole baggage of the Shoah."

In Israel, there are some 300,000 Holocaust survivors — 200,000 of them older than 65 and approximately 100,000 child survivors.

In 1994, Amcha provided individual counseling to some 1,100 people, as well as other services to about 5,000 people.

Amcha's 1995 budget stands at \$2.4 million, most of it raised in Europe — "Guilt gelt," as Klafter calls it.

For example, the proceeds from last year's Vienna premiere of the Steven Spielberg film "Schindler's List" were donated to Amcha.

"We are counseling people who experienced a terrible trauma, but never dealt with it," says Dr. Nathan Durst, Amcha's national clinical adviser. Durst, himself a child survivor, is a founder of both Elah and Amcha.

### **A grief buried deep inside**

"We are also counseling the second generation, who grew up in a post-traumatic environment and also did not deal with it," he says.

"Although there is a common denominator to all post-traumatic behavior, Holocaust survivors are unique and require a different approach.

"These people have buried their grief deep inside for all these years, and we try to help them bring it out and learn to live with it," says Durst. "The majority have somehow managed to rebuild their lives, have families, build homes and on a day-to-day basis, function quite well. But the grief is always in them.

"Moreover, Israeli society did not approve of them showing grief or talking about the hell they lived through. They felt deserted and betrayed there, and then again in a different way also here. So we try to let them feel that we are here only for them."

According to Durst, Amcha's counseling services, which are offered to individuals, couples, families and groups, are limited to two years.

But he says exceptions are made in the cases of survivors such as Berkovitz, who need constant supportive counseling.

Although much of the costs are subsidized, all clients pay part of the counseling fee.

Amcha's counseling centers in Ramat Gan, Jerusalem, Beersheba and Haifa also serve as social clubs. The centers offer classes in English, current affairs and bridge as well as physical exercise programs.

About the time of the annual Yom Hashoah observance, which this year falls on April 27, as well as at other times when the Holocaust grabs people's attention, Amcha operates telephone hot lines, which are swamped with anxious callers.

The organization, which also runs a volunteer program for the infirm and disabled, trains and educates professionals and lay people with the goal of raising awareness about the plight of Holocaust survivors.

Amcha, which started operating in the United States only recently, will soon launch training programs in New Jersey and in Miami, according to the group's officials.

Amcha officials said they are also currently discussing the possibility of opening offices in other American cities with large numbers of survivors.

According to Johnny Lemberger, the organization's director, there are some 80,000 Holocaust survivors in the United States.

Back at the Ramat Gan center, it is lunchtime. Many doors have a sign that reads: "Counseling in Session — Do Not Disturb."

Berkovitz gets to his feet. From a closet, he pulls out his cap and briefcase. He is somewhat perplexed by this year's Yom Hashoah observance, which will mark the 50th anniversary of the Holocaust's end.

"Fifty-year anniversary? What's with a 50-year anniversary? Every night is an anniversary," he says as he adjusts his cap and slowly walks down the steps into the quiet, shaded street. □

### **In vitro case leads to ruling: Parenthood cannot be forced**

*By Uriel Masad*

TEL AVIV (JTA) — In a precedent-setting case, the Supreme Court has ruled that the state cannot impose parenthood upon men or women.

The widely publicized case, Ruti Nahmani vs. Danny Nahmani, involves a couple who, before their divorce was filed, both had wanted a child via a surrogate mother. After their separation, only Ruti Nahmani wanted to go ahead with the process.

The case set precedent on the ownership of eggs that have been fertilized in vitro.

Ruti and Danny Nahmani, now separated, were married in 1984. Ruti was unable to conceive due to an operation, and the couple decided in 1988 to undertake the process of drawing out her ova, fertilizing them with Danny's sperm in vitro and finding a surrogate mother who would bear the child.

A 1987 ordinance forbids surrogate motherhood in Israel. But the Nahmanis had petitioned the High Court of Justice to overturn the ordinance. In 1991, a compromise was reached allowing in vitro fertilization. The couple then arranged for a surrogate mother in the United States.

