

Mr. & Mrs. Albert Z Goldberg  
1403 New Rd  
Wilmington, DE 19805

# The JEWISH VOICE

"You heard it in  
The Jewish Voice"

PUBLISHED BY THE JEWISH FEDERATION OF DELAWARE 101 Garden of Eden Rd., Wilmington, Delaware 19803

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Pages

## Media Bias Being Actively Fought

By KAREN MOSS, Editor

"If you are concerned about media accuracy and bias...if you are disturbed at hearing and seeing opinion posing as fact in reporting...if press reports leave you with unanswered questions...then you should know about CAMERA."

Thus begins the public relations brochure published by CAMERA, the Committee for Accuracy in Middle East Reporting in America.

Founded in 1982, CAMERA has grown rapidly with members in every area of the United States. Its goals are to better inform the American public of the facts necessary to understand and evaluate reporting in the media, especially regarding the Middle East. The group attempts to focus attention on misrepresentation and distortion and to combat them through education and mobilization of community resources.

Two members of this fledgling organization spoke at the Jewish Community Center last month, impressing the audience with the details of their work which until recently has been relatively unknown. They spoke as part of the "Issues '85" series, an excellent series of lectures and ensuing discussions sponsored by the American Jewish Committee, Delaware Branch, the Jewish Community Center and the Jewish Community Relations Committee of the Jewish Federation of Delaware. The programs have focused attention on vital issues facing Jews. The final program, "Apartheid - A Jewish Issue?" will be held Wednesday evening, July 17, 7:30 p.m. at the Jewish Community Center (see page 2.)

The two CAMERA speakers, Winifred Meiselman, co-founder and Zelda Zeldin, media consultant, maintain that efforts to counter the "unprecedented anti-Israel bias and sentiment of the U.S. media since the war in Lebanon have been spotty, unorganized and ineffective."

They are not the only Jewish organization to express concern over the recurring inaccuracies of much of the media reporting, which has the effect of altering the public's perceptions and attitudes toward Israel, but they are the first group to organize specifically around this issue. Included among their activities are media monitoring, researching "the story behind the story," providing speakers for adult and youth groups and establishing dialogues and joint programs with community groups.

CAMERA also publishes a monthly publication, *Post Mortems*, a lively media-watch review of Middle East reportage. They provide a resources center and a training and information program for those interested in media accuracy. CAMERA has sponsored conferences on: "The Media and the Critics: Setting the Agenda"; "The Impact of Ter-

(Continued to Page 2)

## Camp Sholom In Dover Is Huge Success

What started out as a dream in the autumn of 1984 has turned into a reality for 38 children of Lower Delaware during the summer of 1985.

Through the efforts of Jo Anne Rosenfeld, chairwoman, Becky Halpern and Rita Klepner, co-chairwoman, a five-day-per-week day camp for four weeks for children 3 1/2 to 12 years of age has been developed. The Jewish Federation of Delaware aided in the planning, budgeting and coordination of the program.

The philosophy of the camp as stated by the committee was "to develop in the camp environment a natural way to expose the children of Lower Delaware to Jewish identification through activities geared to awaken Jewish pride."

With program help from the Jewish Community Center and the Federation, the theme of the four weeks centers around Israel and the Jewish people. The children are learning Israeli songs and dances, have visited the JCC Day Camp, have trips to the

beach, Baltimore Science Museum and Washington Zoo. Every Friday the camp committee and parents prepare a Shabbath lunch and Rabbi Jacob Rosner of Congregation Beth Sholom meets with the campers to discuss the Shabbat and other relevant Jewish concerns and issues. The camp is housed at Congregation Beth Sholom in Dover and rents the swimming pool at the YMCA of Dover for swim instruction. A grant from the Kutz Foundation enabled the camp to purchase needed equipment.

The Israeli counselors at the JCC Camp will be spending one day per week at the camp to help develop a better understanding of the relations between Israel and the American Jewish community as well as to teach the campers arts and crafts, Israeli dancing and singing.

Jo Anne Rosenfeld stated, "The camp is a success because everyone worked together to bring it into existence - it was a total Jewish community effort."

## Brandywine Country Club Federation Fun Day Wednesday, July 24

The 16th annual Jewish Federation-Brandywine Country Club Fun Day will be held on Wednesday, July 24, according to co-chairmen Herme Bloom and Bob Kauffman. Bloom and Kauffman are urging all club members to participate. A number of sponsors have already given their strong support.

A fun-filled day starting with brunch at 10:30, followed by golf and tennis and ending with cocktails, hors d'oeuvres and dinner will bring together Brandywine Country Club members, their guests and the Jewish Federation. The proceeds of Fun Day will be allocated to the 1985 annual campaign of the Jewish Federation. Harold E. May, JFD general campaign chairman stated, "We commend the leadership of the Brandywine Country Club for their continuing support of Fun Day which represents an important communal service project of the club." Many of the club's members are deeply involved in leadership positions with the Federation and its beneficiary agencies.

The golf tournament is scheduled to begin with a 12:15 "shot gun" start. The cocktail hour will begin at 5:30, with dinner at 6:30 p.m.

Herme Bloom and Bob Kauffman anticipate the most successful Fun Day in recent history. They stated "The social service needs of Delaware and Israel are tremendous - we have a responsibility to do our utmost to provide the funds necessary to insure that essential programs continue and grow."

Charles Twer, JFD volunteer, is coordinating the event. For further information, please call him at the Federation office, 478-6200.



Zayneba Hardaga Suschits of Yugoslavia, at a ceremony at Yad Vashem's Hall of Remembrance. Mrs. Hardaga Suschits is the first Moslem to be invited to plant a tree in the Avenue of Righteous Gentiles. She and her late husband Mustafa and her father Ahmed Sadik were honored for rescuing Jews during the Holocaust. Photo by Scoop 80. JTA/World Zionist News Photo.

## Apartheid — A Jewish Issue?

The subject of Apartheid will be explored at a lecture and discussion at the Jewish Community Center, 101 Garden of Eden Road, Talleyville, on Wednesday, July 24, at 7:30 p.m. The lecture will focus on the involvement of American Jews and Jewish organizations in protest against apartheid, the policy of racial segregation and discrimination practiced by the government of South Africa. This program is another in the series of "Vital Issues '85" sponsored by the Jewish Community Relations Committee of the Jewish Federation of Delaware, the American Jewish Committee and the Jewish Community Center.

The speaker, Rabbi Brian Walt of Temple Beth Israel in Media, Pa., was born in South Africa and has lived in the United States for 10 years. He is a graduate of the Reconstructionist College, holds a Master's Degree in

education from the Jewish Theological Seminary and is currently actively involved in the Chavurah movement. Rabbi Walt was an anti-apartheid activist within the Jewish community in South Africa and edited a newspaper there which explored the relationship between Jews and Apartheid. An active member of the New Jewish Agenda, he recently participated in a national Inter-Religious Task Force on relations between Jews and Blacks for the American Jewish Committee.

There is a charge of \$3 for this lecture which is open to all members of the community. Supper, at 6:30 p.m., will be available for an additional \$5 per person with prior registration only. If you are interested, please call either Toby Weiner, 478-5660 or Evelyn Lobel, 478-6200.

## Interfaith Service To Commemorate Bombing Of Hiroshima

In commemoration of Hiroshima Day, Physicians for Social Responsibility/Delaware, along with Pacem in Terris, Newark Peace Fellowship and other local peace groups will sponsor an ecumenical service on Monday, Aug. 5, at 7 p.m. at Temple Beth Shalom, 18th & Baynard Blvd., Wilmington.

Over 100,000 people were killed when a primitive atomic bomb known as "Little Boy" was dropped on Hiroshima on Aug. 6, 1945. Three days later, "Fat Man" destroyed Nagasaki. Thousands of atomic victims fled to the Ohta River seeking shelter from the flames. Though these

bombs may have brought about an end to world War II, their use thus began the atomic age. Today, 40 years later, there is enough megatonnage to equal one million Hiroshimas.

