

## IN THE NEWS

**Gaza sweep comes to an end**

Israel is ending its military sweep of the northern Gaza Strip.

Prime Minister Ariel Sharon and Defense Minister Shaul Mofaz on Thursday ordered Operation Days of Repentance to wind down, and troops to leave the northern Gaza towns of Jabalya and Beit Lahiya.

Before ending the operation, Israeli forces killed five Palestinians in the Gaza Strip on Thursday.

**In 3rd debate, Kerry, Bush talk faith**

Both U.S. presidential candidates said faith would play a role in how they would govern.

Speaking Wednesday at the third presidential debate in Tempe, Ariz., President Bush said he respects the right of people to worship as they choose.

"If you're a Christian, Jew or Muslim, you're equally an American," Bush said. "That's the great thing about America, is the right to worship the way you see fit."

Sen. John Kerry, the Democratic presidential nominee, discussed his support for abortion rights but said that as president he would not impose his faith on others.

"I believe that I can't legislate or transfer to another American citizen my article of faith," the Massachusetts lawmaker said.

"What is an article of faith for me is not something that I can legislate on somebody who doesn't share that article of faith."

**Withdrawal opponents rally against Sharon plan**

Rallies in Israel against Ariel Sharon's disengagement plan drew far fewer people than organizers had predicted.

Settler leaders said they expected half a million Israelis opposed to withdrawal from the Gaza Strip and West Bank to attend Thursday's demonstrations in 100 cities and towns in Israel, but according to police sources and media reports the turnout was far lower.

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# WORLD REPORT

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Rabbi Amy Eilberg



Barbara Eve Breitman

## Helping to find God in everyday life, Jewish 'spiritual directors' catch on

By URIEL HEILMAN

**N**EW YORK (JTA) — A candle burns in Rabbi Amy Eilberg's study. It's early afternoon, but the room seems as calm as midnight. Eilberg sits silently with her hands clasped in her lap. In the large picture window behind her, verdant trees sway in a light breeze.

For the moment — for an hour, at least — this room in a leafy suburb of Minneapolis has become sacred. It has become a place of spiritual direction.

In a phenomenon that is just beginning to catch on in the Jewish community, growing numbers of Jews are training to become "spiritual directors" — therapists of a sort who work with clients to discern God's presence in their everyday lives.

Meeting with clients about once monthly for sessions that contain many elements of

psychotherapy, spiritual directors are trying to bring to Judaism a tradition that has been practiced by Christians for centuries.

Its Jewish proponents say the practice is a new and more formalized way of seeking spiritual counsel, which always has been part of Jewish spiritual seeking.

"We're borrowing from the Christian model, but spiritual guidance has a history within our religious tradition as well," says Eilberg, who is both a spiritual director and co-director of the Yedidya Center for Jewish Spiritual Direction. "There's a long history

in the Jewish tradition of people turning to rabbis or rebbes for spiritual guidance."

But critics say these new spiritual directors are blurring the line between Judaism and Christianity and more often than not lack the qualifications to offer genuine Jewish spiritual

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**FOCUS  
ON  
ISSUES**

## ■ Jewish 'spiritual directors' help search for the divine in the seemingly mundane

*Continued from page 1*

guidance and simply are catering to the narcissistic impulses of the modern age. Critics also worry that the directors operate free of legal or theological supervision.

Three Jewish institutions now offer training programs in the practice, including the Reconstructionist Rabbinical College. But many of the estimated 100 or so Jewish spiritual directors in North America were trained in Christian programs. That is because the oldest of the Jewish programs has only existed for about five years.

"Spiritual direction really answers a couple of main questions," says Sandy Jardine, a spiritual director and psychotherapist from Phoenix. "Where might I sense God's presence in my life? In my daily life, how can I seek God's hand or God's voice or God acting in my life. Who is God calling me to become?"

Many spiritual directors start their sessions with silence, or "prayerful silence," as they describe it. The goal, Eilberg explains, is "to be open and attentive to God's presence with us."

Then, the director might offer a prayer, or wait for the client — known as a directee — to start talking. In addition to conversation, sessions may include meditation, chanting of a Jewish melody and, sometimes, tears.

Directees discuss many of the things psychotherapy patients typically share — stories of family conflict, professional pressures, relationship woes, grief over lost loved ones — but the focus is on where God fits into the picture.

"It's very clarifying," says Nancy Post, a

management consultant from Philadelphia who has been receiving spiritual direction for about three years. "It puts a kind of power behind one's minute-to-minute commitment to a relationship with the divine that is just wonderful. It's a very powerful and motivating process."

Post, a Reconstructionist Jew who describes herself as a "regular davener," started seeing a spiritual director shortly after her mother died and when she was fighting a severe medical problem of her own.

Many directees start their sessions after some sort of traumatic life event, says Eilberg, who worked in pastoral care as a hospital chaplain for many years before founding Yedidya.

The first woman to graduate from the Jewish Theological Seminary, the Conservative movement's rabbinical school, Eilberg said she was reaching her burn-out point when she discovered spiritual direction.