The Nahmanis separated a year later. When divorce proceedings began, Ruti asked a local hospital in Haifa for her fertilized eggs in order to have them implanted in the surrogate mother. The hospital refused because Danny objected. Ruti filed suit in the Haifa District Court, which ruled in her favor.

The March 30 decision by the Supreme Court overturned the lower court ruling. The 4-1 decision said that the hospital could not let Ruti make use of her eggs without the father's consent.

Justice Tova Strasberg-Cohen, writing for the majority, anchored the ruling in basic human rights and equality between the sexes. The ruling said:

"The decision to become a parent is recognized, as is the decision to decline to be a parent, both basic human rights. But once these two rights are in conflict with each other, it must not be up to the legal system or the state to decide between them," the decision said.

"Just as it is wrong to impose a pregnancy upon a woman when she objects to it, or to forbid her to have an abortion, it is also wrong to impose parenthood upon a man against his will," Strasberg-Cohen wrote.

Rabbi Dr. Levi Yitzhak Halperin, a gynecologist and fertility specialist, said even though his heart goes out to Ruti Nahmani, the Supreme Court ruling is in accordance with halachah, or Jewish law.

Jewish law considers the embryos to belong to both parents, and each of them has the right to object to having the embryo implanted, he said.

Danny Nahmani said he would not demand the destruction of the eggs. He said that according to health regulations, the eggs will remain frozen for five years. If no one demands them, they will be destroyed by the hospital, he said. □

## Rabin rejects reported accord between Arafat, fundamentalists

By Naomi Segal

JERUSALEM, April 23 (JTA) — Israel this week rejected an agreement that was reportedly reached between the Palestinian Authority and its fundamentalist opposition.

Under the reported terms of that agreement, the self-rule government would release fundamentalist activists in exchange for an end to terror attacks against Israelis inside the autonomous areas.

But Prime Minister Yitzhak Rabin said Sunday that under any such agreement, the Hamas and Islamic Jihad fundamentalist groups would have to declare an end to all terror attacks against Israelis.

Attacks would have to end not only in the self-rule zones, but throughout the West Bank and within Israel as well, he said.

"We will not accept any agreements between the Palestinian Authority and extremist terrorists — the Islamic Jihad and Hamas — if they do not [stop] all activities inside the autonomy and outside of it," the prime minister said.

Rabin was speaking to reporters in Hebron, where a week earlier an undercover border police unit killed three Hamas terrorists who were believed to have been behind the deaths of at least six Israelis.

The killings of the three Hamas members sparked rioting over the weekend.

A 17-year-old Palestinian was killed and five others wounded when Israel Defense Force troops opened fire on stone-throwers at the Kalandia refugee camp north of Jerusalem.

While in Hebron, Rabin was briefed by IDF officers about last week's operation against the three Hamas members.

He also met with settler leaders, who said plans to withdraw the Israeli army from Palestinian population centers in the West Bank could endanger Jewish residents in the area.

### For now, withdrawal will not occur

The withdrawal is scheduled to take place as part of the next phase of the extension of autonomy to the Palestinians, as called for under the terms of the self-rule accord.

But Rabin told the settler leaders that for the time being the withdrawal would not take place because of continuing terror attacks by fundamentalist groups opposed to the peace process.

Meanwhile, Israel Television reported that the Islamic Jihad denied having pledged to stop terror attacks against Israelis.

An Islamic Jihad spokesman, attributing the announcement of an agreement to the Palestinian Authority, said contacts are continuing between members of the self-rule government and the fundamentalist opposition in an effort to calm tensions in the Gaza Strip.

Talks were reportedly held between the Palestinian Authority and representatives of Hamas and the Islamic Jihad after the two groups launched separate suicide bombing attacks in Gaza on April 9, killing seven Israelis and an American woman who was studying in Israel.

The attacks brought renewed pressure by Israel on Arafat's self-rule government to crack down on fundamentalist terror.

A subsequent crackdown by Arafat led to the detention of hundreds of militants, jail sentences for several fundamentalist activists and warnings of weapons confiscations. The crackdown led some militant leaders to warn of a violent confrontation with the Palestinian Authority.

The April 9 attack caused the government of Israel to impose a full closure on Gaza and the West Bank for the duration of the Passover holiday.

