

Kein-ble

Happy Hanukkah



Rosenstein Art Dedicated At JCC

By SUSAN PARCELS

Speaking before a crowd of some 60 members of the Jewish community in the lobby of the Jewish Community Center, on Sunday, December 17, JCC President Martin Lubaroff opened the dedication ceremony for the Mordechai Rosenstein art work that portrays the Delaware Jewish community. Lubaroff thanked Frank and Yetta Chaiken for their contributions to the JCC, explaining that the art was commissioned through funds provided by the Frank and Yetta Chaiken Art Fund.

The artist also addressed the gathering, explaining his concept in creating the piece, entitled "Dor L' Dor" (Generation to Generation), for the Wilmington JCC. "My idea in creating a piece for the JCC was to show the many diverse elements that go into a vital functioning multi-purpose community facility," Rosenstein said. He went on to explain each of the three panels that make up the work.

The three panels, in telling the history of the Delaware Jewish community, begin at the bottom and work upwards. "The three main ideas that I have tied together are the past, present and future of the Delaware community, from the people who were involved in planting the seed of today's Center long before it physically existed in the present location," to the people who created the Jewish Family Campus for the future generations, Rosenstein said.

The central theme of the first panel is a Shabbat setting, surrounded by the logo of the

Continued on 33



Yetta and Frank Chaiken with artist/calligrapher Mordechai Rosenstein (right) next to the recently dedicated art work depicting the past, present and future of the Delaware Jewish community and the Jewish Community Center. The work has been hung in the lobby of the JCC.

CIA Document Reveals Waldheim's Nazi Past

NEW YORK (JTA) — The World Jewish Congress says it has obtained a document that has been in the files of the Central Intelligence Agency since its inception in 1947 indicating that the agency knew that Kurt Waldheim was a German army intelligence officer during World War II.

The document, dated April 26, 1945, was known to exist even as the United States was voting to confirm Waldheim as secretary-general of the United Nations in 1971, WJC said.

Said to be an Office of Special Services record of interrogation of a German prisoner, the document was obtained from government sources in a European country, WJC Executive Director Elan Steinberg said.

The prisoner allegedly gave descriptions of German intelligence officers, including Waldheim.

The CIA has denied having any information that could have prevented Waldheim from being elected U.N. secretary-general, the WJC said. Even now, the agency is not commenting on the document.

However, a government source who refused to be identified confirmed that "the document is authentic."

The WJC said the CIA had refused repeated requests under the Freedom of Information Act to provide any documents it had on Waldheim.

In June 1987, the CIA informed the WJC in writing that a search of its records had pro-

duced "one document," which was "an OSS report dated 2 April, 1945." The CIA would not release the document, but said its information came from "a foreign government," the WJC said.

During Waldheim's long diplomatic career, and in his published memoirs, he claimed he was in the German cavalry, was wounded in the leg in 1941 and returned to Vienna to pursue law studies. He also said he had no affiliations with Nazi organizations.

The document obtained by the WJC also

contradicts information provided by the CIA to U.S. Rep. Stephen Solarz, D-N.Y., who was conducting his own investigation into why the United States did not try to block the Waldheim U.N. nomination.

Solarz requested information about Waldheim in 1980, reportedly after reading an article in the *New Republic* stating that Waldheim had been a member of the Nazi student union. At the time, the CIA denied it had detailed intelligence on Waldheim's military service.

East German Party Chooses Jewish Leader

By JOSEPH POLAKOFF

Special to The Jewish Voice

WASHINGTON — In the amazing events tumbling one after the other in the political upheavals in Eastern Europe and the Soviet Union among the most astonishing is that the East German Communists have named a Jewish lawyer, Dr. Gregor Gyski, as their leader.

Besides his Jewishness, his selection by the Socialist Unity (Communist) Party of Germany is remarkable because he has defended East Germany's leading dissidents and is the lawyer of Ms. Barbel Bohgley, a founder of the New Forum, the leading opposition organization.

Unlike members of the discredited Politburo

under Erich Honecker who disguised their Jewish background, The *Financial Times* of London reported, Dr. Gyski is openly supportive of the tiny Jewish community in East Germany which numbers less than 400 people.

Dr. Gyski, who is 41, received 95 percent of the votes of the delegates to the Communists' emergency conference Dec. 9. The *Financial Times* said in its East Berlin dispatch that Gyski "may be just right for the job" since the SED "is on the brink of political bankruptcy and may soon need a liquidator with his legal talents." Gyski is head of the East German lawyers' federation.

JCC Winter Brochure Inserted

Editorial: Eastern Europe - Middle East No Comparison

Well, an optimist might say that the dramatic changes taking place around the globe have at least taken the spotlight off of Israel and her hesitancy to negotiate with the Palestinians. But a realist would probably tell you that, while the rest of the world appears capable of starting over with new rules, Israel's refusal to talk to her enemies will cause her to be seen as intransigent.

The Cold War has thawed; the Wall has tumbled down; airtight borders have begun to leak. Yet, even in the face of all of these changes, the Israeli government has continued to dig in its heels and has not given any indication that it will become more flexible. For 41 years Israel has made no secret of her plans to stand firm. Should we expect it with her survival at stake?

Israel, at this time, runs the risk of having her friends question her lack of flexibility and silence with her neighbors. But, virtually surrounded by those sworn to destroy her, Israel knows better than anyone else can how precarious her situation is.

Her enemies continue to advance technologically; weapons have become frighteningly accurate. Volumes of documentation have been compiled that illustrate the consistency with which the Arab leaders make certain statements for international consumption while saying opposing things to their people. And the Arab population within the State of Israel is growing steadily.

Those weakening and disintegrating boundaries in Eastern Europe were created by politics, changing with the wars. Unlike Israel's boundaries, the populations involved in Eastern Europe changed very little. The language, customs and ways of life remained more or less the same. There is no comparison between the two.

The changes taking place in Eastern Europe have demonstrated that even the most solid political systems can be cracked. Some of the most basic rules have changed. Perhaps one day Israel will change its basic rules and decide to sit down and talk to her enemies. Perhaps she should. But carefully. With so many "basics" changing, can we rest assured that Israel's existence won't be called to question?

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

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Letters to the Editor

In recent months you've probably heard that the staff and board of the Kutz Home have been attempting to solve a problem common to the entire health care community — the shortage of qualified nurses and aides. However, it is not enough to focus on today's needs. We must also plan the future of the Kutz Home.

The purpose of this open letter to the community is to let you know what we are doing to address the needs of the Jewish elderly five to ten years from now and beyond. Several years ago the Kutz Home board recognized that our present facility is aging and our population is becoming more frail. Times have changed and the Kutz Home must confront the challenges presented by those changes in order to continue to provide the best quality of care. A Planning Committee, made up of members of the Kutz Home board, was set up approximately three years ago and currently is chaired by Donald F. Parsons, Jr. The Planning Committee, assisted by consultants, has been considering such critical questions as: (1) given the recent influx of proprietary nursing homes in Delaware, does our community continue to believe that it is essential that there be a Jewish nursing home; and (2) if so, what type of facility should we have and how can we assure that it will be adequately funded?

This past month, a new committee was formed as an outgrowth of the Planning Committee. This committee, chaired by Steven J. Rothschild, consists of the following representatives from the Kutz Home and the Jewish Federation: (1) William M. Topkis, President of the Federation (ex-officio member); (2) Carolyn B. Silverman, President of the Kutz Home (ex-officio member); (3) Jack B. Jacobs, President-Elect of the Kutz Home; (4) Donald F. Parsons, Jr., Chairman of the Kutz Home Planning Committee and of the Federation's Task Force on Aging; (5) Martin G. Mand, past President of both the Federation and the Kutz Home; and (6) Steven J. Rothschild, past President of the Kutz Home and Vice-President of the Federation. This Joint Committee will be studying the feasibility of various options, including major renovations to the Kutz Home at its current site or, possibly, the construction of a new facility near the Jewish Community Center. Naturally, the Joint Committee must consider the costs associated with any proposal and the likelihood that our community would be able to raise sufficient funds to meet those costs.

The Joint Committee has been charged with the task of completing its evaluation and making a recommendation to the boards of the Kutz Home and the Federation by the summer of 1990.

At our regular board meetings between now and then, each of us will be updating the board members as to the progress of the Joint Committee. However, if members of the boards of the Kutz Home or the Federation, or if members of our community at large have questions, comments or proposals to submit to the Joint Committee we would welcome your input. Please put your thoughts in writing (so that we will be able to keep accurate track of all suggestions) and send your letters to Steven J. Rothschild, Esquire, c/o Skadden, Arps, Slate, Meagher & Flom, P.O. Box 636, Wilmington, Delaware 19899.

Carolyn B. Silverman,
President

Milton & Hattie Kutz Home

William M. Topkis,
President

Jewish Federation of Delaware

Bill Frank memorabilia is on display at the Jewish Community Center. The display, arranged by the Jewish Historical Society of Delaware, contains many photographs and drawings about Bill Frank as well as some historical facts about him.

During his career as a newspaper writer, Mr. Frank received many awards, including an award from the National Conference of Christians and Jews as well as an award from the Delaware Historical Society for his work in the

promotion of Delaware history. His passion for history led him to join with others in the promotion of the history of Jews of Delaware.

His intense interest in Delaware history was recognized when the legislature of the State of Delaware named him, by resolution, as an honorary native of Delaware, in spite of the fact that he was born in New York on October 16, 1905.

Morris Levenberg

I commend *The Jewish Voice* for offering its Publicity forum on Thursday, December 7.

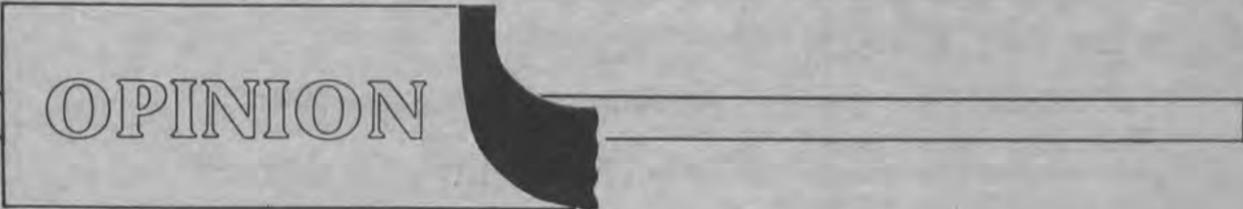
Rita Katz Farrell, a journalist of note, led a discussion which was informative and interesting. Ten organizations were represented at the discussion and each of us had the opportunity to get personal help from Ms. Farrell.

The editor of our Jewish newspaper, Paula Berengut, was present and explained, in detail, what the paper is looking for in terms of our

organizations' announcements of events and news. She encouraged us to use *The Jewish Voice* and offered her help in assisting us in doing our publicity.

I hope that *The Jewish Voice* and Ms. Farrell will consider presenting another program dealing with how to get publicity through other available sources in our community.

Shelly Mand


 OPINION

Fear, Trembling And German Reunification

By FRED DAVID LEVINE

Radical change breeds confusion and fear. Thus, as events in Eastern Europe outpace the wildest imaginings of experts, officials and private citizens alike, a swirl of doubts arises regarding the future. As the stability and the familiarity of the post-World War II world disappear, scenarios of turmoil and destruction seem ever more likely. What is needed now, however, is not raw emotion, but analysis and evaluation.

Why, for instance, is — was? — the Berlin Wall such a potent symbol? Why did television anchors literally leap from behind their desks in New York to stand at the newly breached wall?

The answer, it would appear, goes well beyond the fact that the wall stood for forty years of balance-of-terror peace in Europe, one of the world's most conflict-ridden land masses. Indeed, the wall represented — to Jews and non-Jews alike, though for different reasons — the real wound that had been created by the militarism and manic racial doctrines of the German deformation known as National Socialism.

For non-Jews, the wall served as a permanent reminder of not only the continuing face-off between the U.S. and the Soviet Union, but, perhaps more importantly, of the estimated sixty million who died as a result of

Germany's behavior in the twentieth century. For Jews, the wall was visible, even palpable, evidence that a Germany that could annihilate one third of Jewry could not escape the consequences of its barbarism. More than poetic justice, the wall functioned as a scar: protecting — marking — the injury that cannot be healed.

A vignette: Rant after the opening of the wall Peter Jennings enthusiastically reports from Berlin that the members of the West German Bundestag sang — in unison — "Deutschland Uber Alles," their national anthem. Which sends a deeper shiver down the Jewish spine, the anthem with its historical baggage or Jennings' enthusiasm and apparent lack of historical awareness?

Another vignette: At a recent conference convened by the World Affairs Council of Philadelphia, Henry Kissinger states flatly that the reunification of Germany is "inevitable." He confesses that he "would not have died unfulfilled" had he not lived to see it occur. At the same conference, Michael Mandelbaum, Senior Fellow at the Council on Foreign Relations in New York, termed reunification a "revolution, and not necessarily a happy one."

Fears about a reunited Germany, an economic powerhouse in the middle of Europe, poised between what we like to think of as "the Western world" and the Soviet Union's (now crumbling) empire, are thus quite understandable. But we need to be honest in addition to being afraid. Our fears result as much from our belief, however unwitting, that Germans, as a people, are aggressive and arrogant. The question must be posed: are there immutable national characteristics? Are Germans, always and under every set of conditions, racist murderers?

This belief is hardly supportable, especially by Jews. In the last century the Jewish people have reversed many centuries of image — and

stereotype — as weak, bookish people who are fit for the small trades and finance. Today, Israel stands as proof that Jews can achieve more than history allowed. They can fight, they can win, they can work and they can do miserably, as well as succeed, in the world of money.

Furthermore, at a recent ceremony in Bonn, where Richard von Weizsacker accepted the Anti-Defamation League's Joseph Prize for Human Rights, the West German President declared that "the German people have learned the lessons of history." He continued, "Our aim is a democratic rule supporting human rights." Expressing his sensitivity to the ADL delegation in attendance, President von Weizsacker stated that Germans today "are aware of what the history of our nation during this century has brought to Europe and the Jewish population — inside and outside of Germany — due to a German Reich unable to live peacefully. We know it is not easy to envisage the outcome of the unification of 75 million Germans."

Analysis of the changes in the two Germanies is not sufficient. Similarly urgent questions arise in connection with all of the countries "east of the Elbe." How will the end of communist domination in Poland, Hungary, Czechoslovakia and possibly other nations affect the remnants of their Jewish populations? How will the Soviet Union, which has yet to proceed from the stage of glasnost to an implementation of perestroika, respond to the inevitable economic and social dislocations wrought by the dismantling of the command structures of the Stalinist state?

A recent ADL publication addresses a number of "Points to Consider" regarding the U.S.S.R. Entitled "The Soviet Union and the Jews: Perestroika, Policy, Promise and Peril," the report examines the dangers — both potential

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Ze'ev Traum's Heart Beats On

By YOSSI SARID

How is it possible not to write about Ze'ev Traum's heart, transplanted into the chest of Hanna Hader — may he live a long life.

I am a great believer in tears — what else is left for us to believe in? — and I am choked to tears when I read the words of the widow, Brenda, which took nine of the 10 measures of noble-mindedness, kindness and compassion.

At confused and troubled times such as these, thoughts are no longer evidence of one's existence — "I think" no longer means anything, but "I am in pain" still means something, since insensitivity is widespread, and there is more and more bestiality, and pain is what begets tears — and, one must hope, perhaps tears will save us — and man causes pain to his fellow man.

Only life cannot be accused of exaggerating for the sake of lyrical beauty, even when it presents us with events from another world, which are greater than life itself. Only reality cannot be accused of being melodramatic, even when it creates a completely unrealistic plot.

Melodrama reaches heights of sublime kitsch when the story links up with another story: the famous story about the heart of Ze'ev Traum — who was killed two days after his jeep was ambushed in the Gaza Strip on Nov. 14 (See *Jewish Voice*, December 8) — and the less famous story about another heart, which was not removed and not transplanted, which I am relating here in full for the first time.

Exactly a year ago, Ehud Olmert asked to see me urgently, and we decided to meet at the Knesset cafeteria. "Yossi, you must do something, and fast," he said. "This is a matter of life and death.

"I have a friend," he explained, "a relatively young man, 40-plus, a man of means, a building contractor who is now hospitalized in critical condition at Hadassah hospital and waiting for a heart transplant. If a donor is not found for him within 48 hours, my friend will die, and I need your help," Ehud said.

I still did not know how I could help, and I was very anxious to hear. He continued: "We, the patient's family and I, call on you, please, go to

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Brazil's Election And The Jews

By HENRY I. SOBEL

Brazil's presidential election December 17 — the first free democratic election for the presidency in 29 years — is hardly a choice between the best and the worst.

Fernando Collor de Mello is a rich conservative who has been accused of "irregularities" during his term of office as governor a province in Northeast Brazil. Luis Ignacio da Silva is an unschooled blue-collar worker and socialist who makes no secret of his pro-PLO sympathies.

Thus, for the Jews of Latin America, the news these days is good and bad. The good news is that for most of Latin America, welcome democratic winds are stirring political change. Brazil, Argentina and Uruguay have instituted democratic regimes. Chile's voters have defeated efforts by General Augusto Pinochet's military dictatorship to remain in power. Paraguay is on its way to establishing a democratic government following the fall of the world's longest-standing dictator, General Alfredo Stroessner.

The bad news is that the openness of democracy carries with it opportunities for the demagogue, the radical, the anti-Semite — particularly when there is widespread economic and social injustice. In most Latin American countries, the new political freedom has brought with it a strong leftward drift. Such a development carries the dark hint that too radical a change could bring military dictatorships back into power.

The economic and social climate throughout Latin America has deteriorated sharply in the last decade. This huge region of 400 million people is beset by a menacingly poor economic climate. That is the common denominator. It is associated with violence, crime and terror. Inflation is high. Buying power for

most people is shockingly low by U.S. standards. Foreign debt and internal budget deficits have risen to unmanageable levels in most Latin American countries. Capital investment has plummeted steadily.

For Latin America's Jews, the mix of economic malaise and political unrest raises the spectre of anti-Semitism. Social instability is exacerbated by growing exposure to Third World ideology. Further darkening the picture is the heightened profile of Arab groups, whose agendas are intertwined with that of the PLO, which often provides funding for them.

The energy crises and the rise of OPEC's power in the 70's forced countries like Brazil to rely heavily on financing by the Arab states. Today, Brazil finds substantial markets — particularly for its growing arms industry — in the Arab world. Such economic dependency brings a political message that is disquieting for Jews. Among the new Arab immigrants into Brazil, about 400,000 are Palestinians. They are vehement in their opinions and shrill in expressing them, far more so than previous Arab arrivals.

These developments carry a message to Jews to become more actively involved in the public issues that effect the community, either directly or indirectly. This means taking part in the political process. It means applying the prophetic ideals of our tradition in the context of the contemporary world — in the struggle for human rights, social justice, equality.

The leaders of Jewish organizations in Latin America must reach out to our young people with progressive, democratic and liberal values. They need a cause to energize their Judaism. In Latin America, the great moral issues are poverty, hunger and oppression. In the struggle against these evils lies the Jewish community's opportunity to win over the young

(and the not-so-young) among us.

During the 1970's, when the military ruled in Brazil, Argentina and Uruguay, there was a tendency for Jews to keep their distance from politics and social issues. The right wing governments in power saw any movement for human rights as a leftist threat. For Jews,

survival meant keeping a low profile. With the advent of democracy, politics is no longer taboo. Democratic society is the fertile soil in which Judaism's social values can grow and touch the lives of many more Jews.

A significant number of progressive Jews

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Lights Of Freedom, Flames Of Destruction

By DR. JOSEPH P. STERNSTEIN

In Jewish tradition, lighting lamps and candles has always held historical and spiritual significance. The glow of the Shabbat and holiday candles echoes the spirit of God in our lives; the *ner tamid* signifies His eternal presence in our houses of worship. And as we kindle the Hanukkah lights, we give thanks to God for bestowing upon us the miracles and blessings of freedom that the eight candles represent.

For others, fire serves not as the emblem of God's benevolence, but as an expression of man's worst impulses; not as the illumination of freedom, but as an instrument of destruction. Over the past two years, the JNF has mourned with Jews throughout the world the loss of millions of Israel's precious trees to malicious arsonists. Israel's forests are the result of the unceasing labor of the fledgling country's immigrants. For many of these pioneers, planting trees was not only the means of earning their first livelihood in a new homeland, but an emblem of putting down roots in the nurturing soil.

The trees of Israel are also the result of an endless flow of love from Jews throughout the world for whom planting trees through JNF is

the most palpable way to bind themselves to the Jewish state. Israel's forests, which bear the names of the friends and heroes of the Jewish people, our courageous fighters and martyred brethren, are not only God's gift of nature, which sweeten the air and nourish the earth; they are the signposts of our return to the land of our forefathers and our heritage.

Israel's sacred land suffered for centuries from the ravages of human carelessness and neglect; the pioneers of Zion redeemed the soil and brought it back to productivity. When enemies of Israel burn the forests, they wield a torch of hatred. When JNF plants trees in the soil in Israel, we perform a labor of love.

This year, as we rekindle the Hanukkah candles, let us contemplate the messages emanating from the flickering flames: the pride of national and religious identity, the tenacious adherence of our faith, the willingness to defend our people and land against seemingly overwhelming odds. This is what Hanukkah truly is: a personal and national rededication to Judaism and Zionism, to the beliefs and traditions of our people.

(Dr. Joseph P. Sternstein is President of the Jewish National Fund.)

Candle Lighting

DECEMBER
22nd -- 4:23 PM
29th -- 4:27 PM

Hanukkah candles should be lit for eight nights, beginning with Friday, December 22. On the two Sabbaths (22nd and 29th), which are also the first and last nights of Hanukkah, the Hanukkah candles should be lit BEFORE Sabbath candles.

JANUARY
5th -- 4:33 PM

DELAWARE'S SYNAGOGUES

ADAS KODESCH SHE'EMETH

(Traditional)
Affiliation:
Union of Orthodox Jewish
Congregations of America
Washington Blvd. and Torah Drive
Wilmington
762-2705
Rabbi Emeritus Leonard B. Gewirtz
SERVICES
Friday -- 8 p.m.
Saturday -- 8:45 a.m.

BETH SHOLOM CONGREGATION OF DOVER

(Conservative)
Affiliation:
United Synagogues of America
Queen and Clara Sts.
Dover
734-5578
Rabbi Moshe Goldblum
SERVICES
Friday -- 7:30 p.m.
Saturday -- 9:30 a.m.
Discussion of Torah Portion takes place
following Saturday morning service.

CONGREGATION BETH EMETH

(Reform)
Affiliation:
Union of American Hebrew Congregations
300 Lea Blvd.
Wilmington
764-2393
Rabbi Peter Grumbacher
SERVICES
Friday -- 8 p.m.
Saturday -- 11 a.m.
A Torah Study group is led by the
rabbi on Saturdays at 9:30 a.m.

CONGREGATION BETH SHALOM

(Conservative)
Affiliation:
United Synagogues of America
18th and Baynard Blvd.
Wilmington
654-4462
Rabbi Herbert Yoskowitz
SERVICES
Friday -- 8 p.m.
Saturday -- 10 a.m.
A Torah discussion is led by the rabbi
during Saturday morning services.

MACHZIKEY HADAS CONGREGATION

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

TEMPLE BETH EL

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

Dvar Torah

Parashat Va-yeshlev, December 23

The Unsettling Of Jacob

By LOUIS A. RIESER

Special to The Jewish Voice

Most editions of the Torah label this section as the story of Joseph. In the U.A.H.C. Torah it is titled "Young Joseph." Aryeh Kaplan's *The Living Torah* labels it "Joseph is sold." Joseph indeed dominates the action of the portion, as well as the remainder of the book of Genesis. The Torah, however, places the initial focus on Jacob.

"Now Jacob settled in the land of his father's sojournings..." Jacob has endured a great deal since he first bartered with Esau for the family birthright. He has suffered exile and been the object of his uncle's schemes. He has struggled with the angel, contended with his brother. Jacob suffered the rape of his daughter and the brutal vengeance exacted by his sons. Jacob mourned the loss of his beloved Rachel, a victim of the journey home. Finally, in the land where his parents managed only to wander, he can settle.

It is easy to imagine Jacob returning to Hebron with his family flocks and entourage, feeling a sense of relief. This is the place of Machpela where his parents and grandparents are buried. He can honor them. This is the place which his family owns. He is not subservient here. Jacob returns as heir to reclaim and to settle in his ancestral home. Settle - in the sense of residing on the land, but, more importantly, in the sense of having peace in his life.

It is not to be, of course. Wishes for a quiet, peaceful home will not erase old patterns. Jacob had a favorite wife, and his favoritisms continue to manipulate the family dynamics. Joseph's spectacular coat is merely the physical evidence of a well-entrenched preference Jacob holds for Rachel's son. The lines of tension, etched into the family long before, erupt as soon as Jacob settles on the land.

It seems often true that just when a person succeeds in setting his life at rest, tragedy strikes. There are scores of tales about the retiring executive who has a heart attack or develops cancer just as the moment of release begins. There are the divorces that occur when the children leave home. Lives held together by the pace and demands of everyday responsibilities come unglued when that old tension is removed. Latent ills erupt as old stresses pass away. Jacob, now relieved of the strain of wandering, faces tragedy when he would most treasure a settled life.

The not-so-latent ills in Jacob's life had to do with his wives and children. Rachel and her children would always be first, all the others a step below. Jacob fell in love with Rachel on first sight, though his dreams of a blessed life with her were frustrated at every turn. To marry her, he married Leah. Rachel did not conceive easily. Her second son brought her death. The blessed life was not to be, but it also appears that Jacob could not accept the given life he had with Leah, Rachel and the children. He lived according to his dream, no matter how violently it clashed with reality.

The dichotomy between Jacob's dream life and his true life explodes when he resettles the family home. Joseph, the symbol of Jacob's dream, is sold into slavery. The brothers "innocently" present Jacob with his bloodied gift-coat and explain: "We found this. Try to identify it. Is it your son's coat or not?" The brothers are so alienated from their father that they ask the question with the disinterest of a passing traveller. "Is this your son's coat?" The question could be asked by anyone, no hint of a caring relationship is evident.