Shirley G. Adelman is a coordinator for participation of the Jewish community in this service. She explained, "We commemorate these bombings and remind ourselves of the devastation and suffering they wrought in order to maintain an awareness of what we are capable of doing with such power. We must create the political will to change the course of the arms race. As Jews, we are committed to the sanctity of life and I feel this is a crucial issue for us to address and with which to become involved."

Following the interfaith service, there will be a procession to the Brandywine River for the launching of lanterns in a simple ceremony in honor of the souls who died.

All members of the community are encouraged to attend this service. For further information, please call Shirley G. Adelman, 239-4166.

## Media Bias —

(Continued from Page 1)

rorism on Middle East Reporting"; "Soviet Disinformation and the News" and plans to offer four conferences on terrorism in 1985.

For further information, write to CAMERA, P.O. Box 17322, Washington, D.C. 20041.



The funeral of 19 of the 22 victims of the tragic accident in which a train ploughed into a bus of 13 year old children on a school outing. Photo by Scoop 80. JTA/World Zionist News Photo.

## JFD Endowment Fund: Gifts Which Are Appreciated

"As my parents planted for me, so do I plant for my children"

Talmud Ta'anit

Gerald S. Frim, Esq.  
JFD Endowment Director

Did you know that it is possible to deduct more from your taxable income than you paid for a donated piece of property, while at the same time creating a lasting memorial for yourself and your family? A properly structured gift to the Endowment Fund of the Jewish Federation of Delaware can give you this and more.

Appreciated property is property, such as stocks, real estate or personal property, which has gained in value and has been in your possession for over six months. If such property is donated to the Endowment Fund, the full fair market value of the property can be taken as an income tax deduction. The deduction is not just limited to what you paid for the property.

From a tax standpoint, you can usually save more by donating appreciated property rather than cash. For example, Mr. Cohen bought \$5,000 of stock in 1980. He pays 50% of his marginal income in taxes. He wants to donate his stock, now worth \$12,500, to the Endowment Fund. This is what happens if he donates the stock directly to the Endowment Fund:

Tax savings (50% of \$12,500 donation)	\$ +6250
Actual cost of stock	\$ -5000

Net savings:	\$ +1250
If he sells the stock and then gives the cash to the Endowment Fund, this is what happens:	

Capital gains tax (20% of the \$7500 gain)	\$ -1500
Tax savings (50% of \$12,500 donation)	\$ +6250
Actual cost of stock	\$ -5000

Net savings:	\$ -250
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Thus, in the first example, Mr. Cohen saves \$1250, while in the second example, he loses \$250.

Donors of real estate or other property worth more than \$5000 must have the property appraised in order to claim this sort of deduction.

Contributions of appreciated property can be a valuable tax saving technique, as well as an excellent way to support the future of the Jewish community of Delaware, and create a lasting memorial to yourself and your family. Appreciated gifts are truly much appreciated. You should discuss gifts of appreciated property with your tax advisor, or call me at 478-6200.

## Destroying A Stereotype: Evangelicals Disapprove of Moral Majority

Reprinted from the  
*ADL Bulletin*

By NATHAN PERLMUTTER,  
National Director,  
Anti-Defamation League

I've read a stereotype-destroying study of the social and political view of Evangelicals; it merits plugging, and so this column. Reading "the sky-is-falling" hyperbole of some viewers, who'd have guessed that 41 percent of Evangelicals know of and look favorably on the liberal National Education Association? Only nine percent view NEA unfavorably and the remainder are "no opinions."

What about woman's liberation? Thirty percent view the National Organization for Women favorably, and 21 percent view NOW unfavorably. If that cracks the stereotype of "conservative" Evangelicals, comes now its smashing. More Evangelicals disapprove of the Moral Majority than approve! Twenty-three percent view the Moral Majority favorably, 26 percent view MM unfavorably, and 30 percent never heard of the organization.

And more. Among registered Fundamentalists, 33 percent are Republicans and 53 percent are Democrats.

So much for Fundamentalists as a monolithic "far right wing" bloc.

Which brings to mind the American Jewish Committee's useful 1984 Na-

tional Survey of American Jews, discussed in part, in my last month's *Comment*. It listed 15 groups: big business, Blacks, conservatives, mainstream Protestants, etc., including Fundamentalists. Respondents were asked to rate them as to perceived anti-Semitism: i.e. "most" are anti-Semitic, "many," "some," "not sure," check your choice.

Fundamentalists rated high, very high, as perceived anti-Semites. A combined 46 percent noted "most" and "many" as anti-Semitic. This compared with a more favorable score for mainstream Protestants.

What a curious result. Was it Fundamentalists who set quotas on our entry into colleges? Was it Fundamentalists who restricted their neighborhoods and clubs? Was it Fundamentalists who barred us from the executive suite? What a curious result indeed, given that it is the National Council of Churches — the umbrella organization of mainstream Protestants — which time and again has taken positions critical of Israel and favorable to the P.L.O., while the Fundamentalists time and again have been supportive of our views.

We Jews have reached out to a broad variety of groups: Catholics, mainstream Protestants, Blacks, Hispanics, to name the prominent. We have done so because we are

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## ISRAEL ISSUES

### Ze'ev Golin



#### Roadblocks On Memory Lane

RISHON LE ZION — Will you grant me a "baby boomer's" attempt at nostalgia?

I was born into that post-war Jewish world bounded by 34th Street, Shipley Street, Rockwood Road, and Miller Road. Known as the P.S. duPont-Brandywine Hills neighborhood, it was a far cry from Second Street. We even had suburbs, with many families already living along the Silverside-Marsh Road axis.

In the 1960s, nevertheless, there were still many links with the Jewish community's early years. For example, the community center still stood at 6th and French. Asked to name a "Delaware Jewish family" we might have mentioned Topkis, Keil, Drucker, Berger, Balick, Levenberg, and of course my Stat relatives. The Lundy sign, seen from Miller Road, invariably caused my grandfather and great-uncle to indulge in a game I call "Second Street Trivial Pursuit."

Their past was mine. In the 1890s my great-grandfather, Morris Statniko, decided Wilmington was a more suitable place than Philadelphia for raising children. His family, including my maternal grandmother, welcomed other relatives - among them my paternal grandfather. Marriage strengthened my Wilmington family and sprinkled it with names such as Golin, Euster, Finklestein, Cannon, and Salus.

We "baby-boomers" have our own past, be they traditions or "institutions."

Let's go back 20 years. In 1965, Rabbi Drooz, Kraft, and Gewirtz together represented three-quarters of a century of service to the community. This does not, of course, include the devoted service of Rabbi Simon Krinsky to what I believe was every congregation in the state.

The Matson Run corner store was an unofficial branch of the Jewish Community Center, and in those days

was certainly better located. The high school fraternities, S.A.R. and Sig Phi, flourished at P.S. duPont. They performed useful community services but exerted too much social pressure.

One of my personal memories involves some heated arguments in Sunday school and bar mitzvah prep classes. Civil rights? Communism? Vietnam? No- the mid-sixties battle for basketball supremacy among those great teams from P.S. duPont, Brandywine, and Mt. Pleasant. Each had a healthy contingent of rabid fans at Beth Emeth.

Lest my conscience be dulled, however, I had an oracle in Bill Frank. In 1965, he was one of the first columnists to recognize the strength of the antiwar movement. His very best columns still raise a lot of hackles within and without the Jewish community.

This column is my way of telling the Israeli government that I have a past, and am proud of it. My best way of maintaining my links with this past is an occasional trip to Wilmington to visit my parents, grandmother, and various relatives and friends.

The Israeli government, however, views my travels as a cold-blooded plot to smuggle precious dollars out of the country. They have thus slapped a 20% surcharge on all plane tickets purchased in Israel, plus a 300-dollar tax on all travelers two years of age and older. Knowing that family reunions will be that much more costly is sure to discourage immigration from western countries.

