

The JEWISH VOICE

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"You heard it in
The Jewish Voice"

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Passover

March 25, 1988

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LET

May every man find the sound of his own freedom
in this Passover season. May everyone dwell
in a land of freedom where the desire for

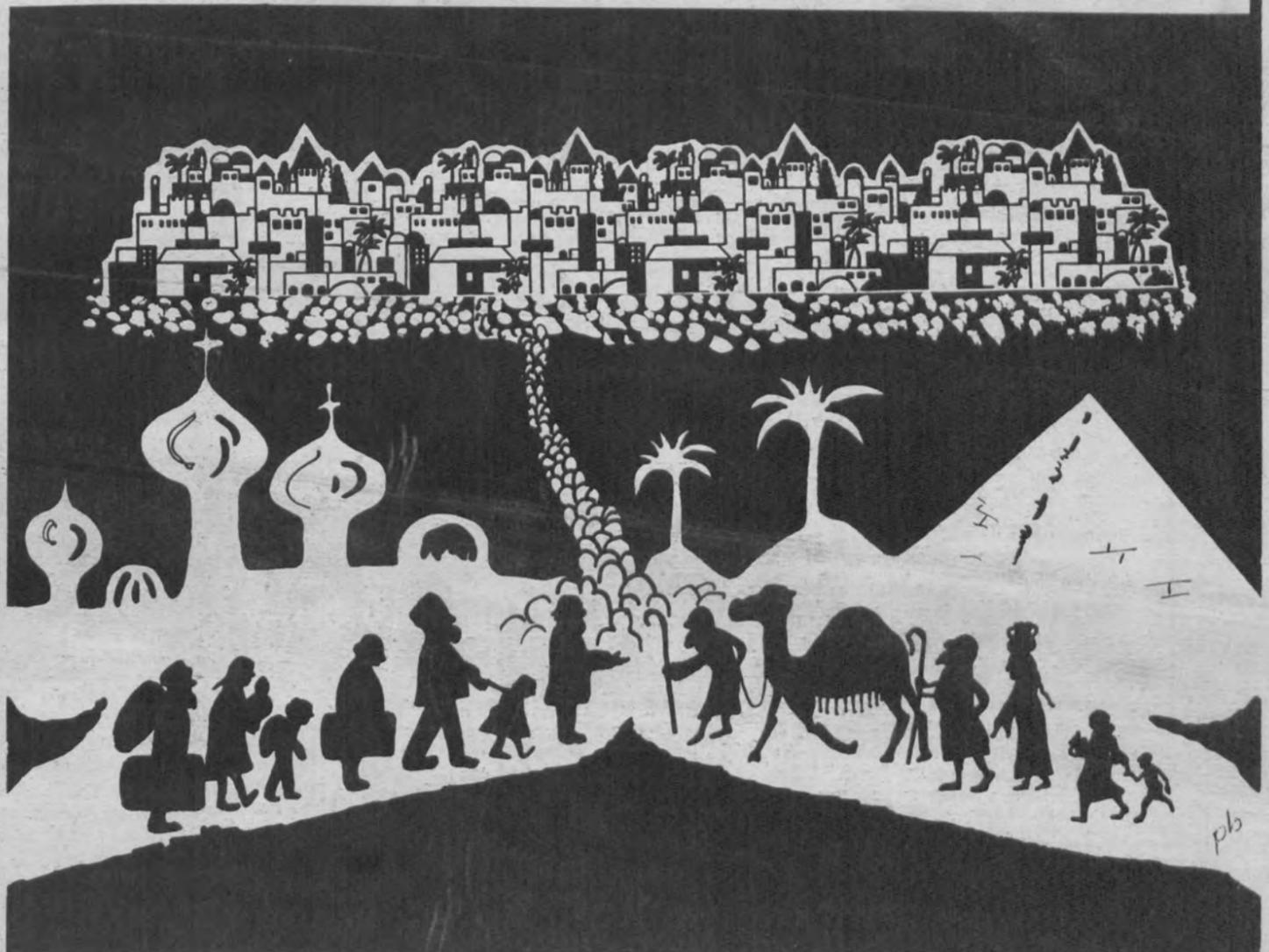
FREEDOM

free expression is each
man's own possession
and the boundaries

RING

of each land are replaced by open thought
and acts of freedom and friendship.

HAPPY PASSOVER — 5748



Text Of Shultz Letter

Following is the text of the letter Secretary of State George Shultz presented Friday to Premier Yitzhak Shamir.

The letter, published in Yediot Achronot, outlines the secretary's timetable for peace negotiations between Israel and the Arab states and Palestinians:

March 4, 1988

Dear Mr. Prime Minister:

I set forth below the statement of understanding which I am convinced is necessary to achieve the prompt opening of negotiations on a comprehensive peace. This statement of understandings emerges from discussions held with you and other regional leaders. I look forward to the letter of reply of the government of Israel in confirmation of this statement.

The agreed objective is a comprehensive peace providing for the security of all the states in the region and for the legitimate rights of the Palestinian people.

Negotiations will start on an early date between Israel and each of its neighbors which is willing to do so. These negotiations could begin by May 1, 1988. Each of these negotiations will be based on United Nations Security Council Resolutions 242 and 338, in all their parts.

The parties to each bilateral negotiation will determine the procedure and agenda of their negotiation. All participants in the negotiations must state their willingness to negotiate with one another.

As concerns the negotiations between the Israeli delegation and the Jordanian-Palestinian delegation, negotiations will begin on arrangements for a transitional period, with the objective of completing them within six months. Seven months after transitional negotiations begin, final-status negotiations will begin, with the objective of completing them within one year.

These negotiations will be based on all the provisions and principles of United Nations Security Council Resolution 242. Final-status talks will start before the transitional period

begins. The transitional period will begin three months after the conclusion of the transitional agreement and will last for three years.

The United States will participate in both negotiations and will promote their rapid conclusion. In particular, the United States will submit a draft agreement for the parties' consideration at the outset of the negotiations on transitional arrangements.

Two weeks before the opening of negotiations, an international conference will be held. The secretary general of the United Nations will be asked to issue invitations to the parties involved in the Arab-Israeli conflict and the five permanent members of the United Nations Security Council.

All participants in the conference must accept United Nations Security Council Resolutions 242 and 338 and renounce violence and terrorism. The parties to each bilateral negotiation may refer reports on the status of their negotiations to the conference, in a manner to be agreed. The conference will not be able to impose solutions or veto agreements reached.

Palestinian representation will be within the Jordanian-Palestinian delegation. The Palestinian issue will be addressed in the negotiations between the Jordanian-Palestinian and Israeli delegations. Negotiations between the Israeli delegation and the Jordanian-Palestinian delegation will proceed independently of any other negotiations.

This statement of understanding is an integral whole. The United States understands your acceptance is dependent on the implementation of each element in good faith.

Sincerely yours,
George Shultz

Shamir And Reagan: No Agreements

(JTA) Premier Yitzhak Shamir of Israel ended four days of intensive talks with Reagan administration officials in Washington with no agreement on the new American plan for Middle East peace.

The administration expressed its determination not to abandon the plan or to drop any of its components. Shamir stood fast on his "strong reservations" and made clear the United States could not expect an answer from Israel until after he returns to Jerusalem and the matter is debated by the Cabinet. Even then there may be no decision.

Shamir arrived in Washington on March 14 and met immediately with Secretary of State George Shultz, who had presented his peace package to the Israeli leader in Jerusalem March 4. The two met again March 15.

On the third day, Shamir had a two-hour talk with President Reagan at the White House. It ended with Reagan stressing that the U.S. peace plan cannot be split, and Shamir reiterating his opposition to an international conference under United Nations auspices, a key feature of the American plan.

"The United States will not slice this initiative apart and will not abandon it," Reagan said during the departure ceremony for Shamir at the White House. Some observers inferred a veiled warning.

"And those who will say 'no' to the U.S. plan and the prime minister has not used this word need not answer to us," the president said. "They will have

to answer to themselves and their people as to why they turned down a realistic and sensible plan to achieve negotiations."

Bur Shamir, repeating his remarks made after meeting with Shultz said, "I have strong reservations concerning the proposed international conference, which in my view is not conducive to peace."

The American plan calls for negotiations to begin as early as May 1 between Israel and a Jordanian-Palestinian delegation on autonomy arrangements for Palestinians in the West Bank and Gaza Strip. The talks would last no longer than six months.

They would be followed in the seventh month by negotiations on the final status of the territories, to take 12 months, regardless of whether the initial negotiations succeeded.

An international peace conference, with the participation of the five permanent members of the U.N. Security Council, would be held two weeks before the start of the initial negotiations. The conference would not be able to impose a settlement.

Shamir objected from the outset to the accelerated negotiations timetable called for by Shultz. In his public remarks in Washington, the premier focused on his opposition to an international conference.

Before leaving Israel, Shamir indicated he would present counterproposals to the Americans. He said Wednesday (Continued to Page 58)

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The next issue of The Jewish Voice will be published FRIDAY, APRIL 15. The deadline for stories and photos is noon, THURSDAY, APRIL 7. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.



WASHINGTON — President Reagan and Israeli Prime Minister Shamir addressed the press after two days of talks March 16. Reagan warned Shamir, "Let's be clear about several things, the U.S. will not slice this initiative apart and will not abandon it." He continued, "Those who will say no to the U.S. plan — and the prime minister has not used this word — need not answer to us; they'll need to answer to themselves and their people as to why they turned down a realistic and sensible plan to achieve negotiations." Though Shamir did not use the word "no," his negative attitude was obvious. "I have strong reservations concerning the proposed international conference, which in my view, is not conducive to peace," Shamir answered Reagan.

A Dream Becomes A Reality

Holocaust Resource Center Dedication

By PAULA BERENGUT
 One hundred and fifty members of the community came to the Jewish Community Center on Sunday afternoon, March 13, to dedicate the Halina Wind Preston Holocaust Resource Center to the memory of their friend. Most of those in attendance had come from the cemetery where they said goodbye to another friend, Rabbi Jacob Kraft, casting an even more somber tone on the ceremony. Rabbi David Kaplan made the benediction. "Those who

help us to remember are a blessing themselves," he said. "Halina Wind Preston was a blessing to humanity."
 Rita Justice, County Executive, spoke next, at her request. She told the audience that before last September she did not truly understand the importance of this kind of library or of the magnitude of the Holocaust. Last September Justice visited Israel and Yad Vashem. The Holocaust memorial stirred in her a great deal of anger and forced her to ask herself "how this was per-

mitted to happen. Maybe through awareness and education this will never be allowed to happen again...never be permitted again — to anyone."
 The Holocaust Resource Center, located off the main lobby of the Jewish Community Center, is a joint venture of the JCC and the Jewish Federation of Delaware. Both Judy Levy, President of the JCC, and Richard A. Levine, Vice-President of the JFD, took a moment to emphasize the commitment of their organiza-

tions to the cause of Holocaust education.
 Joan Spiegelman, who serves on the Resource Center's committee, noted that the purpose of the library is both teaching and learning. Before introducing the speakers, Spiegelman noted that Halina Wind Preston "singlehandedly raised Delaware's Awareness of the Holocaust." She also credited Dorothy Finger with helping to form the committee that created the Holocaust Education Program. "Teachers cannot teach without materials. They need assistance." The library will also serve as an archive with information on those survivors who reside in Delaware. The resources currently available include many books ranging from those written for very young children to very scholarly works. The library is also a repository of video tapes. "The current library is the beginning and has made a dream a reality. It has taken many years of work and a great many people have been involved," said Spiegelman.
 Spiegelman thanked the Kutz Foundation for a grant which made the library possible; the committee who researched the bibliographies and helped choose the books that would be most valuable to this library; Jean Fletcher, who offered her library skills and devoted many hours to make the library operable; and JFD staff members, Harriet Wolfson and Carol Sue Rudnick, with whom all volunteers worked closely. She also noted that there would have to be a commitment from the community, both in donations of books and



David Lee Preston

funds and in the use of the library. The Center will be open on Wednesday, from 2 to 5 p.m.

Halina Wind Preston's son, David, spoke next. Having stayed at the cemetery to the end, shovelling all the dirt into the grave of his friend, Jacob Kraft, David began by referring back to a moment, years earlier, when the Rabbi taught him a lesson. The lesson was that "time is God's greatest gift. Time is the most important thing we have." Preston went on to explain the Rabbi's lesson:

"We can use (time) wisely or we can squander it. We can use it to benefit our fellow human beings and the world around us or we can use it in hurtful ways. Each new minute brings a new chance to make a world of difference."

Rabbi Kraft and Halina Wind Preston are gone now. As David Preston said, "Our teachers are gone before we've had a chance to fully digest what they've taught us...we who were the students, and who are still learning, must all of a sudden become the teachers...we

(Continued to Page 14)

Yom Hashoah Commemoration

The annual community commemoration of Yom Hashoah will be held Friday, April 15, at noon in the City/County Council Chambers, 800 French Street, Wilmington.

In 1980 Public Law 96-388 mandated the U.S. Holocaust Council to "Provide appropriate ways for the Nation to commemorate the Days of Remembrance as an annual national civic commemoration of the Holocaust, and to encourage and sponsor appropriate observances of such Days of Remembrance throughout the United States."

It is in the spirit of this mandate that we in Delaware gather to remember the six million Jews of Europe who were murdered and tortured during the second World War



Holocaust Memorial Downtown Wilmington

because they were Jews. It is a time when we recall the splendor of their lives as well as the terror of their deaths. It is also a time when we reflect on the lessons of the Holocaust and dedicate ourselves to the building of a world where man's inhumanity to man can be overcome through understanding and love.

Speaking at the commemoration on April 15 will be the Honorable Michael N. Castle, Governor of Delaware, Rabbi Peter Grumbacher of Congregation Beth Emeth who is a son of Holocaust survivors and Sister Jeanne Cashman, Consultant to St. Andrews and St. Matthews Ministry to the Homeless and Chair of Pacem In Terris.

Assisting with the program will be Rabbi Leonard B. Gewirtz of Adas Kodesch Shel Emeth Congregation. Cantor Norman Swerling of Congregation Beth Shalom will lead the chanting of the *El Malei Rachamin* at the Monument.

Award-Winning Cellist To Perform With Jerusalem Symphony

A concert by the internationally-acclaimed Jerusalem Symphony Orchestra in Wilmington is planned as the highlight of the community's celebration of the 40th Anniversary of the State of Israel.

The orchestra will perform at the Grand Opera House on May 3 at 7:30 p.m. Concertgoers will be treated to a gala reception during intermission. This is a special opportunity for Delawareans to hear at home this outstanding ensemble on its 50th Anniversary world tour.

The concert will feature soloist Gary Hoffman in Schumann's Cello Concerto in A Minor. Mr. Hoffman was the winner of the 1986 Rostropovich International Competition, the first American

to garner the top prize in this most prestigious cello competition. Mr. Hoffman has appeared as soloist with many of North America's most noted orchestras and has toured the world as orchestral soloist and recitalist. He has served on the faculties of Indiana University and the Mannes College of Music in New York. He performs on a 1662 Niccolò Amati cello formerly owned by Leonard Rose.

Purchasers of patron tickets at \$75 each receive preferred seating, free parking and a commemorative gift. Patron tickets are available through the Jewish Federation of Delaware, 478-6200. Seats at \$20 may be purchased through the Grand Opera House box office, 652-5577.



Cellist Gary Hoffman

Community Calendar

First Seder
 Friday, April 1

☆☆☆☆

Federation Campaign Finale
 Clinton Bailey — Speaker
 April 10, 7 p.m.
 Brandywine Country Club

☆☆☆☆

Yom Hashoah Commemoration
 April 15, Noon
 City/County Council Chambers

☆☆☆☆

Soviet Rally Reunion and Presentation
 April 28, 7:30 p.m.
 JCC

☆☆☆☆

Jerusalem Symphony Orchestra
 May 3, 7:30 p.m.
 Grand Opera House

☆☆☆☆

Annual Israel Independence Day Parade
 May 15
 Philadelphia

PLO Flyers Give Perspective

From where we sit, it is impossible to understand the underlying nature of the unrest in the occupied territories. Words like "rioting" and "demonstrations" have been used to depict the current situation. We see Israeli soldiers on guard and, as the camera por-

trays it, aggressive. The Arab Palestinians throw rocks; the Israeli soldiers shoot guns.

The following excerpts from flyers issued by the PLO's "United Command for the Uprising in the Occupied Territories" give a perspective we usually don't see or hear.

January 30-31

"In the name of Allah the Compassionate and the Merciful... O Revolutionary Masses...

"You are the devoted masses who light the fire that consumes all the traitors and

agents and defeats the enemies; You are the people of wonders who light the way of all revolutionaries until victory! This revolution is erupting in every city, alley, village, camp, mosque, and church, and in every inch of our homeland — a revolution under the leadership of the PLO, the sole legitimate representative, and its leaders — your brother Abu Ammar (Yasser Arafat)...

"Continuation of the use of stones, flaming Molotov cocktails, barricades, knives, burning tires, Arafat's por-

trait, the PLO flag...

"Revolution until victory!" February 3

"...The plots are still being woven by American imperialism, which hires collaborators in the region to nullify the achievements of the uprising through defeatist programs for a solution. This is revealed in Mubarak's plans and in his contacts in the United States, in the efforts of the American State Department to 'polish up' several local faces in order to send forth an 'alternative' leadership to the legitimate leadership...

"...In the name of the sons of our people who have borne and continue to bear the sacrifices with courage and with their heads held high, we stress our opposition to Mubarak's scheme, to the attempts of the Jordanian regime and its servants, and the the emissary of imperialism, Philip Habib, who are going forth against our legitimate leadership to dictate it to defeatist conditions, such as the acceptance of Resolution 242. We stress the determined decision of the people and the masses of the glorious uprising to thwart all the plots, whatever masks their masters may be wearing. The PLO is our legitimate and sole representative, and therefore, whoever tries to represent the masses of the uprising from the outside and to appoint a questionable leadership in order to obtain concessions and capitulation, the people will ambush him and he will suffer disappointment and a grave failure...

"O the masses of our heroic people ... O the people of

sacrifice, the heroes of the stone, the Molotov cocktail, the iron bars, and the knives"

The following excerpts are from flyers distributed on January 8 and 9, by the "Islamic Resistance Movement" and by the "Islamic Jihad."

"... These are the Jews, the brothers of monkeys, prophet-murderers, bloodsuckers, and warmongers

"When you are required to stop them, one of the two important things is: either a holy death or victory over them and forcing them out

"... Let the whole world hear that the Moslem Palestinian people rejects all solutions of capitulation and rejects the international conference for its does not restore to our people their rights

"Liberation will not be accomplished except by a sacrifice of blood and continuous Jihad until victory

"Do not let the blood of our dead be spilled in vain, but turn each drop of blood into a firebomb and a time-bomb and an explosive device which will tear the Jews apart."

"... To the victory of truth and rubbing the nose of the oppressor in the dirt. We will tell everyone what the fighting prophet said: 'Go in God's path and whoever shall die, he is a martyr!'

Announcement: Any car that will pass along the road tomorrow will be burnt or destroyed. Any place that will be opened will have its gates burnt or destroyed

"Yes to Jihad — until the liberation of Palestine — all of Palestine!"

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Senators Support Schultz, Face Criticism

From NEAR EAST REPORT And Staff Reports

Thirty pro-Israel Senators wrote Secretary of State George Shultz in support of his Middle East peace efforts. They were "dismayed" to read of Israeli Prime Minister Yitzhak Shamir's rejection of the land-for-peace formula.

According to the letter, initiated by Sens. Carl Levin (D-Mich.) and Rudy Boschwitz (R-Minn.), the Shultz peace plan is "based on U.N. Security Council Resolution 242 (as related in Resolution 338), a resolution which has been at the foundation of United States diplomacy in the region through five Administrations and which has been endorsed by Israel and most of the Arab parties to the conflict. . . . It can be summarized in three words: land for peace."

The Senators stated that, except for Egypt, "no Arab state has demonstrated willingness to implement this formulation. . . . Israel cannot be expected to give up all the territory gained in 1967 or to return to the dangerous and insecure pre-'67 borders. . . . On the other hand, peace negotiations have little chance of success if the Israeli government's position rules out territorial compromise."

Two Senators disagreed with the Levin-Boschwitz letter. Sen. Arlen Specter (R-Pa.), according to the *New York Times*, said, "I was asked to sign it and I declined. It's a very bad idea for us in Washington to be giving any such advice to people in Israel thousands of miles away."

Sen. CHIC HECHT (R-Nev.) was not asked to sign the letter but said it was ill-advised: "The people of Israel elected their own leadership. . . . Israel is our most important ally in the Middle East and we should not interfere."

Sen. Levin said on the Senate floor that "the violent acts of some demonstrators in the West Bank and Gaza, and the violent responses to them by some Israeli soldiers are both deplorable. . . . But there is, obviously, a difference between controlling violence and responding to it with excessive force, and there have been too many instances of excessive force."

Several members of Congress commented on the situation in the territories at a meeting of pro-Israel political activists on Capitol Hill. According to the *Washington Jewish Week*, Sen. Steve Symms (R-Idaho) is concerned: "I speak before high school

kids and they're starting to ask me about this issue."

A Symms' aide added, "We're starting to pick up a shift in our mail. . . . In general, people in Idaho think well of Israel. . . . But they are affected by the press and the total impact night after night."

Sen. Howard Metzenbaum (D-Ohio) said, "It's an issue with potential for great harm. So far, I'd say constituent reaction shows concern but not yet alarm. . . . Israel's going through some hard times now. It's not all the fault of the media. But friends don't turn their backs on friends when they're having some difficulties."

Sen. John Kerry (D-Mass.) noted that his Senate colleagues "understand the historical complexity. . . . But there is a lot of concern especially about (Israeli Prime Minister Yitzhak) Shamir's apparent inflexibility — his rejection of the principle of land for peace. Israel may have to give up some land. There is also the issue of Arab recalcitrance. . . . Israel must tough it out, and the United States must stand behind her."

Sen. Paul Sarbanes (D-Md.) criticized the media. They "go for the dramatic moment rather

than the historical explanation," he said.

Sen. Pete Wilson (R-Calif.) was skeptical about the land-for-peace principle espoused by Shultz. "There's not much land. . . . It's simply unrealistic unless there's some kind of arrangement that provides ironclad guarantees for Israel's security."

Sen. Patrick Leahy (D-Vt.) wrote Prime Minister Shamir on Feb. 24 to express his "grave concern about recent developments in the West Bank and Gaza." Referring to "hundreds of Americans" who have contacted him and share his concern, Leahy stated that the Israeli "response of the last three months is wrong and harmful. It cannot lead to any lasting solution to this burning problem of the Palestinians."

He added that "the commitment of the United States to Israel's security is beyond question. This is the one issue where the views of the Executive Branch and the Congress are indistinguishable. We have provided and will continue to provide support and assistance to Israel." But, Leahy stressed "how harmful it is for the world to see night after night on television shootings and beatings."

Also signing the Levin-Boschwitz letter, in addition to Metzenbaum, Kerry and Leahy, were: Lowell Weicker, Jr. (R-Conn.), George Mithcell (D-Maine), Brock Adams (D-Wash.), Thomas Daschle (D-S.D.), J. Bennett Johnston (D-La.), Donald Riegle, Jr. (D-Mich.), Tom Harkin (D-Iowa), Edward Kennedy (D-Mass.), Alan Cranston (D-Calif.), Daniel P. Moynihan (D-N.Y.), Frank Lautenberg (D-N.J.), Warren Rudman (R-N.H.), Robert Kasten (R-Wis.), James Exon (D-Neb.), Mitch McConnell (R-Ky.), William Cohen (R-Maine), Alan Simpson (R-Wyo.), Christopher Dodd (D-Conn.), Dennis DeConcini (D-Ariz.), Kent Conrad (D-N.D.), John Glenn (D-Ohio), Timothy Wirth (D-Colo.), Wendell Ford (D-Ky.), and Bob Graham (D-Fla.).



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OPINION

Editorial: Rabbi Jacob Kraft An Exemplary Man

Jacob Kraft, a man of righteousness, wisdom, and love, has departed from our midst. Delaware is diminished by his parting. For such were Jacob Kraft's qualities, that all of us were exalted by his presence, as Ruth Kraft Gumerman so eloquently suggested in the eulogy of her father.

Jacob Kraft, a man filled with empathy for his fellow man, left the security of Wilmington, during the dark days of World War II, and enlisted in the army as a chaplain so that he could assist those in Europe who most directly faced the ravages of war. He continued to minister to the needs of Jewish War Veterans during the next three decades.

For fifty-eight years as Rabbi and Rabbi Emeritus of Congregation of Beth Shalom, Jacob Kraft was a friend, a teacher, and a confidant. In joy and in sorrow, Rabbi Kraft was always there. He spoke quietly, listened intently, and offered words of wisdom. Who amongst us cannot picture his warm smile and twinkling eyes? Who amongst us was not comforted by his calm presence at the hospital, by the graveside, or in the house of mourning?

The teachings of Torah gave Jacob Kraft the wisdom of a sage. He was guided by firm vision and well defined

goals. "Jewish education should help the individual become not only a better Jew but a better human being," he said. The ideal quest for Beth Shalom is to "develop a Jewry literate in both the Hebraic and American heritage, creative in both, cross-blending and fertilizing the two, so that devotions to the one shall connote blessing to the other."

Jacob Kraft's concern for understanding and peace between all men led him to co-found the Delaware Region of National Conference of Christians and Jews and Pacem in Terris. His belief in the brotherhood of all men was expressed poetically, "Have you ever dropped a pebble in a pond and noticed the concentric circles forming? Gradually these circles increase and widen until they embrace the entire body of water. So it should be with affection and friendship."

So it was with Jacob Kraft. Until his eighty-fourth year, Jacob Kraft used every moment fully. He delighted in life, exploring every avenue.

Jacob Kraft lived the life he preached, a life of understanding, love, and mitzvot. He set a standard for us all. We must live by his example. Then Jacob Kraft will continue to dwell among us.

ENDOWMENT

The annual survey of the 112 Federations with Endowment Fund programs has just been published and it shows a net increase of nearly 25% over last year. This brings the total assets held by Federation Endowment Funds across North America to over \$1.7 Billion.

In this same survey Federations report total grants from endowment funds of \$236 million. Of this amount 65% were made to Federation or Federation Agency projects, including nearly \$71 million to Federation Annual Campaigns. The remaining 35% went primarily to local and national Jewish causes. In addition over \$30 million was allocated to non-Jewish charities for community projects, including United Way, educational and cultural institutions, etc.

Communities across the country have found that endowment income can be a valuable source of funding to meet local and overseas needs. Donors are learning that an endowment program gives them the opportunity to insure that the community services in which they are interested will have the dollars to continue operation as long as needed. They are also recognizing that endowing an annual Federation campaign gift through a bequest can be a most meaningful memorial for their family and the community.

For more information call Connie Krashtool, Endowment Director, 678-6200.

"Quote of Note"

I know that you are disturbed by what you see on television. Make no mistake about it. What you see is not demonstrations. It is not sit-ins. It is not civil disobedience. It is war . . . And it is not a war for Judea, Samaria and Gaza. It is not a war for a Palestinian state in those areas. It is a war against Israelis, against the existence of the state of Israel.

Israeli Prime Minister, Yitzhak Shamir in a speech at UJA dinner, March 14

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A Long Way To Go

By PAULA BERENGUT

Glasnost. The Russian word for "openness" has become the label for changes in Soviet domestic and foreign policy under General Secretary Mikhail Gorbachev. And changes have occurred. Prisoners of Zion — Refuseniks — have been allowed to emigrate. The numbers have risen in recent months along with diplomatic relations between Moscow and Jerusalem. But how much actual progress has there been? How many Refuseniks are still locked into the Soviet Union?

Nudel, Lerner, Slepak, Ioffe, Begun, Yakir, Brailovsky . . . they will celebrate freedom at Passover. While we rejoice in the redemption of more than 8,000 Jews who were finally allowed to leave the USSR in 1987, there are so many more still waiting to "go up to the land of Israel," to rejoin families and to live freely as Jews.

As Passover, the season of freedom, approaches, we are keenly aware that

freedom is fragile. Jews in the Soviet Union and several other nations will gather around their seder tables, just like those of us who are free. They will read from the Haggadah and conclude their seders with the words "Next year in Jerusalem" just as we will. But to Jews who do not share our freedom, this line from the Haggadah is a desperate prayer.

Next year they will likely gather around the same tables.

Freedom Sunday (December 6, 1987) was a milestone moment in the cause of liberating Soviet Jews and all others who do not live in freedom. American Jews made clear their dedication and determination to work for the freedom of the two million Soviet Jews. It was a step. It was a big step. But it was only one step. We have many more steps ahead of us. And during this season of freedom, we should all consider the steps we can and must take. Until all are free, none is free.

Letter to the Editor

"A Message, Woman to Woman, from Hadassah" was the title of an ad placed in the New York Times and the Washington Post on March 15. Appealing directly to Palestinian Arab women, especially those whose families have been treated at Hadassah's Hospitals, it asks them to seek an end to violence and lawlessness.

In the spirit of Passover, with its affirmation of the right of all human beings to be free, four questions were asked.

"One: From the beginning of recorded history Jews have lived in Palestine. Why do your leaders refuse to recognize the right of Jews to live in their land?"

Two: For 40 years every leader of Israel has sought direct peace talks with neighboring Arab nations. Except for Egypt, all have refused. Why won't the Arab states talk peace directly with Israel?"

Three: Throughout our common past, Arab nations sought to resolve their differences with Israel by violence. They have failed. When will your leaders learn that the path of violence has never led to peace.

Four: Only Israel has been asked to make concessions before peace talks begin. Tell us, what are your leaders willing to give up in the cause of peace?"

As the largest Zionist organization in the world, Hadassah urges Palestinian women to call upon their leaders to seek peace with Israel. The ad states "Women can make the difference to the future of our peoples. Peace can be not only a dream we share, but also a reality we can achieve."

Karen Venezley

On the other hand



N. Even Or

The Commandment To Be Free

The events of the exodus from Egypt pervade and encompass our lives as Jews.

In our Torah they occupy over a third of the Book of Exodus and set the theme for the remainder, while in contrast, the story of creation is told in just 56 verses at the beginning of Genesis.

In every Kiddush chanted, we recall "the going out from Egypt." The *tefillin* "remind us of when He brought us out from Egypt." Again and again, throughout our daily and holy day liturgies, we remember our miraculous delivery from bondage.

And the Seders which we will soon celebrate, the reading of the Haggadah by all the members of our family, are unique among all our Jewish holy days, unique in content and unique in concept.

It is commanded in the book of Exodus that each year, as we celebrate the

Pesach festival, we tell our children that "this is on account of what the Lord did for me when I left Egypt." Each of us must relieve the exodus as an event in his life, not something from the dim and fabled past. And each of us must make certain that his children will continue this practice of making the delivery from slavery a current event.

But perhaps the salient text is the first of the Ten Commandments: *I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.* God is defined as He Who brought Israel from slavery to freedom, and Israel is defined as a people once enslaved, now free, by God's overt and specific action. We enshrine this definition in our hearts and minds every time we recite the Sh'ma, the last words of which are those spoken by God to Moses: *I am the Lord your God Who brought you out of the land of Egypt to*

be your God; I am the Lord your God.

But these words of the First Commandment are more than a definition of the relationship between God and His people, more than the reminder of a wondrous historical event. They are a commandment to be free. Freedom is not only a gift — it is a commandment! We find confirmation of this in the first of the *mishpatim*, the ordinances, which follow the giving of the Ten Commandments.

The text tells us that a Hebrew slave cannot be made to serve more than six years. *In the seventh year he shall go out free for nothing.* And the passage continues: *But if the servant shall plainly say: "I love my master, my wife and my children; I will not go out free;" then his master shall bring him to the judges, and shall bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever.*

In Rashi's commentary on this passage, he quotes Johananan ben Zaccai: *The ear which heard on Mount Sinai: "For unto Me the children of Israel are servants," and yet he went and acquired a master for himself, let his ear be pierced.*

And Rashi also quotes Rabbi Simeon's commentary on why the ear is pierced against the door and doorpost: *Said the Holy One Blessed Be He: "The door and doorposts which were witnesses in Egypt when I passed over the lintel and over the two doorposts, and I said, 'For unto Me are the children of Israel servants', they are My servants and not servants to servants, yet this*

man went and acquired a master for himself; let him be pierced in their presence.

Clearly, freedom is not just a gift, not just a right. It is a commandment. To give up one's freedom voluntarily is an act of rebellion against God, and it is punished by permanent loss of the precious freedom.

We know that freedom is a fragile condition and one that is rare in our world. We, in this blessed country of ours, have freedom to pray, freedom to learn, freedom to teach, freedom to speak. The commandment to be free requires defending these freedoms, but it also requires exercising them. There are those who say that these freedoms include the right not to pray, not to learn, and I agree that, in some *reductio ad absurdum* sense, this is true. But the freedoms not exercised are like muscles not exercised — they wither away. Like free tickets to the movies that expire.

As we celebrate Passover this year, our Festival of Freedom, let us ponder on the commandment to be free. Have we used our God-given freedom to enrich our lives and the lives of those around us? Have we used the twelve months since the last Seder to better understand and to participate in the rich traditions of our people? Or have we bonded ourselves to the masters of vanity and materialism?

At Pesach, in reading the Haggadah, we experience the shame and pain of slavery, and the wondrous glory of freedom. We greet each other with, "Hag sameach," happy festival. Let us also say, "Be free!"

The Best And The Worst

By RABBI MARC H. TANENBAUM

The observance this month of the 50th anniversary of the Anschluss, Nazi Germany's annexation of Austria, is revealing the worst and the best of Austrian society.

The worst is reflected in the appalling fact that for the past 40 years most Austrians have imagined themselves the "first victims" of Nazi aggression and have systematically denied or repressed any knowledge of their massive involvement. But the historic truths brought to the fore during this commemoration can no longer be denied.

When Hitler and his Nazi hordes marched into Austria on March 13, 1938, they were greeted deliriously by some 200,000 Austrians in Vienna. Austria provided three-quarters of the death-camp officers, including Adolf Eichmann and SS Commander Ernst Kaltenbrunner.

Bitter political anti-Semitism was incubated by Vienna's Mayor Karl von Lueger in the 1870s and other politicians, and heavy traces of that pathology remain.

But the best of Austria is also surfacing today. Young Austrians by the thousands are holding vigils, demonstrating for Waldheim's resignation and sponsoring seminars on Austria's Nazi past. And most reassuring is the leadership of Chancellor Franz Vranitzky, who embodies the now democratic Austria. Vranitzky gave meaning to the Anschluss, on March 12, in these words:

"We must never forget and we must insure there is nothing in today's society that could lead us into an abyss, as happened in 1938."