"Spiritual direction started calling to me," she says. "More and more Jews started coming to me and asking me to listen to them."

Many directees start seeing a spiritual director because they are themselves interested in becoming one; the Jewish director training programs all require that students be spiritual directees.

Sessions usually cost between \$60 and \$80 per hour.

A minority of Jewish spiritual directors actually are rabbis.

Many are therapists, and others are cantors, Jewish educators, lay leaders, meditation teachers, hospital volunteers or mental-health professionals.

The overwhelming majority are women, and they tend to be in their 40s, 50s and 60s.

Spiritual directors come from the liberal Jewish denominations and the Jewish Renewal movement, and many describe themselves as post-denominational. There are no known Orthodox spiritual directors.

Rabbi Howard Avruhm Addison, a professor at Philadelphia's Temple University, is one of the founders of Lev Shomea, a spiritual director training program that started in 2001 and is affiliated with Eilat Chayyim, a Jewish spiritual retreat center in Accord, N.Y.

Addison's first spiritual director was a nun in Florida. He says there really weren't any Jewish spiritual guides at the time for non-Orthodox Jews.

Barbara Eve Breitman, who helped found the director training programs at the Reconstructionist college and at Lev Shomea, rejects the notion that spiritual directors are not adequately trained.

"There's nobody we're training who is not personally deeply involved in the Jewish community where they live and who doesn't actively participate in Jewish life," Breitman says.

Except for the program at the Reconstructionist college, which is open only to rabbinical students, the Jewish programs for training spiritual directors are

two-year distance-learning courses that rely heavily on Web-based learning.

At the Yedidya Center, the program costs a total of \$2,000, plus the cost of two five-day retreats each year.

At Lev Shomea, the program's total in-residence course of study amounts to four weeks. Graduates receive certificates; there is no licensing process.

Spiritual directors readily admit that their practice borrows elements from Christianity and Eastern meditative traditions, and is part of a new-age spirituality movement in Judaism.

Jinks Hoffmann, a psychotherapist and spiritual director in Toronto who graduated from Lev Shomea, said one need not be an expert in Judaism to offer spiritual direction to Jews — or Christians. Most of Hoffmann's clients are Christian.

And Elizabeth Bolton, a Reconstructionist rabbi in Baltimore who is a spiritual directee, says, "The difference in religious traditions is not at all a factor."

"This is not even remotely a conflict, because there's really only one major question in spiritual direction: Where is God in your life?" says Bolton, whose spiritual director is a Benedictine nun.

It is precisely this aspect of spiritual direction that makes it so "distasteful," says sociologist Rela Mintz Geffen, president of Baltimore Hebrew University.

"It is so amorphous in terms of the Jewish commitment piece," she says. "It's very dangerous."

**Spiritual direction is 'so amorphous in terms of the Jewish-commitment piece. It's very dangerous.'**

**Rela Mintz Geffen**

Baltimore Hebrew University

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# In Pa., undecided Jews struggle to decide

By MATTHEW E. BERGER

PHILADELPHIA (JTA) — When Anne Richman traveled to New York City for her grandson's wedding this summer, his friends could not understand why she hadn't yet decided to vote for Sen. John Kerry for president.

The 82-year-old promised them she would. But her other grandson, the one who served in the Israeli army, wants her to vote to re-elect President Bush. She said he "wouldn't let up" with his assurances that Bush was best for the State of Israel.

Less than a month before the election, she's still not sure what to do.

"I've been thinking, in all my years, I've never thought about it so much," Richman said, sitting in the lobby of the Klein branch of the Jewish Community Centers in Philadelphia. "And I'm still undecided."

Like many Jews in Pennsylvania and beyond, Richman is struggling with whom to support in this pivotal presidential election.

The Keystone State is considered an important swing state, with 21 electoral votes at stake. In 2000, the state went to the Democrats.

In interviews with several dozen individuals in Philadelphia and surrounding suburbs, many Jews, who make up 2.3 percent of the state's population, say this is the hardest, and most important, choice they can remember.

Those that have not made up their minds seem to be struggling between the

two candidates, supporting them on some issues they care about, finding them falling short on many others.

Jewish voters look at President Bush and see a man who has aided Israel and guided a war on terrorism. But he also has broken down the dividing line between church and state and has not supported many of their domestic policy priorities.

For his part, the Democratic senator from Massachusetts is in line with many Jews on domestic issues, such as abortion rights. But as terrorism continues to grip the United States and Israel, some Jewish voters question whether domestic issues are really the ones that matter this time around.

Proponents of both candidates say they are focusing on global issues — including the U.S. war in Iraq — but are reaching very different conclusions. Some say Bush has effectively fought terrorism, and his push into Iraq was part of it. But others say Bush has not done enough, question the war in Iraq and are thus backing Kerry.

At the University of Pennsylvania, Alexander Chester has been spending a lot of time trying to swing fellow Jewish students to Kerry's side.