So Jacob's dream becomes a nightmare. Rachel is dead. Joseph is gone. Benjamin is not yet a presence. And Jacob doesn't know how to reach out to, or accept comfort from his other family - Leah, Bilhah, Zilpah and their children. "All his sons and his daughters tried to comfort him, but he refused to be comforted."

Jacob seeks security. He has lived with an acute awareness of the threat from the outside, and built his protections in the form of material goods. But now, in the face of tragedy, he lacks the resources and the supports that could bring comfort. Only now, late in his story, does he realize the need for nurturing inner peace and security.

Like Jacob, we seek security, often trying to achieve it through material goods. We, however, have the benefit of Jacob's story to know that without a source of inner peace, we, like Jacob, will remain unsettled.

(Louis A. Rieser is the rabbi of Temple Israel in Greenfield, Massachusetts.)

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January 21, 1990

The Rabbi Writes

Rabbi Herbert Yoskowitz

Avarice Has Its Cost

There is much talk about the sentencing of Leona Helmsley, of whether the word "tragic" should be used to describe her fate. Harsher moralists declare that it should not. Words such as "squalid" and "deserved" are bandied about. Others more conscious of the frailties of people express words like "pity." I am in the "pity" camp. She, like Ivan Boesky, was brought down by that which gave power. But it is not the fall that I wish to discuss, but the extraordinary effect on some individuals that money has.

In *The Book of Knowledge*, Maimonides writes about personality types characterized by moral dispositions. "One type is so greedy that all the money in the world would not satisfy him, as it is said, 'He who loves silver shall not be satisfied with silver' (Ecclesiastes 5:9). Another so curbs his desires that he is contented with very little, even that which is insufficient and not bestir himself to obtain that which he really needs" (Chapter 1). The Rabbis go so far as to blame God for people's wrongs when God "provides" too much material goods. By providing an excess of gold to the Jewish People, God has responsibility for the Golden Calf (Babylonian Talmud 32A) and by inference for other acts of corruption by people who have much money such as Leona Helmsley.

For all the talk about the influence of personality or the excesses of gold which we have, the conclusion is that people such as Mrs. Helmsley wanted money because she wanted it. The same applies to millions more who have accumulated treasure on earth, legally or illegally, with no idea of why they were doing so or what they would do when they had amassed fortunes beyond even the dreams of avarice.

Maimonides encouraged people to earn money but not to breach the law to get money. He encouraged us to use money to provide for ourselves the necessities for our physical, emotional and spiritual well-being. One who worries to excess about the source of income to provide for self and for family cannot adequately study ways to come closer to God and to serve the needs of society.



Rabbi Herbert Yoskowitz

Nothing is wrong with pleasure, conflict, satisfaction. What they all have in common, however, is that they are all shallow. Money cannot provide us with anything deep — serenity, peace, love, wisdom, understanding, closeness to God. That is the point of Maimonides. Poverty does not ennoble; neither by itself do material riches. What is important to remember is that if what Mrs. Helmsley had done was not contrary to the law, she would have been every bit as pitiable, however much her career might flourish.

The mystery remains: why do people love money for its own sake? Why will they risk everything to get it? The prophet Zechariah could not understand this mystery either. On Shabbat Hanukkah, we read his words in the synagogue:

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Young Leadership Cabinet Holds First Amendment Symposium

By PAULA BERENGUT

"The state cannot endorse any particular religion, nor can it discourage or inhibit the beliefs of any particular religion," began John D. Wladis, Associate Professor of Law at the Widener University School of Law. "In short, where religious beliefs are concerned, the command of the constitution is that public institutions must be strictly neutral."

Wladis was the moderator of a December 11 symposium on the First Amendment separation of church and state entitled "Congress Shall Make No Law Respecting an Establishment of Religion..." The program, held at the Jewish Community Center, was sponsored by the Jewish Federation's Young Leadership Cabinet and attracted over 100 members of the community.

The interdenominational panel included Max Bell, President of the Delaware Region American Civil Liberties Union; Robert B. Coonin, Esq., Chairman of the Jewish Federation of Delaware Jewish Community Relations Committee; Judge Jerome O. Herlihy, Superior Court; Evelyn Lobel, Executive Director of the Delaware Region National Conference of Christians and Jews; William E. Russell, Acting Superintendent of the Christina School District; Reverend Roy Smith, Second Baptist Church; and Rabbi Herbert Yoskowitz, Congregation Beth Shalom.

Wladis offered the panelists imaginary scenarios which raised questions of church and state separation for which, he said, there were no clear-cut "right" answers. The issues discussed included the placement of religious symbols on public property, the use of "holiday songs" in public school music programs and the place, if any, that religion should have in

public schools.

In the discussion of the first scenario, the panelists tended to agree that the display of the symbols of many religions is a good idea as a way of recognizing the differences within the community. Bell said, "The most important thing we can do is learn more about each other." But some suggested that perhaps that should be done at some time other than the December Christmas season.

"Maybe we should discuss this at a time when the holidays are not upon us," the Christina Superintendent suggested. One panelist offered the Fourth of July as a more appropriate time for such a celebration.

Lobel, under whose direction the NCCJ recently proposed such a celebration of religions, said she supported a program recognizing the differences while celebrating all of the holidays which occur during the month of December, illustrating the "commonality" among the groups as well.

Smith contended that it behooves us in a pluralistic society to be "sensitive to the sensibilities" of the citizens. Such public displays, he said, "water down the meaning of the individual symbols."

Yoskowitz also urged caution when presenting public religious displays. "Holidays should be expressions of passion, not expressions of neutrality," he said. "By demeaning the very important symbols of each of our faiths, we are not doing justice to the attempt to share with each other what our faiths are when we remove the passion. Without the passion there is just no faith."

In discussing the scenario regarding the inclusion of music that is religion-oriented in public school "Holidays in December" programs,

the panel was in agreement that it is never acceptable to allow programming that might leave a student uncomfortable or left out. Lobel questioned the ability of teachers to "bring in the child who is in the minority."

"If the program is an outgrowth of instruction in the classroom," then the inclusion of such music is appropriate, Russell commented, turning the discussion around to address the issue of the teaching of religion in public schools.

Several of the panelists stressed the difficulty in teaching many subjects without the mention of religion. "You can separate church and state," Smith said, "but the dilemma is that you can't separate religion, culture and history."

"History would be better understood," agreed Herlihy, "if there were a better understanding of how religion affected events."

"The only place where religion has relevance or meaning," Yoskowitz argued, is in the place of worship. "To water it down," the way it would have to be to be taught in public schools, he said, "will eventually leave it to be so diminished as to be consistent with nothing."

Lobel, however, stressed the importance of teaching about the differences among us, making the point that religion and religious plurality have importance in history as well as in the present. Religious, ethnic, cultural differences should be taught and shared.

The YLC Chairpersons for the event were Susan Kreshtool and Mark Kuller. For more information about the Young Leadership Cabinet, contact Seth Bloom, Director of Community Development at the Jewish Federation of Delaware, at 478-6200.



Participants in the Young Leadership Cabinet's symposium on First Amendment issues included (front row, from left) William E. Russell, Acting Superintendent of the Christina School District; Evelyn Lobel, Executive Director of the Delaware Region National Conference of Christians and Jews; Reverend Roy Smith, Second Baptist Church; and Robert B. Coonin, Esq., Chairman of the Jewish Community Relations Committee; (second row, from left) Norman Pernick, YLC Chairman; Rabbi Herbert Yoskowitz, Congregation Beth Shalom; the Honorable Jerome O. Herlihy, Superior Court; Max Bell, president of the Delaware Region of the American Civil Liberties Union; and John D. Wladis, Associate Professor of Law at Widener University School of Law, who served as the program's moderator.

Controversy Rages Over Dead Sea Scrolls

PRINCETON (JTA) — The simmering controversy between critics and scholars over the 35-year delay in publication of the remaining Dead Sea Scrolls continued at a recent symposium at Princeton University.

The still-unpublished scrolls are those that remained in territory occupied by Jordan before the 1967 Six-Day War and that were acquired during the conflict by Israel and the Rockefeller Museum in East Jerusalem. The Israeli Antiquities Authority has agreed to an earlier arrangement allowing an international committee to control access to the scrolls.

It is what some experts see as "dawdling" and "secretive" conduct on the part of this committee that drew the most fire at the Princeton sessions.

At the second session of the symposium, devoted to questions of a publication timetable, Hershel Shanks, editor of *Biblical Archaeology Review* and *Moment* magazine, called for the resignation of Profes-

sor John Strugnell of Harvard as editor-in-chief of the publication project.

Strugnell defended his stewardship of the documents and his "suggested timetable," which aims for completion in 1996.

Shanks also accused Israeli authorities of "indirect" complicity in what he termed the "silence and obstruction." Their stance, he said, "is to give excuses and explanations for the scholars rather than the painful task of prodding them."

Many of the scrolls, discovered by Bedouins in 1947 in caves high above the Dead Sea at Qumran, were published within a few years with the encouragement of Israeli authorities.

Professor Norman Golb, a Hebrew scholar at the University of Chicago, agreed with Shanks that the documents should be made available to the public.

AKSE Rabbi Resigns

By PAULA BERENGUT

At a meeting on December 14, the congregation of Adas Kodesch Shel Emeth voted to accept the resignation of its rabbi, Howard Mataras, effective immediately. Mataras, 36, has served the congregation since August.

AKSE President Howard Simon told the approximately 150 members present that it was a mutual decision for Mataras to offer his resignation to the synagogue, "because the relationship with a rabbi is probably the most important relationship a

congregation has." The specific problems which led to the decision were not disclosed at the meeting.

"Every effort has been made to be fair," Perry Goldlust told the congregation, in explaining the agreement between the synagogue and the rabbi. Goldlust is the synagogue's legal counsel.

Mataras addressed the congregation briefly, stressing that any problems that occurred were due to the fact that "the congregation was too large and I was not given enough time" to become oriented.

Simon announced that an agreement has been made with Rabbi Emeritus Leonard Gewirtz to officiate, through June 30, 1990, at all life cycle events.

A search committee has been appointed and the process of finding a rabbi for the traditional congregation which has a membership of 480 families will begin immediately, according to Simon. The current by-laws of the synagogue specify that only Orthodox candidates will be considered.



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Israel Preparing To Receive 1,000 Soviets A Day

By HUGH ORGEL
 TEL AVIV (JTA) — Up to 1,000 immigrants a day could be flown to Israel from the Soviet Union, as soon as the two countries ratify an agreement just reached between their respective national airlines, according to Uri Gordon, head of the Jewish Agency's Immigration and Absorption Department.

Gordon, speaking last week at a meeting of the World Zionist Organization Executive, said Israel is ca-

pable of receiving that large a number.

He said El Al and the Soviet air carrier Aeroflot have agreed on direct flights between Moscow or Leningrad and Tel Aviv. The flights are expected to start next month on a weekly basis, but could be increased to daily flights if the traffic warrants.

Israel is anticipating an upsurge of immigration from several countries, though mainly from the Soviet Union.

A total of 11,191 Jews left the Soviet Union in November, of whom 1,963, or 17.3 percent, went to Israel.

Those were the final figures released December 12 in New York by the National Conference on Soviet Jewry. They are a shade higher than the preliminary figures the organization put out Dec. 3 in Malta, where it was monitoring the Bush-Gorbachev summit conference.

According to the National Confer-

ence, 62,527 Jews have left the Soviet Union this year, the highest number for any year since its Soviet Jewry Research Bureau began tabulating emigration statistics in 1968. The last previous high was 51,320 in 1979.

Gordon reported that since the start of this year, the Jewish Agency has processed invitations for 364,000 Jews in the USSR. Soviet Jews must have an invitation from "relatives" in Israel to apply for an emigration

permit.

Simcha Dinitz, chairman of the WZO and Jewish Agency Executives, told the meeting that in issuing invitations, Israel will give priority to Jews in the Soviet Asian republics, where there have been disturbing reports of ethnic violence and anti-Semitic outbursts.

Dinitz said the Jewish Agency has no information to confirm reports of anti-Jewish riots in Tashkent and Bukhara. The reports came from Jews who had recently emigrated from or returned from visiting the Soviet republic of Uzbekistan.

Egypt Gave 'Positive Response' Not 'Acceptance' On Baker Plan

By JOSEPH POLAKOFF
Special to the Jewish Voice

WASHINGTON — Egypt gave a "positive response" and not a formal "acceptance" of Secretary of State James Baker's five points designed to bring about his meeting with the foreign ministers of Egypt and Israel in Washington early in the new year, the State Department has confirmed.

The "positive response" was in a

diplomatic note in which the Egyptians did not list conditions specifically but "basically identified themselves with the Palestinian concerns that would be considered in due course," a department official who asked not to be named said. He added that the "concerns" were not spelled out in the note announced Dec. 8. Israel provided acceptance Nov. 6 in the form of a copy of the Israeli Cabinet's decision that included

"assumptions."

"We received what we wanted," the official said. "Both (the Israeli and Egyptian responses) were good enough to move the peace process forward."

While news media reports say Egypt was speaking for the Palestine Liberation Organization in its response to a question "that you, the PLO, will designate the Palestinians"

at the talks on West Bank/Gaza elections that "if they want the PLO to participate in his negotiation, definite, I — we have the right." Israel has made it clear it will not deal with the PLO directly or indirectly.

Of Arafat's remarks, the official said Arafat made "no explicit choices" of positions towards the U.S.-Egyptian-Israeli ministerial agenda.

Asked about complaints in Jerusalem that Baker is interfering in Israeli internal affairs by having U.S. embassy officials inquire of aides to Prime Minister Yitzhak Shamir on the coalition government's positions towards the trilateral in Washington, the State Department's deputy spokesman, Richard Boucher, said "We see it differently." Boucher said there is "much to be done" before the trilateral but declined to provide details.

Dinitz said anti-Semitism is rife in the region because of ethnic strife and the growing influence of Islamic fundamentalists.

Gordon told the meeting that Israel is also expecting immigrants from Argentina, Ethiopia, France, Romania and the United States. He said he expects more than 20,000 immigrants by the end of the year, half from the Soviet Union.

About 25 percent of the newcomers will be housed in absorption centers, but the rest will go through the "direct absorption" system, Gordon said. He cautioned, however, that there is a shortage of apartments in the country.

Dinitz disclosed that the Jewish Agency has asked the Soviets for permission to have its representatives work in the Soviet Union, to assist prospective immigrants before they leave. He said the request was made recently to the head of the Soviet consular delegation in Tel Aviv.

Record Price Brought For Bible

By JOSEPH POLAKOFF

WASHINGTON — The second world record auction price for a manuscript, \$3.19 million, was paid at Sotheby's in London Dec. 5 for a Hebrew Bible believed to have been written in the Jewish community in Babylon in the ninth or tenth century. The buyer was identified only as Yechezkel Toporowitch of New York and Israel.

The record price for a manuscript was the \$11.7 million paid by German financiers for the twelfth-century Gospels of Henry the Lion.

The Hebrew Bible was sold by the British Rail Pension Fund which bought it for \$286,000 in 1978 at a sale in Switzerland. The Bible, consisting of 396 vellum leaves, came from the library of the late David Solomon Sassoon, of the Jewish

merchant family of Baghdad.

Three other Hebrew manuscripts were sold at Sotheby's. The Rashba Bible, written in Spain and dated 1383, brought \$1.29 million, the second highest price for a Hebrew manuscript. Payments were made of \$794,400 for a volume of prayers written in Pesaro, Italy, in 1480, and \$415,000 for an incomplete Bible made in 1468 in Spain.

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Historian Lucy Dawidowicz Addresses Community

By PAULA BERENGUT

Lucy Dawidowicz, Holocaust historian, writer and lecturer, addressed some 250 members of the Delaware Jewish community at the Jewish Community Center on Sunday evening, December 10, during the JCC's celebration of Jewish book Month. The lecture was the first biennial Doris and Irving Morris Leadership Forum.

In introducing the speaker, Rabbi Herbert Yoskowitz of Congregation Beth Shalom praised Dawidowicz for her "dedication to truly inspiring leaders to recall that which should not be forgotten and that which should and can influence current and future behavior."

In noting that the speaker's books are "used instinctively" in virtually all college courses on the Holocaust, Yoskowitz said, "her works are many, her influence is great."

Dawidowicz spoke on her latest book, "From That Place And Time." In her lecture, entitled "A Journey Into The Past: Vilna As It Had Been," she discussed her visit to Vilna in 1938, having received a year's fellowship at the YIVO, Institute for Yiddish Study. Vilna, she said, in 1938, still lay claim to being the cultural capital of Jewish history and prided itself on being the "Jerusalem of the North."

This was a journey her family and friends called reckless and dangerous, she said, with the war looming ahead. 1938, Dawidowicz recalled, "was not an auspicious year to travel to Eastern Europe." Jewish traffic, she noted was moving in the oppo-



Lucy Dawidowicz

site direction. She called the trip a "reverse...perverse journey."

Dawidowicz recalled a later conversation with Isaac Bashevis Singer, who had fled Poland for the U.S., in which he tried to fathom her decision to travel to Vilna at that time. Finally, she said, Singer figured it out. "I was a Polish Jew," he told her, "and I

thought anything could happen. You were an American Jew and you thought nothing could happen."

But going to Europe was not mere American bravado, Dawidowicz said. Rather, she explained, it was the starting point of a memoir. "I went to Vilna, not as a tourist but as a Jew," the historian said. She went, she added, to make a connection between her world and the world of her parents.

"History, written from the inside, from the perspective of the participant observer, conveys an immediacy that cannot always be captured in documents," Dawidowicz said.

Her memoir of Vilna is a combination of writing Dawidowicz did at the time of her visit, memories and letters discovered years later. She stressed the importance of observers in recording history and discussed the difference between memoir and autobiography. She said it was her goal to record that world of the "Jerusalem of the North" before it was destroyed. "Though we remember, we also misremember. And we forget," she said.

As one of the last witnesses to the Jewish community that existed in Vilna in 1938, Dawidowicz said she sees it as her obligation to record it.

In conclusion, Dawidowicz said, "All we can ever do is remember. And each according to his memory, to create out of our memory, lasting monuments of remembrance - columns, stories, memoirs and histories." It is the only way, she said, "that the irrevocably destroyed past can survive."

Graduate School Scholarships Available

To meet the increasing need of trained professionals for the more than 200 Jewish Federations throughout the country, the Council of Jewish Federations (CJF), is offering full graduate school scholarships for students interested in pursuing a career that combines their skills and talents with their commitment to furthering the goals and values of the Jewish people. "The Federation Executive Recruitment and Education Program (FEREP) is a career track program which begins with a two-year course of study, provides Federations with well-educated, highly-trained people who can assume leadership positions within the Jewish Federation field," according to CJF.

"FEREP is ideal for people who possess leadership ability, excellent oral, written and organizational skills and have demonstrated their strong commitment to the creative survival of the Jewish community and to a better society for all people," according to Seth M. Bloom, Jewish Federation of Delaware Director of Community Development. Bloom, a 1987 FEREP recipient, is serving as the FEREP Coordinator for the Jewish Federation of Delaware.

In addition to full tuition to schools in the FEREP consortium, leading to a Master's in Social Work and/or Jewish Communal Service, FEREP offers low-interest loans of up to \$5,000 per year. FEREP also provides ongoing career counseling and placement as well as an opportunity to keep professionally up-to-date about the Federation field through specially-developed programs and seminars. In return, the FEREP grant recipient makes a commitment to a long-term career in the Jewish Federation field.

Schools at which students may receive their training for a career in the Federation field are: the University of Maryland and the Baltimore Hebrew University; Case Western Reserve University Mandel School of Applied Social Sciences (Cleveland, OH); The Hornstein School of Jewish Communal Service, Brandeis University (Boston, MA); the Wurzweiler School of Social Work, Yeshiva University (New York, NY); Hebrew Union College (Los Angeles, CA and St. Louis, MO.); Columbia University and Jewish Theological Seminary of America (New York, NY); University of Toronto Faculty of Social Work (Toronto, ONT., Canada).

The deadline for FEREP applications for the 1990-91 academic year is February 1, 1990. For an application, or further information, contact Seth M. Bloom, JFD Director of Community Development, 478-6200.



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Syncretism In Greeting Card Art Assailed By Some Jewish Groups

By ELENA NEUMAN

NEW YORK (JTA) — For Christians, December is the season to be jolly; for Jews, it is the time to celebrate the festival of lights. And for card manufacturers, regardless of faith, it is the season to sell greeting cards. This year, a new variety of holiday cards have appeared on the market, and they are causing a stir among both Jewish and interdenominational groups.

One such card depicts an ostensibly Christian angel lighting a Hanukkah menorah. Another shows Santa gleefully spinning a dreidel. A third is a graphic design of a Christmas tree transforming itself into a Star of David.

Aimed specifically at the growing number of interfaith households in America today, these cards appear to validate the increasing trend of marriage between Christians and Jews.

"We are depicting some universal symbols that make people in interfaith marriages feel good about the holidays," said Philip Okrend of Mixed Blessing card manufacturers, a line of interfaith holiday cards designed by his wife, Elise. "Interfaith couples are a reality. We are simply finding an adaptable solution to what can be an awkward situation," he said.

But officials at the American Jewish Committee and the National Conference of Christians and Jews fail to see any blessing in the firm's line of cards.

"Greeting cards that mingle Santas and menorahs, angels, trees, stockings and Stars of David are objectionable," the two groups said in a joint statement issued this month. "To combine the religious and cultural symbols of Hannukkah and Christmas in greeting-card art is to diminish the sacred symbols of each faith and is an affront to Judaism, to Christianity and to serious interfaith relations," the statement said.

"We're not saying that such cards are anti-Semitic or anti-Christian," explained Judith Banki, deputy director of AJCommittee's interreligious affairs department. "What we're saying is that they are offensive to serious religion in general."

Elliot Wright, senior vice president for program at NCCJ, agreed. "Cards like these weaken the distinctiveness of Hanukkah as a Jewish festival; they make it seem like a Jewish Christmas. But the mixing of religious symbols is as inappropriate for Christians as it is for Jews," he said.

AJCommittee and NCCJ have appealed to card manufacturers to refrain from producing future editions of interdenominational cards.

At Mixed Blessing, however, their appeal will not be heeded. "If people look in greeting-card stores, they will see cards for all types of ethnic and cultural groups. Why shouldn't there be cards for interfaith households?" said Okrend. "People should remember that these are greeting cards and only greeting cards. And if they don't like them, they just shouldn't buy them."

Okrend expressed his surprise and dismay at the joint statement. "We never intended that it would become like this," he said. "I don't know what we're doing that's so wrong."

Neither does Egon Mayer, a sociologist who has done extensive research on intermarriage at City University of New York. "Focusing on the greeting-card companies misses the point," he said.

"The fact that these cards exist points to an incredible need: to create a family life in interfaith homes in which both heritages are acknowledged and respected. It's a real problem for these families. The companies are touching on a sensitive nerve."

According to Mayer's research, the rate of intermarriage has grown substantially in recent years. In the

1950s, only about seven Jews out of 100 married outside the faith. By the 1980s, that trend had increased to about 35 out of 100, a five-fold increase.

Last year, there were between 400,000 and 600,000 Jewish-Christian marriages in the United States. "In a majority of interfaith homes, Christmas is celebrated in some fashion, often with a tree," said Mayer. "Jews feel a sense of urgency that

their culture not be completely swallowed up."

But Mayer feels strongly that attacking the juxtaposition of religious symbols in printed matter is not a solution to the problem.

"The printing of interreligious cards places a tremendous challenge before the organized Jewish community. The Jewish community must make our symbols understandable to the community at large."

White Supremacist David Duke Will Run For U.S. Senate Seat

By SUSAN BIRNBAUM

NEW YORK (JTA) — David Duke, the charismatic white supremacist who dismayed Jews and civil rights leaders earlier this year with his successful run for the Louisiana state legislature, has announced he is throwing his hat into the ring for the U.S. Senate.

Duke, 39, a former imperial wizard of the Imperial Knights of the Ku Klux Klan, announced earlier this month in New Orleans that he will run next year as a Republican candidate for the Senate seat now held by Sen. J. Bennett Johnston, a Democrat.

He said he would seek the Republican Party's endorsement, but would run without it if necessary. The party is expected to endorse a candidate on Jan. 13.

Duke was also reported to be considering a run for the seat in the U.S. House of Representatives now held by Rep. Bob Livingston, a Republican.

Duke exchanged his Klan robes for the leadership of the National Association for the Advancement of White People in 1979. He now claims his Nazi sympathies are part of his past.

But in early March, less than a month after winning the state legislature seat, Duke appeared at a convention of the neo-Nazi Populist Party in Chicago. There, standing by the side of a known neo-Nazi, he delivered a speech affirming his support for the Populists, on whose slate he ran for president in 1988.

The World Jewish Congress reported a connection between Duke and Austrian President Kurt Waldheim, who has been internationally ostracized for concealing his wartime service in a German army unit that committed atrocities in Greece and Yugoslavia.

In a "Dear Friend" letter Duke wrote and signed in the NAAWP News of December 1986, he boasted that he was "even able to personally meet and interview the president of

Austria, Kurt Waldheim, who has been a victim of a vicious Zionist smear campaign."

Daniel Levitas, director of the Atlanta-based Center for Democratic Renewal, which monitors racist activity in the United States, said Duke has great popular appeal.

"There is a groundswell of support (for Duke) in Louisiana. His name recognition is as great or greater than the current governor of Louisiana, Buddy Roemer," a Democrat.

Duke is seeking mainstream Republican support. Last month, he went out a statewide mailing, providing two petitions for his supporters to sign and send to President Bush and Republican National Committee Chairman Lee Atwater.

The Republican National Committee censured Duke in February. But the state Republican Party failed to do the same when a motion was presented in September at its central committee meeting.

Elizabeth Rickey, a member of the

Mayer specifically suggested a massive public education campaign and organized pressure for public and private television programming of Hanukkah specials.

"Americans understand why a hammer and a sickle can't be portrayed on a dollar bill," he said. But in the same way, he said, Jews and Christians need to be taught to understand why a menorah and a Christmas tree must remain separate and unique in holiday greeting cards.

Louisiana State Republican Central Committee, paid a visit in May to Duke's legislative office in Metairie, La., a suburb of New Orleans.

She and her colleagues were able to obtain through Duke's mail-order book business, Americana Book, copies of racist and revisionist literature claiming the Holocaust never happened, including a publication called "Did Six Million Really Die?"