(Rabbi Marc H. Tanenbaum is director of international relations for the American Jewish Committee.)



Justice, Justice Shall You Pursue

By PHILLIP REDELHEIM

"Tzedek, Tzedek tirdofe." Justice, justice shall you pursue. These passionate words, found in the book of Deuteronomy, are the cornerstone upon which the humane legislation in the Torah is built, and upon which Israel's prophets and sages based their demand for righteousness. Our Rabbis further interpret the duplication of the word Tzedek, "justice" in the sentence as an emphasis on even-handed justice to all. To all? Not really.

It is ironic that the Jew, who gave the Bible to the world, has been the recipient of more injustice than any other people on earth. Down through history more Jewish blood has flowed, more Jewish bones were broken and more Jewish flesh burned than those of any other people — simply because they belonged to a Jew.

We have lived under and have had applied to us standards of humanity and decency which the rest of the world continually disregards for itself. We have stood in the forefront of every liberal cause and of every movement aimed at the freedom and betterment of

mankind; yet we have been ridiculed and tormented even by those whose causes we have espoused. The plight of modern Israel in the supposed brotherhood of nations is a case in point.

Did it matter that since 1967 peoples of ALL races and religions were permitted free and full access to their holy places in Jerusalem for the first time in 2,000 years and that those holy places were respected and kept in good repair by Jews?

Did it matter that Arabs from Jordan have been able to enter Israel to visit friends and family at will — while their country is still at war with Israel?

And let's compare that with the actions of the Jordanian government from 1948 to 1967 when it occupied East Jerusalem.

Jews were denied the right to worship at their holy places; the Jewish quarter was destroyed; synagogues were turned into stables and tombstones were used as urinals.

Speaking of Jordan and East Jerusalem, brings to mind another terrible... (Continued to Page 58)

AKSE Announces New Rabbi

By PAULA BERENGUT

John Elzufon, President of Adas Kodesch Shel Emeth Congregation, has announced that the congregation has hired Rabbi Richard Polirer as its spiritual leader following the retirement of Rabbi Leonard Gewirtz in July.

Rabbi Polirer is currently the rabbi of Temple Israel in Manchester, New Hampshire. He and his wife, Suzanne, have four children. Mrs. Polirer is employed as a registered nurse.

Speaking on behalf of the AKSE congregation, Elzufon noted, "Our sadness at the retirement of our beloved Rabbi Gewirtz is lessened by our belief that in Rabbi Polirer we have found a successor worthy of Rabbi Gewirtz's legacy. Rabbi Polirer brings with him the wisdom, enthusiasm and dedication required of religious leaders in these complex and complicated times. All of us at AKSE welcome him, his wife and his children."

Polirer will begin his new tenure on August 1. His current synagogue is one of two in the southern New Hampshire city and serves just under 200 families, according to the rabbi. He has seen the membership grow from 70 families to its current number during his nine years as leader of the congregation. Polirer states that during his tenure he has "aggressively pursued development in the areas of youth enrichment and adult education, bringing young families into the synagogue that had none in the past decade and making Temple Israel the hub of Jewish activity in Manchester." He feels he has been

innovative in temple programming and that he has a great ability "to listen to others and build upon their good ideas."

The rabbi said that he has a great deal of sadness upon leaving the synagogue where he has spent the last quarter of his life, but added that he is excited about his new position in Wilmington. "As spiritual leader of Adas Kodesch, I look forward to a continuance of vibrant Torah-true Judaism for its members. I see an aggressive program of adult and family education, including the celebration of Shabbat and Yom Tov through the joy of prayer and song. I hope that the vitality of our traditional Judaism will inspire all our members to set and achieve greater and loftier goals in the quality of their own Jewish lives. I would like to utilize the freshness of my comparative youth to further the ageless wisdom of tradition, and to motivate yet another Jewish tradition — youngsters and elderly alike — to experience the joy of living as a traditional Jew in our modern world. To use the jargon of today, I want to be a catalyst making Judaism happen at Adas Kodesch."

Polirer grew up in New York, attending Crown Heights Yeshiva and Yeshiva High School for Boys in Brooklyn. He graduated from New York University in 1972 with a Bachelor of Arts degree in English and History. He obtained a Master's degree in history from Hofstra University in 1974. In 1977 he received smicha (ordination) from the Tifereth Israel Academy in Brooklyn. "I bring the Tradi-

tional qualifications of a rabbi into my pulpit. . . I am equally at home in d'rash as in aggadah. Always, the purpose of my sermon. . . is to bring the people to Yiddishkeit one mitzvah at a time."

Polirer sees rabbinical contact with his congregants on an individual basis paramount. Opportunities for this kind of "one-on-one ministry" include visiting the sick and the housebound and a close involvement with families in times of bereavement as well as at simchot. He is currently enrolled in the Clinical Pastoral Education Program of the Elliott Hospital

in Manchester. Polirer is scheduled to receive his certification in June, after a year-long program of ministering to the critically and terminally ill and their families.

Mrs. Polirer is involved as a volunteer with a hospice program called "Care Givers," a non-sectarian program which is based on the Elliott Hospital. Through this program she cares for the elderly who are housebound or who need help with shopping. Sometimes she will take her youngest son along with her on her hospice rounds because, she feels, both the young and the old can

benefit from each other. She looks forward to continuing this type of volunteerism in Wilmington.

The rabbi also enjoys tutoring young people and feels "that a child can and should be urged to accomplish more than the simply mastery of Maftir and Haftarah. We must attempt to train the next generation of temple-literate Jews today. Bar Mitzvah is a terrific opportunity to make a beginning."

Before assuming his current position in Manchester, Polirer was the pulpit rabbi of Beth Israel Congregation in Fayetteville, North Carolina.

Defense Begins In Revisionist Trial

TORONTO (JTA) — A man who claims to have amassed evidence that the Holocaust never occurred was the first defense witness to take the stand in the retrial of neo-Nazi propagandist Ernst Zundel. Proceedings resumed in federal court March 3 after several weeks' recess.

Dieter Felderer, an Austrian-born Swedish national, testified he had shown his evidence to Zundel, giving the Canadian "reasonable grounds" to doubt the veracity of the Holocaust.

The defense is trying to prove that Zundel spread neo-Nazi propaganda without malice because he had reason to believe there was no Holocaust.

Felderer showed the court slides he said he made at the sites of death camps. They show him measuring basements, scaling walls and scraping paint from bricks.

He contended his efforts proved there were no homicidal gas chambers and that the Zyklon B gas was used for decontamination to prevent

typhus epidemics.

Zundel was convicted in 1985 of spreading false and malicious information, including denial of the Holocaust, calculated to incite racial and religious hatred. He was sentenced to 18 months in prison, but the Supreme Court overturned his conviction on technicalities and ordered a new trial.

At the onset of this trial, the court took juridical notice of the Holocaust, establishing it as a fact in the eyes of the court.

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Shamir: U.S. Criticism Harmful

By ANDREW SILOW CARROLL

JERUSALEM (JTA)—Premier Yitzhak Shamir warned American Jewish leaders that criticism by diaspora Jewish organizations of Israeli policies "does much more harm than any... violent demonstrations in Gaza and elsewhere."

Addressing the closing of the Conference of presidents of Major American Jewish organizations' four-day mission to Israel, Shamir said, "It is inconceivable that, God forbid, any American Jews would permit themselves to be used in this campaign against us, even if they have criticism or doubts of their own with regard to some of Israel's policies and practices."

Shamir returned twice to the subject during questioning by conference delegates, who hosted him at a reception at the Hyatt Regency Hotel on Mount Scopus here.

Describing himself as "a firm believer in unity" and the American Jewish community as "a bastion in Israel's defense," Shamir said that Arab opponents of Israel were using disagreement among Jews in "driving a wedge between Israel and American Jewry and then between Israel and the United States."

Several American Jewish organizations, including Presidents Conference members the American Jewish Congress, The Union of American Hebrew Congregations and the Central Conference of American Rabbis, have publicly criticized

reported indiscriminate beatings of Palestinian protestors by Israel Defense Force troops.

But they and 49 other U.S. Jewish organizations signed a February 4 statement in support of Israel, coordinated by the conference.

Shamir made his remarks following a statement in which conference chairman Morris Abram reiterated that "Israel's policy is to exercise restraint in responding to the acts of violence its soldiers face each day."

The conference statement also called the Mideast diplomatic mission of U.S.

Secretary of State George Shultz a "highly positive and hopeful new development" and the current situation in Israel "unacceptable" and resolvable only by political means.

In an interview, Abram said, "I reject the idea that Jews don't have a right" to speak out against Israeli policy, "but I strongly suggest that there are better ways, more effective ways and more prudential ways of doing it."

"The best way of doing it is to talk to the Israelis directly," said Abram, maintaining that no American Jewish leader is denied access to the upper

levels of Israeli government.

Abram, a lawyer and chairman of the National Conference on Soviet Jewry, spoke in glowing terms of a briefing given delegates at the IDF central command base in Samaria, north of Jerusalem. The organization presidents heard Gen. Amram Mitzna and officers and soldiers stationed in the territories describe their roles in controlling unrest. Moved by their presentations, Abram said the conference emerged from that briefing with complete "confidence in the overall moral authority of the government in respect to its defense policy."

Clinton Bailey To Speak On Palestinian Nationalism

The 1988 Campaign Finale of the Jewish Federation will be held at the New Brandywine Country Club on Sunday, April 10, at 7 p.m.

The guest speaker, Dr. Clinton Bailey, an expert on the bedouin, will speak on the current unrest in Israel and Palestinian nationalism. Bailey

has served as Israel's liaison with the Lebanese Shi'ites and as an advisor to the Ministry of Defense. He is frequently quoted in, and contributor to, the *New York Times* and other national newspapers and appears on American television. He teaches Middle East history and culture at Tel Aviv Univer-

sity, has published *Jordan's Palestinian Challenge*, and written *Bedouin Poetry from Sinai and the Negev*, to be published by Oxford University Press in 1988. Dr. Bailey was born in the U.S. and has lived in Israel for thirty years.

For further information call the Jewish Federation at 478-6200.



Clinton Bailey



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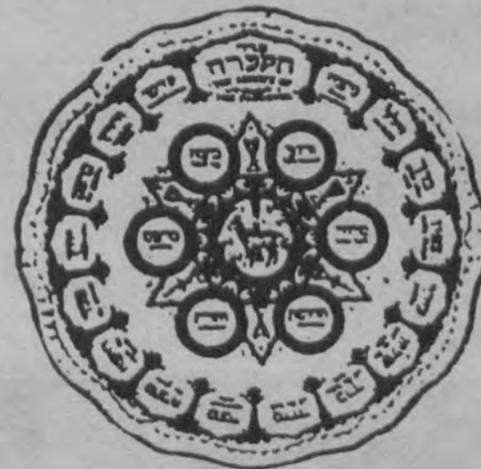
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U.S. Jewish Press Seeks Balance

By ANDREW
SILOW CARROLL

NEW YORK (JTA) — Context, balance and history are the words used by editors of North American Jewish newspapers to describe their coverage of the Palestinian unrest in the Gaza Strip and the West Bank.

They said in interviews that they can be supportive of Israel while remaining true to journalistic standards of objectivity and fairness.

Their general approach is not to apologize for Israel or deny the severity of incidents, but to provide the context that they say is so often missed from the general media's Middle-East reporting.

"We're trying to do whatever we can to give the Israelis' point of view," said Gary Rosenblatt, editor of the privately-owned Baltimore *Jewish Times* and *Jewish News* of Detroit. "We always walk a thin line between being an advocate and being a cheerleader, of being in support of Israel without losing our credibility. It's something we're always going to struggle to do."

Rosenblatt pointed to his editorial critical of the Israeli policy of beating suspected Palestinian rioters. But even as the editorial described the

policy as "inhumane and indefensible," it took pains to describe the regional conflict, including the "callous and calculated disregard by the Arab states," that led to the Palestinian problem.

Locally, the *Jewish Voice* has published a wide range of articles and opinions, in an attempt to provide perspective on this complicated situation. In the Feb. 19 issue, *The Voice* published a four-page section on the unrest which included both historical background on the occupied territories and varied editorial opinions. "The aim of *The Voice* is to provide its readership with coverage of the crisis by offering perspective, something television and the local newspapers usually don't show," according to Paula Berengut, editor of *The Voice*.

Marc Klein, editor and publisher of the Northern California *Jewish Bulletin*, in San Francisco, had a similar answer. "As editor of a Jewish paper, my tone has to be different (from that of the mainstream press). We need to present on situation in its total context, its historical context, its emotional context," he said.

Klein added, however, "Our responsibility is not to color stories, but put them in the best possible light. The news stories

are all there for people to see. We're not hiding any facts."

The *Canadian Jewish News* of Toronto seems to take a stronger advocacy role. "Ninety-five percent of my coverage has been in the interest of Israel," said editor Maurice Lucow. "Five percent has been description of the rioting" provided by news services, including the Jewish Telegraphic Agency.

Updates on the rioting are relegated to the inside pages, he said, while his front-page stories have focused on the American government's role in reactivating the peace process or Israeli President Chaim Herzog's rebuttal to American Jewish leaders critical of the beatings policy.

Lucow said he would not be "comfortable" publishing an editorial critical of the beatings policy.

Like many editors, Lucow is critical of the general media's coverage of Israel since the riots began last December 9. General newspaper and television coverage of the crisis has not only been over played in comparison to other strife, editors say, but in failing to treat the story as a dispute at least 40 years old has demonized the Israeli military.

Most Jewish weeklies have published editorials or news

stories pointing out that the media work under few restrictions in Israel, and are able to obtain—and eagerly broadcast—dramatic footage of stone-throwing youths.

But according to Cynthia Detelbach, editor of the Cleveland *Jewish News*, "I don't think it is our role simply to be the antidote to what the 'other side' is saying... The media have been biased, but that is not carte blanche to say that Israel is always right. These issues are not black and white. There are gray areas. And it's not my job to whitewash the gray areas."

Yet some critics believe that Jewish newspapers, whose editors often answer directly to the local Jewish federation or a board of directors that overlaps with local fundraising leadership, have no choice but to "whitewash" their coverage of Israeli and other Jewish news.

Probably the most outspoken critic has been Jerome Lippman, editor and publisher of the Long Island *Jewish World* and past president of the American Jewish Press Association.

"A majority of Jewish newspapers are house organs (of the federations), and as a result it is a shock to most Jews to read (mainstream) dailies and find news that is not positive about the State of

Israel or Judaism," he said.

According to Robert Cohn, editor of the St. Louis *Jewish Light* and current president of AJPA, half of North America's Jewish newspapers have affiliations with federations or other organizations (The Cleveland, San Francisco and Toronto newspapers also accept local federation subsidies.) To debate whether such affiliation is best for Jewish journalism is "counter-productive," he said.

Cohn, whose own paper is a constituent agency of the Jewish Federation of St. Louis and has an autonomous board of directors, said the debate has shifted to how federations get involved in editorial policy—especially in smaller communities where, according to Cohn, "editors feel weak editorially."

Federation-run newspapers range from 12-page bulletins with limited national and international coverage to more comprehensive weeklies of 100 pages and more.

One of the latter is the *Jewish Exponent*, published by the Federation of Jewish Agencies of Greater Philadelphia. Its managing editor, Al Erlick, said his editorial pages represent the spectrum of Jewish opinion.

(Continued to page 58)

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Rabbi Jacob Kraft— A Dream Fulfilled

By PRISCILLA W. SIEGEL
Staff Writer

On August 7, 1930 a young graduate from Jewish Theological Seminary wrote from Roxbury, Massachusetts, to Mr. Abraham Sayer in Wilmington accepting a temporary position as rabbi of Congregation Beth Shalom. In his letter he said, "I feel confident that with God's grace, by devoting all my best efforts to the community and with the active support of the members of the congregation, we shall succeed in infusing a splendid Jewish spirit in the community... Cordially yours, Jacob Kraft."

Thus began Rabbi Kraft's "temporary" career as spiritual leader to the conservative congregation of Beth Shalom. In 1970, he became rabbi emeritus of this same congregation. On March 10, 1988, at the age of 84, Rabbi Kraft died in Miami, his dream of "infusing a splendid Jewish spirit in the Community," having been more than fulfilled. Rabbi Kraft's exemplary life and the spiritual-moral leadership he provided are legacies which will continue to nourish and inspire his congregants and others in the community. Rarely, in a lifetime, does one come across an individual who was so unanimously loved. Rarer, yet, is the individual who, revered and loved as he was, retains his humility and sense of humanity.

What is the background of this unique man whose life made such a difference to so many? Jacob Kraft was born in Lomza, Poland, on February 12, 1904, and in 1908, during the wave of massive Jewish emigrations from eastern Europe, the Kraft family moved to America, settling in Boston. It was a family with five children, four boys and a girl, some of whom were born in this country. Rabbi Saul Kraft, brother of Jacob Kraft, describes their father as a Talmudic scholar and teacher by avocation, while making a meager living in the jewelry business. There was an orthodox Jewish home, and Friday nights, after the Sabbath meal, the family along with their itinerant rabbinic guests, studied Torah by the dim light of the Sabbath candles. Though religion played an important role in the Kraft family, the young Jacob was an avid baseball fan, walking miles on Saturdays to watch a Boston Red Sox or Boston Braves game.

Equal to the household emphasis on religion, was the emphasis placed on education. The Kraft sons gained entrance into the educationally elite Boston Latin school, comprised of students who graduated in the top 5 percent of their grammar schools. Boston Latin was a rigorous school. Of the



400 students in the 1917 entering class only 99 were graduated, Jacob Kraft among them. He gained admission to Harvard, despite the Jewish quota, on the basis of his high performance at Boston Latin. After receiving a B.A. degree in history and social sciences, and a Master's degree in Hebrew Literature, Jacob Kraft pursued rabbinical training at the Jewish Theological Seminary of America in New York City and was ordained in 1930. In recollecting the family emphasis on education, Saul Kraft commented, "Despite our economically marginal existence, and despite the financial sacrifices that were made, we were sent to college rather than entering the workforce after high school."

The stress on education apparently imprinted itself on Jacob Kraft, because soon after assuming his position at Beth Shalom, he devoted much of his energy toward the establishment of a high quality Hebrew school and recruited top-notch teachers. Recounting Rabbi Kraft's efforts in building a Hebrew school faculty, Irving Morris, a former president of Beth Shalom, said "The competency and loyalty of the teachers he assembled and led was a remarkable achievement, the result of his personal example." Rabbi Kraft understood the importance of educating the young for the survival of Judaism, and his own Saturday morning services for the children were characterized by a magical and compelling story — telling style which enthralled his young audience. No wonder that the hundreds of children, now adults, remember Rabbi Kraft so lovingly!

By 1933, Hitler's virulent anti-semitic rhetoric was coming to the attention of the American Jewish community. Rabbi Kraft helped draft a set of resolutions adopted by the Jewish Federation of Delaware on March 27, 1933, to be sent to Washington, deploring Germany's treatment of German Jews and calling for the observation of Jewish human rights. These were brave words for American Jews whose status at that time was still insecure.

Rabbi Kraft's involvement with the Hebrew school

ultimately led him to an involvement of a more personal nature. He married one of the teachers he recruited, Leah Zimmerman from Philadelphia — it was a marriage filled with happiness and mutual enrichment. They would have celebrated their 50th wedding anniversary in August 1988. For a 70th birthday celebration held for Rabbi Kraft, the warmth and tenderness with which his daughters Ruth and Deborah wrote of their father reflects most eloquently a man who lived what he taught.

During World War II, Rabbi Kraft offered his services to the United States Army as a chaplain, and from October 1943 to August 1946 served on the European front. He witnessed the liberation of some of the concentration camps and the horrors perpetrated within those camps. He ministered to the "pitiful small remnants of Jewish civilians." Two of these survivors, Ralph and Doris Diner, recalled Rabbi Kraft's activities during this period, "He took part and was deeply interested in everybody's life, anxieties, sorrows and needs... Everybody loved him and so did we... his moral help made it easier for us to make the transition in a civilized society from the terrible, agonizing past." In 1945, while stationed in Italy, Rabbi Kraft had the opportunity of travelling to Israel (then Palestine), a trip which filled him with excitement and fervor about the establishment of a Jewish state.

While overseas, Rabbi Kraft wrote daily letters to his family



and maintained an ongoing interest in his Wilmington congregation. In a letter from Italy written on July 16, 1945, he wrote Mrs. Ploener congratulating her on her election to the presidency of Beth Shalom's sisterhood. He described to her his work in Italy and added a personal wistful



note: "The boys here are lonely, they have many distressing personal and domestic problems... I have spent some lonely moments here myself, for even the chaplain is not immune."

When Rabbi Kraft returned to Wilmington in 1946 he, again, directed his energies toward the expansion of the Hebrew school. "Our aim," he said, "is to develop a child with a knowledge of the choicest in ethical and spiritual content of our faith with an appreciation of their relatedness to his world of thought and activity, a child who will find some degree of fulfillment in his faith." The school saw a tremendous

growth during the 1950's, and in 1954 a Bat Mitzvah service was introduced for girls. Rabbi Kraft, once more revealed his sense of justice when he announced the addition of the Bat Mitzvah service: "... we are recommending the introduction of the Bat Mitzvah service thus righting an ancient wrong

done to our daughters... our daughters learn as well and at times better than our sons... the correctness of the ideal of 'religious equality of sexes' has been demonstrated." Rabbi Kraft was certainly ahead of the times when we consider that Betty Friedan did not become a household name until the early sixties. Rabbi Kraft's concern for social justice continued to manifest itself. He co-founded the Clergy Dialogue, a local National Conference of Christians and Jews program, which brings clergy from various faiths together in dialogue, with the idea that we all share a common humanity. Evelyn Lobel, executive director of the NCCJ and a former student of Rabbi Kraft says that the idea of a common humanity is one of the greatest lessons she learned from Rabbi Kraft — that "we are responsible for each other." She also learned from him that Judaism was not an abstract ideal, but a practical way of life.

Reflecting on the positive values of Judaism, and expressing his own moral-ethical values, Rabbi Kraft has written: "Besides freedom of thought, respect for man, his individuality and his mind and spirit, there is, of course, the rest of the ethical code which contributes to the higher standard of morality among the Jews — a sense of the rights of others, the decency, the honor and dignity of man, sympathy for the exploited and the persecuted."

(The writer acknowledges, with thanks, the permission to use materials in the archives of the Jewish Historical Society.)

Rabbi Jacob Kraft—The Community

During the last week, *The Jewish Voice* has received numerous letters of tribute to Rabbi Kraft. Because of space limitations, we offer a sampling of the letters here. All letters will become part of the archives of the Jewish Historical Society of Delaware. We encourage you to continue sending letters to *The Jewish Voice* 101 Garden of Eden Road, Wilmington, DE 19803.

Photos courtesy of the Jewish Historical Society of Delaware and the Kraft family collection.

Since my early childhood, I remember that a visit by the Rabbi and Mrs. Kraft for dinner was a special occasion in our household. Excitement and pleasure were in the air. I could see as a child how my parents enjoyed Rabbi Kraft's company. Later, I too took delight in being able to discuss any subject with him.

I always recall the old temple when I think of Rabbi Kraft. It was his sanctuary. On Saturday mornings, many youngsters attended service. Admittedly, we were not as quiet or attentive as we should have been. At times, Rabbi Kraft had to interrupt the service to instruct us youngsters to stop talking. But he always did this in a calm manner. After services, we would all rush to the back of the sanctuary to line up for candy

bars, handed out by Rabbi Kraft. Sometimes, we were even able to get in line twice.

The Rabbi was not only our spiritual leader but also our friend and companion. My first trip to the Philadelphia aquarium was on one of Rabbi Kraft's Sunday outings in the spring. And who took me to my first professional baseball game? — Rabbi Kraft. I will always remember that introduction to the Phillies even though in the late forties, I became an avid Dodger fan.

Rabbi Kraft never, to my knowledge, spoke an unkind word. He was truly a man of God, always interested in other's sorrows and successes. His warm personality and glowing face will remain forever in my heart and mind.

Stuart B. Young



He was my teacher and my leader. My respect for him comes not only because of his title but because of the type of Jew he was. Judaism to him was a way of life on a daily basis not just when it was convenient or easy. (Did anyone ever say being a Jew was easy?)

I remember him walking to Shul with his yamka on — in those days many Shabbat mornings I walked too. I used to think how great it was if everyone would do that — not be afraid to state they were Jewish or make excuses for it.

(I was young then.)

Many times, even though I have been gone from Wilmington for seventeen years and direct contact with Rabbi, I have often thought when in a quandry or not quite happy with my actions or thoughts (if we could only see through our imperfections), I would often think what would Rabbi Kraft say.

He will be missed by all, but his teachings and ways of Torah will continue to be an inspiration for us all to follow.

Tina Riebman Coleman

During his many years of service Rabbi Kraft has proved himself a man of God and a caring leader of his congregation. His deep religious convictions and profound grasp of biblical truth enabled him to speak with a prophetic voice in the religious and civic community of Wilmington, and to provide guidance to troubled people. His commitment to ecumenical endeavor helped greatly to promote understanding and harmony in our religious community. He truly merited the title "Rabbi." His memory and rich contribution will live for years to come. We shall all miss his gentle and prayerful presence.

(Msgr.) Thomas J. Reese



I moved to Wilmington in June, 1961, and rented a room in a house at 23rd & Franklin Streets from a very nice widow. The first evening my landlord asked me which church I attended and I told her that I went to synagogue. She immediately insisted that I meet the nice rabbi who lived a few houses away on 23rd Street, and she made sure that I met Rabbi Kraft the following evening. He and I hit it off, and I began attending Friday evening services on a periodic basis because of him, even though, as a new bachelor in town, there were other activities for me on Friday evenings.

As I look back, this was one of the turning points in my life, as I had not attended Sabbath services since my bar mitzvah. It was his influence that led me to become involved in synagogue activities and from there into the broader Jewish community. I know that he touched the

lives of many others in a similar way.

He was a unique human being. I will always remember his warm personality and open friendliness to a young man who was a stranger to the Wilmington community. Never would I have dreamed 27 years ago that the first member of the Delaware Jewish community I would have met would have been a rabbi — and that he would become my rabbi, and not only marry Shelly and me and participate in the bar mitzvah of our three sons, but also have such an influence in my life.

I am so grateful that Shelly and I had the opportunity to see him through the eyes of others when we compiled a book of personal remembrances for him on his 75th birthday. We were not alone in our admiration and love for Rabbi Kraft.

Martin G. Mand

On March 10, 1988 the Jewish community of Wilmington, Delaware suffered a tragic loss. Rabbi Jacob Kraft passed away. It was the end of an era. We were blessed by having Rabbi Kraft as our spiritual guide for 58 years. During that span of time Rabbi Kraft had touched thousands of lives. He officiated bar mitzvahs, bat mitzvahs, weddings, funerals, brisses and visited the sick in hospitals and their homes. He was a humble man, a sensitive man, a compassionate man, a respected man, and a good and honorable man. He was indeed a credit to our human race.

I was blessed knowing Rabbi Kraft for 58 years. He came to Temple Beth Shalom during the year 1930. He was my Hebrew school teacher, and Sunday school teacher. During the year 1933 he presented me with a diary as a prize which I won for my scholastic endeavors. I still have this diary, and I will indeed cherish it. He officiated my bar mitzvah in 1935. About a year ago he referred to me "as my Barnitz-

vah boy." He married Sylvia and me in 1948 at the temple when it was at 18th & Washington Streets. When the children were born he chanted the blessing over each one. He officiated my son Mark's bar mitzvah on October 4, 1968. During that hour his grandson was born. What a mitzvah! As Rabbi at Temple Beth Shalom it was always a great honor to sit on the Bimah with Rabbi Kraft. It was always an honor to wish him "Good Shabbish" on Saturday morning. As early as last summer we were concerned about him walking to shul in that broiling heat and humidity.

It is obvious that there will never be another Rabbi Kraft in our spiritual community. He was one in a billion, so lets thank our lucky stars that we were blessed with him for 58 years. It would be a mitzvah if every member of Shuls throughout Wilmington, Delaware chant Mourner's Kaddish for him for one year as prescribed by Jewish law.

Bernard I. Cohen,
RMC, USNR, (RET.)

Our family has had great love and admiration for our Rabbi Jacob Kraft. His magnetism and warmth brought us very close to him.

When our son Jay attended Wesleyan University, he was asked by the professor during class to explain the meaning and customs of one of our Jewish holidays. Jay wrote to the Rabbi and thanked him profusely for the background he had received in Jewish education at the Temple. Jay said he answered all questions with assurance. During subsequent holidays, he was again called upon to explain them. Of course, the Rabbi answered Jay, and I know that Jay will always cherish this letter from our Rabbi.

Ruth and Charles Levy

Mourns The Loss Of A Friend

I mourn him. He was my friend, and now he's gone.

He was always there when I needed him with advice or words of encouragement.

He was so much part of my life. He taught my children when they were little and officiated at their weddings as they grew up.

In my darkest hour, when I lost my husband, he was there with me. Always so sensitive, always so caring. Then some years later when my mother passed on, it was the same. His presence was soothing balm.

Then through Bar and Bat Mitzvahs and confirmations of my grandchildren, he was part of the celebration.

I have always enjoyed his davening but never so much as after his own illness, years ago, when he came back and davened the N'ila Service. Even as I think of it now, my skin prickles with emotion. How inspiring he was!

And now I mourn him. I had a friend, and he is no more.

Sylvia Rieberman

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I could go on ad infinitum about my beloved Rabbi — but I particularly remember his Friday nite services, which we looked forward to each week. After his service, we gathered at the Fingers' home, where Mrs. Finger served her famous cheese cake, and we all participated in enlightening and interesting discussion. My Rabbi encouraged us all to take part and beamed on us. I look back with nostalgia at those wonderful years when my Rabbi inspired us all.

Reba Swift

...



Frankly, what does one say about the death of the beloved Torah scholar Rabbi Jacob Kraft, *Zechar Tzadik Livracha*. How can anyone with just words express the spirit, the contributions he made to our community in Delaware and to *kol am Yisroel*.

The people of Israel have three sanctities: The Holy Torah, the Holy Land, and the Holy Language. Only a select few observe all three; a small number keep only two; and a great majority follows only one of them — each person according to his feelings.

The three sanctities of the Holy Torah, the Holy Land, and the Holy Language — all can be attributed to Rabbi Kraft during his life time. As a Torah scholar, contributor of the most precious feature of Jewish life, education and Jewish awareness, he had a tremendous influence on both the congregants of Temple Beth Shalom and the members of the Delaware Jewish community. Since my arrival to Delaware 36 years ago, he had been a great inspiration to me in the pursuit of Torah. For myself and others, the study of the Book of Isaiah at his and Leah's home will long be remembered.

I cannot recall anyone more devoted to the State of Israel as Rabbi Kraft was. Memorable is the ardent address he gave at Adas Kodesh Shel Emeth during the time of the Yom Kippur War. His emotional commit-

Much of the commitment to cause that I bring to the work of the National Conference of Christians and Jews comes from my understanding of what it means to be a Jew.

Rabbi Kraft taught me what he had learned from his teachers, that "the essential purpose of our faith is to become a Tsaddik, a righteous person, to bring to bear our highest moral qualities in all our human and social relationships. To know God, that is to experience God, means to act justly, to show mercy and righteousness in all our dealings with men and women." It was his conviction that "the essence of religious behavior is to be committed to the Moral

ment and love for the land was strongly conveyed to all who were present, and will never be forgotten.

But perhaps, Rabbi Kraft's greatest Jewish endeavor, which I can attest to, was his love for the Hebrew language. Rabbi Kraft was a man of vision and together with the late Dr. Harry Bluestone founder of the *Hug-Ivri* and the late Rabbi Simon Krinsky *Zichronom Livracha* and Dr. Philip Birnbaum, he helped to organize the *Hug Ivri* 43 years ago. The *Hug* remained in existence for 37 years.

The one year that Rabbi Kraft served as president of the *Hug* will be remembered as a significant and fruitful year for the growth and development of the organization.

Throughout my involvement with the *Hug*, especially during my 11 years as president of the *Hug*, his dedication and zeal for the Hebrew language has been both inspirational and impressive. And for the last 11 years, the *Hug Ivri* has indeed been fortunate to have Rabbi Kraft to present and offer extremely scholarly lectures in the Hebrew language.

Finally, Rabbi Kraft *Zichronom Livracha*, had a tremendous spiritual impact on both my family and especially myself.

The great *avedah* (loss) is not just ours alone here in Delaware but to all *Am Yisroel*.

Ehey Zichro Boruch Leolamin. Blessed be his memory forever.

Simon Steinberg

...

Law, to pay attention to the human condition in our community and the larger community about us."

In a letter to me from Rabbi & Mrs. Kraft that I treasure, they say "We were greatly gratified to hear of your selection as Executive Director of the (Delaware Region) NCCJ, an organization with which I have been associated almost from the time the Delaware Chapter was founded. We have high hopes that you will be eminently successful, that you will advance the great cause to which you and its supporters are dedicated, the social, moral and human betterment of our entire American society."

Evelyn Lobel

So many of us had a "special" relationship with him. Not just a few, but an amazingly large number. Because for him each one of us was special. His was the capacity to give of himself without limit to each of us, and still have more left to give to yet another and another of his extended family. This bottomless source of love and friendship was one of the many things that made him unique, truly a giant in a small package.

It is so difficult to speak of Rabbi Jacob in the past tense, because everything about him was of the present and the future. Always eager for a new idea, a new insight, a new perspective, it seemed that his mind and spirit grew younger as his body grew older. Somehow I know that I will take in the mail soon and find another of his long letters, written in that small concise hand, sprinkled with quotations in Hebrew. Full of compliments and undeserved praise for something I had written; full of excitement about something he had seen or read or heard; full of love. And I know that some time soon I will find a message on my tape: This is Jacob Kraft calling Doctor Nisson to say—

Indeed, I know all this in my heart. But in my earth-bound mind I know that he is gone. That we will never again work together on our High Holyday Study Service. That there will be no more letters and no more calls. And my heart aches. Because I loved him dearly.

Nisson A. Finkelstein

During my forty years as a rabbi of a congregation in Wilmington, I had a respectful if formal relationship with Rabbi Kraft. There was a mutual respect and friendship. Though we had different ideological-theological positions, we were both Zionists and believed in the renaissance of our people in our homeland.

What I admired most about Rabbi Kraft was his commitment to Jewish education and Talmud Torah. To him every day of learning was holy and he opposed unnecessary vacation days. He wanted the children to come to class and learn.