Since he returned to campus last month, the 21-year-old Orthodox Jew has spent time helping to register students and, at the Hillel in particular, extolling the virtues of Kerry's Israel policy.

"They need reassurance because they just don't know enough about Kerry on Israel," he said, looking a bit disheveled as he stood in the lobby of the school's Hillel, having just returned from spending Sukkot with his family in Jerusalem.

Many of them want to vote for Kerry because of his take on domestic policies and other issues of importance to them, he said, but Israel has become a bellwether issue that Kerry has not yet passed.

But once he lays out his argument that Kerry is not only as good as Bush on Israel but better, many of them connect to the Democratic views their parents hold.

"They say, 'Thank you, I can now vote for Kerry,'" he said.

But that sentiment is not universal at the school.

Take Eli Cohen, a Brooklynite with short cropped hair and the beginnings of a beard, dining outside in the Hillel's sukkah.

Cohen, 19, said he doesn't agree with



Joanne Lightner

Rep. Jerrold Nadler (D-N.Y.) urges Jewish voters to support Sen. John Kerry.

Bush on many domestic issues, like the environment, but said those are low on his priority list. National security tops the list, and that's why he supports the Iraq war and the current commander in chief.

Temple Beth Hillel Beth El, a local synagogue in the heavily contested Montgomery County suburbs of Philadelphia, last week hosted supporters of both candidates in an often combative discussion of the issues.

Former New York City Mayor Ed Koch, himself a Democrat, told attendees to support Bush for his pro-Israel and anti-terror stances, but to choose Democratic congressional candidates if they cared about domestic issues.

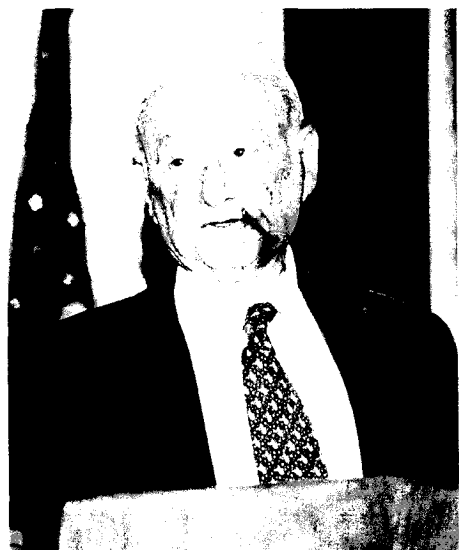
Rep. Jerrold Nadler (D-N.Y.), less fiery than Koch, questioned Bush's support of Israel because of his backing of the "road map" plan for Israeli-Palestinian peace.

But the divisions among Jews reached beyond the bimah. They were evident from within the crowd and throughout the area.

Richard Chaitt, a small business owner from Havertown, said he was supporting Bush because having Kerry, who has criticized the war in Iraq, would be akin "to leading a war with our tails between our legs."

But as Chaitt explained his rationale, his friend in the next seat, who declined to give his name, sheepishly admitted he was a traditional Republican who was voting for Kerry.

"I believe Bush and his administration manipulated the facts and the evidence, in order to create a pretense for going to war," he said.



Joanne Lightner

Former New York City Mayor Ed Koch urges Jewish voters to support President Bush.

# 1941: The forgotten pogrom of Baghdad

By EDWIN BLACK

*Editor's Note: The following article is adapted from "Banking on Baghdad," a new book by Edwin Black about the history of Iraq.*

WASHINGTON (JTA) — At about 3 p.m., June 1, 1941, everything changed for Iraq's Jews.

No American Holocaust museum pays homage to their tragedy. Holocaust studies have virtually overlooked the incident and its profound consequences. But the Jews of Baghdad found themselves caught between Hitler's master plan to dominate Europe and the Arab-Jewish conflict in Palestine.

At stake was the oil Hitler needed to succeed.

As the world finds Iraq once again at the center of competing international interests, a look back at this bloody chapter in Iraqi history illuminates how this region's inherent geography and geology have given rise to a crossroads for conflict, conquest and commerce that has endured through the years.

That day in 1941, on the Jewish festival of Shavuot, the sight of Jews returning from the Baghdad airport to greet the returning Regent Abdul al-Ilah, ruler of Iraq, was all the excuse an Iraqi mob needed to unleash its vengeance.

The attack began at 3 p.m., as the

Jewish delegation crossed Baghdad's Al Khurr Bridge. Violence quickly spread to the Al Rusafa and Abu Sifyan districts. The frenzied mob murdered Jews openly on the streets. Women were raped and infants were killed as their horrified families looked on. Torture and mutilation followed.

Jewish shops were looted and torched. A synagogue was invaded, burned, and its Torahs destroyed in classic Nazi fashion. The shooting, burning and mayhem continued throughout the evening. Jews were dragged from their automobiles. Homes were invaded, looted and burned. On June 2, the fury continued with policemen and slum dwellers joining in.