I am not a rebellious, turn of the century pioneer from Poland. Although I am proud to be living in Israel, I am also capable of feeling the pain of separation from my family and friends in Delaware. In this matter, I wish Israel had been more sensitive, and more like its democratic self.

## ON THE OTHER HAND

### N. Even-Or



#### The Torah, The King, The Pope And The Emperor

Question: When did the King of England, the Pope and the Holy Roman Emperor all seek out rabbinic scholars to solve a problem they faced?

Answer: In the year 1530, and here is how it happened.

Those who are familiar from history, film or tube with the amorous and marital exploits of Henry VIII, know that his first wife was Catherine of Aragon, a devout Catholic of ascetic bent. She had originally been married to Henry's elder brother, Arthur, then heir apparent to their father, Henry VII. When Arthur died, Henry married Catherine, the daughter of Ferdinand and Isabella, those wonderful people who brought you the Spanish expulsion of Jews, opened the doors to the Inquisition and funded Christopher Columbus's voyage to America.

After 20 years of marriage Catherine had failed to produce a male heir to the throne, and Henry decided to put her aside and try his luck with Ann Boleyn, a lady of the court for whom his passion welled. The problem was how to have his marriage to Catherine annulled (not divorced, as so many sources say) after all these years. It was complicated by the vehement opposition of Catherine's nephew, Charles V, now Holy Roman Emperor, to an annulment, both for political reasons and because it was an obvious slight against the House of Aragon. Further, whatever Pope Clement VII's position on the matter might have been on religious grounds, he was reluctant to approve the annulment because of his need for the political and military support of Charles V.

When Henry VIII's legal and religious advisors sought biblical support for the desired annulment, they found it, of course, in the list of prohibited marital relations ordained in Leviticus: "Thou shalt not uncover

the nakedness of thy brother's wife; it is thy brother's nakedness." Clearly, the marriage of Henry and Catherine was prohibited and could, indeed *must*, be annulled.

Unfortunately for Henry's cause, however, there is another passage, in Deuteronomy, which says: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not be married abroad unto one not of his kin; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the first-born that she beareth shall succeed in the name of his brother that is dead, that his name be not blotted out of Israel." Since Henry's deceased brother, Arthur, had left no offspring from his short marriage to Catherine, Henry's marriage to her seemed to be clearly mandated by Deuteronomy, thereby destroying any basis for an annulment.

Faced with this apparent conflict of direction from the biblical text, emissaries were sent by Henry, and subsequently by Charles and Clement VII, to seek out scholars expert in the original Hebrew text. This was made difficult for both Henry and Charles, in particular, since all the Jews had been driven out of both England and Spain. The nearest place to go for learned rabbis was Italy, and that's where they all went.

Henry VIII, by the way, in addition to his other proclivities was somewhat of a scholar himself, and he had all the rabbinic opinions translated from the original Hebrew into Latin so that he could examine them personally. The whole adventure of the rabbinic opinions lasted for over a year, complete with attempts by each side to waylay the other's messengers.

While, according to historian Cecil (Continued to Page 4)

## A Reader Has High Praise For N. Even-Or

Editor's Note: The following letter is an eloquent response to a recent N. Even Or column.

Dear Dr. Finkelstein:

We are leaving Delaware in a few days for Tucson, Arizona. I regret that we have never had the chance to meet as I have faithfully read and enjoyed your column in *The Voice* over the past nine years or so. In a usually lighthearted and always captivating way, you always make a point worth remembering and thinking about.

I read your most recent column on the "nordic" and quite un-Jewish David of Michelangelo with a chuckle and amusement, as I had made the same remark and offered substantially the same explanation to my wife when we were in Florence, last year. The de-judaization of the origins of

Christianity is, of course, not limited to a particular artist or time. I believe there has been a deliberate intent on the part of the leadership and of the patrons of even the greatest artists. There is modest, but by no means general improvement in such matters in our days.

In a sense, a more extreme example yet may be found in the near-prohibition — or at least strong discouragement — towards the general reading of the so-called "old" Testament which prevailed in the Catholic world until some twenty years ago.

In one way, the origins of such attitudes are very complex. On the other hand, once the Church is seen as the historical legatee of the Roman

Empire, "burdened" with the ethical principles and religious creativity of a people in which it finds the origins of its central myths, but which somehow remains around as a witness, it all becomes more understandable. It is interesting to contrast the treatment of Am Yisrael and its history to that accorded to Greek antiquity and Hellenism (which "enjoyed" the Church's disfavor probably until the rise of Scholasticism). The Greek nation had accepted the new gods, the new worship, and did not carry on the cultural creativity of its ancestors. It maintained its hold (often precariously) on its homeland but lost everything else. With Jews everything was constantly in jeopardy, but our people kept its soul. If the history that began with the Call to

Abraham makes sense, our people over the centuries have made the only choice they *could* and *would*. Such "arrogance" did not sit well with an imperial church, as in our days it does not fit into the schemes of an imperial Kremlin.

It would have been so interesting to discuss this and other topics of your columns, once with you at leisure. Perhaps this will come about during a visit to Delaware in the future.

Do continue to favor us with your insights for many years to come. Should you have any reprints available of articles (by you) of Jewish interest, published other than in *The Voice*, I would be very grateful for copies.

With all good wishes and best regards.

Marcel F. Neuts

## Editorial

# Who's To Blame? Who Gets Praised?

Now that the 39 Americans have arrived safely on these shores the scorekeepers are out to fix blame and to thrust praise on the heroes.

Who's to blame? That's easy... Israel, the omnipresent whipping boy of the Middle East. Some tie the highjacking directly to Israel's "illegal" transfer of 700 Shi'ite prisoners south of the border. Israel military personnel may have concluded that, for security reasons, this action would slow down any hasty pursuit by the Lebanese as the evacuation took place. Or they may have specific reasons on a prisoner-by-prisoner basis. Those details may never be disclosed, but it was clear that these detainees would soon be returned as was done for some 1,500 prisoners just a few weeks earlier.

Others see the highjacking with roots back to American support in the formation of the State of Israel and in subsequent years or, if you really want to stretch credulity, you can blame the highjacking on the Balfour Declaration of 1917. Of course, this simplistic approach to blame-setting doesn't answer the flip side of the question, "If there were no Israel (God forbid) would there be peace in the Middle East? Could Arab live with Arab brother without conflict?" No way! Would removing Israel end the Iraq/Iran war, the Christian/Moslem and Moslem/Moslem killings in Lebanon, the antics of a Libyan dictator chomping for revenge against Egypt? Here are the first words of denunciation that came from the cabin of TWA Flight 847,

To the people who surrendered to Israel, to (Egyptian President) Mubarak and (PLO Chairman) Arafat, (Jordan's King) Hussein and Saddam (Iraq's president), to the usurpers of the thrones, Jerusalem can only be liberated by the hands of the true believers..."

Obviously, the fundamentalists who masterminded the job have bigger fish to fry than Israel, Zionists or even America. They've embarked on a *Jihad* (holy war against infidels) with their Arab brethren in mind like the Saudis who they car bombed now for the first time and an assassination attempt in Kuwait. They may always blame the Israelis in the media but they've got open hunting season on the majority of the Arabs they consider "infidels."

Now, let's get to the heroes. President Reagan? Prime Minister Shimon Peres? The International Red Cross? All of the above working in secret? None of the above? You got it. None of the above!

Who emerges as the hero, the knight errant? None other than President Assad of Syria and his stooge in Lebanon, Nabih Berri. Lest we forget it was Assad who originally set the environment and provided training facilities for these terrorists along with credit for slaughtering 20,000 members of another fundamentalist group called the Moslem Brotherhood and the massacre of Palestinians in the two camps last year. To hear some of the spokespeople for the hostages tell it, if it weren't for the humanitarianism, generosity, philanthropy and all around public-spirited intervention by Assad and Berri their entire unadvertised travel experiences would have been less than the fun trip it ultimately became. Some can't wait to get back to their jobs in the Middle East for Act II.