As a Zionist, he believed in learning and speaking the Hebrew Language. He supported and participated in the *Hug Ivri* in our community for more than three decades. In its early years, the *Hug* met in members' homes. Rabbi and Leah Kraft offered their home many times for a *Hug* meeting so there would be no hiatus in the regularity of meetings.

When Rabbi Kraft became *emeritus*, he spent the winters in Florida, and the summers and High Holidays in Wilmington. When I was away on my seven week vacation in the Catskills, I would ask Rabbi Kraft to kindly "cover for me," if necessary. This enabled me to obtain rest after a year of being on duty seven days a week. I shall always be grateful to him for this kindness.

May the memory of Rabbi Jacob Kraft be a source of inspiration to all who were close to him.

Rabbi Leonard B. Gewirtz

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How can I pay tribute to Rabbi Jacob Kraft in just a few sentences? I respected and admired him as a person and as a Rabbi, and I was honored to share the Bima with him as his Cantor.

As a spiritual leader, Rabbi Kraft had many goals. He wanted his small congregation to grow in numbers, in spiritual values, in level of Jewish education, and in importance in the community. He accomplished all these goals, because he was an excellent teacher and because he cared about the individuals who made up his congregation. Many couples, young and not so young, came to him for family consultations rather than go-

ing elsewhere to calm their qualms. The religious school faculty and the office staff felt his protective presence even when he was out of his office.

In my own early years at Beth Shalom, I was troubled when influential congregants would pressure me on various matters. The Board then ruled, "There will be only one boss over the Cantor: Rabbi Jacob Kraft." Twenty years went by without argument, criticism or disapproval. Many of my fellow cantors envied me for my Rabbi.

Our friendship continued into the Rabbi's retirement and into mine. I will miss him.

Cantor Andrew Salzer

...



Holocaust Resource Center Dedication

(Continued from Page 3)

who know so little by comparison."

Preston emphasized the urgent need to tape the stories and recollections of the survivors who are still with us and to "share their pain." Also of great importance, he notes, is to tape the liberators, "those who returned to America scarred for life."

"And we do this because time is short, and because there is a war going on and it's a dirty war, and the enemy is hateful and despicable, and we who have inherited the responsibility are on the front lines."

Preston detailed the upsurge of vocal neo-Nazism that calls the extermination of the Six Million a myth. He noted several well-circulated neo-Nazi publications. But, he says, the biggest obstacle in their path is the Holocaust. And the best way for us to do combat in this war, he says, is to gather proof, in the way of records, statements, photographs, videos "and then be sure that they are used."

"For it is with resource centers like this... that a network of incontrovertible fact can be established, spinning a web of truth" that stops the hateful revisionism.

The final speaker on the program was Lloyd Johns, a social studies teacher at the Sanford School, who has taught Holocaust education as part of his curriculum for many years. When introducing him, Joan Spiegelman called him "a teacher who understands why the Holocaust has to be taught."

Johns explained his own reasons for placing so much importance on Holocaust education for American children. "To avoid a repetition of history," he feels is too vague an explanation for most teenagers. They do not feel accountable for the failures of other generations. First, Johns stated that "ignorance gives the foundation for bigotry. Students must be familiar with those ideologies that teach hate in order to understand that they are wrong." Second, it is important for students to know and understand their rights as citizens, "but also what happens when they are not vigilant as citizens." This curriculum

challenges students, he says, to examine their world. Third, Johns explains that education on the Holocaust gives students "examples of courage...the courage of the righteous Gentiles, of survivors...of not rich and talented people but also of ordinary people."

He describes his curriculum and Holocaust teaching in general, as "an attempt to assure survival of an effective world community...to teach students to do what is right, just and humane."

The program concluded with a very emotional song, sung by Shari Preston, Halina's



Ger and Gerard Van Raan, who now reside in Claymont, were responsible for saving the lives of two Jewish boys in their native Holland.

daughter. The song *Ani Ma'Amin* (I believe with perfect faith in the coming of the Messiah), she told the audience, kept her mother going for those 14 months in the sewer beneath Lvov.

There was a lesson to be learned from the words that were spoken at this ceremony. David Preston concluded his remarks with that lesson:

"Halina Wind Preston is gone. Rabbi Jacob Kraft is gone. Our teachers pass on. The students become the teachers. And time is our greatest gift. Let's not blow it. Let's mark it count for something."



Lloyd Johns

Halina Wind Preston's Legacy

By PAULA BERENGUT

Halina Wind Preston left a legacy to the Delaware Jewish community and to humanity. We in Delaware are reminded of both the tragedy of the Holocaust and the righteousness of some people every time we enter the Jewish Community Center. Just outside the entrance to the JCC lies the Garden of the Righteous Gentiles. This was a project begun by Halina Wind Preston, who died more than five years ago. She, through her Garden, will continue to remind us that, even through one of history's darkest moments, there were those righteous human beings who stood, bravely alone, for what they knew was right and good.

Halina Wind Preston also had a dream that there should be a library where documentation of the atrocities that befell the Jews under the Nazi reign could be stored and used as educational material. She saw a need to educate and passionately worked to meet it. Through education, she felt, we could see that the Holocaust would never happen again. That dream has now become a reality with the opening of the Holocaust Resource Center that bears her name.

But Halina Wind Preston's greatest legacy is two children who share their mother's passion and vision. Halina has given the world two people who carry on, in their own ways, the work begun by their mother.

David Lee Preston, 33, graduated from the University of Missouri in 1972 with a Master's Degree in Journalism. He is currently working for the Philadelphia Inquirer. He is also writing a book about his mother. The book will tell the story of his mother's survival — the story of how she spent 14 months living in a sewer beneath the city of Lvov in the Ukraine. Of the 21 Jews who escaped to the sewer to survive, Zipporah Wind was one of only 10 survivors. She lived beneath the city from June 1, 1943, to July 27, 1944, when she was 20 years old. The dates and numbers come easily to David Preston, who has obviously told his mother's story many times.

The group of survivors was kept alive with the help of Polish Catholic sewer workers who came almost every day and brought them food and gave them their connection to the outside world. Two of these Poles are honored in the Garden of Righteous Gentiles. Preston's book will be published by Viking.

Preston takes pleasure in the fact that, since the death of his mother, the Garden of the Righteous Gentiles (which his mother helped to dedicate) has become permanent. In 1981, Halina said: "The trees, planted in honor or memory of those valiant Christians who saved Jewish lives during the Nazi era, will remain — we trust — an eternal symbol of unity between Jew and Gentile, then, now and for all time."

Halina's son also feels that the Holocaust Resource Center is fittingly dedicated in his mother's name because, he notes, "Holocaust education and my mother's name are synonymous in Delaware." Halina saw education on the Holocaust as the best way to ensure that it would never happen again. The next logical step, he feels, is to make education on the Holocaust a part of the curriculum in the Delaware public schools.

In an article published for Mother's Day, 1983, in the Philadelphia Inquirer magazine Preston recalls "My mother wrestled with the Holocaust when she could have tried to leave it somewhere in her past. She spoke about it before it became fashionable... before the history book considered it worthy of mention... She did so, as she said, 'not to blame but to

forewarn.' If the dimensions of the tragedy were not told and retold, studied and internalized, she believed, genocide could happen again."

Preston, who has devoted himself to telling his mother's story, claims he was never asked outright to carry on his mother's work but admits that it was "assumed that he would write her story." He calls it a "mission" of his "from a very early age." He adds that he never expected to be speaking in public as he did at the dedication ceremony for the Holocaust Resource Center. But he does it. His mother is gone and he, as a member of the next generation, sees it as his responsibility.

He describes his "mission" as destiny in the same Inquirer article. "I had planned for years to write a book about how she survived... Now I am left with the tapes, the speeches, the notes. Five months after her death, the future she lived for has fallen on my shoulders. She believed in fate. And maybe — to use the Yiddish word my mother applied to so many things — it was *ba-sheirt*, maybe it was destined."

He does not credit any particular experience or event in his life for his commitment to educating on the Holocaust. He feels that the knowledge that he is "the child of survivors" and that his "existence is such an odd quirk of fate" is what motivates him.

Preston has been so influenced by the stories of his parents' survival, he writes, "I cannot divorce myself from the Holocaust. When I attend an orchestra concert, I see the semicircle of Jewish musicians forced to play at Belzec where my grandparents and 600,000 other Jews were slaughtered. On the train, I become my father with the other dead and living corpses on the boxcar to Auschwitz. In the shower at the gym, I am with my grandparents in the 'shower' where they were gassed."

Another factor that motivates him is the increasing activity of the Holocaust Revisionists. He notes that "the biggest obstacle in the path of those who attempt to expunge history is the Holocaust." It is therefore vitally important, he says, to document and record all that is available and teach the world with those records. "We simply cannot sit idly by and allow the rehabilitation of Nazism."

Shari Preston, 27, is a Master's student at the Jewish Theological Seminary in New York (the school from which her mother graduated). She claims it was only recently that she "realized that not every Jewish person wakes up thinking about the Holocaust." She refers to herself as a "minority within a minority" because she grew up Jewish in Delaware as the child of survivors within that group.

Although she has always had a great deal of anger about the Holocaust, she doesn't feel so much now. She is pleased to see people learning about it.

A student in the JTS Cantorial School, Shari Preston's interests are children and music. She feels she has "a special place in terms of communicating with children." She feels a need to search out and bring back Yiddish and Hebrew music that has been lost. "So many cantors died (in the Holocaust) and the music died with them. The Jewish culture is so tightly tied up with its music."

Halina Wind Preston left a legacy of education to us all, but more than that, she left us people who will carry on, in their own ways, when we must all be grateful.



Shari Preston closes the Holocaust Resource Center's dedication with a song entitled *Ani Ma'Amin*.

Jewish Teenagers Speak Out On Unrest

The current unrest on the West Bank and Gaza Strip has gripped the attention of much of the world's Jewish teenagers, who are closely following and analyzing the situation. That was evident as more than 80 Jewish youth leaders from Canada, England, France, Israel and the United States, met in Washington for the 1988 B'nai B'rith Youth Organization (BBYO) International Executive Board meeting.

The meeting was designed to heighten Jewish identity and leadership ability. High on the teenagers' agenda, either formally during the meetings or informally in post-meeting conversations, were the West Bank and Gaza Strip uprisings.

Acting on their concerns, during their stay here, the youth passed a resolution unanimously reaffirming their generation's "lasting faith in

the values of the Jewish state and her people" and urging Arab governments to recognize that "Arab and Jew will have to interact and co-exist in a peaceful and beneficial way." The one-page document also calls on the Israeli government to seek "the most peaceful ways to restore calm" and calls "on all of our governments... to encourage new diplomatic initiatives" in the Middle East. Copies of the resolution and invitations to respond will be sent to leaders and policy makers of the youths' governments.

Interviews with the youth suggest that, while they are uncomfortable with the situation on the West Bank and Gaza Strip, their emotional attachment to Israel has not been shaken and they are upset at how the uprising have been reported on.

"What surprises me is how

people are able to form opinions on this whole situation based on a 40-second television spot on the news," said Daniel Moskovitz of Foster City, California.

"People here (in North America) don't realize that this problem has been going on for years," stated Warren Harris of Leeds, England. "You have to know the history to know what is going on."

Throughout a debate on the wording of the resolution and a discussion on the Arab-Israeli conflict, the youth clearly showed that they do more than glimpse at news from the Middle East.

"Everyone here has done some sort of research, and not necessarily for a school report," said Tracy Coe of Bellevue, Wash. "We had to pass this resolution because it is important for the world to know that Jewish youth care."

Coe, who is the only Jew in her high school class, says that during a unit on contemporary world affairs, "a couple of times my teacher asked me things about Israel because no one else knew about it." Coe credits BBYO's extensive programming on Israel issues, which includes a six-week summer educational tour of Israel, as giving her the information necessary to discuss Israel's point of view. "They wouldn't hear it at all if it weren't for me

and what I've learned in BBYO" she explained.

One BBYO leader sitting quietly through much of the Israel discussions was B'nai B'rith Noar LeNoar (BBYO in Israel) president Uri Movshovitz.

"I wanted to see how they reacted," he said of the other youth leaders. "When I first came here, I was afraid that they would verbally attack me and not listen like the rest of the world. But they asked me questions and said they wanted to know what was really happening. When I came back to Israel with this resolution, our 3,000 members and our

parents will see that Jewish youth around the world really care," he explained. "This resolution didn't give a solution, but for us it gave something very important. It gave Israelis the support of world Jewry."

Coe said Movshovitz's presence brought home the reality of the uprising. "We all know that Uri is going into the army next year," she said. "This is a friend of ours who is going to face this situation every day for the next few years. It is a real slap of reality that makes us see the problem through different eyes," she added.

Japan May Sell Cars To Israel

WASHINGTON (JTA) — Japanese manufacturers, especially the automakers, want to sell to Israel, but neither government nor any leading company is willing to openly buck the Arab boycott, according to a Tokyo business magazine.

The English-language publication, *Business Tokyo*, noted in its March issue that, unlike the United States and Western European countries, Japan has not passed any legislation to bar compliance with the boycotts.

The magazine said the companies justify this policy by pointing to the problems Japan experienced during the 1973 oil crisis. Japan is nearly 100 percent dependent on Arab oil, and if the supply were cut off, the country's economy could be destroyed.

Japanese companies do buy Israeli products, particularly diamonds, with Israeli diamonds making up 25 percent of Japan's diamond imports, according to the magazine.

The article, entitled "Under the Arab Thumb," noted that the situation is changing, particularly in the auto industry, where research has shown that Israel could be an important market for Japanese cars. Fuji Heavy Industries Ltd., the only Japanese car maker that exports openly to Israel, sold 20,000 Subaru cars in Israel in 1987.

The magazine points out that Daihatsu and Suzuki have sold about 2,000 cars annually in Israel, imported through a third country, and the Mitsubishi Corp. may be planning to do the same thing.

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"Rabbi, why is this knight different from other knights?"

Obituaries

Molly Miller

Molly Miller, 88 of 2028 Floral Drive, Graylyn Crest, died March 8.

Mrs. Miller was a homemaker.

Her husband, Louis, died in 1968. She is survived by a daughter, Florence Robzen of Kingston, Pa.; a son, Alfred of Wilmington; a brother, Ben

Schlesinger of Englishtown, N.J.; seven grandchildren and three great-grandchildren.

Arrangements were by Schoenberg's.

Selma M. Sayer

Selma M. Sayer, 63, of 4 Mahaffy Drive, Ridgewood, died March 20.

Mrs. Sayer was a homemaker.

She was a member of Congregation Beth Shalom and its Sisterhood, Deborah and Hadassah.

She is survived by her husband, Alvin; a son, Dr. William H. of Atlanta; a sister, Marilyn King of Stratford, Conn.; and three grandchildren.

Arrangements were by Schoenberg's.

Lillian Fox Cobin

Lillian Fox Cobin, 75, died March 12. Mrs. Cobin helped reveal the lack of services for Delaware's dependent, neglected and abused children and was an active community volunteer.

Mrs. Cobin, of the Ninth Ward, became concerned with problems of neglected children through her husband, retired Family Court Judge Herbert L. Cobin. She said when he came home from work he was upset over the problems.

As community problems chairwoman of the Delaware Division of the American Association of University Women, Mrs. Cobin asked the organization to study children's protective services in the state. The results were published in a 31-page study, "Where Do Children Go?" The study was responsible for a law on child abuse passed by the General Assembly in 1971.

In 1970, the University of Delaware presented a workshop sponsored by the American Association of University Women, detailing the need to assist parents of abused children. Mrs. Cobin directed a film made in Wilmington to encourage other AAUW chapters to undertake similar projects.

Mrs. Cobin was recognized in 1972 by the National AAUW Educational Foundation, which gave a gift in her honor to its Delaware Division.

She was a former president of the Volunteer Bureau, and she was appointed in 1979 by Gov. Pierre S. du Pont IV to the State Foster Care Review Board, created to monitor state agencies' handling of foster care cases.

A native of New York City, she attended Brooklyn College for Girls and received a bachelor's degree in history from Long Island University. When she was 19, she received a master's degree in history and international law from Columbia University, her husband said.

She enlisted in the Women's Army Auxiliary Corps in 1942, and was commissioned as a third officer.

In addition to her husband, she is survived by two daughters, Susan F. Cobin of Philadelphia and Deborah L. Gilman of Washington, D.C.; a brother, Herman Fox of Sarasota, Fla.; a sister, Dorothy Goodman of Rockville Center, Long Island, N.Y.; two granddaughters and a great-grandson.

Arrangements were by Schoenberg's.

Louis Stromwasser

Louis Stromwasser, 82, Wilmington pharmacist for 45 years, died March 13.

Mr. Stromwasser, of 2807 N. Monroe St., owned several pharmacies. He opened his first store at 3 W. Fourth St., and later moved the business to Concord Avenue and Jefferson Street. In 1957, he moved to 27th and Washington streets. He retired in 1973.

He was a member of Chesed Shel Emeth Congregation, now Adas Kodesch Shel Emeth Congregation, Washington Boulevard and Torah Drive. He was a member of B'nai B'rith Lodge 470, the Jewish Community Center Senior Site Council. He was an officer of the Jewish Community Center Seniors and a former member of the Delaware Pharmaceutical Society.

He was a graduate of Wilmington High School and a 1928 graduate of the Philadelphia School of Pharmacy & Science.

He was a member of Corinthian Lodge, AF&AM, the Delaware Consistory and Nur Temple Shrine.

His wife, Gertrude Berman Stromwasser, died in 1968. He is survived by a son, Dr. Howard of Newark; a daughter, Anita Pollack of Sharpley; two sisters, Dora Stromwasser of the Kutz Home and Clara Blume, of Presidential Towers; and three grandsons.

Arrangements were by Schoenberg's.

Miriam Frankel Swartz

Miriam Frankel Swartz, 66, of 110 W. 41st St., died March 18.

Mrs. Swartz, a receptionist in the personnel department at Wilmington Trust Co. for 15 years, retired in 1980.

She is survived by her husband, Hyman; a son, Michael of Hanover, Pa.; two daughters, Diane Shull of Allentown, Pa., and Myra Flinkman of Rome, N.Y.; her mother, Marie Frankel of Wilmington; two sisters, Dorothy Blatt of Wilmington and Florence Golder of Claymont; and seven grandchildren.

Arrangements were by Schoenberg's.

Frances B. Friedman

Frances B. Friedman of 900 N. Broom St., Wilmington, died on March 23.

Mrs. Friedman was the

widow of Michael Friedman. She is survived by two sons, Stanley of Wilmington and Robert of Newark; six daughters, Winnie Silver of Wilmington, Florence Swink of Phoenix, Bernadine Webb of Newark, Arlene Amato, Tevvy Friedman and Zelda Friedman, all of Wilmington; a brother, Sidney Henderler of Claymont; a sister, Shirley Ross of New York City; 10 grandchildren and four great-grandchildren.

Services were by Schoenberg's.

Dr. Philip Birnbaum

Dr. Philip Birnbaum, a Jewish scholar and author, died March 19. He was 83.

Dr. Birnbaum lived in Wilmington for 20 years before moving to New York in 1964. He helped organize the Associated Hebrew School and was its principal. He was also the first president of Hug Ivri, a Hebrew-speaking circle that he helped establish.

He is perhaps best known to Jews for his translation of the synagogue liturgy. His prayer book is used by many congregations for daily and holiday worship. It is used by religion schools for teaching children the liturgy and by individuals for home prayer and study. Among his 30 books are "The Concise Jewish Bible," "The Encyclopedia of Jewish Concepts," "Fluent Hebrew" and "Maimonide's Code of Law and Ethics."

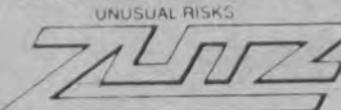
He was born in Poland and was an orphan when he was brought to New York in 1927 by cousins. He taught at a Hebrew school there for a year until he went to Birmingham, Ala., to enter Howard College. He received a Ph.D. from Dropsie College in Philadelphia.

In addition to his translating and writing, Dr. Birnbaum was a regular columnist and book reviewer for Hadoar, a Hebrew weekly published in the United States. He was also a member of the board of directors of HaHistadrut Ivrit B'America, the American association for the advancement of Hebrew language and culture.

In 1986, the Jewish Book Council gave Dr. Birnbaum a citation for the excellence of the body of his work.

Dr. Birnbaum is survived by a nephew, Avraham Shafir of Tel Aviv.

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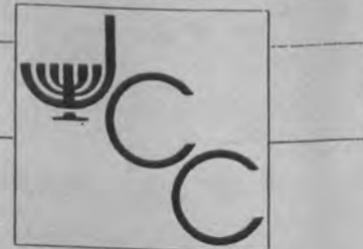
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VALDAYNU Program

YALDAYNU is a multi-service program for walking one year olds through sixth graders. It offers playlearning, pre-school, kindergarten, full and part-time day care, "Lunch Bunch" enrichment classes, school vacation activities and afterschool childcare. Transportation is available to the JCC for afterschool childcare programs as well as to the Hebrew Schools of Congregations Adas Kodesch, Beth Emeth and Beth Shalom for children enrolled in area public schools.

tional activities are offered to stimulate a child's creativity, personal growth, coping skills and self-image. Children are exposed to supervised play, introduced to music, art, science, drama in addition to Jewish culture. In keeping with the ideals and philosophy of the Jewish Community Center, children observe and celebrate the Jewish holidays through age-appropriate songs, creative dramatics, dance, trips, arts and kitchen craft activities.

Registration for the 1988-1989 YALDAYNU program opens April 15. For additional information or to obtain a registration form, call the Child and Family Division Office at (302)478-5660.

Registration for the 1988-1989 YALDAYNU program opens April 15. For additional information or to obtain a registration form, call the Child and Family Division Office at (302)478-5660.

REMINDER

"Second Family"
Monday, March 28
7:30 p.m.

Hedy Campeas-Cohen will speak on Blended Families Co-sponsored by Jewish Family Service and Jewish Community Center

Seder For Seniors

The Senior Center Seder is a long-standing tradition in our community. It is a time for friends to get together and enjoy a holiday celebration. This year, the event will be led by Rabbi Sue Shifron. Everyone will have the opportunity to read from the Hebrew and English Haggadah. Seniors are invited to the traditional seder on Thursday, April 7, at 11 a.m.

Living Torah

The "Living Torah" study and discussion series will be continued due to requests from the membership. The class is scheduled to begin on Wednesday, April 20, at 7:30 p.m. and will continue through June 15, 1988. The classes will be based on the weekly Torah portion with the classical commentaries of Rashi, Or Hachayim, Rambam including thoughts and insights into Jewish Mysticism. A lively question and answer period will follow each session. This program is being hosted by Rabbi Chuni Vogel, Chabad-Lubavich of Delaware and there is no charge to participate. No religious education is needed.

'Keepers Of The Past'

A program entitled "Keepers of the Past" will be offered by the Hagley Museum and the JCC. It will be hosted by Conrad Roth, a volunteer at Hagley and a retiree of the DuPont Company. The program will feature two films on the history and artifacts of Delaware. It will explore the site of the first Black Powder Mill, established in 1802 and life from the last century will be discussed. The program will be held on Monday, April 25, at 12:45 p.m.. There is no charge for this program.

JCC Art Gallery

The Jewish Community Center is pleased to have Mitch Lyon's exhibit entitled "Fishing Without A Hook," on display in its Art Gallery. The exhibition will open Friday, April 1, and close Friday, April 29. Gallery hours are Monday through Thursday 9 a.m. to 9 p.m., Friday 9 a.m. to 5 p.m., and Sunday 9 a.m. to 5 p.m. The Gallery is closed Saturdays.

Pennsylvania artist Mitch Lyons was originally trained as a potter. The idea for clay monoprints developed from experiments with colored clay. Mitch Lyons found that the monoprints offered exciting possibilities, and are now his primary focus. Each monoprint has subtle ghost images left over from earlier prints, as well as strong vibrant areas from fresh colorants that are added to each monoprint.

Dr. Steven Fertig To Speak On Fitness

Dr. Steven Fertig will speak at the Jewish Community Center on Tuesday, March 29 at 7:30 p.m. His lecture will cover the importance of exercise, nutrition and mental attitude in achieving ultimate fitness. Dr. Fertig is a graduate of Syracuse University and the New York Chiropractic College. He has undertaken advanced study in Neurolinguistic Programming and has been trained to work with sports injuries and fitness programs. This lecture is free for members and \$3 for non-members. Registration by March 22 is required to attend the Ultimate Fitness Lecture. A drawing will be held at the end of the lecture for a free eight week "Ultimate Health Course."

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Mythology To Be Discussed

The Academy of Lifelong Learning will present a program, entitled "Myths of Gods Who Die and Rise Again," to the community on Tuesday, April 19, at 12:45 p.m. This program will examine the myths of several cultures, to discover their similarities and differences. It will explore the theme of resurrection, the cycle of nature and the power of powers that control food, sustenance and the sun. The program will be hosted by Ernie Grabill who began his second career in teaching mythology at the Academy of Lifelong Learning in 1982. He has offered several courses in Greek Mythology, Bronze-Age Greek History and Middle-Eastern Mythologies. There is no charge for this program.

Kidspace

Kidspace is a recreational childcare program offered during most school holidays for Kindergarten through 6th grade center members. Children will experience a variety of activities including swimming, crafts, movies, trips and gym activities.

The programs are offered from 8:30 a.m. to 4 p.m. and childcare is available from 7:15 a.m. to 8:30 a.m. and 4 p.m. to 5:45 p.m. for an additional fee.

Upcoming Kidspace Programs include a Passover Workshop scheduled for Friday, April 1; a trip to the Franklin Mint plus a scavenger hunt on Wednesday, April 6, and a presentation of "Those Marvelous Mammals" provided by the Philadelphia Zoo on Thursday, April 7.

For information on program fees or to register, please contact the Child and Family Division at (302) 478-5660.

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Setting The Seder Table

1. **CANDLES** are lighted by the mother of the house to usher in the festival of Passover. The benediction which she pronounces over the candles gives a religious meaning to this simple act.

2. **A CUP OF WINE** The sanctification is pronounced over the first cup. Three additional cups are drunk during the Seder, to symbolize the four expressions of the Lord's promise to deliver the children of Israel from bondage.

3. **THE HAGGADAH** contains the complete Seder ceremonies in their prescribed order (seder). The first part tells the story of the deliverance and the second portion consists of prayers of praise and thanks to the Almighty.



4. **MATZO** represents the "bread of affliction" eaten by the Jews in Egypt. Three matzos are placed in the Seder tray. Half the middle matzo, saved for the Afikomon (dessert), is playfully "stolen" by a child and ransomed for a prize.

5. **THE Z'ROAH**, a roasted shank bone, represents the an-

cient sacrifice of the Paschal lamb.

6. **THE BEITZAH**, a roasted egg, symbolizes the required offering brought on all festivals in the Temple. The egg is used in the Seder as it is the Jewish symbol of mourning (in this case for the loss of the Temple).

7. **THE MAROR** or "bitter herbs" (usually horseradish) symbolizes the Jews' bitter suffering under the Egyptian yoke. Directly below is the Chazereth, another piece of bitter herbs, commemorating the custom of eating Maror sandwiched between two pieces of Matzo.

8. **THE CHAROSET** is a mixture of chopped apple, nuts cinnamon, and wine designed to look like the mortar used by the Jews in building the palaces and pyramids of Egypt. Before the Maror is eaten, it is dipped into the Charoset.

9. **THE KARPAS**, a piece of parsley or lettuce, symbolizes the meager diet of the Jews in Egyptian bondage. It is dipped into salt water in remembrance of the tears they shed in their misery.

10. **THE CUP OF ELIJAH**, filled with wine, is kept on the table throughout the Seder in the hope that the Prophet Elijah may appear as a messenger of the Almighty and announce the coming of the Messiah.



*Happy Passover
from Sol Greenberg
President*

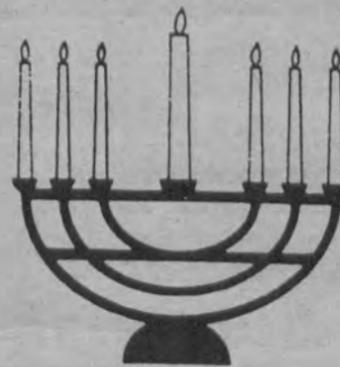


Passover In Jerusalem



Yemenite family enjoys a Passover Seder on the moshav.

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World Support Requested For Longest Refusenik

By FLORENCE ROSNER
Staff Writer, Jewish Chronicle
of Pittsburgh

Support has gathered around the world to back Yuli Kosharovskiy, the refusenik of longest standing - 17 years - in his hunger strike which began on March 10, the anniversary of his first refusal.

Eight famous refuseniks who are now in Israel have sent a letter requesting world-wide support for the Kosharovskiy family in this strike. Natan Sharansky, Yosef Begun, Ida Nudel, Yuli Edelstein, Victor and Irina Brailovsky, Vladimir and Maria Slepak, Mikhail and Alexander Kholmiansky all attest that despite KGB harassment, Yuli has continued for 17 years to lead the struggle for freedom among Russian Jews.

Yuli first submitted his application to emigrate to Israel in April 1971. His friends were Jewish activists who were later imprisoned. Because of his connection, Yuli was slandered and labeled a traitor.

Yuli married Inna in a religious ceremony performed by a visiting rabbi from the West. Because of their desire to live in Israel, Yuli lost his job and Inna, who had studied mathematics at Moscow University, was not allowed to work in her field.

In order to survive, Yuli works as a night watchman but manages to teach 30 Hebrew students and leads a seminar for unemployed refusenik engineers. Constantly harassed by the KGB for these activities, he has been under house arrest and imprisoned

for 15-day periods for "hooliganism."

In May 1980, Yuli was told he could not emigrate because he "had no close relatives in Israel." Since that time he has been subjected to increasing attacks from the KGB: picked up many times for interrogations,

for "improper behavior," his apartment raided and books and tape recordings confiscated. He has been warned of serious charges if he continues teaching Hebrew.

The U.S. House of Representatives passed a resolution in 1981 condemning the harass-

ment and requesting the Soviet government to permit the Kosharovskiy family to emigrate. In 1982 this request was repeated. NCSJ in 1982 submitted testimony on behalf of the family to the subcommittee on Human Rights and International Organizations.

Letter From Refusenik Shows Desperation

My family will be marking another doleful anniversary on March 10. This year it will mark the 17th anniversary of the day we first applied to leave the Soviet Union. We are refused permission to go because I once had access to so-called sensitive information. That was on my job at the Automation Research Institute in the City of Sverdlovsk between 1965 and 1968. According to instructions received from the Institute, I have been no security risk since May 1971, 17 years ago.

My father's case is an eloquent example of the unlimited arbitrary refusal of permission to emigrate for reasons of

secrecy. No rational person would suspect a need to worry about state security for all these endless years that we have been refuseniks. It is likewise impossible to explain why eminent scientists and engineers possessing access to far more important sensitive materials have been allowed to leave, while a person like me, an ordinary engineer 20 years ago, is still being held here.

I lost my job right after I applied to leave. So did my wife. All these years, we have been compelled to wage an intricate struggle for survival. As refuseniks, we experienced

numerous arrests, house searches, detentions, and vicious libel in the mass media. Our oldest son, Mikhail, 20 years old today, grew into adulthood as a refusenik. Two younger sons, Eli, 9, and Moti, 6, were born refuseniks. They witnessed and experienced all the tragic events in the life of both our family and those of other refuseniks. How can one help shuddering to see how their defenseless young lives are crippled for the sole reason that we want to live in a country of our own among our relatives? Just listen to a 6 year old's repeated and ever more frequent question, "When are

we going to get out of here?"

We have applied to all offices concerned. These include the Emigration Office, the Supreme Soviet, the Foreign Ministry, and the Communist Party. Everywhere we came up against frankly insipid red tape, deceit, and mystification. We have been shown quickly and clearly that glasnost and democratization are not for us.

Things being as they are, we have decided on a desperate step. On March 10, the 17th anniversary of our application to emigrate, we begin an unlimited hunger strike.

Yuli Kosharovskiy
Moscow, USSR

PASSOVER GREETINGS

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Love for our neighbor,
and a Prayer for the
good yet undone.*



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Two Local Rabbis Attend Study Mission On Israel



More than 30 area rabbis and synagogue leaders turned out at Temple Adath Israel of the Main Line in Merion for eyewitness reports on Israel by local members of the rabbinate who participated in recent study mission conducted by the State of Israel Bonds. Shown at luncheon meeting: (l. to r.) Rabbi Peter Grumbacher, Temple Beth Emeth, Wilmington; Rabbi David Maharam, Norristown Jewish Community Center; Rabbi Kenneth Cohen, Congregation Beth Shalom, Wilmington and Rabbi Aaron Lander, Admiral, U.S.N.) Beth Shalom Congregation in Elkins Park, Pa.

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Special Dayenu Marks Israel's 40th Anniversary

In celebration of Israel's 40th anniversary, CLAL has been commissioned by the Conference of Presidents of Major American Jewish Organizations to create a contemporary version of the gutsy Passover seder chant, Dayenu. Two CLAL scholars, Rabbi Steven Greenberg and Rabbi David Nelson, created the Dayenu "to celebrate some of the small steps taken by our people towards the not-yet complete redemption in our own day."

celebrates the growth and blossoming of our Land; and the third focuses us on the centrality of redemption."

Dayenu, the authors explain, has often been misunderstood as saying that any one step that God performed for us along the path to freedom would have in and of itself been sufficient. Not so. The parts only make sense in the context of the whole.

"Rather," the authors continue, "Dayenu tells us that any single step is so wonderful that it deserves to be met with gratitude, rejoicing and exultation." So, although we are still far from the final perfection, "let us nonetheless rejoice at each step forward, at each small accomplishment that we perform in partnership with God, at every minor miracle."

(See center section)

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Children Of Survivors Look To The Future

By SUSAN BIRNBAUM

LOS ANGELES, (JTA) — The International Network of Children of Jewish Holocaust Survivors looked toward the future during a conference here last month that examined topics such as interfaith relations, the meaning of Israel, the implications of the Holocaust, anti-Semitism and assimilation.

More than 300 people, most of them children of Holocaust survivors and some from such far-flung places as Venezuela and Israel, came to the University of California at Los

Angeles for three days to examine "Jewish Identity in the 21st Century: A Challenge for the Post-Holocaust Generation." The conference was organized in cooperation with the Second Generation of Los Angeles.

"We are closer today to the 21st century than to the years of the Holocaust and we are at least as responsible for determining our future as we are for the remembrance of the past," explained Menachem Rosenhaft of New York, founding chairman of the network.

