



# The JEWISH VOICE

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The Jewish Voice"

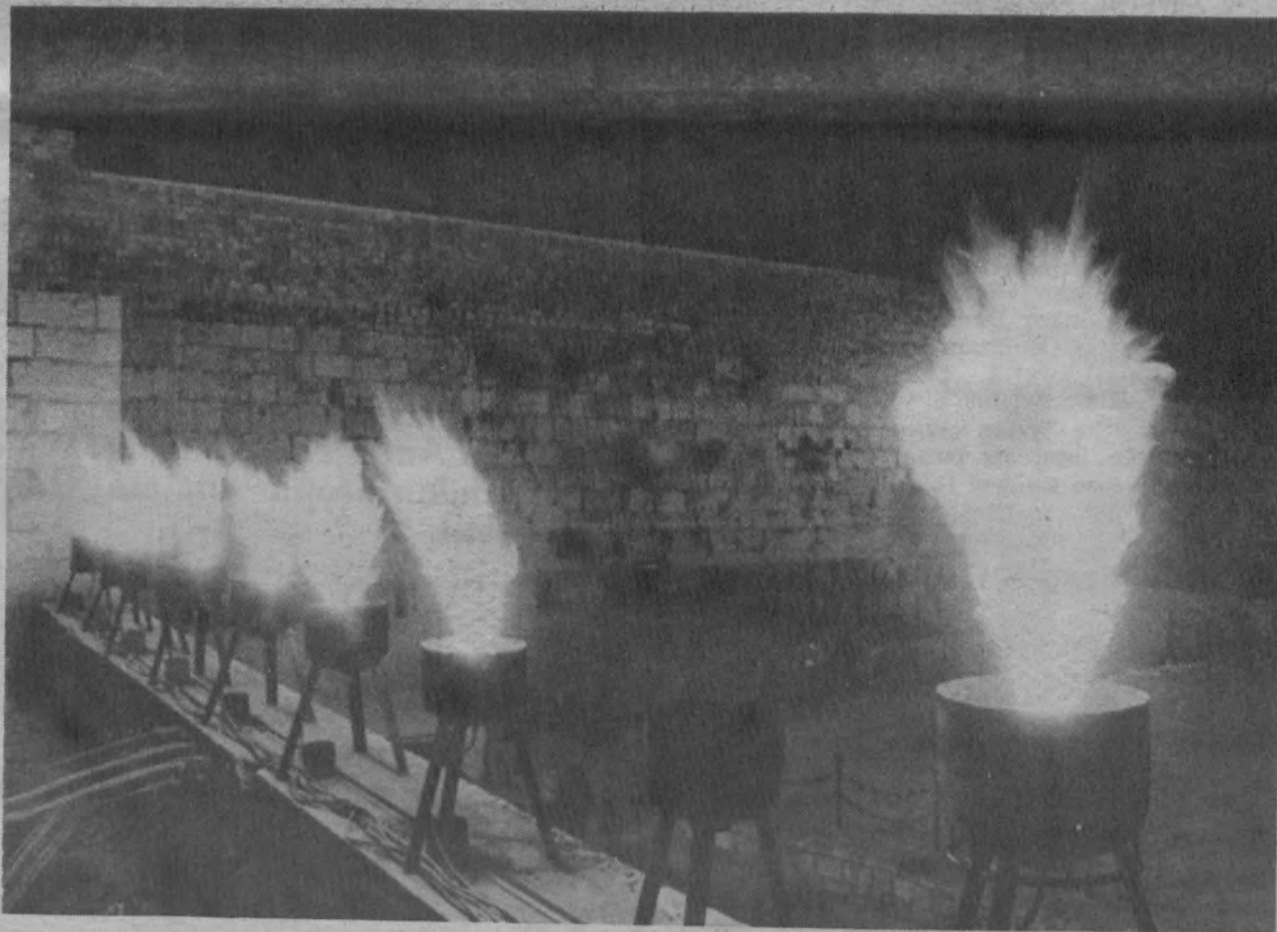
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44 Pages



HANUKKAH 1986

Hanukkah at the Western Wall. WZPS photo by Richard Nowitz.

# HAPPY HANUKKAH

Historical Soc Of De  
505 Market St  
Wilmington, DE 19801  
SAMPLE

## Editorial

# Iran: The Danger Of Tunnel Vision

There is a danger that recriminations over the Reagan Administration's opening to Iran and consequent personnel shake-up will obscure some important facts about American Middle East policy in the past few years. That policy, made and executed by President Reagan, Secretary of State George Shultz, several national security advisers and others has, in general, served this country well. The current Washington drama of the Iran affair—who said what to the President and when—should not blind either policymakers or the public to the strengths of the Administration's overall Middle East policy.

The Administration has come to understand certain tough realities in the region. These include the use by Syria, Iran, and Libya of terrorism to obstruct the peace process and weaken Western influence; the fact that U.S. diplomatic initiatives cannot substitute for the willingness of some states in the region—or lack of willingness among certain Arab parties—to reach a settlement; and the importance of Israel as America's most reliable Middle Eastern ally. These points may seem obvious, but they have not been universally recognized by previous Administrations, and their strongest advocates in this one have been people at the center of the current controversy: President Reagan, Secretary of State Shultz, Attorney General Meese and others.

They correctly see the middle East as an arena of U.S. Soviet confrontation. They appreciate Israel's role as a strategic asset. This is crucial, because, important as they are, the Iraq-Iran war and the examination of our attempted opening to Tehran are not the only issues in the region. At least as important are developments in Damascus.

Syria's leader, Hafez Assad, gave a major address recently in which he reiterated his intention to continue his country's massive military buildup—despite its devastating economic effect. Assad also repeated his call for "martyrdom or victory." Israeli Prime Minister Yitzhak Shamir noted that "Assad believes we have no right to exist, and he is preparing his army for a confrontation." Defense Minister Rabin said Israel should "take seriously the efforts of Syria to strengthen its army."

So should the United States. Some analysts here and in Israel believe that Assad is planning a lightning attack to regain as much of the Golan Heights as possible and to "punish" Israeli cities and towns with missiles and long-range artillery. Then, having transformed regional politics to his advantage, he would accept a Soviet-U.S. ceasefire.

An America suffering from monomania over Iran or a self-induced foreign policy paralysis cannot send either Damascus or its patrons in Moscow a credible message of deterrence. Conditions have not changed; the Reagan-Shultz overview is still valid. State-sponsored terrorism—highlighted again by last week's conviction of two Syrian agents for a March bombing in West Berlin—the Syrian-Soviet axis and Iranian-backed fundamentalism challenge U.S. interests. Israel remains America's most reliable ally in the region. To lose sight of that now would be truly dangerous.

Reprinted from the Near East Report.

## LETTERS to the Editor

Our Dear Brethren,

On behalf of Israeli soldiers who are still missing-in-action from the Lebanon War, including my son Zachary who, like his parents, is also a U.S. citizen, I am appealing for your assistance.

Despite eyewitness accounts and other information had from various sources that live Israeli soldiers were paraded in Damascus on June 11th, 1982, Syria denies knowledge of three Israeli captives: Zvi Feldman, Yehuda Katz, and Zachary Baumel. The last prisoner exchange included Hezi Shai, the commander of my son's tank, who was captured later - and could not have been in this parade - and three bodies, supposedly of Israeli soldiers taken from the Jewish cemetery in Damascus, which were found to be Arabs.

The families of the MIA's last month met with a delegation of the International Red Cross and again heard that Syria refuses responsibility for these MIA's, nor will they accept the return of the bodies. Syria claims not to know anything about these missing soldiers. However, we now have learned from Hezi Shai that, during the period he was being held incommunicado by Jibril, he was interrogated by a Syrian Intelligence officer while, at the same time, Syria continued to claim no knowledge of his whereabouts.

We need the pressure of countries who have influence on Syria to convince her to allow the Red Cross ac-

cess to these young soldiers. The only way is to have the U.S. request them to do this at the highest levels, both diplomatic and commercial.

As former residents of New York, Jewish organizations in that state have requested the help of Senator D'Amato. But he needs the support of Senators of other states. And so, we are turning to you and all our other Jewish brethren throughout the U.S. to ask their Senators and Representatives to indicate their real interest in this matter.

We ask you, your friends, neighbors, and relatives to all contact your congressman and request that they be involved in asking the State Department and the President (through political parties and humanitarian organizations too) to act quickly in a positive fashion on behalf of these unfortunate MIA's.

Please relay this request in closed forums, by personal contacts, and internal newsletters, not to the open news media at present.

Kindly forward to me replies received in order that follow-ups be coordinated. If you have any questions or suggestions, please do not hesitate to write me.

Our heartfelt gratitude, and may the Almighty bless you and your efforts.

Sincerely yours,  
Miriam Baumel  
22/6 Bayit Vegan Street  
Jerusalem  
ISRAEL

## ...by December 31, 1986.

In just a few days, on January 1, tax rates will drop for most Americans. This means the tax savings on your philanthropic gift may be greater this year than next.

That's just one *more* incentive to send cash in by December 31—

to help meet Jewish needs that can't wait at home, in Israel and around the world.

Please send your check today.

### The Jewish Voice

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Editorial opinions expressed in this newspaper are those of the newspaper and not those of any individual. Signed editorials do not necessarily represent the view of the newspaper but rather express the view of the writer.

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No material will be accepted by The Jewish Voice which is considered against the best interests of the Jewish community.



### DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, DECEMBER 26. The deadline for stories and photos is noon, MONDAY, DECEMBER 15. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

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# Religious Symbols On Public Property

## Birmingham City Hall Creche Ruled In Violation Of First Amendment

In June, the United States Court of Appeals for the Sixth Circuit issued an important constitutional decision, sharply restricting government sponsorship of displays of religious symbols on public property.

Upholding the judgement of U.S. District Court Judge Anna Diggs Taylor, the Court of Appeals in *ACLU/Levin v. Birmingham* ruled that the City of Birmingham; Michigan violated the First Amendment's Establishment clause by sponsoring the display of a nativity scene, standing alone, on the city hall front lawn.

The Birmingham City Council recently announced that it will appeal the decision to the U.S. Supreme Court.

The Court found that the immediate and direct effect of the nativity scene display was an official governmental endorsement of the Christian religion.

Chief Judge Pierce Lively, in his opinion for the Court, stated that: "It is difficult to believe that the city's practice of displaying an unadorned creche on the city hall front lawn would not convey to a non-Christian a message that the city endorses Christianity." For the government to convey such a message, the Court held, is

a clear violation of the establishment clause. Chief Judge Lively was joined in his opinion by Judge Gilbert Merritt.

Judge David Nelson, a recent appointee to the Court, dissented, saying that it was up to Congress and not the federal courts to decide whether a city could celebrate Christmas by sponsoring the display of a nativity scene on city-owned property.

The decision in this case comes two years after the U.S. Supreme Court held in *Lynch v. Donnelly*, that the city of Pawtucket, Rhode Island, did not violate the Establishment Clause when it included a nativity scene in an extensive Christmas season display, which otherwise featured many familiar Christmas symbols, such as decorated trees, candy-striped poles, and a Santa Claus house and reindeer-powered sleigh.

The Court of Appeals, agreeing with Judge Taylor and the ACLU, distinguished the Birmingham case from the Pawtucket case. The Appeals Court found that a nativity scene, standing alone on public property, could only serve as an official endorsement of the Christian religion

(Continued on page 6)

## Chicago City Hall Creche Allowed Because U.S. Is 'A Christian Country'

WASHINGTON — Rabbi David Saperstein, co-director of Reform Judaism's Religious Action Center here, has called "shocking" the justification by a federal judge of a creche on Chicago's City Hall grounds on the basis that the United States is a Christian country.

"The language of the decision" on Nov. 5 by U.S. District Court Judge Frank McGarr in Chicago "is even more outrageous than the decision itself," Saperstein said. McGarr rejected a challenge by five national Jewish organizations and a group of individuals to the presence of a creche, and a menorah sponsored by the Lubavitch movement, on public grounds. McGarr's decision is expected to be appealed before a higher court.

In his decision, McGarr said: "The truth is that America's origins are Christian with the result that some of our fondest traditions are Christian, and that our founding fathers intended and achieved full religious freedom for all within the context of a Christian nation in the First Amendment as it was adopted, rather than as we have rewritten it."

### 200 Years of Constitutional Doctrine Violated

Saperstein charged that the McGarr decision violates 200 years of Constitutional doctrine. He said McGarr used his "rationale not only to justify the creche, "but to call as well for the state to participate freely in religious celebration of Christmas."

But, he noted, "in order to protect himself under the current constitutional standard set out by the Supreme Court in the *Lynch v. Donnelly* (Pawtucket Creche) case, the judge also determined that the creche has become a symbol of secular national holiday devoid of its religious context."

Saperstein stressed that "the uniqueness of the American vision was that freedom of religion would be protected by separating church and state and that all religions would be treated equally. It was in this context that religious life in America has flourished with unprecedented freedom throughout our history."

The Jewish organizations that participated in the suit were the American Hebrew Rabbis, United Synagogue of America, and the Rabbinical Assembly.

**THE BOARD OF DIRECTORS**  
and  
**THE STAFF OF**  
**THE JEWISH FEDERATION**  
**OF DELAWARE**  
and  
**THE JEWISH VOICE**  
*Wish You and*  
*Your Family A*  
*Joyous Hanukkah*



### Do You Personally Benefit From Your Gift To The Jewish Federation 1987 Campaign?

Here's your chance to find out. Just take a minute to answer the following questions:

	YES	NO
Have your children or grand-children benefited from our Jewish community's pre-school, day care, camping or youth services?	<input type="checkbox"/>	<input type="checkbox"/>
Do you know a student who attends the Gratz Hebrew High School, Albert Einstein Academy, Judaic Workshop, the new Ki Tov Special education Program?	<input type="checkbox"/>	<input type="checkbox"/>
Has the Jewish Voice enhanced your knowledge about the local Jewish community and Jewish life?	<input type="checkbox"/>	<input type="checkbox"/>
In helping your child select a college, are you influenced by the presence of a Hillel chapter on a college campus?	<input type="checkbox"/>	<input type="checkbox"/>
Do you take pride in the fact that our Jewish community is influential in achieving freedom for Soviet and Ethiopian Jews?	<input type="checkbox"/>	<input type="checkbox"/>
Have you or your family availed yourselves of personal counseling or family life education?	<input type="checkbox"/>	<input type="checkbox"/>
Are you aware of the nutrition, social, friendly visiting, counseling and educational programs that Delaware's elderly population receives from our social service agencies?	<input type="checkbox"/>	<input type="checkbox"/>
Do you know someone who has used the services of the Kutz Home, JCC senior center, or B'nai B'rith Apartments?	<input type="checkbox"/>	<input type="checkbox"/>
Would you like to have more Jewish social and cultural programs to attend?	<input type="checkbox"/>	<input type="checkbox"/>

If you have marked "yes" to even one of these questions, you now have your answer. You know exactly how you benefit from your gift to the Federation campaign. These are but a few of the ways in which you actually gain when you give a gift.

In addition to its major support of Israel, the Campaign actively - and significantly - contributes to services and organizations that benefit everyone in our community.

**PLEASE REMEMBER HOW THE FEDERATION HAS TOUCHED YOUR LIFE, WHEN YOU'RE CALLED UPON TO MAKE YOUR 1987 CAMPAIGN GIFT**

# ...WHEN YOUR PHONE LINE BECOMES A LIFELINE



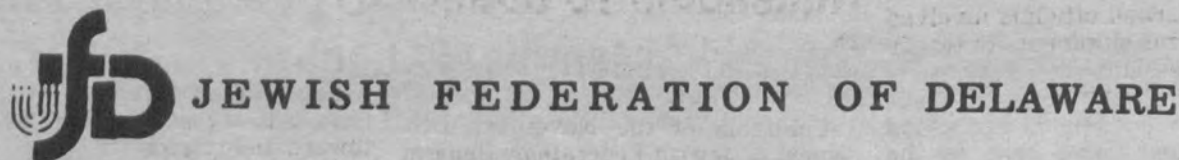
More people will participate in Super Sunday than in any other event of the 1987 Jewish Federation of Delaware Campaign. This is your chance to be one of them... and make fund-raising history, too.

Join thousands of volunteers in Federations across the country in an all-out telephone drive — to reach more people and raise more money in a single day than ever before.

Give us two hours of your time on Super Sunday.

- To call your friends and neighbors
- To ask them to join you in helping our fellow Jews at home, in Israel and around the world — through our community campaign. The calls you make may determine the quality of Jewish life in the years ahead. Reserve your Super Sunday telephone now.

An Israeli medical clinic for handicapped children



## Sunday, January 18, 1987

To Be Held At:

**PATTERSON-SCHWARTZ**  
913 Delaware Avenue  
Wilmington, Delaware 19806



... When Your Phone Line Becomes a Lifeline

ONE PEOPLE, ONE DESTINY

----- TEAR OFF AND MAIL -----

Please mail to: Jewish Federation of Delaware  
101 Garden of Eden Road  
Wilmington, Delaware 19803

Please reserve a telephone for me.

Name \_\_\_\_\_

Address \_\_\_\_\_

Telephone # (Home) \_\_\_\_\_ (Bus.) \_\_\_\_\_

Affiliation \_\_\_\_\_

I will be able to staff the telephone from:

10:00 am to 12:00 pm       2:00 pm to 4:00 pm

12:00 pm to 2:00 pm       I'd also like to help with follow-up calls: (7-9 P.M.) \_\_\_\_\_ 1/20, \_\_\_\_\_ 1/21, \_\_\_\_\_ 1/22, \_\_\_\_\_ 1/27, \_\_\_\_\_ 1/28, \_\_\_\_\_ 1/29

NOTE: You will be requested to be at the phone center for Orientation and Training 45 minutes before your session begins. If you have not made your 1987 pledge, you will be given the opportunity to do so at the close of your Orientation & Training session.

# Israeli Senior Official Had Contact With Lt. Col. North

By Gil Sedan

JERUSALEM, (JTA) — Israel admitted last week that a senior official of the Prime Minister's Office had contact with U.S. Marine Corps Lt. Col. Oliver North but that he knew nothing of the transfer of proceeds from the sale of American arms to Iran to the Contra rebels in Nicaragua.

A statement issued by the Prime Minister's Office said that North, who was fired last week from the staff of President Reagan's National Security Council, had briefed Amiram Nir, the Prime Minister's advisor on terrorism at the time of the arms deal. But Nir was not told the money would go to the Contras, the statement said.

The statement was Israel's latest contradiction of repeated assertions in Washington that Israeli officials knew where the profits of the arms sale went. North was named by U.S. Attorney General Edwin Meese as the key figure in the transfer of funds to the Contras, ostensibly without the knowledge of President Reagan or other top Administration figures.

Meese, at a White House press conference Nov. 25, implicated "representatives of Israel" in the transfer of money paid by Iran to Swiss bank accounts maintained by

the Contras. Reagan said last week that "another country" had facilitated the weapons shipments to Iran and deposited the overcharge in the Contra bank accounts. He did not name the other country but was widely perceived to be referring to Israel.

Sources here said that the president was not referring to Israel and Israel therefore decided not to address the president directly on the matter. It has, however, given "clarifications" to Secretary of State George Shultz and to Meese.