On Sunday, after the holiday ended, an Israel Defense Force official said that nearly 27,000 Palestinians would be allowed into Israel beginning early Monday morning.

But the official said Israel would continue to impose a partial closure that went into effect after a suicide attack near Netanya in January that killed 21 Israelis. The partial closure will prevent some 33,000 Palestinians from working in Israel. □

## Rabbi's ruling lets Orthodox donate organs to other Jews

By Naomi Segal

JERUSALEM, April 23 (JTA) — A precedent-setting halachic ruling has been issued that allows Orthodox Jews to donate their organs, but only on the condition that they go to other Jews.

The ruling, handed down last week by a leading rabbi on health issues in Israel's fervently Orthodox community, was a major departure from the community's traditional stand, which forbids post-mortem organ donations.

The decision came in the wake of the April 9 suicide bombing in the Gaza Strip that killed seven Israelis and 20-year-old Alisa Flatow, an American studying in Israel.

Flatow's father, an Orthodox Jew, donated her organs to six different people in Israel after consulting with rabbis.

Rabbi Yehoshua Scheinberger, in placing an important condition on such donations, said it was forbidden to transplant Jewish organs into the bodies of "non-believers or gentiles," according to the Israeli daily Yediot Achronot.

Most secular Israelis would not fall under the category of "non-believers," the rabbi said.

He reportedly also said: "Clearly, it is also forbidden in the bodies of Arabs who hate Israel."

A further condition for transplanting organs would be that an Orthodox representative sits on the committee that approves the operations, according to the ruling.

The purpose of the representative would be to oversee the removal of the organs and their transplant into the recipient.

Scheinberger added that if medical authorities agreed to these conditions, more Orthodox Jews would begin to authorize organ donations.

Israel's Transplant Association, which deals with issues surrounding organ donations, has rejected the rabbi's conditions.

Negotiations still are under way.

Professor Gideon Marin, head of the heart surgery department at Hadassah Hospital in Jerusalem, welcomed the decision.

But he rejected the restrictions regarding who could receive organs.

"As a doctor, I reject this approach," he told Yediot Achronot. "As far as I am concerned, a patient is a patient."

Organ donations have been a controversial issue for the Orthodox community, which maintains that bodies must be preserved intact for resurrection when the Messiah arrives.

Rabbi Uri Regev, a leader of the Israel Movement for Progressive Judaism, said much of the mainstream Jewish community has already accepted the practice of organ donations. □

## Neo-Nazis and Muslim extremists cross-pollinate ideas, study shows

By Debra Nussbaum Cohen

NEW YORK, April 23 (JTA) — An unusual alliance among Jewish groups tracking anti-Semitism worldwide has uncovered a new kind of ideological collaboration between Islamic terrorists and neo-Nazis.

The Anti-Defamation League, the World Jewish Congress, Tel Aviv University and the Anti-Semitism Monitoring Forum of the Israeli Government's Secretariat teamed up to compile a new report called "Anti-Semitism Worldwide: 1994."

It includes a country-by-country examination of anti-Semitic incidents and trends in Western Europe, Eastern Europe and the former Soviet Union, as well as in North Africa, South Africa, North America, Latin America, Australia and Japan.

The joint report was presented before its April 10 release to Israeli Prime Minister Yitzhak Rabin. Its sponsoring organizations plan to present it to the Knesset, the U.S. administration and Congress, the U.N. Human Rights Committee and the European Parliament.

"It is disturbing to see the incredible resilience of anti-Semitism as a worldwide phenomenon," said a joint statement issued by Edgar Bronfman, president of the World Jewish Congress, and David Strassler, national chairman of the Anti-Defamation League.

"These attacks against Jews must be seen as a threat to all citizens and be addressed in a serious manner," the statement said.

### Violent anti-Semitic activities escalate

The study found that violent anti-Semitic activities have escalated around the world. It also discovered an increasing cross-pollination of ideas and tactics between Muslim fundamentalists and neo-Nazis.

"While part of the anti-Semitism in Christian countries in recent decades has turned into anti-Zionism, in the Muslim world, anti-Zionism appears to be turning into anti-Jewish manifestations, thus broadening a political and territorial conflict into a matter of clashing ideological and religious worldviews," the study says.