On December 6, Rickey joined in the formation of a coalition to combat Duke's electoral bid. The bipartisan and non-denominational group is called the Louisiana Coalition Against Racism and Nazism. It is composed of religious and political leaders.

Irwin Suall, fact-finding director for the Anti-Defamation League of B'nai B'rith, said, "As far as we're concerned, he continues to represent the racist and anti-Semitic underworld, and his appearance of respectability and mainstream politics is pure deception."

Jewish Groups Urge Recognition Of Jewish War Hero

By HOWARD ROSENBERG

WASHINGTON (JTA) — Jewish groups have criticized the Army's review board for rebuffing World War II veteran David Rubitsky's claim that he singlehandedly killed 500 Japanese soldiers, and for denying him the Congressional Medal of Honor.

But Steve Shaw, executive director of the Jewish War Veterans of America, called verification of Rubitsky's claim "a problem both for the Army and for us."

Rubitsky, 72, has had his case reviewed by a Congressional Medal of Honor for the last two years. The Army said last Friday that there was "incontestable evidence" that Rubitsky did not kill a large number of Japanese in a battle in New Guinea in 1942.

Army Secretary Michael Stone has the power to overturn the review board's decision, "but he's not going to do that," Maj. Joe Padilla, an Army spokesman, said Monday. "It's just that he has received the findings of the review board and concurs with the findings."

For Rubitsky to have received the medal, either Stone or the review board would have had to review Rubitsky's claim positively. In addition, both houses of Congress would have had to approve legislation exempting Rubitsky from not having filed recommendations by 1951 for World War II deeds.

Padilla praised Rubitsky for having "served honorably" and noted the veteran received a combat infantry

badge and a bronze star. That is "probably what the average soldier received during World War II for their service," he added.

Shaw said there was no evidence of anti-Semitism against Rubitsky by a senior officer who was in a position to write a recommendation, as Rubitsky's superior during the war had claimed. But Shaw admitted that, in general, "the military is a microcosm of American society and sure, there's anti-Semitism there."

Two Jews were among the Army's 295 Medal of Honor recipients in World War II. In World War I, 4 Jews were among 95 recipients, none were among the 70 Korean War recipients and 1 was among the 155 Vietnam War recipients, said Padilla.

Such a medal "shouldn't be given (out) lightly," Shaw said.

But Seymour Reich, president of B'nai B'rith International, said the Army is "better to err on the side of honoring an undeniably brave man than risk begrudging a courageous soldier a grateful nation's debt of honor."

Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith, called the decision "unconscionable" in a letter Friday to Stone. Foxman said the ADL had "worked on Mr. Rubitsky's behalf for the past two years, since learning of the discrimination."

Besides Rubitsky, Shaw is aware of one other Jewish veteran seeking such a medal.



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Inside The JFD Campaign

By TONI P. YOUNG

Every year, without fail, the Jewish Federation of Delaware conducts a fund raising campaign. And every year without fail some people groan, "Not again. Why are you folks always asking for money?"

The answer is based on one of Judaism's fundamental teachings: all Jews are responsible for one another. As Jewish Federation of Delaware's Campaign Chairman Henry Topel says, "If we Jews don't help ourselves, who will do it for us? The survival of Israel historically is important to every Jew wherever he or she may be." Being responsible involves good deeds and volunteer time, but it also inevitably denotes money.

In 1988 the world Jewish community raised \$834.5 million through UJA-Federation campaigns in the United States and Canada and through Keren Hayesod in the rest of the world, according to UJA sources. Of that total, 89 percent of \$745 million, was raised in the United States and Canada. Delaware raised \$1.2 million of the total.

In a recent interview, Bob Kerbel, Executive Vice President of the Jewish Federation of Delaware and Seth Bloom, JFD's Director of Community Development, discussed world Jewry's fundraising efforts and how Delaware fits into the total picture.

The United Jewish Appeal is the umbrella organization which raises money for Jews throughout the world, including Israel, Europe, Asia, Africa, and Latin America. UJA funds the Jewish Agency which, in turn, provides money in Israel for: immigration and absorption, rural settlement, youth aliyah, education, and renewal and development. "The money raised by world Jewry for Israel is used for non-military purposes, to improve the quality of Jewish life in programs similar to the ones we have in the U.S.," Bloom explains. "All of the money raised by UJA is kept within Israel's pre-1967 borders; non goes to the West Bank or Gaza Strip," he emphasizes. UJA also funds the Joint Distribution Committee which sponsors programs of relief, rescue, rehabilitation and

Jewish education in Europe, Africa, Asia, Latin America, the Moslem countries of Egypt, Morocco and Tunisia, and Israel itself.

Keren Hayesod, Hebrew for "Fund For Settlement," is the name given to the Jewish fund raising campaigns in Europe, Asia, Africa, and Latin America. Each country set its own goal, and virtually 100 percent of the funds raised go to Israel," Bloom says. "In some of the countries, it's actually illegal to do any solicitations at all; in other countries it's illegal to raise money for Israel because of the countries relations with Israel; therefore, the campaigns are done underground."

In 1988, 54 percent of the money raised by world Jewry through UJA-Federation campaigns and Keren Hayesod went to Israel according to estimates by UJA officials. 48 percent of the money raised in the U.S. and Canada went to Israel.

Each year Delaware's Jewish leaders must evaluate local, national and international needs and the community's giving potential to determine a campaign goal. Each Delaware beneficiary agency, which includes the Jewish Community Center, the Kutz Home, Jewish Family Service, Albert Einstein Academy, Hillel at the University of Delaware and Gratz Hebrew High School, submits budgetary figures anticipating their needs for the following year, Bloom says.

Task forces, composed of volunteers guided by professionals, carefully review the needs of each agency, trim budgets, and decide how much money is needed to meet the constituents' needs. "In recent years, as our local needs have increased significantly, and the campaign did not increase that much, more and more money has stayed in Delaware," Kerbel explains.

In fact, the goal setting procedure itself has changed. In the past, the UJA came to Delaware as part of its own goal-setting procedure, Kerbel continues. The UJA still visits the largest U.S. communities before setting its goals in order to determine what those communities expect to be able to contribute. The 30 major

communities in the U.S. contribute 84 percent, 625 million, of the total UJA funds raised. Delaware is one of forty intermediate size communities that raised \$82 million for UJA in 1988. "In the last ten years, the UJA has not made a specific request from Delaware because it understands the pressing local needs, and Delaware now currently gives less to the UJA than in the past," Kerbel explains. In 1985, Delaware gave \$500,000 to UJA; in 1988, it contributed \$450,000.

Delaware is not alone. "Increasingly, a greater percentage of the funds raised in the Diaspora tend to remain in the Jewish communities for local needs," according to information published by the Jewish Agency in 1988. Because of less funds coming to Israel, in 1988, the Jewish Agency had to cut several of its essential programs, including \$3.75 million worth of youth aliyah programs and \$3 million of educational programs.

This year, the Delaware campaign goal is \$1.5 million. In an attempt to weigh the overseas needs as carefully as the local needs, a new process will begin. There will be a task force, similar to those on local agencies, to analyze overseas needs. Kerbel expresses the hope that increases to local agencies can be kept equivalent to the cost of inflation in order to make funds available to help resettle Soviet Jews both in this country and in Israel. But the reality is that even if the campaign raises \$1.5 million, it won't be able to meet all of the needs. "If we were to raise enough money for all our local agencies to operate at top level and to do a fair part in our UJA commitment, our community would have to raise between \$2 and \$2.5 million dollars," Kerbel states.

All Jews who contribute to the annual JFD campaign are playing their role in a global effort involving millions of their fellow Jews. Every gift matters. In the words of Henry Topel, "We embrace all contributors, whether they give \$1 or \$100,000."

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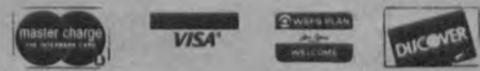
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'Up Close And Personal' With More Soviet Immigrants

By CELIA GANS

Special to The Jewish Voice

During the month of November, the Wilmington area received seven new Russian immigrant families. In our last issue, we introduced you to three of these families — the Livanovs, the Dolinskys and the Pivovarovs — now, "Close Up and Personal" — here are the remaining four:

The Goluds

In the end, say Anatoly and Inna Golud, their work situations became intolerable. No one cared about their abilities or contributions. "High level policy doesn't translate into low level opportunities," explains Inna. "The hierarchy doesn't respond, it's a closed system, filled with small defeats." And so the Goluds brought their energies and dedication — and eight year old daughter Margarita — to the United States.

Both are electronic engineers with extensive computer hardware-software backgrounds; both are skilled with C/Assembly programming. Inna worked with Intel hardware from 1983-87, and during 1987-88, de-

proud-parent smiles, Margarita, a student at Einstein Academy, wants to do everything. She's currently folk dancing with a synagogue group, says her mother, but wants to take ballet lessons and participate in all sports.

One "sport" in which the Goluds were not happy to participate was our Delaware version of Auto Ice Hockey. On the night before Thanksgiving, returning home via a treacherous section of #495, they were involved in a classic chain reaction accident. Fortunately, no one was seriously injured. Next year, insist the Goluds, they'll celebrate the holiday after a good night's sleep, without helpful policemen and emergency room personnel.

The Shtarkers

The first think you must know about the Shtarker family — Sasha, Anastasia and 16 year-old Veronica — is that despite food shortages and commodity coupons, "Ahsia" Shtarkers brought her own yogurt culture with her from Russia. Sharing a pot of Georgian tea in their sunny apartment, accompanied by Ahsia's



Mark, Lev and Irina Derbaremdiker: "We're comfortable here. It's so peaceful."

papers to leave in June, left for Vienna and Italy in September and arrived in Wilmington on November 8, where they were enthusiastically welcomed by their cousins, Mark and Sophia Gayduk, and their children Maria and Julia.

His family, says Sasha, illustrates much about current Russian history. His mother was one of 11 children; his father was one of 10. Yet both he and his wife are only children, and their daughter is an only child. It is as if the experiences of World War II, specifically the devastating blockade of the city of Leningrad, have re-defined urban Russian life: small families, long commutes to jobs, shortages, anti-Semitism and a constriction of educational opportunities.

Even educational supplies are in short supply, notes Sasha. In September, coupons were issued for school notebooks: each pupil would be allowed only two. When would more coupons be issued? No one was sure. It is hard to imagine how Veronica, who attended an art school, studying oil painting, water color, pencil and charcoal drawing, could manage with two notebooks.

As for his own "on site" education, says Sasha, he has enjoyed practicing his English at the JCC, the health club, the synagogue and B'nai B'rith House, and is "ready to go to work," while Ahsia studies English and Veronica attends high school. This is truly a family full of "boundless enthusiasm" and "can-do" attitudes.

The Debaremdikers

Irina and Mark Debaremdiker are, like all of our Russian immigrant families, serious hard-working professionals. But, unlike their engineering compatriots, their profession is beauty: Irina is a prize-winning ceramicist and Mark is a jeweler and silversmith.

A fantasy-like porcelain shepherdess, in a dress covered with delicate three-dimensional flowers, won Irina Zaytceva (her professional name) First Prize in the 3rd Annual International

Exhibition and Sale of Miniature Art held by the Gallery Del Bello in Toronto, Canada. Part of the work which Irina brought from Russia is on current exhibit in Fribourg, Switzerland; a second show is to open in April in Bern. The exhibits include work she completed in Italy during the family's one year stay while their application for US immigration was "on appeal."

And Mark's work? Ah, the Soviet government might say Irina's sculpture was a "hobby," not a business, had no commercial value, and could be carried out in the Debaremdiker's luggage. But Mark's work in precious metal, which had no government stamp, couldn't cross the border. "It wasn't a surprise," says Mark. "After all, you can go to jail in the Soviet Union for the possession of gold in any form. Of course they restrict the

into the American art scene, their son, Lev, age four, makes his way into the kitchen. Some orange juice, please, and someone to play trucks with, says Lev, with an entrancing grin. "We're very comfortable here," says Irina, "it's so peaceful. Everyone has been so kind. When we came, no one in the U.S. Customs officed asked 'What's in your luggage?', they only looked at our papers and said 'Welcome.'"

The Belokopytys

When Alex and Olga Belokopyty tell new American friends they're from Kieve, a city in the Ukraine, they often hear polite nothings about "how happy you must be to be here in the United States." It's when they say, "Kiev, about 200 kilometers from Chernobyl" that a look of true understanding passes between the newcomers and their friends.

Alex, a Ukrainian swimming champion in the 100 meter breaststroke and 200 meter free style, was a physical education instructor and coach in Kiev. For the past ten years, he taught gymnastics, field and track, skiing, basketball, marksmanship and swimming to boys and girls from 7 to 17. He is also an experienced school bus driver, minibus driver and truck driver. Within two weeks of his arrival in the United States, Alex passed both his written and road test for his State of Delaware driver's license.

Olga graduated as a textile engineer and worked in a knitting factory in the Kiev region. She feels that with a knitting machine and materials, she could do custom-knit sweaters, suits or dresses until she is able to improve her English for employment in an



Ruslana, Alex, Olga and Dimitri Belokopyty: Open and optimistic, seeing endless opportunity in their new home.

signed software for microprocessor units. For the past ten years, Anatoly has designed, developed and debugged diagnostic devices. In their current apartment, the dining area has been converted into a computer area, with a 1981 Altos set-up on permanent loan.

Their last years in Leningrad were marked by the rise of increasingly anti-Semitic organizations, which the Goluds suspect are government-supported. The most vocal among them is Pamyat ("Memory"). Its message, Anatoly says, is that "the Jewish people are guilty of everything. They are responsible for all of Russia's problems." The group is so powerful, say the Goluds, that it holds mass rallies in the main park in Leningrad with no protest from local authorities.

What is more, the Leningrad environment is becoming more polluted, Inna claims, due to a Russian dam on the River Neva. Not only is swimming now prohibited in the river itself, but the Baltic Sea has become polluted. The Finns are so concerned about this problem that when they come to work on a joint project with the Russians, they bring their own drinking water!

Their recreational opportunities in Russia were also limited, comment the Goluds. "Unless you hold a special job with special 'protection,' you have no access to swimming pools." Yes, everyone is involved in skiing and soccer, they agree, but the level of instruction for the average participant is poor. Only potential champions get expert coaching and well-equipped facilities. Here in Wilmington, admit the Goluds, with

home-baked apple coffee-bake, homemade cranberry relish and homemade white cheese (somewhat like cottage cheese, but smoother and sweeter), you sense the strength which sustained this family during their final days in Leningrad.

Sasha is a mechanical engineer, who worked in design and development bureau on metal cutting and grinding machines. Anastasia was trained as an economist, and has had experience in personnel, accounting and bookkeeping as well as working as an economist for a professional technical school. As her husband says, "Ahsia can do anything — she has boundless enthusiasm." Veronica, currently a 10th grade student at Mt. Pleasant High School, is a fledgling artist, with a strong interest in interior design.

The Shtarkers journey from Russia to the United States was an unusually quick one: they completed



Inna, Margarita and Anatoly Golud: Left intolerable work situations behind.



Anastasia and Sasha Shtarker (left) and daughter Veronica (right): Lots of enthusiasm.

use and trade of silver." Even his tools were left behind. "We knew we would replace them with better ones in the West," says Mark.

During the family's stay in Italy, Mark's energies were devoted to helping Irina solve her technical problems — obtaining the proper clay, loading and firing the kiln to exact temperatures — and to serving as Irina's agent. "It's ironic, really," admits Mark, "I think I'm too shy to be a successful agent. But if it's necessary, I'm ready. What's important now is for Irina to get back to work."

She needs equipment, materials, and studio facilities, notes Mark, and many people, including Representative Tom Carper, have come to her aid.

Irina has arranged her remaining porcelain miniatures, including two Sirin (a Russian character who is half woman/half bird), on a shelf in the family's apartment. A male and female doll, dressed in the latest 18th century attire — all made by Irina — from silk and cotton clothing to porcelain buttons, watch fob, belt buckle, and reticule frame, are displayed on a nearby table. Exhibition catalogues are stacked in a neat pile. All awaiting a visit from the director of the Delaware Art Museum, whom Carper has contacted on Irina's behalf.

As Irina and Mark make their way

American factory of dress shop.

Their children, daughter Ruslana, age 2 1/2, and son Dimitri, age 10 months, play happily in their new apartment, where Dimitri's playpen, with its toys and dolls, fills a corner of the living room. The family is hoping that Alex's cousin — in Ladispoli with his wife and two children of approximately the same ages as the Belokopyty children — will relocate to Wilmington so the children can grow up together.

Alex has a mother (with whom he, his wife and two children lived in one room) and a married sister with two children in Kiev; Olga has a mother and brother in Kiev. "We're an interesting family," notes Alex. "All of us in this generation have two children, and, in each family, it's girl first, then boy!"

The Belokopytys are an open, optimistic young couple who see endless opportunity ahead for themselves and their children in Wilmington. "It's important to get out in the community more," says Alex. "Olga wants to go to English classes, and we want Ruslana to attend the JCC daycare program. Now that we have our own transportation, we'll be able to participate in more activities. And it will be easier for me to get to a job."

Super Sunday Is Planned To Be 'Uplifting' Experience



January 21, 1990

With the Jewish Federation of Delaware's January 21 Super Sunday 1990 approaching, Super Sunday Co-Chairpersons Kathy Bloom and Alan Paikin announced the theme of "An Uplifting Experience" in conjunction with the beginning of the intense recruiting season for Super Sunday volunteers. In keeping with the theme, four hot air balloon

rides, provided by Balloon Club of America, will be raffled off during Super Sunday for the volunteers.

Additionally, the phone-room at the offices of Patterson-Schwartz Realtors will be decorated in the "uplifting" theme while the volunteers will wear "Uplifting Experience" tee-shirts. "The theme of 'An Uplifting Experience' will enhance the

sense of a fun as well as productive community-wide event," commented Bloom.

Last year's Super Sunday enabled more than 1700 Delaware Jews to make pledges to the Federation campaign. More than \$140,000 was raised, which represents approximately 11 percent of the overall total 1989 Jewish Federation campaign. The Federation campaign is designed to support social, educational, humanitarian, and cultural services provided by various organizations and agencies in Delaware, Israel, and throughout the world.

Volunteers for Super Sunday are currently being sought after to participate in one of three shifts at Super Sunday. To volunteer for Super Sunday, please return the registration tear-off on page 36, or contact Seth M. Bloom, JFD Director of Community Development, 478-6200.

Einstein Academy Teaches Hebrew To Russians



At left, Margarita Golud gets some individual attention in her Hebrew studies from teacher Rose Rubin (left) and AEA Principal Eleanor Weinglass. Above, Anna Dolinsky and Michael Levanov practice writing Hebrew in their special class. (Photos: Paula Berengut)

Israel Reopens Its Ethiopia Embassy

By DAVID LANDAU
JERUSALEM (JTA)—Israel, without fanfare, re-opened its embassy in Addis Ababa in December 18, signaling the restoration of diplomatic relations after 16 years.

The even was confirmed by a Foreign Ministry official, after a story in the French daily *Le Figaro* said it was imminent.

No explanation was given for the extremely low-key nature of this development. Nor would officials comment on recent foreign reports that Israel is providing weapons and training for the Ethiopians against Eritrean rebels, or that Israelis would man an intelligence-gathering station on the Ethiopian coast.

Officials stressed, however, that Israel's top priority in Ethiopia is to resume the emigration of Jews, which was halted when the "Operation Moses" airlift from Sudan had to be abandoned in early 1985.

The embassy in Addis Ababa will be headed for the time being by a charge d'affaires, Meir Yoffe.

Ethiopia, like most African nations, broke relations with Israel in an act of solidarity with Egypt after the Yom Kippur War in 1973. But relations have improved in recent years. A ranking emissary of President Mengistu haile Mariam visited Israel in October and announced that diplomatic relations were henceforth re-established.

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Proclaiming The Miracle With A Hanukkah

By **SHAHER B. STOLLMAN**

Special to The Jewish Voice

(WZPS) Hanukkah, the holiday that commemorates the victory of the Jews over the Greeks in 164 BCE is also known as the Festival of Lights. This name derived from the custom of lighting candles in increasing numbers from one on the first night of the holiday to eight on the final evening of this post-Biblical holiday. In total 36 candles are consumed during the eight days of the festival.

The Talmud in tractate Sabbath relates how the victorious Jews, led by Judah the Maccabee, entered the Temple after defeating the Greeks and found only one vial of undefiled oil with which to light the menorah ("candelabrum"). This was a vial that was sealed with the insignia of the high priest. It had only sufficient oil to keep the menorah lit for one day, but miraculously sufficed to keep the menorah burning for eight days until a fresh measure of pure olive oil could be manufactured. The Maccabees then set about rededicating the Temple, from which the word Hanukkah ("dedication") derives, defiled during the Greek occupation of Jerusalem.

The menorah in the Temple and the Hanukkah, or Hanukkah menorah, seem to have much in common except that the former has seven branches and the latter has eight. In fact, the Hanukkah as we know it today only came into use during the tenth century when the eight branched candelabrum was produced. Until then, candle lighting on Hanukkah was observed by placing separate oil lamps side-by-side in increasing numbers during the holiday for a total of eight by the end of Hanukkah.

The development of the common Hanukkah, which consists of eight assembled branches would appear to have originated from a change in the way the Hanukkah lights were first honored. Tradition requires that the Hanukkah candles be placed where they can be observed by wayfarers in



A child lights a Hanukkah. The first Hanukkah candle is lit this year before Sabbath candles (4:23 PM) on December 22.

order to "publicize the miracle." Originally it was the practice to place a number of individual oil lamps next to the doorway where the lights could be seen by those passing in the street. Due, however, to the persecution of Jews for their beliefs, they were forced to place the Hanukkah inside their homes far from the eyes of hostile neighbors. The Hanukkah then took on a different significance — as a family ritual — and by the tenth century craftsmen were producing Hanukkah menorahs from a variety of materials, such as marble and bronze, for display within the home.

Today, those who visit such neighborhoods as the Mea Shearim quarter of Jerusalem, where many ultra-Orthodox Jews live, are bound to see the ancient form of Hanukkah being observed in modern times. The typical Hanukkah in use here is a brass and glass lantern that contains oil fueled wicks, one for each day of Hanukkah. These lanterns are hung outdoors where they can be seen by pedestrians, thereby fulfilling the

purpose of the candles which are to proclaim the miracle of Hanukkah. A popular version of these lanterns is convertible, serving as a Sabbath candelabrum during the year and as a Hanukkah on the holiday itself.

Some prefer the oil variety while the favorite of children and many adults is the twisted and assorted color candles that are a cross between the birthday variety and the Sabbath candles. We know that candles were used by the ancient Egyptians but the wax variety, already common in the Middle Ages, was very expensive. Most people could only afford to use wick lamps fueled either by oil or some other combustible mixture until the beginning of the 19th century when candles were economically manufactured from wax and paraffin. The original Hanukkah lights were for centuries fueled by oil, usually derived from olives. This practice continued even after the wax candle came into popular use in order to emulate the Menorah that stood in the Temple in Jerusalem.

Celebrating With A Variety Of Pancakes

By **DANIEL ROGOV**

Special to The Jewish Voice

(WZPS) There may be no better time in which to celebrate the humble potato than at Hanukkah, for this is the season where the unquestioned king of foods is the potato pancake.

One should understand that Hanukkah pancakes (latkes in Yiddish, levivot in Hebrew) have absolutely nothing in common with their fancier French or more delicate American cousins. These special holiday treats, even though they will please the fussiest of palates, are anything but subtle. With lots of salt, pepper and onion and in nearly all cases deep fried, these are culinary treats that, while they may not quite hit you on the head, will surely make a lasting impression on the stomach.

At a typical Hanukkah party one can find tables laden with huge quantities of latkes. The following recipes, each the favorite of one or another Jewish community, will serve 4-6.

Traditional Jewish Latkes

12 large potatoes, grated
3 medium onions, grated
4 eggs, beaten lightly
5 tbs. flour
3 tsp. salt
1 tsp. pepper
oil for deep frying

Using a clean tea towel squeeze out as much of the liquid from the potatoes as possible. (The more liquid that can be squeezed out, the better the results). Squeeze out the liquid from the onions. Combine all the ingredients and mix together well by hand.

In a heavy skillet heat oil a minimum of 3/4" deep. Form individual pancakes by hand and when the oil is very hot slide in enough pancakes to fill most of the pot, but be sure to leave room between the pancakes. When the latkes are nicely browned on one side turn them and cook until browned on the other and crisp at the edges. Remove with a slotted spoon and drain on paper towelling. Serve immediately or keep hot in a warm oven. Serve with sour cream, applesauce or sprinkle with sugar.

Variation: To make Polish Ratzelech, add 2 large peeled, cored and grated apples to the batter and fry the pancakes in a large skillet with about 1" of hot chicken fat.

Patatokeftedakia (A Greek Recipe)

1 lb. (450 gr.) potatoes
4 tbs. flour
1 tbs. butter, melted
1 tsp. each parsley and green onion, chopped finely
2 cloves garlic, crushed
salt and pepper to taste

oil for deep frying
Boil the potatoes in their skins until they are soft. Run under cold water, peel the skins and refrigerate covered, until well chilled.

Run the cold potatoes through a sieve and add the melted butter, garlic, parsley, green onion, flour, salt and pepper. (The pancakes should be highly peppered). Knead the mixture lightly until it is smooth and form into balls about 1 1/2" in diameter. Drop gently into hot oil until they are golden brown on the surface.

Aardappel Koek (A Dutch Recipe)

4 large baking potatoes
the meat of 2 fresh coconuts or 2 cups packaged, unsweetened coconut, shredded or grated
2 cups milk
1/2 cup flour, sifted
1/2 cup butter, melted
3 eggs, beaten
1 tsp. baking powder
1/4 tsp. salt

Steep the coconut meat in hot milk for 20 minutes. Strain through a sieve lined with a double cheesecloth and press all of the liquid out of the coconut meat. (The coconut meat may be used in making cookies or other desserts).



A Moroccan housewife holding plates of spicy homemade potato pancakes. (Photo: WZPS)

Boil the potatoes in their jackets, cool slightly and peel, then mash.

Resift the flour together with the baking powder and salt. Beat this mixture into the potatoes, alternately with the eggs. Add the coconut cream.