Nothing about Robert Stethem, the Navy diver, who was brutally beaten and shot. Nothing about the seven to 12 passengers with Jewish-sounding names who were removed for special attention.

What can we add to all of this? In our youth we attended Saturday matinees and thrilled to, "The Perils Of Pauline" in which, each week, our heroine got into increasingly ludicrous and dangerous situations only to extricate herself safely and become stronger for the following episode. To those of us who view Israel as our heroine we say, "Keep the Faith! Sing a song of Hope (Hatikvah)! And stay tuned to your Middle East channel for the next exciting adventure. *Meerzah HaShem!*"

A.M.K.

## The Jewish Voice

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



## LETTERS to the Editor

Dear Editor:

I was one of over 1,000 people who participated in the Ingathering for Holocaust Survivors at the Tel Aviv Hilton on Jan. 27, marking 40 years after liberation. One of the most forceful messages that was transmitted in both word and deed is the fact that for many survivors, the nightmare of those horrible years continues to the present day.

Thousands of survivors gathered with one primary goal: searching for hints and clues about the possible survival of loved ones. Many participants had pinned to their clothes their names and what city they were from and requests for information regarding their relatives. People glanced at each other, hoping that somehow fate would repay them for their patience by returning someone they had presumed perished.

It is because of this human tragedy that the Holocaust Education Center in Jerusalem recently established a computerized directory of Holocaust survivors, the first comprehensive collection of its kind in the world.

Its purpose is to serve as a repository of all known survivors, and its success depends on our ability to bring its existence to the attention of as many people as possible. It will help survivors track down their missing loved ones, and will hopefully reunite families which have suffered from the curse of uncertainty.

We are, therefore, turning with a heartfelt plea to all of your readers: Rabbis, community and lay leaders, organizations and individuals and all those who are either survivors

themselves or know survivors, with a request that they contact us in Jerusalem so that we can send them the questionnaire form.

Sadly, we no longer have the luxury of time and patience. The day is soon approaching when the generation of survivors will have passed on entirely. That is why it is so urgent that all possible respondents contact us as soon as possible.

David Landau  
Director  
P.O. Box 9066  
Jerusalem 91066  
Israel

Dear Editor:

I am seeking graduates of the Jewish Community School/Manhattan Day School.

In the near future, I plan to publish a Directory of Alumni to be distributed to all graduates.

The responses we have received to date (from alumni as far back as 1948, the year prior to my joining the staff), indicate that our graduates are located all over the world, in practically every state in the U.S.A., and in nearly every field of endeavor.

If you are, or know of, one of our grads with whom we are not in contact, I will be delighted and thankful to hear from you.

Jerry Cohen  
Executive Director Emeritus  
Manhattan Day School  
310 West 75th Street  
New York, NY 10023  
(212) 595-6800

## Other Hand —

(Continued from Page 3)

Roth's account of this matter in his *Jews of the Renaissance*, there were some illustrious names on the English side of the argument, including Elijah Halfon and Kalonymus ben David, there were even more in scholarly support of the papal position, including the famous Jacob Mantino. According to Roth, "almost all the more important of the Italian rabbis consulted were ranged with him (Mantino). The English thesis was in fact overwhelmed by weight of learning as well as number." The final blow, Roth records, was the fact that at about this time a levirate marriage had taken place in Bologna between a man and the childless wife of his

deceased brother, exactly in accordance with the Deuteronomic law.

We all know, of course, that while Henry lost the battle in this dispute, he won the war, as wars are often won in such questions. He rejected the authority of the Pope, established the Church of England and married Ann Boleyn. The latter, after also failing to provide a son for the throne, ended up far more poorly than Catherine, executed on a charge of adultery, thereby making way for Jane Seymour, wife number three.

I guess the moral of all this is that when you have a problem you should seek advice from your rabbi. After all, the King of England, the Holy Roman Emperor and the Pope did it. And they had to go all the way to Italy.

### DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, AUG. 9. The deadline for stories and photos is noon, WEDNESDAY, JULY 31. 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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By RABBI

LEONARD B. GEWIRTZ

We are all familiar with the 20th century French painter and artist, Georges Rouault (1871-1958), and his depiction of the tragedy and sorrow of human existence. He depicts man in all his anxiety and alienation, key existentialist terms. Rouault has been called the painter of original sin. In thick, heavy, brush strokes, in gaunt, sparse outline, he presents life in all its hardship, sorrow, betrayal, selfishness, struggle, pain and loneliness. Rouault is famous for his many portrayals of Jesus, the lonely, solitary, suffering figure; the central image in Christian dogma and Christian insight. But in Rouault the God-man is humanized and represented as Everyman, common humanity in its struggle to be human and humane.

We are also all familiar with the great 20th century Jewish painter and artist, Marc Chagall, with whom we associate the 12 Jerusalem Windows, portraying the 12 tribes of Israel; many know him for the exquisite curtains and backdrops in Lincoln Center, New York; others remember him for his portrayal of Jewish *shtetle* life, reminiscent of Vitebsk, his birthplace in White Russia; and most know him for his "fiddler on the roof," the flying fish, the angelic women and the bright red or green roosters. But how many know Chagall in his tragic period, between 1938-1947, when he painted several crucifixions: high compositions crowded with figures and symbols, depicting sorrow, agony, suffering, pain, homelessness, exile, wandering, pogrom and holocaust? These paintings have a universal message. Just like Rouault's work, they portray man's inhumanity to man; they are charged with the suffering of the world and the persecution of the individual; but they are also filled with faith in G-d, as the central, suffering figure, a man on a cross is dressed in a *talit*, a Jewish prayer shawl, and a *yarmulke*, a skull cap. Unlike Rouault, Chagall's suffering servant is not the center of attraction, but just one more figure in a vast canvas filled with suffering humanity, suffering Jews.

Some viewers may interpret this figure to be the Jewish Jesus in his crucifixion. But upon examining closely the rest of the landscape, teeming with people and symbols, one can see that a synagogue is burning, the people are running with a Torah and trying to escape and save their lives. They are crossing a river. Behind them on horseback are uniformed militia chasing to kill the escaping people. Terror is written all over the faces of the persecuted. But the man

## Chagall: The Suffering Servant



*White Crucifixion*, painted by Marc Chagall in 1938 is part of the permanent collection of the Art Institute of Chicago. It is part of the major Chagall exhibition on view at the Philadelphia Museum of Art until July 21.

on the cross, in his *talit*, his prayer shawl and looks down in sorrow and empathy. He is suffering with them. They are the crucified, as he is crucified. They are the victims of brutality and smugness, as he is a victim of the same brutality and indifference. From one viewpoint, it may appear that Chagall, in his crucifixion paintings, was portraying Jesus, wearing a *talit* and looking down from the cross with great empathy, upon his fellow Jews, who were also being crucified by a brutal and callous world, by overt acts of the persecutor and by the silence and indifference of the observer.

But if Chagall is the student and scholar of Judaism he showed himself to be in the "Jerusalem windows," when he studied Biblical texts and commentaries, Midrash and Talmud, he was the same Bible scholar when he por-

trayed the Holocaust and the Pogrom; familiar with Jewish sources and Jewish interpretation, Chagall knows that the Suffering Servant in Isaiah 50:4-11 and 52:13 through 53:12, is the Jewish People. This being the case, according to Chagall, it is the Jewish people who are on the cross and, in his paintings, the crucified Jew is looking upon himself and his fellow Jews in pain, reviled and vilified.

Since the Suffering Servant of G-d may be one person or a whole people, Jewish classic commentaries have looked upon the book of Job in the same fashion. The problems of Job are the problems of one man, but they are also the problems of the people of Israel. Job lost his glory and suffered; the people of Israel lost their glory and suffered. Job had his glory restored manyfold, so will Israel's glory be restored. Job is not only a book of theodicy but it

is a messianic book holding forth ingathering and restoration.