"The use of Christian and secular European anti-Semitic motifs in Muslim publications is on the rise, yet at the same time Muslim extremists are turning increasingly to their own religious sources, first and foremost the Quran, as a primary anti-Jewish source."

The report noted the rise of Muslim extremist activity against Jews in Western Europe. In general, violent attacks in Western Europe doubled last year, rising from 15 to 31. By the end of 1993, in Germany alone, there were 14 extremist Islamic groups with an overall membership of about 21,000, according to the study.

The report traces the influence and support of these groups to extremist Islamic forces in the Middle East and North Africa, notably in Iran, Sudan, Lebanon and Algeria.

As "a significant example" of this cross-breeding phenomenon, the report cites the Swedish radio station "Radio Islam," which broadcasts a mix of "extreme anti-Semitic and anti-Israeli propaganda" and presents "the ideas of European Holocaust-deniers and neo-Nazis."

The study found "a sharp rise" in the number of anti-Semitic attacks in the wake of the February 1994 Hebron massacre, in which a Jewish settler killed 29 Arab worshippers in a Hebron mosque. "Violent activities by Muslim extremists were particularly evident in France and England, where a number of attacks and attempted attacks were mounted against Jewish targets," the report says.

"These included booby-trapped cars, Molotov cocktails, shootings and stabbings, and vandalism."

In Great Britain, the number of seriously violent attacks rose from none to six in 1993. This figure includes the two car bomb attacks in London last summer, one of which destroyed the Israeli Consulate.

"In Belgium, where a significant increase in violence was registered, Islamic extremists were behind most of the incidents," the report noted.

In Germany, where anti-Semitic incidents of all kinds doubled from 1993 to 1994, "the media frequently reported Jewish institutions and individuals receiving threats from Arab fundamentalists."

When speaking of the 100 percent increase in reported incidents in Germany, however, the study cautions that German citizens are increasingly inclined to report such incidents and that police and security forces have become more sensitive to hate crimes.

Incidents and trends noted in other areas of the world include:

- In Japan, popular books warned against Jewish and Zionist plots to use Jews' world economic power to destroy Japan in a matter of years.

- In the United States, black Muslims accused Jews of having been slave traders and of deflecting attention from their crime by bringing to center stage their fabrications about the Holocaust, thus overshadowing the suffering of blacks.

- In the former Soviet Union, Jews were accused of having initiated the Bolshevik Revolution, and then of destroying communism. According to these accusations, the Jews subsequently found shelter in Israel, where they were rewarded for their crimes.

- Even in Brazil, where racial mixture has been, and still is for many a social ideal, Jews are depicted as symbolizing cosmopolitanism and as profiteering from it. A Jewish gubernatorial candidate in the state of Parana, Jaime Lerner, was slandered during the campaign by an Evangelist minister who accused him of being God's enemy. A political opponent called him a "Jewish-Nazi candidate," according to the study. □

## Wallenberg is nominated for European human rights prize

By Joseph Kopel

BRUSSELS, April 23 (JTA) — Raoul Wallenberg, the Swedish diplomat who helped save the lives of thousands of Hungarian Jews during World War II, is one of two finalists for this year's European Human Rights Prize of the Council of Europe.

Wallenberg saved many Jews through the distribution of Swedish certificates of protection, among other actions. He mysteriously disappeared near the end of the war, after he was to report to Soviet army headquarters in Budapest.

The other finalist is Sergei Kovalyev, a Russian who has served as a human rights monitor in war-torn Chechnya.

The commission that deals with legal affairs and human rights — part of the Council of Europe's Parliamentary Assembly — met in Paris to make the choice for the prize, which is awarded every three years.

Wallenberg and Kovalyev were chosen from the 71 candidates that were initially proposed. The commission has made its proposal to the Council of Europe's Committee of Ministers, which will meet next month to choose the winner.

Those who are supporting the nomination of Wallenberg for the prize stress that he would be an appropriate winner this year, when Europe commemorates the 50th anniversary of the liberation of the concentration camps and the defeat of the Nazi regime. □