Pour the batter onto a hot, well-buttered griddle, turning the pancakes when golden on one side (3-4 minutes). Cook until the side is golden brown. Serve with the melted butter (on the side).

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Quayle Seeks Soviet Aid In Repealing Infamous U.N. Resolution On Zionism

By ALLISON KAPLAN

NEW YORK (JTA) — Vice President Dan Quayle, cloaked in a black-and-violet Yeshiva University gown, called on "the Soviet Union and other nations" to co-sponsor a United Nations resolution with the United States that would rescind the world body's infamous 1975 resolution equating Zionism with racism.

The new resolution, he said, "would affirm that Zionism is what Soviet Foreign Minister (Andrei) Gromyko rightly called it back in 1948: the national liberation movement of the Jewish people," he told an audience gathered for Yeshiva University's annual Chanukah convocation on December 10.

Quayle repeated his message later that day, this time surrounded by a dais of more than 100 Holocaust survivors and dignitaries, including Nobel Peace Prize winner Elie Wiesel and New York Mayor Ed Koch.

The vice president's staunchly pro-Israel statements received a warm reception at both the Yeshiva University affair, where Quayle accepted an honorary doctorate, and at the State of Israel Bonds Organization's Holocaust remembrance dinner, which drew a crowd of 1,500.

During both his speeches, Quayle steered clear of the nuts-and-bolts of the Middle East peace process, omitting any specific mention of either the Israeli peace initiative or the U.S. State Department's five-point plan for an Israeli-Palestinian dialogue.

When asked about the current negotiations at a news conference held after the Yeshiva University ceremony, Quayle said simply that "we are moving forward with the five-point plan" and that he recognized that "there are going to be differences" between the participants.

But to his Jewish audiences, Quayle kept his focus centered on the United Nations issue, pledging that he would tell U.N. Secretary-General Javier Perez de Cuellar in a meeting Monday that "for the U.N. to regain its stature, it must rescind the odious resolution equating Zionism with racism."

A spokesman for the secretary-



Vice President Dan Quayle

general said Monday afternoon that Quayle and Perez de Cuellar did discuss the Zionism resolution, though the bulk of their conversation centered on events in Central America and the Bush-Gorbachev summit off the coast of Malta.

During the meeting, Quayle gave Perez de Cuellar a \$65 million check, representing the U.S. government's dues obligations to the international organization.

The United States threatened earlier this month to withhold its U.N. contribution if the General Assembly were to pass a resolution elevating the Palestine Liberation Organization's status to that of an observer state.

In Washington, the State Department said Monday that the United States had "mentioned the question" of repealing the 1975 resolution to the Soviets and will continue to discuss it with the Soviets and others.

"We would be pleased if the Soviets would co-sponsor a resolution to repeal the infamous equation of Zionism with racism. But they have so far not indicated whether or not they will do so," said Richard Boucher, the department's deputy spokesman.

In presenting Quayle with his honorary degree Sunday, Yeshiva University President Norman Lamm found a biblical parallel for the rocky

times Quayle has undergone since his debut under the national spotlight.

"Like another Dan, the biblical Daniel," Lamm said, "your meteoric rise to power has led, at times, through the lion's den of biting and forgiving criticism."

When accepting the doctoral degree, Quayle offered a little self-criticism, poking fun at his own poor academic record, which made headlines during the 1988 presidential campaign.

Citing Albert Einstein's famous definition of an education as "that which remains when one has forgotten everything he learned in school," Quayle said wryly that he found the definition "comforting," since "for some of us, forgetting what we learned in school isn't all that difficult."

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B'nai B'rith Moves To Cut Ties With Women's Group

By ELENA NEUMAN

NEW YORK (JTA) — A decision on December 3 by B'nai B'rith International to end its 92-year-old relationship with B'nai B'rith Women has raised a storm of protest from the 120,000-member women's organization. In a 64-14 vote, B'nai B'rith International's board of governors voted to approve a resolution that would sever its constitutional ties with the national women's organization and establish itself as a united men's and women's organization.

"We have a responsibility to ourselves and to our future," Seymour Reich, international president of B'nai B'rith, said in a statement issued before the vote. "If B'nai B'rith Women has declared itself to be separate, independent and autonomous, and if that is truly the desire of their leadership and membership, so be it. We wish them well," he said.

Reich was referring to a resolution adopted in October 1988 by BBW, in which the organization declared its separately incorporated legal status and its autonomy within the B'nai B'rith organization.

But according to a BBW President Hyla Lipsky, B'nai B'rith International has intentionally chosen to misinterpret the women's 1988 resolution for its own purposes. "What is really going on here is transparent," she said in a statement issued December 5. "B'nai B'rith International's decision-makers now seek total control over their empire."

Last year's resolution was, in her words, a reaction to a unilateral action to admit women taken at the September 1988 BBI biennial convention in Baltimore.

The BBW resolution, said Lipsky, was completely in keeping with the ordinance of the organization. "B'nai B'rith Women has been legally incorporated as a separate organization since 1962," she said. "It has all the rights to self-governance that such incorporation implies."

But Reich said, in a telephone interview, that such incorporation "has no significance."

"Each of our constituent organizations — B'nai B'rith Women, BBYO and Hallel — has a separate corporate status. They, nevertheless, all are subject to the regulations of the B'nai B'rith constitution," he said.

B'nai B'rith's constitution states that BBW is chartered under the authority of BBI. "Its laws, rules, regulations and policies" are "subject to the approval of B'nai B'rith International or its board of governors."

The resolution are the women's organization 14 days to rescind its 1988 resolution, failing which all affiliation between the two groups will be abandoned.

BBW maintains that the resolution is the equivalent of a hostile takeover, an effort to offset the international organization's flagging membership and revenue.

BBI's membership has fallen from a high of 200,000 in 1969 to 136,000 in 1987, according to the spring 1989 issue of Lilith magazine.

According to Reich, however, a grass-roots movement led B'nai B'rith to sever ties with B'nai B'rith women. "Its origins stem from a desire to meet the challenge of changing social mores, by offering women equal status within B'nai B'rith. Women have told us that they want membership privileges," he said in the interview. "We've always recognized our special relationship with B'nai B'rith Women," he added, "but we have also tried to find a vehicle for men and women to work side by side. That's what they want."

Both Reich and Lipsky expressed their dismay with the situation and stated that their organization did not want the imminent separation to take place.

"Rest assured that we do not want to break from B'nai B'rith International," Lipsky said in a telephone interview. "We have made every attempt to avoid this situation. But all

our attempts at compromise have been outright rejected. Their position is: We can't wear the name if we can't play their game."

Reich put it a different way. "We didn't want a separate B'nai B'rith Women's organization," he said. "We wanted an affiliated organization. They want the name, but not the game."

The family feud between the world's largest Jewish organization and its women's affiliate entered its second phase this week, with B'nai B'rith Women voting to reaffirm its separate legal status. It is now up to B'nai B'rith International to decide whether it will live up to its Dec. 3 ultimatum that such a decision would end the 92-year-old relationship between the

two historically affiliated national Jewish organizations.

"The ball is in their court," BBW President Hyla Lipsky said in a statement issued Monday. "Our board has stood firm in showing that it will not change the governing structure of our organization, just because B'nai B'rith International has changed its mind about how it wants to operate."

Local Representatives Offer Perspectives

By JUDY GOLDBAUM

The reason I joined B'nai B'rith Women was because it is a Jewish women's organization with an agenda focusing on women's issues. In addition, it supports both physically and financially the B'nai B'rith Youth Organization, Hillel and the Anti-Defamation League.

I am upset and angry that the B'nai B'rith International Board of Governors has chosen to take the path of threats of expulsion and litigation in an attempt to take complete control of B'nai B'rith Women. The argument of wanting to create a family organization with equality for all baffles me as I thought that what we had was a family organization made up of a men's organizational vehicle, a women's vehicle, a youth vehicle, a college vehicle and the vehicle of the Anti-Defamation League that cares and fights for us all.

As for equality in the coed organization once proposed, a statement was made that there would be no problem in letting a woman attain a high office. That reeks of tokenism not equality. When I assume an office in any organization

it will be because of my ability as a leader.

I, personally do not believe any organization can be all things to all people and that it would be very difficult for a coed organization to do total justice to issues affecting men, women, families, communities, nations, and the world. I believe there is enough room and need in organizational life for men's organizations, women's organiza-

By MARVIN GROSS

First, I wish to strongly assert that it is B'nai B'rith's desire to have B'nai B'rith Women remain within the B'nai B'rith family on the basis of full equality.

However, there was a recent decision by the Executive Board of B'nai B'rith Women that clearly points toward complete separation of that organization from B'nai B'rith. It is BBW's (B'nai B'rith

constitution which provides that BBW is an integral part of the constitutional structure organization.

Since 1978, B'nai B'rith has sought to assure women of full equality by proposing a number of changes within the organization. An example of these proposals is that half the membership on the B'nai B'rith Board of Governors should be women. This proposal and other similar in content have been rejected by BBW leadership. Actually, full equality for women exists in all countries but the United States.

It is the view of Seymour Reich, international president of B'nai B'rith, that the views of the BBW's executive board do not reflect those of the general membership. A similar plan for separation in 1985 was rejected by a sampling of the women's membership. It is fervently hoped that B'nai B'rith will remain a family organization... and in no way has there been a move to expel the women's group or limit its participation.

(Marvin Gross is a Past President of B'nai B'rith's District Three, which covers New Jersey, Pennsylvania, Delaware and West Virginia.)

Two Views

tions, and coed organizations that can and should work together in affiliations.

The bottom line for me is that I prefer to work on women's issues through a women's organization and so I will maintain my activity in the existing organization of B'nai B'rith Women.

(Judy Goldbaum is President of the local chapter of B'nai B'rith Women and also sits on its national board.)

Women) desire to pursue activities outside the B'nai B'rith structure. And... BBW has made it eminently clear that the group wishes to be identified with the B'nai B'rith family in name only... and in all other ways it would follow a "separate, independent, autonomous" course.

This declaration was put before the B'nai B'rith International Board of Governors who decided the action of BBW's Executive Board was a clear violation of the B'nai B'rith

Appeals Court Rules On Vermont Menorah

By ALLISON KAPLAN

NEW YORK (JTA) — A federal appeals court's ruling last week that it was unconstitutional to put up a menorah in a public park in Burlington, Vt., has pleased those Jewish organizations that oppose the display of any religious symbols on public property. But it came as a disappointment to the Chabad-Lubavitch movement, which put up the menorah and won an important case concerning a menorah in Pittsburgh earlier this year.

The decision overturned a federal district court's ruling in Vermont, which permitted the City of Burlington to allow the 16-foot menorah to stand on public ground. The menorah, which held a sign reading "Happy Chanukah," had been displayed in the park adjoining the City Hall seasonally since 1986. The city had given Chabad permission annually each year since.

The legal challenge against the menorah display came from Burlington's Reform Rabbi James Glazier, retired Unitarian Rev. Robert Senghas and attorney Mark Kaplan.

Jewish groups opposing religious displays on government property say the Vermont decision clarifies the U.S. Supreme Court's intention in July's *Allegheny vs. ACLU* ruling.

In the *Allegheny* decision, the Supreme Court determined that a nativity scene displayed by itself on public property in Pittsburgh violated the Constitution's prohibition against government endorsement of religion. At the same time, it ruled that a menorah standing next to a Christ-

mas tree was constitutional, because it was part of secular holiday decoration.

"Some people have been interpreting that decision to mean that a menorah is a secular symbol," said Marc Stern, co-director of the American Jewish Congress Commission on Law and Social Action.

However, in the Vermont ruling, the court said its decision was based on the part of the *Allegheny* ruling regarding the creche.

The judges wrote that, like the creche, the menorah was "clearly a religious symbol." In keeping with the Supreme Court decision, it could not constitutionally be permitted to stand alone on public property.

Rabbi Yehuda Krinsky, spokesman for the Lubavitch movement, called the ruling "very clearly discriminatory" and said that Chabad will definitely appeal the case to the Supreme Court.

The Vermont case is only one of several disputes across the country that have pitted Chabad, whose aim is to display menorahs in prominent locations, against civil libertarian groups and Jewish organizations that oppose such displays. They include AJCongress, the Anti-Defamation League of B'nai B'rith, the Reform movement's Union of American Hebrew Congregations and various local Jewish community relations councils.

Al Vorspan, senior vice president of the UAHC, said he was "deeply gratified" by the ruling. He hailed it as a major victory for religious freedom and the separation of church

and state. "For some years now," Vorspan said in a statement released December 13, "the Lubavitch movement, in its zeal to justify the public display of menorahs during the Hanukkah season, has belittled their religious significance."

Glazier the Reform rabbi of South Burlington's Temple Sinai, who had

been fighting the menorah display in court for more than a year, said in a telephone interview that his only regret was that the court chose to rule on the case in December. "We were not interested in pursuing it in the holiday season," he said. "We wish (the decision) had occurred during a less emotional time of the year."

NEH Awards Granted

By HOWARD ROSENBERG

WASHINGTON (JTA) — The National Endowment for the Humanities has awarded challenge grants to the Jewish Museum in New York and a Holocaust education program for junior and senior high-school students.

The two organizations were among 41 educational and cultural institutions chosen Thursday by the federal agency for some of its \$15.2 million in annual challenge grants.

"These grants will help these fine institutions strengthen and expand their programs in the humanities, which in turn will enrich the cultural life of our nation," said Lynne Cheney, chairwoman of the NEH.

The Jewish Museum could receive as much as \$800,000 if it raises \$3.2

million from private sources. The Jewish Museum was one of two institutions to receive that amount, the largest awarded by the NEH.

The NEH funds are to be used to create an endowment to finance "exhibition educational activities" and to manage art collections.

The museum is in the midst of a \$50 million fund-raising drive to renovate and expand the museum and to establish an endowment. The campaign has netted \$31.5 million since it was started last December.

The terms of the grant for "Facing History and Ourselves," a Brookline, Mass.-based Holocaust program, require it to raise \$1.2 million from private sources to receive \$400,000. Both institutions will receive a third of the grant up-front.

HAPPY HANUKAH

Some Fear LePen Will Benefit By Standing Trial For Racism

By EDWIN EYTAN

PARIS (JTA) — There is growing concern in Jewish circles here that right-wing extremist Jean-Marie Le Pen could be strengthened politically by his trial for anti-Semitic hate-mongering, because he may well be acquitted. He would then become a martyr, a spokesman for the International League Against Racism and Anti-Semitism said last week. He explained that Le Pen faces a single count of racist libel, which the court might consider insufficient to condemn him.

The Parliament of Europe, which is the legislative body of the European community, voted overwhelmingly on Dec. 11 to suspend Le Pen's immunity as a deputy, so that he could be brought to trial. The trial is expected to take place in February.

But the withdrawal of immunity applies only to the charge that he

slandered the civil service minister, Michel Durafour, by making a pun on the last syllable of his surname that appeared to mock the crematoria the Nazis used to murder millions of Jews. "Four-crematore" is French for crematory oven. Le Pen referred to the Cabinet minister as "Michel Durafour-crematore."

The court may not consider that serious enough grounds for conviction, the league's spokesman said, in which case Le Pen and his far right-wing National Front party would only benefit.

The party did unexpectedly well in recent special elections, where it ran racist, xenophobic campaigns aimed against Arab migrants from former French territories in northern Africa.

Le Pen, who has publicly claimed the Holocaust never occurred, is already playing the martyr. He told a radio interviewer here, "It seems as if

there are certain citizens with more rights than others, and the difference between them is based on their attitude to the Jews."

He denied he is anti-Semitic, but added, "I refuse to accept the dictatorship of certain extreme-left Jewish extremists."

During a television debate on Dec. 5, Le Pen badgered a Jewish Cabinet minister, Lionel Stoleru, about alleged dual loyalty by repeatedly asking if he held Israeli as well as French citizenship.

For Le Pen to be tried on additional counts would require another vote by the European Parliament to suspend his immunity. That is not likely to happen. Although the Dec. 11 vote was 178-91, many deputies, including some of Le Pen's most bitter foes, are reluctant to deprive a member of parliamentary immunity because of the precedent it would set.

New Greek Gov't Discussed Ties With Israel

ATHENS (JTA) — The issue of extending full diplomatic relations to Israel was frozen last month by agreement of the three main political parties comprising the new Great national government, it was learned here last week.

The leaders of the conservative, Socialist and Communist parties differed when the issue was raised at a coalition negotiating session at the presidential palace here on Nov. 20, minutes of the session reveal.

Constantine Mitsotakis, head of the conservative New Democratic Party, wanted to recognize Israel immediately. Former Prime Minister Andreas Papandreou, leader of the Socialist party, favored simultaneous recognition of Israel and the independent state of Palestine proclaimed by the Palestine National Council in Algiers a year ago.

But the communist leader, Charilaos Florakis, insisted on freezing the matter. He prevailed.

Greece and Israel have relations on the consular level only, although

Israel's representative in Athens holds ambassadorial rank.

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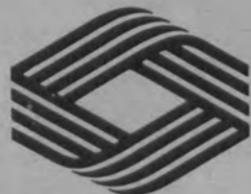
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The Lubavitch Comeback

By **ARI GOLDMAN**

Special to *The Jewish Voice*

In the heat of the Israeli elections last year, the Lubavitch Chasidim bore the brunt of criticism for the chaos resulting from the struggle over the question of Who Is A Jew. To many American Jewish organizations, they became "the enemy." But now, just one year later, it appears Lubavitch has regained its stature as a respected, if not mainstream, member of the American Jewish community.

The remarkable reversal has taken place, in part, because Lubavitch has halted its vigorous public advocacy of Who Is A Jew, but, more importantly, because of a core of lay support, most of it non-Orthodox, that was unshakable throughout the controversy.

The most dramatic sign of the unflagging support for Lubavitch comes every Sunday morning outside the office of the Lubavitcher Rebbe, Menachem Mendel Schneerson, at 770 Eastern Parkway in Brooklyn. By the thousands, men and women from across the religious spectrum of Judaism line up for a brief moment with the Rebbe.

The bedrock of support is also evident in the statements of people like Martin Stein of Milwaukee, the national chairman of United Jewish Appeal, one of the groups that fought against the Lubavitch agenda in Israel last year. "I think they made a mistake," Stein said. "But that doesn't negate the wonderful work they are doing for Jews all over. No one else is reaching out to Jews the way that they are."

Stein, a major financial backer of Lubavitch, spoke of the group's involvement in Who Is A Jew with respect. "The fact is that the Rebbe did this because he loves Jews, not

because he hates Jews."

That is not how the issue was perceived when it erupted last fall. Who Is A Jew is shorthand for a controversial amendment to the Law of Return, which grants every Jew the right to automatic citizenship upon entering Israel. As written, a Jew is defined as someone born of a Jewish mother or someone converted to Judaism. The type of conversion is left unspecified. Under the amendment, the legislation would be changed to specify someone "converted in accordance with Halachah," traditional Jewish law.

When Agudat Israel and other small religious parties that supported the amendment made a strong showing in the parliamentary elections — giving them disproportionate power in forming a new government — American Jewry revolted. Conservative and Reform leaders said passage of the amendment would, in effect, delegitimize them as religious practitioners and they fought for its defeat.

Despite the opposition, Lubavitch fought for the amendment until the end. The end came when the two major parties did what they said they did not want to do — forge another coalition government, thereby rendering Lubavitch all but impotent to attain its goal.

The entanglement of Lubavitch in the Who Is A Jew controversy and its dexterity in disentanglement provide a good opportunity to look at the ways and means that Lubavitch operates.

By most accounts, Lubavitch is the largest of the Chasidic groups that survived the destruction of European Jewry. Although they are loath to release population figures, interpretation of census data show that 20,000 Lubavitch Jews live in the Crown Heights section of Brooklyn,

where the worldwide headquarters of Lubavitch is located.

There is also a substantial Lubavitch community in Israel as well as Lubavitch centers, known as Chabad Houses, in more than 450 cities around the world. (Chabad is a Hebrew acronym for Chochma, Binah and Daas, or Wisdom, Understanding and Knowledge.)

Firmly at the helm of the organization is 87-year-old Rabbi Schneerson, the seventh in a line of rabbis that dates back to Rabbi Shneur Zalman of Lyady, an early Chasidic master born in 1745.

Rabbi Zalman and his successors, who lived in the town of Lubavitch for more than a century, were victims of czars and pogroms as well as the Mitnagdim, the rational Orthodox Jewish movement that are the historical rivals of the Chasidim. Unlike other, more insulated Chasidic groups, the leaders of Lubavitch and their followers worked closely with both secular Jews and gentiles.

Professor Heilman of Queens College said the exposure of Lubavitch throughout its history to different people and ideas enables it today to reach out well beyond its own constituency. It is a talent unmatched among other Chasidic groups.

The Lubavitch dynasty was passed down from father to son, or father to son-in-law, to the current Rebbe, who succeeded his father-in-law, Yosef Yitzchok Schneerson, in 1950. But, the current Rebbe has no children. Within Lubavitch, he is the supreme human authority and, if there is anyone waiting to succeed him, it is a well-kept secret.

Lubavitch officials, such as Rabbi Yehudah Krinsky, a top aide to Rabbi Schneerson, refuse to discuss succession, resorting instead to comments like, "This is not a concern for



The Lubavitcher Rebbe, Rabbi Menachem Schneerson, is the seventh in a line of rabbis that dates back to 1745. He is the supreme human authority within Lubavitch.

us. The Moshiach (Messiah) will come."

When asked whether that means Lubavitch considers Rabbi Schneerson to be the Messiah, Rabbi Krinsky responded: "Our sages teach us that the Messiah will be a human being who lives among us. We believe that in every generation there is a person who has the qualifications to be the Messiah of the Jewish people. I don't know of anyone around now more suitable to fill the shoes of the Messiah than the Rebbe."

His response is in keeping with a long-standing tradition for Chasidic Jews to believe their own rabbi could be the Messiah. But such a comment has led to some criticism that Lubavitch is treading on dangerous ground by implying that its leader will someday be revealed as the Savior promised in the Bible.

Lubavitch also has been criticized for messianism. Last year, Ismar Schorsch, chancellor of the Jewish Theological Seminary of America, the educational center of Conservative Judaism, asked Conservative Jews to withhold financial support from Lubavitch groups. A year later, Dr. Schorsch admits his appeal had little impact.

More recently, an article in *Reform Judaism*, entitled "Before You Give To Chabad," cautioned that while many Reform Jews contribute to Lubavitch, they may be unaware of the group's active support of the Who Is A Jew campaign and of the Rebbe's description of Conservative and Reform Judaism as heretical.

Lubavitch field workers reported "a small dip" in contributions immediately after the Who Is A Jew controversy, but said the numbers have risen beyond the old levels in the months since.

"It is now as strong as it ever was," said Rabbi Shmuel Butman, director of the Lubavitch Youth Organization, which conducts programs all over the nation.

The main Lubavitch spokesman, Rabbi Krinsky, declined to specify how much Lubavitch receives in financial contributions each year, though he characterized an estimate of \$50 million as "very low."

Dr. Steven Bayme, director of the Jewish communal affairs department of the American Jewish Committee, said some supporters are having "vicarious" Jewish experiences by contributing to Lubavitch, which they view as perpetuating authentic Judaism. He was, however, critical of his relationship. "There is something fundamentally wrong with the notion that I give to Lubavitch so that I can save Jews because I can't save myself," he said.

Lubavitch walks a fine line when it comes to Israel. It does not attach religious significance to Israel, as do the religious Zionists, nor is it anti-Zionist like its rival Chasidic sect, the Satmar. Lubavitch regards Israel as a place worthy of support because there are Jews there and because it is the holy land of the Jewish people.

While Lubavitch has many outside critics, probably its greatest detractor comes from within Rabbi Schneerson's own family. His nephew, Barry Gourary, 67, a psychiatrist who lives in New Jersey, is the only other surviving male of the Lubavitch family dynasty.

Gourary has not spoken to Rabbi Schneerson in years, except indirectly in Federal court. Gourary believes his uncle has distorted the teachings of the long line of Lubavitch rabbis and has taken the group on a dangerous course "outside of the mainstream of Judaism."

In a lawsuit over ownership of more than 40,000 books and manuscripts, Gourary brought in expert witnesses to shore up his claims. Among them was Rabbi Arthur Green, president of the Reconstructionist Rabbinical College in Wyncote, Pa.

In an interview, Rabbi Green, a non-Chasidic student of Chasidic thought, said he believed there was a connection between the Lubavitch fervor for the Messiah and the group's advocacy in Israel for the Who Is A Jew legislation. He said the reasoning of Lubavitch was something like this: "The Jewish people have to be pure and whole in order for the redemption to come. Who Is a Jew

The Lubavitch Outreach In Delaware

Rabbi Chuni Vogel, the Lubavitch representative in Delaware, estimates that there are over 300 people in the state who contribute financially to the organization. The contributions range from \$5 to thousands, he says.

Vogel, is the first shaliach, or emissary, of the Chasidic group to establish a center in Delaware. Since his arrival in the spring of 1987, he has established two residences — Chabad Houses — in the northern part of the state. One, on the campus of the University of Delaware, is meant to serve the needs of Jewish students; the other is in North Wilmington.

When he arrived here, Vogel says, he and his wife Oryah had no idea what to expect. "We couldn't tell how things would work out," he remembers. "People were skeptical." But he feels he has built a reputation for Chabad as a "vibrant organization" and says that couldn't have been done without community support — both financial and moral.

On the U. of D. campus, according to the 28-year-old rabbi, there are no Orthodox students. Vogel says he serves a wide range of students, though, from atheistic to those who he calls "somewhat Jewish." Chabad sponsors an information table in the Student Center on a weekly basis — the only Jewish organization to do so — and he reaches "many Jewish students and remind them of their Jewish identity."

For the rest of the community,

operating from Green Acres, Vogel and his wife work both within and without the established Jewish communal institutions. "Many programs we sponsor are coordinated with existing organizations whenever possible," he says, the Jewish Community Center being the organization with which he primarily works, offering adult education, matzah and shofar factories, and other events open to the entire community.

Independent of any other organization, however, the Vogels offer adult education and do both prison and hospital visitations, among other things.

Vogel says his goal is to reach out to all Jews and to help them to know more. "You cannot practice what you have not been taught," he says, "and you certainly cannot pass on what you haven't experienced."