Keynote speaker Rabbi Ar-

thur Hertzberg, professor of religion at Dartmouth College, Hanover, N.J., brought the audience to its feet with his charge that commemoration of the Holocaust is becoming "a substitute religion...for Jews who find it easier to counter-punch on anti-Semitism so that they do not have to make the hard choices" about their own Jewishness.

He also cautioned Jews involved in discussing the Holocaust with the Vatican that the church "wants to live down this record during the Nazi era and much of the Jewish establishment has been playing along with it...don't you dare negotiate about the Holocaust. It's not within your competence."

Catholic-Jewish relations were further discussed by a panel that included *Tikkun* magazine editor Michael Lerner. He criticized attempts by the Vatican to withhold recognition of Israel over political issues as "incredible hypocrisy." "We Jews jumped from the burning building of Europe and unfortunately in jumping we landed on some Palestinians," he said, "and I

think its incumbent on Israel to take away some of the hurts of the Palestinians. But I think it's incredible *chutzpah* for the church to say this, because it was the church who set the fire."

In Lerner's view, the utterance of two mere sentences during the Holocaust would have exonerated the church: "It is an absolute imperative that Catholics save Jews," and "Those Catholics who do not will be excommunicated."

Elan Steinberg, executive director of the World Jewish Congress, lamented that Israel has become too much the focus of Jewish identification for too many Jews. For example, he noted, when asked to name their leaders, Jews in Uruguay or Argentina invariably gave the names of Israeli government leaders. "And it is our own fault," he said.

Avraham Burg, adviser on Israeli-diaspora affairs to Israeli Foreign Minister

Shimon Peres, sparked a vigorous debate by his personal observation that "at least a quarter of a million American Jews should make *aliya*." He contended that "a Jew cannot fully experience his Jewishness anywhere but in Israel."

The problems of assimilation also were of overriding concern at the conference. Chaim Seidler-Feller, B'nai B'rith Hillel Foundation rabbi at UCLA, said that although anti-Semitism may exist on college campuses as a result of anti-Israel feelings, "that is not so much the question as the drop in Jewish involvement."

Rabbi Hertzberg said he was "terribly frightened" of assimilation. "You have a mission to stop the assimilationist clock," he told the conferees. "Remember your loved ones who are no longer alive, and try to live as you would have lived had you been in dialogue with them."

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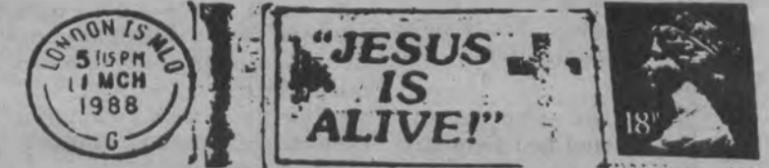
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LONDON — The Post Office here as of March 1 has begun postmarking nearly all letters mailed in Britain with the words "Jesus Is Alive!" as part of a private arrangement financed by evangelist Paul Slennet. Slennet paid the state-owned Post Office the equivalent of \$88,500 for the special postmark which will last 6 weeks. Shimon Cohen, a spokesman for Lord Jakobovits, the Chief Rabbi of Britain, said his office was "flooded with phone calls" after news of the slogan appeared in newspapers.

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Soviet Jewry

Some Changes But Fundamental Problems Remain

NEW YORK — Despite positive and welcome changes during 1987 in the status of Soviet Jews, they continue to face fundamental problems, according to a Year-End Survey released by the National Conference on Soviet Jewry (NCSJ) and presented to Secretary of State George P. Shultz in January.

The 1987 Survey, After the Washington Summit, was presented to Secretary Shultz by an NCSJ delegation headed by its chairman, Morris B. Abram, during a meeting held at the State department on Jan. 6. The Survey noted that 8,155 Jews emigrated from the Soviet Union in 1987, a substantial increase over the 914 permitted to leave in 1986, but far from the peak year of 1979, when 51,320 Jews were permitted to leave. Other significant changes in the status of Soviet Jews in 1987 included the following:

- There was some easing of the first-degree family restriction as a requirement for invitations to leave; and there were signs of flexibility in the application of "regime considerations" or "state secrets" for many applicants, although hundreds of long-term refuseniks remain.
- Three of the eight refuseniks listed last February by OVIR, which implied that they would never leave, received permission to emigrate prior to the Summit, including Vladimir Slepak. Another, Alexander Lerner, received permission after the event, demonstrating that secrecy refusals were still being used as a mere pretext to restrict emigration in general.
- There has been a dramatic increase in the number of invitations requested by Soviet

Jews from relatives in Israel as well as in the United States.

• For the first time in the Soviet Union, "regimeniks," those denied visas on "secrecy" grounds, held a symposium in Moscow that was unobstructed by the KGB, and was widely reported on in the world media.

• This, and other signs of "permissiveness" stood in stunning contrast to the KGB's disruption of a Moscow demonstration by refuseniks on the eve of the U.S.-Soviet Summit meeting in Washington.

• Freedom Sunday for Soviet Jews, held on December 6, in Washington, was the most remarkable outpouring this country has ever witnessed on behalf of a Jewish issue, having tremendous impact on: Refuseniks, who heard the demonstration live on the Voice of America (VOA); Rally participants, U.S. officials (President Reagan began his opening summit session with General Secretary Gorbachev by discussing Jewish rights); and Soviet officials (Chief Soviet press spokesman Gennadi Gerasimov stated: "...as I understood, those who took part in the demonstration wanted to make a point, and I think they did...")

• The last Jewish Prisoner of Conscience, Aleksey Magarik, was released.

• The first Kosher take-out restaurant in the Soviet Union was opened in Moscow; the first officially sanctioned Hebrew courses were approved in Baku, in the Soviet Republic of Aberbidzhan (although authorities still refused to permit legal registration of Hebrew lessons or study sessions on Jewish history and culture); and the first unofficial Jewish library was allowed to

be set up in the Moscow apartment of Yuri Sokol.

• The Soviet Union has halted of the BBC, VOA, Vatican Radio, and Radio France, although Kol Israel (Radio Israel) is still being jammed, preventing Soviet Jews from receiving information concerning Israel.

• Tourism between Israel and the Soviet Union increased, although there were no reports of refuseniks being granted tourist visas to Israel or anywhere else.

• Officially sponsored anti-Semitism diminished somewhat in the Soviet media, and there were reports that the Anti-Zionist Committee of the Soviet Public might be disbanded.

• While the Soviet government has not been overly critical of the anti-Semitic group, Pamyat, the Communist Party newspaper, Pravda, warned that illegal demonstrations and unofficial organizations espousing "chauvinistic, anti-Semitic and Zionist" views

would not be tolerated.

• These limited developments may be a real modification of Soviet policy, or may merely be a shift in tactics designed to diminish the sense of isolation and deprivation felt by Soviet Jews.

• It is clear that glasnost has not brought an end to restrictions on Jewish emigration and cultural movements, and that, at best, Soviet measures taken in 1987 serve to highlight the fundamental problems which Soviet Jews continue to face.

Israel to Aid African Nations

UNITED NATIONS — Israel and the United Nations Development Program have signed a memorandum of intent to cooperate in channeling developing assistance to African nations.

The agreement, signed by Avraham Tamir, director general of the Israeli Foreign Ministry, and G. Arthur Brown, associate administrator of the UNDP, is the first between Israel and an agency of the United Nations to cooperate in development projects.

The agreement is expected to lead to a stepping up of Israeli development programs in Africa and to allow underdeveloped African countries that have refused to involve themselves in bilateral development programs with Israel to take advantage of Israeli technical help through the aegis of the UNDP.

According to a joint communique, the UNDP will help Israel to develop a variety of joint activities in training, research, consulting, planning and execution of projects. The agreement is expected to enable more African students to participate in training pro-

grams in Israel and more Israeli experts to do on-the-scene work in Africa.

The UNDP, which has an annual budget of about \$1 billion, is expected to pay for a variety of Israeli development projects

in Africa and for Africans to study in Israel.

Ambassador Meir Yoffe of the Israeli delegation to the United Nations negotiated the agreement with the UNDP over the past two years.



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The Overriding Need For Jewish Community

By ELIE WIESEL

In Jewish tradition, defamation is one of the worst sins that can be committed — almost equivalent to murder. The Talmud says one can be in Rome and kill someone thousands of miles away by defamation. Simply by defamation one can destroy individuals or communities. What is anti-Semitism, if not defamation?

Theoreticians, philosophers and psychologists have all been involved in finding theories to defame and therefore destroy the idea, the image, the psyche and the eternity of the Jew. Living in all kinds of countries were people who hated Jews they had never met. They hated Jews who were dead, Jews who were alive, Jews who would still be born. Why? Because of defamation.

For 40 years or more, I have tried to find answers to the innumerable questions that deal with the ultimate defamation — the Holocaust. None have been answered. The more I learn, the less I know. The more I study, the less I understand. I do not understand the killer, nor the victim, nor the bystander. And I do not understand God.

Yet I try. I cannot understand, for instance, the silence during the war. I cannot understand the St. Louis episode. In 1939, after Kristallnacht, after people had read about Hitler and his pogroms, a ship, the St. Louis, with 1,000 Jewish refugees — men, women and children — came to the shores of the United States and somehow the ship was sent back to Germany with the refugees still on board. How was that possible? Why didn't the American Jewish community send 100,000 people to Washington to proclaim a hunger strike?

Today it would not happen. Today the Anti-Defamation League would mobilize the population and see to it that the ship would not leave our shores.

The Jewish community has become involved in a more militant fashion. In France, until 30 years ago, Jews were timid, bashful, frightened. They would never dare to speak out against the government. That was true in the United States, too, but it is not the case any longer. Now we dare. We speak up when we do not like what is happening in Washington. Not just a person or an organization, but the entire community speaks up.

Still the basic question remains. How was the Holocaust possible? We are concerned when we read literature that tries to deprive this tragedy of its uniqueness. I am outraged — and we all must be — when we read that in Germany today there is a movement to de-Judaize the tragedy. I was convinced that Germany — at least — would have the decency to be in the forefront of the fight for memory and remembrance.

Not at all. There is a battle among historians, and the prevailing opinion is that the Holocaust was just one tragedy among others. One said that Stalin was worse than Hitler because he created a system of oppression worse than

Israel, I would not have believed it. Yet 250,000 Jews have left the Soviet Union. Why? Because they themselves, had the courage and the intensity to fight. Before Solzhenitsyn, before Sakharov, before all the dissidents, young Jews were the first to defy the secret police. They came out and sang and shouted their Jewishness and their allegiance to the Jewish people, to Jewish history.

I saw them and I could not convince myself that one day they would be free. However, I am also convinced that once the high visibility refuseniks are gone, Gorbachev will close the door. What will we do then? There are still three million Jews in the Soviet Union. I

the world and often they are justified. At times I even despair. I think civilization betrayed itself. I think culture abdicated. But when I think of the Jewish people it gives me an impetus to smile. I cannot teach anything Jewish to my students without smiling. I cannot study the Talmud without smiling. There is something very beautiful and moving which is rooted in our tradition.

Jews everywhere today want to learn. The children I teach want to learn. When they read about the Inquisition they learn of the dignity that our ancestors manifested. The state was against us, the world was against us. And we simply said, "we are Jews," and with a few words we resisted the mightiest nations in the world. This is what we must teach our children.

I believe in the community of Israel. I could never imagine Jews other than surrounded by Jews. In joy as in sorrow, a Jew is never alone. Just as man needs other men to be human, a Jew needs other Jews to be Jewish. We choose to define ourselves not in relation to the hate we elicit from strangers but rather by the faith that we inspire in our own people.

A Jew alone is in danger. His security lies within the community, which helps him survive and to obtain fulfillment. Community is the key word. It indicates what paths to follow, it opens hidden gates, it bestows ancient strength on everyday words. What would a Jew be without his community? A withered branch, a nameless wanderer, buffeted by alien hostile destinies.

“ A Jew alone is in danger. His security lies within the community, which helps him survive and to obtain fulfillment. Community is the key word. It indicates what paths to follow, it opens hidden gates, it bestows ancient strength on everyday words. What would a Jew be without his community? A withered branch, a nameless wanderer, buffeted by alien hostile destinies. ”

Hitler's. That leaves a very bitter taste in my mouth.

No Jew is guilty for what happened then. But if we allow the memory of the tragedy to be trivialized, cheapened, devalued and desacralized, that will be our guilt.

Israel, which is the center of our lives, whether we admit it openly or not, is still in danger. It is in danger because of internal struggles, because of religious-secular conflicts, because of Israeli-diaspora divisions and, above all, because Israel is a small country and needs more strength to feel secure. We must always be sensitive to Israel's needs and be there when we are needed.

Russian Jewry. If anyone had told me in 1965 that I would see Russian Jews leaving for

think this is a battleground where we will have to be vigilant and show strength and wisdom.

In the past, every Jewish parent told his child: Do not forget that you are Jewish wherever you go. Do not forget that you are Jewish whatever happens. You must belong to the community, you must claim kinship with Jewish destiny.

We must perpetuate that attitude. Whatever we do, we must never forget that we must do it as Jews. That does not mean that we must concern ourselves only with Jewish issues. There must be room in our hearts to think of other people who suffer.

When I think of the Jewish people, I have nothing but gratitude. I have problems with



Elie Wiesel

Together, Jews represent historical power, a collective consciousness. Alone, we must cope with our own weakness, together we are each other's affirmation. Alone we must disappear.

To be part of a community, to shape it and strengthen it is the most urgent and vital obligation facing the Jewish individual. The gravest sin that a Jew can commit is to cut himself off from the community. The severest punishment that we can receive is to be cut off, to be excommunicated. To be part of a community gives us a sense of beauty and a sense of history that no other people have.

This article by the Nobel peace laureate is reprinted from the January 1988 ADL Bulletin, published by the Anti-Defamation League of B'nai B'rith.

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JPS Celebrates Centennial In Philadelphia

Philadelphia, Pa. — The year 1988 marks the 100th Anniversary of the Jewish Publication Society (JPS), one of the oldest Jewish publishing houses in the United States. Throughout the year, JPS will be celebrating the Centennial in Philadelphia, in New York and in Jerusalem, cities where JPS offices are located. Numerous national Jewish organizations including The Jewish Book Council will be honoring the Society all year long. The major events will be launched during a two day celebration in Philadelphia on Sunday, May 1st and Monday, May 2nd.

The Jewish Publication Society was formed on June 3rd, 1888, with the goal of publishing and distributing books on a not-for-profit basis that spread knowledge relating to Judaism and Jewish culture in the English language. It was one of the first publishing institutions to translate books from a number of languages into English to educate Americans about Jewish heritage, Jewish life and literature. Its first book was a best seller titled, *Outlines in Jewish History* and written by a woman, Landy Magnus in 1890. Serving in the function of its first editor was Henrietta Szold. JPS was a forerunner in a formation of book clubs by offering books in catalogue form

to Society members.

The Centennial Celebration committee has announced the schedule of events which will take place in Philadelphia on the first two days of May. They include a Convocation at The Free Library of Philadelphia where Saul Bellow will be

awarded the JPS Centennial Medallion on Sunday, May 1 at 2:30 p.m. Mr. Bellow, the highly respected author will give a major address.

On Monday, May, at 9:00 a.m. JPS is sponsoring A Book Lover's Tour of Philadelphia, an historical and cultural tour of

institutions in the city including The Library Company and the Rosenbach Museum. The celebration concludes on Monday evening, May 2, when the All-Star Forum present The Jerusalem Symphony Concert honoring the Jewish Publication Society's Centennial and marking the 40th Anniversary of The State of Israel.

The Jewish Publication Society has headquarters at 1930 Chestnut Street in Philadelphia, Pennsylvania. For further information about the celebration, call (215)564-5925.

History & Growth of JPS

The Jewish Publication Society (JPS) was formally established on June 3, 1888 with the goal of publishing significant, worthwhile and informative books of Jewish interest in the English language. It was the beginning of the preservation of Jewish religion, history, literature and culture in English.

The growth of the Jewish Publication Society reflects the history of Jewish culture in America. During the first half of the 19th century of America's existence, the Jewish population grew slowly. But, with the onrush of Eastern European Jewish immigration in the 1880's

and an increased awakening of Jewish American spirit on the part of young, native born Jews, the need for books in English about Judaism and Jewish culture became evident.

Children were assimilated into American culture and were taught the English language. But, there were no books in English to teach them their heritage, their culture, their traditions. There were no English translations of the Jewish Bible or prayerbooks. The Jewish Publication Society was one of the first and the best publisher of Jewish books in English.

Jonathan D. Sarna's

HISTORICAL OVERVIEW of The Jewish Publication Society (due for publication November, 1988), states that The Society published more than 700 books and has distributed close to 9,000,000 books. It has printed two English translations of the Bible. It is one of the few Jewish publishers in the world that has published books of worth on Jewish subjects that include: History and the Bible, Talmud and Midrash, Philosophy, Theology and Mysticism, Literature and Art, America and Israel, Contemporary Jewry and Contemporary Judaism, Jewish Books for Children,

and Books for Collectors.

The Society was formed to encourage authors to write about Jewish subjects in English. JPS books have been translated from German, French, Italian, Russian, Hebrew and Yiddish.

JPS has never represented one particular faction of Judaism. It remains inclusive and is the representative of K'lal Yisrael - a universal Israel, seeking to preserve and enrich the totality of the spiritual and cultural heritage of Jews. The bible translation included scholars of all the Jewish denominations.

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A Host Of Charoset

By NAOMI ARBIT

Charoset, the mixture of fruits, nuts and wine served at the Passover seder, resembles and symbolizes the mortar that was used to build the pyramids in Egypt. Jews around the world have developed recipes using indigenous fruits for some wonderful and delicious charoset concoctions. With the great interest in foreign and exotic foods, these recipes will bring a new dimension to your seder.

As a seder guest, you may wish to offer to prepare one or more of the following charoset

recipes for the seder. It certainly will be appreciated as it makes the task of preparing for the seder just a little less difficult.

In my household we make large quantities of charoset so there will be enough for lunch, snacks and toppings for left-over cakes.

Ashkenazic Charoses

6 apples, peeled, cored and chopped
3 Tbsp. sugar or honey
1 tsp. cinnamon
grated rind of 1 lemon
1 cup chopped walnuts

red Passover wine

Mix all ingredients, adding wine to bring to desired consistency.

Israeli Charoset

1 apple, peeled, cored and chopped
3 bananas, diced
12 dates, chopped
¼ cup raisins
juice and rind of ½ lemon
1 cup almonds, chopped
½ cup dry or sweet Passover wine
1 tsp. cinnamon
sugar or honey to taste
matza meal

Combine fruit and nuts and blend in wine and matza meal to the desired consistency.

Greek Charoset

20 large dates, chopped
¾ cup walnuts, ground
1 cup raisins, chopped
½ cup almonds, chopped
1 tsp. grated lemon rind
red Passover wine

Combine fruits and nuts. Add wine to bring to desired consistency.

Yemenite Charoset

10 dates, chopped
10 figs, chopped
1 Tbsp. sesame seeds
1 tsp. powdered ginger
red Passover wine
matza meal

Combine fruits, seeds and ginger. Add red wine and matza meal to bring it to desired consistency.

Persian Charoset (By JOAN NATHAN)

25 dates, diced
½ cup unsalted pistachio nuts
½ cup almonds
½ cup yellow raisins
1½ cup apples, peeled, cored

and diced

1 pomegranate
1 orange, peeled and diced
1 banana, sliced
½ cup red wine
¼ cup cider vinegar
½ Tbsp. cayenne pepper
1 Tbsp. ground cloves
1 Tbsp. ground cardamom
1 tsp. cinnamon
1 Tbsp. black pepper

Combine all fruits and nuts. Add the wine and vinegar and stir until a pasty consistency is reached. Add the spices and blend well.

Sephardic Charoset

4 apples peeled, cored and sliced

1 lb. pitted dates
¼ cup Passover vinegar
2 cups coarsely ground pecans or almonds
½ cup sweet Passover wine

In a medium sized saucepan, combine apples, dates and enough cold water to cover fruit. Cook over medium heat until the apples are tender and most of the liquid has evaporated.

Place in blender or processor and combine. Transfer mixture to a bowl and add the ground nuts, vinegar and wine. If the mixture is too thick, add a little more wine.

Naomi Arbit of Milwaukee, Wis., teaches cooking and is the author of seven cookbooks.

More Than Matzah

Passover Cooking Calls For Creativity

Gan Eden Chicken

2 large frying chickens, cut up
1 cup matzo meal
1 tsp. salt
¼ tsp. pepper
½ cup oil
2 cups chopped onion
4 cups applesauce
1 cup orange juice
2 tsps. grated orange rind
1 tsp. cinnamon
1 cup blanched, slivered almonds

Roll chicken parts in a mixture of the matzo meal, salt and pepper. Fry in the hot oil, in a large skillet, until brown on all sides. Remove chicken from pan as pieces are browned. When all chicken is browned, drain off all but about 2 tablespoons of the fat. Add onions and cook until tender. Return chicken to pan. Mix applesauce, orange juice, orange rind and cinnamon. Pour over chicken; cover and cook about 30 minutes or until tender. Add almonds and cook 5 minutes. Serves 6 to 8.

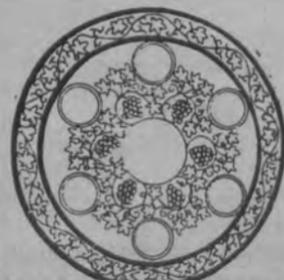
11 oz. can tomato and mushroom sauce
1 sauce can water
Paprika, garlic powder and salt

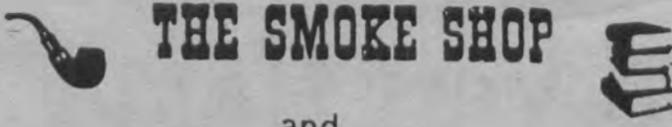
Have butcher cut a pocket in each breast of lamb. Saute onion and celery in chicken fat until onion is golden brown. Add parsley, matzo meal, salt, pepper, hot water and egg. Fill lamb pockets with this mixture, fasten with skewers or sew openings with heavy white thread. Place in roasting pan. Add tomato and mushroom sauce plus water. Sprinkle with paprika, garlic powder and salt. Place in a moderate oven (350°F), cover and roast about 2½ hours or until tender, basting occasionally. Uncover during last 45 minutes to brown meat. Skim excess fat from gravy before serving. Serves 6 to 8.

The above recipes were supplied by the B. Manischewitz Co.

Stuffed Breast Of Lamb

4 to 5 pounds breast of lamb
1 large onion, minced
½ cup minced celery
2 Tbsp. chicken fat
2 Tbsp. minced parsley
1 cup matzo meal
1 tsp. salt
dash pepper
1½ cup hot water
1 egg, beaten





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Roots & Branches

Miriam Wiener

Researching Russian Roots With 'Ma Bell' In Moscow

The phone books from six Soviet cities enabled Miriam Weiner to "reach out and touch someone" and locate far-flung kin in the Soviet Union from Central Asia to Siberia.

Miriam Weiner began her search into her family roots fifteen years ago when she went to visit relatives in New York City and her mother suggested she look up some "cousins." As a result of the meetings with these new "cousins," she began constructing a family tree, delving into the history of her family and their origins in the Ukraine while becoming a pioneer in the development of professionals in Jewish Genealogy. The pursuit of her Jewish roots has fulfilled a sense of family and historical continuity and awakened a resurgence of pride in her Jewish heritage.

Since the phenomenon of Alex Haley's *Roots*, millions of Americans have begun the search for their own origins. We are motivated for different reasons. For some, there is an inborn need to go back and find out where our ancestors came from — not just the name of the country, which they probably already know, but the exact place in that country —

the name of the "shtetl." They want to know what they did, how they earned a living, and why they left.

No one can predict how far back one's search will lead, as so much depends on the information available within each family and on the records still available in the "old country."

The frustration of researching family roots in the Soviet Union is shared by many Jewish Genealogists and in an attempt to bridge that gap, Weiner wrote to the Library of Congress requesting a search for her grandmother's family name through their collection of Russian telephone books. She received a reply which included photo copies of the pages from phone books in six cities of the Soviet Union listing twelve people with the name she requested.

She had a letter written in Russian to all twelve, carefully explaining how she obtained their name and then waited anxiously for a reply. A long year passed with no response.

Meanwhile, she located a member of this same family who had emigrated from the Ukraine in the 1960's. He now lives in Holland and invited her to visit immediately in order to

interview his mother who was old and in failing health. Within a few weeks, Weiner was on a plane and while in Holland was able to accomplish something far beyond her expectations. For three days, Weiner and her cousin placed calls to the people listed in the Russian phone directories although these listings were all over ten years old. The first step involved calling directory assistance for each city to verify that the numbers were still correct. This procedure was handled through a central telephone operator in Moscow. Her cousin spoke with nineteen members of this family, all of them indicating roots in the same small town in the Province of Poltava. The Russian operators were generally not cooperative, but persistence paid off and Weiner returned home armed with a wealth of new information, invitations to visit her "cousins" and a lead on a cousin who had immigrated to the U.S. in the early 1970's. Thereafter, she requested assistance from HIAS and within a few weeks she received a call from a cousin in Colorado who is enthusiastic about her research and has offered his assistance in communicating with their mutual relatives in Russia.

Weiner recently completed her B.A. in History (Judaic and Holocaust Studies) in Albany, New York, where she was allowed to develop her own course outline as part of the degree program of Empire State College, a division of the State University of New York. During this same period, she became the first professional Jewish Genealogist to be certified by the Board for Certification of Genealogists in

Washington D.C. through a lengthy process requiring extensive documentation of her research capabilities and work.

"There are many reasons for Jews to engage in genealogical research," Weiner said. "I believe we have a historical obligation to remember and record the past for future generations."

Jewish Genealogy Societies have grown throughout the U.S. and at the present time, there are over twenty-five with membership in the thousands. In addition, the societies have sponsored annual conferences in New York, Washington DC, Los Angeles, Jerusalem, Chicago and Salt Lake City.

Most Jews think it is difficult or impossible to trace their roots because: 1) their name was changed at Ellis Island (or before); 2) they are unsure of the exact location of the "shtetl" of their grandparents; or 3) all the records of the town were destroyed in the Holocaust. This myth has been refuted through genealogical research.

A number of Jewish "how to" books have been published and all emphasize the point that the researcher needs to first establish the family name — as it was rather than what it became in the United States. Even within a few generations of a family, the spelling of a name as well as the actual name itself often changed which makes our research even more difficult.

Upon arrival in the United States, names were changed by immigration inspectors, by school teachers, and even by the immigrants themselves.

"Relatives don't always remember dates when incidents occurred, but can often

tell of some major incident at the same time. Many family stories evolve around politics, pogroms, edicts and laws passed. Many times I have consulted history books to try and pin down a date or to understand why a person might suddenly leave town or change names. The continually changing borders of the countries in Eastern Europe caused me to spend hours looking for small towns in maps and gazetteers."

"My interest in Jewish Genealogy has led me to book fairs, library sales and used book stores throughout the world. My library at home now exceeds 1,500 volumes relating to Genealogy, Jewish History, and Eastern European History, along with a large section on the Holocaust. Additional reference material occupies ten file drawers — all of which threatens to topple the ceiling of the room below because of the weight."

"It is unlikely that most American Jews can trace their roots without coming to the realization that they lost family members in the Holocaust. This becomes very evident when you realize that one out of three Jews in Europe alive in 1939 had been murdered by the end of World War II."

Weiner was formerly employed by the American Gathering of Jewish Holocaust Survivors — the national organization representing Holocaust Survivors throughout the country. Her extensive knowledge of archival sources and her vast personal collection of reference material and books serves her well by enabling her to provide answers to the many inquiries she receives from Holocaust Survivors and others who are looking for sources of information regarding family members and towns in Europe.

Miriam Wiener currently writes a column entitled "Roots and Branches" which appears nationally and will continue to appear in *The Jewish Voice* approximately once a month. She lectures throughout the country on the subject of Jewish Genealogy. In addition, she is co-authoring a book with Arthur Kurzweil entitled "The Encyclopedia of Jewish Genealogy."

A Beginner's Kit (55 pages) on how to start researching your family history which includes charts, list of archives and libraries, bibliography, maps, family group sheets and more can be ordered from: Miriam Wiener, 136 Sandpiper Key, Secaucus, NJ 07094 (Cost: \$10)

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uneasily—knowing
that thousands
of their brothers
and sisters
are still enslaved?

3. Why on this night do Jews
worldwide recall
the oppression of
their ancestors,
while Jews
in the Soviet Union
live that oppression today?

4. Why on this night,
don't you
open the doors
to freedom?
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Matzah Of Hope

מצה זו—על שום התקנה

Ida Nudel, Professor Aleksandr Lerner, the Slepaks, the Ioffes, the Beguns, the Yakirs, and the Brailovskys will celebrate this Passover in freedom at home, in Israel.

And how many more will recite L'shana haba-ah b'Yerushalyim still locked in the USSR?

While we rejoice in the redemption of the more than 8,000 Jews who were finally allowed to leave the USSR in 1987, we must redouble our efforts for those still waiting to "go up to the land of Israel." We must work and pray for the freedom for those refuseniks to be able to rejoin their families and to live freely as Jews.

As we celebrate the season of freedom this Passover we should all take a moment to think, to hope, to pray for those of us who do not celebrate the freedom to practice their religion.

It has been suggested by the National Conference of Soviet Jewry that we, the Jews who enjoy freedom, add the following portion to our Passover Seder.

At an appropriate point during the Seder, the leader takes a matzah and says

מצה זו, שאנו מיקרים, על שום מה?

על שום התקנה שיש לאחינו בני ישראל, יהודי בריית-המוצקות. מצה זו מעלה על לבנו את הקשר בינינו לביןם אשר כל ינחק לעולם. עתה, כהג הפסח שהוא זמן חרותנו, נוכר שיהודי בריית-המוצקות אינם בני חורין. אינם בני חורין לצאת ולעלות ציונה. אינם בני חורין ללמד מסורה אבותינו ולשונם. אינם בני חורין להכשיר מורים ורבנים לדרורות הקאים. אנו עומדים בצדכם. ונעמד יחד איתם עד שיראו את האור הגדול — אור הפרדת והנאולה.

This matzah, which we set aside as a symbol of hope for the Jews of the Soviet Union, reminds us of the indestructible links that exist between us.

As we observe this festival of freedom, we recall that Soviet Jews are not free to leave without harassment; to learn of their past; to pass on their religious traditions; to learn the language of their fathers; to train teachers and rabbis of future generations.

We will stand with them in their struggle until the light of freedom and redemption shines forth.

At the seder, we drink four cups of wine for the following expression of freedom declared to the Jewish People when we were slaves in Egypt.

"I will **bring you out** from under the burdens of Egypt and I will **deliver you out** of their bondage and I will **redeem you** with an outstretched arm and with great judgments; and I will **take you** to me for a people . . . and I will **bring you** in to the Land which I swore to give to Abraham, Isaac and Jacob." (Exodus 6:6-8)

Tonight, when we drink the four cups, let us dedicate our thoughts to Soviet Jews.

Our work will not cease until you are **brought out** from under the oppressive thumb of Soviet harassment.

Our hearts and our hands stretch out across the ocean in untiring efforts to **redeem you**.

We pray that our labor will **take you** from repression to liberty.

We anxiously await the day when the expression of freedom will be fulfilled— When the Jews of the Soviet Union are **brought** into the Land of our ancestors.

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- Had God preserved our hope for return, But not sent us leaders to make the dream a reality Dayenu!
- Had God sent us leaders to make the dream a reality, But not given us success in the U.N. vote Dayenu!
- Had God given us success in the U.N. vote, But not defeated our attackers in 1948 Dayenu!
- Had God defeated our attackers in 1948, But not unified Jerusalem Dayenu!
- Had God unified Jerusalem, But not led us towards peace with Egypt Dayenu!
- Had God returned us to the Land of our ancestors, But not filled it with our children Dayenu!
- Had God filled it with our children, But not caused the desert to bloom Dayenu!
- Had God caused the desert to bloom, But not built for us cities and towns Dayenu!
- Had God rescued our remnants from the Holocaust's flames, But not brought our brothers from Arab lands Dayenu!
- Had God brought our brothers from Arab lands, But not opened the gate for Russia's Jews Dayenu!
- Had God opened the gate for Russia's Jews, But not redeemed our people from Ethiopia Dayenu!
- Had God redeemed our people from Ethiopia, But not strengthened our hands throughout forty years of Statehood Dayenu!
- Had God strengthened our hands throughout forty years of Statehood, But not planted in our hearts a covenant of one people Dayenu!
- Had God planted in our hearts a covenant of one people, But not sustained in our souls a vision of a perfected world Dayenu!



(THIS PRAYER IS TO BE INSERTED IN THE PASSOVER SEDER BEFORE OPENING THE DOOR FOR ELIJAH.)

The Fifth Child

THE ONE WHO CANNOT ASK

שאינו יכול לשאול

On this night, we remember a fifth child. This is a child of the Shoah (Holocaust), who did not survive to ask. Therefore, we ask for that child — Why?

כנגד בן חמישי מדברת כנסת ישאל: בן השואה שנספה ואינו יכול לשאול לפיכך אנו שואלים בעדו, "מדוע?"

ככן התם אוחזו. ומה נאמר, מה נדבר, מה נצטדק? אין לנו אלא ללכת אחרי רבי אלעזר בן עזריה שאמר, "לא זכיתי שתאמר יציאת מצרים כלילות עד שדקשה בן זומא שנאמר 'למען תזכר את יום צאתך מארץ מצרים כל ימי חיך' (דברים ט"ז)."

We are like the simple child. We have no answer. We can only follow the footsteps of Rabbi Elazar ben Azariah, who could not bring himself to mention the Exodus at night until Ben Zoma explained it to him through the verse:

In order that you REMEMBER the day of your going out from Egypt, all the days of your life. (Deut. 16:3)

"The days of your life" indicates the daylight and the goodness of life. "All the days of your life" means even in the darkest nights when we have lost our firstborn, we must remember the Exodus.

דבר אחר: ימי חיך — ימי האור והטוב כל ימי חיך — אף כלילות שבהם אבדו לנו בכורינו ולא בכורינו בלבד חיבין אנו לזכור את יציאת מצרים

We answer that child's question with silence. In silence, we remember that dark time. In silence, we remember that Jews preserved their individual image of God in the struggle for life. In silence, we remember the seder nights spent in the forests, ghettos, and camps; we remember that seder night when the Warsaw Ghetto rose in revolt.

וכנגד שאלתו אנו יושבין ודוממין. יושבין ודוממין וזוכרין את החשך.