At the Muallem-Cohen house, young Nezima was terrified. Her father had just returned from the synagogue, relating terrible stories about daughters being raped and homes burned, when suddenly shouting, armed men crashed through his own front gates. Quick, Mr. Muallem-Cohen rushed his family to the stairs to escape to the roof. Up they scampered, first young Nezima, then her mother, and then her father. A shot — Mr. Muallem-Cohen was dead.

Mrs. Muallem-Cohen looked back in horror. Just then a policeman appeared. "They killed my husband," she shrieked. "How do you want to die?" the policeman snapped back, and then cracked her skull with his gun.

Finally, in the afternoon, British forces punched into the city. They opened fire on the rampagers. A 5 p.m. curfew was broadcast. Scores of violators were shot on sight. The disturbances were finally quelled.

The carnage of those 48 hours would be forever seared upon the collective Iraqi Jewish consciousness as "the Farhud," best translated as "violent dispossession."

It was the beginning of the end. From that moment, Iraq's approximately 125,000 Jews would be systematically targeted for violence, persecution, commercial boycott, confiscation and eventually, in 1951, near complete expulsion.

For 2,600 years, the Jews of Iraq had dwelled successfully in the land of Babylon, achieving as much acceptance and financial success as any non-Muslim group could in an

Islamic society that despised infidels.

In 1941, Iraqi Jews were well entrenched at all levels of farming, banking, commerce and the government bureaucracy.

What happened in 1941 and why?

After the Allies defeated the Turks in the First World War, the British in 1920 engineered a League of Nations mandate over Turkish Iraq to obtain its fabulous but still undeveloped oil. Faisal, who fought alongside Lawrence of Arabia, was rewarded with the monarchy, and designated "King of Iraq."

In 1941, the succeeding heir was Faisal's 4-year-old grandson. So London installed as Iraq's governing regent Abdul al-Ilah, another Hashemite prince from Saudi Arabia.

This appointment stirred deep resentment among Iraq's Muslim masses that viewed the British "infidels" as occupiers, and those who cooperated with them as lackeys. As resentment turned to armed resistance and terror, militants targeted the British, as well as anyone deemed collaborators — including many Jews who held the top posts in all strata of commerce and civil service.

Seizing on the growing discontent, the pro-Nazi cleric Haj Muhammed Amin al-Husseini, mufti of Jerusalem, the leader of the Arabs of Palestine, continuously railed against the Jews, accusing them of being part of a Zionist plot to dominate the Middle East.

The mufti — who was being sought by the British in Palestine on charges of terrorism — had slipped into Iraq on Oct. 13, 1939, six weeks after the outbreak of World War II.

In Iraq, the mufti set up a new and powerful base. He conspired with a group of pro-Nazi Iraqi officers, known as the "Golden Square," to overthrow the regent.

The mufti also entered into a secret pact with Germany, offering Iraq's precious oil in exchange for the destruction of the Jews of Palestine and the Reich's support of Arab national aspirations across the Middle East.

Hitler himself was anxious to thwart Britain's domination of the oil-rich Middle East and secure the oil needed to fuel his planned invasion of the Soviet Union in June 1941. So he went along with the idea, even though the Nazis reviled "the Arab race."

On April 1, 1941, the Golden Square



Edwin Black

The mufti of Jerusalem, Haj Muhammed Amin al-Husseini, on the cover of a 1944 pro-Nazi Austrian publication.

staged a coup, forcing the regent to flee Iraq. British warplanes stationed in Iraq responded with a series of persistent bombardments against Golden Square forces.

The German high command reacted as well, dispatching 16 Heinkels and 10 Messerschmitt heavy fighters to aid in an all-out attack on British forces at the giant British air base at Habbaniya, located midway between Fallujah and Ramadi. Meanwhile, two dozen German mechanics and airmen filtered into the country, along with Reich secret agents known to Arab elements.

Luftwaffe planes began running strafing and bombing missions against Habbaniya, as well as British commando formations crossing the desert to aid the besieged camp.

The British airbase at Habbaniya at the time was only defended by students and instructors. Undaunted, the Brits climbed into their rickety trainers and took to the skies, heroically flying day and night against the Germans and the small Reich-supported Iraqi air force. Most enemy craft were destroyed on the ground, sometimes a dozen at a time.

Churchill had already sent a foreboding cable to President Franklin Roosevelt, stating that if the Mideast fell to the Germans, victory against the Nazis would be a "hard, long and bleak proposition." All understood that if Germany secured Iraq's oil, the Reich would proceed all the way to the East.

By May 15, 1941, urgent messages burned the telegraph wires as British commanders in the area informed London that land operations to destroy the oil infrastructure were now out of the question. One typical note declared: "In view changed situation Iraq, consider it will be impossible to destroy Kirkuk wells at short notice."

Besieged and out of options, the British called in the Irgun, an extremist Jewish defense organization in Palestine. Irgun commander David Raziel, at that moment, was in a British prison in Palestine. Raziel was approached by British intelligence and asked if he would undertake a dangerous mission to destroy the oil refineries in Iraq, thereby denying fuel to the Germans.