Our generation has witnessed the Jewish people crucified in Europe and also witnessed the ingathering and restoration in contemporary Israel. Apparently, the period of suffering is not over. There has been a great loss of life in the recent Yom Kippur War. A small people, less than 2,000,000 lost 2,000 boys; for our nation of 200,000,000, this would be a loss of 200,000; greater than our losses in five years in Viet Nam. And Israel lost these sons in three weeks of intensified, mechanized battle.

Should the world continue to keep the Jewish people on the cross, in suffering and in pain? Need the suffering servant continue to suffer any longer?

Isn't there room on G-d's blessed earth also for a people who have turned the dessert into a garden? Who

have produced the *kibbutz* and a great experiment in social democracy?

There is room on this earth for many Christian nations; there is room on this earth for many Moslem nations; there is room on this earth for Hindu and Brahman nations; there is also room for the atheist-communist nations. Why shouldn't there be security and peace for one little Jewish nation?

Each nation or religious culture makes a contribution in the symphony of nations and cultures. Judaism has produced the Bible and from Judaism also came forth Christianity and Islam. Within Judaism, after the birth and spread of Christianity, there was cultivated a unique blending of this worldliness and other worldliness, of universality and parochiality, of law and faith, of creed and deed, of nationality and religion. No other people and no other religion has this unique blending of the qualities and values mentioned. Just for the enrichment of mankind in all its diversity, it would be socially and ethically valuable to enable this unique group to continue its experiment in the human predicament. And as this ethnic, religious, cultural group made its many contributions to civilization in the past and present, so it should be permitted to continue to make its future contributions in science, social organization, ethical thinking and religious values.

With all the difficulties confronting modern man, to have one more creative group make its contribution to human needs and problems, would be an asset and enrichment in the life of man.

The Jewish people as a group produced the Bible, Mishnah, Talmud, Halacha, prophecy, synagogue, family sanctity, the Hebrew language and literature, the Yiddish language and literature, the Ladino language and literature; and as individuals, this people produced Moses, Jesus, Philo, Maimonides, Spinoza, Freud, Einstein and many Nobel laureates in sciences and medicine. Surely, such an endowed group, collectively and individually, has much to offer to civilization.

Will the nations of the world, who have benefitted from Judaism and Jews, be indifferent today when the Jewish people want to build its society, its culture, its religion, together with all societies, all cultures and all religions? Has not the Jewish people the same right as all peoples to build the brotherhood of man?

*The Chagall exhibit will run through July 21. Tickets to the show are available through Ticketron, Teletron or at the Museum.*

# Will There Be One Jewish People

## I. THE DEMOGRAPHICS OF SEPARATION

Part one of a four-part series.

By IRVING GREENBERG,  
President, National  
Jewish Resources Center

"Will there be one Jewish people by the year 2000?"

Until recently, this question would have been dismissed as mischievous. The normal, ongoing social dynamics of the Jewish community worked to keep us one people. From time to time, special,

divisive actions by militants from different groups threatened to disrupt the unity. But "We Are One" appeared to most Jews to be as eternal and solid a truth as the ageless hills.

There has been a decisive challenge to this truth in the past twenty years. The pattern of current demographic change and negative social interaction is leading to grim consequences. If sociological forces are left to operate unchecked, the result will be predictable. Within decades,

the Jewish people will split apart into two, mutually divided, hostile groups who are unable or unwilling to marry each other.

It will take determined, continuous action to reverse the combination of demographic trends, particularly in the areas of conversion, patrilineal descent and *mamzerim* (halachically illegitimate children), that is creating this disaster for Jewish survival.

**CONVERTS:** Everybody complains about intermarriage, but the other side of the open society is that a large number of people choose to join the Jewish community. In the United States, there has been a surge of converts, accelerating over the past few years. A recent *Wall Street Journal* survey suggested that 10,000 convert to Judaism annually. If the rate of conversion remains constant, there will be an additional 150,000 converts by the year 2000. Add them to the already-existing number of American Jewry - which can be estimated at 150,000-250,000 - and there will be 300,000-400,000 converts living in our community. Of them, 90% or more will be Reform, which is to say that they will not have undergone a conversion ritual which satisfies the requirements of Orthodox

Jews or of the Conservative movement for acceptance as Jews.

**PATRILINEAL DESCENT:** The recent decision of the Reform rabbinate to recognize the children born of a Jewish father and a non-Jewish mother as Jews - even without conversion - is creating another class of Jews who are not accepted as such by the rest of the community. There are an estimated 500,000 children of marriages between a Jew and a non-Jew in American Jewry. In one-third of those marriages, the partner converted. Let us assume, then, that one-third of the 500,000 children will be recognized as

low. Since the 1960s, American values have changed, and the old cultural insulation between Jews and non-Jews has worn away. As a result, there has been a tremendous rise in Jewish divorce. The American national divorce rate is now estimated at 50% in recent marriages. The Jewish rate could easily be at the 30-40% level.

The good news is that Jews have strong family values and commitments. Therefore, Jews have a high re-marriage rate; indeed, the highest re-marriage rate among American religious groups. The bad news is that, according to *halacha* (Jewish law), a marriage can be dissolved only by a *get* (divorce document). If a woman remarries without a *get*, she is considered an adulteress, and any child of this subsequent marriage is considered a *mamzer*, i.e. an illegitimate child. In Jewish law, there is no illegitimacy out of wedlock, only illegitimacy out of incest, adultery, or second marriage without a *get*. These illegitimate children can never marry legitimate children.

A not-unreasonable guess would be that there are 200,000-300,000 Jewish weddings a year. A 20% to 30% divorce rate would equal 60,000 divorces, of whom 30%-50% would remarry. That yields 30,000 second marriages a year. If we assume that such marriages have a lower fertility rate because they occur later in life or because people may be less willing to have children, and if we assess a half- or a quarter-child per marriage (the current Jewish birthrate is 1.2 children per family.), that would suggest 7,000-15,000 *mamzerim* a year, a devastating number. Let us arbitrarily ignore the number of such children in existing second marriages. The totals still approach approximately 100,000 to 200,000 *mamzerim* by the year 2000.

Add all the above results together: By the turn of the century, there will be bet-

(Continued to Page 7)

**Within decades, the Jewish people will split apart into two, mutually divided, hostile groups who are unable or unwilling to marry each other.**

Jewish. (This is actually too optimistic. Unfortunately, many of those conversions are not acceptable to the Orthodox and Conservative movements, and those children also will be deemed not Jewish.)

Of the two-thirds of the intermarriages in which one of the partners does not convert, an estimated two-thirds are between a Jewish father and a non-Jewish mother. Applying that ratio to the 335,000 children left in the pool, we can estimate 220,000 children of patrilineal descent. In the absence of conversion, they will be considered Jewish by the Reform movement, but not by the more traditional Jews. Their numbers will undoubtedly increase in the next fifteen years.

**MAMZERIM:** More than one hundred years ago, the Reform rabbinate decided to accept civil divorce as a legal end to a Jewish marriage. For almost a century, that decision had no serious consequences, mainly because the Jewish divorce rate was so

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# By The Year 2000?

(Continued from Page 6)  
 ween three-quarters of a million and a million people whose Jewishness is contested or whose marriageability is denied by a large group of other Jews. It has been estimated that the total American Jewish population by the year 2000 will be five million. Some say it will be even lower. The conclusion is that, within two decades, 15%-20% of American Jewry will be socially and halachically separated from traditional Jews. Fifteen to twenty per cent is not a fringe phenomenon. Add to these people their families, friends, their fellow temple and organizational members and they would constitute a major fragment of American Jewry. Easily fifty per cent of the Jewish people could be, in some way, allied with this group against the traditional Jews who challenge their status. What do you think would be the impact on you (or your parents) if you were

told that you are not Jewish when your parents tell you that you are, when you believe you are, and when you belong to a Jewish temple and engage in Jewish activities?  
 Tremendous anger surfaced in the "Who is a Jew" controversy. A measure of the intensity is found in the resolution of the highly Zionist Conservative Rabbinate to "blacklist" from their pulpits those Knesset members who voted to change the law. Conservative and Reform Jews (mistakenly) believed that the Orthodox were saying that they are not Jewish, and not merely that their converts are not Jewish. Manifestly, contested Jews, and their friends will express resentment, will cut off funds from traditional institutions, and finally will not socialize with the others. It is equally likely that Orthodox and traditional parents will be afraid to let their children meet such Jews out of fear that they are halachically not Jewish. The risk of intermarriage in a

new, insidious form will be uppermost in the traditional parents' minds.