(Lift the cup of Elijah, only partially filled.) (As the cup is passed, the seder participants pour in some of their own wine.)

יושבין ודוממין וזוכרין שקימו בני עמנו צלם אליהם במאבק החיים. יושבין ודוממין וזוכרין את לילות הפסח ביער, בגטו, ובמחנה.

In silence, let us pass the cup of Elijah, the cup of the final redemption yet-to-be. We remember our people's return to the Land of Israel, the beginning of that redemption. Let us each fill Elijah's cup with some of our wine, expressing the hope that through our efforts, we will help bring closer that redemption.

אנו זוכרין את ליל הסדר שבו קמו ומרדו בגטו ורשא. יושבין ודוממין אנו ומעבירין מיד ליד כוס הנאולה, כוסו של אליהו. אנו מזכירין את שיבת בני עמנו לציון ראשית צמיחת נאולתנו. אנו מזכירין את הכוס בתקוה שבוכתו מעשיו תקרב שעת נאולתנו.

We rise now and open our door to invite Elijah, the forerunner of the future that will bring an end to the nights of our people.

נמיי את אליהו שגיביא קץ ללילות עשנו. נשיר כמותם: אני מאמין

We sing as they did: Ani Ma'amin

אני מאמין באמונה שלמה בביאת המשיח: ואף על פי שיתמהמה, עם כל זה אני מאמין!

אני מאמין באמונה שלמה בביאת המשיח: ואף על פי שיתמהמה, עם כל זה אני מאמין!

אני מאמין באמונה שלמה בביאת המשיח: ואף על פי שיתמהמה, עם כל זה אני מאמין!

אני מאמין באמונה שלמה בביאת המשיח: ואף על פי שיתמהמה, עם כל זה אני מאמין!

Ani ma'amin b'emunah shleimah, beviat Hamashiach. U'af al pi she yitameah, im kol zeh ani ma'amin. For I firmly believe in the coming of the Messiah, and even though the Messiah may tarry, in spite of this, I still believe.

Yiddish Books On Tape Released By National Yiddish Book Center

AMHERST, MA — A cassette recording of four short stories by Sholem Aleichem — read in the original Yiddish by distinguished Yiddish actors — has been released by the National Yiddish Book Center. The 60-minute cassette is the first in a new series called "Yiddish Books on Tape," which, according to producer Chava Miller, will eventually present many of the greatest works of modern Yiddish literature, including stories, poems, plays, memoirs and even full-length novels.

"Our goal is to keep Yiddish literature alive," says Miller, who is producing the series in state-of-the-art studio space donated by the Institute of Audio Research in New York City. "These tapes will give listeners a chance to hear Yiddish literature through the voices of native, European-born speakers — not only now, but fifty, a hundred, and even five hundred years from now."

The first of the tapes, released in January to critical acclaim, is *L'koved yontef*, a collection of four holiday stories

by the beloved Yiddish writer Sholem Aleichem (1859-1916). The stories are read with dramatic energy by two veteran Yiddish performers: David Rogow, a native of Vilna, Poland, who is widely recognized as one of the finest living interpreters of Sholem Aleichem, and Rita Karin, also a native of Vilna, who is known for her performances on the Yiddish stage in both Europe and America, as well as for her English-speaking roles on Broadway, film and television.

The Yiddish Books on Tape series is sponsored by the National Yiddish Book Center, a non-profit organization which

has attracted international attention in recent years for its success in rescuing more than 750,000 unwanted and discarded Yiddish books. The Center has distributed out-of-print Yiddish books to students, scholars and university libraries around the world. Now, by recording selected titles on tape, the Center hopes to reach out to three new constituencies:

— Older Jews with fading eyesight, who can no longer read the small type of most Yiddish books;

— American-born Jews who understand spoken Yiddish but never learned to read the

language in its original Hebrew alphabet;

— Young people, many of whom are now learning Yiddish in university, who rarely have the opportunity to hear the language spoken or the literature read aloud by native speakers. Two additional recordings have already been completed and are scheduled for release in March: "*Lakhn iz gezunt! — Humorous Monologues of Sholem Aleichem*," read by Rogow and Karin, and "*The Best of Avrom Reisen*," a collection of short stories read by the American Yiddish actress and radio personality Miriam Kressyn.

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Israeli Video Haggadah Animates Passover Story

By CAROL GREEN

How do you get today's kids excited about the story of Passover? All too frequently, the drama of the Exodus is forgotten because no one at the seder table is familiar enough with the Haggadah to be able to retell the tale with proper enthusiasm. In too many families, father or grandfather trips over the difficult Hebrew words as everyone else pushes him to finish up quickly so that they can get down to the serious business of eating and drinking.

But if a group of Israeli filmmakers have their way, scenes like one will soon become a thing of the past. A team called Jerusalem Productions has decided that the Haggadah is ripe for a new translation — into language today's young people can relate to. For a generation of junior video junkies, that means the language of the electronic media.

The production team, headed by scriptwriter and producer Uri Shinar and animator Roni Oren, has collaborated on "The Animated Haggadah," the first-ever full color video cassette version of the Passover tale.

At first, the idea of a video Haggadah may sound a bit sacrilegious, but producer Shinar insists that he is firmly in line with tradition. "Our sages teach that in every generation, each individual is bound to regard himself as if he had personally gone forth from Egypt," he explains. Shinar points out that our sages designed the seder ceremony, with its curious foods and rituals, to incite the curiosity of the young people at the table and to get them to ask the proverbial question, "why is this night different from all other nights?"

Like the ancient text which it is based upon, *The Animated Haggadah* is designed to teach children. Aimed primarily at youngsters between the ages of three and nine, the video uses

charming soft clay animations to bring the Passover story to life. "Clay soft sculptures are non-threatening and young children enjoy them," Shinar said.

The Animated Haggadah opens in much the same way the Haggadah is opened at home, with a family seated around the seder table. Goaded by questions from his slightly cynical twelve-year-old grandson Danny, Grandpa Sam tells the story of our forefathers' exodus from Egypt. Like most kids, Danny isn't too sure at first why everyone has gotten together to talk about something that happened thousands of years ago. He is puzzled by the seder table and its odd culinary repast. "Check this out, roasted egg, bitter herb... not one normal piece of food and here I am wondering how long until we eat," he comments with typical twelve-year-old aplomb.

As Grandpa Sam begins to describe the events that lead up to our forefathers' deliverance from Egypt, *The Animated Haggadah* brings them to life. Suddenly, we are back in the land of the Pharaohs. We watch nervously as Jacob and his sons go down to Egypt. We cringe as their descendants are taken into slavery by the evil Pharaoh. And we cheer as our ancestors are redeemed through a series of fantastic miracles culminating with the ten plagues. Even the cynical Danny is mesmerized by the tale.

The Animated Haggadah uses simple language and a light touch to relate its profound messages. The Haggadah's four sons, for example, are portrayed by one animated character with four faces, to illustrate that each son represents one side of the human personality. Sometimes *The Animated Haggadah* is simply whimsical, as when Jacob and his sons prepare for their descent into Egypt via Jumbo jet.

Accompanying the film is a musical score written by composer Andre Haidu. Based on an amalgam of classical and Jewish influences, the score attempts to be a musical rendering of the Exodus, also a first of its kind. The entire production is 27 minutes long and is available in English, Hebrew, French and Spanish.

The Animated Haggadah is the work of a unique production company. Founded less than a year ago, Jerusalem Productions is already a leading innovator in the use of film for Jewish education. Its staff of filmmakers first got together while working for Gesher, an Israeli organization which promotes public awareness of basic Jewish concepts. While still at Gesher, the group produced the award winning film, *Lights*, a full length animated feature based on the Hanukkah story.

The Animated Haggadah is part of a series of materials that Jerusalem Productions is working on to bring Jewish tradition to life for modern youth.



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Teachers From All Jewish Branches Join In Skill-Building Conclave

By BEN GALLOB
 Teachers from schools of the four U.S. Jewish branches, in a rare but slowly growing pattern of Jewish unity, met for eight days recently at a seminar created to provide them with a chance to renew their commitment to Jewish learning. The 23 participants represented Orthodox, Conservative, Reform and Reconstructionist schools. The Teacher Retreat Program of the Melton Research Center at the Jewish

Theological Seminary of America (JTS) attracted 18 women and five men, Patricia Harte, project director, said in an interview. The seminar was held at the Coolfont conference center in Berkeley Springs, W. Va.

Harte said the retreat had been developed to provide Jewish educators with an environment for exploration of the spiritual, educational and professional issues they face as teachers. She said it was also

designed to inspire the teachers with renewed energy and creativity as well as a stronger sense of pride and understanding of Jewish traditions.

The movement with the largest representation was the Conservatives, with 17. The smallest denomination represented was the Orthodox, with two. Thirteen teachers represented day schools and 10 came from community schools and afternoon and Sunday schools. The participants came from Massachusetts, New York, Pennsylvania, Virginia, Maryland and Washington, D.C.

Harte said the project had been made possible by a three-

year grant from Ralph Lauren of New York. She said she could divulge the amount of the grant. The project also received another unspecified grant from Sam Melton of Cleveland to cover tuition scholarships. Melton is widely known for his gifts to Jewish education, Harte said, explaining that the Melton Research Center was set up through an endowment fund he provided. All 23 participants received full or partial scholarships, as needed. Harte said scholarship money was available for future retreats.

The teachers, one of them a Reconstructionist rabbinical candidate, "dived into areas of study and self-awareness through creative workshops aimed at self-expression,"

Harte reported. The in-depth program was balanced with a study of biblical texts as well as workshops in art, journal-writing, drama and chorus, Harte added.

A professional storyteller taught them how to use stories to communicate with their pupils.

"I learned a great deal about being Jewish, about myself, and my profession. It was a stimulating, re-charging experience," said one teacher. Another said, "I came away with lots of gifts — but they take up no room in my luggage."

Harte said the Teachers Retreat Program has operated three-day retreats for teachers and principals and for women rabbinical students at the JTS.

Jews Demand Firing Of W. German Official

By DAVID KANTOR
 BONN, (JTA) — A West German official who cited the killing of Jews in gas chambers as an example of improperly applied efficiency has been censured by the Ministry of Defense. The outraged Jewish community wants him fired.

Heinz Galinski, chairman of the Jewish community in West Berlin, called on Defense Minister Manfred Woerner to immediately dismiss Dr. Rainer Reinhart, who is vice president of the Munich-based Bavarian Regional Civilian Administration of the armed forces, known as Wehrberich 6.

A ministry spokesman said that the matter is under study,

but did not indicate whether further action is contemplated. Earlier, a ministry official called Reinhart's example "deplorable."

In a publication used by officials of his administration as well as by troops, Reinhart hailed the principle of efficiency, but said it was not always proper to apply. As an example, he said that while it was more economical to exterminate Jews by gas than to kill them individually, it certainly was not the right thing to do.

Reinhart's article appeared in an official publication of his administration called *Unterichtsblaetter*.

Four Israeli Writers Urge Americans To 'Speak Up' On Policies

NEW YORK (JTA) — Four prominent Israeli writers are urging American Jews to "speak up" against Prime Minister Yitzhak Shamir's policies regarding the administered territories. In a letter appearing in the Feb. 21 New York Times, poet Yehuda Amichai, journalist Amos Elon, and novelists Amos Oz and A.B. Yehoshua said Shamir "would like to maintain the status quo forever

and continue to rule over 1.5 million Palestinians against their will."

"We are convinced that the status quo will further corrupt Israeli society and inevitably lead to another major war," the letter continued. Changing the policies, it said, "also depends on the Jews of America. By their very silence, (American Jews) are massively intervening in Israeli politics and silent-

ly but effectively supporting one side in the debate, the tragically wrong side."

The writers support Foreign Minister Shimon Peres' calls for political and territorial compromise and a plan by Knesset member Abba Eban of Labor for a "partitioning (of) the country between the two national movements that have fought over it for so long."

PASSOVER GREETINGS

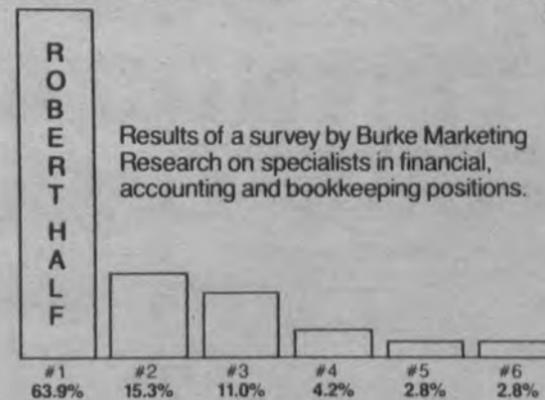
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AFL-CIO Mideast Statement Praised

NEW YORK (JTA) — The president of the Jewish Labor Committee "expressed satisfaction" recently with a declaration by the AFL-CIO on the Middle East that included criticism of Israeli handling of unrest in the Gaza Strip and the West Bank.

Israel "will continue to receive the support of democratic institutions in the United States — the prime example being the American trade union movement," ex-

plained labor committee president Herb Magidson in a statement.

The AFL-CIO statement, delivered Feb. 16 by its executive council at the annual convention in Bal Harbour, Fla., criticized Israel for using "unnecessary force" against rioting Palestinians. But despite the rare criticism of Israel by the AFL-CIO, most of the three-page document supported the Jewish state and blamed Arab intransigence for the situation

in the territories.

The AFL-CIO took especially strong exception to what it said was a "view, fomented by sensationalized media accounts," that Israel has lost its "moral bearings" or bears comparison to South Africa.

The AFL-CIO has traditionally been a strong supporter of Israel, which the statement noted is "a nation built by the trade union movement," and has close ties with the Histadrut, Israel's trade union federation.

Children Bake Their Own Matzah



Students from Albert Einstein Academy got to mix, roll and bake their own matzah recently at a bakery sponsored by Chabad-Lubavitch of Delaware. JCC after-school children also took part in the baking.



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Passover: Achieving Our Freedom

By RABBI
BERNARD S. RASKAS

Moses is mentioned but once in a stray passage during the seder service, but nevertheless he is the towering figure of the Haggadah as well as the entire Passover. His lack of emphasis during the seder is for two reasons — his rather obvious centrality in this great drama and the concern of the rabbis who compiled the Haggadah that he might become idolized or worshipped as a diety.

Moses' impact is exemplified in the following story. The prophet was tending his sheep in the wilderness when he saw that wonderful burning bush. Now, according to the story, Moses turned aside, but then he heard God call his name.

"Yes," said Moses. "What do you want?"

"Well," said God, "I have good news and bad news for you."

"Nu," Moses said, "start off with the good news."

And God replied: "I have heard the cry of my oppressed people in Egypt. I am going to rescue them. But the Pharaoh will refuse to let them go, and I will have to smite Egypt with terrible plagues: blood, frogs, vermin, cattle disease, boils, hail, locusts and the slaying of the first-born.

"I will have to drown the whole Egyptian army in the Red Sea — horses, chariots, troops — everything. But in the end, you will lead the Hebrew people to freedom."

"That sounds great," said Moses. "Now what's the bad news?"

"You," said the voice from the bush, "will have to write the environmental impact study."

Behind this story lies the profound question of why the elaborate scenario? Why did God not directly intervene and take the people out? Why did God leave the decision up to Pharaoh with all its concomitant pressure? Why didn't God smooth Moses' way and simply have him lead the people to Mount Sinai?

The answer lies in "midrash," a rabbinic story: Only a few years later, after the Israelites had left Egypt and had received the Torah, they stood on the border of Canaan, ready to invade. It was God's plan that those who had been liberated from Egypt would conquer Canaan and settle the land. But, as the Bible informs us, the recently liberated

Israelites backed off, fearing defeat, and were condemned by God to live out their lives in the desert. After they died, their children entered the Promised Land.

Why, asked the rabbis, did these former slaves who had witnessed God's great power refuse the opportunity to fulfill the redemption? Why did they fear to take the land which God had promised them? The answer of the rabbis is simple, basic and classic: "You could take the Jews out of Egypt, but you can't take Egypt out of the Jews." It takes time to prepare for freedom. In other words, there is a difference between "being freed" and "being free," between being merely released from repression and acting like free and independent human beings.

God chose to have the Jews wander in the wilderness for 40 years in order to help diminish their slave mentality and to prepare them for the challenges and risks of living in freedom. Indeed, this points out the three sides of the triangle of freedom: physical freedom, intellectual freedom and emotional freedom.

Most important, of course, is physical freedom. In contemporary terms, this means freedom for the Jews in the Soviet Union and Arab countries, to practice Judaism and to emigrate as they wish.

It relates to the freedom of blacks and South Africa to be treated as equal citizens, to vote, to live wherever they wish. It relates to Afghanistan, which is dominated by Soviet military forces. One could wander the world and discover that freedom is a dream that many cherish, but that so many are denied. All the natures and cultures should remember the world of Ralph Waldo Emerson: "If you put a chain around the neck of a slave, the other end fastens itself to your own arm."

Or to put it in more graphic terms: Freedom is like a bag of sand. If there is a hole anywhere in the bag, all the sand will run out. If any group of people is denied its rights, sooner or later all groups will be denied their rights. Freedom is indivisible: It is for all or it is for none.

The second aspect of freedom is intellectual. We can be free physically, but bound intellectually. It is what the Hebrew writer Ahad Ha'am termed *avdut betoch cherut* —

slavery amidst freedom. This means that unless a minority culture is vigilant, committed and aware, it can slowly slip into the majority culture.

The situation of contemporary U.S. Jewry is an obvious illustration of this thought. We must be determined not to be intellectually lazy, but continue to practice, study and preserve our traditions. The growth of the Hebrew day school, the expansion of Hebrew studies on campuses, the steady stream of new Jewish books and magazines are assertions of Jewish intellectual freedom.

On the other hand, assimilationist tendencies are far too many and too obvious to mention. They demonstrate that many of us are still in intellectual slavery. But the one sure way to keep Jewish intellectual freedom is through Jewish education.

A non-Jew was attending a Jewish fund-raising meeting. Afterward, he approached the two Jewish co-chairmen, who were his friends, and asked, "How are you able to raise such a fantastic sum?" One co-chairman replied, "First you start with 2,000 years of persecution." The other co-chairman interrupted him and said, "Wrong. First you start with 3,000 years of education." In persecution there is slavery, but in education there is freedom.

The final side of the freedom triangle may be termed psychological. We live under the constant threat of a nuclear holocaust. We are paralyzed by an inability to handle social problems such as hunger, drugs and crime. Our own personal problems, prejudices and hang-ups do not allow us to think clearly, much less find peace of mind.

Here, too, we must make every effort to free ourselves of our real fears and imaginary phobias. Admittedly, it is not easy, and there are no simple solutions, but we must not give up and we must not give in. Through negotiations, through thoughtful planning and experimentation, through therapy and proper guidance, we can make significant advances toward psychological freedom. If we are determined, it can be done.

This is exactly the point of *Pesach*. We became free Jews over a period of time, not in an instant. The Bible tells us there were moments of despair — some of the wandering Hebrews even lost hope and gave up and wanted to return to slavery in Egypt — but those who stuck with it, those who were determined, those who worked at it eventually became a free people.

Pesach teaches their legacy and in their ways can we find the promise and the joy of freedom. Even though the temptation to return to slavery

is luring and beguiling, we must avoid the pitfall.

There is an episode that occurred shortly after Abraham Lincoln issued the Emancipation Proclamation, which freed the slaves. One day, a liberated slave met his former master in the street. The once-master asked, "Are you as well off as you were before you were free?" The former black slave admitted that his clothes were frayed, that the roof of his house leaked and that his meals were nothing like the food on the old plantation.

"Well," said the old master, "wouldn't you rather be a slave again?"

"No," was the firm reply. "There is a sort of looseness about this freedom that my family and I like."

Yes, to be free gives us a certain looseness — the opportunity to choose, the chance to be

ourselves, the pleasure of expanding our minds intellectually and our souls emotionally. The pleasure of freedom is one of the great joys of being. That is why at the seder we sing the song *Avadim hayinu atta bnai chorin* — "Once we were slaves, now we are free."

Rabbi Bernard S. Raskas serves Temple of Aaron Congregation, St. Paul, Minn., and is author of the trilogy "Heart of Wisdom."

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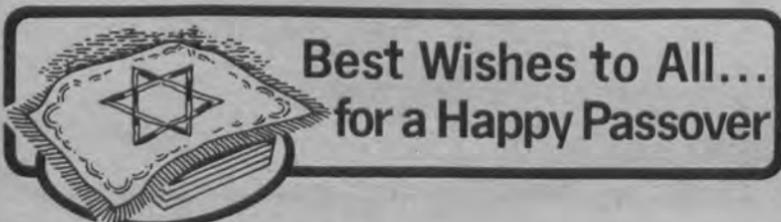


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Fifth Glass Symbolizes Redemption

By YITZCHAK DINUR

The four mandatory glasses of wine at the Passover seder, unlike the four questions and four sons in the recitation of the Haggadah, are symbols rather than narrative elements. As such, they lend themselves to the suggestion that a further symbolic element be added to this ritual of the Festival of Freedom. The suggestion by the eminent, late Rabbi Menachem Mendel Kasher is that an additional-fifth-cup of wine be added to the ceremony, accompanied by a prayer for the State of Israel.

The four glasses of wine not only make the joyous nature of Passover, but are testimonial

symbols for the four terms of redemption used in the Bible (*Exodus 6:6-7*) when speaking of the Exodus from Egypt:

"And I will bring you out from under the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm... and I will take you unto me for a people..."

These biblical promises are understood to refer both to the historical exodus from Egypt and to redemption from all later Jewish dispersions.

Rabbi Kasher, who died in 1983, was a distinguished figure, first associated with the anti-Zionist Gerer Rebbe, but later a great supporter of the

State of Israel. He produced two annotated Passover Haggadot, the "Eretz Israel Haggadah" (1950) and the "Haggadah Shlemah-(Complete Haggadah)" (1955), containing all the commentaries ever written on the Haggadah. In these volumes he raised the idea of a fifth glass of wine at the Seder.

The scholar based himself on a passage, in *Exodus 6:8*, which states "and I will bring you into the Land." He fervently felt that this connected appropriately with the establishment of Israel and could well be added to the Passover Haggadah and ceremony, which already mention other deliverances accorded the Jewish People, even if they did not occur around Passover.

Of course, such a passage did not go unnoticed though centuries of Jewish Bible study, and Rabbi Kasher was easily able to support his suggestion with references to recommendations of Jewish sages throughout the ages. He quoted the earliest rabbis, such as Rabbi Tarfon in Mishnaic times (towards the end of the first century), Sharira Gaon in Babylonian times, Rashi in the 11th century, Maimonides, Rabbi Loewe of Prague (the maker of the legendary Golem)

in the 16th century and many others, all of whom were in favor of a fifth glass of wine to symbolize the future redemption.

Rabbi Kasher had moved closer to that part of Orthodoxy that was Zionist and participated in the establishment of Israel. Unlike the anti-Zionist Agudat Israel and Neturei Karta, who have no place for the State of Israel in their Judaism, Rabbi Kasher held that Israel's establishment was the beginning of the era of Messianic redemption and this made it supremely worthy of being included in the Passover seder.

Although many Jews today include special prayers for the State of Israel in their celebration of Passover, the idea of the fifth cup has yet to gain general acceptance. Haggadot of Kibbutzim, whose text and format have been recast, still retain the four glasses of wine and their symbolism. The Haggadah of the Hoshomer Hat-zair Kibbutzim, for example, assigns a meaning to each glass of wine. The first glass is designated "a cup of deliverance to commemorate the Exodus from Egypt, from dispersion to redemption, from subservience in other kingdoms to freedom in our land, to life and deliverance."



Even this does not mention the State of Israel as such.

Among such groups for whom Israel is the focus of existence, a fifth glass, specifically connected with Israel, would seem to be a natural feature and a welcome addition to the seder. And, as Rabbi Kasher did not neglect to mention in his essay, the fifth cup might also serve to further quench the thirst of those who have a taste of wine!

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Book Review

Tribute To Vitality Of American Sephardim

Sephardim in Twentieth Century America: In Search of Unity. By Joseph M. Papo. Pele Yoetz Books, 5540 Glenoak Court, San Jose CA 95129. 1987. 19.95

By MARC D. ANGEL

During the first quarter of the twentieth century, thousands of Sephardim arrived in the United States from Turkey, the Balkan countries, and the Middle East. Most of them came to New York and settled on the Lower East Side. They spoke Judeo-Spanish or Judeo-Greek or Judeo-Arabic. They were not at all a monolithic group.

Sephardim, as did their Ashkenazic co-religionists, tended at first to cling to others who came from the same city or town in the old country. This pattern is reflected in Sephardic self-help organizations as well as in Sephardic congregations.

Sephardim tended to be proud, independent, stubborn; and they were a hard-working group, eager to make their way in American life. Over the course of the past several generations, the Sephardim have, indeed, adapted remarkably well to American society. Their historical experience in New York, as well as in other communities throughout the United States, constitutes an important chapter in American Jewish history. It is a chapter which is all too often ignored by historians.

In my book, *La America: The Sephardic Experience in the United States* (Jewish Publication Society, 1982), I described the era of the generation of Sephardic immigrants of the early part of this century. That study was based on the Judeo-Spanish newspaper, *La America*, published in New York from 1910 to 1925. This was a turbulent and significant era, filled with drama, pain, intellectual creativity, confusion.

Joseph Papo, in his new book, considers the history of the Sephardim in the United States with special emphasis on their search for unity among themselves. Papo discusses the Judeo-Spanish culture in the Ottoman Empire and its transplantation on American soil. He points out how the Sephardic immigrants were relatively isolated from their Ashkenazic brethren at first, and delineates some of the tensions and misunderstandings of the period.

Papo is especially interested in the effort of Sephardim to organize themselves into a functioning and unified community. Attempts to organize the Sephardim date back at least to the Federation of Oriental Jews, established in 1912. Papo's major area of interest is the history of the Central Sephardic Jewish Com-

munity of America, an ambitious endeavor to create a united communal framework for the Sephardim of New York as well as the other Sephardic communities throughout the country. Papo himself worked several years for the Central Sephardic Jewish Community of America. He personally knew and worked with many of the leaders whom he describes in his book.

Papo has spent many years researching this book. He has

studied the Judeo-Spanish newspapers, the various publications of Sephardic societies and organizations, minute books and archives. He has also drawn on his own memories and experiences.

He describes the various Sephardic societies and organizations as they existed. He also describes efforts to form umbrella organizations and the problems inherent in these efforts. While there were successes in some areas, the

idea of a united Sephardic community supporting one organization was never realized. And Papo points out the failures and offers reasons for them.

Since Papo is a meticulous researcher and since he is so personally devoted to the topic, he provides many details that are of little interest to the general reader. On the other hand, these details are important for historians and scholars who wish to have a more

thorough picture of the inner workings of American Sephardic life.

This book is the crowning achievement of Mr. Papo, who has given a lifetime of service to Sephardim and Sephardic causes. The publication of his book is in itself a tribute to the vitality of the American Sephardic community which he describes in his book.

Rabbi Marc D. Angel is leader of Congregation Shearith Israel in New York City.

Jewish Ethics Of Economics

With *All Your Possessions: Jewish Ethics and Economic Life*, by Meir Tamari. The Free Press, New York, 1987, pp. 340, \$22.50.

By RABBI PAUL D. KERBEL

By any criterion, this is an important book. Even if the front pages of the newspapers were not filled with the stories of Jeffrey Levitt, Dennis Levine and Ivan Boesky, of insider trading, fiscal mismanagement, and abuse of the public trust, Meir Tamari's learned and carefully researched text on Jewish ethics and economic life would be welcome.

Tamari, a Bank of Israel economist and Bar Ilan University professor, describes, analyzes and summarizes the economic principles of Judaism in the light of their ethical implications. Tamari has not written an economic history of the Jews but rather a well-documented chronicle of the Jewish relationship to economics. There is a difference.

External forces — for example, restrictions on occupations and land ownership — often determined the course of Jewish economic history. Yet Judaism developed its own internal economic value system, based upon the commandments given in the Torah and then further expanded in the Talmud and codes of Jewish law.

With All Your Possessions examines virtually every aspect of economic life as it affects Jewish society: competition, prices and profits; wages and labor; money, banking and interest; taxation; and communal responsibility for the welfare of fellow Jews. That rabbinic sources exist on so many diverse avenues of economic activity reflects the broad range and deep historical concern with economic activity.

Tamari suggests that "the economic life of the Jew — his attitude to material assets, his conduct in buying and selling — should reflect the ethical and moral principles of Judaism." Tamari's goal is to bridge the

gap between current Jewish economic practices and the ideals reflected in the traditional Jewish sources.

Tamari makes the case that as a result of the Jewish value system, there exists a distinct "Jewish economic man," molded by religious law and communal practice. Economic decisions, by either an individual or a society, do not take place in a vacuum; Tamari exposes the authentic Jewish answers to the challenge of money and wealth.

Tamari's research reflects the concern of many in the Jewish community that Jews, and non-Jews, frequently disassociate Jewish economic behavior from the practices of Judaism and its ethical and

respect to poverty, finance, trade and welfare are determined by Jewish conceptions of man's role as God's partner in creation, of our duty and responsibility to sanctify ourselves through religious acts, and the overriding understanding of the demands of justice, mercy and righteousness.

Judaism does possess religious values constraining our economic activity. The sources of our tradition have either not been given serious consideration or, even worse, have largely been ignored by the modern Jew. This may be a significant factor in the unfortunate events unfolding before us.

With All Your Possessions

“ Tamari exposes the authentic Jewish answers to the challenge of money and wealth. ”

moral codes. Tamari laments: "It is as though the Jew has been living an economic existence divorced completely from his religious and cultural milieu."

There is no doubt that Judaism views the pursuit of wealth and the conduct of economic activity as inherently good. Material wealth is certainly seen as a blessing. But Judaism is concerned with how wealth is achieved and for what purpose it is used. There is a distinctly Jewish framework within which economic activity can take place.

Many of the principles that apply to our daily and Sabbath ritual, such as the concept of *Kedushah*, holiness or sanctification, apply to our economic pursuits. Our attitudes and behavior with

should be read in every seminary and modern yeshiva, in adult education courses and Jewish study programs, and in the upper grades of our day schools. It should be read by every Jew, regardless of profession or occupation.

The Jewish ethics of economics requires honesty and justice, a fully competitive system, and a commitment to the welfare of others through individual gifts and grants and the support of communally administered philanthropy.

While private property is a basic element of Western society, in the Jewish tradition, everything ultimately belongs to God. We are therefore obliged to use what we have to further our role as God's partners in the ever-present work of creation.

Current Jewish Best-Seller List

- Jewish Stories One Generation Tells Another**
Peninnah Schramm. Jason Aaronson. \$30.00
- Mixed Blessings**
Paul and Rachel Cowan. Doubleday. \$18.95
- Penguin Book of Modern Yiddish Verse**
Edited by Irving Howe, Ruth Wisse and Khone Shmeruk. Viking. \$29.95
- Rescue**
Ruth Grubber. Atheneum. \$19.95
- What is Judaism**
Emil Fackenheim. Summit. \$18.95
- Bullets of Palestine**
Howard Kaplan. Gold Eagle. \$3.95
- Economics in Jewish Law: Halachic Perspective**
Aaron Levine. Ktav. \$11.95
- Life and Fate**
Vasily Grossman. Harper & Row. \$10.95
- 1,001 Questions and Answers about Judaism**
David Grossman. Hippocrene. \$8.95
- The Unorthodox Murder of Rabbi Wahl**
Joseph Telushkin. Bantam. \$2.95.

Reprinted from the *B'nai B'rith International Jewish Monthly*.



Soviet Jews Allowed To Visit Israel

By HUGH ORGEL
and
ANDREW SILOW CARROLL

Soviet emigration officials are allowing Soviet Jews to apply for tourist visas to visit Israel and have eased restrictions on Israelis wishing to visit relatives in Moscow, the Israeli daily *Maariv* reported.

Maariv quoted reports from Moscow saying that an announcement was posted on the doors of the OVIR emigration agency there announcing that "those wishing to visit Israel may now apply to do so."

Israelis wishing to visit relatives in Moscow, meanwhile, may now apply to Moscow via the diplomatic missions of Eastern European countries, who pass on the entry tourist visas.

Previously, such requests for visas to visit the Soviet Union had to be made through Rakah, the Israeli Communist party.

The new procedures have been confirmed by the Israeli Public Council for Soviet Jewry, which also says that the number of mutual visits has increased recently.

Maariv quoted a Soviet resident now visiting his family in Israel as saying that when he applied to OVIR for a tourist visa he was told, "No problem. Make an application."

He was granted permission for the visa after a three-month wait and a payment of 200 rubles, he said. The visa itself arrived two weeks later through the Dutch Embassy in Moscow, which looks after Israel's diplomatic interests in the Soviet Union.

Soviet Jewry activists in the United States said that the eased restrictions are related to diplomatic strategies initiated by the Soviets this summer, when Soviet emigres in the United States were granted

brief visas to visit relatives in the Soviet Union.

"For the Russians, there are a lot of advantages" in easing restrictions on tourists, said Jerry Goodman, executive director of the National Conference on Soviet Jewry. Goodman said the new procedures provide the Soviets with improved public relations, a new source for bringing hard currency into the Soviet Union and what he calls a "low risk, non-political way of having ties with Israel." In addition, said Goodman, by allowing separated families to visit one another, the Soviets are hoping to "take the edge off" of the desire of

Soviet Jews to leave the Soviet Union.

Echoing Goodman's views was Micah Naftalin, executive director of the Washington-based Union of Councils for Soviet Jews, who said in a telephone interview, "The Soviets must feel that this might weaken the pressure by emigres who keep pushing for appropriate emigration levels.

"For instance," he said, "some Soviet Jews in this country are reluctant to do anything that might jeopardize their chances of getting a visa to visit their families in the Soviet Union."

Naftalin added that the Soviets have been sending "mixed messages" to the United States since the days leading up to the superpower summit meeting between President Reagan and Soviet leader Mikhail Gorbachev.

Prior to the summit, OVIR had seemed to be loosening up requirements that Soviet Jews applying for exit visas must have first-degree relatives in Israel. But recently, Naftalin said, those same officials have announced that after the first of the year, having first-degree relatives will again be required for application.

Kosher Eatery Serves Roman Fare

By RUTH E. GRUBER

With its brightly colored high-tech decor and clientele of school kids consuming lunchtime hamburgers, fries and soft drinks, the Meeting Meal looks just about like any of the scores of snack bars and fast-food outlets around this city. But there is a decided difference between this restaurant and almost any other eatery in the Eternal City. A look at the menu provides a hint: No cheeseburgers. No milkshakes. The prominently displayed explanation makes it obvious. But Hebrew letters and official certificates declare that the Meeting Meal is strictly kosher — one of only two such restaurants in Rome and the only one with fast food. And as a sign above the serving counter says, the restaurant

even prepares special take-out packages for Friday night.