The U.S. Ambassador to Israel, Thomas Pickering, noted that there were differences "but not necessarily contradictions" between the Israeli and American versions of the transfer of money to the Contras. He praised Israel for its willingness to give whatever assistance is needed to clear up the affair. He said his Embassy has not been asked to question anybody in Israel.

It was learned, meanwhile, that Israel has informed Pickering that it would allow Israeli officials involved in the Iran arms shipments to testify before Congressional committees inquiring into the affair and would provide whatever documents are asked for. Instructions have gone to the Israel Embassy in Washington.

## By Popular Demand Jewish Singles 21-29

More than 75 Jewish singles, 21-29, attended a Happy Hour December 4, 1986 at the Greenery Too restaurant. Since the first Happy Hour was such an overwhelming success, there will be an evening for Jewish Singles, 21-29, Jan. 15, 1987 at the Comedy Cabaret, 410 Market Street Mall, Wilmington. Happy Hour is from 5:30-8 p.m., showtime 8 p.m.

the December 4 Happy Hour were a dinner-show, a Philadelphia sport event, a concert, a trip to New York City, and various other socials. If you are a Jewish single, 21-29, and would like to be on our mailing list, of more than 150 people, or if you would like any further information, please call Seth Bloom at the Jewish Federation of Delaware, 478-6200.

Ideas for future events expressed at

### Hanukkah: Festival of Freedom

	YES	NO
For Delaware Jews	<input checked="" type="checkbox"/>	<input type="checkbox"/>
For Soviet Jews	<input type="checkbox"/>	<input checked="" type="checkbox"/>

#### Share The Holiday Spirit With A Soviet Jewish Refusenik

At the Chanukah Choopla, Sunday, Dec. 21 at the Jewish Community Center, The Soviet Jewry Task Force will have a Soviet interpreter who can translate your personal message for one of the 11,000 Soviet Jewish Refuseniks. Please look for our booth at the Chanukah Choopla, and share a very special gift with a Soviet Jewish Refusenik.

# Super Sunday, Jan. 18, 1987

As the creator of Super Sunday, Elton J. Kerness, has said, "A Super Sunday ain't ice cream." Super Sunday is the single greatest phone-a-thon technique to date. Super Sunday '87 is the official start of the 1987 Jewish Federation of Delaware's campaign, and as in most communities throughout the U.S. more people will participate in Super Sunday than in any other event of the 1987 campaign. It's a day of involvement for every Jew in Delaware.

Super Sunday '87 will be held Jan. 18, 1987. Patterson-Schwartz Realty has once again made their main office at 913 Delaware Avenue, Wilmington available for this special event. On Jan. 18, 1987, all over the nation, volunteers will make thousands of telephone calls in an effort to reach more people and raise more money in a single day than ever before.

Super Sunday '87 is only 30 days

away and counting. Super Sunday's success depends on volunteers who make the calls, and the generous response of those who are called. Throughout the next 30 days the Federation will be busy recruiting volunteers, for Super Sunday. Close to 150 volunteers are needed to contact more than 2,000 households in the Delaware community to enlist their support for the JFD's '87 campaign. In addition to raising funds to improve the lives of thousands of Jews here, in Israel and around the world. Super Sunday's concentrated effort helps raise community consciousness of Jewish needs and concerns.

"Please join us in this vital event for the benefit of our entire community on Super Sunday," stated Super Sunday co-chairpeople Laney Gordon, Maarc Pevar, Marcie Spivack and Dennis Spivack.

## Addendum To Council Of Jewish Federations General Assembly Highlights

Highlights of the November 1986 Council of Jewish Federations General Assembly were published in the Nov. 28 issue of the *Jewish Voice*. Highlights by their very nature can only gloss over a multitude of lectures and events. It has been brought to our attention that CJF President Shoshana Cardin made several important statements in her keynote address at the GA which were not part of the *Voice's* "highlights." We would like to include some of these important concepts here.

Speaking on "Klal Yisrael — Federation's Role in Building Community" she said:

"We believe that honest differences can be a source of creativity. We believe that the agenda which unites us is far more powerful and significantly more compelling than the agenda which divides us."

Cardin criticized Jewish community members who seek to use their in-

fluence to try to sway the Federation toward their views.

"CJF and Federations must maintain an open forum where all can participate, where all can express themselves without feeling threatened and without threatening others. We must be extremely wary of tactics which may be coercive or tactics which may seek to threaten our ability to respond to the needs of Klal Yisrael by withholding money," she said.

"Money should not and cannot be used as an instrument for the pursuit of specific ideological or religious primacy in the pursuit of power or to redress grievances. . . I call upon our co-workers in all the ideological and political movements to Jewish life to remain fervent and passionately committed to their ideologies—to seek to persuade—to seek to engage one another through creative, civil and effective discourse."

## Community Calendar

- Continuing through Dec. 19 - Numerous community activities at the Jewish Community Center and elsewhere in celebration of Jewish Book Month.
- Dec. 14 - JFD Campaign Kickoff, 6:30 p.m., Brandywine River Museum.
- Jan. 16 - Federation Shabbat, 8 p.m., Congregation Beth Shalom.
- Jan. 18 - SUPER SUNDAY, 10 a.m. - 4 p.m., Patterson-Schwartz 913, Delaware, Ave., Wilmington.
- April 2 - Fiddler on the Roof, sponsored by the Jewish Community at the Grand Opera House.

Call Federation office for details 478-6200.

In the intrigue-filled story of Jacob and Esau the central issue is the blessing which Isaac is empowered to pass on to one of his sons. On the surface it appears clear that Isaac intends to give the blessing to his older son, Esau, and it is Rebecca's ingenious deception that thrusts her favored son, Jacob, into position to receive it from her almost blind husband.

But many of our sages over the centuries have expressed the thought that Isaac really knew he was being duped and let it happen. Even though he was drawn with love to the macho outdoorsman Esau, they argue, he knew in his heart that the patriarchal line would be better sustained through Jacob, and he somehow knew that God wanted it to go through him. Thus, when Jacob appeared wearing Esau's clothes and goatskins on his arms and neck for hairiness, he took the way out of his dilemma by going along with the deception. This point of view is supported, of course, by Isaac's words: *The voice is the voice of Jacob, but the hands are the hands of Esau.* He knew, it is argued from these words, exactly what he was doing.

Clearly the blessing to be received was highly important to both sons. Esau, who had previously rather quickly agreed to sell his birthright to Jacob for a bowl of lentil stew, was in deep anguish when he learned from Isaac that his younger brother had received the blessing by deception:

When Esau heard the words of his father, he cried an exceeding great and bitter cry ..... Hast thou not

## ON THE OTHER HAND N. Even-Or

### The Two Blessings: How Are They Different?



reserved a blessing for me? .... Has thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept.

Isaac does, in fact, respond to Esau's tormented plea, and gives him a blessing. What is the difference between the two blessings, the one given to Jacob and the one given to Esau?

They start off in quite similar words. To Jacob, Isaac says:

*God give thee of the dew of heaven, and of the fat places of the earth.*

To Esau he says:

*Of the fat places of the earth shall be thy dwelling, and of the dew of heaven from above.*

Rashi, the great 11th century scholar, even interprets these words to Jacob as conditional, whereas those to Esau are without condition. He reasons this from the word *Elohim*, used for God in Jacob's blessing: this word has been interpreted as referring to God in his capacity as Judge. Hence, Rashi says, if Jacob acts in justice and is worthy, he will receive these things, but they will

come to Esau whether he is wicked or righteous. So far, with respect to fat places and dew, Esau seems to have been given a better deal than Jacob. What advantage did Jacob really gain from his blessing?

We have to look to the remainder of the two blessings for the answer. Jacob was blessed with:

*Let peoples serve thee, and nations bow down to thee. Be lord over thy brethren, and let thy mother's sons bow down to thee.*

Whereas Esau was told:

*By thy sword shall thou live, and thy brother shall thou serve; and it shall come to pass, when thou shall break loose, that thou shall shake his yoke from off thy neck.*

Jacob was given the mantle of leadership, of governance, of responsibility.

Esau was to live by strength of arms, and ultimately to break away from the dominance of his brother. We might well ask, in comparing these parts of the two blessings, by what means was Jacob to exert his

dominance if the strength of arms was to be with Esau; what kind of dominance was it, anyway? Perhaps it was not physical dominance at all, but moral dominance, ethical leadership. Perhaps it was the leadership by example that the prophets echoed in their charges to Israel to be "a nation of priests" and "a light to the nations."

Jacob and Esau received substantially the same material blessings: they were both blessed to be well off, affluent, putting aside Rashi's interpretation of the conditional character of Jacob's material blessing. But it was Jacob who was blessed with the responsibility and, yes, the burden of leadership, of setting a standard for his people for generations to come, a responsibility to which he only rose at a later time in his life when he matured to the stage where his name was changed from Jacob (the "heel grasper," the "supplanter") to Israel (he who strives with God).

Is there not here, then, a lesson for us to live by today? The great blessings of life are not those of affluence, of living off the fat of the land, but those of living a life that will serve as an example to others. Is not this, indeed, the sense in which we have been chosen? Not for success, nor for personal glory, but to bear witness to the glory of God's law and God's love.

There is a *midrash* on the first of the priestly blessings, *May the Lord bless you and keep you: May the Lord bless you*, it says, with great material possessions; and may He keep you from having these possessions possess you.

## Landmark Ruling By Israel's High Court

By DAVID LANDAU  
and HUGH ORGEL

JERUSALEM — A Supreme Court panel ruled unanimously last week that the Interior Ministry may not inscribe the word "converted" on the identification card of a person converted to Judaism.

The decision, hailed in liberal and secular circles and angrily condemned by the Orthodox establishment is seen likely to revive the bitter debate over the Who is a Jew issue because it involved a conversion performed by a Reform rabbi in the U. S. The court ruling is considered a landmark because it makes clear the supremacy of civil law in Israel.

The ruling was handed down by a panel of three justices — Supreme Court President Meir Shamgar, Menahem Eylon and Miriam Ben-Porat. Eylon, in an addendum to the ruling stated that the word "converted" on an identification card was contrary to religious law. A number of leading rabbis agreed with him on *halachic* grounds, though others have ruled differently.

A storm is centered on Interior Minister Rabbi Yitzhak Peretz of the Orthodox Shas Party whose resignation was demanded by Orthodox leaders. The court acted on an appeal by Shoshana Miller against the Interior Ministry. Miller was converted to Judaism in 1982 by Rabbi David Klein of Colorado Springs, Colo., and immigrated to Israel three years later, claiming citizenship.

The Interior Ministry refused to register her as a Jew. But when she appealed to the Supreme Court last year, Peretz agreed to register her as

a convert. He explained to the Knesset at the time that to register her simply as Jewish without the qualifying "converted" could mislead other citizens and officials as to her standing under Jewish law. But Miller continued to press her appeal.

### Orthodox Establishment Isirate

The ire of the Orthodox establishment focussed on Peretz Tuesday for registering Miller as Jewish even with the qualifications that she was a convert. Ashkenazic Chief Rabbi Avraham Shapiro said in a statement Tuesday night that "The Chief Rabbinate opposed the (Peretz) proposal all along ... in our view, a Reform conversion is just a joke because it does not require acceptance of *mitzvot*. It is impossible, indeed immoral, to accept such a convert whom a large part of the Jewish people does not accept as a Jew."

Religious Affairs Minister Zevulun Hammer of the National Religious Party stated that the Orthodox position is that *halacha*, not secular law, must determine Jewish identity. The Committee for the Purity of the People, an Orthodox group, insisted that Peretz resign because only conversions by Orthodox rabbis are valid in Israel. Political sources said Tuesday that Shas was not likely to leave the coalition government over the Miller case.

But other observers said it was difficult to imagine that Peretz could comply with the court order by endorsing Miller's status as a Jew without qualification. Shas circles said the party's Council of Torah Scholars would meet next week to

decide the party's position and specifically, what action Peretz should take. The Council is chaired by former Sephardic Chief Rabbi Ovadia Yosef.

These secular Shinui Party called on Peretz to resign rather than consult with his party's Torah sages. As a Minister in the government he is obliged to be guided by the high court, not by a body of religious scholars, Shinui said.

### More Test Cases Being Readied

Meanwhile, the Progressive (Reform) movement in Israel said it

would follow up its court victory by introducing six more test cases of converts denied registration as Jews.

Rabbi Moshe Zemer of the Progressive Movement hailed the court decision as "a stage in our struggle for recognition and full rights" in Israel. Miller told reporters after the court ruled in her favor that she had a "Most difficult year, a real nightmare," waiting for the decision. "I want to live here as a Jew, not as something else," she said.

In addition to its ruling, the Court ordered the government to pay 2,500 Shekels (about \$1,600) in legal expenses.

## Birmingham Creche —

(Continued from page 3)

by the City. On the other hand, the Court said, the inclusion of a nativity scene in an extensive Christmas season display might do no more harm than remind an observer that the Christmas holiday has an historic religious origin. This would not constitute an official endorsement of Christianity.

Robert A. Sedler, Professor of Law at Wayne State University, who argued the Birmingham case for the

ACLU Fund of Michigan before the Court of Appeals, said that the Sixth Circuit's ruling was very significant, because it did not extend the Pawtucket case beyond its particular factual setting. According to Prof. Sedler, some constitutional commentators saw the Pawtucket case as signaling the Supreme Court's retreat from settled Establishment Clause principles, which has required that the government pursue a course of complete official neutrality toward religion.



# HAPPY HANUKKAH

# Day And Fog:

## A Personal Account Of Travels Through Prague And Budapest

By CONNIE KRESHTOOL

After a week in Jerusalem for the dedication of the World Education Center I joined leaders of the World Union for Progressive Judaism for a trip to Prague and Budapest. This trip was a search for our Jewish heritage in which we hoped to give Jews who do not have our freedom some contact with the wider Jewish world.

Ours was a whirlwind tour of both cities: the usual tourist sights and the special places of Jewish interest, visits with members of the Jewish community and worship and memorial services.

### Past Splendor

Traveling through Prague I could imagine how lovely the city had been in years past even though today it is rather seedy. Unlike the Soviet Union, Prague does have some well-dressed people on the streets and brightly decorated shop windows with well-stocked shelves behind them. Many old buildings were covered with scaffolding yet we saw few people working on them. Our guide told us that there is a labor shortage in Prague and workers are brought in from Poland, Vietnam and Rumania. In a fashionable section of Prague we saw the magnificent villa that is now the home of the United States Ambassador. We learned that this was once the property of the family of our World Union treasurer, Charles Petschek.

The local Jewish leadership is very proud of their community. Dr. Desider Galsky, former head of the Council of the Jewish community, welcomed us and expressed pleasure that we had come to Prague. He told us a little about the community. Prague's Jewish community has a thousand-year history but today it is very small. Of the 350,000 Jews in Czechoslovakia in 1939 only 5% survived the concentration camps. Today there are 15,000 Jews in Czechoslovakia and five thousand in Prague. Of these only one thousand list themselves as Jews.

Dr. Galsky reminded us that in 1948 Czechoslovakia supplied arms to the struggling Jewish state. Yet today travelers with Israeli passports are denied entry and Czechs can only visit Israel on business.

He assured us that the community is not poor. He said it is "not all black here as it is not all white in America." "We live in a crazy world."



The Prague Jewish Cemetery

He chose his words carefully. A few hundred yards from our hotel was the Jewish Quarter. It is a medieval enclave in the heart of Prague. During our visit it was crowded with tourists from Czechoslovakia. I was fascinated by the old Jewish cemetery with its hundreds of tombstones, many carved and decorative, planted almost one on top of another. This cemetery was in use from the 15th to the 18th century and contains hundreds of graves, many layers deep. The most famous of the graves is that of Rabbi Loew which is marked by an elaborate sarcophagus-like tomb.

The buildings of the old Jewish Town have been restored by the government; the Jewish Town Hall with its clock of Hebrew letters, a *chevra kadisha* building adjoining the cemetery and six synagogues. The synagogues, except for the Alte-Neue Synagogue which is used daily, are part of the State Jewish Museum and are the repositories for the collections we now know as the "precious legacy" of the Czechoslovakian Jews. These are the Judaica collections which the Jewish community had preserved as well as the hundreds of thousands of articles which the Nazis collected from the Jews of Czechoslovakia before shipping them off to the concentration camps. They had been planning a museum of the "erased" race.

Several of the synagogues were closed so I was not able

to see the Memorial to the Victims of Nazi Persecution in the Pinkus Synagogue nor the collection of silver Judaica in the Maisel Synagogue. However I did see the poignant exhibition of the children's drawings from Terezin in the *chevra kadisha* building, an exhibition of synagogue textiles in the High Synagogue and the exhibition of Hebrew manuscripts in the Klausen Synagogue.

Perhaps the most interesting of all was the Alte-Neue Synagogue which we visited and then returned to for an evening service. This marvelous example of gothic architecture was originally built in the mid-13th century and is considered the oldest Jewish house of worship in Europe still in use for its original purpose.

It should be of no surprise to modern Jews that Jews in the 13th century chose an architectural style quite familiar to them as religious architecture. Standing in such a place I felt the tie to the Jewish past..to the thousands who had stood in this place in times of joy and in times of sorrow..perhaps too much sorrow as the history of the Jews of Prague over the centuries is marked by many periods of persecution and restriction.

Lunch in the only kosher restaurant, which operates in the basement of the Town Hall, was part of our tour of the Jewish Quarter. It was delicious!

We met with Rabbi David Meyer who is a 28-year old

### Fog Sets In

It was sunny the morning we left Prague by bus for a visit to the Terezin concentration camp. But as we traveled the 40 miles to the camp the fog settled in and it never left. The Terezin camp is maintained by the Czech government which brings busloads of students and tourists to show what happened there. An audio-visual presentation before the tour tells the visitors the story of the "fascists who imprisoned the people in Terezin and the Red Army who liberated them." At no time did we hear the narrator mention the word "Jew."

To hear about Jews we had to go to another section of the camp, the Jewish Ghetto, where 180,000 Jews were imprisoned. Thousands died in this camp and thousands were sent to their death in Auschwitz. The impact of what we saw chilled us emotionally as the cold and fog in the air chilled us physically. We walked through the crematoria which is not unlike the power plant of some huge building. Today *yahrzeit* candles flicker in the mouths of the great furnaces.

(Continued to page 9)



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# A Personal Account Of Travels Through Prague And Budapest

(Continued from page 7)

Nearby, a large stone menorah stands guard over the mass graves of the unknown victims. We walked to the river where just 42 years before to the day the Nazis had thrown the ashes of 22,000 victims into the river...all in an attempt to hide from the visiting team from the International Red Cross the very high mortality rate in the camp. A human chain of Jewish inmates passed the cardboard containers of ashes from the crematoria one-quarter mile to the river's edge. At that place is a slight mound. There we held a service of remembrance for those Jews who were cheated of their lives and a final resting place by the Nazis.

Back to the buses and sunny Prague in less than an hour. Can we ever really absorb what happened there?

## A Thriving Budapest

Budapest was indeed a different place. Politically you could feel and see the difference in the activity in the streets, in the shops and in our conversations with the guides and others. Most important to us of course is there is a significant Jewish community of 80,000. There are talmud torahs, synagogues, high school, and rabbinical seminary, all maintained by voluntary taxes from the Jewish community.