One might think that he would be stepping on toes, but Vogel doesn't think so. "I've had a cordial relationship with the rabbis in Delaware and since our efforts are concentrated on campus and with unaffiliated Jews, we don't cross paths often," Vogel notes. He emphasizes the fact that his work "differs from that of a conventional pulpit rabbi" as the reason for the infrequent interaction with the five pulpit rabbis in Delaware.

He is emphatic when asked whether he considers his center and its regular visitors a "congregation." It is not a congregation, Vogel says, but he gathers ten to 20 men every Sunday morning for a "small



Rabbi Chuni Vogel, Director of the Chabad-Lubavitch of Delaware, says recent controversies have not shaken support from this community.

haimishe minyan."

While Vogel acknowledges some difference of opinion among his supporters last year during the "Who is a Jew" crisis. "We have not lost support over the issue," he maintains. Vogel's opinion is that "people recognize the concrete and positive benefits of Chabad's work and this outweighs any difference of opinion over any one particular issue."

—PAULA BERENGUT

Continued on 34

Jews Around The World Mourn Death Of Sakharov

By ADAM DICKTER

NEW YORK (JTA) — Andrei Sakharov, a rare voice for human rights in the Soviet Union, will be sorely missed by the world Jewish community, which noted his passing with sadness. Sakharov, the Nobel Peace prize laureate and nuclear physicist who died of a heart attack on Dec. 14, was once described by Soviet Jewish activist Natan Sharansky as "the conscience of the Soviet Union."

"I think he himself, through his efforts and influence, really changed the whole atmosphere of the Soviet Union, not just now, but 20 and 25 years ago," Sharansky said on Israel Radio shortly after hearing the news of Sakharov's death.

A founder of the Helsinki human rights monitoring group, Sakharov, 68, was remembered fondly this week by Soviet Jewry advocacy groups, such as the National Conference on Soviet Jewry. The conference referred to him in a statement as a "beacon of freedom" and "a steadfast champion of human rights."

In 1968, he attacked the Soviet leadership for "backsliding into anti-Semitism" and characterized the bureaucracy in the "highest elite of the land" of acting "in the spirit of Stalinist anti-Semitism."

According to the National Jewish Community Relations Advisory Council, or NJCRAC, Sakharov stood outside Soviet courtrooms in 1970 and 1971 to protest the sentencing of aliyah activists who attempted to steal an airplane and flee the country. "They have only one aim," said Sakharov. "To go to Israel, which is their right."

In 1975, Sakharov, considered the father of the Soviet hydrogen bomb, published a statement on "Freedom of Choosing One's Country of Residence." In it, he praised the U.S. Congress' adoption of the Jackson-Vanik Amendment to the U.S. Trade Act, which first linked the Soviets' trade status to the level of free emigration.

Sakharov wrote that the amendment "continued the best democratic and humane traditions of the American people" and rejected "the assertions of the critics" that it was "interference into the domestic affairs of the USSR."

In the same document, Sakharov referred to aliyah, or Jewish immigration to Israel, as "a phenomenon of general human importance and important in principle in the thousands-year-old tragic history" of the Jewish people. "I understand and respect the national feelings of the Jews who go to build and defend their newly acquired homeland," he wrote.

Sakharov, who spent several years of internal exile in the "closed" Soviet city of Gorky, openly supported the Jewish state and publicly defended Israel's right to exist within secure and recognized borders, while urging an equitable solution to the Palestinian problem.

In 1975, he warned the United Nations against sanctioning anti-Semitism, while the world body was considering its infamous resolution equating Zionism with racism. "If this resolution is adopted," he said, "it can only contribute to anti-Semitic tendencies in other countries by giving them the appearance of interna-

tional legality." Harry Lipkin, a senior physicist at the Weizmann Institute of Science in Rehovot, Israel, told the Jerusalem Post he had corresponded with Sakharov since 1980, when he discovered that he and Sakharov were doing nearly identical work on elementary particles in Israel and the USSR.

Around the time of the October 1973 Yom Kippur War, Lipkin recalled, Sakharov's Moscow apartment was broken into by masked Arabs who cut his telephone lines and threatened his family because of his public support of Israel. After the break-in, Shakharov reportedly received a postcard with the message: "Black September always remembers its 'friends.'"

Lipkin recently invited Sakharov to attend the Weizmann Forum on Science and Government, held in Israel this month, but was told that the Soviet scientist felt his presence was needed in Moscow because of recent developments in the Soviet Union. Sakharov was a member of the Congress of People's Deputies, the supreme legislative body that convenes twice a year.

Sakharov continued his crusade for human rights even on his last day alive, when he lectured Soviet President Mikhail Gorbachev, during a session of the congress, on the need for greater pluralism in and full democratization of Soviet life.

"It's not often that a gallant champion of human rights challenges the government of a superpower and becomes a giant on the world stage," Seymour Reich, president of B'nai B'rith International and chairman of

the Conference of Presidents of Major American Jewish Organizations, said in a statement. "Andrei Sakharov was such a paragon among men," he added.

"Jews owe Andrei Sakharov a special debt," David Harris, Washington representative of the American Jewish Committee, wrote in a personal remembrance. "Not only has he fought indefatigably for peace and human rights, but he has been outspoken on behalf of Soviet Jewish emigration, Jewish prisoners of conscience, and a safe and secure Israel," he added.

Sakharov's lifelong commitment to human rights was recognized

in 1984 by the Simon Wiesenthal Center, which presented him, in absentia, with its Humanitarian Award. The Student Struggle for Soviet Jewry called Sakharov "a truly righteous gentile who fulfilled the dictum of our sages: 'When men do not act as men, strive to do so.'"

B'nai B'rith Canada leaders described him as a "symbol of freedom." The Appeal of Conscience Foundation called Sakharov's death "an irreparable loss to the Soviet people and the cause of liberty everywhere." Several organizations expressed condolences to Sakharov's widow, Dr. Yelena Borner, a human rights activist of Jewish origin who shared his ideals.

Sharansky Refused Visa

TELAVIV (JTA)—Natan Sharansky, the Soviet Jewish activist who was finally allowed to leave the Soviet Union in a 1986 spy swap, has been refused a visa to return there for a visit, the Soviet Jewish Zionism Forum disclosed Sunday.

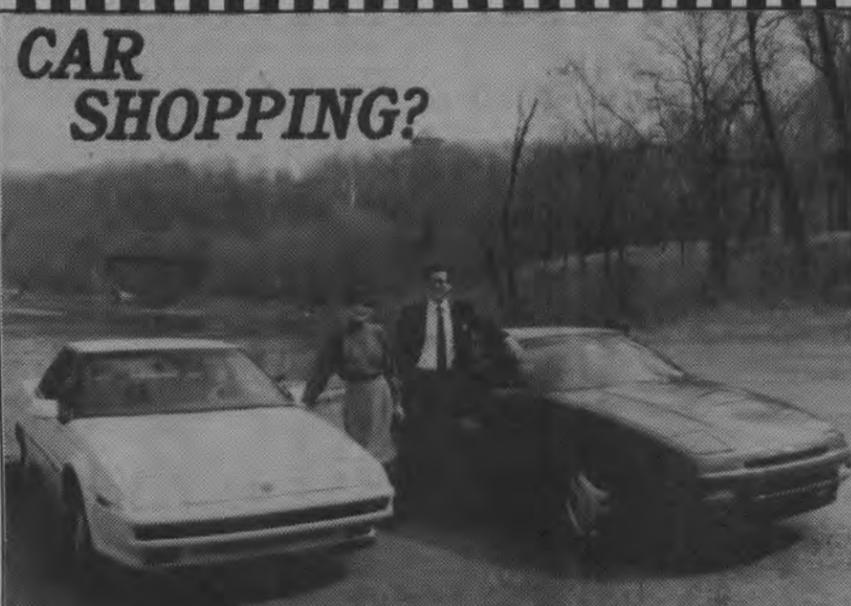
Sharansky, who heads the forum, planned to lead a 10-member delegation to the founding conference of the Congress of Jewish Organizations and Communities in the USSR, a historic event being held in Moscow from December 18 to 21.

Sharansky also had planned to attend the funeral Monday of Nobel laureate Andrei Sakharov, the most famous Soviet dissident and human rights advocate, who died suddenly on Dec. 14, at the age of 68.

Entry visas were apparently granted other members of the Zionism Forum, whose names rank with Sharansky as longtime refuseniks and activists for Soviet Jewry. They include Yosef Begun, Vladimir Slepak and Yuri Shtern.

Sharansky served nine years of a 30-year sentence for allegedly spying for the United States. He was freed in February 1986 as part of an East-West spy exchange, and went immediately to Israel. He has continued to be fiercely critical of Soviet policies and contends that President Mikhail Gorbachev's glasnost is only cosmetic.

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As Glasnost Sweeps Eastern Europe, JDC Reveals Work Behind Iron Curtain

By ALLISON KAPLAN

NEW YORK (JTA) — The organization some call the "best-kept secret in the Jewish world" doesn't want to be kept secret any longer. After years of working quietly behind the scenes, the American Jewish Joint Distribution Committee is finally ready for some "glasnost" of its own.

The democratization process

sweeping Eastern Europe is allowing the JDC to be more forthcoming about its efforts to provide humanitarian assistance and promote Jewish life to the Communist bloc and other parts of the world.

This new, higher profile is JDC's gift to itself, as the American Jewish vehicle for overseas aid celebrates its 75th anniversary.

In the present atmosphere of openness, JDC officials are now talking publicly about the thousands of packages of religious and cultural material that were slipped into the East bloc back when the Iron Curtain was at its most impenetrable. JDC "performed this function discreetly. The times dictated that this should be so," JDC President Sylvia Hassenfeld told those gathered at last month's Council of Jewish Federations General Assembly in Cincinnati.

But now, Hassenfeld exulted, "JDC is once again able to function openly in the Soviet Union, after so many years of working in the shadows."

A similar transformation is taking place in JDC's programs in Hungary, Poland, and Czechoslovakia. "We were in these places long before *glasnost* hit them," JDC's executive director, Michael Schneider, said in a recent interview.

The changes mean the difference between smuggling Jewish books into the Soviet Union and JDC's new, ambitious plan to deliver and set up 150 fully stocked Jewish libraries to Soviet cities. This fall, it was able to talk openly of its sponsorship of the Israeli pavilion at the biennial Moscow Book Fair.

Prior to the change of atmosphere, Hungarian and Polish Jews had to find their way to Yugoslavia to participate in JDC's Jewish cultural summer camp, since Yugoslavia was the only East bloc country in which JDC was permitted to operate a summer program. Now Jewish summer camps have been established

in Hungary and Poland.

Schneider's eyes light up when he talks about plans to enhance and expand JDC programs that care for the elderly and sick, provide kosher meals and fund Jewish schools throughout Eastern Europe.

His enthusiasm increases when discussing the prospect of increased funds to do so. The money is expected to flow more freely once JDC is relieved of the responsibility of caring for the Soviet Jews waiting in transit centers outside Rome for permission to settle in the United States.

As the new system of direct migration of Soviet Jews to the United States and Israel takes hold, the transit centers in Rome and Vienna will no longer be needed.

The transit stations will be closed "by June, we hope" Schneider said, gazing upward, as if asking for heavenly assistance.

The cost of the European transit centers, particularly the large one in Ladispoli, Italy, have been a huge financial drain on JDC, leaving it with a \$8.2 million deficit in 1988, out of a total of \$84.6 million. This was largely due to the cost of aiding the transmigrants in Italy, which skyrocketed from \$250,000 in 1986 to \$10.6 million in 1988.

While JDC officials were happy to assist the thousands of Soviet Jews to emigrate, they are now eager to get out of Ladispoli and reinvest energy and funds in their fundamental mission: helping Jewish communities in Eastern Europe and the Third World

sustain themselves and their Jewish institutions.

JDC's programs also include channeling non-sectarian aid to countries such as Ethiopia, where it has been providing humanitarian assistance for years, long before the Operation Moses airlift of Ethiopian Jews.

JDC also offers aid, in the name of the Jewish people, to non-Jewish communities facing hardship. One recent example was its sponsorship this past summer of a project in which victims of the December 1988 earthquake in Soviet Armenia were airlifted to Israel for treatment and rehabilitation in Israeli hospitals.

The majority of JDC's budget comes from money raised by the United Jewish Appeal, supplemented by individual donations and contributions from Jewish communities abroad.

JDC's secret to working in countries with repressive governments, Schneider said, is its "assiduously avoiding interfering in local politics," as well as undue publicity.

Its low profile and avowedly non-political status has allowed it to run schools in Moslem countries that shun Israel, such as Syria, where the JDC operates Jewish day schools for the tiny Jewish community that remains there.

It is now the Arab world, as opposed to the East bloc countries, in which there remains a veil of secrecy over some of JDC's activities.

A JDC official estimated that 5 to 10 percent of the agency's programs continue to operate in the shadows.

German To Be Taught In Israeli Schools

BONN (JTA) — The German language is being taught for the first time in Israeli high schools, the Foreign Ministry reported last month. It has been added to the curricula of two high schools, one in Haifa and the other in Kfar Sava.

German had been all but eliminated from the Israeli school system until now because of the sensitivities

of Holocaust survivors. It has been taught, however, in private schools and universities and by the West German government-sponsored Goethe Institute, which has branches in Tel Aviv and Jerusalem.

Interest in the language is growing rapidly in Israel, according to the West German news agency.

Easier To Criticize In Israel

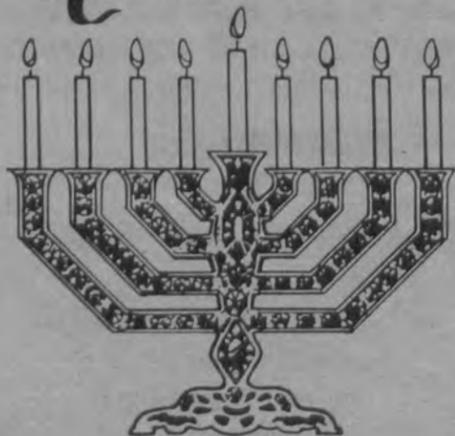
TEL AVIV (JTA) — A 12-member delegation of black American officials has discovered what many other U.S. visitors have learned before them: It is easier to criticize Israel's policies in Israel than in America.

The group, on a 10-day Israel tour sponsored by the Foreign Ministry and the American Jewish Committee, consists of congressional aides, city council members and municipal judges from Atlanta and Philadelphia.

"You can't say anything in the United States critical of Israel without offending American Jewish sensibilities," Thomas Dortch, state executive assistant to Sen. Sam Nunn (D-Ga.), said at a news conference in

Jerusalem on December 13. "But here there's been a real give-and-take with the people with whom we met, and we have taken the authorities to task whenever their version of events did not coincide with reality."

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End Of Cold War Could Lessen Israel's Importance To The U.S.

The ending of the Cold War could mean that Israel will become less important for the United States, according to Middle East expert Martin Indyk of the Washington Institute for Near East Policy. Already the Arab-Israeli conflict is no longer a top priority for the United States, the Soviet Union or the Arab States themselves, Indyk told a symposium on U.S.-Israel relations held recently at Tel Aviv University in Israel.

The symposium was jointly sponsored by TAU's Moshe Dayan Center for Middle Eastern and African Studies and the B'nai B'rith World Center, Jerusalem.

The United States will hold many cards in the Arab-Israeli conflict, Prof. Itamar Rabinovich, Dean of Humanities and former head of the Dayan Center, told the symposium. But U.S. stature in the Middle East is not what it was a decade ago. A series of U.S. policy failures — including the falls of

the Shah of Iran, the abortive intervention in Lebanon, the abrogation of the Israel-Lebanon peace treaty, and the failed Reagan and Schultz peace plans — all contributed to weakening the American position in the region, Rabinovich said.

The demise of the communist totalitarian system will have worldwide strategic implications, according to Indyk. With the Soviet threat removed, Israel will be needed less as an outpost of democracy, although she will still function as a counterweight to fundamentalism and radicalism in the Middle East.

Since "democracy has won," and Israel is on the winning side, she could reap some benefits. For example, planned U.S. defense budget cuts may make America more dependent on Israeli research and development and off-the-shelf weapons systems, Indyk said.

But the political effects of the new

strategic environment might be more clearly negative for Israel, Indyk said. For example, the historic argument of Israel's strategic importance to the U.S. might carry less weight. Israel may also have to contend with the expected return of Arab oil power in the 1990's as well as her increasingly negative "Goliath" image as she fights the Palestinian uprising.

There have been many changes in the regional environment as well; for the first time, the United States faces no strategic challenges in the Middle East. The Iran-Iraq war has ended; the oil market is stable; Israel and Egypt are at peace; Syria is bogged down in Lebanon; Qaddafi is disillusioned with terrorism; and the Soviet threat has diminished.

As for the *intifada*, it is perceived as a human drama, not a strategic threat. The parties to the conflict need a settlement more than the U.S. does.

Americans are beginning to see Israel as just another Middle Eastern country. Although public opinion still supports aid to Israel and strong relations with her, the *intifada* has brought disillusionment in the Jewish

community as well as outside it. Finally, Israel's relations with South Africa could contribute to worsening relations with American blacks, and with the U.S. Congress, Indyk warned.

Israeli-Arab Conflict Not Listed As Top Story By 140 UPI Editors

By JOSEPH POLAKOFF

Special to The Jewish Voice

WASHINGTON — For all the headlines and televising of the *intifada*, the initiatives for West Bank/Gaza elections, and U.S. opposition to the Palestine Liberation's efforts to get recognition as a state, American editors don't regard the Arab-Israeli situation as being even close to listing as a top story in 1989.

The 140 United Press International newspapers and broadcasters that took part in UPI's poll selected California's earthquake in September and the dramatic political reforms sweeping Eastern Europe to top the list of 25 subjects in the balloting.

The Israeli-Arab situation was not only unlisted but no participant even mentioned it in the write-in opportunity, according to Sandy Sardella, of UPI.

The earthquake received the most cumulative points in the poll while the events in Eastern Europe received the most first-class votes. The ballot was sent to UPI subscribers just days before East Germany opened its borders to its citizens. Some editors wrote in "Berlin Wall" as their stand-alone choice for the year's top story.

China's pro-democracy movement that was crushed in Beijing's Tianamen Square placed third in the poll followed by the Exxon Valdez oil tanker spill in Alaska. Hurricane Hugo was fifth; the abortion debate spawned by the Supreme Court decision was sixth. The last four among the top ten were the flag-burning controversy, conviction of TV evangelist Jim Bakker, the United Airlines plane crash in Sioux City, Iowa, and conviction of Oliver North in the Iran-Contra issue.

Actress Zsa Zsa Gabor, who made

news when charged and convicted with battery on a police officer, driving with an open flask of liquor and an expired license, tied with First Lady Barbara Bush for top female newsmaker. Philippine President Corazon Aquino was No. 2, Pakistan leader Benazir Bhutto No. 3; Leona Hemsley, the multi-millionaire hotel tycoon, No. 4; and British Prime Minister Margaret Thatcher No. 5.

Israel Warns It May Intervene In Lebanon

TEL AVIV (JTA) — Israel has served notice that it will intervene in Lebanon if its security is threatened by Syrian efforts to remove Gen. Michel Aoun from his heavily fortified Christian enclave in Beirut.

The Israelis say they are particularly concerned by the appearance of Syrian air force jets over Beirut, and consider any challenge to Israel's long-standing control of the air over Lebanon a threat to Israel's security.

The commander of Israel's air force, Maj. Gen. Avihu Bin-Nun, warned that an inadvertent clash could occur. "There is no doubt that entering Lebanon could bring unwanted confrontations between our planes, which fly regularly over Lebanon, and Syrian planes that enter by surprise," Bin-Nun said.

He said that while Syria has re-

frained from flying over Lebanon until recently, this has changed because of Syrian preparations to attack Aoun's stronghold.

[Meanwhile, the *Jerusalem Post* reported that the pro-Syrian Amal Sh'ite movement has warned it would shell targets in Israel for the first time in retaliation for bombardments of the Nabatiyeh region by South Lebanon Army gunners. Amal leader Nabih Berri made the threat after four persons were reported killed and 18 wounded in the Dec. 4 shelling of Nabatiyeh and surrounding villages north of the security zone in south Lebanon.]

In a related development, Israeli air force jets on Dec. 5 attacked the training bases of two Palestinian terrorist groups east of the port city of Sidon, in southern Lebanon.

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The American Jewish Experience

By DOUGLAS J. KEATING

Founded in 1976, the National Museum of American Jewish History is in its bar mitzvah year, and in a sense "The American Jewish Experience" marks the Philadelphia museum's coming of age.

The 350-item exhibition traces the history of American Jews from colonial times to the present. It is at "the heart of our mission," said Sallie Gross, associate curator of the museum.

"We wanted an exhibition to provide a context for our temporary exhibitions," Gross explained. "Without it, our exhibitions would be interesting, but they would not be put in any historical context."

In 1981, the museum installed a narrative exhibition that covered much the same ground as the present one. That show, however, was not artifact-based, but contained many photo reproductions of documents and items.

"At that point in the evolution of the museum, our collections didn't have the strength to really show three centuries of Jewish life in America," Gross said.

The current show will be on view for at least five years. Gross said it demonstrated the "museum's commitment to presenting a chronological survey, or overview of American Jewish history as well as being a



The song "The Titanic's Disaster" was written to honor the memory of Isador and Ida Strauss, passengers aboard the ill-fated voyage. Mr. Strauss was one of the owners of Macy's Department Stores.

permanent interpretive center."

Gross, former museum director Alice Greenwald and curator Ken Libo are most responsible for the exhibition. The job of locating the objects and artifacts — 80 institutions and individuals loaned items — began as much as seven years ago, with the work starting in earnest in 1986.

The result is what a museum news release describes as "the finest selection of art, artifacts and archival materials ever assembled to tell the story of Jewish settlement in America." Objects range from the small and elegant (shoe buckles made by the colonial silversmith Myer Myers) to the large and commanding (a carved wooden eagle that decorated the top of the Torah ark in Philadelphia's old Shaarei Eli Synagogue).

While the exhibition is central to the museum's purpose, Gross said, it also serves the function of educating people to the contributions of an important minority group.

American history, as it is taught in schools and until recently in colleges, doesn't have an ethnic emphasis," Gross said. "People are unaware that anybody but white Anglo-Saxon men did anything in the course of history. They don't know what Jews did, they don't know what blacks did, they don't know what women did."

To conserve exhibition space for the temporary shows it will comple-

ment, "The American Jewish Experience" displays a large number and a wide variety of items in a small space. Although many objects, documents and paintings are given prominent display space of their own, many more are mounted in volume in limited areas devoted to particular themes, such as the "sweat shop" experience and the Yiddish theater.

The first document on display takes the viewer off the North American continent. The minute books of two congregations in Brazil from 1648 to 1653 contain the names of some of the two dozen or so Jews who fled the Inquisition after the Portuguese retook their Brazilian colony from the Dutch. In 1654, they settled in New Amsterdam (now New York), becoming the first recorded Jews to settle in the American colonies.

The last object on display takes the viewer off the Earth itself. It is a mezuzah, a talisman of faith, carried into space in 1985 by astronaut Jeffrey A. Hoffman.

Some of the documents are important, like a 1790 letter from George Washington to several Hebrew congregations thanking them for sending congratulations to the new Republic of the United States. Others are mundane — a copy of the Jewish Daily Forward for Aug. 9, 1937.

The paintings include an intriguing portrait of the beautiful, aristocratic Rachel Gratz (circa 1815), attributed to Thomas Sully, and *The Tailor*, a 1940 work by William Gropper, showing a poor, simply dressed immigrant tailor surrounded by cloth and hard at work on a garment.

The first section of the exhibit focuses on Jewish-American history from that first immigration in 1654 through the colonial and Revolutionary periods to 1830. It is the richest section of the exhibit, primarily because the collection and interests of the museum are strongest in this area.

The Jewish population of the period was small and scattered, a circumstance illustrated by the circumcision book of Barnard I. Jacobs. In the middle years of the 18th century, shopkeeper Jacobs served as Pennsylvania's ritual circumciser, or mohel, traveling throughout the eastern part of the state performing the rite on infant Jewish males. The book, dating around 1765, is a record of 33 circumcisions.

In that early period, Jews also attained positions of wealth and prominence. Haym Solomon, whose son's mezuzah is on view, helped finance the American Revolution, and Philadelphia's Gratz family, whose furniture is in the exhibit in addition to Rachel's portrait, were successful business people as well as public-spirited citizens.

As the nation expanded westward in the middle years of the 19th century, Jews expanded with it, their population increasing with a surge of immigration from Germany. This section of the exhibit covers the Jewish traders who helped settle the West and Jewish participation in the Civil War — about 7,000 Jews served in the Union Army and 3,000 fought for the Confederacy.

On exhibit is a photograph (circa 1869) of four famous Indian chiefs — Sitting Bull, Swift Bear, Spotted Tail and Red Cloud — pictured with Julius Meyer, an Indian interpreter, dealer and entrepreneur who accompanied the Indians on a European tour with Buffalo Bill.

There's also the revolver used by Col. M. Einstein, a Union officer, and the sheriff-like star badge that Dodge City, Kan., bestowed on Adolphus Gluck, who served as mayor. There is a bust of Isaac Mayer Wise, who made Cincinnati the American center of Reform Judaism, and a colorful advertisement for the work clothes of Levi Strauss, who got the idea of making sturdy garments when he traveled through the camps of the California Gold Rush.

The third major area of the exhibit

covers the period of the mass Eastern European Jewish immigration from 1881 to 1924. Here is a photograph of a teeming street on New York's Lower East Side, where many Jews settled; a Singer sewing machine, like the one so many immigrants used in the clothing sweat shops; a broadside urging Jews to move to southern New Jersey and take up farming; medals awarded to Jews who served in World War I; and photographs and posters from the heyday of the Yiddish theater.

An overview of American Jewish life in the latter part of this century is provided by an eight-minute video. Consisting primarily of newsreel footage, it covers Jewish involvement in the civil-rights movement and the reaction of American Jews to the Holocaust and treatment of Jews in the Soviet Union. It also includes clips from *The Jazz Singer*, showing the dilemma of an assimilated Jew, and scenes from films of Woody Allen.