The answer was yes, on one condition: Raziel wanted to kidnap the mufti of Jeru-

salem and bring him back.

Agreed.

The next morning, May 17, 1941, Raziel and three comrades, along with a British officer, quietly climbed into an RAF plane parked at Tel Nof airbase, and flew to Habbaniya. While in flight, however, London decided that the destruction of Iraq's refineries should be delayed to the last minute. Rebuilding the pipelines would take years

and place an enormous strain on British fuel needs for the rest of the war.

Raziel was given new orders: Undertake an intelligence mission preparatory to a British sweep into Fallujah as part of the final drive to retake Baghdad from the Golden Square.

On May 17, Raziel and his three comrades, along with a British officer, set out by car from the Habbaniya base toward Fallujah. At the first river, they found a boat, only big enough for two. Raziel ordered his comrades to proceed, while he went back to the car with his fellow Irgunist and the British officer.

Just then, from nowhere, a plane — no one knows if it was British or German — dived from on high, dropping a bomb. The car was destroyed and Raziel with it.

On May 25, Hitler issued Order 30, redoubling support for Iraq. "The Arabian Freedom Movement in the Middle East," he wrote, "is our natural ally against England. In this connection special importance is attached to the liberation of Iraq...I have therefore decided to move forward in the Middle East by support of Iraq."

The Admiralty in London now gave the final order to destroy the refineries and pumping stations in Iraq at will.

"If Germans occupy Iraq and Syria," the message read, "they cannot profit by the oil resources there for at least some time." But suddenly, the forces at Habbaniya were gaining the upper hand. Persistent bombing, Arabs abandoning their positions and equipment en masse to disappear into the populace,

plus the sheer exhaustion of Arab supplies delivered victory to British forces.

On May 30, the British-organized Arab Legion, led by legendary Major John Glubb of Britain, pushed past fatigued ground resistance and a steady barrage of German air attacks. Major Glubb reached Baghdad at about 4 a.m. By now, the Golden Square, and their Reich cohorts, had fled to Iran.

The mayor of Baghdad was the only one left to sign the cease-fire document.

On May 31, Regent al-Ilah was preparing to fly into Baghdad to reclaim his leadership. To avoid the appearance of a London-sponsored counter coup, British troops were instructed by their commanders to remain on the outskirts of Baghdad, allowing the regent to enter unescorted.

But for days before, the mufti had been broadcasting by radio, inciting the people of Iraq against the Jews, accusing them of having intercepted telephone and telegraph transmissions and passing the information to the British Embassy — thus causing the defeat of the Golden Square.

All Jews, the mufti declared, were spies.

For a few hours on June 1, a power vacuum existed in Baghdad. The Golden Square had fled. The regent was en route. The British were at the city's edge. For just a few hours, Baghdad was unsupervised. But a few hours was all it took for angry masses to suddenly erupt in a maniacal pogrom against their Jewish neighbors.

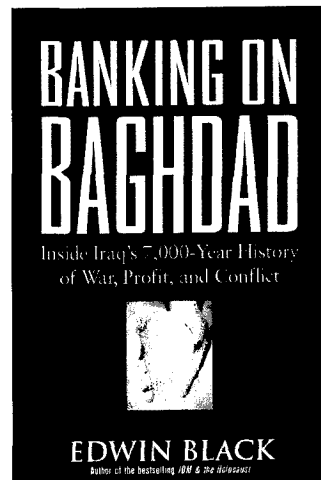
At 3 p.m. the sight of Jews returning from the Baghdad airport to greet the regent was all the excuse an Iraqi mob needed to unleash its vengeance.

The Farhud and its consequences are absent from the Holocaust museums and study courses. But it will live forever in the hearts of generations descended from the Farhud's victims and the more than 100,000 Iraqi Jews who 10 years later, after a campaign of

systematic persecution, were expelled to Israel.

(Edwin Black is *The New York Times* bestselling and award-winning author of "IBM and the Holocaust." This article is adapted from his just-released book, "Banking on Baghdad" (Wiley), which chronicles

**The sight of Jews returning from the Baghdad airport was all the excuse an Iraqi mob needed to unleash its vengeance.**



**'Banking on Baghdad,'**  
by Edwin Black

# Anti-Semitism bill passes Congress

By MATTHEW E. BERGER

WASHINGTON (JTA) — Against its wishes, the State Department may soon create an office devoted to monitoring international anti-Semitism.

The U.S. House of Representatives passed the Global Anti-Semitism Awareness/Review Act Sunday, five months after the bill was approved by the Senate. The legislation also would require the government to address anti-Semitism in its annual reports on human rights practices and international religious freedom.

The bill passed despite State Department opposition, but with the help of a bipartisan group of foreign policy intellectuals and political leaders.

The issue of international anti-Semitism has grown in the American Jewish community as attacks against Jews in Europe garner headlines. It's also a growing issue on the minds of American Jewish voters ready to cast their ballots for president next month in some key states.