Dr. Janos Gonda, deputy secretary-general of the Jewish community was our host and guide to the Jewish activities. He told us that Israelis do visit Hungary and Hungarians as individuals can visit Israel.

Even in this city you cannot

escape the nightmare of the German occupation. You see it in the area designated as the Jewish ghetto, in the memorials to the 600,000 Hungarian Jews who lost their lives. It was Raoul Wallenberg and others who helped prevent the deportation by the Nazis of many thousands of Budapest Jews just before their liberation by the Russian Army.

We visited the memorial to the Jews of Budapest who had lost their lives in the concentration camps...each name chiseled in stone on a slab marked with the name of the camp where they died. Most tragic of all were the many names penciled onto the slab... victims who had almost gone unrecorded.

There were other memorials. One is the courtyard formed by the Synagogue of the Martyrs and the Dohany Synagogue in which the Nazis herded thousands of Jews and murdered them. In this courtyard there is also a plaque memorializing Hannah Senesh, the Hungarian Jew whom the Nazis shot as a spy and who was buried in the courtyard.

The Dohany Synagogue is a magnificent building. The largest synagogue in Europe it is sadly in need of restoration. In spite of the very poor condition of the interior, its beauty and grandeur are plainly evident. Dr. Gonda told us that five thousand people had attended High Holy Day services there this year. The Jewish community has been promised six million dollars by the Hungarian government for the restoration if they can raise an additional six million from private sources.

Our visit to the Jewish com-

munity included a meal in the kosher restaurant and a visit to the class in the Talmud Torah on the floor above. Children come to this class after their regular school to wait for their working parents. These youngsters, about six years old, charmed us with their Hebrew songs. But it all seemed a bit staged!

The Jewish museum in Budapest is owned by the Jewish community and is a real treasure. It stands on the site of the house where Theodore Herzl was born. Many very handsome and old pieces of Judaica are beautifully displayed. The most startling pieces are two grave stones found in the Hungarian countryside dating back to the Third Century which give evidence that Jews were in Hungary at the time of the Romans.

We attended Shabbat evening services at the synagogue of the Jewish Theological Seminary. Entering through a rather gloomy courtyard we found a small, freshly painted synagogue crowded with worshippers. Many were elderly but there were teenagers present. This synagogue is part of the Neolog movement. An organ played almost continuously throughout the service. Yet men and women sat on opposite sides of the center aisle and the service was traditional. The rabbi gave his sermon in Hungarian after he said a few words of welcome to us in English. After services we joined the congregation for an oneg shabbat sitting around tables and sharing blessings and words of welcome with responses from the rabbis in our group.

We attended Shabbat morning services in the larger Synagogue of the Martyrs (World War I memorial). The congregation was again mostly elderly but again there were teenagers present. An organ and choir were used throughout the service. Many of the melodies were new to me and they were less plaintive than the traditional melodies that we know. Again in this synagogue the men and women sat separately. The Chief Rabbi of Hungary, Alfred Schoner, welcomed us and the male members of our group were given *aliyot*.

For each of us in our group Prague and Budapest had special meaning. We were in search of our brothers and sisters with whom we share a past and a destiny. Our visit united us in mind and in spirit.

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# The Menorah: Biblical And Botanical

By Dvora Waysman,  
WZPS Correspondent

(WZPS) — It is winter in Jerusalem. In the Hebrew month of Kislve, which usually falls in late December, tiny candles are burning in nine-branched candelabra on balconies and window-ledges throughout the city as Jews everywhere celebrate Hanukkah. They are commemorating the victory of the Maccabees over the Seleucid empire and the purification of the Temple in the year 165 BCE.

## The First Menorah

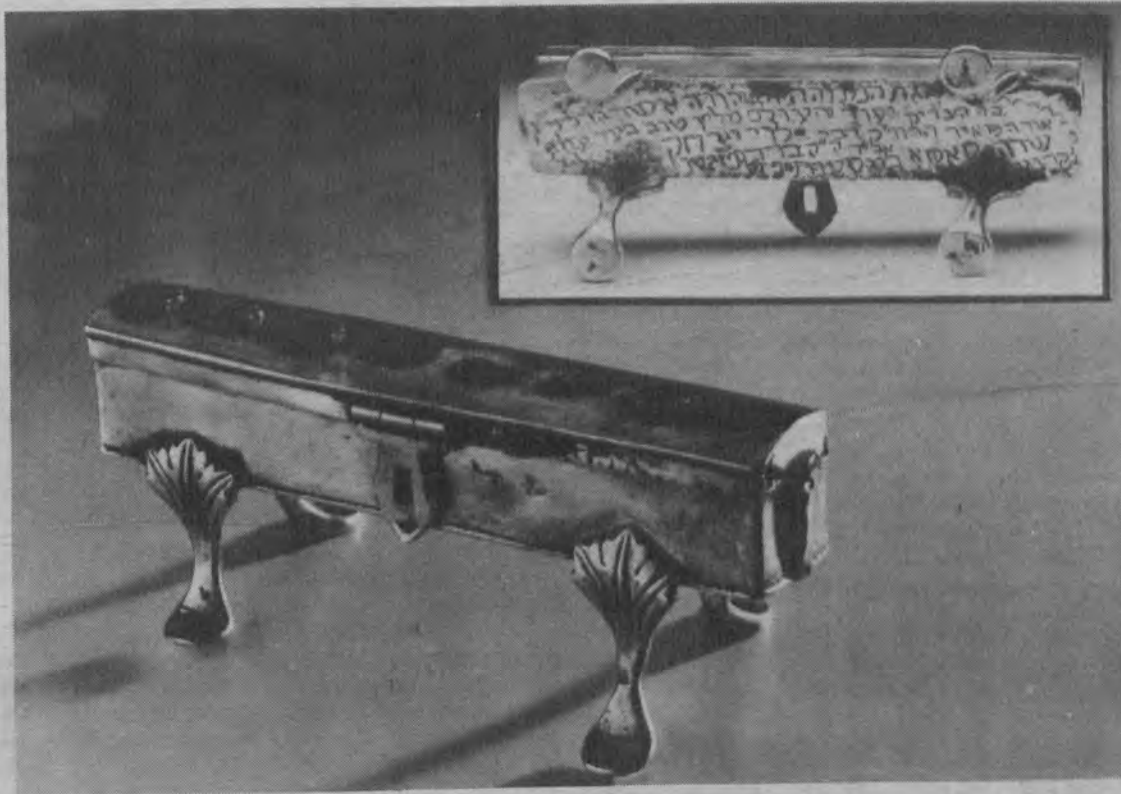
After the destruction of the Second Temple, it was prohibited to make replicas of the Temple's seven-branched Menorah. Thus menorot today have eight branches plus the *shamash*.

The first Menorah, the one in the Tabernacle created in the Sinai wilderness, is explicitly described in two places in Exodus — chapters 25:31-38 and 37:17-24. We are told that Bazelel, the craftsman who made all the vessels for the Tabernacle, made the Menorah of pure gold. The stem and branches were of beaten work, and its calyxes, knobs and flowers were of one piece. There were six branches stemming from its sides, and each branch bore almond-shaped calyxes with knob and flower.

The description makes striking use of botanical terms. The late Hannah and Ephraim Hareuveni, the founders of the Museum of Biblical and Talmudic Botany at the Hebrew University on Mount Scopus, which was tragically destroyed in the War of Independence, set out to search the fields of Israel for plants whose shape was reflected in the Biblical description of the Menorah. The found, from the Sinai desert to the Mountains of Lebanon, several species of a fragrant plant with the shape and characteristics of the biblical Menorah. These fall into the genus *Salvia*, a member of the sage family, in Hebrew, *moriah*. It has branches stemming from its sides: three branches from one side and three from the other — exactly as described in Exodus. The leaves below each pair of branches are described in the Bible as designed like a *kaftor*, often translated as calyx or knob.

## The Temple

The temple Menorah stood in the south of the Temple and represented the prayer for a successful olive crop, the oil of which burnt continually. It



HANUKKAH 1986

A silver Hanukkah menorah in the form of a travelling trunk shown from the front and below. The Hebrew inscription on the underside of the trunk (top right) confirms that this lamp was used by Rabbi Levy Isaac of Berdichev, on his travels. The menorah was recently sold for \$140,000 at an auction of the Society of Judaica Collectors in Jerusalem.

WZPS photo by Shuki Kook.

was a constant light and also a symbol of vigilant prayer. The burning of fragrant incense was always combined with lighting the lamps of the Menorah:

*"On it (the altar) Aaron shall burn fragrant incense; every morning when he tends the lamps he shall burn the incense, and when he lights the lamps between dusk and dark, he shall burn the in-*

*cense; so there shall be a perpetual burning of incense before the Lord for all your generations."*  
(Exodus 30:7-8)

The *moriah* plant, shaped like the menorah, releases its fragrance in the heat of the day. Light and fragrance, in nature, were brought together by the Creator, just as the lamps and scent of incense were brought together in the Temple, where the Menorah was lit with "pure oil of pounded olives."

When Jews the world over celebrate Hanukkah and light their nine-branched candelabra, we are doing more than commemorating the Maccabees' Liberation of Jerusalem. We are also recalling the Temple Menorah, linked with the *salvia* or *moriah* plants growing all over Israel, from Sinai to Mount Hermon. Israel's national emblem — the menorah with an olive branch on either side — represents the return to our homeland and the hope of rebuilding it in the light of peace.

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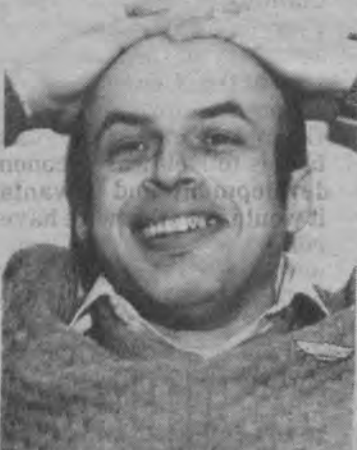
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# Human Rights, Arms Talks Must Be Linked

By NATAN (ANATOLY) SHCHARANSKY

The failure of the Reykjavik summit to reduce tensions between the U.S. and the Soviet Union came as no surprise to those, like myself, who have observed the soviet policies firsthand from the perspective of a prison camp. Disarmament is based on trust, and trust is based on shared values that, from my experience, I must sadly say at present do not exist.

This week's meeting in Vienna of the 35 signatories to the 1975 Helsinki accords on human rights cannot be dismissed as a quixotic humanitarian effort by the



Anatoly Natan Shcharansky

Western democracies to advance such principles; it is perceived by Soviet public-opinion manipulators as an opportunity to demonstrate the flexibility of Mikhail Gorbachev on values that are the heart of U.S. and West Euro-

both superpowers to the point where both sides would be armed only with Stone Age weapons, the danger to Western democracy from an aggressive, militaristic and numerically superior adversary would force the West to

manufacture favorable public opinion in the West are based on public-relations gimmickry designed to mask the disregard for human rights that festers on the "human face" of the Gorbachev dictatorship. Gen-

pressing their Jewishness and their desire to join their people in Israel — were arrested or put on trial since Mikhail Gorbachev came to power last year. The only real crime of many is that they are Hebrew teachers. At the very time I was being released, such a teacher, Alexey Magarik, was arrested on trumped-up charges of drug possession. Another Hebrew teacher, Yuli Edelstein, became an invalid in the camp and is doomed to remain so for the rest of his life.

While Yuri Orlov, after 10 years of imprisonment and exile, has been released, more than 40 other Helsinki Group members are kept behind bars. Under the "enlightened" and "progressive" leadership of Mikhail Gorbachev, some of them got new, additional sentences and conditions for the others have become much worse.

Even as I write, news comes that Alexey Magarik was beaten in the camp by KGB-inspired thugs after his refusal to collaborate with the authorities. The wife of another victim of Mr. Gorbachev's regime, Hebrew teacher Leonid Volvovsky, was beaten on the street after

**About half of those imprisoned in the Soviet Union for expressing their Jewishness were arrested or put on trial since Mr. Gorbachev came to power last year.**

pean democracy. It is important to the Soviets that Mr. Gorbachev be portrayed as sympathetic to those values, so that a more favorable atmosphere will emerge in the Western mind, facilitating an arms deal on Soviet terms.

#### Public-Relations Gimmickry

Real progress on disarmament is contingent on a lessening of the mutual suspicion between the superpowers that has compelled the Western alliance over the past decade to arm itself against possible Soviet aggression. Creating an atmosphere of trust and good will is a prerequisite to reaching a lasting understanding with the Soviet Union.

As a still imprisoned former cell mate of mine, dissident Vazis Meilanov, remarked, even if disarmament reduced the arsenals of

utilize its technical superiority and rearm. Arms negotiations that reduce the arsenals of the superpowers without eradicating the reasons that led to their buildup have little chance of lasting success. At most it can achieve minor breakthroughs of limited duration that cannot serve to further the long-range goal of world peace. Lasting disarmament that will reduce the threat of a nuclear holocaust can be achieved only if the basic mistrust between the superpowers is allayed — and that is in itself dependent on finding a common language with the Soviet regime, the most ruthless and despotic in the world today.

The Soviet leadership is far from oblivious to the need for creating an atmosphere of good will as a condition for progress toward disarmament. These efforts to

nady Gerassimov has become a Soviet Walter Cronkite, appearing regularly on U.S. television to explain and defend the official Soviet position. An aged and very sick refusenik, David Goldfarb, was allowed to emigrate last month amid a fanfare of publicity. After months of waiting for a visa, a Jewish family was just allowed to immigrate to Israel so that a woman can donate bone marrow to her desperately ill brother. But has Mr. Gorbachev brought about real change?

If an observer in New York or Washington may be deceived by the modern sophistication of the current dictator, whose of us who suffered or continue to suffer in the Soviet Union cannot be misled. About half of the prisoners of Zion — those who are now imprisoned for ex-

(Continued to page 15)



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# The Insurance Commissioner's Economic Development Fund: A Great Boon For Delaware

By KAREN MOSS, Editor

The Commissioner's Economic Development Fund (CEDF), announced mid-October by Delaware Insurance Commissioner David N. Levinson, may revolutionize Delaware's insurance industry. Briefly, the CEDF is a program established to assist domiciled (Delaware-chartered and therefore Delaware-regulated) insurance companies in meeting their obligation to participate in the economic life of Delaware. This can be accomplished by making available high quality loans and other investment opportunities. To date, \$354 million in funds have been made available. Location of insurance company executive offices in Delaware or participation in the CEDF will justify the State's regulatory burden associated with domiciliaries.

A CEDF Clearinghouse Committee has been developed to accept and review loan applications for Delaware economic development projects. "Quite a few applications have already been received," said Com-

missioner Levinson in a telephone interview with the *Jewish Voice*, "and we will begin evaluating them soon."

According to Levinson, work on the CEDF began a year and a half ago. When he first came into office, he asked his staff how much money Delaware-chartered insurers collected in premiums, and how much cash and investable assets they had. Levinson was astonished to find that no one could answer his questions. After considerable research, Levinson ascertained the elusive figures: Delaware-chartered insurers collect \$12 billion in premiums each year, and have \$25 billion in cash and investable assets.

The next step, said Levinson, was to ask, "Where is this money?" and "How much is invested in Delaware?"

Delaware regulates 200 insurance companies including many of the biggest in the world, explained Levinson. "Compare that," he said, "to Wyoming which regulates seven companies and to New York's 400."

"I inherited this situation,



David Levinson

but I was determined to make lemonade out of this lemon," Levinson added.

His lemonade consists of a two-part plan. First, to regulate the companies well; second, to expect these companies to do something for Delaware. Levinson asked the insurance companies to move their employees to Delaware. One thousand positions have been filled since he took office in January 1985 and he's working on several thousand more. Companies that do not consider such action to be feasible are expected to make funds available to further Delaware's economy.

Was he afraid many of the currently-chartered companies would pull up stakes and leave? "I told them all to go. What good is a piece of paper — I'd rather have employees."

"Actually," said Levinson, "most have been very forthcoming. They recognized the equity of the program."

The unique economic development program has received nationwide acclaim, but has not yet been emulated, according to Levinson. It is administered by Daniel Koch.

Commissioner Levinson recently made several appointments to the Clearinghouse Committee of the CEDF. Included among them are: William Burton, director of state government affairs for Continental Insurance Companies and Richard Collins, president and chief executive officer of American Life Insurance Company, representing subscribing insurance companies; Leonard Quill, senior vice president and treasurer of the Wilmington Trust Company and Robert Hoyt, chairman of the board of the Sussex Trust Company, representing

Delaware banks. Representing the Delaware public are: the honorable William McLaughlin, Wilmington; Charles Murray, New Castle County; Robert Reed, Kent County and William Carter, Sussex County.

The CEDF is only one of several areas in which Insurance Commissioner Levinson is challenging standard methods of operating and creating unique, highly innovative new structures. Not surprisingly, he was elected to the executive committee of the National Association of Insurance Commissioners after only one year in office. He serves as secretary of the northeastern zone of the NAIC.

Commenting on the CEDF Levinson said, "The CEDF brings to Delaware economic development and advantage it would not otherwise have. A company seeking to place new jobs in Delaware now has an additional source of financing readily available. The availability of this source of committed investment capital, combined with the many other advantages of placing jobs in our State, will enhance the economic future of our State."

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By Bill Clark,  
UJA Press Service

JERUSALEM, ISRAEL — One of the most exciting ideas for Israel's development is Hevel Alpa'im — Region 2000. It aims at bringing 100,000 Jews to the mountains of the central Galilee, and setting up one of the most sophisticated science-based industrial parks in the world.

"Hevel Alpa'im is a completely new idea," says Yehuda Dekel, director of the Jewish Agency's settlement department. "We are going to develop a world-standard industrial park, to the smallest detail, and have it fully operational by the year 2000."

Although planners are still working out a few of those "smallest details," the general structure of the plan is well defined. According to Orli Gilat, chief of the Hevel Alpa'im planning team, the new region will be a thoroughly integrated system of commerce, industry and social organization.

Unlike other industrial parks around the work, Hevel Alpa'im is planning the entire region. Science-based industries are being selected on a number of criteria for compatibility, projected productivity and usefulness. Com-

munities for workers employed in these industries are being planned — villages and towns that will appeal to technically-oriented Jews who will insist on a superior quality of life. Then, a comprehensive communication system will be set in to ensure efficient highway links to both work and community facilities such as schools, hospitals and shopping districts.

Already part of this infrastructure exists, Gilat said. "We envision the town of Carmiel as the main population center and the provider of the high quality community services. Of the two subregions — Tefen and Segev — Segev today is in a position to absorb 3,000 new families. Most of the professionals living there today commute to work in Haifa, but as high-tech, science-based industries open in Hevel Alpa'im they will be absorbed there very quickly."

The massive program received Jewish Agency approval earlier this year, and it plans to devote much of its development budget to the project through the coming decade.