Although the exhibit tells a largely positive story of achievement on the part of the Jews and their acceptance by other Americans, it includes a few relics of the bigotry that Jews have had to confront. One is a letter from a secretarial school, dated March 17, 1928, and addressed to a Pearl Cohen of Manchester, N.H. It reads:

"We are sorry to inform you that it is our policy not to accept students of Jewish nationality. We are, therefore not forwarding our catalogue unless we hear from you further."
(Reprinted with permission from *The Philadelphia Inquirer*.)

Cultural Calendar

PHILADELPHIA

"Being Jewish at Christmas" is an alternative tradition offered by the National Museum of American Jewish History. Held on December 25, from noon to 5 p.m., the museum offers Yiddish and American folksongs, storytelling workshops for children and videos geared to all age groups. Several popular singers are scheduled to perform. The event is free of charge.

The National Museum of American Jewish History is currently exhibiting a "multi-media experience" called "The American Jewish Experience," a survey of three centuries of Jewish life in America. Also on view is "Contemporary Artifacts," the museum's 9th annual Judaic crafts show and sale.

The Balch Institute is the site of an exhibit entitled "Traditions in Transition: Jewish Culture in Philadelphia, 1840-1940." The exhibit includes clothing, papers and memorabilia from that period. For more information call the museum at 215-925-8090.

NEW YORK

The Lower East Side Museum will be presenting its living history dramatization, "Family Matters: An Immigrant Memoir," every Sunday in January and February at 2 p.m. The program traces the history of a real immigrant family, The Scheinbergs, in a dramatic setting, led by a costumed actor or actress. The one hour program portrays the family's arrival on the Lower East Side (from Europe) around 1910.

"Gardens and Ghettos: The Art of Jewish Life in Italy," currently on exhibit at the Jewish Museum, has been called the "first overall visual history of the Jews of Italy presented anywhere." The collection includes rare works of Italian Jews over several centuries.

The Yeshiva University Museum in Manhattan has opened three exhibitions of Jewish art, photography, religious and cultural items, including some never before displayed articles of Judaica from its collection. "The Serendipitous Years," which will run through July, is an exhibit of fine art, ceremonial objects of daily life, rare books and manuscripts from the museum's collection. "Wrestling with the Angel," a collection of oil paintings by Janet Shafner, who combines Biblical themes with modern objects, will be on display through February. "A Changing of Pens," on display through January, is a photographic installation by Alan Rutberg which focuses on Jewish themes, especially the Holocaust.

WASHINGTON, D.C.

"Inspired Folk Art," a collection of approximately 100 works of contemporary Jewish folk art is currently on display at the B'nai B'rith Klutznick Museum. On display through March, the exhibition includes colorful wood objects created in the last five years by Herman Braginsky of New Haven, Ct., and Eliahou-Bernard Sidi of Jerusalem, Israel.

For more information on these events, contact the sponsoring organizations.

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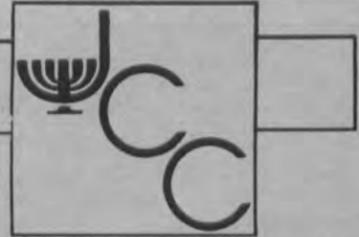
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Jewish Community Center



Early Childhood Department Looks To Future

The JCC's Early Childhood Department prides itself on serving young children with stimulating, age-appropriate programs in a warm, Jewish setting. It is the goal of the department to continue to grow, develop and strive towards excellence in pre-school education. They are approaching the 1990's with clear goals in sight as they continue to meet the needs of an ever-changing community.

Executive Director, David Sorkin, explained that hiring Early Childhood Services Director, Marilyn Forbes, was a very important step in stabilizing this department. "Bringing in an excellent, qualified staff person is the key in pulling together a multi-faceted Early Childhood program. Within the next several years, we are certain that all of our programming goals will be met," he said.

Sorkin also commented that the JCC's pre-school is unique in that it involves families in policy making and program decisions. "We have an integrated decision-making process that includes parents, teachers and children. This system affords us the input that is essential to facilitate serving families with the programs they desire," he said.

One area that Forbes, her staff and committee are working on is curriculum. They are in the process of investigating a new and stronger skill based curriculum that also stresses problem solving, applying skills and helps them

to fine tune their visual, auditory and tactile perceptions. In addition to actual skills they are also prioritizing some intangible skills in the curriculum: building a positive self image; adaptability; social development and applying learned skills to new situations.

In addition, the Early Childhood Committee, chaired by Michelle Margules and co-chaired by Myrna Ryder, along with the assistance of the Early Childhood Department, will be seeking to become accredited by NACY (The National Association for Education of Young Children). They are currently involved in a self study of the department and making changes to conform to NACY's very high standards.

Sorkin commented that he wants to expand the Judaic content of the curriculum. "We want to enhance the Judaic experience of these young children. This is where they can get their start on a lifetime of Jewish awareness and involvement," he said.

"I am also committed to ensuring a place in this department for young children whose parents want them to be in a Jewish program, regardless of their ability to pay," he noted.

The department also plans additional training as well as educational and creative seminars for the teachers to attend on a regular basis. The JCC is also taking positive steps to

restructure salaries and provide non-financial incentives to encourage staff retention.

The department is also offering seminars and parenting workshops on constructing learning materials and duplicating projects their children are doing. As always, parents are encouraged to be involved to maximize their child's experience.



Larry the Latke (a.k.a. J.J. Alter) mingled with the crowd at the JCC's annual Chanukah Choopla event, held last Sunday at the Center.

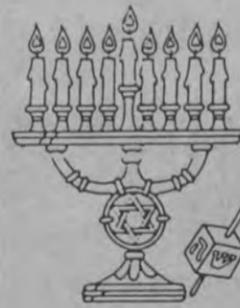
Antiques Program

Anne Herndon, an instructor at the Academy of Lifelong Learning, will be presenting a program entitled "Antiques Can Be Fun" at the JCC on Thursday, January 11, at 1 p.m. This program touches on the various types of furniture and household articles used from 1640 to 1840.

Herndon attended college in New

Rochelle and received her Master's Degree from the University of Delaware. She currently serves as a guide at Winterthur.

This program is free of charge and open to the entire community. For more information, contact Ray Freshman at 478-5660.



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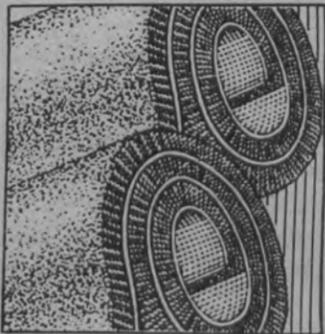
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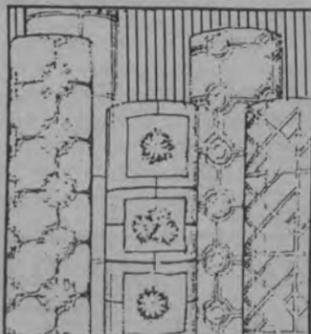
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Review

Enemies: A Love Story

A Film Review By
MORRIE WARSHAWSKI

Isaac Bashevis Singer cannot lay claim to what he calls "the privilege" of being a survivor of the Holocaust. But in his disturbing, rich, comic and ultimately tragic novel, *Enemies: A Love Story* (1973), he penned a psychological portrait of survivors that has haunted many readers.

The director, Paul Mazursky, is

one of those readers. Sixteen years after he first discovered the book, Mazursky has finally and tenderly translated Singer's vision to the screen with the reverence of a film artist for an eminent Nobel Prize-winning writer.

The remarkable plot, much like classical farce, revolves around a bizarre and complicated situation forcing some slow opening scenes as

the film makes an effort toward exposition. We meet the Polish immigrant Herman Broder (Ron Silver) in Coney Island, New York, 1949. He has married Yawwiga (Margaret Sophie Stein), the family's non-Jewish servant who saved his life during the war.

Herman makes a living writing essays for a wealthy Rabbi Lembeck (Alan King). Yawwiga, however, thinks Herman travels around the country selling books. Instead of going to Philadelphia, Herman can be found sneaking off to the Bronx and his passionate and unpredictable mistress, Masha (Lena Olin).

Just to thicken the stew a bit, Singer throws in one more ingredient. Herman's long-lost and presumed dead wife, Tamara (Angelica Huston), appears one day out of the blue.

Mazursky draws some fine ensemble work out of his actors. Silver occasionally lapses into a boyish nonchalance that does unbefitting the character of Herman. But more often, he carries a seriousness and depth of pain with him that makes us believe his statement that he is "No longer part of this world." When he goes to a drawer and pulls out a photo of his dead children he wrenches us to the edge of the abyss that he encounters daily.

Lena Olin (the Swedish actress from *The Unbearable Lightness of Being*) plays Herman's dark other half, a woman obsessed with death, with the past, with sex and with Herman. During a visit to the zoo Masha says to Herman, "My cage was not so comfortable." Then during a torrid lovemaking scene, Masha makes Herman promise to die with her and make love in the grave as well. These characters use sex to highlight the present and to erase the past.



Lena Olin is Masha, the passionate, troubled woman who becomes the mistress of Herman Broder (Ron Silver), in Paula Mazursky's new film, "Enemies: A Love Story," based on the novel by Nobel Prize-winning author Isaac Bashevis Singer.

In Angelica Huston the film has a Tamara with all the smarmy wit and angst of the novel. If anything, we long to see more of her. Tamara more than anyone else understands Herman and his inability to make any decisions. She also shares with Herman the pain of losing two children during the war.

These characters are the walking wounded. Tamara says "A slit throat cannot be sewn together again." When Herman first meets Tamara he expresses shock that she is alive. "They gave me nylon stockings, new nails and a new hairdo, but I'm dead," she says.

The Polish-American actress Margaret Sophie Stein has the difficult task of saving the character of Yawwiga from melding into a weak stereotype. Yawwiga begins the film as the perfect servant wife polishing Herman's slippers and lovingly bathing him with perfumed soap. But as the plot progresses she sheds much of her naivete and gains some backbone as well as some of our respect.

Mazursky has carefully wrapped his characters and the plot in a setting that recreates a Jewish New York we will never see again. He jumps from the Lower East Side to Manhattan to the Catskills with ease and a great deal of visual detail accompanied by some wonderful music — klezmer, Andrews Sisters, religious chants and jazz. He also turns Coney Island and its "Wonder Wheel" into a looming metaphor throughout the film.

But the most enigmatic and important character of all never shows up in the film directly — the Holocaust. A few snippets of memories appear to haunt Herman in dreams or during a subway ride. For the most part, Singer's characters only allude to the horrors of the war even though their every action bears the indelible stamp of unspeakable pain and suffering.

(Morrie Warshawski is a freelance writer living in St. Louis who writes for publications throughout the US and Canada.)

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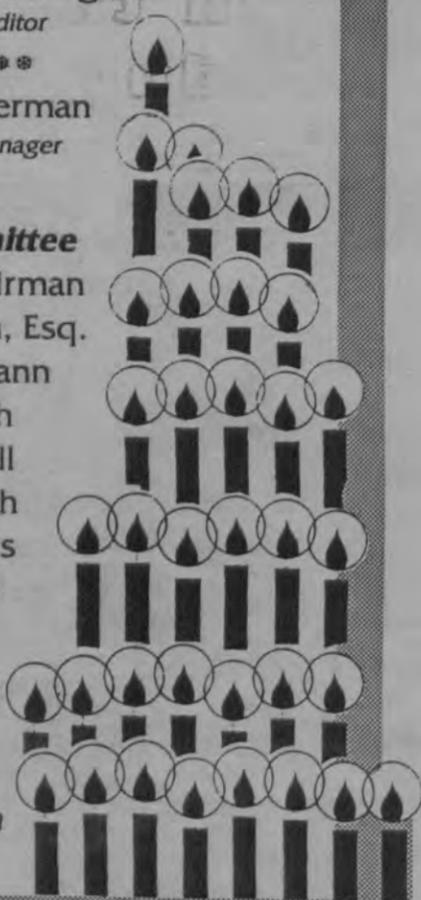
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Record Review: Paul Zim's Chanukah Miracle

Reviewed By

RABBI PAUL D. KERBEL

As Hanukkah approaches, we are all looking for "that special" Hanukkah gift; a gift that will have enduring value and meaning. If you are looking for a gift that expresses the beauty of the musical traditions of Judaism, then you need look no further.

For two decades, renowned cantor, Paul Zim, has delighted Jewish audiences in synagogue worship and in concert, first with his brother in the duo, The Zim Brothers, and for the last 12 years as a solo performer.

Zim has also recorded fourteen tapes in the last twelve years that share the wealth and vibrancy of the Jewish musical tradition.

His latest recording is a very special Hanukkah tape: "The Paul Zim Chanukah Miracle." It will certainly brighten your Hanukkah observance!

Cantor Zim is assisted by a talented children's choir ("The Dreidelettes!") and accompanied by a first-rate band. Together they entertain you with a beautifully arranged blend of fifteen of the familiar and not-so-familiar songs of Hanukkah

bringing light and joy to every Hanukkah observance: at home, in school, and in the synagogue.

The tape includes the blessings of Hanukkah, Shehecheyanu, Maotz Tsur, and "I Have A Little Dreidel."

The tape is thoughtfully produced and packaged, containing complete lyrics to every song in Hebrew, English and transliteration. Paul and "The Dreidelettes" encourage children and families to sing along.

(Rabbi Paul D. Kerbel is the spiritual leader of Nevev Shalom Congregation, Bowie, Maryland.)

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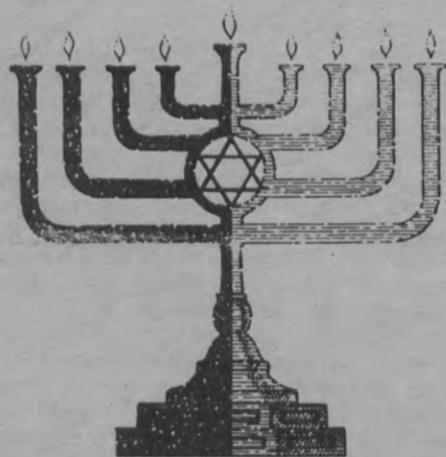
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An Israeli Perspective

What I Miss About America

By **STUART SCHOFFMAN**

Special to The Jewish Voice

There's nothing like the holidays to make a man homesick for the Old Country. The nostalgia has been mounting for some weeks now, as Thanksgiving drew near and I approached the first anniversary of my emigration to Israel. During a radio interview on the army station Galei Tzahal, the question was recently put to me: What do you miss most about America? I was able to reply without hesitation: "Certain restaurants, a culture where they don't interrupt movies in the middle, and real Anglo-Saxons."

A few words to clarify. In America I enjoyed four decades of anonymity. But here, as a Hollywood screenwriter who came on aliyah, I am something of a rare giraffe — a curiosity, if not outright bizarre. Zionism is predicated on the idea of aliyah, yet Israelis often seem baffled that anyone would come here out of choice and not necessity. The fact that I am a Zionist, not a refugee, stuns and amuses my Israeli-born friends, most of whom are in the arts or media. Film people have fled Israel in droves, frustrated by the tiny market and tinier budgets, for the very land of plenty I left behind. Therefore I found myself invited to appear on "P'gisha Yomit," a daily hourlong interview show, to explain what on earth I am doing here.

Sometimes, while poring glumly over a menu, I do wonder. With all my heart I miss Duke's and Canter's and the Siamese princess in Los Angeles, the ziti with pesto at Caffe Sport in San Francisco, Manuel's fajitas and margaritas in Austin, Texas; and in New York, the Acropolis on Eighth Avenue, if it's still there, and that Korean place in the West 50s where I once got drunk on gin-seng cocktails with my friend the mad Russian director. Emotionally, few things weigh heavier than food.

Ethnic cuisine, Middle Eastern excepted, is a serious problem in Israel, since it's axiomatic that if Mexicans don't live in your country, there ought to be a law against what passes for an enchilada. In recent years, Israel took in several hundred Vietnamese boat people, a goodly number of whom have become pur-

veyors of food that they call, perhaps figuring that few here can tell the difference, Chinese. The food is perfectly palatable, and it's delightful to converse in Hebrew with a native of Saigon, but first-rate Chinese cooking this is not.

So antithetical are Zion and Diaspora that in this country you can't even get eggs, lox, and onions scrambled with a toasted bagel on the side (my staple at Canter's), except perhaps at a five-star hotel for about \$28.50. And in Jerusalem, where kosher restaurants are the norm, the best Italian food is served up by olim from Livorno who used to be partners but now compete — one serving dairy, the other only meat.

But I can live with it. Strictly kosher trattorias, like the *sukkah* at the Hilton hotel and the absence of trick-or-treating and Santa Claus, are to my thinking a healthy sign of Jewish sovereignty. Besides, I figure that after Israel makes peace with its neighbors, the food situation will improve. Billions previously spent on defense will generate economic prosperity that will attract immigrants from all over, including someone from Guadalajara who knows how to make perfect tamales. Even if he opens his restaurant in Ashkelon, I won't mind because the road by then will be wide and paved, and it will be like driving from Hollywood to Malibu for dinner. We are in a period of nation-building, and certain things just take time.

Interrupting movies in the middle, on the other hand, is a far more serious matter. When I first visited Israel in 1968 people used to roll bottles of grapefruit drink down the aisles for fun, so things have improved — but not much. One's fellow patrons talk loudly and often during the show, and since everyone else is reading the subtitles and doesn't need to hear the dialogue, one's complaints arouse little sympathy. The theaters begin the show with 15 minutes of commercials — not coming attractions but ads, none too artistic, for everything from mattresses to foot powder. They almost never bother to show the final credits, a grave insult to dozens of people who worked on the picture.

But suddenly to shut off a film in

the middle, at a spot chosen by all evidence at random, so the theater owner can sell candy and sunflower seeds — this is nothing short of criminal. Unquestionably the nadir of my year in Israel was the night my wife and I went to see "New York Stories" at the Imperia Theater on Shammai Street in Jerusalem. As will be recalled, this is an anthology of three short films by Martin Scorsese, Francis Coppola and Woody Allen. I wondered idly beforehand where they would put the intermission. Even when they went from the first segment directly into the second, I continued to dismiss as unthinkable what did transpire ten minutes later: they stopped the film smack-dab in the middle of the Coppola.

This shook to the marrow my faith in the idea of a Jewish state. If the goal of classical Zionism is to create a "normalized" Jewish society, a nation "k'chol hagoyim," as the famous biblical expression goes, like all nations, then here we have the "reductio ad absurdum" of "k'chol hagoyim": what my grandmother (of sainted memory) used to call "goyische kop." Only someone with the brain of a Cossack would cut open a movie in the middle.

The home-video situation is no better; the video-rental outlet closest to my house seems to specialize in Turkish love stories, kung-fu epics, and made-for-TV movies you can see free in the States but wouldn't want to. What good films they do carry are sometimes hard to locate, as they are listed only by their Hebrew titles: "Hahaverim shel Alex" (Alex's friends) for "The Big Chill" and words to the effect of "International Intrigue" for "North by Northwest." Mercifully, "Casablanca" is still "Casablanca," and indeed was aired recently on television, a cause for great celebration.

Most people in Jerusalem pick up only two TV stations, Israel and Jordan. Ours is marginally better than theirs, if only because Israel TV doesn't carry as many ceremonies in honor of King Hussein. Between them the two stations broadcast perhaps eight movies a week, which has been quite a shock to my system after "cable-surfing" with my remote control through 50 or so channels in

Los Angeles — but we do have more Sephardic-music festivals, bible quizzes, and French sitcoms with Arabic subtitles. A movie buff coming to Israel is like Bogie going to Casablanca for the waters.

So I read more, especially the Hebrew press. And before I moved I taped some favorite movies from those 50 cable channels, and people in the States send cassettes. And frankly, as much as I miss American TV, I'm troubled by the way it portrays Jews. A friend in California mentioned in passing — all my conversations with the States are in passing, phone rates being astronomical — a recent "trend piece" in *The Los Angeles Times* about how Jews are now "in" on network television; the hero Michael on "thirtysomething" and his cousin; the bald martinet Brackman and cuddly Stuart on "L.A. Law," and Jackie Mason in "Chicken Soup." I'm unaware, though I'd be surprised, if the article pointed out that not one of these characters is married to another Jew — they are all single, divorced or intermarried — as if typical Jewish family life might turn off the audience.

As it happens, Israel TV carries "L.A. Law" and "thirtysomething," both of which are just as popular here as they are in the States. Though I've discussed these shows with Israeli friends, no one has yet remarked how blatantly assimilationist they are. The Israelis just see the shows as a matter-of-fact reflection of Jewish life in America or at least in Hollywood. I imagine that soon enough I'll begin seeing them that way too.

Yet, no matter how Israeli I become, I'll always be an "Anglo-Saxon." The greatest irony of my aliyah is captured in that loony label, which Israelis apply to olim from English-speaking countries who are anything but. Just as there are stereotypes about "Kurdim" and "Yeckes" (German Jews) and "Polanim," "Anglo-Saxim" are seen as soft, naive, too rich for their own good, easy to manipulate. Being sensitive to strong sunlight, I often walk around Jerusalem in a San Francisco Giants cap, which sometimes seems like a reverse yarmulke of sorts, identifying me unmistakably, like the kippah I

used to wear as a boy on the New York subway. I suppose I can get a different hat but then there's my Hebrew, which is indelibly marked by an American accent as thick as month-old hummus.

Thus my remark on the radio that I miss "real Anglo-Saxim." You mean goyim, said the interviewer — a hip Tel-Avivi type — and I, for simplicity's sake, agreed. But isn't it oppressive for you here, living where everyone's Jewish, she asked, rhetorically it seemed. No, I said, I like the warm, familial, intrusive quality of Israeli life, with everyone in everyone else's "tachtomim," or underwear, as the local expression goes. Israelis, she countered, say this warmth is on the wane. Not compared to where I come from, I said.

Then time ran out, and I never got to say why I miss Americans — American Americans, people without a hyphen. It's not that I prefer the company of Jews to gentiles. Nor is it the religious diversity of America that I miss — we have plenty of our own. What I miss is that breezy, careless quality Fitzgerald captured so well in his novels; the charm and confidence of Robert Redford and Ronald Reagan; a country where at one time I could share in the grand illusion that history, as Henry Ford decided, is bunk. I miss being able to talk to friends, longer than just in passing, who don't remotely see the world through Jewish-colored glasses, as I now inevitably do.

I even miss Christmas, I have to admit it. Here in the Jewish state it is known simply as "Hag Hamolad," the Birth Holiday, and in West Jerusalem, as in most of Israel, little trace of it is to be found. Last December 25, I turned on the radio, searching for Christmas music, which I sang in the college glee club and have loved ever since. I scanned the dial, AM and FM, but all I could pick up was a lonely sound bite from the Anglican Bishop of Jerusalem on the English-language news, who said, "Let's give Christmas a chance." All afternoon I kept trying the radio, feeling downright blue, and then — "mirabile dictu" — Christmas carols! "God rest ye merry gentlemen," on Radio Kol Yisrael. It was marvelous — like discovering great sushi on Ben Yehuda Street.

Thanksgiving will be harder to replace. It was always my favorite national holiday, which I imagine is true of many American Jews — all the homeyness of Christmas, without the tree. Many of us Anglo-Saxons fix a turkey dinner in Israel every year, but you can't find decent cranberry sauce and there's no football on TV. But Yom Kippur was most moving — not a car on the streets — and if Hanukkah's almost here, can Pesach be far behind? For these I am most thankful.

(Stuart Schoffman is a screenwriter living in Jerusalem. This article was made possible by a grant from The Fund For Journalism on Jewish Life, a project of The CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.)

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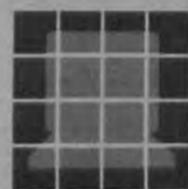
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# Israeli Perspective

## A Love Affair With Israel

By DAVID YA'ARI

Special to The Jewish Voice

(WZPS) The dust from the Six Day War had hardly settled when 20-year old Ze'ev Chafets stepped off the airplane at what was then called Lod International Airport to begin his third year of study at the Hebrew University in Jerusalem.

Twenty-two years later, the kid from Pontiac, Michigan, is a middle-aged Israeli who has lived through wars, triple-digit inflation, two marriages and the raising of two children. He has also been a writer for the Israel Foreign Ministry, director of the Liberal Party's information department and director of the Government Press Office. More recently Chafets has written three books and is completing a fourth. Through it all he has maintained his affection for the Jewish state and a belief that Israel is basically "a good country in a bad neighborhood."

Since his aliyah Chafets has witnessed Israel's transformation into a country undreamed of by the founding fathers. Israel to him was conceived in the euphoria of the 1967 Six Day War, born in the shock of the 1973 Yom Kippur War and came of age in the tumult of Menachem Begin's rise to power in 1977. In his book *Heroes and Hustlers, Hard Hats and Holy Men*, Chafets explores this new Israel, where the average guy is more interested in the good life than in the puritanical pioneering values of the country's founders.

In spite of the ongoing *intifada*, with its attendant violence, Chafets' optimism has not been dampened. "If I had written the book after the *intifada* started, I would have written it pretty much the same way," he says, sitting in the sparsely furnished living room of his large, airy Tel Aviv apartment. "Basically I think this country has a lot of equilibrium and stamina. Given the circumstances, we're doing pretty well."

Israel, in Chafets' opinion, was a much more heroic place in August 1967 — upon his arrival in Israel shortly after the Six Day War Chafets kissed the tarmac, to the great amusement of the ground crew standing nearby.

Prior to his aliyah, Chafets' knowledge of Israel came from Bible stories, the movie *Exodus* and "images from the recently televised Six Day War." He arrived with "romantic and one-dimensional images about the country."

He began learning about the real Israel immediately, when on his first weekend in the country he went hungry because "no one had informed me that the restaurants and stores would be closed on the Sabbath."

He expected to find larger-than-life heroes — and he did. Yet, despite this heady romanticism, Chafets had no thoughts of remaining past the school year until a chance meeting with an old pioneer who lived in a house draped with Israeli flags. "Everybody in the country seems to be some kind of hero," Chafets

commented at the end of their conversation, in which the old man described his part in bringing the state into being.

In Chafets' opinion, "It's harder if one doesn't come to Israel with a strong Jewish background, but it's easier if one doesn't come with a strong Zionist background. Without that ideological tug, you don't have guilt feelings if life in Israel proves problematic and you contemplate leaving."

"The younger you are when you come, the more flexible you are and the easier it is; and if you are outgoing, all the better, because Israelis don't initiate contacts, but they do respond to them."