The Bush White House has tried to paint itself as sensitive to the issue. It named efforts to fight anti-Semitism as one of its achievements in a booklet noting Bush's strong ties with the American Jewish community, part of a broad effort to woo Jewish voters.

Bush may use the anti-Semitism bill as another example of his concern, despite the administration's initial opposition. A White House spokeswoman said the bill will be signed, but it was unclear when and whether there would be a signing ceremony.

Rep. Tom Lantos (D-Calif.), the bill's architect, convinced House and Senate colleagues to agree to a beefed-up version of the legislation. Previous versions would not have created the State Department office, and would have called for a one-time report on anti-Semitism rather than an annual account.

"Passing a robust measure to reverse the growth of global anti-Semitism has been an uphill battle this year in Congress," Lantos said. "Despite that, I am pleased that we have managed to produce a very good bill before the gavel falls on this year's session."

The State Department opposed the plan, suggesting that a special office to deal with anti-Semitism would be redundant and seen as ethnic favoritism.

A July State Department memo to Lantos said the proposal "could erode our cred-

ibility by being interpreted as favoritism in human rights reporting." It went on to say the legislation establishes an "unworkable precedent."

The State Department said Tuesday it would create the new office if Bush signs the bill.

"If it has been passed by both houses of Congress and if the president signs it, we'll implement it," department spokesman Richard Boucher said Tuesday. "That's all I can tell you."

Powell was lobbied last month by a group of 104 prominent Americans coordinated by the David S. Wyman Institute for Holocaust Studies. The group sent a letter suggesting that the fight against anti-Semitism deserves "specific, focused attention," and expressing disappointment that the State Department opposed Lantos' legislation.

"This is, unfortunately, a historic and worldwide phenomenon," former Rep. Steve Solarz (D-N.Y.), a coordinator of the effort, told JTA at the time. "We know what the consequences of anti-Semitism are."

Solarz was joined by Jack Kemp, a for-

mer secretary of Housing and Urban Development; Jeanne Kirkpatrick, a former U.S. ambassador to the United Nations; and James Woolsey, a former CIA director.

The State Department had supported an alternative version of the bill, sponsored by Sen. George Voinovich (R-Ohio) and Rep. Chris Smith (R-N.J.), but both lawmakers eventually agreed to Lantos' proposal.

White House spokeswoman Maria Tamburri noted that Bush has supported two conferences on anti-Semitism held by the Organization for Security and Cooperation in Europe,

which included representatives of many leading American Jewish organizations.

Presidential candidate Sen. John Kerry (D-Mass.) said in an Op-Ed in August that he supported the creation of the office and the additional reporting requirements.

"As president, I will use bold diplomacy to get governments to recognize the growing crisis of resurgent anti-Semitism, and take action to deal with it — not hide it," he said in the editorial in the Forward. "Silence will never prevail — either abroad or at home." ■

**'This is, unfortunately, a historic and worldwide phenomenon. We know what the consequences of anti-Semitism are.'**

**Steve Solarz**

Former U.S. congressman

## Jews welcome Turkey's step toward E.U.

By YIGAL SCHLEIFER

ISTANBUL (JTA) — Turkey's Jewish community is warmly welcoming a European Union report issued last week that opens the way for Turkey to become an E.U. member, saying it will help propel reforms that will foster democracy and religious freedom.

"It's good news," said a senior Turkish Jewish community official, adding that it indicates the reform process will continue.

The report took stock of progress Turkey has made on what are called the "Copenhagen Criteria," E.U.-mandated reforms in a number of areas, including human rights and democratization. The criteria were created in 1999 as part of Turkey's decades-long effort to join the union.

The positive report will serve as the basis for a decision, to be made at a Dec. 17

E.U. summit, on when to begin negotiations with Turkey on its accession. Negotiations are expected to last from 10 to 15 years.

Among the issues the European Union is monitoring closely is treatment of Turkey's non-Muslim minorities, including the country's Jewish community, which is estimated to number some 25,000.

Turkey's Jewish and Christian communities have lived for decades under laws that have severely restricted their ability to build new houses of worship and have led to the appropriation of older properties by the state. Among the changes made as part of the E.U.-related reforms was an overhaul of the country's law governing religious foundations, which eased some of those restrictions.

Jews and other minorities in Turkey often have kept a low profile and avoided overt displays of ethnic identity. ■



## ARTS &amp; CULTURE

## Jewish stars shine as Hollywood hosts Image Awards

By KELLY HARTOG

**L**OS ANGELES (JTA) — The carpet wasn't exactly red — in fact, it was blue — but the requisite chicken dinner was, indeed, on hand.

All this — and bread baskets for making hamotzi, the Jewish blessing over bread.

Monday was a night for Jews, and those portraying them, to be in the news as the National Foundation for Jewish Culture and the Los Angeles Entertainment Industry Council held the Fourth Annual Jewish Image Awards at the Beverly Hilton Hotel.

The awards were established to recognize outstanding contemporary creative work that transcends Jewish stereotypes and clichés in American film and television, and that promotes Jewish values, history and tradition.