Simultaneously, they would open a new economic base

which promises to attract more professional immigrants, strengthen Israel's balance of payments and provide challenging employment for the many science and technical graduates of Israeli universities. The Region 2000 concept originated with Prof. Epraim Katzir, a president of Israel, but didn't quickly take root. Foreign consultants tinkered with it. Committees debated its merits. Enthusiasm was slow. Then, one day, Gilat, a planner attached to the Jewish Agency's Haifa office, took private interest in the former president's idea. She gathered all the plans, theories, charts and maps and took them home. Night after night, she organized them, refined them, and then converted these ideas to plans for road layouts, industrial site development, water and electrical infrastructure, and all the other elements of physically creating a new community.

When Prof. Katzir saw the new plans, he gave them his blessing. So did the Jewish Agency's leaders, and today Gilat works on her design on "company time" with an entire team at her disposal.



REGION 2000 — Comprehensive planning in Israel's north. The Jewish Agency, by aid of funds from American Jews through the UJA/Federation Campaign, is detailing plans to bring 100,000 Jews to Israel's Galilee. Region 2000, or Hevel Alpa'im, will be one of the world's most sophisticated industrial parks — one that could increase the region's Jewish population by 100,000. UJA Press Service Photo

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## Human Rights, Arms Talks —

(Continued from page 12)  
speaking by telephone with Nobel laureate Elie Wiesel during his recent visit to Moscow.

Let's leave it to the Western mass media to speculate as to what extent all this is accidental. Soviet political prisoners know that the best barometer of any change in the attitude of the regime is the policy of the local authorities toward political prisoners and their families.

While media efforts and well-staged signs of "liberalization" are directed at Western public opinion, the Jew in the Soviet Union knows that today it is harder than ever to get an exit visa. Since Mr. Gorbachev came to power, emigration has been at a lower level than under any of his predecessors since Nikita Khrushchev. And at the same time, the number of Jews who have expressed their desire to leave is at the highest level ever — some 400,000. This is despite the fact that any Jew who applies for an exit visa knows that he or she will suffer continued harassment, probably lose his or her job and possibly endure years of exile or prison — all of which Ida Nudel and Vladimir Slepak, to name just two individuals, have suffered.

The brutality that has always been practiced against Jews and dissidents under past regimes is even more apparent under the more propagandically skillful Mikhail Gorbachev. Still, the Soviet attempts at reshaping the image of Mr. Gorbachev and the totalitarian regime he heads have met with a large measure of success. During the Daniloff affair, many journalists speculated that his arrest must have been contrary to Mr. Gorbachev's policy and that the Soviet leader's hand was being forced by the KGB. This indicates the extent to which the dictatorship has achieved its goal of portraying itself as sharing common values of human rights with the U.S. and the rest of the Free World.

How has the Soviet regime succeeded in projecting such an image? One of the methods it uses is the adoption of terminology that mirrors that used by the West — "legality," "democracy," "parliament," "trials" and "lawyers." These are all words that describe a democratic system, creating the misimpression that a common ground exists between the U.S. system of justice and the Soviet Gulag. After visiting a prison in Israel, I can testify to the fact that even the word "prison" in the West has nothing in common with any place of incarceration I knew in the Soviet Union. The link

established between the American Bar Association and what it mistakenly views as its counterpart in the Soviet Union exemplifies the success of this technique. Unfortunately, those who are the real colleagues of American jurists, committed to the ideal of justice and legality, are in prisons throughout the U.S.S.R.

On a recent trip to the Netherlands, I met with a group that included representatives of Christian organizations, peace movements, Amnesty International, independent European communist parties and trade unions. I told them that I felt I was back in prison in the Soviet Union. There one can find such people only in prison. The Soviet attempt to pass off official facimilies of such groups as the real thing shows how important it is to the regime to pretend that Western values are shared by the dictators.

This week's Helsinki accords meeting in Vienna and the Reykjavik summit — one focusing on human rights, the other on disarmament — are by nature linked and inseparable. That linkage was implicitly recognized and twisted by Mr. Gorbachev's spokesmen after the Reykjavik meeting.

The Soviets, it was said are willing to make concessions on the issue of Soviet Jewry, but President Reagan's insistence on proceeding with the Strategic Defense Initiative placed an obstacle in the path of greater freedom for Soviet Jews. This transparent attack against the president's defense policy is doomed to failure. It is based on a misunderstanding of the relationship between human rights and security, one that allows the Soviets to believe that human rights can be held hostage for greater concessions in security negotiations. Some Western analysts, basing their comments on this distorted view, have called for relaxing the pressure on human rights so as to reduce the price the Soviets will try to demand for compliance with the Helsinki accords.

### We Must Not Desist

It is the responsibility of the Free World to clarify the relationship between security and human rights. Western insistence on freedom in the Soviet Union is not an artificial demand that can be balanced with a counterdemand by the soviet negotiators. The Helsinki accords officially recognized the obligation of the Soviet Union to respect civil liberties, and linked the future of the East-West relationship to the honoring of those liberties. Is our continuous pressure for human rights

and for freedom of emigration raising the price the Soviets demand? Should we desist?

The answer is an emphatic no. We are not in a marketplace. We must not use the Jews as currency for or against SDI. We cannot accept the Soviet concept that accepts trade in human lives. We must intensify the struggle for the release of every prisoner of conscience. We must stress the need to allow free emigration for all Soviet Jews who desire it. Real success in any future arms-reduction talks is intrinsically linked to their release.

The release of these two groups is the one irreversible act that, if adopted, would demonstrate that the Soviet Union has taken a real step toward reaching common understanding with the West. Those of us who will not relax the pressure on the Soviet Union know that it is we who are preparing the common ground of mutual trust and shared ideals on which true understanding and real disarmament can be built. That is the real link between Reykjavik and Vienna.

*Mr. Shcharansky was imprisoned in the Soviet Union from 1978 until this February. He now lives in Jerusalem. This article was reprinted from the Wall Street Journal.*

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# The Teen Scene

## Shelley Gitomer Is JCC Youth Program Coordinator

Irv Kaufman, executive director of the Jewish Community Center, announced the hiring of Shelley Gitomer, who will take on the responsibilities as Youth Program coordinator for the community. This new position was created by the Teen Task Force of the Jewish Federation of Delaware to meet the urgent needs of coordinating local and statewide programs for Jewish youth. The task force was established by Martin Mand, president of the Jewish Federation, who then asked Roberta Woloshin, a member of the JCC board of directors, to do an assessment of the needs of the community youth and to determine the action steps that were necessary to implement the recommendations of their study. A statewide committee representing all congregations, Jewish youth groups, and the JCC was formed. After many months of study, it was suggested that a new position of Youth Program coordinator be created.



Shelley Gitomer

gram director at the Lancaster Jewish Community Center, has had broad experience in the planning and developing of programs for youth. She served as an advisor to B'nai B'rith Youth Groups, was a president of the local chapter in Lancaster of B'nai B'rith Girls, and helped organize and develop the Lancaster Jewish Center Youth chapter.

In her new position, she will provide assistance to local youth groups, coordinate their programs and calendars through a Jewish Youth Council, develop resource files for youth programming, advise group leaders and their

volunteer adult supervisors, as well as developing special programs that can benefit all the organized youth groups and their members, and bring them together with unaffiliated youth in the Delaware community.

On Dec. 16, at 7:30 p.m., at the JCC, a special "Meet Shelley" evening will take place. This special evening is open to all the community's teens, their adult advisors and parents to meet Shelley Gitomer.

## Home Hospitality

The JCC in cooperation with the Israeli Consulate of Philadelphia will be hosting two Israeli students from the 1987 Israel High School Mission. These students will arrive on March 22 and stay until March 29, 1987. We hope that someone in our community will extend home hospitality for these students. If you are interested or have any questions, please contact Shelley Gitomer, the Youth Program coordinator, at the JCC at 478-5660.

## The December Dilemma: Some New 'Lights'

Join us for an enlightening presentation by Sister Jeanne Cashman, O.S.U. and Rabbi Peter Grumbacher.

Learn about Christmas and Hanukkah from their distinct religious and historical roots. Become aware that beyond the materialistic nature of this season lies a meaning that is unique to each religion. Sister Jeanne and Rabbi Grumbacher will help us explore these issues in order to keep their special religious dimensions in perspective.

Discussion groups to follow presentation.

WHEN: Wednesday, Dec. 17, 7:30 p.m.

WHERE: The Jewish Community Center

101 Garden of Eden Road  
Wilmington, Delaware  
19803

FOR: FREE to the entire community

Co-sponsored by the JCC Family and Child Division and the Albert Einstein Academy. For further information, call 478-5660, extension 229.

## Beth Emeth Confirmants Attend HUC Youth Conclave

By MARCY RESNICK

Who's buried in Grant's Tomb? ... Grant.

Where is the Cincinnati Airport? ... Cincinnati.

WRONG! Kentucky!

This is one of the many interesting trivial things we learned along with some of the more serious discussions about authentic Judaism on

the weekend of Nov. 16. That weekend the Beth Emeth Confirmation Class of 1987 flew to Cincinnati on their traditional retreat (Kallah). Usually Beth Emeth takes the Confirmation Class to Pennsylvania, but there was an unusually small class this year, so the Temple decided

(Continued to page 21)

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May the peace and warmth of the season be with you throughout the new year.

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County Executive





# The Teen Scene

## TEEN SURVEY (for 7th through 12th graders)

To best accommodate your needs, please take the time to fill out this Activities Survey. Please drop it off in my office, located at the JCC. My office is always open. Stop in, introduce yourself, and let's talk. If I'm not available, please leave a note and I will get back to you.

I am excited to meet all of you.

Sincerely, Shelley I. Gitomer  
Teen Program Coordinator

### SOCIAL ACTIVITIES

- 1) a. White water rafting \_\_\_\_\_  
b. Tubing \_\_\_\_\_  
3. Canoeing \_\_\_\_\_
- 2) Campsite sports and Barbeque \_\_\_\_\_
- 3) Road Rally (traveling scavenger hunt) \_\_\_\_\_
- 4) Dances with themes:
  - a. Hawaiian \_\_\_\_\_
  - b. Greaser \_\_\_\_\_
  - c. Pajama Party \_\_\_\_\_
  - d. Punk \_\_\_\_\_
  - e. Beach Party \_\_\_\_\_
  - f. Regular \_\_\_\_\_
  - g. Closed \_\_\_\_\_
  - h. Open \_\_\_\_\_
  - i. Other \_\_\_\_\_
- 5) Hayride \_\_\_\_\_
- 6) Games Night:
  - a. Beat the Clock \_\_\_\_\_
  - b. Family Feud \_\_\_\_\_
  - c. Twister \_\_\_\_\_
  - d. Body Language (like Charades) \_\_\_\_\_
  - e. Gong Show \_\_\_\_\_
  - f. Hollywood Squares \_\_\_\_\_
  - g. Match Game \_\_\_\_\_
  - h. Name that Tune \_\_\_\_\_
  - i. Other \_\_\_\_\_
- 7) Miniature Golf \_\_\_\_\_
- 8) House Parties \_\_\_\_\_

### 9) Movies:

- a. Theater \_\_\_\_\_
- b. VCR \_\_\_\_\_
- 10) Rollerskating \_\_\_\_\_
- 11) Iceskating \_\_\_\_\_
- 12) Bowling \_\_\_\_\_
- 13) Sports:
  - a. Volleyball \_\_\_\_\_
  - b. Basketball \_\_\_\_\_
  - c. Softball \_\_\_\_\_
  - d. New Games \_\_\_\_\_
  - e. Indoor/Outdoor Soccer \_\_\_\_\_
  - f. Football (flag or otherwise) \_\_\_\_\_
  - g. Tournaments \_\_\_\_\_
  - h. Other \_\_\_\_\_
- 14) Improvisation/Drama Students \_\_\_\_\_
- 15) Other \_\_\_\_\_

### TRAVELING ACTIVITIES

- 1) Skiing:
  - a. One day \_\_\_\_\_
  - b. Weekend \_\_\_\_\_
- 2) Dinner Theatre \_\_\_\_\_
- 3) Broadway \_\_\_\_\_
- 4) Intercity \_\_\_\_\_ What cities? \_\_\_\_\_
- 5) Sports games:
  - a. Football \_\_\_\_\_
  - b. Ice Hockey \_\_\_\_\_
  - c. Basketball \_\_\_\_\_
  - d. Baseball \_\_\_\_\_
- 6) Rock Concerts \_\_\_\_\_

- 7) Teen trip to Israel \_\_\_\_\_
- 8) College Caravan \_\_\_\_\_
- 9) Other \_\_\_\_\_

### RAP SESSIONS

- 1) Dating/Relationships \_\_\_\_\_
- 2) Death & Dying \_\_\_\_\_
- 3) Suicide \_\_\_\_\_
- 4) College Information \_\_\_\_\_
- 5) Drugs & Alcohol \_\_\_\_\_
- 6) Careers \_\_\_\_\_
- 7) Communications and Body Language \_\_\_\_\_
- 8) Leadership \_\_\_\_\_
- 9) Values \_\_\_\_\_ Jewish Values \_\_\_\_\_
- 10) Workshops:
  - a. Art/Drawing \_\_\_\_\_
  - b. Drama \_\_\_\_\_
  - c. Cooking \_\_\_\_\_
  - d. Calligraphy \_\_\_\_\_
  - e. Computers \_\_\_\_\_
  - f. Make-up & Fashion \_\_\_\_\_
  - g. Banking Skills \_\_\_\_\_
  - h. Other \_\_\_\_\_
- 11) Babysitting Course \_\_\_\_\_
- 12) Other \_\_\_\_\_

### COMMUNITY SERVICE

- 1) Working with:
  - a. Children \_\_\_\_\_
  - b. Handicapped \_\_\_\_\_
  - c. Mentally retarded \_\_\_\_\_
  - d. Blind \_\_\_\_\_
  - e. Physically handicapped \_\_\_\_\_
  - f. Elderly \_\_\_\_\_
  - g. Other \_\_\_\_\_
- 2) Doing Services:
  - a. At synagogue \_\_\_\_\_
  - b. For special holiday occasions at home \_\_\_\_\_
- 3) Big Brothers/Big Sisters \_\_\_\_\_
- 4) Doing skits/songs at a hospital/home \_\_\_\_\_
- 5) Other \_\_\_\_\_

### THIS & THAT

- 1) Teen newsletter reporters \_\_\_\_\_
- 2) Employment
  - a. Job Service \_\_\_\_\_
  - b. Placement \_\_\_\_\_
- 3) Tutoring Service \_\_\_\_\_
- 4) Would you like to have a Teen Directory by grade? \_\_\_\_\_

NAME (optional) \_\_\_\_\_  
 PHONE \_\_\_\_\_ GRADE \_\_\_\_\_  
 PUBLIC SCHOOL \_\_\_\_\_  
 PRIVATE SCHOOL \_\_\_\_\_ SEX \_\_\_\_\_

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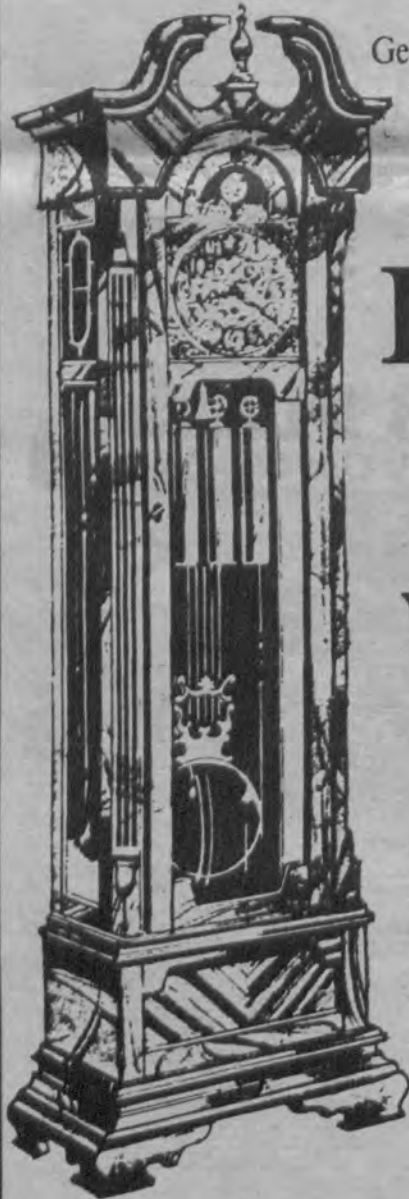
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## The Kutz Home: When You Need Help Caring For A Parent

The recently completed Thanksgiving holiday and the upcoming religious holidays share one major emphasis in common. They are all very much family centered. Traditionally it is a time for visiting with parents and grandparents, whether they come to you or you go to them.

Sure Thanksgiving was fun, but did you notice that you and your sisters did a lot more work? Maybe this was the scenario: Three or four years ago when you still had both parents living and providing support for each other, but now one is gone and instead of going to visit the folks, the surviving parent comes to your home, whether for the day or longer. Now you notice that they are

perhaps confused, not as fastidious about their personal habits as they used to be, need constant reminding to take their medication, and in general are really unable to care for themselves. You now begin to wonder what will happen when the holiday is over and they must survive on their own in a community many miles away from you.

If you were there, or they were here, you would know what to do. Some things you could do yourself and some things you could get help with. But you are not there, and they are not here, and you cannot neglect your own home or family to care for a parent. You also have determined that no suitable resources exist in the community where your parent

lives, and even if they did, this is not a responsibility you want to contract out.

Where do you turn? If you have determined for whatever reason that moving them in with you is not realistic, then perhaps it is time to give consideration to the Kutz Home.

The Kutz Home is a resource which can provide loving care, nourishing food, medical supervision, and as active a social life as they are willing or able to participate in. Although the Home does not replace families, it offers the professional, 24-hour care which augments the family relationships.

For additional information, call 764-7000 and ask for Jackie Guttenplan, the social worker on the Home's staff.

## Holocaust Survivors Write Memoirs In Workshop

Edith Heymann is writing her memoirs:

"It was shortly before dawn when friends called from the street, 'Look out the window. The synagogue is burning.' A few minutes later, a group of Nazi youths broke down the door, threw furniture out of the window, destroyed other furniture, crystal, and dishes, and spit on us."

That was Kristallnacht, 1938. That night, and the nightmare of the Holocaust, is what Edith Heymann and five other Holocaust survivors share, and write about, in the writing workshop of the

Central Queens office of Selfhelp Community Services, a UJA-Federation agency. The program is now in its eighth year, and Heymann, the newest member of the group, read aloud her first composition at a recent session.

The Forest Hills resident wrote of her family's life in a community of 13 Jewish families near Frankfurt. As Kristallnacht neared, her parents tried to get visas to the United States through relatives in North Carolina.

"Nobody believed that it was such an urgency to leave

Germany. People abroad simply couldn't believe what was going on..."

The day after Kristallnacht, Walter Keats, another member of the group, began the train ride which would take him from his home in Vienna to Dachau.

"I started my writing as a family history for my grandchildren," said Keats, a retired shipping manager. He has three sons and seven grandchildren. "Then I joined the workshop and was persuaded to concentrate on the Hitler years."

Martha Saraffian writes of how she and a man from her hometown in Czechoslovakia escaped from Theresienstadt. The war was over, the Gestapo had left, but death from typhus was still a danger.