The restaurant also serves cafeteria-style in a cheery dining room and boasts a menu that encompasses far more than fried delights. "There's the speed of fast food, but we also serve restaurant dishes," explained proprietor Angelo di Cave, a Roman Jewish lawyer who loves cooking and keeps kosher at home. Di Cave opened the Meeting Meal last June on Via Portico Dottavia in the heart of the city's old Jewish ghetto, still a largely Jewish neighborhood a few steps away from the square-domed main synagogue on the banks of the Tiber River.

In fact, as he explained over a tasty — and inexpensive — lunch, most of the dishes are traditional Roman Jewish specialties — such as cooked and marinated zucchini and tomatoes, or salt cod stewed in a slightly sweet-and-sour tomato and onion sauce — that otherwise can be very hard to find even in other ghetto-area restaurants.

Di Cave made it clear that serving these traditional dishes quickly was the main purpose of his restaurant. "I have a great passion for cooking and for this traditional Jewish cooking," he said. "We are beginning to lose this cooking because the dishes of the Roman Jews are complicated and take a long time to prepare. At home, especially if both husband and wife work, it's hard to cook this way anymore."

The burgers and fries are

mainly for the school kid market, but even then there is a difference, he said. All of the burgers — be they the hamburger, chili burger, Meeting Burger or Green Burger — are made by hand from strictly kosher ground beef, supplied fresh twice daily by two butchers, he said. However, Di Cave recommends that customers try the typical Jewish dishes rather than the burgers. (This correspondent seconds the motion. The traditional Jewish dishes, though, all were excellent.)

Indeed, most patrons come because of the traditional Jewish Roman food. "They also know that the food will be light, healthy, as we use no animal fats," di Cave said.

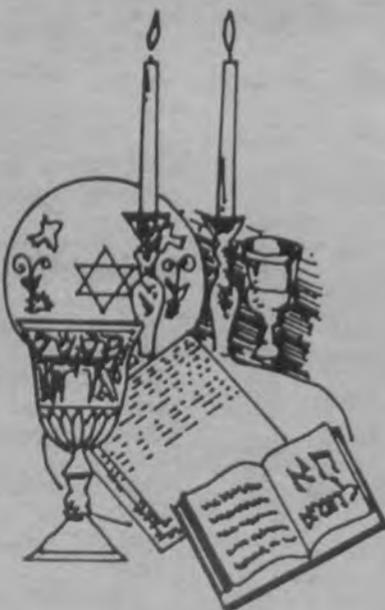
Among the most popular dishes, he said, were Tortiglioni (baked pastry filled with spicy chopped veal and onion that is an easy take-out snack) and Aliciotti con Indivia (small fish baked in the oven with endive).

Other typical favorites are soups of pasta and lentils or pasta and chick peas deep fried, tempura-like vegetables and roast chicken with roast potatoes. A full meal of a first course, second course, vegetables (there is a large variety of salads and Jewish-style vegetables) and drink costs under \$10 — about half of what an inexpensive Rome sit-down restaurant costs. A kosher hamburger, fries and drink costs under \$5.

No doubt patrons come because of the prices, too.



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First Large Print Torah In Hebrew

The world's first large-print edition of the Five Books of Moses in Hebrew, specifically designed for use by the visually impaired, was made available for free distribution at the end of January, by the Jewish Braille Institute of America.

Like their companion — the first large-print English edition, published by JBI in 1986 — the five-volume sets are not available for purchase, but will be distributed free of charge to all visually-impaired persons who request them.

Completion of the printing marks the concluding phase of a three-year project undertaken by JBI to make the Torah volumes readily available to persons with limited vision, she said.

A total of 2,000 sets have been produced in each edition. The Hebrew was computer-typeset in Israel and the United States in easy-to-read type, complete with vowels and cantillation marks. The volumes are printed on special paper to reduce glare — a major problem for the visually-impaired — and are spiral bound for easy handling.

A substantial problem in the development of the Hebrew-language volume was the formatting of the Hebrew text. "In addition to being large enough for persons with limited vision to read, the shapes of the

Hebrew letters and cantillation marks are somewhat modified so they could easily be differentiated," according to Barbara B. Friedman, vice president of the Institute.

Like the English edition, the Large-Print Torah volumes in Hebrew will be distributed directly to individuals who request them rather than to synagogues or other institutions for their libraries. The Institute wants to be sure that each and every set is in use, so it accepts requests only from those who can make immediate

use of the special Torah edition.

Funds for the Large-Print Torah project were raised in a nationwide campaign, sparked by a \$15,000 grant from the S.H. and Helen R. Scheuer Family Foundation and a \$75,000 challenge grant by the novelist Herman Wouk and his wife. Under terms of the Wouk grant, all gifts to the project were matched dollar for dollar up to a total of \$75,000. The grant was made in memory of Mr. Wouk's mother, Esther, who was served by JBI when

she became visually-impaired in her later years.

A grant of \$15,000 from the Federation of Jewish Philanthropies of New York will help pay for distribution of the Hebrew and English volumes in the Metropolitan New York area. Other grants were received from various individuals and agencies, including the National Federation of Temple Sisterhoods.

Persons with severe vision problems who wish to obtain a free copy of the Large-Print

Five Books of Moses in Hebrew may contact JBI at 110 East 30th Street, New York, NY 10016; telephone (212) 889-2525.

Founded in 1931, JBI offers to blind and visually-impaired persons a wide range of free services — including braille volumes, "talking books" and large-print editions — so they may participate fully in Jewish religious, cultural and communal activities in the United States, Israel and more than 40 countries throughout the world.

1 וַיַּעַשׂ בְּצִלְאֵל אֶת-הָאָרֶן עֲצֵי שִׁטִּים אֲמָתִים
וְחֲצֵי אַרְכּוֹ וְאֵמָה וְחֲצֵי רַחְבּוֹ וְאֵמָה וְחֲצֵי
2 קִמְתּוֹ: וַיִּצְפְּהוּ זָהָב טָהוֹר מִבַּיִת וּמִחוּץ וַיַּעַשׂ
3 לוֹ זָר זָהָב סָבִיב: וַיִּצַק לוֹ אַרְבַּע טַבַּעֹת זָהָב
עַל אַרְבַּע פְּעֻמֹתָיו וּשְׁתֵּי טַבַּעֹת עַל-צַלְעוֹ

LARGE-PRINT TORAH — The Jewish Braille Institute of America has published the world's first large-print edition of the Five Books of Moses in Hebrew, complete

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Egypt-Israel Ties Not Hurt According To UJCongress

By ANDREW SILOW
CARROLL

NEW YORK (JTA) — Despite its harsh denunciations of Israel's handling of unrest in the administered territories, Egypt has acted to minimize damage to its relations with Israel, according to a report issued by the American Jewish Congress. The report cites Egyptian President Hosni Mubarak's decision to retain Egypt's ambassador in Israel, despite recent pressure from home and abroad, and his softening of a previously rigid position toward the Arab-Israeli peace process as just two of the factors that have led to "considerably improved bilateral relations."

"There was substantial pressure from within Egypt and the Arab world to which (Mubarak) might have buckled under. We're gratified he did not," said Raphael Danziger, assistant director of the AJCongress Commission on International Affairs and co-author of the report with commission director Phil Baum.

The 36-page report was issued to coincide with Mubarak's meetings in Washington with President

Reagan and other U.S. officials early this month. The authors maintain that Egypt so far has avoided taking any drastic anti-Israel measures. They also note the following encouraging indicators:

- Mubarak rejected a call from Egypt's Parliament to withdraw Mohammed Bassiouny, Egypt's ambassador to Israel, and to expel Israeli Ambassador Moshe Sasson from Egypt to protest the "oppressive measures" taken by Israel against Palestinians in the territories.

- On Dec. 29, Egyptian security forces forcefully dispersed an anti-Israel demonstration by more than 1,000 students at Cairo's Ayn-Shams University.

- Nine Arab countries resumed ties with Egypt last November without any Egyptian concessions on relations with Israel, indicating that the "peace treaty with Israel no longer compromised Egypt's position in the Arab world."

- Egypt has backtracked from its insistence on full Palestine Liberation Organization representation in any peace negotiations and is calling for bilateral talks between

Israel and a Jordanian-Palestinian delegation.

- An overall improvement in bilateral relations followed the Egyptian-Israeli agreement in 1986 to submit the Taba border dispute to binding international arbitration.

The report maintains that "serious irritants continued to mar" relations between the two countries. "The most upsetting is continued anti-Semitism in the Egyptian media," said Danziger.

On the eve of Mubarak's visit, the Simon Wiesenthal Center published a 160-page report documenting the extent of anti-Jewish expression in the government-sanctioned Egyptian news media. The report, titled "Israel's Peace Partner — A Survey of Anti-Semitism in the Egyptian Press, 1986-1987," lists anti-Semitic newspaper and magazine articles, cartoons, book reviews, films, television programs and theater. "Mubarak said he can't control the press," said Danziger. "there is a free press, but he can make more vigorous efforts to stop or at least reduce" the anti-Semitic content.

The AJCongress leader expressed the hope that the United States used Mubarak's Washington visit to "strengthen his resolve" to

maintain a constructive role for Egypt in the peace process. "It is important that they make it

clear to Egypt to hold the line" in bilateral relations with Israel, he said.

Pollard's Motion For New Sentence Denied

By SUSAN BIRNBAUM

NEW YORK (JTA) — Convicted spy Jonathan Pollard's motion for reduction of his life sentence was denied here last month by the federal district court judge who pronounced the sentence, Aubrey Robinson. Pollard was not present and the judge made no comment when issuing his ruling. Pollard was sentenced last March for espionage on behalf of Israel.

David Turner, director of the New York-based Justice for the Pollards committee, said the motion was made on the grounds that the federal government overstated the damage of Pollard's activities, that the government reneged on its plea-bargain agreement with Pollard for a lenient sentence in exchange for full cooperation and that in reneging, the government set precedent for lack of trust.

Pollard's former attorney, Richard Hivey, had filed the appeal. Alan Dershowitz, a professor at Harvard University, is now serving as Pollard's attorney.

A request to reduce the sentence of Pollard's wife, Anne Henderson Pollard, was declined Dec. 18. She is serving two concurrent five-year terms after being convicted as an accessory to her husband's espionage activities on behalf of Israel.

Her attorney, Nathan Dershowitz, has filed an appeal in federal appeals court in the District of Columbia.

The attorney emphasized that prison officials have prohibited journalists from interviewing her. He said The New York Times received a letter last month denying its request to interview her and asking for submission of a list of questions to be approved by prison and Navy authorities.

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Jeane Kirkpatrick On The U.N.

The most shocking fact about going to the U.N. in 1981 was discovering that the United States could be isolated and humiliated at will," said former U.S. Ambassador to the U.N. Jeane Kirkpatrick. "I would say that four-and-a-half years later, after an incredible amount of work by a very competent team in Washington and New York, we can still be humiliated — but not necessarily at will."

Kirkpatrick's "team" was reunited recently at the American Enterprise Institute to recount stories of their past U.N. battles and suggest a course for America's future role. They concluded that although the international body may still be manipulated by forces contrary to American interests, it is important for the United States to remain actively engaged at the U.N.

Kirkpatrick pointed to the persistent vilification of Israel as a symptom of the U.N.'s malaise. According to Alan Gerson — former special counsel to the U.S. permanent representative to the U.N. — until Kirkpatrick's arrival it was "bad business for the U.S. not to join in kicking Israel — and kicking Israel hard."

He cited a 1982 U.N. Security Council resolution condemning Israel for a "mad man's" machine-gun attack in Jerusalem's Dome of the Rock.

Gerson said that Arab ambassadors in Washington and U.S. ambassadors abroad lobbied President Reagan to endorse the measure. Kirkpatrick was the only U.S. ambassador to oppose it.

"It was vetoed because Jeane Kirkpatrick prevailed," Gerson said. He concluded that as a result of Kirkpatrick's work, the number of Security Council sessions condemning Israel declined tenfold.

Kirkpatrick said that in condemning Israel's recent deportation of four Palestinian Arabs, the U.N. Security Council demonstrated its "characteristic imbalance" when dealing with Israel. "Why is the Security Council focusing itself on human rights violations in the West Bank and Gaza? Certainly it is not because the human rights problems on the West Bank and Gaza, while they are real, are more than those in Ethiopia, Afghanistan, Eritrea, Cambodia or a half-dozen other places."

She pointed out the hypocrisy of condemning Israel for deporting four Palestinian agitators while ignoring "mass relocations resulting in starvation" in Ethiopia.

"Until the U.N. becomes a place in which violence against Israel... is the subject of action, the force used by Israel

cannot reasonably be dealt with," she said. "The Security Council and its actions are used as a political weapon in the ongoing campaign for the delegitimization of Israel. I do not think that the United States should be part of this. I am sorry we voted 'yes' on the [deportation] resolution."

Kirkpatrick hedged when discussing whether the PLO's Permanent Observer Mission to the U.N. should be closed, saying, "I am not sure that we have any standards" to close the office. Pressed on the point, she said, "The difficulty is that if you close the PLO you have to close other groups..."

But legal counsel Gerson said that since the PLO is committed to the destruction of Israel, it violates the U.N. Charter which pledges each nation to respect sovereign equality. "A perfectly reasonable argument can be made to close the office."

Kirkpatrick believes that the United States has the power to reform the U.N. "I don't believe the United States will or should spend billions annually on an organization which distorts the nature of the world," she concluded. "The future of the U.N. is in our hands."

(From Near East Report)

Project Renewal Expands To Aid Israeli Cities And Arabs

By MARLENE GOLDMAN

NEW YORK (JTA) — The Jewish federations of Los Angeles and New York have embarked on projects to help fund and design the improvement of Israeli municipalities with significant Arab populations.

These plans by the two largest federations are the first within Project Renewal — the diaspora-Israeli partnership that has improved 86 poor neighborhoods within Israel — to target areas with thousands of Arabs. The plans also commence the second phase of Project Renewal, according to Barry Judelman, United Jewish Appeal national director of Project Renewal.

In this second phase, Israeli municipalities enter as partners with the twinning diaspora community, creating urban renewal, rather than the neighborhood renewal of phase one. Only New York and Los Angeles so far have finished phase one and can afford the second phase.

The Jewish Federation Council of Los Angeles approved its \$10 million project for the southern Tel Aviv area known as Ajami-Lev Yafo early this month. Ajami is predominantly Arab and Lev Yafo is mixed, but Arabs comprise about 40 percent of the 12,500 residents of the area.

The program hopes to fund two community education centers, one each in the Arab and Jewish sections, educational scholarships, community centers, cultural facilities and development of a system of community services designed to further neighborhood integration.

In addition, Tel Aviv has approved 2 million shekels (\$1.3 million) for the construction and renovation of roads, sidewalks, utilities, parks and housing.

"Ajami-Lev Yafo suffers from severe physical and social distress and is recognized as one of the most problematic neighborhoods in the country," according to a report by the federation's Project Renewal committee.

Lay leaders of the federation argued for the project by stressing that Arabs were Israeli citizens and by pointing out the opportunity to move "a tangible step" toward positive Arab-Jewish co-existence, according to Saul Andron, director of operations of special projects for the Los Angeles federation.

Early press reports sparked sporadic letters criticizing support of a community with a large Arab minority population, but Andron noted that "since they are citizens like anyone else, they should be eligible to benefit."

A similar project was undertaken in June by the UJA-Federation of New York. It approved a \$15 million campaign to improve the Israel municipalities Lod and Ramle,

where about 16,000 of the 80,000 inhabitants are Arab.

Upgrading education, social services and job placement for both Jews and Arabs is planned, according to Bobi Klotz, chairperson of the Lod-Ramle project.

Three neighborhoods within Lod and Ramle had been targeted by phase one of Project Renewal, but Klotz noted that an additional overhaul of municipal services, such as the schools, was needed.

Explaining the rationale for the program, she noted that helping only the Jewish residents' standard of living would not change the complexion of the towns and would not encourage the Jews to stay.

"I am convinced unless the Arab population is helped too, there will not be a visible change in the city," Klotz said. She pointed out that during the recent Arab protests, Lod and Ramle have remained extremely quiet, which she attributed somewhat to the positive program of Project Renewal.

Klotz also stressed the two federations' role as advocates to stir the Israeli government to treat the Israeli Arabs as citizens and allocate money to improve their situation.

"We're looking upon this project as a challenge," said Andron, "and an opportunity to contribute positively to Jewish-Arab co-existence and

against divisiveness in Israeli society."

One potential problem in dealing with the mixed population may be development of a steering committee comprising both Jews and Arabs. Currently, Andron explained, special groups are developing for particular projects, such as programming for children, but it is not decided whether these committees will mix Arabs and Jews or whether separate committees will be formed.

"This is virgin territory," An-

dron said, "and it will be a slow, gradual, trial-by-error, learning process to develop an understanding how they get along."

Co-existence plays a vital role in New York's project because of the strategic location of Lod and Ramle — between Jerusalem and Tel Aviv and between Beersheba and Haifa.

While about \$2 million has so far been raised, Klotz said her committee has not yet decided how to spend the money.

One idea, she said, is formation of a merchants association to encourage businesses to open there. She said she hoped both Arabs and Jews would participate in this joint panel and others.

Judelman of UJA said that phase two of Project Renewal aims to maintain local Jewish stability while satisfying Arabs. "We will be a catalyst here in bringing Jews and Arabs together in a way they never were before," he said.

\$80,000 Sought To Save Golda's Duplex

By CHRIS LEPPEK

DENVER (JTA) — Two local organizations report some success in their effort to raise \$80,000 from individual donors here to fund the rescue and restoration of the home of the late Golda Meir.

The Golda Meir Memorial Association and the Auraria Higher Education Center are trying to quickly raise half of the estimated \$160,000 needed to save and utilize Meir's former home here, according to Larry Ambrose, development director of the education center.

If successful, the education center likely will go ahead with

its plan to include the home — a vacant and dilapidated duplex in which Meir lived briefly 70 years ago — in the historic park at its campus. Ambrose said local Jews and non-Jews are being asked to contribute. The organized Jewish community has not offered funds, claiming it has more pressing needs.

Auraria and the Meir association struck a deal last October with the City of Denver, which had sought to raze the house based on city reports that it was structurally unsound and posed a danger to children who were sneaking into it at its present site, a municipal park.

Under the agreement, the city can demolish the structure by March 30 if Auraria decides this month not to move the house. If Auraria decides to move the house, it has until June.

An ad hoc committee of local historians, public affairs specialists and authors has advised Auraria that Meir's home has historic importance because the former Israeli premier often credited her time in Denver, 1913-14, as being formative in the development of her Zionism. The house also may be the last standing structure in the United States in which she lived.

Hunger And Poverty In America

The American Jewish Joint Distribution Committee, a founding member of the Interfaith Hunger Appeal, has published the following facts about hunger and poverty in America.

— 32.4 million Americans live in poverty.

— Over 10 million people get food stamps; many more are eligible and need them.

— Family farmers are being driven off the land, family violence is increasing in the rural areas, and rural communities are decaying.

— Families, both rural and urban, are disintegrating because half the states refuse aid to dependent children in two-parent homes.

— Food lines, soup kitchens, and shelters for the homeless are on the increase in cities and towns of all sizes.

— Both the "new poor" (American workers) and the "old poor" (senior citizens, minority youth, Native Americans, migrant farm workers, and women who head households) are increasing in number.

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JTS Invests Four Women As Conservative Cantors

By BEN GALLOB

The Cantors Institute of the Jewish Theological Seminary (JTS) voted to admit women candidates for the first time only a year ago February, yet four women already have received diplomas as the first Conservative women cantors and

have secured cantorial positions.

The issue of training women as cantors under Conservative auspices has been debated for years, though with less controversy that during the debate on whether to admit women to the JTS rabbinical school. But Dr. Ismar Schorsch, JTS chancellor, explained that "admitting women to the Cantor's Institute is simply a further application of the principles applied to the decision to admit women to the rabbinical school in 1983." He said the decision was "both in full accord with *halacha* (Jewish religious law) and the culmination of a century-long evolution of the status of women under the law."

Under that decision, diplomas can be awarded to women who agree to accept the obligation of daily prayer and other commandments obligatory for men. For example, such women candidates were taught to don phylacteries and to recite the required prayers.

Rabbi Morton Leifman, the Cantors Institute dean, told the Jewish Telegraphic Agency that the Conservative cantorial school had been admitting

women for several years to study for the degree of bachelor of sacred music. In addition, he said, the institute grants advanced degrees to men and women trained in non-cantorial fields, such as musicology.

Thus the first Conservative cantorial diplomas awarded to women were retroactive. Marla Rosenfeld Barugel of Merrick, N.Y., and Erica Lippitz of Evanston, Ill., received their diplomas at JTS graduation ceremonies last May. They also received the degree of bachelor of sacred music.

Having enrolled in the Cantors Institute preceding the decision to grant cantorial diplomas to women, Barugel and Lippitz were interviewed for the degree by Schorsch, Leifman and Cantor Max Wohlberg, professor of liturgy and *hazzanut*. Two other students at the institute, Linda Shivers of Pompano Beach, Fla., and Elaine Shapiro of Waltham, Mass., were later interviewed on the same basis and accepted.

Lippitz is serving Congregation Oheb Shalom in South Orange, N.J. Barugel is cantor at B'nai Israel in Rumson, N.J. Shivers is serving Congregation Neveh Shalom in Portland, Ore. Shapiro is serving Temple Sinai, a Reform congregation in Delray Beach, Fla. No other

women candidates are retroactively eligible to receive the diploma of cantor from the JTS, JTA was told. No women are part of the senior class of the Cantors Institute, but two are in the junior class, three in the sophomore class and nine in the freshman class.

Woman Who Lured Vanunu Named

By Maurice Samuelson

LONDON (JTA) — The identity of the mysterious blonde woman who lured former Israeli nuclear technician Mordechai Vanunu out of Britain in September 1986, to eventually face trial for espionage and treason in Jerusalem, was disclosed in the Sunday Times of London late last month.

The Sunday Times is the newspaper to which Vanunu, once employed at Israel's nuclear facility in Dimona, gave facts and figures about Israel's alleged nuclear weapons capabilities. His nemesis, according to the newspaper, was Cheryl Bentov, 28, the

American-born wife of a former major in Israeli military intelligence. The Sunday Times claimed that Bentov, working with Mossad, the Israeli secret service, introduced herself to the lonely, nervous Vanunu in London, as "Cindy."

He traveled with her to Rome on Sept. 1 and was kidnapped there by other Israeli agents and taken to Israel against his will. The Sunday Times account contradicts the Israel government's denial that it was involved in anything illegal on British soil.

The trial of Vanunu, which began last year, is continuing in a Jerusalem court closed to the press and public

Soviet Women's Hunger Strike Coincides With Fast Of Esther

A Moscow-based group, Soviet Jewish Women for Emigration and Survival and Refusal (JEWAR), appealed to women's groups throughout the West to join them in a hunger strike on March 2.

B'nai B'rith Women President Irma Gertler, who met with them in Moscow last June, broadcast the appeal on their behalf. The hunger strike was timed to coincide with *Ta'anit Esther*, the Fast of Esther, which precedes the holiday of Purim and commemorates Esther's three day fast and plea to the King of Persia to save her people.

Soviet Refuseniks Boris, Galina and David Lifschitz of Moscow transmitted the message to their adopted "family," the Ohio Jewish Community Relations Council, and asked that it be relayed to Gertler.

Signed by 30 people, the message depicts the desperate plight of the refuseniks: "Every applicant to leave the USSR becomes a hostage," it says in part. "He remains without his livelihood and must wait many years for the decision of his destiny...Another problem is the awful situation of long-time refuseniks (who) have been waiting 8, 10 and more years ... All of this takes place in a situation of increasing anti-Semitism...A real danger of physical violence has appeared."

The message concludes: "We want to emphasize that peace, detente, and disarmament have a direct linkage with human rights in the USSR,

(and) the realization of this right: free emigration of Soviet Jews from the USSR."

In issuing the appeal for the March 2nd fast to the American Jewish community, Gertler said: "The Fast of Esther marks one of the few instances

in Jewish history where a woman was able to act, and to make a difference in the lives of her people. Now we have a chance to act and to make a difference." She called on all Jewish women to take part in this struggle."

Then the Lord said unto Moses: 'Go in unto Pharaoh, and tell him: Thus saith the Lord, the God of the Hebrews— Let My people go, that they may serve Me.'

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Twin Cities Officials Welcomed In Israel

TEL AVIV (JTA) — President Chaim Herzog and Jerusalem Mayor Teddy Kollek last week welcomed 1,100 mayors and senior municipal officials from 87 countries gathered here for the week-long International Conference of Twin cities and Municipal Institutions.

"I am told you deserve a medal for coming here," Kollek said, speaking consecutively in Hebrew, English and German. He was referring to the batter-

ing in world opinion Israel has taken for its handling of the Palestinian unrest on the West Bank and in the Gaza Strip.

Herzog noted that "friends are tested by circumstances. True friends prove themselves by standing by you in your hour of need — at a time when Israel's image is besmirched and falsified in the eyes of the world."

The conference sponsor, the Union of Local Authorities in

Israel, which comprises 250 municipalities, has established 200 "twin cities" throughout the world. Delegates have come from as far away as Japan and Thailand. The largest delegation is from West Germany, followed in order of size by Italy, the United States and France.

Organizers said only the delegations from Venezuela and Greece withdrew from attendance.

17th Annual Contest For Young Musicians At JCC

Winners of the 17th Annual Delaware Contest for Young Musicians demonstrated their skill at the Winners Performance held on March 6 at the JCC.

Piano category winners were: First Prize, Carl B. Cranmer IV; 2nd, Randy Scott Knee; 3rd, Linda Diane Osborn; Susan Clelland received Honorable Mention.

Instrumental category winners were: First Prize, Jennifer Christi Haas, Violin; 2nd, Monica Buffington, Flute; and 3rd, Victoria Ann Wells, Flute.

Winners in the Vocal category were: First Prize, Steven Andrew Combs, Baritone; 2nd, Julia H. Price, Soprano; 3rd, Franklin J.

Zigman, Tenor; with Honorable mentions going to Gary Matthew Seydell, Tenor, and Dawn Mai Padmore, Soprano.

The contest has been chaired by Lillian Balick and sponsored by the J.C.C. since 1972 with the generous support of the Delaware State Arts Council. During the past 17 years, over 800 young people have participated in the contest. Some of them have gone on to achieve national and international success. Catherine and Kristine Ciesinski have become stars of opera both in Europe and the United States. Judith LeClair made headlines across the country when she was

chosen as first chair bassoon with the New York Philharmonic. She is the first woman to hold the position in that orchestra. Last year, Amy Porter made her New York Debut at Carnegie Hall. . . This past October, Robin Mayforth appeared at the Grand Opera House as violinist with the Lark Quartet. Several have been chosen as winners in the Pavarotti competition for singers. Other contestants have performed with major orchestras across the country and still others have been accepted by the most prestigious music schools in the United States, including Juilliard, the Curtis Institute, and Peabody, to name just a few.

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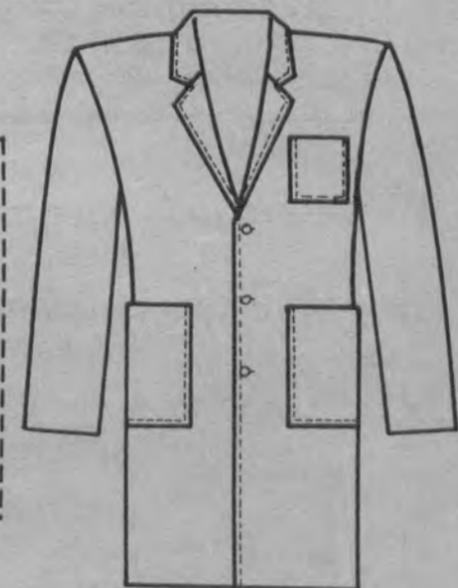


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**Spanish King Meets
With Jewish Leaders**

MADRID — Five hundred years after the expulsion of Spanish Jewry, a symbolic milestone was arrived at here when King Juan Carlos received an international Jewish delegation headed by World Jewish Congress President Edgar M. Bronfman.

The visit, marked by intensive coverage in the Spanish media, culminated with the formal announcement that the 1992 official Spanish celebration of the 500th anniversary of Columbus's discovery of America will include commemoration under governmental auspices of the Jewish contribution to Spanish culture and history and the great loss caused by the expulsion of the Jews in the year of Columbus's voyage in 1492.

The Spanish Foreign Ministry announced formation of a body, "Sepharad '92: Jewish Spanish Rediscovered" which has been set up under the aegis of the National Commission For The Commemoration Of The Quincentennial Of The Discovery Of America with the basic purpose of disseminating information on a national and international level about Jewish Spain during the century of the discovery as well as the Sephardite culture.

The Spanish Commission noted that with the "rediscovery of Jewish Spain precisely during the year that we shall be celebrating the discovery of America...we shall close the breach opened in 1492 with a historic encounter that will make known the Jewish contribution to the century of the discovery and the expansion of the Sephardite

culture after their expulsion from Spain."

In his formal remarks at the Royal audience, Mr. Bronfman congratulated Spain for honesty and courageously recognizing the tragic chapter of Jewish persecution in its history and noted the contrast with Austria which in the midst of the Waldheim affair continues in its refusal to honestly confront its past.

During their visit the delegation toured the places of Jewish interest in Toledo and was given a reception by the Jewish community at a

synagogue and community center in Madrid. Spanish Foreign Minister Francisco Fernandez Ordenez tendered a formal closing dinner for the group at the Palacio de Viana to pledge the Ministry's complete support.

It was announced that an international Jewish commission, Chaired by former Israeli President Itzhak Navon, would work with the Spanish authorities on the projects in close collaboration with other national commissions, particularly from Israel, Latin America and the United States.

**Canadian Official's Speech
Condemns Israeli Policy**

OTTAWA (JTA) — Canadian Jews are reacting with shock and anger to a speech by External Affairs Minister Joe Clark in which he said Canada condemned Israel for human rights violations in the administered territories.

Clark spoke here March 10 at the ninth annual Parliamentary Conference of the Canada-Israel Committee, a pro-Israel lobbying organization. He accused Israel of violating the Fourth Geneva Convention with regard to the treatment of Palestinian civilians. Clark has been known as one of Israel's strongest supporters in Canada.

(In Jerusalem, Israeli officials lashed out at Clark on Monday night. An Israeli Foreign Ministry spokesman said, "We regret the one-sided and unbalanced speech.")

The Canadian Jewish Congress released a statement

Sunday demanding that Prime Minister Brian Mulroney "immediately repudiate Mr. Clark's intemperate and unhelpful statement."

In his speech, twice interrupted by jeers from the audience of 800 people and a walkout by about 100 of them, Clark said, "We condemn violence committed by either side in the West Bank and Gaza Strip, but the human rights violations perpetrated by Israel are unacceptable."

He added that Mulroney wrote to Israeli Premier Yitzhak Shamir three weeks ago asking Israel to be "flexible, imaginative and courageous" when it comes to peace.

According to local newspapers, Clark's remarks drew an overwhelmingly favorable response from the Canadian public. The Foreign Office reportedly received 493 telephone calls after Clark spoke supporting his position and 27 calls opposed.

**Summit
Sunday
Reunion
Planned**

The Soviet Jewry Task Force is planning a reunion of those who participated in the Dec. 6 March in Washington. The reunion is planned for the evening of April 28 at 7:30 p.m. at the Jewish Community Center.

Rick Goldfine and Leon Wertheimer, both frequent visitors to the Soviet Union will present a slide show and commentary on their experiences while visiting refuseniks. If you were in Washington, please plan to attend. If you missed Washington, this is your opportunity to learn what's happening in the world of Russian Jews who are refuseniks.

Please call the Federation office, 478-6200, to let us know you are coming.

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"Where is it written that I can't bring antacids to your mother's Seder?"

Torah Commands Us To Count The Omer

By MARGA HIRSCH

From the second night of Pesach until the holiday of Shavuot is the period called *The Omer*. *The Omer* (literally, a measure) was an offering of the first of the new grain harvest which was brought to the temple in Jerusalem on the second day of Pesach. The Torah commanded (in Leviticus 23: 15-21) that seven weeks be counted from the time of the omer offering. Then another offering was brought and a sacred celebration held (*Shavuot*). The omer period is also known as the *sefirah* (literally, the counting), because of the nightly ritual of *sefirat ha-omer*, the counting of the days of the omer.

Even after the temple was destroyed and there was no longer any omer offering, the rabbis of the Talmud decreed that we should still count the days between Pesach and Shavuot. The procedure for counting is as follows:

- Count each evening after dark, that is, as the new Jewish day is beginning.
- While standing, recite the blessing (see below).
- State the count for the day. The count is stated first in days and then in weeks and days.
- Some people recite Psalm 67, which has 7 verses and a total of 49 words.

If you forget to count one night, you may state the count any time during the next day, but without saying the blessing. That night you may resume counting with the blessing. Should you forget to count an entire day, you may resume keeping track, but without saying the blessing. This restriction recognizes that we are



From the Jewish Holidays: A Guide and Commentary, illustrated by Betsy Platkin Teutsch. Reprinted with permission of the artist.

commanded to count the entire omer, not to count each day.

It is a challenge to count the entire omer without "losing the blessing." Most people use an "omer-counter," a device or chart to help keep track of the days. A traditional-style of omer-counter is a scroll mounted to two rollers. Each evening you turn the scroll to show the new day's count. My family uses a home-made omer-counter made of 49 numbered beads strung on a piece of elastic; every seventh bead is a different color to mark off the weeks. (Most prayerbooks provide a list of the count along with the blessing and an introductory meditation.) An omer-counter can be in the form of a check-off list, specific to one year. This has the advantage that each day's count is listed next to the appropriate date. Unfortunately, having an omer-counter does not guarantee remembering to use it. Letting technology serve tradition, some people set their watch alarms to sound at 9 PM as a reminder to count the omer.

Omer-counting can be an enjoyable addition to bedtime rituals for families with children. (If they go to bed before dark in Daylight Savings Time, you may want to count early or count at breakfast-time instead.) Counting increases anticipation not only of Shavuot, but also of other holidays and special events of this season. And recalling every evening a measure of grain that we no longer plant nor harvest can heighten our appreciation of nature's ripening from hint of spring to promise of summer.