The event was hosted by comedian Jeffrey Tambor of the hit television series "Arrested Development." Tambor also received an award for portraying a male Jewish television character in the show.

The major awards of the night went to Caryn Mandabach, Mark Gordon and Josh Schwartz.

Mandabach, a television sitcom producer, received Hadassah's Morningstar Commission Marlene Marks Woman of Inspiration Award for her three decades' worth of work, which includes hits such as "The Cosby Show," "Grace Under Fire," "Roseanne" and "Third Rock From the Sun."

Gordon, a veteran producer of over 50 films and television shows, including "Saving Private Ryan," "Speed" and "The Patriot," received the Tisch Industry Leadership Award.

But the buzz in the ballroom was over Josh Schwartz, the 28-year-old wunderkind creator and executive producer of the hit Fox drama "The O.C." "The O.C." centers on the Cohen family, assimilated Jews in Orange County, Calif.

The youngest person in network history to create and run a network series, Schwartz was presented with the first Creative Spirit Award.

## Israelis win first science Nobel

By RACHEL POMERANCE

NEW YORK (JTA) — As Israel captured its first Nobel Prize in science this week, Jews worldwide kvelled over the recognition of excellence in a discipline that has long been a hallmark of the Jewish state.

The Nobel Prize in chemistry was awarded Wednesday to two Israelis, Avram Hershko and Aaron Ciechanover of the Technion in Haifa, and an American, Irwin Rose of the University of California at Irvine, for a discovery that advances the fight against cancer.

The three share the \$1.3 million prize along with its international acclaim.

At a news conference Oct. 16 in Israel, Ciechanover, 57, accepted the prize in a uniquely Israeli tone: "The human brain is the only natural resource that Israel possesses."

"This is proof of the kinds of things Israeli scientists can achieve," Ciechanover said.

His mentor, the Hungarian-born Hershko, 67, also framed the win as a national triumph: "We're very excited, and very happy to bring good news to the people of Israel."

In the late 1970s and early 1980s, the scientists found and named the protein ubiquitin, which marks other proteins for destruction once they have carried out their task, a process that regulates the body. Alternatively, unwanted proteins that linger in the body can cause disease like cancer.

The trio's discovery led to the creation of the cancer drug Velcade, approved last year in the United States, that targets sick cells. Previously, cancer treatments had a tendency to kill cells indiscriminately, a debilitating and potentially lethal complication for the patient.

"We discovered the process by which the body exercises quality control," Ciechanover said.

Asked in a phone interview with JTA if the attention on Israel overshadowed his honor, Rose — who said that the Israelis worked in his lab at the Fox Chase Cancer Center in Philadelphia at different times between 1977 to 1996 — said, "absolutely not."

"They deserve this prize for the important observation" they made, he told JTA, stressing the "important contribution from the Technion."

In fact, Rose, 78, said, he never thought he would win the Nobel, but "was confident" that Hershko would.

"There's no question about it that he did the major work in this field. I was a contributor and I never felt that I was really the key person," he said.

Several Jews were among the Nobel laureates announced last week, but there was special pride in the accomplishment of the Israelis.

Upon hearing the news, Melvyn Bloom, executive vice president of the American Technion Society, instantly recalled the image of Gal Fridman — the windsurfer who won Israel's first Olympic gold in Athens two months ago — "wrapping himself in the Is-

raeli flag, and they were playing Hatikvah."

"This one I feel the same way about in a larger sense," said Bloom, whose society raises funds for the Technion.

After all these years and the tremendous achievement of the scientific community in the Jewish state, "this

is the first time that Israeli scientists have won the Nobel Prize," he said.

The scientists' discovery has major implications.

"It is extremely significant because it showed that the destruction of the components of the cell is actually controlled," Richard Ikeda, health scientist administrator at the National Institutes of Health, told JTA.

"Each of the pieces are there for a specific amount of time and they have to go away in a controlled fashion," or can become cancerous, he said.

The Velcade drug has "been useful on patients in which other treatments haven't succeeded," he said. "We don't necessarily know its full potential yet."

More than 8,000 scientific publications have been written about the discovery and thousands of papers and conferences have been devoted to the subject, according to the Technion.

In 2000, Hershko and Ciechanover received the Albert and Mary Lasker Award for Basic Medical Research, which is considered a precursor to the Nobel Prize.

Ciechanover, Hershko, and Rose will receive their Nobel in Stockholm in December.

**'This is proof of the kinds of things Israeli scientists can achieve.'**

**Aaron Ciechanover**  
Nobel Prize winner

# NEWS IN BRIEF

## NORTH AMERICA

### 'Gold Train' case makes progress

A hearing on a suit brought by Hungarian Holocaust survivors against the U.S. government was called off because a mediator is making progress.

Lawyers for the Justice Department and for survivors who brought the "Gold Train" suit were to have met in court Wednesday, but both sides agreed to delay the hearing until next week.

The suit centers on allegations that the U.S. military never returned a confiscated train full of belongings the Nazis looted from Hungarian Jews.