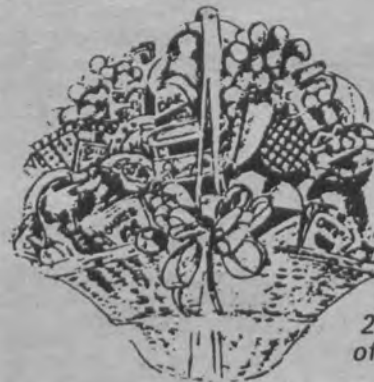
The group is participating in the Video Archives of Holocaust Testimonies of Yale University. Several members have already filmed their recollections.

The workshop group meets every other Wednesday at the Selfhelp office in Forest Hills. It started with two aims, according to Bonnie Dwork, the social worker who leads it. "It is catharsis for survivors to write about their experiences," she said, "and it helps them develop a skill at a time when their careers are over, and their children are no longer with them."

Selfhelp was founded in 1936 to help victims of Nazi persecution. Its homemaker program serves persons in New York City and on Long Island. It operates seven senior centers in Queens.

Interested persons can call Bonnie Dwork at (718) 268-1252.

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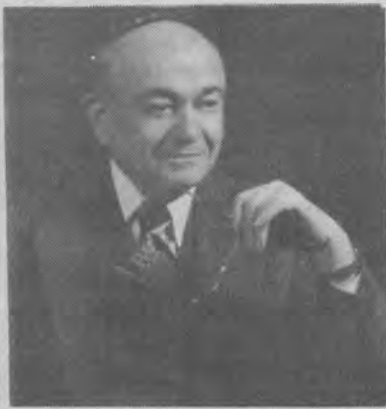
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# Rabbi Gewirtz To Participate In Centennial Regional Rabbinic Seminar

Rabbi Leonard B. Gewirtz of Wilmington, DE, spiritual leader of Congregation Adas Kodesh Shel Emes, will join leading Orthodox rabbis from New Jersey, Pennsylvania and Delaware Wednesday, Dec. 17, to discuss a host of issues confronting the rabbinate at a Centennial Regional Rabbinic Seminar in Cherry Hill, N.J.



Rabbi Leonard Gewirtz

America—will be held at Congregation Sons of Israel, 720 Cooper Landing.

Rabbi Gewirtz will chair

the luncheon session of the day-long program. Rabbi Herschel Schacter, director of the Department of Rabbinic Services at MSDCS, in coordinator of the event.

These Regional Rabbinic Seminars, held throughout the year in various cities in the United States and Canada, are among many outreach services performed by MSDCS, enabling rabbis to meet and parley with distinguished colleagues in various fields on topics of common concern.

RIETS, an outgrowth of the first yeshiva in the United States, is now celebrating its Centennial.

# Soviet Cancer Research Specialist Arrives In Israel After 7-Year Struggle

TEL AVIV, (JTA) — Dr. Iosif Irlin, a world-renowned cancer research specialist, arrived in Israel last month with his wife, Svetlana, also a scientist, after a seven-year struggle to leave the Soviet Union. Both had been dismissed from their jobs at the Oncological Center of the

USSR Academy of Medicine when they first applied for exit visas in April 1979.

Iosif Irlin, 52, held a hunger strike last August, breaking it only when world figures, including Israel's Chief Rabbis, has promised to intercede on his behalf. The U.S. Association of Oncologists and the

French Cancer Society were among the world bodies which organized a campaign to obtain his release from the Soviet Union. "I thank you for your very warm welcome, and for all you have done on my behalf," he told reporters at a news conference at the Ben Gurion Airport upon his arrival here.

Irlin, who has published over 20 papers on cancer research during the past two decades, is expected to take up a research position at the Weizmann Institute of Science in Rehovot.

In March 1981, while he was trying to leave the USSR, he wrote a letter stating: "I am deprived of my work and put in the position of an outcast. The same is true about my wife. Now I have made up my mind to turn to the international scientific world, to individual colleagues-scientists with the request to help me in the hope that their interference, their appeal to the Soviet government will help me leave the USSR."

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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.

### Dear Rachel

Dear Rachel,

Thanksgiving is over and that time of year is here again. My son's class has begun work on their performance for the Winter Assembly. While the word "Christmas" has been carefully excised from the title, the "seasonal" songs they are singing sure sound like Christmas carols by another name. Because of the recent court decision in Tennessee, I know that I am within my legal rights to pull my son out of these classes and the performance. I am worried about what psychological effect this would have on him. He is nine years old, very sensitive, and kind of shy.

X-massed out Mother

Dear Mother,

Many Jewish children feel

"different" from their classmates during the Christmas season. The commercial blitz, the media hype and the cultural assumption that this is everyone's holiday can make a Jewish child feel very much alone. Your job is to teach your child that he is not alone, and that difference can be a good thing.

Your son needs plenty of ammunition to fight the battle of religious freedom. He must first learn to feel good about himself as a Jew. The weapons he needs are positive Jewish experiences all year round. If he attends Hebrew school, he will meet other Jewish children experiencing the Christmas blitz. Thus he will know he is part of a different group, not an outcast. Because he is

shy, you will have to rehearse answers to the inevitable questions or perhaps teasing he will get from other kids. You will need to work closely with his teacher to develop plans either to incorporate his difference into the class's performance, or to minimize the impact of pulling him out. Please remember that building a positive identity is a year-round endeavor—Christmas is just a one-month-a-year-event.

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.

### Who We Help

By Arnold Lieberman,  
Executive Director



I am sometimes asked, "What kind of people do you help at Jewish Family Service?" and I always reply that we can and do help all kinds of people.

The range and nature of our services are such that we hear from and work with people from just about every segment of our population. During any given period, we will likely see the very young and the very old; the wealthy and the poor (despite our focus on professional counseling service, Jewish Family Service does still provide direct financial aid to needy clients. The Jewish Federation of Delaware provides us with an annual allocation for this purpose.) We see the marrieds and the singles, as well as the widowed, divorced and separated; Jewish and non-Jewish; employed and unemployed; and well educated and poorly educated.

We are available and ready to serve any people in need who request our help. On some occasions, persons other than the clients themselves may contact us regarding help. We would then ask the referring person to have the client call us directly, or if that is not possible, we would ask that the client be told that we have been contacted on their behalf and will be calling

them. We sincerely believe that troubled and needy people still have the right to participate in such decisions and we would not contact anyone without such preparation.

Recognizing that such situations can be difficult, we are available to discuss how the referring person may best approach the potential client. There remains very mixed feelings in the community regarding seeking and receiving help. Some people advocate therapy "at the drop of a hat" and others feel it appropriate only if one is "crazy" or "dying". Needing and receiving financial or material help is unfortunately still considered a stigma by some people and there are some people who avoid making a referral for therapy by providing the "counseling" themselves.

Our community has seen fit to establish and maintain a competent professional agency in Jewish Family Service and it is truly a waste not to take advantage of this resource.

Every member of our community is a potential referral source to Jewish Family Service. If you know someone who needs help but aren't sure how to handle the referral, call us at 478-9411 and we will help you to help someone in need.

### Cynthia Kane Speaks At MetroWest JFS

Cynthia Kane, president of the Association of Jewish Family and Children's Agencies, was the featured speaker at the 125th Annual Meeting of the Jewish Family Service of MetroWest (JFS) Monday night, Dec. 8. Her topic was "What Board

Members Expect of their Jewish Family Service Agency." JFS has offices in Millburn, West Caldwell and Morris Plains.

The event took place at Congregation B'nai Jeshurun, Short Hills. Officers and new board

members were elected and volunteers received.

Dating back to the Young Men's Benevolent Society, founded in Newark in 1861, JFS is one of the oldest Jewish institutions in New Jersey.

A resident of Wilmington, Delaware, Cynthia Kane has been campaign chairperson of the Jewish Federation there and president of its Women's Division and an officer of the Jewish Family Service of Delaware. She sits on the Delaware Commission for Women. Kane is a fundraiser for Congressman Tom Carper. She holds a B.S. from Boston University and has done graduate work at George Washington University.

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# Yes, Life Is Active And Well After Sixty

By GAL SHIFRON

Many of you have reached retirement age and may wonder what to do with all of your newly acquired free time. Well, for many of you the answer may be just around the corner at the Jewish Community Center. We offer numerous interesting, exciting, and fun-filled programs to meet your specific needs. You will have the opportunity to meet many people who share your interests and become a part of our warm, open family. I want to give you an idea of what we do by describing a few of the programs we have had in recent months, and promise that much more is on the way.



The chorus performing at Beach Day in Rehoboth. Director, Sarah Goldstein, pianist, Sara Berman.

During the summer months we loaded up our van and took mini-trips to the Natural History Museum, Franklin Mint, and Brandywine River Museum. A few of our members were involved in videotaping their impressions of Wilmington's early history for Jewish Book Month. In the fall we attended Beach Day at Rehoboth and our chorus performed on stage for hundreds of viewers. Speakers gave programs on "The Universe and You" and "Prescriptions and their Healthy Use." We began a ballroom dancing class in the evenings, a program that was enjoyed by all

the couples who were involved. We celebrated the holidays with our Israeli shalich, Eyal Tiberger. Our Sukkot program was shared with the Kutz Home residents and the Albert Einstein children. The Pilot School chorus came to the Center to perform for our membership and guests. The Academy of Lifelong Learning has been coming to the Center to do outreach programs on a monthly basis; to date we had the programs "Remembering For Others" and "Showboat." Do not miss our

coming attractions given by the Academy. The end of October brought a bridge class in partnership with the Sellers Senior Center members. We plan to offer bridge again during February.

Many parties that were attended by over a hundred members have taken place recently. We celebrated the 50th Wedding Anniversary of one of our active couples, the 11th Anniversary of the Senior Center starring Bruce Fagan on the piano, and a Thanksgiving dinner with the

Easter Seal Stroke club Group. Discussion took place on the "Marranos of Spain" and the "Jews of India." Our members are offered monthly trips to various places and shows such as "Finnoccio" and "Sheine Meidele."

Many of our members are supportive of community programs and events both as volunteers and participants. Programs such as the Israeli Independence Day celebration, and Chanukah Choopla, to name just a few.

Classes, transportation, and a nutritious lunch take place at the Jewish Com-

munity Center daily. Family Life discussion, physical fitness, a Yiddish group, choral group, current events, Jewish enrichment, painting, and a Shabbat discussion are the classes that currently take place. Card playing and swimming take place weekly.

As you can see, we have something for everyone and work very hard on your behalf with the help of our Site Council and RSVP's. We want you to be a part of our exciting programs in the coming months. Please call Gal Shifron, or Ray Freshman at 478-5660 and become a part of our family.

## HUC Youth Conclave —

(Continued from page 16)

to go to the Hebrew Union College in Cincinnati where it joined other Confirmation classes from Michigan, Ohio and Illinois. We visited the First Reform Temple, and the Jewish Archives, and saw some rare books.

None of us was looking forward to this trip because we had things we would rather have been doing; we went because there was no way around it. While we were there, the food less than delicious (except the night we ordered pizza from

Domino's). The rooms weren't perfect either. As Rabbi Grumbacher put it, "the rooms were so small that you had to leave the room to change your mind." The desk was broken, the bed fell apart, the window broke, and the key to open and lock the door wouldn't work. Even though it wasn't perfect, we all had a GREAT time and can't wait to go back!

Mary Resnick, a sophomore at Concord High School, is secretary of Beth Emeth's 1987 Confirmation Class.

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# Whatever It Takes

by Howard Cushnir

**T**he classroom door flew open. What a strange man entered! Like the gentlest rain cloud, a long gray beard drifted from his chin to his waist. Behind that beard, he had a face so wrinkled that his blue eyes seemed two fresh ponds in a cracked and thirsty desert. His body, frail and hunched, was hidden inside a heavy coat, as black as black could be.

"Yeladim," called Mrs. Heller the teacher, "this is my friend Rav Gedalia. He was born in a faraway land called Romania. He was the rabbi of a large synagogue there, but has journeyed to America to be with his great-grandchildren."

"Shalom, shalom," Rav Gedalia said with a wink. The children were surprised. The voice of this old, old man rang out like the song of a sparrow.

"How can he be a rabbi?" a boy in the first row shouted out. "Where's his suit and tie?"

"Shhhh!" hissed Mrs. Heller.

Rav Gedalia tapped a bony finger to his head. "I am a rabbi because of what I have in here."

"What do you have in there?" asked the same, very curious second grader.

"Stories, stories and more stories," the Rav answered.

"Tell us a story, tell us a story," the class chanted.

"SHEKET!" Mrs. Heller demanded, pounding a fist on her desk. "Excuse the children, Rav Gedalia. They are so excited because today we begin to study computers."

"And what is a computer?" Rav Gedalia asked.

Every hand in the class shot up. Mrs. Heller chose a girl in back, the only one who wasn't oohing and aahing for attention.

"A computer," the girl explained, "is a machine which helps people think."

"I see," Rav Gedalia replied. "It helps people think. But tell me, does it help them think the right thoughts?"

Before any of the children could raise their hands, Rav Gedalia had vanished.

Scurrying away, his step as light as air Rav Gedalia stopped at the school office.

"The rabbis. They are in?"

"They are expecting you, Rav Gedalia. Please go on in." Sitting together around a big wooden table, the rabbis gave Rav Gedalia the bad news. The school wasn't so big. They had enough rabbis. They had enough teachers. It was so nice of Rav Gedalia to offer his help, but truthfully, there wasn't anything for him to do.

The two bright pools that were Rav Gedalia's eyes seemed to dry right up. Surely there was some poor child who needed help with his Hebrew? Or maybe a class that would like to hear stories about the way Jews used to live? What about songs, with melodies no one remembered?

"No, no, sorry, but no."

Rav Gedalia's light step became a sad, sad shuffle.

"L'hitraot," he said, shutting the door behind him.

But Rav Gedalia didn't give up. Every day for a whole week he danced in and shuffled out. Then came Friday, erev Shabbat. Surrounded by the smell of baking challah and the sound of singing children, the rabbis changed their minds.

All right. Okay. There was one thing Rav Gedalia could work on — *Tzedakah*.

The children came from comfortable families. Many were driven to school in fan-

(Continued to page 23)

# Whatever It Takes

(Continued from page 22)  
 cy cars and wore different, bright new clothes each day. At home, they had video games with batteries and ones to play on the TV. They loved to give and get presents. But *tzedakah*, contributing their own money to poor people they would never meet, this was not something they got very excited about.

Were they greedy? Maybe. Were they selfish? A little. This year especially, the *tzedakah* box in the hallway remained emptier than ever.

So the rabbis instructed Rav Gedalia to work on filling that box.

"Thank you, thank you," he said, pumping their hands heartily. "*Shabbat shalom.*"

After Rav Gedalia had left, pinching the cheek of every child he passed, the rabbis turned to one another and chuckled.

"Nothing short of a miracle could get these kids to give up their spending money," one of them said.

"And yet," another added, "it's just the kind of hopeless task that will keep Rav Gedalia off our hands for months."

Bright and early on Monday, Rav Gedalia made the rounds. In his long, black coat, with his birdsong voice, stroking the entire length of his beard, he explained to class after class about God's commandments, especially *tzedakah*.

"If from each ten cents we give a penny, and from each dollar we give a dime, there will be more than enough for the people who don't have," he said. "It's that simple."

After lunch, he peered with one blue eye into the coin slot of the *tzedakah* box, expecting to discover a mountain of copper and silver. Instead, Rav Gedalia found just one rusty quarter, the very same one he had dropped there that morning!

Part of Rav Gedalia wanted to cry. Another part of him wanted to spank the hard-hearted students. But no, he

thought, there must be an explanation. Perhaps my English is difficult to understand. Maybe the children are frightened by the way I dress. Whatever the case, I must try again.

Rav Gedalia called the entire school to an assembly. He leaned over the microphone. He spoke clearer than ever before. But as soon as the word "*tzedakah*" left his lips, as soon as the children realized that once more this strange old man was asking them to give away their money, the auditorium turned into a den of rascals.

The controls to tiny electronic games clicked on, earphone radios slipped over heads, fat wads of gum went into mouths and came out as loud cracks and huge bubbles. The teachers did their best to keep order but, as the rabbis had predicted, it seemed like a hopeless task.

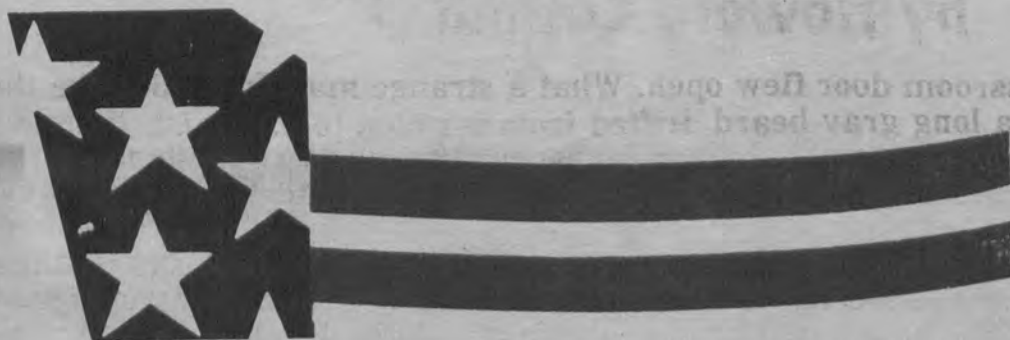
When next Rav Gedalia placed an eye to the coin slot, his rusty quarter was no less loney.

(Continued to page 24)



From *The Secret Spinner: Tales of Rav Gedalia*; written by Howard Cushnir, illustrated by Katherine Janus Kahn, & published by Kar-Ben Copies, Rockville, Md.

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# Whatever It Takes

(Continued from page 23)  
"Oy, oy," he groaned. "What is to be done?"

Suddenly, the sound of learning brought him to his senses. To most people, learning has no sound at all. But to a Rav, a man who has learned with children since before he can remember, that cheerful, hearty, blessed roar is unmistakable. It was the first time Rav Gedalia had heard the sound since he'd come to America.

Poking his head through the doorway, Rav Gedalia saw Mrs. Heller's students perched in half-circles around a row of keyboards and display screens.

"Come on in," the children called out when

they saw him. "Tell us a story."

"Not now. I'm not in the mood for a story. All I am in the mood for is a good, long nap. But explain to me, before I go, what it is you are doing with all this... machine stuff."

The children took turns explaining. They taught the Rav exactly what a computer does, how it works, the names of its parts and even, thought he was awfully confused, how to punch in a simple program.

By the time the lesson was finished, Rav Gedalia had forgotten all about his nap. It was the computer that grabbed hold of his imagination. The com-

puter and the *tzedakah* box.

The Rav had a plan. If none of his usual methods could fill that box in the hallway, perhaps it was time to try some new ones.

For one whole week, he met secretly with Mrs. Heller's class at the computer terminal. At week's end, something absolutely extraordinary happened.

Rivka, a sixth grader, walked down the hallway toward the library.

"Come here, please," she heard.

"What?" she replied.

"Where are you?"

"Come here, please," the voice said again.

"Where? And why do you sound so funny?"

"Come to the *tzedakah* box and type in your name."

"I can't believe this! A talking *tzedakah* box! Say something else."

Silence.

Rivka walked over to the *tzedakah* box now perched on top of a computer terminal. She typed in her name. The machine buzzed and clicked. "Hello, Rivka. How are you today? Will you please drop in a few cents?" Then the machine was silent.