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The Ten Plagues Of Our Time

By RABBI
 WILLIAM BERKOWITZ

For most people, what is past is past, never to be heard or seen from again. However, for Jews, the past is eternally present. Yesterday is found in today and they are both the introduction for tomorrow.

Nowhere does that reality become as boldly clear as in the Passover experience. The entire seder ritual is an example of the past as present. For this Jew, living in 1988, the Ten Plagues inflicted on ancient Egypt are a striking instance of this reality.

While the Haggadah relates the plague as happening thousands of years ago, the careful observer will nonetheless notice their

presence in our midst, confronting us with their power, and calling for our response. Let us examine the plagues:

Blood — One does not have to look too far to see the tremendous violence confronting our world, whether in the street of our cities or on the battlefields where wars rage. The most frightening prospect is the nuclear annihilation that continually hangs over our heads.

Frogs — The Jewish commentator S.R. Hirsch saw the ancient plague of frogs as a way of disrupting the homes of the Egyptians, driving them out of bed and board, thus making them sense the Israelite condition of homelessness. Our society continues to struggle with the moral crisis of the homeless in our cities. How do we help them? How must our government respond? And how should the Jewish community react?

Vermin — This plague was the one of small insects that conveyed a sense of constant nuisance. Who needs to cite the constant nuisances of modern urban life?

Wild beasts — The Jewish community is increasingly concerned by the recurring presence of anti-Semitism and bigotry, bearing witness to the bestiality in humankind. The growth of neo-Nazi and other racist organizations seems even in this post-Holocaust era to have resulted in greater hatred and violence against Jews and

minorities.

Pestilence — This plague of infectious diseases affected ancient Egypt's animals and livestock. And as they died, the food supply was disrupted. Passover is when we remember "all those who are hungry." Even in our world of plentiful, food surpluses, millions still go hungry each night.

Boils — Not long ago, a victim of AIDS recounted how at a Passover seder he wept at this plague, identifying it with his own malady. AIDS is killing thousands.

Hail — Passover 1988 will be remembered as a time when Palestinian rioters bombarded Israeli troops with a hail of stones. Who would have believed it could cause so much death, grief and anguish for Jew and Arab alike?

Locusts — Traditional commentators have seen in the locusts that darkened the horizon of Egypt a metaphor for confusion and inability to see clearly. Americans who have watched television news reports of Palestinian riots have been plagued by confusion and a lack of clarity, which has caused much harm for the Jewish state and the Jewish people.

Darkness — A famed Hasidic rabbi explained that the plague of darkness was that "people could not see their brothers and share their needs." In other words, the darkness was disunity. As we survey the Jewish community, the battles between religious and secular, Orthodox and non-Orthodox, Israel and Diaspora serve to divide us, weakening our resolve and threatening our future.

Death of the first born — The final and ultimate plague was the loss of Egypt's first-born children and thus the calling into question of its future. As the Jewish community grapples with the issues of a low birth rate, intermarriage, alienation and assimilation and Jewish illiteracy, it must remember that the ultimate plague is that which destroys our future as a community.

...

The Haggadah reminds us that in each and every generation there are those who would destroy us, but that God saves us. Our tradition also declares that God could not split the Sea of Reeds until someone jumped in the water.

While God will ultimately save us, each and every Jew must resolve to fight the raging waves which threaten us.

Rabbi William Berkowitz is national president of the American Jewish Heritage Committee.

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JCC Shares Concerns Of Handicapped

By PAULA BERENGUT
The Jewish Voice recently received a letter to the editor which criticized the JCC for not providing handicapped-accessible facilities for its handicapped membership during the construction of the Family Campus. The letter mentioned inconveniences and dangerous situations created by the construction of the Family Campus.

Upon investigation, the JCC stated that it shares the concerns of its handicapped members and that most situations will be remedied shortly.

According to the JCC's Executive Director, Irv Kauffman,

"when it became evident that the handicapped entrance ramp needed to be torn up, an investigation of other access routes was undertaken. The conclusion was that no other access routes were feasible without major expenditures and disruptions of other service programs." He also noted that when the JCC recognized that the absence of a handicapped ramp meant the loss of use by those members unable to enter the building in any other fashion, it notified all handicapped members that their JCC memberships would be extended by the months they were unable to use the facilities.

The JCC also provided information which it said would show that the JCC is not indifferent to the needs of the handicapped. The JCC has installed ramps, dressing facilities, parking spaces, pool hoists and special programs for handicapped persons, Kauffman reports. Also, since the early 1970's the JCC has co-sponsored a weekly program with the Easter Seals which serves adult victims of stroke. The program is still in operation. Kauffman also notes that the JCC has made its swimming pool, staff and services available to individuals and groups of handicapped per-

sons, often without charge, because it was the only swimming pool in Northern Delaware with ease of access to the pool. That service includes adaptive aquatics classes for physically handicapped members and non-members.

The JCC, Kauffman adds, has been used by the Mary

Campbell Center, the Delaware Wheelchair Games, Arthritis Aquatic and other self-help courses are offered.

The new Family Campus will be fully handicapped accessible, according to Kauffman, and all previously handicapped-accessible facilities will again be available.

Demonstrators Urge Shamir To Accept Initiative



TEL AVIV — Some 200,000 demonstrators carrying Israeli flags and banners gathered in front of city hall here on March 12 to urge Prime Minister Yitzhak Shamir to accept the U.S. peace initiative.

China Ties Being Developed

JERUSALEM (JPFS) — Although the renewing of diplomatic relations between Israel and the People's Republic of China is not close, the first step has been taken, according to Elazar Granot, secretary general of the left-wing Mapam party.

Granot just returned from a 10-day visit to China, where he met with high-ranking officials, saying, "We have opened the door and taken the first step."

He said he was told by the Chinese that relations will

develop step by step, but at this stage there is no chance of renewing diplomatic relations because China insists that Israel withdraw from all the territories and grant self-determination to the Palestinians.

"The Palestinians deserve what the Israelis have, no more and no less," Granot and his companion, Marek Geffen, editor of the daily *Al Hamishmar*, were told.

Mapam was the first Zionist party ever to be invited on an

official visit to China. Granot was invited by the Association for Improving International Relations, an organization formed by the Chinese Communist Party in 1981.

In other Mapam news, Mapam Knesset member Victor Shemtov announced his retirement from the Knesset Monday, ending a 26-year career as a parliamentarian and government minister. His seat will be taken by Gad Yatziv, a former Mapam political secretary.

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Jewish Groups Protest Award To Moslem

NEW YORK (JTA) — Two major Jewish organizations have protested the awarding of the \$369,000 Templeton Prize to Dr. Inamullah Khan, secretary general of the World Muslim Congress.

The congress has observer status at the United Nations and is financed by Saudi Arabia.

Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith, and Rabbi A. James Rudin, national interreligious affairs director of the American Jewish Committee, expressed

outrage in letters to Sir John Templeton, who established the prize in 1972 to encourage progress in religion.

In his letter, Foxman charged that the congress is anti-Jewish, that it questions Israel's right to exist and that it endorses Holocaust revisionism.

Rudin wrote Templeton that "Kahns anti-Israel and anti-

Jewish public record should have immediately disqualified him from such a prestigious prize." The prize is to be given to Khan on May 10 in London.

The *New York Times* quoted Khan, a proponent of Islamic unity, as saying "Moslems will not rest until all of Palestine is vacated from the wrongful and illegal occupations by the Zionist entity."

Begun Celebrates Tu B'Shvat In Israel



Iosif Begun, former Soviet refusenik who recently arrived in Israel, plants a tree in the Jerusalem Corridor on Tu B'Shevat, Israel's Arbor Day. Mr. Begun, known as the "Hebrew teacher," waited nearly 17 years for an exit visa from the Soviet Union, where he was arrested and exiled to Siberia three times for alleged anti-Soviet activities. In honor of his release, the Jewish National Fund recently announced plans to revitalize tree-planting efforts in JNF's Iosif Begun Forest, located in Yatir, Israel. Mr. Begun's wife, Nechama (Ina), holds another sapling for planting. Joining the Beguns in the moving ceremony are JNF-Jerusalem representatives Avraham Kalman (left) and David Angel.

Criticisms Of Senators' Letters From American Jewish Leaders

There was immediate response to the Senator's letter from the American Jewish community. In a letter to the Senators, Seymour Reich, international president of B'nai B'rith wrote: What we must take strong issue with... is criticism of Prime Minister Shamir... Mr. Shamir has not disavowed Resolution 242, which requires relinquishing territory; to the contrary, he is on record as having fully embraced it."

The National Coalition stated that while they "know these distinguished senators are long-time friends of Israel and their motives are well-intentioned," they believe that "at this most sensitive time in the efforts to initiate the negotiating process, the interference in the ongoing internal political debate within Israel is counterproductive and most untimely." The Coalition added that while they believe the United States should do whatever is possible to encourage negotiations to end the conflict, "we should take no steps, nor pressure the Israeli government to take steps, which will endanger Israel's national security in the long run."

Dr. Harold Jacobs, president of the National Council of Young Israel in an op-ed piece entitled "An Answer to the U.S. Senators" asked "How can 30 U.S. Senators, many of them staunch supporters of Israel undermine Prime Minister Shamir's efforts to find a way out of this maelstrom, without sacrificing Israel's security needs?" He added that "it would be wise of Mr. Shamir to bring those 30 senators to the White House and have them listen to the Prime Minister Shamir's counter-proposals."

Gal Shifron To Deliver Paper At Conference

Gal Shifron, A.C.S.W., Director of Senior/Adult Services at the JCC has been invited to present a paper at the National Council of the Aging's 1988 Annual Conference which will be held April 13-17 in Washington, D.C. Shifron's paper will be a comparison of Senior Center Services in the State of Delaware. The paper has been co-authored by Steven M. Herman, a graduate student at the University of Delaware, and Sally Williams, Executive Director of the Mid-County Senior Center.

Shifron has been the Senior/Adult Services Director at the JCC since August 1985.

He has also been instrumental in developing a number of community programs including the Israel Anniversary celebration at the JCC.

The title of his paper is *Autonomy and Self-Direction in Senior Centers: A Multi-Dimensional Approach*. The objectives of the paper are to recognize the decision-making abilities of retirees in Senior centers; to involve retirees in the decision-making process at senior centers; and to increase the satisfaction and self-esteem in retirees at senior centers. The paper will be presented to experienced specialists working in gerontology, primarily in senior centers.

Gratz High School

Parents of 12 and 13 year olds should be aware of a unique Hebrew High School operated and subsidized by the Jewish Community of Delaware. The Delaware Branch of Gratz College Hebrew High School offers a comprehensive five-year program of Hebrew and Judaic studies. It provides a close association with Jewish teenagers from congregations in western Philadelphia suburbs and the Wilmington area. Extra-curricular social and educational activities are also

an important part of the program. Gratz credits are transferrable to most area high schools and college credits are also granted.

For additional information contact the Gratz office (478-5026) on Tuesday and Thursday evenings from 7 to 9 p.m. and Sunday mornings from 10 a.m. to 1 p.m. Elaine Friedberg, Director of Gratz Hebrew High School welcomes the community to visit the school at any time to observe its classes in action.

Unarmed Soldiers Sentenced

TEL AVIV (JTA) — Four junior officers of the Israel Defense Forces were sentenced to 35 days in military prison hours after they encountered three heavily armed terrorists on a Negev road who seized their car and went on to hijack a bus, causing the deaths of three Israeli citizens and the wounding of 10 others. They were punished for disobeying standing order to carry weapons at all times.

The swift justice was meted out by the commander of the officers training school at Milzpe Ramon in the Negev, where the officers were billeted.

The terrorists apparently infiltrated the Negev from Egypt and seized the military car at gunpoint. The IDF officers managed to escape and alert

security forces. Meanwhile, the terrorists went on a shooting rampage, driving along the Beersheva-Dimona road and shooting at passing vehicles. When they commandeered the bus, all but about a dozen passengers fled for cover.

The dead, all workers at the nuclear research facility at Dimona, were Victor Ram, 39, an engineer and father of three children, whose wife died six months ago; Miriam Ben-Meir, 46, the mother of four children; and Rina Shiratzky, 31, the mother of two. The three were on the bus because the plant provides a later shuttle for mothers and single fathers who have to get their children to school or day care.

A woman on the bus who conversed with the terrorists in

Arabic reported they said they were members of Al Fatah, the terrorist arm of the Palestine Liberation Organization headed by Yasir Arafat.

However, Defense Minister Yitzhak Rabin, in his report to the Knesset, later identified the hijackers as members of the Popular Front for the Liberation of Palestine-General Command, headed by Arafat's rival, Ahmed Jabril, who is allegedly headquartered in Syria.

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Jews Of Panama Fear Anti-Semitic Backlash

NEW YORK (JTA) — The Jewish community of Panama fears a potential anti-Semitic backlash over the political and financial crisis boiling in the Central American country, according to American Jewish officials who have been in touch with some of the 1,800 Jews there.

Rabbi Morton Rosenthal, Latin American affairs director for the Anti-Defamation League of B'nai B'rith, said a dozen congregational leaders told him last week during his fact-finding mission there that they feared a recurrence of the events of last June and July.

In June, the National Civil Crusade, the Panamanian opposition movement, called a general strike, which many Jewish store owners in Panama City declined to honor, Rosenthal said.

Although non-Jewish

shopkeepers also failed to comply, a campaign of anti-Semitic leaflets and death threats followed in July. The rabbi said Crusade leaders tacitly conceded to him last week that members of their group mounted the drive.

Rosenthal said the Crusade has since instituted controls to identify fliers that were authorized by their members. The Crusade leaders "assured us that they opposed anti-Semitism and would take steps to stop its recurrence from within their ranks," he added.

Rabbi Marc Tanenbaum, international affairs director for the American Jewish Committee, agreed in a separate interview that "given the history of anti-Semitism there, and the ease with which people move to single Jews out, now it can be much more serious."

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Probing What It Means To Be A Jew

By EDWARD J. SOZANSKI

Reprinted with permission from the Philadelphia Inquirer, March 3, 1988.

Today we expect art to entertain — to titillate, delight, confound or antagonize — but we no longer expect it to devote itself to ethical, moral, religious or broad cultural issues. The modern movement has conditioned us to reject as outdated art that functions as preceptor.

What a pleasure, then, to find an exhibition of contemporary American art that advances broadly humanistic goals. The artists are Jewish — which is not surprising, because the Jewish experience, particularly in this century, all but compels artists reared in that culture to address historical and emotional matters dealing with Jewish identity, and destiny.

The exhibition is "Jewish Themes/contemporary Artists," at the National Museum of American Jewish History on Independence Mall. Organized by the Jewish Museum in New York, it comprises more than 50 paintings, sculptures and works on paper by 24 artists, all but one of them Jewish.

The show is striking not so much for the quality of the individual works, which is generally high, as for the palpable sense of commitment to a cultural ideal. It vividly communicates the persistence and vitality of Jewish culture as well as what it means to Jews of all degrees of religious orthodoxy to be Jewish.

This commitment to a cultural tradition translates into a sense of purpose for the artist and his audience. This is not to say that these works should appeal only

to a Jewish audience or that they require a Jewish context to be meaningful.

The work addresses several major themes — the Holocaust, ethnicity, religion, and biblical and contemporary history — both directly and obliquely. Most of the images are indigenous to the culture, but some are personal, like Jon Imber's portrait of an ancestor who was a leading 19th-century Zionist and Tobi Kahn's landscapes of Jerusalem.

The Holocaust has been the most difficult event in Jewish history for artists to confront. In that respect, Audrey Flack's *World War II*, painted in 1976-77 and based on a photograph made at the liberation of Buchenwald by Margaret Bourke-White, is something of a landmark.

Flack juxtaposed a photorealist recreation of the photograph with a lush still-life of pastries, polished silver and a colorful butterfly — a joining of extremes intended to shock

the viewer into a understanding of the depths of human depravity that the camps represented.

Hanging next to this work is another testimonial to that depravity, a panoramic color photograph of the only remaining gas chamber at Auschwitz-Birkenau. Made by Bill Thompson, a Catholic, it's an eerie, chilling image that does not require a context or an explanation to convey its message.

Not all the evocations of the Jewish experience are as blunt as these. Cleve Gray responded to a visit to a Jewish cemetery in Prague with a series of landscape abstractions that are melancholy in tone but still essentially painterly. Hannelore Baron, who grew up in Nazi Germany in the 1930s, has translated the experience of *Kristallnacht* and her parents' imprisonment into a series of small formalist assemblages and collages.

Sue Miller bases her abstract paintings on biblical events,

especially the Deluge. But the show's most direct biblical allusion is Martin Silverman's small bronze sculpture of Eve confronting the serpent.

In their catalogue comments, the artists offer a variety of rationalizations for their commitment to Jewish themes. In general, art allows them to resolve feelings of being Jewish. Art Spiegelman observes, for example, that he is "most at ease with my identity as a Jew in the cultural sense, with the Jewishness of Franz Kafka, Sigmund Freud and Philip Roth."

What is clear is that art can still serve Jews as it no longer serves Christians, to preserve and transmit traditions that preserve the identity and ensure the continuity of the larger community.

National Museum of American Jewish History, 55 N. 5th St. 923-3811. 10 to 5 Mondays through Thursdays, 10 to 3 Fridays, noon to 5 Sundays. Through April 18.

Israel And Hungary Establish Reciprocal Interest Sections

By HUGH ORGEL

TEL AVIV (JTA) — Israel and Hungary established interest sections in Budapest and Tel Aviv respectively on March 14. It is the lowest level of diplomatic representation, but nevertheless marks a resumption of diplomatic ties broken by Hungary during the 1967 Six-Day War.

A Hungarian representative, Jerri Genish, handed his letter of appointment to Israeli Foreign Minister Shimon Peres in Jerusalem, while Shlomo Merom, an Israeli diplomat with the rank of ambassador, did the same at the Foreign Ministry in Budapest. Israel's Budapest office will operate from the Swiss Embassy there. The Hungarian section in Israel will be located at the Swedish Embassy in Tel Aviv.

Genish told Israel Radio that the opening of a Hungarian mission here was a step toward full diplomatic ties. He said that event would be hastened if Israel entered into peace negotiations with its Arab neighbors and the Palestinians.

The freeze between Israel and the Communist bloc countries seems to be thawing. Israel and Poland establish interest sections in Warsaw and Tel Aviv last year. A Soviet consular mission has been in Israel since last June and an Israeli mission of similar rank will be going to Moscow in about three weeks.

But Israel and the Soviet Union have not re-established ties, even on the interests section level. Israel has full diplomatic relations with only one Eastern bloc nation: Romania.

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Weekly Ritual Israelis View U.S. Broadcasts

By ANDREW
SILOW CARROLL

JERUSALEM (JTA) — In what is becoming a weekly ritual, more than 30 English-speakers gathered in a classroom here to watch videotapes of American and Canadian television news reports from the previous week.

In silence, they saw tapes of young Palestinians heaving stones at Israeli troops, clouds of tear gas billowing along the streets of Kalkilya and Nablus and green-clad soldiers advancing with guns and clubs. Again and again, they watched CBS footage of a quartet of Israeli soldiers beating two Palestinian men.

When it ended, the viewers talked.

"Why don't (the networks) talk with people who live on the West Bank?" said Toby Klein Greenwald, who lives in the West Bank settlement of Efrat. "Rocks are lethal weapons. They are intended to kill, maim and destroy."

"The question is not whether the networks are doing a fair or unfair job," a young man responded. "The problem is, you don't see our leaders talking about the issues. You see them talking about their image."

Another woman snorted, "We should make these reporters do their homework. Free-lom has to be handled

with responsibility."

Raymond Dolphin, an Irishman who taught English at the University in Hebron, had another view. "I've been to the hospitals; the wards are full of Palestinians with broken limbs. I think there is a bias the other way and we're seeing only a fraction of what's being filmed," he said.

The discussion at Beit Agron, the Jerusalem press center, was being filmed by a crew from ABC-TV's "Nightline" program; it was American television watching current and former Americans watching American television.

But wherever Israelis and visitors share opinions, in kitchens, restaurants, newspaper columns and the Knesset, there are spontaneous versions of the same debate: What is to be done about television coverage of the three-month-old unrest in the administered territories?

The discussions touch on the fairness of reports, the objectivity of reporters and their free access to the territories, and, most often, a perceived lack of perspective in what is being printed and broadcast. For many, including those who esteem Israel's democratic nature, the answer is a total ban on television coverage, as the Israel Defense Force tried recently throughout the West Bank. Earlier, Premier Yitzhak Shamir said he was considering a blanket prohibition of TV

cameras in the territories, a statement he repeated before visiting delegates of the Conference of Presidents of Major American Jewish Organizations.

Even former Secretary of State Henry Kissinger is said to have told eight American Jewish leaders in February that "Israel should bar the media from entry into the territories involved in the present demonstrations, accept the short-term criticism of the world press for such conduct and put down the insurrection as quickly as possible."

Martin Fletcher, a correspondent for NBC News based in Jerusalem, recently acknowledged that incidents do develop when television crews arrive. "But was there an incident before the cameras arrived?" he asked rhetorically. "Sometimes all is quiet until the army patrol came, and then the kids went crazy. During the Shultz visit, all hell broke loose. So maybe you should ban visiting politicians seeking peace."



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Garden Visited By Yad Vashem Director



Standing before the entrance to the Garden of the Righteous Gentiles in front of the Jewish Community Center are Dr. Mordecai Paldiel, Director of the Division of the Righteous Gentiles, Yad Vashem, Israel, and David Preston, son of George and Halina Wind Preston, both survivors.

The Wilmington Garden of the Righteous Gentiles modeled on the one at Yad Vashem is the first of its kind in the United States. Dr. Paldiel was very impressed with what we have done in our community and very eager to learn about all those honored in our Garden.

Dr. Paldiel delivered the annual Yom Hashoah Lecture in Philadelphia on Feb. 28 and came to visit our Garden on the following day through the efforts of David Preston.



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Kutz Home And Maple Lane School In Outreach Program

By DIANA STEVENS
1987-1988 is the fifth year of the Maple Lane School/Kutz Home Outreach Program which works to build bridges of communication between children and seniors. This year

the Outreach Program has included two visits by Peggy Daum's fourth and fifth grade class at Maple Lane to the Kutz Home. In December the students and residents celebrated Hanukkah and the

Signing of the Constitution. In March, the children learned about Purim and had a tour of the Kutz Home. A highlight of both visits was the residents and children singing Yiddish songs and "If You're Happy and You Know It."

The 1987-88 Program started when a group of residents at-

tended the annual Maple Lane School Halloween parade. Between visits the seniors and students have exchanged letters and cards.

Young and old alike have responded positively to the Outreach Program which is sponsored by the STRIVE Elementary Program/Green Circle of the Delaware Region NCCJ (National Conference of Christians and Jews). The residents have been energized by the children's smiles, attention and handshakes, while the students have been excited about visiting the residents in their home and learning about their holidays.



Christopher Baird, student in Peggy Daum's class at Maple Lane School and Reba Levick, Kutz Home resident who will be 100 years old March 24.

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The Center For Men's Clothing Of Integrity

Anschluss—

(Continued from Page 54)

bureaucratic repression. The article documents the history of the Jews in this country as well as the financial benefit accrued to Austrians and consequently Germans by Jewish disenfranchisement.

Some 26,236 Jewish factories and shops were registered in order to be taken over legally by the Nazi authorities. Any wealth exceeding 5,000 Reichsmarks had to be reported.

The financial loss of the Jewish community was estimated at \$1.2 billion (1938 rate), not including art objects and jewels.

Two thirds of Austrian Jewry, 128,500 people, left the Ostmark primarily for New York, London, Shanghai, Buenos Aires and Jerusalem. But 65,459 Austrian Jews died in the Holocaust.

Medical Center Of Delaware

The Medical Center of Delaware's Christiana, Wilmington and Eugene duPont Memorial Hospitals have made preparations to meet the needs of their Jewish patients during Passover.

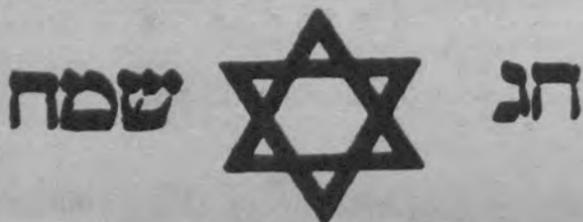
A special program, produced by the Medical Center, will be shown to patients on closed-circuit room television sets on the first night of Passover, Friday, April 1, and the second night, Saturday, April 2.

The program will highlight portions of the Seder service

with questions and explanations by Jewish Chaplain, Rheva Cook, and Rabbi Kenneth Cohen of Beth Shalom Congregation of Wilmington.

Kosher meals for patients will be available upon request. In addition, the hospital cafeterias will feature Kosher platters and foods for staff members during the week of Passover.

Inquiries regarding any special needs for Passover at the Medical Center should be directed to Chaplain Cook at 428-2780.



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Super Tuesday: More Questions Than Answers

By DAVID FRIEDMAN
WASHINGTON (JTA) — The results of Super Tuesday (March 8) may mean that large numbers of Jewish voters will find it hard to decide whom to support in the November presidential election.

Vice President George Bush, who swept the Republican primaries, winning about half of the 1,139 delegates he needs for the nomination at the Republican national convention in New Orleans in July, is viewed with suspicion by many in the Jewish community, despite his many statements of support for Israel.

On the Democratic side, Rev. Jesse L. Jackson emerged with about 350 delegates, just behind Massachusetts Gov. Michael S. Dukakis with 360 delegates, and ahead of Sen. Albert Gore Jr. of Tennessee with about 320, thus ensuring that Jackson will have an important voice, if not the deciding voice, at the Democratic national convention in Atlanta in July.

Jews who voted on Super Tuesday did so mainly in the Democratic primaries and appeared to go overwhelmingly for Dukakis.

In Florida, which Dukakis won, exit polls found that eight out of 10 Jews voted for the Massachusetts governor.

Jews, who make up 4.7 percent of the Florida population, are concentrated in the southeastern part of the state from Miami to Palm Beach. The majority are retirees from the northeastern part of the country, and they turn out in large numbers for any election.

Dukakis, whose wife, Kitty, is Jewish, also won in the two other states in which Jews account for more than 4 percent of the population, his home state of Massachusetts and Maryland.

Whether Dukakis is the first choice of most Jewish Democrats could become clearer next Tuesday in the Illinois primary, and especially in the April 19 New York primary.

Another sign would be if his victories in the South result in campaign contributions from wealthy liberal Jews in New York and Los Angeles, who so far have been on the sidelines.

However, Gore is also making a concentrated effort in the Jewish community. He has a record of strong support for Israel, as do all the candidates, except for Jackson. He also has one of the most liberal records in the Senate, although his appeal Tuesday was principally among Democratic moderates.

On the Republican side, the candidate with the most appeal to Jewish voters, Rep. Jack F. Kemp of New York, has dropped out of the race. Senate Minority Leader Robert J. Dole

of Kansas, also has a record of a long rapport with the Jewish community, but his campaign has been lagging.

Bush's problem with the Jewish community is more perception than reality. He has continuously echoed the Reagan administration's strong support for Israel and has backing in the Jewish community including such important leaders as Max Fisher and Gordon Zachs.

But many in the Jewish community, noting Bush's friendship with Saudi Arabia, fear that his winning the presidency could mean a return to the "even-handed" policy of the State Department Arabists.

Bush has also been quoted as being critical of Israel inside the administration during the invasion of Lebanon and after the bombing of the Iraqi nuclear reactor, and of saying during the 1985 TWA hostage-taking that Israel should release "people being held against international law," a reference to Lebanese Shiite prisoners being held by Israel.

In defending his role in providing arms to Iran, Bush has seemed to place the blame on Israel.

At the same time, Bush has been a leading spokesman of

Below left, Jesse Jackson is the only candidate who favors direct talks with the PLO and the creation of a Palestinian state. At right, Pat Robertson, whose positions on social issues worry many Jews.



the administration to the Jewish community. When there were charges of dual loyalty because of Jewish opposition to the sale of AWACS (airborne warning and control systems) aircraft to Saudi Arabia in 1981, it was Bush who publicly refuted the charges. It was also Bush who personally arranged the rescue of 800 Ethiopian Jews in 1985.

Bush's problem for the Republicans in the Jewish community may be offset by the problem that Jackson presents the Democrats.

No one expects that Jackson will be on the ticket, either as candidate for president or vice president. But his showings in the primaries means he could decide who is.

The bit question everyone asks is "what does Jesse



Above left, Vice President George Bush is viewed with suspicion by many in the Jewish community, despite his statements of support for Israel; at right, Massachusetts Governor Michael S. Dukakis won in Florida where 8 out of 10 Jews voted for him.

Jackson want?" which he refuses to answer for the present. If Jackson seeks influence only on domestic issues, then much of what he says poses no problem for the Jewish community and would probably find support among many Jews.

But if he wants influence on foreign policy, this could hurt the Democrats, and not only in the Jewish community. Jackson repeatedly says he wants to bring about a settlement of the Arab-Israeli conflict through negotiations, although he appears to place the chief burden for talks on Israel.

He is the only candidate who favors direct talks with the Palestine Liberation Organization and the creation of a Palestinian state.

But although Jackson has sought to reach out to the Jewish community, toned down the rhetoric from his 1984 campaign and stressed his support for a secure Israel, many in the Jewish community distrust him. They point to his anti-Israel statements of the past, his meeting with PLO leader Yasir Arafat, his "Hymietown" remark and his 1984 support by Rev. Louis Farrakhan.

The other factor in the race is Rev. Pat Robertson, whose positions on social issues, including attacks on important provisions of the constitutional separation of church and state, worry many Jews. Robertson, who did poorly on Super Tuesday, said he plans to continue in the race.

Although Robertson is not expected to win many delegates in the upcoming primaries, neither Bush nor Dole wants to alienate his supporters. At the same time, many have noted they are not ideologically committed to the social issues, as is President Reagan, who was unable to get his views on these issues enacted into law during the past seven years.

The Jewish vote, which is not monolithic, is up for grabs, and for the rest of the primary campaign, issues important to Jews will play a more prominent part.

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50 Years After Anschluss

By MARTHA HALPERT

VIENNA — An internally divided Austria commemorated on March 11 the 50th anniversary of the Anschluss, the country's annexation by Hitler's Third Reich.

The year of the commemoration would have come anyway, Austrian Chancellor Franz Vranitzky told journalists last week, but the discussion about Austria's role before and during World War II is fiercer than anyone could have predicted two years ago, he noted.

Then, Austria's image was largely of prancing stallions, apple strudel and waltzes. But former United Nations Secretary General Kurt Waldheim's successful run for the presidency split the country and changed its image abroad. The president is becoming increasingly embarrassing for Austria, as he is on the U.S. "watch list" of undesirable aliens and is invited to visit by no Western country.

The fact that Waldheim lied about his war-time activities has caused many Austrians to ponder their own behavior during the Nazi era. Younger Austrians have become increasingly critical of their fathers and forefathers.

Critics accuse Austria of not accepting its share of guilt in Nazi war crimes after the annexation, which was welcomed by many Austrians.

Yet, the country planned to commemorate the destruction of Austrian state and sovereignty in a dignified way. For the first time, Austria was to hold a nation-wide minute of silence, during which work, traffic and school lessons would stop.

At 11:10 a.m. on March 11, the church bells rang to commemorate the moment Austria became the Ostmark and was wiped off the map for seven years. The central and official acts of commemoration were scheduled to be held in the Austrian Parliament and the Hofburg Palace. Waldheim was to be present at both events,

but government, political parties and the National Assembly agreed that he would not utter a word at these occasions.

Activities dealing with the problems of the Anschluss began weeks ago and will continue throughout 1988 — evidence of an internal re-evaluation of Austria's role in the Nazi-period.

They include symposia probing the historical, military and political background of the Austrian trauma of 1938.

"Forgive Us Our Sins" is the theme of an ecumenical gathering and religious service to be held outside the former Gestapo headquarters here. This is only one of the many activities organized by the Catholic Church, whose leaders openly welcomed the Third Reich in 1938. "Youth Under the Swastika" and "Catholic Church and National Socialism" are two other projects by the official church of Austria.

Austrian radio and TV have produced a number of high-quality documentaries dealing with the period. Viennese theaters have planned special dramas dealing either with persecution of Jews, anti-Semitism or the rise of Hitler. The Socialist Party and the trade unions are commemorating the killing of many prominent socialists.

The Union of Austrian Students has created a 10-day program that it calls "1938-1988: History and Responsibility." The students will present an exhibition about the history of the University of Vienna, where anti-Semitic riots began.

"Economy without Jews" is the March 1988 cover story of the largest Austrian business magazine, Trend. The article deals with the fate of Jews after March 11, 1938, when wild, unorganized looting was followed by organized

(Continued to Page 52)

In Vienna, Jews Remember

By MARTA HALPERT

VIENNA (JTA)—Viennese Jews solemnly mourned the victims of the Holocaust here two days after Austria commemorated the 50th anniversary of the Anschluss — the absorption of Austria into the Third Reich on March 12, 1938.

The Jewish event was low key and non-political. An hour of prayer preceded a march to the Morzinplatz, once the site of the dreaded Gestapo headquarters in Vienna. Some of the Jewish participants were Holocaust survivors, others were born long afterward. Austrian Chancellor Franz Vranitzky, one of many non-Jews who attended, appealed to the Austrian people to apply the lessons of history to the present and future.

Paul Grosz, president of the Jewish community, called for more tolerance and for the right of Jews to live in peace according to their own understanding of freedom and to observe their religion and culture.

Remembrance of the Nazi era was the theme of other Anschluss anniversary events. The Academy Award-winning film "Genocide" was shown at a private screening Saturday night for civic and government leaders, educators and other public figures.

The screening was given under the patronage of Dr. Hilde Hawlicek, minister for education, and Dr. Helmut Zilk, mayor and governor of Vienna. "Genocide" was produced by the Los Angeles-based Simon Wiesenthal Center and won the 1982 Oscar for best documentary. Nazi-hunter Wiesenthal appeared in person to introduce the film. It also will be shown at the Vienalle film festival.

Another event is "The Courage to Remember," an exhibition of the Wiesenthal Center which had its international opening here Sunday. It explores in words and images the historical setting, events and the aftermath of the Holocaust. It will be on display at the Palais Palfy until March 27.

Meanwhile, demonstrations continued demanding the resignation of Austrian President Kurt Waldheim because of revelations of his role in Nazi atrocities committed when he served in the German Army in the Balkans during World War II.

Austrian intellectuals, writers, artists and many former concentration camp inmates expressed dismay over Waldheim's refusal to step down. Rosa Jochmann, an 80-year-old former Socialist resistance fighter and inmate of the Ravensbruck concentration camp, said, "Waldheim is not representative of this new generation. He is not worthy to be your president."