### New York Jews polarized

The New York Jewish community has become more religiously polarized, according to a new study.

The UJA-Federation of New York's Jewish Community Study of New York: 2002 was presented Thursday at the federation offices, though highlights already had been released.

Compared to the group's last survey, in 1991, this one found more Jews identified as Orthodox or nonsectarian, while fewer identified as Reform or Conservative.

The survey also showed that early Jewish childhood experiences correspond to greater affiliation as an adult.

They are a "very powerful predictor of what kind of Jew you're going to be when you grow up," said the survey's principal investigator, Jacob Ukeles.

## MIDDLE EAST

### Three-month disengagement

Israel's withdrawal from the Gaza Strip and parts of the West Bank will take 12 weeks, Ariel Sharon said.

"The disengagement will be implemented within 12 weeks of its authorization," the Israeli prime minister told the Knesset Foreign Affairs and Defense Committee on Thursday, adding that the deadline is the end of 2005.

"The Gaza pullout will be implemented, and I hope that it will bring about a situation where we don't have to frequent cemeteries so often."

The Knesset is to vote on the disengagement plan Oct. 25.

### Ex-chief rabbi calls for resistance

A former Israeli chief rabbi called on religious soldiers not to evacuate settlers.

"It is a transgression, it is forbidden, and they must tell their commanders so," Rabbi Avraham Shapira, who now runs the influential Mercaz Harav Yeshiva in Jerusalem, said in comments to a religious journal published Thursday. "It would be like desecrating Shabbat or eating carrion or non-kosher meat."

Israeli military officials did not immediately comment on Shapira's call, which stoked fears that implementation of Prime Minister Ariel Sharon's plan to withdraw from the Gaza Strip and parts of the West Bank next year could meet with rebellion within army ranks.

But other rabbis have disagreed with Shapira, saying that preventing civil war in Israel supercedes religious law and that therefore soldiers should obey evacuation orders.

### Party sweet-talks Sharon

An influential Israeli religious party said it could support Ariel Sharon's disengagement plan.

Shas would back the planned withdrawal from the Gaza Strip and parts of the West Bank next year "if the prime minister comes up with some sort of arrangement with the Palestinians on the exit," party leader Eli Yishai told Ma'ariv on Thursday.

Sharon's ruling Likud Party has been courting Shas as a potential new government coalition partner to offset nationalist groups opposed to disengagement.

### Ramadan prayers get the go-ahead

Israel decided not to limit Ramadan prayers on the Temple Mount after Muslim authorities secured a precarious wall at the site.

As many as 250,000 worshipers are expected to attend prayers at the Temple Mount on Friday for the opening of the monthlong Islamic fast holiday.

Israeli authorities, noting that a mosque on the mount known as Solomon's Stables had a wall that was in danger of collapsing, had threatened to limit the number of worshipers to 60,000.

On Thursday, a top police delegation visited the site and documented reinforcement work that had been done by the Wakf Islamic religious authority, allowing services to go forward as planned.

### Ramadan entertainment?

A Palestinian-Syrian drama series about the life of a slain Hamas bomb-maker will air over Ramadan.

Yehiya Ayyash was responsible for a spate of suicide bombings that killed more than 100 Israelis between 1994 and 1996.

He was assassinated by Israel in 1996 when a booby-trapped mobile phone exploded in his face.

Ayyash, who was nicknamed "The Engineer" because of his expertise in preparing and handling explosives, has become a legend for Hamas and other Palestinian groups.

During the holy month of Ramadan, which begins Friday, Arab TV stations often broadcast monthlong dramas that may be seen by tens of millions of viewers.

## WORLD

### French rightist scolded

The European Parliament president condemned remarks by a far-right French legislator who questioned whether there had been gas chambers in the Holocaust.

In a parliamentary session Thursday, Josep Borrell told deputy Bruno Gollnisch he was "ashamed" to have heard the "scandalous claims" regarding the gas chambers. "I hope you will be held accountable for your slanders by the courts," Borrell added.

On Monday, Gollnisch said that he was "not questioning the existence of concentration camps, but on the number of deaths, historians can discuss it."

As to whether gas chambers existed, that's up to the historians to determine.

### Terrorist can't get parole

A London court ruled that a Jordanian-born terrorist, jailed for plotting to blow up an El Al plane, cannot appeal for parole.

Nezar Hindawi, a Syrian citizen, was given a 45-year prison sentence for planting a bomb in the baggage of his pregnant Irish girlfriend on a 1986 flight from London to Tel Aviv.

The explosives were found before the woman, who was unaware of the plot, boarded the plane. Having served one-third of his sentence, Hindawi became eligible for early release in April 2001.

However, British Home Secretary David Blunkett refused to allow Hindawi an independent Parole Board review, warning that he had not shown empathy toward his potential victims and that there was a danger he might return to terrorism.

On Wednesday, the Court of Appeal overturned the legal challenge mounted by Hindawi's lawyers, who had argued Blunkett's decision violated their client's human rights.