"But, but..." Not another word from the box.

"All right. Fine. Here's a dime."

The machine started up again. "Thank, you very

much, Rivka. See you tomorrow."

Rivka didn't hear it, luckily, but behind the locked door to Mrs. Heller's room a gleeful shout arose.

"It worked! It worked!" the children cried, tugging at Rav Gedalia's coat, hugging him. Mrs. Heller smiled. Rav Gedalia kissed her on the cheek.

"Now, *talmidim*," the Rav warned, "we must keep completely silent. Not a word to anyone. If the transmister is discovered—"

"—*mitter*," the class corrected him. "It's called a *transmitter*."

"Yes. Certainly. Can we get a lookout report?"

"Input Joey Spector," came the response. "And pronto. He's already past the office door."

Karen ran out to the computer and typed in Joey's name.

"Quiet, everyone!" Mrs. Heller commanded.

Heading out to the playground, Joey Spector twirled a basketball on his middle finger.

"Hello, Joey, how are you today?"

The ball went bouncing down the hallway. Joey was too startled to chase after it.

"Who are you?"

"Come over to the *tzedakah* box, Joey. Will you please drop in a few cents."

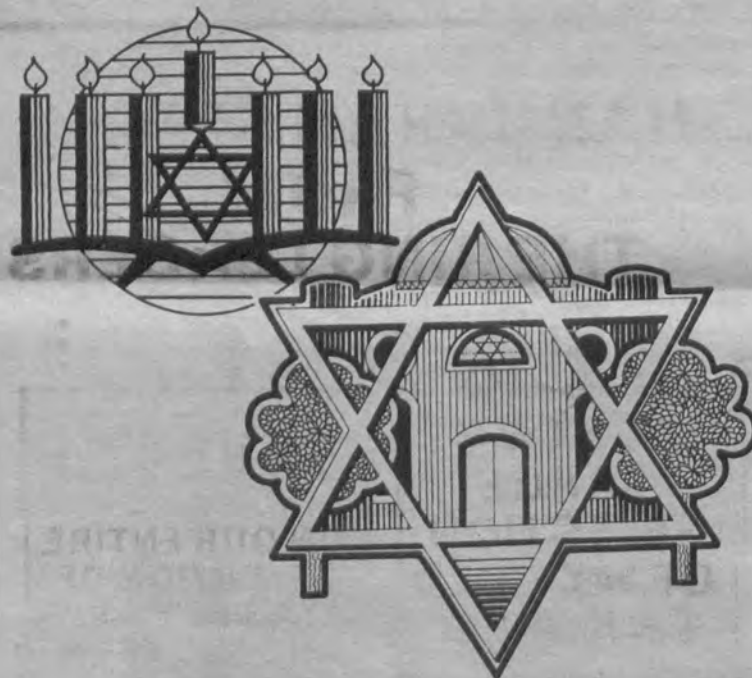
Amazed, forgetting all about the video arcade he planned to visit after school, Joey dropped fifty cents worth of nickels into the box and ran off to tell his friends. He didn't even hear the machine say, "Thank you very much, Joey. See you tomorrow."

Within moments after the lunchbell rang, the line of children waiting to talk to the box snaked clear into the parking lot. Both the young kids, convinced the box was truly alive, and the older ones, racking their brains to figure out the trick, managed to dig up the handful of coins needed for a brief, yet personal conversation with the box.

By the end of the day, the *tzedakah* box had become so full that Rav Gedalia had to sneak out and put a new one in its place.

By the end of the week, Mrs. Heller's class tallied

(Continued to page 25)



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# Whatever It Takes

(Continued from page 24)

the total contributions at over one hundred dollars.

One hundred dollars! The rabbis couldn't believe it. Calling Rav Gedalia into their office, they thumped him so hard on the back that a cloud of dust puffed up from his coat.

"Congratulations. We were wrong. You are wiser than all of us put together. You must be so proud, so happy, Say, you don't look happy. What's wrong?"

True, Rav Gedalia looked sadder than the days when no one wanted him around.

"I have done a terrible thing," he said. "I've taught the children to give money, but for a show instead of to help others. A good deed without a good thought to match is like a tree with no roots. Comes the slightest breeze and it will topple right over."

"Hmmm."

"Of course."

"We see."

"What can be done, Rav Gedalia?"

"Only one thing," he answered. "Another assembly."

"After the last one? Are you kidding?!"

No, Rav Gedalia wasn't kidding. Soon after, he called the children to the auditorium once again. In his place at the microphone, though, standing proud and straight, speaking loud enough to be heard over the gasps and giggles, was the tzedakah box.

"Boys and girls," it said, "I have some things I'd like to share with you." Down from the ceiling came a huge movie screen. Onto it flashed a photograph of a dense, green forest.

"With half of the money you gave to me, I planted a grove of new trees in the driest, sandiest, unfriendliest part of Israel. Those trees, when they are as old as Rav Gedalia, will sway as tall and as lovely as the ones you see here."

Another photograph appeared, this time of a boy just old enough to start school, only very, very ill.

"This is my friend, Josh, before you saved his life. With the rest of your tzedakah I sent Josh's family the medicine to make him well. Josh tells me that in his dreams he travels halfway across the world to thank you. If he ever really does come, say shalom aleichem for me.

I'm off to another school that needs me even more than you did."

The stage went dark. When the lights came back on, the box was gone. A plain old silent one had taken its place. But that was okay, for the children had understood, finally, what a few coins from their own pockets had accomplished. They knew that many more trees needed planting and that many more friends needed help.

From then on, the tzedakah box in the hallway, though silent, was always full.

As for Rav Gedalia, well at this very moment, the rabbis are trying to come up with another "hopeless" task.

In *The Secret Spinner and other stories*, Rav Gedalia entrances students and teachers alike with his wit, wisdom, and "Rube Goldberg" inventions.

Young readers will delight in author Howard Cushman's four tales, while learning holiday customs and Jewish values. Artist Kahn brings the Rav to life with her skillful pen and sense of humor.

In the first story, *Whatever It Takes*, the computer becomes Rav Gedalia's ally in teaching students the importance of charity. In *A Very Scary Sukkot*, the Rav brings the wisdom of Biblical sages to the school retreat celebrating the harvest holiday.

Rav Gedalia's great-grandsons learn a lesson in cooperation at the dreidel spin-off in the title story, *The*

*Secret Spinner*. In the final story, *On Your Mark, Get Set, Clean!* the Rav rides a home-made garbage grabber to victory over lunchroom trash.

Cushman is a writer, teacher, camp director, and veteran storyteller. The *Secret Spinner* evolved from tales told to youngsters at the Bay Cities Jewish Community Center in Los Angeles.

Kahn has created artwork for books, magazines, newspapers, and television. Her vivid drawings for *The Passover Parrot* and *The Odd Potato* (Kar-Ben Publishers) have been widely praised.

Kar-Ben Copies, Inc. publishes books, calendars and educational materials on Jewish themes for young children and their families.

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# Hanukkah Customs In Perspective

**Hanukkah Customs in Perspective**  
By Barbara Diamond Goldin

Many of us worry that the celebration of Hanukkah has been so influenced by Christmas that our holiday has become a Jewish substitute for the Christian celebration. For some Jewish families, Hanukkah is their most important Jewish holiday, and, similar to modern Christmas customs, they send Hanukkah cards, exchange gifts with family and friends, have parties, and decorate homes. Daniel Halevi Bloom has even provided Jewish families with the legend of a Bubbie and Zadie who fly to every Jewish home in the world on the first night of Hanukkah from their tailor shop in Nome, Alaska. (*Bubbie and Zadie Come to My House: A Story for*

*Hanukkah*, published by Donald I. Fine, Inc., NY 1985).

With so much influence from the major Christian culture on our current Hanukkah practices, we may wonder if these have any basis in our own Jewish culture. Understanding the celebrations of our great-grandparents in their Ashkenazic or Sephardic communities at the turn of the century can put our concerns about today's Hanukkah customs in perspective.

The traditions of the Ashkenazic communities of Eastern Europe in the early 1900's are described well by Sholom Aleichem in his short story "Hanukkah Money." Hanukkah was the best of all holidays for the children, he says. "You don't go to *heder* for eight days in a row, you eat pancakes every day, spin

your dreidel to your heart's content, and from all sides Hanukkah money comes pouring in. What holiday could be better than that?"

In her book *Burning Lights* (Schocken Books, 1974), Bella Chagall relates how she and her brother Abrashke collected their gelt from their grandfather in Vitebsk, Russia. Poor Abrashke had to go through a painful questioning about his studies before Grandfather finally gave each child a silver ten kopek piece, which they immediately used to pay for a sleigh ride around the town. Other shtetl children spent their gelt on toys, knives, nuts and candy. Often the children went from relative's house to another to collect their gelt.

Eastern European Jews believed that giving gelt on Hanukkah helped spread the light and joy of the holiday, gave incentive to study, and hastened the coming of the Messiah. The custom of giving gelt to the children, teachers, and the poor was an old one, commemorating the time when the Maccabees won their liberty in Judea, threw away Antiochus' coins, and stamped their own. (*Hanukkah: Eight Nights, Eight Lights* by Malka Drucker, Holiday House, NY 1980).

In these E. European shtetls at Hanukkah time, rabbis overlooked children's pranks, and even relaxed their rules on gambling. Adults as well as children played games in the evenings - a kind of bingo, checkers, chess, card games, and, of course, dreidel. Stores closed early so parents could go home and light candles with their children. Neighbors, friends, and relatives stopped by to chat. Plates of potato puddings and latkes were served.

The period of Hanukkah was more relaxed, playful and joyful than the ordinary days of winter. Most exciting of all was the day the fifth candle was lit. Besides being

the day that the children collected their gelt, there was a concert in the *bet hamidrash* in the evening. The cantor sang, the town band played and people cracked jokes at the expense of Antiochus, hoping that present oppressors would meet the same fate as the ancient one. (*The Hanukkah Anthology*, by Philip Goodman, JPS, Phila., 1976, p 166)

In Sephardic communities, Jews had their own unique Hanukkah customs including one called a school feast. During the first seven days of the holiday, teachers and students collected contributions - gifts of beans, oil, garlic, onions, rice, coal and money, which were saved for the eighth day when a magnificent feast was prepared and enjoyed in the school.

Another Sephardic custom was the dedication of the seventh night to Jewish women to commemorate their notable bravery during the Maccabean period. Stories of the martyrdom of Hannah and her seven sons, and the heroic act of Judith were retold. Many women refrained from working throughout the eight-day festival.

In some communities of North Africa, the women and girls filled the synagogue, withdrew the scrolls from the ark and kissed them. The rabbi recited a benediction over the women, intoning a special prayer asking for God's protection of them. Then the evening service was read, the Hanukkah lamp was lit and the women ate cheese dishes, sang and danced (*The Hanukkah Anthology*, p 158). Other Sephardic customs were to set off fireworks during Hanukkah and to burn puppets of Antiochus.

In reading about the Hanukkah celebrations in Ashkenazic and Sephardic communities of 70 years ago, we see the basis for many of our present holiday practices, including candlelighting, playing games, and having latke parties. What appears to be missing, however, is an awareness of and link to the old customs which would help

Jews today to withstand the seasonal Christmas pressures. To strengthen the ties to the past, we can recreate those playful E. European Hanukkah nights by making a special effort to have a family time on each of the eight nights of Hanukkah, at least while the candles in the menorah burn. Malka Drucker in her book *Hanukkah: Eight Nights, Eight Lights* offers many suggestions for enlivening Hanukkah games, including one called "Hanukkah Scrabble" where players give bonus points for Hanukkah related words like candle, light and menorah.

To emphasize the traditionally important fifth night, we can give gelt on that day and have parties at night. By encouraging children to give part of their gelt to *tzedakah* and by modeling the traditional practice of giving *tzedakah* at every Jewish holiday, we can help minimize the commercialism of the holiday season.

We might consider adapting some of the Sephardic customs into current holiday celebrations, such as the school feast and the honoring of women on the seventh night. Because of the current interest in women in Judaism, some of these old Sephardic traditions have a special appeal today.

In the written accounts of a few generations ago, there is no mention of sending Hanukkah cards, of exchanging gifts other than money or food, of decorating homes or of a flying Bubbie and Zadie at Hanukkah time. However, there is lots of evidence that our great-grandparents lit candles, ate latkes, played games, had family get-togethers and enjoyed themselves thoroughly during Hanukkah. It was a time of lights shining in the winter darkness, a time of hope in an era of persecution and poverty. Hanukkah can continue to bring us this same message of light and hope, joy and pride and we can pass this message to our children during our very own winter holiday of Hanukkah.

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# Eli Cohen: Israel's Most Famous Spy

By JEFF BLACK  
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On the eighteenth of May, 1965, Eli Cohen, Israel's most famous spy, wrote this final letter from within the confines of Damascus' grim El-Maza jail:

*To my dear wife Nadia and my dear family,*

*I ask you to remain united. I beg you Nadia to forgive me. I ask you to take care of yourself and the children, and to make sure that they are brought up correctly. Look after yourself and see that the children lack for nothing. Stay on good terms with my family. I want you to remarry so the children will not grow up fatherless. I give you total liberty to do so. I beg of you not to waste time crying for me. Always think of the future. I send my last kisses to you, to Sophie, Iris and Shaul, as well as the rest of the family.*

*Don't forget to pray for the memory of my father and for my own soul.*

*To all of you, my last kisses and Shalom.  
Eli Cohen.*

Minutes later, in the company of the elderly Chief Rabbi of Damascus, Rabbi Nissim Andabo, Cohen was led to the gallows in the center of the Square of Martyrs and hung, watched by a crowd of thousands, including the then president of the Republic of Syria.

There was little to suggest in his early upbringing in Alexandria, Egypt, that one day Cohen would become a world-famous Israeli spy; those who knew him as a boy felt sure that his vocation was that of a rabbi, as did his teacher Rabbi Moshe Ventura, the head of the Talmudic college where Cohen was his star pupil.

He was noted then for his ability to memorize large tracts of the Talmud, and as a child, he often amused himself by sitting in the balcony of his parent's home, jotting down car license numbers, the list of which he

would then hand to his parents or one of his brothers while reciting every number without a mistake. This prodigious memory would one day be utilized for a far more serious purpose, the gathering of Syrian military intelligence for the Israeli Secret Service, the Mossad.

Even 21 years after his death, with much of his work shrouded in secrecy, Cohen's achievements have still not faded. To tell the true story of Eli Cohen, however, it is necessary to delve deep into this history and not just regard the last three years of his life, spent in Syria, as his sole, though immense contribution to Israel and the Jewish people.

Cohen, as perhaps inevitable for a person of his profession, was a taciturn man, not given to boasting or revealing more of himself than was strictly necessary, but a colleague of his who to this day cannot be identified, remembers very clearly Cohen's attitude to the dangers which faced him as a spy: "You die only once - and until that happens you manage to do a lot."

This certainly is an accurate description of his life and work. The thousands of Jews who emigrated from Egypt to Israel in the pre-State days after the Second World War, owe some debt of gratitude to Eli Cohen and his colleagues, for without their work in the Operation Goshen network, these Jews would never have been able to leave Egypt.

Operation Goshen was organized by the Mossad Aliyah Bet, the organization devoted exclusively to Jewish immigration in the days of the British Mandate, when such immigration was severely restricted. To get Jews from Egypt into Palestine as it then was, they had to be smuggled across the border, having previously received Egyptian exit and police permits, as well as income tax releases, all of which were officially denied to Jews. It was

Cohen's job, due to his command of four languages: Arabic, French, German and Italian, to procure these papers through bribing embassy officials and the local Egyptian authorities.

These activities of Cohen's continued in Egypt for a long time after the founding of the State of Israel. Working under the direction of the Israeli agent, Avraham Dar, cover name John Darling, Cohen became the radio operator for a group of Jews involved in espionage, sabotage and emigration, a role that twice brought him to the attention of the Egyptians, with his first arrest occurring in 1954. Fortunately, the police were unable to incriminate him through lack of evidence, but two members of the groups were not so fortunate, and in January 1955, Samuel Azzar, a school friend of Cohen's, and Dr. Moshe Marzouk were hung in the courtyard of Cairo Prison, after world-wide pleas for clemency had been rejected.

This did not stop Eli Cohen's work, however, and he carried on reporting to Tel Aviv, giving details of the increasing numbers of ex-Nazis who had influence in Nasser's government. In November 1956, Cohen was once more arrested, with this time the fear of execution hanging over him. In the three week interrogation he underwent, his presence of mind never slipped and in the end the police had to release him through lack of evidence. It was, however, the end of Cohen's activities in Egypt, for on Dec. 20, 1956, he was deported, with his passport stamped with the phrase: 'Not valid for return to Egypt.'

After arriving in Israel via Naples, Cohen did not immediately begin working for the Mossad but by 1960, he had started the long arduous training needed to turn a once observant Egyptian Jew into the Syrian businessman and patriot, Kamel Amin Tabet, trusted friend of the highest

of the high in the Syrian government. Cohen's first change of identity, though, was not so startling, although it did reveal the hardships that his job would entail, not just for him, but also for his young wife, Nadia. As part of his early training, Cohen was sent to Jerusalem under the assumed name of Marcel Couhan, a French tourist in Israel who found that his passport had mysteriously

gone missing. Cohen's orders were simply to take on this man's identity and see how many contacts he could make in the space of 10 days without anybody's help from the department. The mission was a great success. Cohen mingled well under his false name and afterwards, the tourist had his passport returned to him by the police with a telling off for being so careless as

(Continued to page 30)

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# Jewish Books in Review

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## Gift Books For Hanukkah

Each year, the month before Hanukkah is designated as Jewish Book Month, a time to celebrate the contribution Jewish books make to the Jewish people. The JWB Jewish Book Council, which sponsors this event, has released a list of recently published books suitable for Hanukkah presents.

**Reader's Guide to Judaism.** Ruth S. Frank and William Wollheim. Harper & Row. \$19.95 hc; \$10.95 pap. Covering books about Jewish history, religion, literature, and books for children, this is a thorough, sometimes opinionated, readable guide to the best in Jewish books.

**A Perfect Peace.** Amos Oz; translated from the Hebrew by Hillel Halkin. Penguin Books. \$6.95 pap. Set in Israel just before the Six-Day War, this novel by a major Israeli writer describes life on a kibbutz, where the founders of Israel and their children struggle to come to terms with their land and with each other.

and Hanna Dobosiewicz. Friendly Press. \$35. A first-rate photographic and journalistic report on the Jewish community in Poland today. The photos are expressive and evocative, and the text is moving.

**Museum.** Norman L. Kleebat and Vivian B. Mann. Universe Books. \$35 hc; \$19.95 pap. Photographs of art objects from the collection of New York's Jewish Museum, with helpful commentaries by two of its curators. The color illustrations are beautifully reproduced.

*Treasures of the Jewish*

### Books For Adults

**Arab and Jew: Wounded Spirits in a Promised Land.** David Shipler. Times Books. \$22.50. The relationships, perceptions, and misperceptions, that Israeli Arabs and Jews have of each other are given an acute analysis in this thoughtful book.