One can project a cycle of alienation, hostility, and withdrawal that will lead to a sundering of the Jewish people into two religions or two social groups, fundamentally divided and opposed to each other.

If the numbers in the above estimates are too high - and they may well be too low - then it may take until the year 2020 or 2050 to arrive at the same disastrous end. But what difference does a few decades make over the long span of Jewish history?

All it will take is neglect, doing nothing, to make this script - which makes my hand shudder as it writes - come true. Yet, at this moment, there is no brainstorming, let alone serious dialogue, between the movements to deal with the problem.

NOTE: The author wishes to acknowledge and recommend Rabbi Reuven P. Bulk's book, *The Coming Cataclysm* (Oakville, Ont., Canada: Mosaic Press, 1984), which opened his eyes to the full crisis, i.e., that in the absence of action, a split is almost inevitable.

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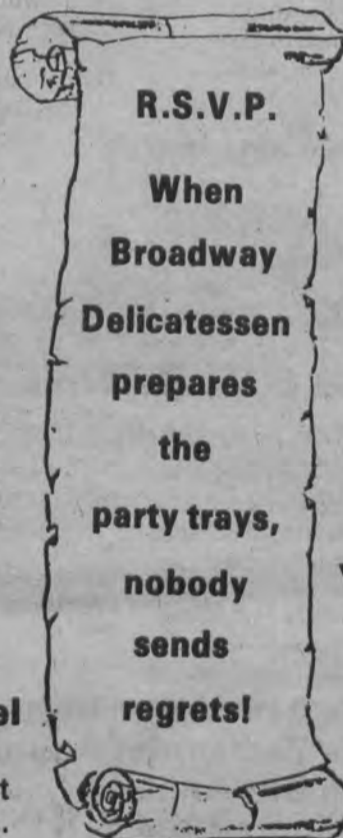
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## Temple Beth El Is Active In Reconstructionist Movement

By MIKE LAZARUS, Member, Jewish Voice Editorial Committee

Rabbi Ira J. Schiffer and Ann Greenstein attended the 25th Annual Convention of the Federation of Reconstructionist Congregations and Havurot in Chicago last month. Greenstein was a

delegate to the convention representing Temple Beth El in Newark. Schiffer conducted several workshops: "Ritual Policy Making in the Synagogue" and "Rabbi-Congregation Relations."

The Convention adopted certain broad statements that according to Schiffer might

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ing the locations of temples, synagogues, community centers etc. Therefore, with each referral, Guld and Associates, Inc. will select the agent that they believe will best identify and service the individual concerns, desires and interests of the new family. Howard Guld, president, explains that "our company does not cater exclusively to a Jewish clientele. We welcome calls from all customers having any special needs regarding their move, be they educational, religious or civic."

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be a thumbnail sketch of the Reconstructionist philosophy:

1. The ongoing responsibility of Jews to reconstruct Judaism through knowledge of its sources and values and through religious and cultural programs that enable it to evolve meaningfully as the wellspring of Jewish life for this and succeeding generations;

2. Total equality of men and women in Jewish life and religious practice;

3. Unity of purpose rather than uniformity of belief or practice;

4. Democracy in action, whereby lay people work with rabbis in the decision making process;

5. A commitment to activities that strengthen and renew Judaism throughout the world;

6. Vigorous support to organizations and individuals whose goal is *aliyah* (the choice of diaspora Jews to make Israel their home);

7. Steady progress in the U.S. toward an organic Jewish community which recognizes religion as an essential element of Jewish Civilization embodied uniquely in each individual.

The Reconstructionist principle that the experiences of the Jewish people, rather

than supernatural revelation or intervention, have shaped their ethical and moral values was unanimously reaffirmed by the Convention. The Convention further encouraged innovative approaches to ritual and prayer as a means to reinvigorate their validity and impact. They endorsed as *mitzvot* the imperatives of striving for social justice, compassion and human betterment. The statement concludes with, "Our movement, therefore, defines its agenda as mandating the growth of Reconstructionist Judaism as a means to a larger goal-building a vital, pluralistic, cooperative and democratic Jewish community."

Ira J. Schiffer is the current president of the Reconstructionist Rabbinical Association. He was chosen among 125 rabbis on March 10 at the 10th anniversary of the Convention of Congregation Rabbis. Rabbi Schiffer has been the rabbi at Temple Beth El for nine years: four years as student from the Reconstructionist College in Philadelphia and five years as an ordained rabbi.

Temple Beth El voted affiliation with the Reconstructionist movement in October 1982. Reconstructionism has 50 affiliate synagogues and is

the fastest growing of the four major branches of Judaism. Founded in 1922 by renowned Judaic scholar Rabbi Mordecai Kaplan, the movement reflects his concept of Judaism as an evolving religious civilization. It maintains the inherent right and obligation of each generation to adapt Jewish culture to fit its time. The way of life suggested by Reconstructionism encourages Jews to identify positively with contemporary society while strengthening their Jewish identity. Kaplan's landmark book is called, *Judaism As A Civilization*.

Temple Beth El will be host to a youth *kallah* from Reconstructionist synagogues in the region on Oct. 4, 5, 6. The students will celebrate Succot; a seder and program are being arranged.

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## Nan Lipstein Elected President Of JCC At 51st Annual Meeting; Marvin Shepard And Harriet Wolfson Honored For Outstanding Service

Nan Lipstein was re-elected president of the JCC for a second term at the JCC annual meeting on June 9. Other officers elected were:

- Steve Herrmann, vice president
- Judy Levy, vice president
- Martin Lubarof, vice president
- Judy Mellen, vice president
- Eileen Conner, treasurer
- Steve Ladin, ass't treasurer
- Deane Kattler, secretary
- Richard Levine, ass't secretary

A full slate of 14 other board members were elected to serve a three-year term 1985-1988. Marvin Shepard was the chairman of the nominating committee.

The meeting paid tribute to Syd Kneitel and Eddi Chaikin for their combined work record of 27 years as professional employees of the Center. Jeanne Davis, Robert Grenfell, Harold Levitt and Gil Mann were recognized as outstanding volunteers whose efforts were unique in their contribution to the Center.

Other honorees of the annual meeting were: Judy Mellen - Board Member of the Year; Harriet Wolfson - Presidential Award for outstanding service related to Holocaust Education; Steve Medwin - Young Leadership Award; and Marvin Shepard - Harry Cohen Leadership Award.



(L-R): Harriet Wolfson, Robert Grenfell and Dorothy Finger. Harriet Wolfson, chairman of the Halina W. Preston Holocaust Education Committee, received the Center's Presidential Award for her outstanding service to the Center and community. Dorothy Finger, co-chairman, presented the Award. Robert Grenfell was recognized as an outstanding volunteer for designing and enhancing the Garden of the Righteous Gentiles on the grounds of the JCC.



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The JCC is a constituent agency of the Jewish Federation of Delaware and a member agency of the United Way of Delaware.



A trio of smiling faces at the annual meeting. The meeting honored Syd Kneitel (left) and Eddi Chaikin (right) who had a combined work record of 27 years as Center professional staff. Nan Lipstein congratulated them on their years of dedicated service.

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Steve Medwin receives the Barbara Weiner Memorial Young Leadership Award from Nan Lipstein for special service to the Center.



Dr. Marvin Shepard, recent past president of the Center, receives the Harry Cohen Leadership Award from Sadie Toumarkine, past president of the Center and daughter of Harry Cohen.