Waldheim, whose controversial history led to the prohibition against his speaking at any official event marking the Anschluss anniversary, gave a five-minute television address Thursday night in which he called for reconciliation and insisted that Austria was the first victim of Hitler's aggression.



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Farm Crisis Conference Tries To Raise Jewish Consciousness

NEW YORK — (JTA) Tens of thousands of American farms are dying each year, taking with them the farm equipment manufacturer, the auto worker who makes farm trucks and the small food supplier.

The chain is long, reaching into the life of the urban dweller.

"It's not just farmers. They take an economy with them," said Jim Hightower, Texas commissioner of agriculture and keynote speaker at "Judaism and the Land: Responding to the Rural Crisis," a conference held at Hebrew Union College-Jewish Institute of Religion here Feb. 28.

The conference was sponsored by 14 separate Jewish organizations, including the Union of American Hebrew Congregations, the American Jewish Committee and members of several congregations spanning all movements in American Jewry. Farmers' advocacy groups were also represented.

Hightower denied government and media reports that the farm crisis is over.

"The good news for American farmers in 1988 is that the farm crisis has officially been declared 'over' by the Reagan administration. The bad news is that their good news is a lie."

The Texas agriculture official said that 235,000 farmers have been "squeezed out of agriculture as a result of the price-busting, surplus-generating 1985 farm bill, and it is going to offer mighty cold comfort to the 130,000 other farmers who are forecast to go under in 1988."

Hightower emphasized the negative impact of the farm crisis on non-farming Americans, including 55,000 factory workers laid off from their jobs since 1981 as a result of the work lost with the demise of numerous farms.

He recommended "a supply management concept" under which farmers are informed of the expected demand of crops so they do not overplant. The concept also calls for a government-enforced price floor and a one-time overall 4 percent price rise of farm products.

Conference coordinator Frank Hornstein of Queens, N.Y., food and farm policy consultant for the UAHC, said, "What we are trying to do is raise urban Jewish consciousness about the important issues related to the rural problem and how it affects urban people."

Rabbi A. James Rudin, national director of interreligious affairs for AJCommittee, stressed in his opening address

Judaism's inextricable links to agriculture.

"The Hebrew Bible is the world's oldest agricultural text-book," replete with agricultural themes, he said. Three major Jewish holidays — Pesach, Shavout and Sukkot — are harvest festivals.

Living in "dank quarters" in the Diaspora, "unable to even buy land, much less farm it, the Jews still pored over every agricultural reference in the Bible and Talmud," Rudin said. This yearning culminated in Zionism, whose belief was the spiritual redemption was possible through *avodah* (work), forging a link between physical labor on the land and the worship of God.

The rabbi said most Jews appreciate the efforts of maintaining a farm and "understand the economic unpredictability and the psychological and physical stress created by the constantly shifting global agricultural markets."

Thus, he continued, Jews "instinctively know that when a once stable and productive segment of our society begins to break apart, then the entire American society is put at risk."

Rudin stressed that Jews and non-Jews must forge coalitions and alleviate the plight of American farmers.

His call was echoed by David

Goldstein, executive director of the Kansas City Jewish Community Relations Board, which nearly three years ago established a farm crisis desk. Funded by Women's American ORT, it is run by Carol Smith, a non-Jew whose parents lost their farm.

The board is concerned about farmers for a simple reason, said Goldstein: because the farm crisis had led to anti-Semitism among right-wing extremists looking to blame someone for the farmers' woes.

Jews should be able to understand farmers' fears as they lose their way of life, Goldstein said. "A culture is being destroyed. They are trying to maintain a way of life. It means to them what Jewishness means to us," he said.

According to Goldstein, the Jewish Vocational Service of Kansas City has established a program with Women's American ORT and the Kansas Department of Agriculture in which out-of-work farmers are retrained and assisted in finding new jobs.

ORT also has collected clothing and appliances for needy farmers.

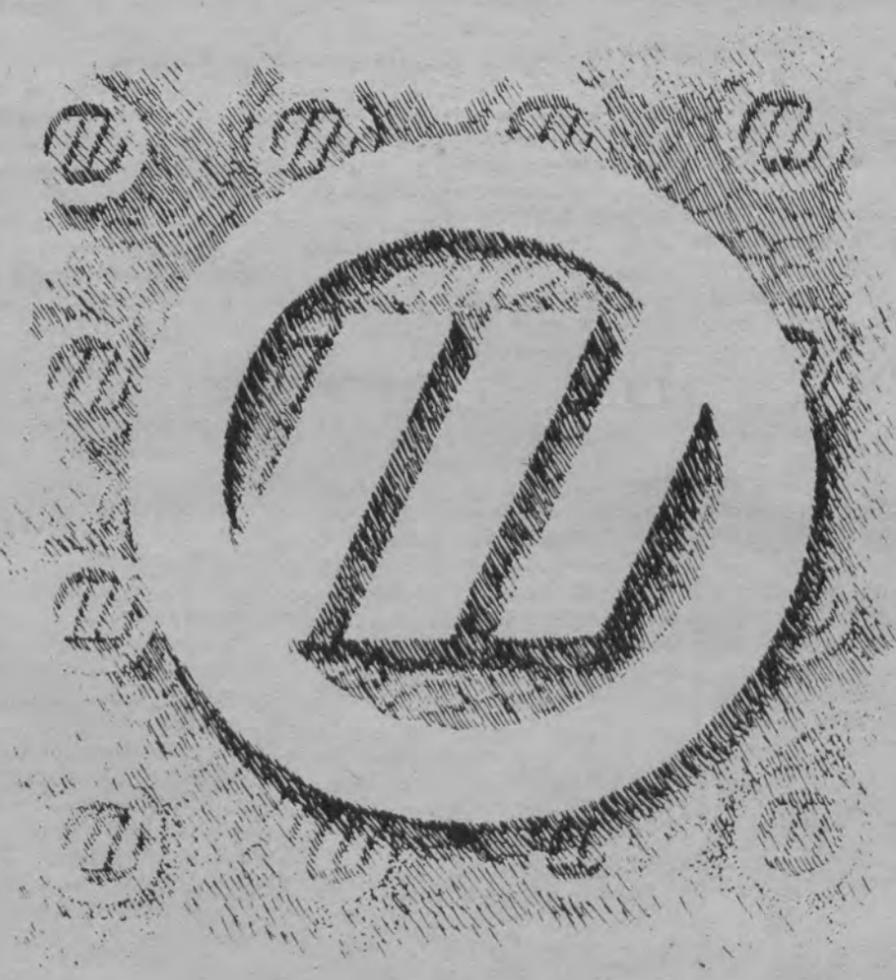
New links between farmers and Jews have paid off in unexpected ways, Goldstein said. Farm leaders have adopted

Soviet Jewish refuseniks, he said, and two farm leaders accompanied the Kansas City delegation to Washington for the Dec. 6 rally for Soviet Jews.

Goldstein, as well as farm and Christian groups' representatives, asked that letters be sent to members of Congress requesting emergency assistance for needy farmers and a moratorium on farm foreclosures.

Remedies for farmers' dire problems could be found in a program undertaken last year by the Texas-Israel Exchange (TIE).

With funding from the Jewish National Fund expertise from Israeli agriculture experts on site now in Laredo, Texas, a "blueprint farm of the future" with diversified crops and direct marketing, is operating, proving that farming can be lucrative and successful in the United States, conference participants said.



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Announcements/Events

AEA Auction

What do Michael J. Fox, Alan Alda and over 50 local merchants have in common? ALL have contributed to the Albert Einstein Academy Celebrity Auction. Over 130 items, services and personal memoirs will be put up for auction on April 30 at 9 p.m. in the auditorium of the Jewish Community Center, 101 Garden of Eden Road, Wilmington.

After a cocktail reception, auction preview and silent auction — WCAU's noted radio talkshow host, Jerry Weinberg, will take live bids on such prized possessions as an original M*A*S*H* script autographed by Actor and Director Alan Alda, an invitation to Bruce Willis' wedding, a getaway at the Christina House, jewelry, artwork, sporting memorabilia, dining packages and more.

Tickets for the auction and cocktail reception are \$9 if purchased before April 20, or \$12.50 at the door. For more information or reservations call Einstein Academy at 478-5026. Proceeds will benefit Albert Einstein Academy.

Albert Einstein Academy is the only Jewish Day school in Delaware, providing both secular and Judaic-Hebrew education.

Beth Emeth To Host Yom Hashoah Program

Congregation Beth Emeth will host the community's annual Yom Hashoah service on Wednesday, April 13, at 8 p.m. Participants will include students from the religious schools of the New Castle County synagogues as well as the Delaware Gratz Hebrew High School and the Albert Einstein Academy.

The community is urged to be present when we honor the memory of the *kedoshim*, the martyrs who sanctified the Name of the Eternal, during the bleakest period in our history.

Our speaker will be Rabbi Bernhard N. Cohn, spiritual leader of Congregation Habonim in New York City. Rabbi Cohn's father-in-law, the late Dr. Hugo Hahn, founded the congregation in 1939. Many of its members had been affiliated with Rabbi Hahn's synagogue in Germany prior to their escape from the Nazi persecution.

Rabbi Cohn's talk, "One Living Soul," promises to be inspirational and most important during this, the fiftieth year following *Kristalnacht*, the



Rabbi Bernhard N. Cohn

Night of Shattered Glass when in November, 1938, the synagogues of Germany were burned to the ground.

MAZON At Beth Emeth

In synagogues across the country a national hunger organization, MAZON (the Hebrew word for sustenance), A Jewish Response to Hunger, has been established to raise funds to help alleviate hunger in this country and around the world.

MAZON's concept is to feed hungry Jews and non-Jews through a suggested voluntary contribution equal to three percent of the cost of a celebration (wedding, *bar/bat mitzvah*, birthday, etc.)

The funds are allocated to organizations here and abroad which are involved in projects aimed at feeding the hungry. These projects range from the start-up of a kosher kitchen for the elderly in Los Angeles, to

an educational outreach for a very low income community in Maryland, to a program called "Weekend Meals for the Homebound" in New York City which supplements the weekday meals-on-wheels program.

Locally, Congregation Beth Emeth is a partner in Mazon. Their initial and main purpose in joining this effort is to heighten local awareness of the hunger problem and to help raise funds.

Naches

Sawicki

Fran and Bob Sawicki, of Wilmington, announce the birth of a daughter, Rachel Sarah, on March 7. Grandparents are Eva Sawicki and David Lessner, both of Wilmington.

Weinstein

Sara and Shmuel Weinstein, of Newark, announce the birth of a daughter, Chaya Mushka, on February 26.

Panitz

Bernard and Sylvia Panitz are pleased to announce the engagement of their daughter, Debra Miriam to Jeffrey Norman Fredman, son of Ted and Harriet Fredman of Silver Spring Maryland.

Debra is a graduate of Concord High School and Delaware Gratz Hebrew High School. She is a senior at the University of Maryland, College Park, and will graduate in May, 1988. Jeff is a graduate of the Charles E. Smith Jewish Day School, Rockville, Md. and the University of Maryland. He is a graduate student at the University of Alabama, Birmingham.

Friedberg

Mr. and Mrs. Ralph Friedberg of Wilmington Delaware, announce the engagement of their daughter, Kathy Lyn Friedberg, to Seth Michael Bloom, son of Myrna Bloom and Joseph Bloom of Dresher Pennsylvania.

Kathy is a graduate of the University of Delaware. She is currently employed by the E.I. Dupont Company of Wilmington Delaware as a Systems Consultant.

Seth, also a graduate of the University of Delaware and a former Staff Associate of the Jewish Federation of Delaware, is currently a Campaign Associate and Director of the Jewish Federation of Central New Jersey's Suburban Services Office. Seth is also currently pursuing a Masters Degree at Yeshiva University's Wurzweiler School of Social Work. An August wedding is planned.

Beth Emeth Will Welcome New Members

A wine and cheese party for new and potential members will be held on Sunday, April 10 from 2 to 5 p.m. at the home of Margaret and Harold Way, Kennett Square, Pa. This is an opportunity for new and potential members of Beth Emeth to informally meet Rabbi Grumbacher, members of the board and members of the congregation. For further information call the Beth Emeth office at 764-2393.

NCJW Luncheon

Margaret May, Chairman of this year's NCJW luncheon has announced that Charles E. Welch, president of the Delaware State Board of Education, will be the speaker at the April 22 affair.

Mr. Welch is a former Senior Vice President, External Affairs of the DuPont Company. Prior to that he was General Counsel of the company. He is a political and social leader in the state and region. Mr. Welch has had a long relationship with the Democratic Party of Delaware and his influence in state happenings has been evident for at least two decades. The agency closest to his heart is the Mary Campbell Center, a residential facility for physically handicapped young people who wish independent living. He and his wife have spent many years of

service on the board and with fund raising events for the Center.

The luncheon on April 22 will be held in the DuBarry Room of the Hotel DuPont at 11:30 a.m.

Contributory support for the luncheon is: Patron (\$100 and up), Contributors (\$75 - 99), Supporter (\$50 - 74), Donor (\$30 - 49).

This luncheon is sponsored by the National Council of Jewish Women as part of their mission involving public affairs, education, women's issues, services to children and the aged, Constitutional Rights, and human and civil liberties. These have been the primary focus for NCJW for over one hundred years.

Levine President Of UJA Women

Marjory Stone Levin, President of the Women's Division of the Jewish Federation of Delaware, has been elected President-Elect of the United Jewish Appeal's Women's Young Leadership Cabinet.

Classifieds

Classified ads are available at \$1.00 per line (at least two lines, please). Send your ad, with check, to Classified Ads, The Jewish Voice, 101 Garden of Eden Rd., Wilmington, DE. 19803. (302) 478-6200

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VOLUNTEERS NEEDED - The JCC Child and Family Division is seeking volunteers to assist in its pre-school and daycare classrooms. If you are a mature, responsible, nurturing adult looking for an opportunity to work with children ranging in age from one to nine years old, we want you! You'll have the opportunity to develop lasting relationships with our children and a dedicated staff in an educational, recreational Jewish environment. If you are interested, please call Arlene Bowman at (302) 478-5660.

EDUCATION: Head Teacher/Supervisor for full range pre-school, daycare and camp for children ages 1 through 9. Parent education, staff recruitment, supervision and training. Jewish and progressive teaching background preferred. Salary commensurate with experience, full benefits. Send resumes to A. Bowman, JCC, 101 Garden of Eden Road, Wilmington, DE 19803.

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Announcements/Events

Community Seder At Beth Shalom

Congregation Beth Shalom in Dover will sponsor its third annual Community Passover Seder on Friday evening, April 1, the first night of Passover. Services will begin at 6 p.m. and the Seder will begin at 6:30. The cost of the Seder is \$15 per adult, \$8 per child 10 and under, and free for children under 5. Reservations must be made with the Beth Shalom office (734-5578) or with Bob Crystal (674-4709). There will be a \$3 late fee charged for reservations made after March 20.

Anyone leaving town for the Passover holiday can still be a part of the community project called Maot Chittim (portions of wheat) by donating a meal. Even those planning to attend are encouraged to donate an extra meal as a mitzvah. Donations will be used for meals at the community seder. No one

will be refused a meal at the seder.

Rabbi Levy (734-5578) is available to answer questions for those who need assistance in order to attend.

Beth Emeth Fundraiser

Congregation Beth Emeth's major fundraiser for the year will be a talent show, silent auction and raffle on Saturday, April 16, 1988. Wine and cheese will be served at 7 p.m., and the show starts at 8 p.m. Coffee and dessert will follow the show. Tickets are \$15 each or 2 for \$25. Paid reservations may be sent to Pearl Saltzman, 1526 Seton Drive, Wilmington, DE 19809 or Marsha Rosenberg, 828 McComb Lane, Chadds Ford, PA 19317. Raffle tickets are \$1 each or 6 for \$5 and may be obtained by calling Betty and Leon Chambers, 764-0168.

Resource Center Now Open

The Halina Wind Preston Holocaust Education Resource Center, located in the Library Lounge of the JCC, is now open. The community is invited to come in to browse and borrow materials of interest. The Center is open on Wednesday afternoons from 2:30-5:00 p.m.

JWV Events

Jewish War Veterans Post 535, 747 and 767 will hold their next regular meetings on March 28 and April 11 at B'nai B'rith House at 8:00 p.m. Both will be important meetings for nominations and election of officers. All members are requested to attend and bring any new potential members as guests. Refreshments will be served.

A bus trip to Trump Casino is scheduled for March 27. Call Betty Lubin at 792-1167 to make a reservation.

Any family of a Veteran who needs or wants a Flag Marker should contact Morris Glazier at 764-2427.

Beth Emeth Sisterhood

The Sisterhood of Congregation Beth Emeth has announced the program for its annual Donor Luncheon and Cocktail Reception, which will take place on Tuesday, April 12, at 11 a.m. Guests will be Miss Judith Goldberg, soprano, and Mr. Arthur Apy, tenor, both of whom are members of the Metropolitan Opera Chorus in New York City.

Miss Goldberg is the daughter of Dr. & Mrs. Edwin Goldberg, members of Congregation Beth Emeth. She has studied at Oberlin College Conservatory of Music and at the Academy of Vocal Arts in

Philadelphia. After appearing in Barcelona, Spain, she returned to the United States to appear in "Norma" with Beverley Sills. Miss Goldberg's versatility is manifest in oratorio, musical comedy and she has performed extensively in Gilbert & Sullivan operettas. Although she has been a member of the Metropolitan Opera Chorus since 1981, Judith Goldberg has also sung many solo roles with the Metropolitan Opera Company.

Make reservations for the luncheon and complimentary child-sitting by calling Mrs. Carole Bernstein at 475-6259.

BBW Honors Life Members

There will be a cocktail reception on Sunday, April 10 at 10 a.m. at the Peale Club, 1819 Chestnut Street, Philadelphia, for the Hyla Lipsky Life Membership Class. All women who became Life Members of B'nai B'rith Women between April, 1986 through March, 1988 will be honored.

Mrs. Lipsky, of Rydal, will be installed as the 1988 Interna-

tional President of B'nai B'rith Women during the BBW Biennial Convention at the Fontainebleau Hilton in Miami Beach from May 1 through May 4.

B'nai B'rith Women unites Jewish women as a force to promote the principles of social advancement through education, service and action.



**Happy
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No Accord Between Reagan And Shamir—

(Continued from page 2)
day that he had accepted months ago a Shultz proposal to launch direct negotiations under the auspices of the United States and the Soviet Union. The proposal was rejected by Jordan at the time.

President Honsi Mubarak of Egypt is the only Arab leader to accept the latest Shultz proposal. Palestinians, moreover, say they will not be part of a Jordanian delegation, but want the Palestine Liberation Organization to represent them at peace talks. PLO participation is unacceptable to Israel and the United States.

A senior administration official admitted after the White House meeting that the U.S. plan "satisfied nobody completely, but we think it satisfies everybody's essential needs." He said Shamir's opposition to a peace conference was not a "slamming of doors."

Despite rejection of the plan by almost all key Arab figures, the Reagan administration seems to be exerting the greatest pressure on Israel.

Nevertheless, Shamir received assurances from Reagan that the close cooperation and friendship between the U.S.

and Israel would continue regardless of any differences between them.

Reagan also assured that "peace will and must come from the genuine give-and-take negotiations. That's what we are working to set in motion now." Reagan made the remarks at a meeting with members of the United Jewish Appeal Prime Minister's Council at the White House.

Shamir, who is using his visit to rally American Jewry to his positions on the peace process and in support of Israeli policies in the administered territories, addressed the sixth National Young Leadership Conference of the United Jewish Appeal in Washington on March 14.

His message was that the rioting in the administered territories was not a struggle for Palestinian rights but a new stage in the Arab war to destroy Israel.

He indicated he does not accept the unwritten but basic principle of Shultz's peace plan trading territory for peace. "I am astounded by some people's short memories," he told the UJA audience. "Did we have peace when we did not

have these territories?"

Yet Shamir appeared to sound a conciliatory note just before he left Israel. Asked by reporters at Ben-Gurion Airport if he still stood by the Likud pledge never to give up any part of the administered territories, Shamir said "we have committed ourselves to negotiations" about the final status of those areas.

Shamir left for the United States with a massive outpour-

ing of support for his tough stand against the American peace plan. The rally took place Sunday night in Malchei Yisrael Square outside Tel Aviv City Hall, where speakers urged the premier not to waver in his talks with Reagan administration officials.

The rally was organized mainly by Likud and drew supporters from other right-wing groups and militant Jewish settlers. Organizers claimed it

drew between 200,000 and 250,000 people. Some observers questioned that estimate but agreed the rally was twice as large as that organized by the Peace Now movement that filled the same square Saturday night.

The Peace Now rally, which drew a crowd estimated at between 40,000 and 100,000, was a demonstration in support of the American plan and the principle of land for peace.

American Jewish Press—

(Continued from page 10)

"Is there federation input? Certainly," said Erlick. "Just like there's input from any publisher. Is an editor ever a free agent? No, he's not." But, said Erlick, "I've never been told to print anything but the truth."

Robert Forman, federation executive vice president and

publisher's representative of the *Exponent*, said he sees the *Exponent* as "a vehicle to help build the Jewish community."

Recently the federation declined to sell advertising space in the *Exponent* for a petition signed by 240 Philadelphians critical of Israel's occupation of the territories.

According to Forman, the board does not approve any ad that "blatantly misrepresents" Israel or any other issue. However, a revised version was allowed to be published.

Yet, independent ownership is no more an indication of editorial quality or diversity of opinion than is federation sponsorship, most of the editors said.

Justice—

(Continued from page 7)

ble injustice. The United Nations proclaims that fair play demands that no country acquire the territory of another nation by military force. Therefore, in all fairness, Israel must return to the Arab states the land it captured in 1967.

First of all, much of that land was not captured, but recaptured. East Jerusalem never belonged to Jordan. It was captured by the Jordanians in 1948. The West Bank never belonged to Jordan, either. It, also, was captured in 1948. Gaza did not belong to Egypt. It, too, was overrun in 1948. All of those places were part of Palestine until the War of Independence in 1948.

And even though some occupied areas were captured by Israel in 1967, what other nation, after being attacked and invaded, as Israel has been by the Arabs, repeatedly since 1948, was ever forced to relinquish the territory it had gained in defense of its very existence? Not one! Only Israel is to comply and return captured land.

A moment ago, I mentioned Palestine. It is my belief that the creation of a separate Palestinian state is the one issue that will not be resolved in the negotiations between Israel and the Arabs.

Indeed, why IS there a need for another Arab country, since there already is a Palestinian state in existence at present. Are you surprised to hear that? Let me explain.

In 1919, the Treaty of Paris created many new nations in the Middle East, carved from the Turkish Empire. All were Arab except one — Palestine — which, incidentally, was the ONLY country not given its outright independence at the time. It was the responsibility of Great Britain, as the man-

datory power for Palestine, to aid in the creation of a Jewish State in the shortest possible time.

Is that what happened? Of course not. Instead, in 1922, England made a unilateral decision, which was never approved by the League of Nations, and severed the eastern two-thirds of Palestine and created a new nation called Transjordan. Abdullah, grandfather of the current King Hussein, became the ruler. In recent years, the name Transjordan was changed to Jordan.

So who are the Jordanians? Palestinians.

Further, when the Palestinian Arabs fled at the outbreak of hostilities in 1948, hundreds of thousands went to Jordan.

These refugees, who have lived in squalor in the camps since 1948, have been nothing but pawns in a disgraceful and inhuman game that the Arabs are playing on the world scene. (Incidentally, Egypt did the same thing in Gaza from 1948 — 67, when it controlled that area). There is no reason why all of those Palestinians plus the Palestinians on the West Bank and in Gaza should not join their families and friends as citizens of Jordan because they are, in fact, one and the same people — and there is where they belong. And if they wish to change the name of their country from Jordan to Palestine or their ruler from Hussein to Arafat — that's just fine.

I am also convinced that such a political situation will result in permanent peace and stability in the Middle East. The creation of a Palestinian entity, in whatever form, which includes only the West Bank and Gaza, does not eliminate the longing of the Palestinian people for a homeland. Union with Jordan does. Unless this happens, the danger will always exist that

the Palestinians will attempt to wipe Israel off the face of the earth and add that land to theirs. So what have we learned from these lessons in history? Simply, that there is no justice when it applies to the Jew.

Now as the current riots and disturbances. I do not condone, for whatever reason, acts on the part of some Israeli soldiers, that are unJewish and inhuman. Those perpetrators should be punished, as there is no excuse for such behavior, and it is to Israel's credit that she is acting with firmness and dispatch in prosecuting those who commit such crimes. However, we must understand that in all such conflicts, and this is a conflict, there are incidents that try the human soul, such as Mai Lei, in Vietnam. America withstood that indignity and so will Israel its current trials and tribulations. In the meanwhile, if we recognize that the present situation was not created by Israel, but by outside forces, over which she has had no control, then we will rally behind her and have faith in the inherent Jewish values which guide Israel's democracy. I am confident that she will emerge with greater stature and resolve because of this experience.

In that context, I caution against public condemnation of what is going on in Israel, no matter how we feel, as so many individuals and groups in the American Jewish community have done recently. I believe that it is ill-advised because its only result is to give our enemies renewed vigor to continue the struggle against Israel because they see the strength of Jewish unity eroding. Israel has but one ally and that is world Jewry. Only through our solidarity, with our brethren in Eretz Yisrael, can Israel survive.

Passover Greetings

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Jewish Family Service of Delaware

Jewish Family Service is a constituent agency of the Jewish Federation of Delaware and a member agency of the United Way of Delaware.



Have A Question? Who Do You Ask?

By ROBERTA D. BURMAN

QUESTION?? WHO DO YOU ASK??

There always comes a time when we have a question, and don't know where to get the answer. Sometimes the question seems embarrassing, or silly, or may even be a source of anxiety or frustration.

Whatever emotion your question may provoke, the fact is you want an answer.

Hundreds of times every year, we pick up our phones at Jewish Family Service and someone begins with, "I don't know if you can help me, but..." We don't have all the answers, but we try hard to help you find them.

Part of our service includes an area called Information and Referral. If we can't handle your problem directly, we'll refer you to someone who, in

our best professional judgment, may be able to help. Delaware offers many areas of resource information through public and private agencies. Jewish Family Service can link you to the appropriate one.

What kind of questions do people ask? Almost anything. For example:

- I'm moving to Wilmington. Can you tell me what kind of housing is available near the Jewish community?

- I'm looking for a part-time job for some extra money. Do you know anyone...?

- Mom is coming home from the hospital, but she's not able to prepare meals for a while. She does/doesn't keep Kosher.

- I'm out of work, have been sick, and can't pay my bills. Can anyone help?

- Can you give me information about nursing homes in Delaware? My parent can't

take care of him/herself anymore.

- I have a doctor's appointment, but my children work/live out of town, and can't take me.

- Do you know where I can get someone to help me take care of me/my apartment, my shopping, etc.?

Is there anybody that you can suggest to help me with a legal problem?

- My husband and I can't have children. Is there some way we can adopt?

- We're having family problems. Is there someone we

can come in and talk to?

- I am going back to work, who can take care of my baby?

These may not be your questions today, but may be one of yours in the future. Just remember that Jewish Family Service is willing to help you find the answer. We know the Federal and State agencies, the support groups, the public or private agencies, and the Jewish communal resources. Call us at 478-9411 when you have a question, and we'll do our best to help.



Roberta Burman, Geriatric Specialist, has been a social worker on the Jewish Family Service of Delaware staff since 1977.

Elder Support Network Wins Prestigious National Award

The recently established Elder Support Network project of the Association of Jewish Family and Children's Agencies has received one of the two Seventh Annual Volunteerism in Action for the Aging Awards. It will be presented in Washington, D.C., on April 15, as part of the National Council for the Aging's 38th Annual Meeting.

The Elder Support Network is a telephone "bridge" designed to link concerned family members of frail elderly relatives in distant cities with Jewish Family Services which

can provide needed support and help for these "at-risk" loved ones.

Jewish Family Service of Delaware is one of 75 Partner agencies of the Elder Support Network, and can be contracted directly to initiate services. Concerned family members may contact the Network central office by calling 1-800-634-7654, or 1-201-821-0909 collect, in New Jersey or Canada.

The Awards Committee announced that the Award was the result of the Network meeting such criteria as, "the ability to create heightened

awareness of the needs, interests, and capacities of older adults; its expansion of services and opportunities; and its potential as a model to other national organizations." It was also noted that, "the Network stood out because of its exciting and innovative concept and the simple way in which the Network is called, and in which referrals are handled so efficiently and effectively."

What do you think of men who sit like Pharaohs at the Seder table, while the women run around like slaves serving them?

Tam (the Simple Child)

Dear Tam,

A reminder to latter-day Pharaohs: it was two women who began the revolt against tyranny in Egypt. Their names were Shifra and Puah. They were midwives who refused to turn in newborn boys for drowning. There is no telling where the consequences end when Jewish women oppose oppression - as Pharaoh eventually learned. Jewish women work hard against oppression and for freedom - in Egypt, in Russia, in their own families.

If certain gentlemen feel that this message applies to so-

meone else...let the Hagaddah speak for itself. "The contrary son asks: 'What is the meaning of this service to you?' Saying you, he excludes himself, and because he excludes himself from the group, he denies a basic principle. You may therefore tell him plainly: 'Because of what the Eternal did for men when I came forth from Egypt' I do this. For me and not for him; had he been there, he would not have been redeemed."

Rachel

Send letters to Rachel, c/o Jewish Family Service, 101 Garden of Eden Rd., Wilmington, DE 19803. Names and details will be altered in published letters to protect your privacy.

UN Resolution Calls For Nazis' Trials

GENEVA (JTA) - Overriding objections from several European countries, particularly West Germany, the United Nations Human Rights Commission last week adopted a resolution by consensus calling for the prosecution and punishment of all Nazi war criminals still at large.

It also condemned "the attempts made even today to deny the acts of genocide committed as a result of Nazi and fascist ideology and practices."

The resolution, sponsored by the United States, was initiated by Israel, which is not a member of the Human Rights Commission. It was the first

time since 1970 that the subject was brought before the commission, which held its annual conference here.

The West German delegation unsuccessfully appealed to Washington to abandon the resolution on grounds that the matter has been taken up before at other forums, including the U.N. General Assembly.



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Kavvanot: Thoughts For The Omer

From The Jewish Holidays: A Guide and Commentary by Michael Strassfeld. Reprinted with permission from the author.

As a reminder of the harvest, some people buy flowers or plants each week or sprout beans in water to be eaten during the omer or on Shavout. To reflect the importance of numbers in the omer count, others give to tzedakah (charity) the exact number of that night's count — that is, one cent, two cents... forty-nine cents, or one dollar, two dollars, etc.

Some people have remarked on an interesting change from the beginning of the omer to its end. We begin with the most elaborate and sumptuous meal of the year — the Pesah seder — and move gradually to the simple meals of Shavout, which are traditionally dairy. We thus move from Passover, with its emphasis on the Pesah sacrifice, to the milk of Shavout. Some people believe that our meals during the omer should reflect this shift from the very physical joy of Passover to the oncoming spiritual joy of the revelation at Sinai. Meals could emphasize grains as a reflection of the wheat harvest and, in general, be simpler during the omer. Mondays and Thursdays, in

particular, could be meatless days. Even the ancient custom of women not working during the omer evenings could be revived in a limited way — that is, everyone might spend less time with food preparation and more time in self-preparation for God's revelation at Sinai.

Even more broadly, some people have begun to use this period as a time to reflect on how we use food and on the world food situation. This is appropriate not only because of the shift from meat to dairy described above but also because of the symbolism of the manna that began to fall during this period in the desert. This concern for world hunger has involved the avoidance of wasteful food products (processed foods) during the omer, the study of both Jewish and general materials on food and related issues, and the supporting of groups involved with world hunger relief. The goal is to bring about a time when, just as God sustained all Israel with manna, we will be able to sustain all the people of this planet with enough food so that, as in the desert, on that messianic Shabbat, no one will have to go out and search for manna/food. (Credit is due Robert Agus for many of the contemporary omer ideas described above.)

PLO Said to Have Tortured S. African Jew

NEW YORK (JTA) — A Jewish fighter pilot in the South African Air Force was tortured and maimed by members of the Palestine Liberation Organization and others after he was shot down over Angola in December, according to information the Jewish Telegraphic Agency received last week.

The pilot, Col. Steven Levin, 41, had his left arm chopped off and his left eye burned out, according to Alan Goldberg, assistant editor of the *South African Jewish News* in Johannesburg, who telephoned JTA with the news. The information could not be confirmed independently.

Goldberg said he was at the Johannesburg airport March 10 when Levin was returned, after being released by his captors. He was freed in exchange for two Cuban pilots serving in Angola who were shot down by the South Africans.

According to Goldberg, Levin was shot down while on a fighter mission over Angola, in support of rebels fighting the Marxist government of that black African nation. He said he was captured by Angolan and Cuban troops who are aiding the government and was turned over by them to the local PLO.

Goldberg said the PLO is in

Angola to train members of SWAPO, the Southwest African People's Organization, which is waging guerrilla warfare to oust South Africa from Namibia, formerly Southwest

Africa, which borders on Angola.

Levin was put in PLO hands when it was discovered from his dog tag that he is Jewish, Goldberg said.

Greek-Israel Relations Strained By Unrest

ATHENS (JTA) — Mayor Andreas Andrianopoulos of Piraeus, Greece, decided at a stormy meeting of the City Council last week to freeze the sister-city relationship between Piraeus and Haifa until the situation in the Israeli-administered territories calms down.

Piraeus is the port of Athens. Haifa is Israel's largest seaport.

In addition, Greek Premier Andreas Papandreu last week told the Greek parliament that the unrest in Gaza and on the West Bank has confounded plans for Greece to legally recognize Israel. Greece maintains low-level diplomatic relations with Israel and is the only European Community member-state not to fully recognize the Jewish state.

The Piraeus mayor apparent-

ly was reluctant to take the action concerning Haifa, but he was under intense pressure from leftist council members and youths from left-wing organizations, who packed City Hall and shouted anti-Israel slogans from the galleries.

He was, however, able to block two attempts by members of opposition factions to pass resolutions condemning Israel's conduct in the territories.

Meanwhile, a group of 30 retired Greek admirals and generals pledged to put their technical expertise at the disposal of the Palestine Liberation Organization.

The declaration was issued in Tunis, where the retired officers met at length with PLO chief Yasir Arafat, to discuss the problems of the Palestinian people.

PASSOVER GREETINGS



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