**Israeli Poetry: A Contemporary Anthology.** Warren Bargad and Stanley F. Chyet, editors and translators. Indiana University Press, \$29.95. This rich and varied collection includes work by eleven contemporary Israeli poets, including Yehuda Amichai, Dahlia Ravikovich, Natan Zach, and Abba Kovner.

**Remnants: The Last Jews of Poland.** Malgorzata Niezabitowska; photographs by Tomasz Tomaaszewski; translated by William Brand

**The Miracle of Intervale Avenue: The Story of a Jewish Congregation in the South Bronx.** Jack Kugelmass. Schocken Books.

*The Book of Jewish Books: A*

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# Jewish Books in Review

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## Books For Younger Readers

### TREASURES OF THE JEWISH MUSEUM



**Hebrew Alphabet Coloring Book**. Chaya Burstein. Dover Publications. \$2.50 pap. A cheerful and inexpensive coloring book illustrating words beginning with each letter of the Hebrew alphabet. Ages 5 and up.

**I Lift My Lamp: Emma Lazarus and the Statue of Liberty**. Nancy Smiler Levinson. Lodestar Books/E.P. Dutton. \$13.95. A biography of the American-Jewish women who wrote the poem that appears on the base of the Statue of Liberty. Ages 12 and up.

**Joseph Who Loved the Sabbath**. Marilyn Hirsh; illustrated by Devis Grebu. Viking Penguin. \$10.95. This retelling of a talmudic legend about a poor man who worked hard so he could buy only the finest things for the Sabbath is charmingly illustrated. Ages 3 to 8.

**The Narrowest Bar Mitzvah**.

Steven Schnur; illustrated by Victor Lazzaro. Union of American Hebrew Congregations. \$5.95 pap. When a water main bursts outside the synagogue, the resulting flood disrupts Alex's Bar Mitzvah - and provides the opportunity to learn an important lesson. Ages 7 to 12.

**The Story of Job**. Beverly Brodsky; illustrated by the author. George Braziller, Inc. \$14.95. A retelling of the story of Job that effectively conveys the meaning of the story to young readers. The watercolor illustrations are intensely dramatic. Ages 6 to 10.

**A Tree Full of Mitzvos**. Dina Herman Rosenfeld; illustrated by Yoel Kenny. Merkos L'inyonei Chinuch Kehot Publication Society. \$6.95. A little maple tree is unhappy because he cannot partake in any of the mitzvos the family observes, until it learns he has special mitzvos of his own. Ages 4 to 8.

**Yossel Zissel and the Wisdom of Chelm**. Amy Schwartz; illustrated by the author. Jewish Publication Society. \$9.95. A story based on the legendary fools of Chelm. Ages 5 to 9.

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# Eli Cohen, Israel's Most Famous Spy

(Continued from page 27) to lose it in the first place. But in the meanwhile, in Bat Yam near Tel Aviv, Nadia had given birth to her first child without the presence and support of her husband, for Cohen's 10 day training coincided with her entering the final stages of her pregnancy. Not long after a short holiday spent with his wife and newborn baby daughter, Cohen started his final mission in earnest, travelling to Argentina under the name of Kamel

Amin Tabet, knowing that if he was successful in this, his next job would take him to Damascus, the capitol of one of Israel's most dangerous enemies.

In Buenos Aires, he soon made inroads into the Syrian expatriate society, becoming a regular in the Arab colony's Moslem Club, gaining the reputation of successful business man and true Syrian patriot. Through his friendship with the editor of the local Arabic paper, the *Arab*

*World*, Cohen became familiar with the staff of the Syrian Embassy, especially the military attache, General Amin El-Hafez, a man destined for greater things.

Tel Aviv was soon suitably impressed with Cohen's progress and in 1962, the Syrian patriot Kamel Amin Tabet fulfilled his life-long dream of returning to Damascus, bringing with him many letters of introduction from the expatriate elite of Buenos Aires. With a generous expense ac-

count from the Mossad, Cohen was able to rent a luxurious villa conveniently overlooking the Syrian Army Headquarters. In return for his lavish hospitality to high-ranking army officials, Cohen was often invited to the offices across the road, in the process learning all there was to know about Syrian defence projects.

His knowledge of the network of Syrian bunkers on the Golan, gained through guided tours of the area, proved invaluable to the Israeli army in the 1967 War, as did other information gleaned by Cohen. After the March 1963 revolution in Syria, Cohen's villa was the natural place for the new government to celebrate. After all hadn't Kamel Amin Tabet been a friend of the new president, General Amin El-Hafez, during his exile in Argentina? The party was a great success, Tel Aviv soon learnt of Syrian plans to divert the Jordan River, the source of Israel's water supply, and Syria's new regime was happy to have such generous friends as Kamel Amin Tabet.

This state of affairs, though, could not last. The reports on Kol Yisrael (the Israeli news station), regarding President El-Hafez's health among other things, created an air of suspicion in Damascus and Cohen soon found it expedient to announce he had a few business arrangements to sort out in Europe.

Once back in Israel for a debriefing session, it was not long before Cohen was able to see the results of his information when, in a reprisal raid

against Syria in November 1964, the Israeli air force wiped out through precision bombing, the major Syrian artillery positions as well as the diversion channels for the River Jordan.

His wife remembers very clearly the day Cohen left for Damascus, ostensibly for the last time: "I said goodbye to him in the last days of November 1964, with the clear feeling that this would be our last meeting. When they informed me two months later that he had been caught, my heart ached but I was not surprised."

Once Israel learnt of his capture, a world-wide campaign for his release was mounted, but the Syrians rejected any kind of bargaining. Pleas for clemency from Pope Paul VI were ignored, as the Syrian government authorities were determined to revenge their misplaced trust in Eli Cohen, alias Kamel Amin Tabet, loyal friend of the Syrian authorities.

At a private ceremony held by the Mossad shortly after Cohen's execution, Meir Amit, the head of the Israeli secret Service delivered this eulogy which reflects the respect for Cohen that is held even today, among the closed community of Israeli secret agents:

"In our job there are moments when we have to remind ourselves of our human limitations. Eli never accepted that he had any limitations. He was a pure idealist. He always tried to do more. He went further than anybody else. He was the greatest one, the best among us."



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# Guide For Services For Older Delawareans

## Alternatives To Institutional Care: Foster Care

### Adult Family Care Homes

Private homes in the community, also known as Adult Family Care Homes, provide a family living environment for older persons who need some supervision in their daily activities and can no longer live independently. An applicant must be ambulatory, process. They must also be able to administer their own medications. The Division of Economic Services has a special program to help pay for this level of care for those who meet certain eligibility requirements.

For more information, call: Wilmington & New Castle County:

- Division of Economic Services
  - Adult Services
  - Hudson State Service Center, 368-6750.
  - Geriatric Services, 658-6731.
  - Supportive Care Services, 655-5518.

Kent County:

- Division of Economic Services

- Adult Services
- Williams State Service Center, 736-3351.
- Geriatric Services, 734-7005.

Sussex County:

- Division of Economic Services

- Adult Services
- Georgetown State Service Center, 856-5450.
- Geriatric Services, 856-7774.

Information may also be obtained from the Division of Aging, 421-6791.

### INDEPENDENT LIVING, INC.

Independent Living, Inc., has established a program to provide physically, mentally or emotionally handicapped adults (18+) with the opportunity to become independent members of the community. As part of the program, two same-sex handicapped adults share an apartment and expenses. Counselors provide training

in daily living skills (housekeeping, budgeting, cooking) and the use of community resources. The goal of this program is for each participant to "graduate" to an independent living situation and therefore avoid dependence upon family or institution.

In addition, Independent Living, Inc. offers a program to provide for short periods of respite to the primary caregivers of handicapped adults. A home counseling program is also available for handicapped adults.

For more information, contact:

New Castle County:  
Independent Living, Inc.  
Liberty Knoll Apartments  
Apt. B-1, Route 273  
New Castle, DE 19720  
Telephone 328-1306

Kent County  
Independent Living  
Dickinson Arms Apts.  
129-E Willis Road  
Dover, Delaware 19901  
Telephone 734-9991

Sussex County  
Independent Living  
605 East Market Street  
Georgetown, Delaware 19947  
Telephone 865-3076

temporary care arrangements. The type of service provided and the length of time it is provided differ by program.

Depending upon the amount of care the older person requires, the person may best be managed in an Adult Family Care Home or in an institutional setting. There are also programs which provide for relatively short periods of respite care in the home itself.

Some agencies receive Older Americans Act funds through the Division of Aging to provide respite care in the home. These programs provide round the clock homemaker service for persons 60 years of age or older who cannot be left alone. Services include personal care, meal preparation, light housekeeping, laundry, marketing and companionship. Depending upon availability of funds, these programs will provide respite care for up to 72 hours per session, 10 sessions a year.

For more information, call:  
WILMINGTON & NEW CASTLE COUNTY  
Geriatric Services, 658-6731

KENT COUNTY  
Geriatric Services, 734-7005

SUSSEX COUNTY  
Geriatric Services, 856-7774  
Other Home Health Care agencies will also provide respite care on a private pay basis. They are listed in Section 8.

For those who prefer placement in an institutional setting, the Emily P. Bissell Hospital Respite Program is an alternative. This service is limited to individuals who meet certain health and income eligibility criteria.

For more information, call:  
Emily P. Bissell Hospital,  
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### Respite Care

Occasionally, families who have been caring for an older relative need to make temporary arrangements for the care of that person — for example, during short vacations, or during the hospitalization or illness of one of the caretakers. Sometimes temporary arrangements need only be for a few hours while the caretaker attends to business in the community.

There are several respite care programs in Delaware that make provisions for such

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# Death And Dying Pre-Planning The Funeral

By ALAN SCHOENBERG

Jewish law prohibits the making of funeral plans for persons in immediate danger of death in a manner that would upset them. However, this does not prohibit a family or an individual from discreetly pre-arranging a funeral or purchasing a grave prior to need. Such pre-planning can spare the bereaved family much anxiety immediately following a death.

Pre-planning may take any of the following forms: 1. Obtaining information only. 2. Pre-arrangements. 3. Pre-payment.

## Obtaining Information

Information is gathered from all sources and kept on file for easy reference if needed. By having such information available, confusion can be avoided at a critical time. Sources of information are this series of articles, your rabbi and funeral director, books such as *Jewish Religious Practice*, by Rabbi Isaac Klein and *Jewish Way of Death* by Rabbi Maurice Lamm.

In addition to seeking outside information it would be helpful to have certain individual information on file. This should include:

Full legal name, legal address, Hebrew name, Social Security Number, occupation, employer, length of employment, date of retirement, date of birth, place of birth, military service record, Veteran Administration claim no., father's name, mother's maiden name, cemetery certificates or receipts.

## Pre-Arrangements

After obtaining information you may decide to make pre-arrangements. Call the funeral director and make an appointment to discuss the specifics of funeral arrangements. When this is done before the need actually arises you have the opportunity to discuss the options with other family members, the rabbi and any one else you feel can contribute constructively to your decisions. After making your choices as to services and selection of casket and other items, you then have the funeral director enter your wishes in a pre-need file. You will be given a copy of the arrangements which you should keep in a safe place.

If you keep the file in a safe deposit box have another copy that is easily accessible should you need the information when the banks are closed such as on a weekend. If you have made the arrangements for yourself be sure others know where the copy is located so that your desires will be sure to be followed.

## Pre-Payment

Along with pre-arrangement you also have the option of pre-paying for the funeral.

The advantage is you will be paying the current prices or less for the services and items you have selected. These pre-paid items are then guaranteed to be provided at no additional cost regardless of the costs at the time of need.

The pre-paid funds are deposited in an interest bearing insured account. All of the interest stays in the account and becomes part of the principal. The money in the ac-

count remains the property of the payor or the person for whom the arrangements were made. The account or the funds may therefore be claimed by the owner at anytime if they so desire. If the funds remain in the account until needed for the funeral expenses, exact current value of the funeral will be used for such expenses. If any additional funds are in excess they will be refunded to either the next of kin or to the estate of the deceased. If any additional items or services are added at the time of need the excess funds may be used to pay for them.

In some states, forms of pre-payment are tied to insurance programs enabling people to establish a payment plan. Such plans are not yet available in Delaware to any extent. However, plans are available allowing individuals to make installment payments on pre-need and at need funeral expenses.

A management fee may be charged for establishing maintaining, and managing a pre-need funeral account. However, this fee may come from the proceeds of the interest bearing account therefore not incurring any additional expense to the consumer.

For additional information on this subject or other related subjects please contact Alan Schoenberg, 519 Philadelphia Pike, Wilmington, Delaware 19809, (302) 762-0334.

*This is the third in a series of articles on Jewish traditions and customs pertaining to death, burial and the mourning process. The series is being organized and coordinated by Alan Schoenberg, director of Schoenberg Memorial Chapel.*



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- 3. To get away with the one you love.**  
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- 4. To get an early jump on spring.**  
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- 5. To celebrate Israel's Independence Day**  
Bring the kids and put them in touch with their history!

## First Year Studies At Gratz

Students entering Delaware Gratz Hebrew High School for the first year are exposed to a wide variety of Judaic subject matter taught in both Hebrew and English. This year's curriculum is indeed a comprehensive one for the 23 members of the Prozdor class.

On Sunday mornings, a class introducing the students to the organized Jewish community and its various activities and projects, is taught by Jack Vinokur. Hebrew literature, language and conversation courses are taught by Ronit Keret, Annette Baruch and Jane Hormadaly. A thorough study of Israel in-

cluding its history, geography, important people and current issues is led by Lori Hubner.

On Tuesday evenings, Collette Ben David teaches the period of the early prophets from Joshua to King David with intensive study of selected chapters in Samuel I and II. A course on the Jewish calendar, taught by Rivka Ini, introduces the students to the Jewish holidays by tracing their origins in our sources and suggesting ways and means to observe them.

Scott Slomowitz teaches a course on Jewish ethics on Thursday evenings which is designed to familiarize the

new generation of Jews with what they should know about Jewish faith and values. He also instructs a prayer course which introduces the students to the Siddur using a variety of T'fillot and analyzing them in depth.

Collette Ben David also teaches a Hebrew class on that evening which consists of modern short stories that help to reinforce Hebrew grammar and vocabulary along with moralistic values.

The above curriculum meets the requirements of the Gratz basic goal which is that of helping teenagers to develop into knowledgeable, well-informed and committed members of the Jewish community.

## Who Should Drive Hasidic Schoolboys?

Jewish religious law prohibits male students who attend a Hasidic school in Orange County, New York, from riding buses driven by women. Women who drive the buses say they are therefore victims of sex discrimination — a violation of Federal law. Which law should rule?

The Orthodox Jewish sect prohibits men from virtually any contact with women outside of the home or family

gatherings, and bars women from any business activity. Adherence to these teachings would provoke no dispute if New York law did not require public school districts to provide transportation to non-public-school students. Since it does, the Monroe-Woodbury public school district has been busing Hasidic students to the united Talmudic Academy.

Since drivers are paid hourly,

the most desirable runs are the longest, and those include service for the Hasidic academy. For years, the school district assigned only men to drive the academy's male students, waiving seniority under a loophole for situations where a driver can't handle the children on a particular route. That practice, was overruled by an arbitrator in 1984, however, and now three of the drivers eligible for the five runs to the academy are female. The male students refuse to board their buses.

The dilemma awaits resolution by a Federal district judge. The Hasidic sect stresses the Government's duty not to interfere with its First Amendment right to exercise its religious beliefs freely. But Supreme Court precedent clearly suggests that public agencies need not accommodate those beliefs to the point of violating a fundamental public policy against discrimination.

— Reprinted from the New York Times



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# Hanukkah Programming On 91FM

## 'Voice Of The Turtle'

WHYY 91FM celebrates Hanukkah 1986 with a live concert broadcast featuring an exceptional performing group - VOICE OF THE TURTLE. The holiday comes to life with illuminating stories artfully woven into a program of traditional music.

Airing on 91FM on Monday evening, Dec. 29, 1986 at 9 p.m. VOICE OF THE TURTLE includes stories from widely disparate traditions: the Ashkenazi world of Isaac Bashevis Singer, set in Eastern Europe; the world of the Sephardim whose traditions preserved the fabulous "Romancas," epic sagas sung to hypnotic melodies, evoking the eras of Medieval and Renaissance Spain; and the modern world, where the traditions continue.

The songs include many that have been preserved through the centuries. The holiday music will be sung in Ladino and Hebrew and will be accompanied by a variety of Medieval and Renaissance instruments.

The Voice of the Turtle performing group is a quartet comprised of Derek Burrows, Lisle Kulbach, Jay

Rosenberg and Judith Wachs. Formed in 1977, the Voice of the Turtle has developed a unique approach to the performance of Medieval, Renaissance and traditional folk repertoire which includes the music of Sephardic Jews. Because each member is able to perform on many instruments, their concerts evoke a wide variety of atmospheres and time periods. Presentations include voices, harp, psaltery, rebec, medieval fiddle, 'ud, Spanish medieval bagpipe and many other historical instruments.

## 'One People, Many Voices: American Jewish Music'

Narrated by actor/folksinger Theodore Bikel, ONE PEOPLE, MANY VOICES: AMERICAN JEWISH MUSIC COMES OF AGE explores the renaissance in Jewish music as it evolved in the social and political context of the past three decades.

Airing on WHYY 91 FM on Thursday, Jan. 1, 1987 at 9 PM, ONE PEOPLE, MANY VOICES is one of a series of specials from the National Foundation for Jewish Culture on Jewish music in

America. This two-hour special examines the evolution and development of indigenous American-Jewish folk-rock and distinctly modern American-style of Leonard Bernstein.

AMERICAN JEWISH MUSIC COMES OF AGE was written by Robert L. Cohen, who created and produced the New York based radio series "Yedid Nefesh." Richard Siegel, assistant director of the National Foundation for Jewish Culture is the Executive Producer. The senior producer is Steve Rathe of Murray Street Enterprises; Elizabeth Perez Luna of toucan Productions in Philadelphia is the producer and Diane Dorf is associate producer.

The series ONE PEOPLE, MANY VOICES is a production of the National Foundation for Jewish Culture and is made possible by grants from the National Endowment for the Arts, the National Endowment for the Humanities, Consolidated Edison of New York and the Corporation for Public Broadcasting through the NPR Satellite Program Development Fund and the Arts and Performance Fund.

# Obituaries

## Allida H. Grossman

Allida H. Grossman, 38, of Chesapeake Beach, Md., formerly of Wilmington, died Monday, Nov. 24 in George Washington University Hospital, Washington.

Mrs. Grossman, a 1966 graduate of P.S. duPont High School, was an artist who created and sold paintings and wall hangings. She earned a bachelor's degree in fine arts from George Washington University in 1970 and a master's in library science from Catholic University in 1973.

She is survived by her husband, Richard Rosenhast; a daughter, Shira Grossman at home; her mother, Elise Grossman of Wilmington; a brother, Scott of Newark; and a sister, Sherry of Boston.

Service and interment were private.

In memoriam the family

requests contributions to the American Cancer Society, 1708 Lovering Ave., Wilmington 19806.

## Harry Hornick

Harry Hornick, 81, of 2913 N. Broom St., died Wednesday, Dec. 3 in Columbia Memorial Hospital, Hudson, N.Y.