Israel is not for perfectionists, he comments. "It is very tempting to criticize Israelis and their way of doing things, but you have to come to terms with the fact that this country has different ways of going things that are just as legitimate."

Chafets began his career as a writer seven years ago, although it was never a profession he considered whilst growing up. His four books stem from personal experience. *Double Vision*, for example, was inspired by his work at the Government Press Office, which serves as liaison with foreign journalists in Israel. The book is a study of how the western press covers the Middle East.

*Heroes and Hustlers* found its genesis in conversations Chafets had with his publisher, a non-Jew who thought that Chafets' anecdotes about

life in Israel would make a good book. "Besides," he adds, "it got boring telling the same stories over and over again at cocktail parties."

His third book, *Members of the Tribe*, is a look at Jewish America, the result of six months traveling in 30 states and meetings with hundreds of people. His journeys included a visit to a Lubavitcher mitzva wagon, a Jewish singles weekend and a trek to Louisiana bayou country to meet some Cajun Jews. *Members of the Tribe* is a travel book, not a survey of U.S. Jewry. "American Jewry has been over analyzed and under reported," Chafets says. "It's more interesting to describe the community than to criticize it."

Chafets is at present busy revising his fourth book — on black-white relations in Detroit. While the new book has nothing to do with Israel or Jews, Chafets says he feels close to the subject because he grew up near Detroit. Can he draw any more books from his personal experiences? "I

may have run out of ideas for autobiographical books, but I'll wait a few years and see."

A question that Chafets asked himself while working on *Members of the Tribe* was, who would he have become if he had never made aliyah? Would he have been like the Jews he met on his travels, the friends he left behind in Pontiac? What might his path have been? "I was studying philosophy," he says. "I probably would have gone to law school and I'd probably have a lot of dough."

"Jewishly, I don't know. I think I would have had a problem becoming involved in organized Jewish life. Israel is a much more regimented society than American society, but the American Jewish community is even more so. The great thing about Israel is that you can do anything you want and still be Jewish. In Israel, one can be a truck driver. In Israel, on Yom Kippur, one can go to the synagogue or to the beach. It's all Jewish. That fits me right down to my socks."



# HOLIDAY GREETINGS

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# Travel

## South Miami Beach

By RUTH ROVNER

Special to The Jewish Voice

The lobby of the Astor Hotel in South Miami Beach looks like it's been lifted from a 1930s movie set. "It's like stepping into a time machine," says a member of our walking tour, as we look at mint-colored walls, terrazo floors, zig-zag archways and a lobby full of the curves and rounded edges typical of Art Deco design of the 1930s.

Several residents of the Astor sit on the sofa, relaxing. They seem bemused by all the tourist attention. All are elderly, and several of the men wear yarmulkes and speak in Yiddish. Soon they'll have lunch in the dining room just beyond, where plates of gefilte fish are already on the table.

To the Jewish residents who live

here, the Astor Hotel at 956 Washington Avenue is simply home. It's a place to enjoy the mild Miami climate, live close to synagogues and kosher butcher shops and meet other Jews their age.

But now their home has become an architectural treasure, one of the stops on the popular walking tour of the Art Deco district. The entire South Beach area is now a National Historic District, the first such district in the nation that consists entirely of 20th century buildings and one of the largest concentrations of Art Deco architecture in the world.

Dramatic change has come to the old Jewish neighborhood of South Beach. When Miami Beach was in its heyday as a resort town, this was an overwhelmingly Jewish neighbor-

hood. Then South Beach fell into decline and residents moved northward. But now it's become stylish again, a trendy tourist attraction and center of renovation.

Developers come here to buy hot properties and refurbish them. Students write research papers about the South Beach restoration. Sophisticated Miami residents flock to the romantic Art Deco cafes along the beachfront strip to enjoy the nostalgic ambiance.

Fashion photographers come to pose their models next to pastel buildings full of curves and swirls. And tourists line up every weekend to take walking tours of the district.

For the Jewish traveler, South Beach is especially intriguing. Rich in history and nostalgia, it's also an example of how a neighborhood adapts to change while retaining its Jewish character.

Today, the old Jewish neighborhood is one of ethnic diversity, both Spanish and Jewish. On Washington Avenue, the main artery of South Beach, the stores have Art Deco awnings and pastel colors — and the names on these stores are both Cuban and Jewish.

Spanish grocery stores are next door to bakeries selling challah and mandelbrot. The New York Fish Market, King David Deli and Butterflake Bakery with its sign, "We are 100 percent Kosher," co-exist with Cuban cigar stores and Spanish cafes.

On this street lined with palm trees, elderly Jewish residents carrying shopping bags walk slowly, while Cubans stride by briskly, talking rapid-fire Spanish.

The three unit building at 1619 Washington perfectly captures the eclectic cultural mix. On one side is Freddy's, a kosher meat market. Next door is Mula's photography studio. And next to Mula's is the Peking Embassy Kosher-Chinese-American restaurant.

Three stores selling Judaica items are located within two short blocks. Torah Treasures advertises "Yarmulkes for Sale" and inside, the customers are buying — one yarmulke for 59 cents and one dozen for \$6. They also look at Hebrew alphabet games, Yiddish newspapers, kiddush cups, menorot, and Seder plates. And if they don't find something here, just up the street are the American Israeli store and the National Hebrew Gift Center.

Several blocks south on Washing-



The Waldorf Towers, newly renovated, on Ocean Drive. (Photo: Ruth Rovner)

ton, the stores give way to residences. Many of these old hotels serve mostly elderly Jews. The Astor, Kenmore, Taft and David, all between 9th and 11th on Washington, are landmarks of the old neighborhood and Art Deco treasures that are also primarily Jewish residences.

In fact, some 30 South Beach hotels are still home to the elderly, mainly Jews. Richard Hoberman, leader of the walking tour and head of Miami Design Preservation League, stresses that the residents of these hotels will not be displaced despite the extensive renovation in the area.

The sense of history is pervasive on these streets. But in Miami Beach, "history" has a modern meaning. The city was not incorporated until 1915. Before that, it was a mangrove swamp.

Then came Carl Fisher, considered the city's founder, who dredged, developed and created 12 separate islands. Fisher spent thousands of dollars to plant shrubs and trees and create a luxury resort town. "And he succeeded beyond his own wildest imaginings," says Hoberman.

As Miami Beach grew in popularity, so, too, did its Jewish population.

Many Jewish tourists came to the South Beach area. At first, two months was the entire tourist season. But soon "snow birds" were flying to Florida for six months. Others stayed permanently.

Later, as the area started to decline, many Jewish residents moved northward to suburbs like Del Ray Beach. But the stalwarts remained, often living in the hotels that tourists now stop to admire and photograph.

These residents have their choice of a wide variety of synagogues. In South Beach, they range from modest shuls to imposing edifices like Emanu-El at 17th & Washington.

One of the more unusual is an Art Deco style synagogue on a quiet residential street. Beth Tfilah, modest in size, is a striking sight with its stepped-style roof that gives it a distinctive Art Deco look.

Besides the synagogues and kosher stores, the old-time Jewish residents also enjoy the companionship of their peers. They play cards or share news while they relax in the sunshine in one of the most picturesque areas of Miami Beach.

Along the east side of Ocean Drive is a wide swath of white beach. Some say it's the best beach in this resort city, one of the few places where no high-rise hotels obstruct the ocean view. Instead, across from the beach is a row of pastel-colored buildings full of curves and punctuated by palm trees.

Elderly residents enjoy the ambiance here along with the yuppies who have discovered the area. At newly renovated Lummus Park, kids play on colorful sliding boards, couples walk hand in hand, and old folk sit and schmooz on Art Deco style park benches.

The neighborhood still belongs to them. Despite the renovation, the tourism, the trendiness, it is the loyal old-timers, mostly Jewish, who define South Beach. They shop in the stores, sit in the parks, attend the shuls — and give the old neighborhood its distinctive Jewish flavor.

— Weekend walking tours of the Art Deco District are given by the Miami Design Preservation League, 1201 Washington Ave., phone 305-672-2014.



The Art Deco styled Beth Tfilah synagogue in South Miami Beach. (Photo: Ruth Rovner)

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# Israeli Officials In Moscow Swamped With Immigration Visa Requests

By HUGH ORGEL

TEL AVIV (JTA) — The wave of Jewish emigration from the Soviet Union may turn out to be far larger than Israeli officials had anticipated. Israeli authorities are issuing invitations to Soviet Jews contemplating aliyah at the rate of 2,500 a day, officials here report.

In Moscow, the Israeli consular delegation is swamped, now that most barriers to emigration have been lifted. As many as 1,200 people wait in line outside to apply for Israeli visas.

"We are talking about an exodus. The sky's the limit," a senior official told reporters here over the weekend.

A total of 90,000 Jews will leave

the Soviet Union in 1990, and officials expect 50,000 of them to come to Israel.

They base that estimate, in part, on the 50,000 ceiling the United States has placed on the number of Soviet refugees it will admit during this fiscal year. Of this number, 40,000 are expected to be Jews.

Jews are leaving the Soviet Union in greater numbers in part because the recent emigration reforms make it much easier to do so. But they are also leaving because glasnost has allowed anti-Semitism to flourish.

Soviet Jews also fear that President Mikhail Gorbachev's grip on leadership is becoming shaky. They want to leave before reforms that have benefited them are reversed.

Jewish emigration also has been spurred by the ethnic unrest and the rise of Islamic fundamentalism in the Soviet Union has been undercounted and that there is a far larger base for emigration.

While the Soviet census estimates 1.8 million Jews, the true figure is believed to be between 3 million and 3.6 million.

Israel expects 750,000 to come to Israel in the next six years. Israeli invitations are already in the hands of 150,000.

More than 63,000 Jews have left the Soviet Union so far this year. While a larger proportion have come to Israel than in past years, the vast majority has settled elsewhere, mainly the United States.

# Iraqi Rocket Troubles U.S., Israel

By JOSEPH POLAKOFF

WASHINGTON — Iraq's claim that it has launched a three-stage rocket capable of carrying satellites into space, has disturbed the United States and Israel because of the profound implications for the military balance in the Middle East.

Hussein Kamel, minister of industry and military industrialization, said Dec. 7 the 48-ton rocket will be used

to launch a satellite for scientific research but experts said such capability could enable development of a military satellite to spy on Israel and Iraq's neighboring rivals including Syria and Iran.

The Iraq project, on which President Saddam Hussein is said to have spent billions of dollars to develop missiles, reportedly was developed with Egypt and Argentina.

Israel is vastly concerned, it was said here, since a spy satellite capability in Iraq would further erode Israel's technological superiority. The development of long-range, surface-to-surface missiles by Saudi Arabia, Iraq, Iran and Syria, plus the proposed U.S. sale of missiles to Saudi Arabia, already threatens Israel's military security.

A State Department official said the department has no independent confirmation of the development. The official, who spoke on background, said the U.S. has "repeatedly called for restraint in the development and deployment of missile systems by countries in the Middle East and other troubled region." Asked what can the U.S. do about it, he admitted that "there is not much you can do to stop it" but that countries could get together to restrict transfer of the technology for missiles.

# Arafat Meets Waldheim



VIENNA (JTA) — Austrian President Kurt Waldheim made a three-day visit to Tunisia earlier this month, which included a meeting with Palestine Liberation Organization leader Yasir Arafat.

Waldheim, accompanied by Foreign Minister Alois Mock and Austrian businessmen, also met with his Tunisian counterpart, President Zine al-Abidine Ben Ali.

According to the Austrian press agency APA, Waldheim used the occasion of that meeting to criticize Israel's "brutal suppression of the intifada."

He described Israel as the chief obstacle to peace in the Middle East. Waldheim also met with the secretary-general of the Arab League, Chedli Klibi.

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# Interfaith Couples Face Unique December Dilemma

By ALLISON KAPLAN

NEW YORK (JTA) — The Christmas holidays, which symbolize warmth and togetherness for Christians, are often a source of stress and discomfort for Jews. But for the ever-growing number of households with intermarried partners, and even for those in which one partner has converted to Judaism, the holidays can be no less than a time of crisis.

Popularly known as the "December Dilemma," the problem of dealing with the celebration of Christmas and Hanukkah often marks a turning point in such couples' overall approach to religion, both for themselves and for their children.

While intermarriage is considered a deeply disturbing trend for most in the Jewish community, it is an undeniable reality. According to research by sociologist Egon Mayer, about 35 to 40 out of 100 Jewish marriages now include a non-Jewish partner. Approximately 25 percent to 30 percent of intermarriages involve conversion to Judaism, with an estimated 5 percent converting to Christianity.

For intermarried couples, the holidays are "the annual test of how they handle their differences the rest of the year," Mayer said. "It brings to a head differences that are there all year 'round but cannot be avoided during this time of year because of the high awareness that Christmas

and Hanukkah arouse."

Those involved agree. "The December Dilemma intensifies and highlights what happens during the rest of the year," Roberta, a non-Jewish woman with a Jewish husband, said during a recent workshop on the issue at Manhattan's 92nd Street Y.

Wed during the 1960s when they were self-described "fellow Berkeley radicals," Roberta and her husband did not find the issue of religion troubling during the first 11 years of their marriage. She said she had always assumed their home would be a potpourri of religious and cultural traditions. She had happily participated in Passover seders and assumed that her husband would accept her traditions just as tolerantly.

After their first child was born, she said she hoped that their family traditions might now include a Christmas tree. She was utterly unprepared for her husband's reaction. He said the tree would not only disturb him but deeply threaten him.

"It's like having the boot of the oppressor in my own home," he told her.

The Christmas tree debate led Roberta to rethink the role religion should play in her home and resulted in a growing involvement in Judaism for the entire family.

They joined a progressive synagogue on Manhattan's Upper West

Side, which attracts many intermarried couples. Their two daughters have attended religious school and the eldest is now preparing for a Bat Mitzvah. The daughters converted to Judaism, although Roberta herself has not.

Despite the family's growing Jewishness, Roberta's reluctance to surrender her cultural heritage is symbolized in the small Christmas tree that still stands in her home.

Roberta's case is typical in that it is usually the Jewish partner who feels most threatened by celebration of Christmas. With the weight of American society's stress on the Christmas holiday, Jews fear that if they allow signs of Christmas inside the home, their Jewishness will be eroded.

"Jewishness has been such a threatened identity for so long," said Rabbi Rachel Cowan, who directs interfaith programs for the 92nd Street Y. "The paradox for them being involved with someone non-Jewish is that their Jewish identity is threatened in an intimate way."

Non-Jews do not feel an equal threat, Cowan said, and are usually much more open to Jewish symbols and traditions. Therefore, it is usually the non-Jewish partner who feels the family should celebrate both religions, and the Jewish partner who resists it.

Neil Jacobs, another workshop participant, said that "Christmas was unquestionably the worst time of year" when he was growing up. As a young boy attending yeshiva in an Italian neighborhood, he did not directly

experience anti-Semitism, but said he "felt more vulnerable" in addition to feeling left out and alienated.

He is adamant in wanting his home with his wife of five months free of Christmas symbols, and has gone as far as to oppose having a poinsettia plant in his home during the holidays. He has, however, agreed to celebrate Christmas with his new wife's parents at her childhood home in Vermont, and will learn, he said, to "force the words 'Merry Christmas' through my teeth."

"Joan is my wife," Jacobs said, "and these are her parents. To cut them off and not show respect for their traditions is not correct."

Lina Romanoff, who heads the Philadelphia-based Jewish Converts Network, said that even in homes where a partner has chosen Judaism as his or her religion, it is often difficult for the person to give up treasured childhood symbols of family holidays.

One convert Romanoff counseled was active in Jewish life, but had such an emotional attachment to the symbol of the Christmas tree, that she actually kept a fully decorated tree hidden inside a closet during the holiday season.

"Every year, she would sit in a closet with a Christmas tree and cry,"

Romanoff said. "She called herself a Christmas tree junkie. On the outside, she was a model Jew, but she had a deep, dark secret."

In cases where the non-Jewish or converted partner feels it is impossible to give up a Christmas symbol, Romanoff advises patience. She points to the example of another convert she counseled who felt she could not give up a Christmas tree.

Romanoff told the woman's Jewish husband to be patient and advised her to go ahead and put up the tree. "A year later, the tree was smaller," Romanoff said. "As time went on, it got smaller and smaller. Eventually, she said she didn't have to have it anymore. As her comfort level with Judaism increased, she didn't need it."

When it comes to children, however, Romanoff takes a harder line.

Couples "should agree to raise the child in one faith," she said. "When they are raised with both religions or nothing, they are confused, angry and resentful later in life."

And if the children are raised Jewish, she said, "Hanukkah should be stressed as a joyous occasion. Parents should do this, 'in spite of what many Jews say about Hanukkah, that it is a minor holiday,'" Romanoff said. "Because they are competing with Christmas symbols, I feel strongly they should go the whole nine yards for Hanukkah."

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# Announcements/Events

## Naches

### Friedman

Jonathan Friedman, a senior accountant at Simon, Master & Sidlow, P.A. recently passed the Certified Public Accounting exam. Friedman graduated from the University of Delaware with a major in accounting.

### Glickman

Howard Simon, managing partner of Simon, Master & Sidlow, P.A. announce the recent addition of David Glickman as a senior accountant at the firm. Previously, Glickman was a tax analyst with a national accounting firm. He also worked as a tax analyst at DuPont.

Glickman was on the list of Who's Who Among Students in American Colleges and Universities. In addition, he was on the Dean's List at Villanova University. He graduated in 1982 from Villanova University with a B.S.A. in accounting. In 1986, Glickman received his J.D. degree from Villanova Law School.

### Goldberg/Miller

Mr. and Mrs. Robert L. Kirson announce the marriage of their daughter, Jill Ann Goldberg, to Bart Warren Miller, son of Mr. and Mrs. Irving P. Miller, of Flaglar Beach, Florida.

The ceremony, officiated by Rabbi Peter H. Grumbacher, took place November 25 at Congregation Beth Emeth.

Jill is a graduate of Tulane University. She is self-employed, owning her own chair-caning business. Bart graduated from Brandeis University and Stetson University Law School and is employed as the Senior Attorney for the State of Colorado Legislature.

The couple resides in Denver, Colorado.

### Rosen

Shay and Neil Rosen, of Wilmington, announce the birth of a son, William Harlin, on November 11. Grandparents are Sandy and Frank Rosen and Great-grandmother Dorothy Bronstein, all of Wilmington.

### Simkins

Andrea Simkins, daughter of Dr. and Mrs. Alan Simkins, of Wilmington, won first place for Concord High School in the Voice of Democracy essay contest sponsored by the Veterans of Foreign Wars. Her essay was subsequently awarded first place prize in New Castle County and will now compete with the two winning essays from Kent and Sussex counties. Simkins was also recently selected as the Concord High School representative to the Hugh O'Brien Youth Leadership Conference (HOBY) to be held in March.

### Klezmer Music Program On WHY

"I began to question why is it there is great Irish music and great country music... where was the equivalent Jewish music?" In searching for the answer to this question, musician Henry Sapoznik discovered a rich legacy of Jewish folk music dating back to the Middle Ages in Eastern Europe. This discovery led to the founding of Kapelye, one of two groups of young klezmer musicians featured in Michal Goldman's documentary *A Jumpin' Night In*

The Young Jewish Adults of Delaware (for Singles 21-35) has planned several activities for January. Call the JCC at 478-5660 to be included on the mailing list for their monthly newsletter.

On Thursday, January 4, there will be a restaurant sampler at 5:30 p.m. at the American Bar & Grill in the Radisson Hotel on King Street in downtown Wilmington. At 7:45 p.m. the group will go to the Comedy Cabaret on Jefferson and 11th. Dinner is pay as you go, and the show is \$5 at the door. Space for both events is limited. Call Pam-Sue Katz at 737-0958 or Mike Cook at 368-1982 by January 2.

On Sunday, January 7, 3 p.m. there will be a football TV playoff party at the home of Amy Jamison, 888-2338. Call Rick Geisenberger at 798-6583 by the January 6 for reservations.

The group will be participating in an Oneg Shabbat service on Friday, January 12, at 8 p.m. at Beth Emeth. There will be a dinner before the service. For information on the dinner or service, or to participate in the service, (Hebrew or English part) call Julie Scher at 731-7951.

On Sunday, January 14, there will be a singles ski day trip to Camelback resort in the Poconos. Space is limited. Call Ron Grosz at 762-7411 or Mike Cook 368-1982 to register.

There will be a Chavurah discussion on "Singles Social Security — How singles interact" on Tuesday, January 16, at 7:15 p.m. at the home of Janet Rice. For directions, call Janet at 479-5350.

The YJAD will help raise funds in the Super Sunday Phonathon on Sunday, January 21, from 6 to 9 p.m. Call Seth Bloom at 478-6200 to participate in the event.

On Wednesday, January 24, at 6 p.m. there will be a cocktail party at Balls, 916 N. Orange (formerly Tequila's). The event will include games and food, for \$6 (cash bar). For more information, call Ron Grosz at 762-7441.

At 7 p.m. on Tuesday, January 30, the YHAD will have a movie

madness night featuring a comedy classic at the home of Scott Sweren. Call Scott at 633-0891 by that afternoon for reservation.

The Singles co-ed volleyball league will be meeting every Monday night at 8 p.m. indoors at the JCC. For more information or to sign up, call Michael Schwartz at 798-8501.

## YJAD January Calendar Set

### AKSE Youth Group Formed

The Adas Kodesch Shel Emeth congregation has announced the formation of a youth group, affiliated with NSCY. At a meeting on December 10, 50 young people between the ages of 10 and 14 met to make plans for the year.

Led by Youth Director Rosalie Dior, the group will hold an ice skating party on January 7, from 1 to 5 p.m.

They will attend a weekend NCSY convention in Lancaster, Pennsylvania, on Friday, January 12. And a ski trip to Blue Mountain has been planned for Sunday, February 11.

Besides Dior, Bob Weiner of the AKSE Youth Steering Committee will serve as a consultant. For more information about any of these events, call Rosalie Dior at 368-0684.

### Martins Run To Display Hanukkah Menorahs

Martins Run, in Suburban Philadelphia, the only Jewish-oriented life care retirement community in the United States, will celebrate Hanukkah from December 22 through December 30. Part of the holiday celebration includes a beautiful display of family menorahs from around the world.

At Martins Run, Hanukkah will be

celebrated by community candle lighting and with traditional foods. A spectacular collection of family menorahs, personally-owned by Martins Run residents, are on display. The display includes menorahs from Israel, Germany, Poland, Russia, India, Korea, and Mexico as well as handmade pieces from the United States.

### Beth Emeth Sisterhood Meeting

The Beth Emeth Sisterhood luncheon program entitled, "Fashions: A Barometer Of The Times"—originally scheduled for December 12—has been rescheduled because of snow. The new date will be January 9 at noon at Congregation Beth Emeth. Reservations for the luncheon or complimentary child-sitting may be made by calling Carole Bernstein at 475-6259.



We extend our cordial greetings and good wishes for a happy Hanukkah

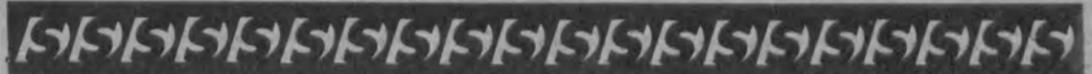
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Miriam Epstein,  
President

## Peres Set To Visit Soviet Union

JERUSALEM, Dec. 17 (JTA) — Vice Premier Shimon Peres will begin his planned visit to the Soviet Union on Jan. 2, the Labor Party newspaper *Davar* reported Sunday. Peres, who is also finance minister, will be the highest-ranking Israeli leader ever to visit the Soviet Union.

According to *Davar*, he will be accompanied, in addition to his ministerial entourage, by a group of internationally renowned Jewish business leaders and industrialists from several countries, who may have some advice on perestroika.

*Davar* named Armand Hammer of the United States, who heads Occidental Petroleum; British media tycoon Robert Maxwell; Israeli Far East trader Saul Eisenberg; and Nessim Gaon of Geneva, who, in addition to having wide-ranging business interests, heads the World Sephardi Federation. All have been

described as billionaires by the news media.

Peres' political adviser, Dr. Nimrod Novik, and his spokesman, Avi Gil, left for Moscow on Sunday to make advance arrangements for the visit.

The scheduling had been in doubt because of Peres' recent illness. He was hospitalized for a week in October. He then collapsed, reportedly of fatigue, on the final day of a historic visit to Poland late last month. Another factor has been the state of flux of Soviet politics.

Peres is expected to meet with President Mikhail Gorbachev and other top Soviet policy-makers, although no official schedule has been announced yet.

Israeli sources hope for major progress in bilateral commercial links. A step was made in that direction by Israel's minister of agriculture, Avra-

ham Katz-Oz, who returned from a visit to Moscow on Dec. 3 with a series of agreements, including one for the export of Israeli agricultural produce to the Soviet Union.

Katz-Oz was the first Israeli Cabinet minister to visit the Soviet Union since the Kremlin severed diplomatic relations with Israel at the time of the Six-Day War in 1967. Because of the absence of relations, his invitation came from the Soviet Academy of Sciences.

Israeli officials also hope Peres' trip will hasten the opening of direct flights between Moscow and Tel Aviv. Agreements have been reached by the two national carriers, El Al and Aeroflot, but they must still be ratified by their respective governments. Israelis expect the flow of Jewish immigrants from the Soviet Union to increase appreciably once there are direct air links between the two countries.

## Suspected War Criminal Loses Citizenship

WASHINGTON (JTA) — A former Ohio businessman, accused by the U.S. government of serving during World War II in the Death's Head Battalion of the Nazi Waffen SS, was stripped of his U.S. citizenship after he failed to respond to charges filed in federal court recently.

U.S. District Court Judge John Pratt ordered Jakob Frank Denzinger, 65, of Akron, Ohio, to be denaturalized in a default judgment issued Nov. 17. The Justice Department believes that Denzinger is now

living in West Germany, a department source said Monday.

The source added that there is no particular action the West German government could take against Denzinger, since its statute of limitations has expired for all Nazi crimes but murder.

Denzinger is alleged to have engaged in persecution while serving from May 1943 to April 1945 as a guard at various concentration camps, including Mauthausen in Austria,

Plaszow and Auschwitz in Poland, and Oranienburg and Buchenwald in Germany.