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## Organizations in the News



Ilene Sivakoff and Jo Ann Hiller

### ORT Installation

A beautiful candlelighting ceremony highlighted the installation of officers of the Brandywine Chapter At Large, District IV, Womens American ORT. Jo Ann Hiller, District IV vice president, was the installing officer.

Brandywine Chapter had an excellent year; both membership quotas, and financial assignments were generously fulfilled, because of the enthusiasm and dedication of its members. The for-

thcoming year should be equally as rewarding.

The officers for the 1985-86 term are: president - Ilene Sivakoff; vice president, membership - Alana Meiners; vice president, programming - Vicki Horowitz; vice president, honor roll - Gail Richardson; vice president, education - Pam Greenfield; financial secretary - Jean Chamish; recording secretary - Julie Kleiner; corresponding secretary - Michelle Wasserman; treasurer - Estelle Greenberg; parliamentarian - Terry Goshko.

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Ezer and Shepsel were taking a walk. Suddenly the heavens opened and the rain poured down.

"Shepsel, open your umbrella!"

Scoffed Shepsel, "my umbrella's not worth bobkes. It's full of holes."

"Full of—then why did you bring it?"

Did I know it was going to rain?"

\*\*\*

"Battling Ike" went into the ring for the first time. In the second round he took a terrific blow to the jaw that sent him to the mat flat on his back. As he tried to wobble up, his manager yelled, "No, no! Stay down until nine!"

Ike nodded, dazed. "What time is it now?"

\*\*\*

Mr. Kronen had moved to the suburbs. On the commuter train to Penn Station one morning, a neighbor, Mr. Ginzburg, asked, "So, Mr. Kronen. How is everything by you?"

DETAILS TO  
PAGE 10

### Newark Hadassah Installs Officers

Claudia Bock and Evelyn Spiller were installed as co-presidents of the Newark Hadassah at the chapter meeting on June 10. Also installed were the 1985-86 chapter officers: Ann Greenstein, fundraising vice-president; Diana Gelman, education vice-president; Faith Hepler, membership vice-president; Madeleine Blank, program and promotion vice-president; Lynda Bell, treasurer; Jane Altschuler, financial secretary; Carol Barnett, recording secretary; and Helene Cuomo, correspon-

## Chuckles

"Now, it's okay. But it wasn't easy for me, living out in the country. In fact I was very, very discouraged until I got myself a paramour. What a difference that's made!"

"A paramour? ... Uh—does your wife know?"

"Sure she knows."

"And she doesn't mind?"

"Why should she mind? She doesn't care how I cut the grass."

\*\*\*

NACHMAN: So how's your daughter?

ABELSON: What a girl! My daughter the pianist plays all over America.

NACHMAN: And your son Al?

ABELSON: My son the attorney is too busy to take new clients.

NACHMAN: Wow! And your son Elmer?

ABELSON: Ah, Elmer, Elmer. Still sells pickles...And if not for him, we'd all be starving.

\*\*\*

Having struck it rich early in his career, Mr. R. bought a yacht. Dressed in blazer, white flannels and cruising cap, he proudly came to his mother. "Look, Mama!" He pointed to the braided "Captain" above his visor. "How do you like your son the Captain?"

Mrs. R. surveyed her son's splendor, read the gold braiding and replied, "Sammy, by me you're a captain. By you you're a captain. But tell me, by a captain are you a captain?"

\*\*\*

The patient said to his psychiatrist, Dr. Berg: "A dream. Last night. Such a dream...My mother was making my breakfast. And while I was eating it—eggs, *challa*, a Coke—a golden pigeon landed on my *mamale's* head! Doctor, what does that mean?"

"A Coke?" cried Dr. Berg. "That your mother gives you for breakfast?!"

ding secretary.

Following the installation ceremony, officers and members of the chapter enjoyed a thought-provoking and informative presentation of the topic "From the Ghetto to the Suburbs: Jewish Assimilation" led by Dr. Vivian Klaff, a demographer from the University of Delaware. Klaff focused on-

the issues of intermarriage and population decline in the Jewish community nationwide.

In addition, those present sampled an array of sinfully delicious desserts, and officers and activity chairmen were presented balloons, symbolizing the high aspirations and ambitions of the chapter for the coming year.

### AKSE Religious School

Adas Kodesch Shel Emeth Religious School begins its 1985-86 school year on Sunday, Sept. 8. Registrations of new students to the AKSE Religious School are being accepted at the synagogue office at Washington Boulevard and Torah Drive.

The pre-aleph department meets one day each week, and accepts students from ages 4 through 7, children in pre-kindergarten through second grade. The Talmud Torah Department meets three times each week, and students in third grade through seventh grade (aleph through heh) are assigned to

this program. The bikurim/confirmation program is for students in eighth grade through 10th grade, and meets two times each week.

Scheduling of classes and teacher assignments have been completed. Rivka Ini teaches the very popular Hebrew Play Group for kindergarten and pre-kindergarten children; she also teaches pre-aleph 2 for children in second grade. Iris Vinokur teaches pre-aleph 1 for children in first grade.

In the Talmud Torah, Faith Brown teaches the aleph class. Team teaching is being continued in the bet, gimel, dalet, and heh classes of the Talmud Torah. Teachers are Faith Brown, Ann Jaffe, Vivian Goldberg, Gail Weinberg and Rivka Ini. Teachers in the bikurim/confirmation program are Rabbi Leonard B. Gerwitz and Jack Vinokur.

AKSE Religious School does accept children of non-members in its religious school. For more detailed and specific information about programming and registration, please call Helen Gordon, administrative director, at 762-2705.

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# All the nachas fit to print

Mazel Tov

**DAVID BRUCE WEXLER**, son of **BETTY WEXLER ROSEN** and the late **PINCUS WEXLER** of Wilmington, received the degree of doctor of medicine from Stanford Medical School on June 16. He also received special recognition for the research in sleep physiology which he did while at Harvard Medical School in 1973. Wexler is beginning a surgical residency in otolaryngology at the University of Iowa Hospital.

**STEVEN KATTLER**, son of **DEANE AND DR. HOWARD KATTLER** of Wilmington,

recently received the degree of doctor of podiatric medicine from the Pennsylvania College of Podiatric Medicine in Philadelphia. He was hooded by his father. A 1981 graduate of the University of Delaware, Steven was active in Hillel and was chairman of the Federaion campaign on campus. Kattler is doing a surgical residency at Frankford Hospital in Philadelphia. Upon completion of the residency, he and his wife, Donna, plan to return to Wilmington.

**PAULA BREEN** and **MURIEL GILMAN** are among the nine men and eight

women recently appointed by Gov. Castle to serve on a panel to study work and the family. The panel will study cultural change within the family and gather information and suggestions about meeting working parents needs.

Gov. Castle also appointed **JUDIE DREXLER** and **CARL SCHNEE** to the Juvenile Justice Advisory Group. The purpose of the advisory group is to develop a juvenile justice plan for the state. The group also studies and revises local programs.

**DIANE LEVIN** was selected by *Delaware Today*

as one of Delaware's best-dressed women.

*Delaware Today* also featured **HENRY BECKLER**, director of Corporate Special Services at the Bank of Delaware and director of the Business and Economic Development Committee of the Chamber of Commerce, in its July Roundtable. In the *Delaware Today* Roundtable, active and knowledgeable members of the community discuss matters of local and national im-

portance. In this particular roundtable, six Delawareans were invited to share their views on the most promising prospects for economic growth in Delaware.

**ALAN EDWARD LESSIN**, son of **HARVEY** and **IRENE LESSIN** of Wilmington, grandson of **WILLIAM** and **ELEANOR LESSIN** of Claymont, was graduated from Concord High School and was accepted at Embry & Riddle Aeronautical University in Daytona, Fla.