Mr. Hornick was the owner of Hornick Watch Hospital, at 1211 N. Market St., before retiring in 1967.

His wife, Clara, died in 1984.

He is survived by two sons, David N. of Purling, N.Y., and Dean P. of Wilmington, and four grandchildren.

Graveside services were in Beth Emeth Memorial Park, Faulkland Road.

In memoriam the family suggests contributions to Congregation Beth Emeth, 300 W. Lea Blvd., Wilmington 19802.

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# Organizations in the News

## National Council Of Jewish Women

The National Council of Jewish Women is holding this year's Public Affairs Luncheon at the Brandywine Country Club on Dec. 17 at 11:30 a.m.

The speaker will be Cleveland Morris, co-founder and artistic director of the Delaware Theatre Company.

Reservations can be made by calling 478-0890. This event is open to all.

## Joint Men's Club Meeting

A major politician, to be announced closer to the meeting date, will address a joint meeting of all of Delaware's

Mens Club's at Beth El, Sunday Dec. 21.

The speaker will be a person involved in national politics. We will hear and discuss his position regarding American/Israel relations. This meeting will be a five-congregational men's club meeting, involving the membership from Wilmington's Beth Shalom, Beth Emeth and Adas Kodesh, and Dover's Beth Shalom, as well as Temple Beth El.

It is important that we present our concerns to national leaders so they will understand us and recognize our constituency. No other Delaware Jewish organization is currently sponsoring a statewide meeting of this nature for the '86 '87 season. Plan to demonstrate your political involvement and your feeling for continued positive

American relations by attending.

Breakfast at 9:30 a.m. will be followed at 10:35 a.m. by presentation and a question/answer discussion. The synagogue is located at 301 Possum Park Road, Newark.

## Hadassah Latke Party

The Chai-Shalom Group of the Wilmington Chapter of Hadassah will hold its annual Hanukkah latke party at the home of Ruth and Bob Kerbel, 2510 Fairlee Road, Chalfonte. It will take place at 8 p.m. on Saturday evening, Dec. 20, 1986. The cost is \$7.50 per person.

Please come to have fun seeing your Hadassah friends, meeting new ones, and to benefit Youth Aliyah's programs. Refreshments which will include latkes,

cheeses, vegetables and dips, and desserts.

For reservations, please call: Marion Zimmerman, 656-9070; Mitzi Echt, 478-7964; Sharon Berry, 475-3004.

## Beth El Hanukkah Bazaar

Temple Beth El will hold its annual Hanukkah bazaar on Sunday, Dec. 14 at 10:30 a.m.

There will be food, games, a large selection of gift items and Hanukkah needs, and a teddy bear and Swatch watch raffle.

A Lip-Sync Contest will be held at 12:30 p.m., people of

all ages are invited to compete. A pre-registration for the contest is required.

For further information, please call the Temple Beth-El office at 366-8330.

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## Religious Education Week At Beth Emeth

Congregation Beth Emeth has set aside the week of Dec. 14 through 21 as Religious Education Week. They usually try to have this week coincide with Hanukkah; but with Hanukkah coming unusually late this year, they cannot be right on target. They are on target, however, with choosing the month that has both Jewish Book Month and Hanukkah in it. How important these two seemingly unrelated events are to education! The emphasis on reading - especially books of Jewish interest - is the very foundation of education. As "The People of the Book," we have always stressed reading and education as part of our heritage.

Hanukkah is the Festival of Lights and reminds us that the Maccabee's fight for

religious freedom helped to insure our right to educate our children in the Jewish religion today. It is our duty to make certain that the lights continue to glow!

The school has a series of events planned for Religious Education Week. Everyone in the congregation is invited - not just those with students in the school. Call the religious school office (762-5858) for information.

### Tzedakah Workshop

Grade 7 students participate in a course of study called Tzedakah Workshop. They learn about various organizations needing funding - both here and abroad - and then distribute the School's Keren Ami fund to these organizations.

On Sunday, Nov. 23rd, the

class held a bake sale to raise special funds for Congregation or Chadash, a new Reform Congregation trying to get established in Haifa, Israel. The bake sale raised \$40 for the congregation.

These students are demonstrating their understanding of the term Tzedakah.

## AKSE Religious School News

Students of AKSE Talmud Torah will present a Hanukkah program for parents, friends and fellow students on Sunday, Dec. 21 at 9:30 a.m. in the social hall of the synagogue. All students will participate in the program which will include the symbolic lighting of the Hanukkah, new and "used" Hanukkah songs, and plays and

skits by the various classes.

On Monday and Tuesday, Dec. 22 and 23, classes will hold Hanukkah parties for a portion of the school day. Refreshments will include latkes with applesauce. Sisterhood will present each student with candy Hanukkah gelt, a dreidel and a small gift.

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**BIRTH**

Judy and David Swanner of Greenbelt, Md. gave birth to a son, Joshua Carl, on Nov. 16. Judy is the daughter of Anne and Dr. Lawrence Jacobs and the granddaughter of Pearl and Dr. Samuel Fink of Wilmington.

**ENGAGEMENT**

Michele Mudrick of New York City, daughter of Barbara Levin and Paul Mudrick of Wilmington, is engaged to Kevah Konner of New York City, Kevah is the son of Sandara and Norman Konner of Caldwell, N.J. The couple will be married in April 1987.

**WEDDINGS**

Shifrah Drukker, of Wilm-

ington, daughter of Hanna and Alexander Drukker of Wilmington, married Martin Markiewitz, of Wilmington, Nov. 23 at the Hotel DuPont.

Martin, son of Leona and Kenneth Markiewitz, of Wilmington, is a lieutenant in the United States Navy. Shifrah was an associate program manager for Continental American Life Insurance Company.

The couple will be stationed at Griffiss Air Force Base and live in Rome, New York.

Bill Chernehoff of Lake Worth, Fla. and Carleton Barber of Ft. Lauderdale, Fla. were married Nov. 1 at the Palm Beach Hilton.

Bill is the son of Honey and Irv Chernehoff of Claymont;

Carleton is the daughter of Babe and Larry Davis of Ebsenburg, Pa.

The couple resides in Lake Worth.

**MAZEL TOV**

Steven Kerbel of Silverspring, Md. son of Ruth and Bob Kerbel of Wilmington, passed the Maryland and Washington, D.C. law bars last month. Steven, who is a 1986 graduate of the University of Baltimore School of Law, practices law in Columbia, Md. He will be installed Dec. 29 in ceremonies at Annapolis.

Debra and Deena Panitz, twin daughters of Sylvia and Bernard Panitz of Wilmington, were recently inducted into the Golden Key National Honor Society. Debra and Deena are juniors at the University of Maryland, College Park.

The Youth Choir at Congregation Beth Emeth was invited by the Mid-Atlantic Council of the Union of American Hebrew Congregations (UAHC) to perform at its biennial convention, Dec. 12-14 in Williamsburg, Va. Jack Burnam, music director of the congregation directs the choir.

Margaret May of Kennett Square, Pa. was recently appointed to the national board of the Mental Health Associa-

tion. May, who recently returned from the national assembly in Milwaukee, Wis., will serve the Delaware division as administrative vice president and personnel chairperson.

Richard Karfunkle, another Kennett Square resident, has been elected chancellor of the Jewish Chautauqua Society and first vice president of the National Federation of Temple Brotherhoods for a two year term. Karfunkle, immediate past president of Congregation Beth Emeth and board of trustees member since 1964, was elected during the biennial convention in Philadelphia.

Wilmington resident

Manfred Katz has been re-elected to the executive board of the National Federation of Temple Brotherhoods and the Jewish Chautauqua Society for a two-year term. A member of Congregation Beth Emeth, Katz has served as synagogue vice president and brotherhood president.

Evelyn Woloshin, George Dubin and Renee Chirtel are among nine volunteers who recently completed an intensive training program on housing options and opportunities for the elderly. The volunteers will assist the Division of Aging's staff in providing information assistance and referral for senior citizens who need help with housing.

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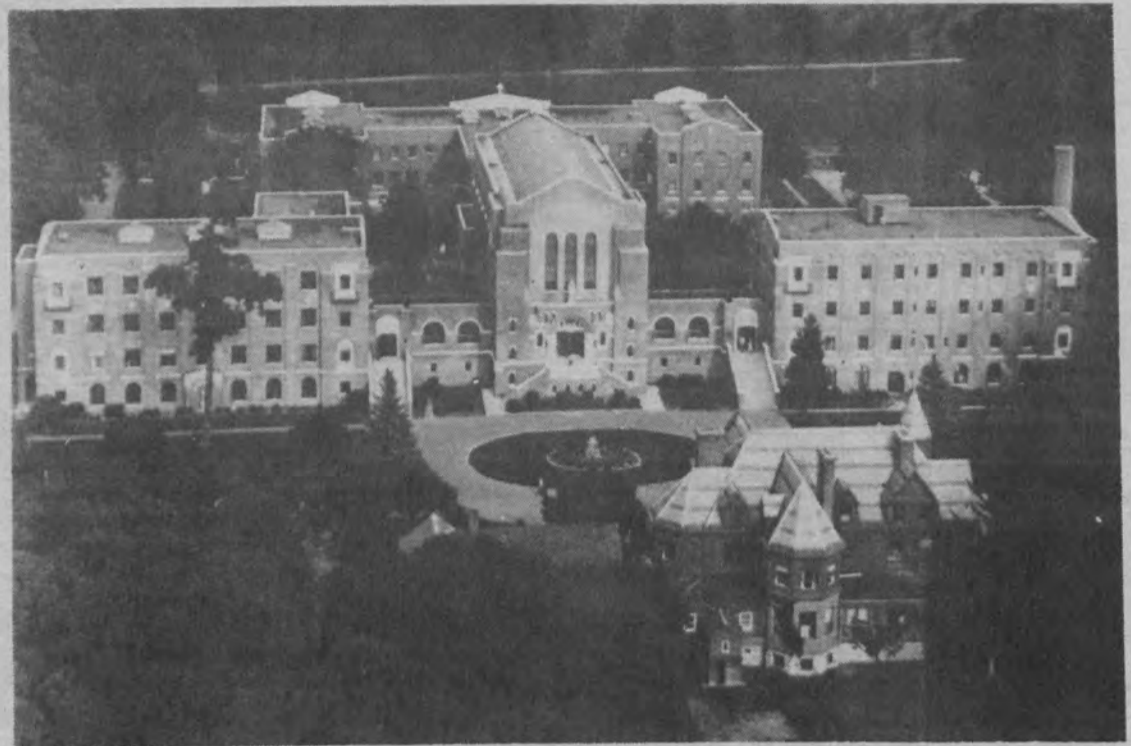
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 NEW YORK** — The New York State Board of Regents has granted a provisional charter to the Unification Church seminary, located about 60 miles north of New York City. The Nov. 21 decision will allow the school to grant degrees in divinity and religious education. The school was denied a charter in 1978 because it did not meet academic and financial requirements. RNS PHOTO



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## New Liberal Jewish Magazine Aims Fire At Commentary

A new Jewish magazine with a liberal perspective has taken direct aim at *Commentary* magazine for becoming what it calls too conservative, stirring protests among several of the new magazine's founding editorial board members.

The new magazine, *Tikkun*, made its debut in the summer with a printing of 40,000 copies, announcing itself as a "quarterly Jewish critique of politics, culture and society." The first issue of the magazine contained essays by Christopher Lasch, "What's Wrong with the Right"; Ann Roiphe, "Politics and Anger," and Hal Jacobs, "Vietnam Revisited."

In its promotional advertising, *Tikkun* also explicitly offered itself as a "liberal alternative to *Commentary*" and suggested that *Commentary* was out of step with the majority of American Jews. That attack has led to the resignation of two board members, the writers *Elie Wiesel* and *Robert Alter*.

Michael Lerner, editor of *Tikkun*, which is based in Oakland, Calif., says the

magazine is strongly supportive of nuclear disarmament, feminism and a more just distribution of wealth and power. Yet it departs from much liberal and radical thought, he said, in strongly supporting the values of family and community. It also breaks with many Jewish liberals, he said, in being concerned about the experience of Jews as an oppressed people, a history that Lerner said was "totally discounted" by many liberals. He said they insisted that Jews focus on other oppressed minorities.

### 'Specific Things to Teach

"Judaism has things specific to teach the liberal and progressive world," Lerner said, giving his view of why it was important for the magazine to be a Jewish-oriented intellectual magazine. "We've been in a struggle against slavery and the forms in which the human spirit has been suppressed. So our experience is rich in how to carry that struggle on and not be destroyed."

What has provoked attention was the advertisements by "the new kid on the block" taunting *Commentary*, the

46-year-old intellectual magazine published by the American Jewish Committee, which has shifted dramatically over two decades from a journal of liberal thinking to a journal of what the magazine's editors call neo-conservative thought.

"*Tikkun*," the magazine's back cover explained slyly, means, in Hebrew "to heal, repair and transform the world," and then adds, "All the rest is commentary."

Lerner elaborated:

"It was important to define ourselves as an alternative to *Commentary* because *Commentary* was the spokesperson for the view that liberal politics were out of step and disloyal to the Jewish world.

"The vast majority of Jews have liberal politics, but they're increasingly experiencing themselves as being out of the mainstream." He cited surveys that showed the percentage of Jews who voted for Ronald Reagan declined from 39 percent in 1980 to 34 percent in 1984.

"In some ways, Jews felt addressed by the right and

didn't feel addressed by liberals. The right was talking about the breakup of families, the absence of ethical values, the appeal of religion and meaning, outside money and power."

Lerner, who is 43 years old, is an observant Jew who grew up in Newark, and studied at the Jewish Theological Seminary in the early 1960's. He was active in protesting the Vietnam War and was an editor of *Ramparts*, the anti-war magazine that closed after a decade, in 1974. Since then, he has taught and worked as a psychologist at the Institute for Labor and Mental Health in Oakland.

To win new readers, *Tikkun*, advertised heavily. One advertisement last May began: "The neo-conservatives don't speak for the Jews... Finally, a liberal alternative to *Commentary* magazine."

Such advertisements, Lerner acknowledges, drew assorted complaints from *Wiesel*; *Alter*; *Martin Peretz*, editor of *The New Republic*, and *Prof. David Hartman* of

Hebrew University in Israel, although only the first two withdrew from the editorial board.

"I didn't like the aggressive tone they have taken against *Commentary*," *Wiesel* explained in an interview before the announcement that he was the winner of the Nobel Peace Prize. "I don't think magazines should be created against other magazines."

*Norman Podhoretz*, who has for 27 years been editor of *Commentary*, said he did not feel threatened by the newcomer.

"A magazine exists after its exists for a certain length of time," he said. "A manifesto is not a magazine. If *Tikkun* can find a place for itself and an audience, then it will be worth talking about. So far all it is is an idea." He also feels there are already several Jewish topical magazines with a liberal perspective. *Moment* and *Midstream* are two Jewish intellectual magazines already on the market.

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By SYLVIA F. PANITZ

Hanukkah is an eight day festival that begins on the 25th day of Kislev and continues through the 2nd of Tevet. This year the first candle is lit on Friday evening, Dec. 26 and the eighth Hanukkah candle is lit on Friday, Jan. 2, 1987. Candles are lit at sundown each evening. It is important to remember that on Friday the Hanukkah candles are lit and the blessing is said before the Sabbath candles are lit.

Most Jewish holidays are celebrated in the synagogue with special prayers and songs. However, there are very few special prayers for Hanukkah and this holiday is celebrated primarily in the home. The only requirement for this holiday is to kindle the candles in the special menorah that is used only for Hanukkah and to say the special blessings. It is interesting to note that the story of Hanukkah is not mentioned in the Bible.

When you think of Hanukkah you usually think of potato latkes. Actually, there are many different kinds of latkes such as cheese, squash, matzo meal, zucchini etc. With just a little imagination you can make almost any kind of latke that you might want.

Recently *The Sun* paper of Baltimore printed two latke recipes made by Bluefeld Caterers and I would like to share them with you. They are Apple Latkes and the Salmon Latkes.

**Apple Latkes with  
Chocolate Sauce**

1½ pound potatoes, peeled  
¼ cup onions  
1 cup apples  
1 tsp. brown sugar

½ cup raisins  
4 eggs  
½ cup matzo meal  
salt and pepper  
½ cup chopped nuts  
zest of one lemon

Puree potatoes in a food processor. Put potatoes in cheesecloth and squeeze out juices. Add the other ingredients and blend well. Add oil or margarine to a non-stick pan. Dip out 2 ounces of batter for each latke and cook on medium high until golden brown on each side. Be careful when cooking because with sugar in them latkes will brown quickly.

**Chocolate Sauce**

1 cup water  
2 ounces bittersweet chocolate  
¼ cup sugar  
½ stick butter (4 tablespoons)

Boil all ingredients together, then whip.

**Salmon Latkes with  
Sour Cream Sauce**

1½ pounds potatoes, peeled  
1 cup onions, chopped  
½ cup matzo meal  
salt and pepper to taste  
8 ounces of salmon, chopped separately  
2 tablespoons dill, finely chopped  
4 eggs

Follow the instructions as listed in the Apple Latke recipe.

**Sour Cream Sauce**

1 cup sour cream  
2 tablespoons dill, finely cut  
Blend ingredients together and serve.

**Potato Latkes**

Here is a recipe for potato latkes that comes from the Kraft Kitchens.

2 eggs beaten  
2 TBS. milk  
2 TBS. flour

1 tsp. salt  
Dash of ground nutmeg  
Dash of pepper  
2 cups shredded potatoes, well-drained  
1 TBS. grated onion  
½ cup margarine  
1 8-oz. pkg. Philadelphia Brand cream cheese, cubed  
½ cup milk  
1 tsp. lemon juice  
1 tsp. grated lemon rind  
1 10-oz. jar Kraft apricot preserves  
1 TBS. water

Combine eggs and milk. Add combined dry ingredients; beat until smooth. Stir in potatoes and onion. Melt margarine in skillet. For each pancake fry rounded tablespoonful of potato mixture on both sides until crisp and golden brown. Drain.

Combine cream cheese and milk in sauce pan; Stir over low heat until smooth. Blend in juice and rind.

Combine preserves and water in saucepan; stir over low heat until thoroughly heated. Top pancakes with cream cheese sauce and preserves mixture.

**Cottage Cheese Latkes**

4 eggs  
1 cup cottage cheese  
½ cup milk  
1 cup matzo meal  
½ tsp. salt or to your taste  
½ tsp. sugar

Beat eggs well (until whites have disappeared). Add liquid and cheese, stir in matzo meal and seasonings and make batter thick enough to drop from a large spoon. Let batter sit for a few minutes and then drop by spoonful into hot oil and fry until crisp. Turn and brown on other side. Serve with applesauce or sour cream.  
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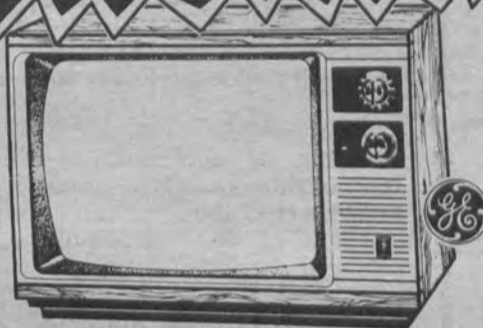
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