OSI maintains Denzinger willfully concealed his SS service from the Immigration and Naturalization Service in obtaining citizenship in 1972.

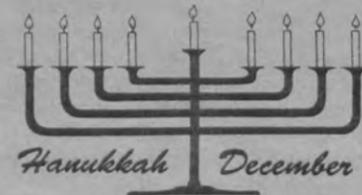
Denzinger was born in Croatia, Yugoslavia. He entered the United States on Oct. 30, 1956, after receiving a visa two months earlier from the U.S. Consulate in Frankfurt, West Germany, the Justice Department said.

# HAPPY HANUKKAH



**HAPPY HARRY**

# Happy Hanukkah



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# 'Fiddler' Celebrates 25th Anniversary

This year marks the 25th anniversary of *Fiddler on the Roof*, the first American musical that was as thoroughly Jewish — American Jewish — as it was American.

The creation of *Fiddler* began in 1961, when librettist Joseph Stein roughed out an outline and composer Jerry Bock and lyricist Sheldon Harnick began working on a score. Looking back, the creators say that adapting Sholom Aleichem's Tevye stories for the stage was harder than they expected.

"We all thought that there was a lot of dialogue from the stories which would work on stage," said Harnick, in an article in the December 1989 issue of *MOMENT* magazine. "What we discovered was that when spoken aloud, it lost its quality. It was literary. Joe (Stein) had to invent material — particularly the malaprops and the whole style of speech for Tevye — out of his own imagination. His reward for that was that many of the critics said, 'Well, you know, how could he go wrong with that wonderful Sholom Aleichem material?'"

The material was rewritten again and again in the course of developing the show. Bock estimates that he wrote three songs for every one used, and Stein wrote entire scenes that were never used.

The creators took their show to producers of the day, but it was turned down again and again. "We showed it to one producer, who shall remain anonymous, who said, 'I love it, but what will you do when we run out of the Hadassah benefits?'" Stein said. Finally they went to producer Fred Coe, who loved it and agreed to take it on.

*Fiddler's* director was renowned choreographer Jerome Robbins. "Robbins said what he wanted to do was put *shtetl* life onstage, to give another 25 years of life to that *shtetl* culture which had been devastated during World War II. That was his vision," Harnick explained.

It was Robbins who focused the material for the writers. "He asked what I thought was a surprising question," Harnick recalled. "And he kept asking, hammering at us for months: 'What is this show about? ... We have to find out what gives these stories their power.'"

"Somebody [finally] said, 'Do you know what this play is about? It's about the dissolution of a way of life.' Robbins got very excited. 'If that's what it's about,' he said, 'then we have to show our audience more of the way of life that is about to dissolve. We have to have an opening number about the traditions that are going to change. This number has to be a tapestry against which the entire show will play.' And that was the beginning of 'Tradition.'"

It was this concept of the play that touched people worldwide at a time of breakdown of traditional cultures. Stein remembered that "Sheldon and I were in Japan for that opening. We thought that culture was as remote as we could get from the material of the show. Then, at the run-through, the Japanese producer turned to us and said, 'Tell me, do they understand this show in America?' I said, 'What do you mean?' He said, 'It's so Japanese!'"

"We were very careful not to have any Yiddish words either in the book or the score, except for *l'chaim* and

*mazel tov*, which everybody knows," Harnick said. "Our theory was that we were doing the English version of what they were speaking. We had no Yiddish at all. Later on, in the New York run, Zero (Mostel, the original Tevye) found that he could get some extra laughs by throwing in a couple of Yiddish words, which infuriated us."

The show first opened in Detroit. "I remember the very first preview audience," said Stein. "I was in the back of the theater during the intermission when the people came out. Some lady ran for the telephone. She called her husband and said, 'Harry, you should have given up your card game tonight. This is a very wonderful show. You won't believe it — in the middle of everything they have a pogrom!'"

The idea of using a fiddler preceded the choice of title, Stein said in the *MOMENT* article, which was based on a Dramatists Guild symposium. "When Jerry was working out the form of the show, he was going to use a fiddler to move us from one scene to the next. So the sense of a fiddler being a part of the show was on our minds. Then one of us saw the [Marc] Chagall painting and the title came from that."

*Fiddler* opened in New York in September 1964 and went on to win nine Tony Awards, including Best Musical. Millions of people in hundreds of cities around the world have seen the show.

"I am astonished by what has happened to that show — the size it's taken and the geography it's taken on. I know none of us ever predicted it," said Bock.

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# Austria Legislation Allows Compensation To Nazi Victims

By ELENA NEUMAN

NEW YORK (JTA) — After decades of intractability on the question of compensation to victims of Nazi crimes, the Austrian Parliament passed legislation December 13 that will enable Jews forced to flee Austria to receive social security benefits.

The 48th Amendment to the Austrian Social Insurance Law will make it possible for Holocaust survivors who were born in Austria before 1930 — eight years prior to the Anschluss — to claim social security benefits.

Whereas previous legislation had set the cut-off date at 1924, the new amendment will allow thousands of former Austrian citizens to receive an ongoing monthly payment of approximately \$400. The Austrian government estimates that this provision will cost it between 2 billion and 8 billion Austrian schillings, or approximately \$165 million to \$665 million.

"This is a tremendous breakthrough," said Israel Miller, president of the Committee for Jewish Claims on Austria. "For years, the Austrians have claimed that they were not part of the Nazi empire, that they were a victim country" and therefore were not responsible for compensation payments.

But according to Elan Steinberg, executive director of the World Jewish Congress, such legislative actions

hardly fulfill Austria's obligations to its former citizens. "This is a positive step, but it doesn't address the central issue of Austria's refusal to face up to its role regarding Nazi war crimes, and its failure to adequately compensate survivors of those crimes," he said.

There were approximately 181,000 Jews in Austria prior to the Nazi Holocaust. Between 60,000 and 80,000 are estimated to have perished.

Although compensation plans were initiated in the mid-1950s, the one-time award of a few thousand dollars was considered adequate by world Jewish organizations.

"The legislation," said Steinberg, "simply does not meet the repeated four-decade-old demand of the Jewish world that Austria recognize its responsibility as West Germany has, and as East Germany in principle has said it would."

The Committee for Jewish Claims on Austria agrees that the Austrian legislation is not comparable to West German reparation payments to Nazi victims, but nevertheless feels that a great step forward has been taken.

"What has emerged out of this effort is that Austrian victims of Nazi persecution will receive acceptable benefits," said Saul Kagan, executive director of the committee. "This is an additional measure to provide a degree of compensation to groups of

former Austrian Jews who were heretofore not eligible to receive pensions under the Austrian social insurance system as victims of Nazi persecution."

The WJC has taken various steps in the past to pressure Austria to recognize its responsibility and compensatory obligations. Most recently, it has been the leading force of a movement in Europe to ban Austria from the European Community.

According to a WJC source, "we have been privately assured by various West European governments that they will not support Austrian entry into the E.C. until the matter has been resolved."

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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.



## Community Service



By **ARNOLD LIEBERMAN**  
Executive Director, Jewish Family Service

The value of a social service agency is measured by the service it provides to the members of the community. The "product" it produces is what really counts, and this is as it should be. However, most people are not aware of what goes on behind the scene in order to make it happen.

At Jewish Family Service, as in most non-profit, social service agencies, the tangible services are the result of a coordinated effort between the professional staff and the volunteer Board of Directors. The

two groups work together to formulate policies, establish procedures, evaluate services, assess community needs, and plan strategically for the agency's immediate and long-term future. This cannot be accomplished without a competent professional staff, and a good Board of Directors.

What makes a good Board of Directors? A good Jewish Family Service Board Member must be interested in and concerned about people in general, the Delaware community, and our Jewish community. A good Jewish Family Service Board Member must be willing to learn about social services in general, social services with a Jewish orientation, and those specific services provided by Jewish Family Service. A good Jewish Family Service Board Member must become familiar with funding sources, funding efforts, and agency budgets. Add to the above national trends and accreditation procedures, and one begins to sense the complexity of the position of a Jewish Family Service Board Member. Add to this willingness, enthusiasm, and commitment, and you can appreciate the requirements.

In 1989, nine new Members joined the Jewish Family Service Board, and have already blended in with the

16 returning members of the Board to form a good "working" Board. They are Betty Diznoff, Trudy Halprin, Linda Harwitz, Joan Helfand, Elizabeth Kahn, Jim Littman, Jordan Rosen, Marcia Spivack, and Judy

Wilk.

We welcome you and thank you for your willingness to undertake this important responsibility. Too often we overlook this aspect of community service.

### Dear Rachel,

My daughter is going all out to give her non-Jewish boyfriend extravagant Christmas gifts. We think it is bad enough that she is spending her time with him, let alone throwing away her hard-earned money on him. We let her know what we think. She has let us know who comes first in her life these days, and it sure isn't her parents. We are at our wits' end about what to do with her. Do you have any words of wisdom for us?

Distracted and Distraught

Dear Distracted,

There is more going on in your relationship with your daughter than her spending money on her boyfriend. You are obviously uncomfortable with her choice of a non-Jewish boyfriend and even less comfortable that she has developed a relationship that comes before her relationship with you. The natural course of a child growing into an adult can lead to discomfort or even pain for both the parents and the child.

It seems apparent that both you and your daughter have valid positions even though you are in disagreement. You need an impartial third party with skills in building relationships to help you sort this one out. Your Jewish Family Service would be glad to help.

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.

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# Heart Beats On

Continued from 3

the hospitals in the West Bank and Gaza and search for a heart there. We know that in their hospitals there are now people who have no chance to live, they are lost, they are dead, only their heart is still functioning."

Now I understood, and I was astonished. It is impossible, I told myself. These mortally wounded people were wounded in the intifada. We killed them, and now we shall inherit their hearts? An insane idea, I thought, completely insane.

But at the same time, it is a humane idea, and no humane idea is so insane that it should not be tried. And besides, who am I to judge, and who am I to determine one's longevity? And even if the chances are slim, nevertheless, I am obligated — yes, it is a sacred obligation — to carry out this mission up to the border area between them and us, between life and death, between the moral imperative and the sinful imperative that we impudently commit.

I asked my friend Dedi Zucker to join me. Together we went on that same evening to the hospital. It was a winter night, rain was pouring down, and I will never forget it.

We reached the doctors' room thoroughly soaked, and our shortness of breath added to our extreme embarrassment. What will we say to them, what will we talk about? How, exactly, will we begin and explain why we came, and what exactly we want, and how in the end will the awful words leave our lips: Give us this heart.

The whole time I was there, I had to imagine the patient hovering between life and death in Hadassah Hospital, a man who wishes to live and can be given life, in order that I might be able to stand in the middle of the doctor's room, in the middle of the intifada, in the middle of the rage and the anger and to demand insistently: Give us this heart.

But they did not give us the heart, and the patient died young. The Arab doctors told us that had it depended solely on them, the heart

would have been given, because they do not need to be reminded of the Hippocratic oath in order to know their professional and humanitarian obligation.

This weighty thing depends not on them, but on the families, and they are unfortunate refugee families from the camps of Nablus, and in their situation, they cannot be persuaded.

Even if they are persuaded, it is impossible, and we will not be given what we are seeking, because those killed in the intifada are martyrs, martyrs of the entire Palestinian nation, and the heart already belongs to it, and who is authorized to hand it over in the name of the nation?

I wanted to answer them that they are missing an opportunity for a great moral victory for their national uprising, perhaps the greatest victory in their history, but I guessed that they themselves understood the magnitude of the missed opportunity, and I also did not want to mix Hippocrates' words with a hypocrite's words.

We came out of there silenced and perplexed, and I thought 'this is what happens when the heart stops beating in an individual's chest and starts beating in the chest of an entire people. Then we call it the Jewish heart, or the Arab heart, and then everything goes wrong, spoils and shudders.'

We do not have a Jewish heart, and they do not have an Arab heart, but a personal, human heart, and if following our embroiled nationalism we harden our heart, we will make it as hard as Pharaoh's heart.

I tell this story in memory of reserve soldier Ze'ev Traum; I feel the need to tell it precisely now. I tell it in honor of his wife, Brenda Traum, and with much love for his children. They are the sacrifice, only they. Those who gave the heart, saved one soul and filled an entire world with hope.

(Yossi Sarid is a Knesset member from the Citizens Rights Movement. This article is a translation from the original, which appeared in the Hebrew daily Ha'aretz.)

# Fear

Continued from 3

and actual — inherent in the undoing of Communism in the Soviet Union. While Jews may rejoice that more Soviet Jewish citizens are now being allowed to emigrate, and that more of these are going to Israel than ever before, we should also be aware that some of the impetus for this movement is the rise in anti-Semitic manifestations in the Soviet Union.

Back recently from a visit to Moscow, Ronald Steel, Professor of International Relations at the University of Southern California, told of the extreme nationalist and anti-Semitic group

Pamyat, which has semi-official recognition. Of even more concern, Steel explained, were the frequent complaints he heard made against the ostentatious displays of wealth by owners of the recently rebanned cooperatives, many of whom are Jews. As the Soviet public suffers the consequences of the process of converting an economy mismanaged for seventy years, Steel — along with many Soviet Jews — foresees reason to be concerned about resurgent anti-Semitism.

And what of Israel? With all the changes and dangers discussed above, what effect will the current revolutionary situation have on the Jewish State? We can merely point to a number of signs and possible trends. In recent years

several African countries have renewed relations with Israel. Now, there is reason to believe that Eastern Europe's newly freed nations will do the same. How will this affect Israel's sense of isolation, its confidence in some form of internationally backed move toward peace in the Middle East?

With all the fears and confusion generated by the incredible pace and scope of the changes in Eastern Europe, with the possibility of German reunification stirring deeply painful and far too recent historical memories, it is important to keep perspective on the overall situation confronting world Jewry. First and foremost, the threat to Israel's security from the continuing refusal of the Arab states to

accept political compromise, remains undiminished. And Israel's need for peace and cooperation, in its neighborhood and internationally, remains.

Jews will react to German reunification, to nationalism and anti-Semitism in Eastern Europe and the Soviet Union, and to the changing "correlation of forces" between the NATO alliance and the Warsaw Pact, with great concern. It is essential that we don't react only with fear and trembling. In addition, we must retain the ability to evaluate and respond with a bit of seichel.

(Fred David Levine is Associate Director of the Eastern Pennsylvania/Delaware Regional Office of the Anti-Defamation League.)

# Brazil Election

Continued from 3

identify with Liberation Theology, which has made a powerful impact in Latin America, particularly in Brazil. This Catholic movement sees as its mission the eradication of economic exploitation of the masses and championing the cause of oppressed minorities.

But the dialogue between Latin America's Jews and the Catholic Church must be a Jewish priority not only for ideological purposes but for practical reasons as well. We need the church as an ally against extremists of the left and right. This is especially true in Brazil, where political instability is rampant, democracy is still in the process of consolida-

tion and anti-Israel and neo-Nazi groups are starting to flourish.

The restructuring of political systems in Latin America in favor of democracy is a momentous development. For Jews, it is one that offers challenges and risks. But it also provides an unparalleled opportunity for growth, for strengthening Jewish identity and

for improving the lot of our fellow-citizens — a commitment that is fundamental to our Jewish history and heritage. The Jews of Latin America cannot afford to allow this opportunity to slip from their grasp.

(Rabbi Henry I. Sobel is the spiritual leader of Congregacao Israelita Paulista in Sao Paulo, Brazil's largest Jewish congregation.)

# Rosenstein Art

Continued from 1

Jewish Historical Society and a representation of the JCC building on French Street. The colors used in that panel are blues and purples, rich colors signifying the "richness of ancestry," according to the artist.

The Holocaust plays a major part in the middle panel because Rosenstein sees that as a dividing point between the past and the present. Included in this panel are renderings of the Holocaust memorials located outside

the main entrance of the JCC. The Hebrew letter "lamed" is integrated into this panel and is used as a connecting point between Jerusalem, the Diaspora and the JCC.

The present and future are represented in the top panel which uses children as symbols of the future. Activities, intergenerational relationships, and symbols relating to the programming offered at the JCC make up the panel. Four pillars and a triangle roof representing the Jewish Family Campus architecture represented for Rosenstein a sort of

"Chuppah," marrying the generations — the past with the future.

Rosenstein thanked the Chaikens and David Sorkin, JCC Executive Director, for their interest and dedication to the project which, he said, "provides the members of the JCC with a complete picture of the Center as well as its history."

Mr. Chaiken explained that the Art Fund was created to enhance the decor of the building. He said that he and his family have

spent their lives enjoying the many facets of the Center. "We wanted to beautify our world," Mrs. Chaiken said.

"This art work represents three distinct periods in our development as a JCC and as a Jewish community," Sorkin said. "The Jewish Community Center is a place where generations mingle and feel welcome, no matter the age or interest. This is the crowning achievement of our JCC. And this is what is symbolized by what Mordechai Rosenstein has created," he added.

# Hanukkah Party For Russian Emigres



The first event of the recently established Soviet Jewish Acculturation Committee — a Hanukkah party — was held on Sunday, December 17, at the Jewish Community Center. Chaired by Ruth Kerbel, the party included lunch, distribution of Hanukkiot and candles and instruction on the lighting of the menorah, and gifts for the children. At left, Ruslana Belokopyty receives a gift from the committee, presented by Roberta Burman from Jewish Family Service. Above left, Rita Grinberg, a recent emigrant, displays her Hanukkah. Above right, Anna Dolinsky happily contemplates what might be inside her present.

# Obituaries

## Herbert Kempner

Herbert "Sam" "Frenchie" Kempner, retired owner of Sam's Steak House in Newark, died December 12 in Christiana Hospital after being injured in a car accident.

Mr. Kempner, 59, of 103 Kenmar Drive, Brookside Park, was leaving his produce store at 976 Elkton Road about 11 p.m., on December 11, when his car and one driven by Gregory Bryan, of Wenark Drive, Newark, collided, Newark police said. Mr. Kempner was trapped for more than 30 minutes, while a rescue squad from Aetna Hose Hook & Ladder

Company of Newark worked to free him. He died several hours later in Christiana Hospital, police said.

Mr. Kempner operated Sam's Steak House, 24 Academy St., retiring in 1988. He operated steak houses for more than 30 years.

Mr. Kempner, a native of Poland, was imprisoned in a Nazi concentration in France during World War II. He was injured in an escape attempt and left for dead, only to be rescued by the French Resistance, where he spent the remainder of the war as a member.

He was a life member of New Castle Moose Lodge 1578 and Delaware Chamber of Commerce.

He is survived by his wife, Carol

A.; two sons, Robert K. of Eagle Glen and Kenneth W. at home; a daughter, Michele J. Lewis of White Chapel; a sister, Regina Kempner of Prague, Czechoslovakia; and two grandchildren.

Instead of flowers, the family suggests contributions to Congregation Beth Emeth, Wilmington.

## Iva Ruth Greenwald

Iva Ruth Greenwald, 78, of 869 Benge Road, Hockessin, died December 17 from complications of Alzheimer's disease in Leader Nursing Home, Pike Creek.

Mrs. Greenwald was a homemaker. She was a counselor for Planned Parenthood in the 1940s. She debuted as a pianist at the Philadelphia

Symphony Orchestra at the age of 12 in 1923. At the age of 15, she played the organ at Longwood Gardens. For many years, she gave private piano lessons.

She is survived by her husband, Joseph K.; a son, Jerry of Hockessin; a daughter, Sondra Eisenman of Chadds Ford, Pa.; and two grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to the Leader Nursing Home, Pike Creek.

## Herman Harry Davis

Herman Harry Davis, 79, formerly of Luther Towers II, North Franklin

Street, Wilmington, died December 16 of heart failure in Bon Secours Extended Care Facility, Ellicott City, Md.

Mr. Davis, a grocer for more than 40 years, retired in 1974. His last store was on Lancaster Avenue and Du Pont Street, Wilmington. He was a member of Montefiore Mutual Benefit Society.

His wife, Bessie Davis, died in 1985. He is survived by two sons, Allen J. of Elizabeth, N.J., and Larry of Ellicott City, Md.; and four grandchildren.

Instead of flowers, the family suggests contributions to charity.

## Lubavitch

Continued from 16

was a way for the Lubavitch to hasten the time when the Rebbe will reveal himself as the Messiah."

The looming question for Lubavitch is what will happen after Rabbi Schneerson's reign. Since Lubavitch officials refuse to comment on the future, many others have jumped into the silence.

Professor Heilman said "the smart money" in Israel is that the group will

follow the Bratzlav Chasidim. The Bratzlav are disciples of Rab Nachman of Bratzlav, who died in the early 19th century, leaving no heir. His followers chose no successor and believe he communicates with them from the grave. They study his books, especially the mystical volume "Likutei Maharar."

"With Rav Nachman it was the 'Likutei Maharar,'" said Professor Heilman, "but with Rabbi Schneer-

son they'll have the videos and the tapes. They'll replay them again and again, analyzing and discussing them."

In time, a successor may be



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groomed to become the eighth Lubavitcher Rebbe. But the job will not be an easy one. "If there is a successor," Professor Heilman said, "he will be dealing with something larger than life."

(Ari Goldman is a reporter for The

New York Times. This story was made possible by a grant from The Fund For Journalism on Jewish Life, a project of the CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.)

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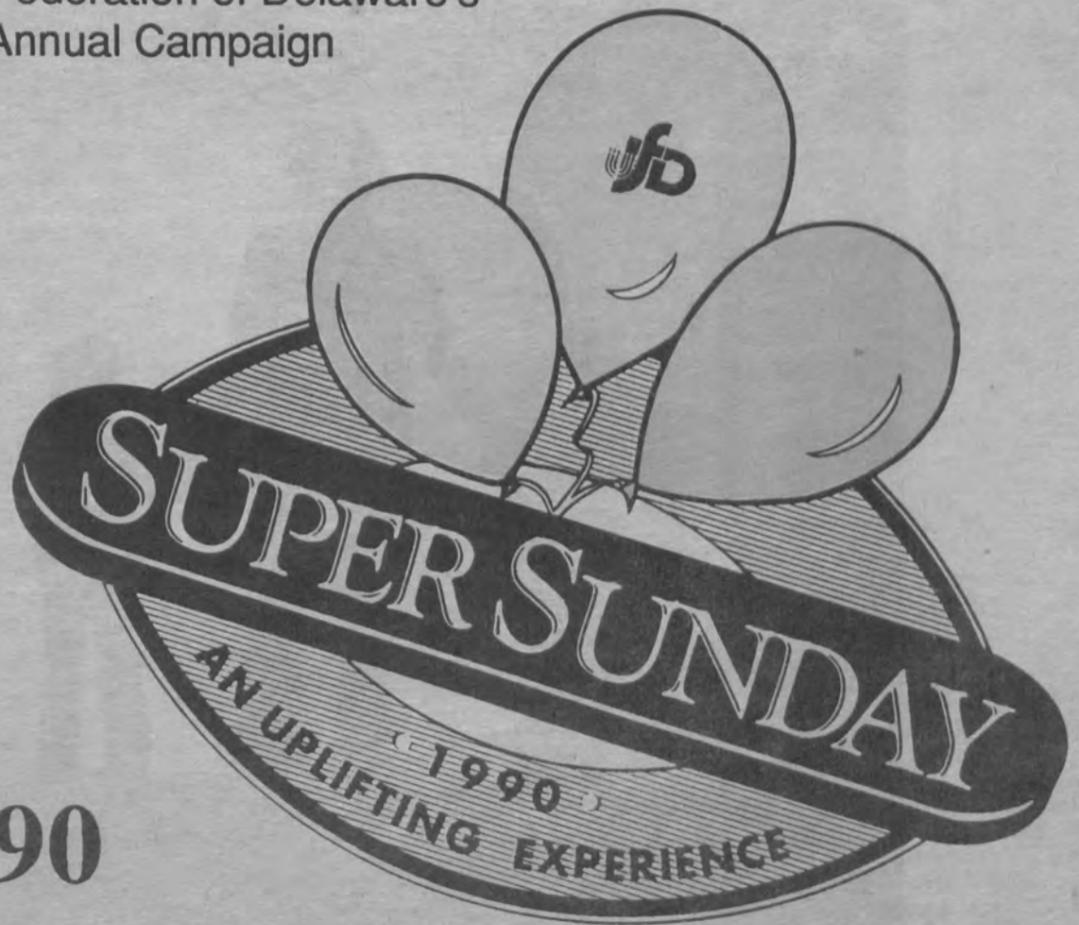
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Super Sunday... The Day When Your Phone Line Becomes a Lifeline

Super Sunday... A Tradition for Our Jewish Community

Super Sunday... An Uplifting Experience



January 21, 1990

Super Sunday certainly fits all of these descriptions, and many, many more. On this day, more people will participate in Super Sunday than in any other event of the 1990 Jewish Federation of Delaware Campaign. It is an opportunity for our community to express its commitment to the quality of Jewish life for our Global Jewish Family, whether they are in Delaware, Israel, Europe, or throughout the world. It is truly an uplifting day for every volunteer, as well as every contributor.

Here's your chance to be a part of fundraising history! By sharing just part of your day with us on January 21st, YOU can make the difference for the summer camper who relies upon scholarships to attend the JCC Day Camp; YOU can help assure that Soviet Jews, who, through a modern exodus made possible in an age of Glasnost, can now live as free Jews; and YOU can have an impact upon the senior citizen whose medicaid coverage doesn't meet bare necessities.

The calls and contributions you make through Super Sunday determine the quality of Jewish life in the year ahead.

Please join us and help assure that Super Sunday is an uplifting experience for our entire Global Jewish Family.

TO VOLUNTEER FOR SUPER SUNDAY, PLEASE RETURN THIS REGISTRATION TO JEWISH FEDERATION OF DELAWARE • 101 GARDEN OF EDEN ROAD • WILMINGTON, DE 19803

Name: \_\_\_\_\_

Home Telephone Number: ( ) \_\_\_\_\_

Address: \_\_\_\_\_

Work Telephone Number: ( ) \_\_\_\_\_

I will participate from: (These times include a training session.)

I would also like to help with follow-up phone-a-thons:

9:15 am – 12:00 pm  11:15 am – 2:00 pm

January 23, 1990\*  January 25, 1990\*

6:15 pm – 9:00 pm (Young Leadership/YJAD Shift)

(\*7:00 – 9:00 pm, Jewish Federation of Delaware office)

This is my first Super Sunday

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