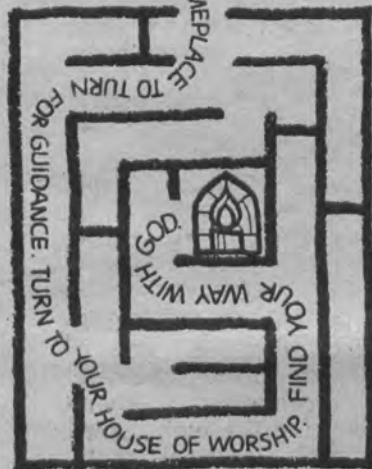
## Destroying A Stereotype —

(Continued from Page 2)  
boosters, fife and drum corpsmen, charter members of

pluralism's heralding advance guard. It's about time the Jewish community opened wide the stereotypical curtain behind which some have camouflaged Fundamentalists, and it's about time that we dialogue with them, too. The American Jewish Committee does, the ADL does, and as a community we might profitably do more. It would not only help us in our efforts on behalf of Israel but it may even provide added credibility to our attestations celebrating interfaith and understanding.

And, of course, as in the instance of joint efforts with Catholics or with Blacks, honest dialogue does not suggest that we need overlook or compromise our respective principles on those issues which are in contention.

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# B'nai B'rith: A Huge Potential Rift

By **BORIS SMOLAR**  
Editor-in-chief-emeritus,  
JTA

## Inside B'nai B'rith

The struggle which broke out within the B'nai B'rith — the oldest Jewish organization in the United States — between its all-male organization, the B'nai B'rith International (BBI) and its women's organization, the B'nai B'rith Women (BBW), which has about 125,000 members, and functions in about 200 communities in the U.S. and Canada, is now in the process of negotiations for a peaceful settlement.

However, it is not over as yet.

The conflict — the first revolution of women in a national Jewish organization in the history of American Jewry — was caused by a decision of the B'nai B'rith International convention to open its ranks of male membership also for women,

thus changing a tradition of more than 140 years old in the existence of B'nai B'rith. The leadership of the B'nai B'rith Women objected to this decision. The objection reached a point where the executive of the BBW adopted a resolution urging a secession of the women's organization from the B'nai B'rith, and the changing of its name — a real divorce.

Why should a well-organized active and influential Jewish women's group object so vehemently to granting equality to women by the B'nai B'rith male organization through admission of women into its ranks as full-fledged members?

The argument of the BBW leadership is that admission of women into membership of men's lodges will divide the B'nai B'rith women's movement into two camps and create two categories of membership — one of members of the BBW and the other of women in the BBI. This, the BBW leaders argue, will undermine the strength of the BBW and its planned expansion in various fields of activities. They also fear that some of their members may switch their membership from the BBW to the BBI to become members of the lodges in which their husbands are members.

There is also another reason.

With the march of time bring-

ing new needs to the Jewish community, especially in the arena of women's concerns, the leaders of the BBW see their organization well equipped to meet these needs with expanding and creative programming when being an autonomous and independent organization. They assert that the BBW is already gaining international prestige by bringing, as women, special vision to its commitments. They want to maintain the identity of their organization in complete independence and autonomy.

## Grassroot Sentiments

As the situation stands today, the B'nai B'rith Women Executive Board rescinded its resolution to secede from the B'nai B'rith organization and proclaimed itself as an autonomous body under a new name. This, after spending much time and effort to organize "town hall meetings" in 50 of the largest communities to poll its members and gather perspectives and interests for its plan to terminate its relationship with B'nai B'rith.

From the sentiments expressed at the first of the scheduled town hall meetings, the BBW leadership apparently began to realize that the grassroots members were not behind the split; and it gave up the holding of the remaining scheduled meetings. At the same time, the BBI, while making it clear that there would be always a B'nai B'rith women's organization even if the current group withdraws, has cancelled the task force meetings it had set up to evaluate responses of its all-male membership to issues relating to its plan to admit women to its membership.

Under this compromise, a joint planning committee of equal representation was appointed by both sides to concern itself with the relationship between the BBI and the BBW and with exploring alternatives that may be available for full equality for men and women in the B'nai B'rith family.

The committee will present a preliminary report to the governing bodies of each of the two organizations by the end of this year. The final report will be taken up next year at the national biennial conventions of the BBI and BBW early in 1986.

The storm is over till then. However it will be interesting to watch the negotiations of the joint planning committee and the results it will bring. Earlier, the attitude of the BBI leadership was that its decision on the admission of women into the all-male organization was "non-negotiable."

Women have been accepted into the general membership of the B'nai B'rith in lodges in Israel, England and other overseas countries. But the membership of B'nai B'rith in these countries is very small as compared with that in the U.S. and Canada, where no woman has been admitted into men's lodges since the founding of the B'nai B'rith 142 years ago.

## The 834 Women's Chapter

When the B'nai B'rith was founded in 1843 in a cafe-house on East Broadway in New York by a group of 12 immigrants from Germany, it was meant to be a male organization. The entire Jewish population in the country at that time was about 25,000 men, women and children. No one in those years considered bringing Jewish women into organized communal life.

The ignoring of women by B'nai B'rith continued for about a half-century until Jewish emigration started from East European countries and brought about changes in the character of the B'nai B'rith. At a BB convention in 1890 — 47 years after the founding of the organization — a proposal was made for the first time that women be accepted as members. However, it was rejected in a referendum in which 141 lodges voted against it, and only 38 voted for it.

Five years later, at another convention, the delegates adopted a decision to give right to district lodges to establish women's auxiliaries. The first such auxiliary was formed in San Francisco.

As time went on, the number of women's auxiliaries continued to grow with each year. But it was only in 1940 that they organized themselves into a central body known as The Supreme Council, for the purpose of coordinating their programs of activities; it was in 1962 that they were incorporated as an independent body. In 1945, the B'nai B'rith Women numbered about 50,000 members in over 300 units functioning in more than 200 communities, as compared with the approximately 125,000 they number today in 834 chapters.

Conducting many worthwhile programs in the United States and Canada, the B'nai B'rith Women raises its annual budget of millions of dollars through its efforts, including its fundraising. Included in its activities are supporting youth groups, financially contributing to the maintenance of the Anti-Defamation League and the Hillel Foundations, projects in Israel,

and a wide variety of programs, concentrating itself on youth education, community welfare projects, and philanthropic and civic activities. In considering secession from the B'nai B'rith all-male organization, BBW leadership made it clear that it would continue its financial support to B'nai B'rith agencies even after the separation.

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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,

As the mother of 3- and 6-year old daughters, I am working hard to establish a solid foundation within Judaism for them. My youngest daughter attends the JCC and my older daughter attended the Albert Einstein Academy kindergarten. I have made a very deliberate choice to provide a Jewish-centered education and atmosphere for my children; and I have been basically satisfied. That is, until a recent occurrence that has left me sad and outraged.

My 6-year-old daughter received a book of Bible stories for children from the school. Anticipating a time of sharing with her, we sat down to read them together. We read about Noah, Jacob and Esau, Joseph, Moses, Samuel, David, Elijah, Daniel, and Jonah. With the exception of the notorious Jezebel, not one woman was even named in any of these stories! We were told that Noah and his sons worked very hard to ready the ark. I suppose the women involved just disappeared while the work was being done. Ruth, Naomi, Rebecca and even Miriam were unmentioned, non-existent. Only the cruel and wicked Jezebel was named.

I feel hurt and isolated. In 1984 (the copyright on this book), women are still written out of history. And I feel that women will be written out of our future if we as educators and parents cannot provide connections for our daughters. Are the children of Israel only male? What would your 6-year-old think?

I am writing this letter to remind the teachers and parents in this community of the thoughtfulness and sensitivity we should use to nurture our children in

Judaism. Rachel, I hope you will likewise admonish them to these goals and hopefully give them some direction in finding educational materials that provide identification for Jewish girls and women.

Forgotten Female Parent

Dear Parent,  
As a parent and an educator, I can understand your upset and disappointment. I'm sorry that we inadvertently caused you pain.

At Einstein, we are committed to giving all our children a positive image of themselves as Jews - female and male. Unfortunately, the writers of many texts have not caught up with us as yet. The book in question was ordered (sight unseen) through the catalogue of a major Jewish publisher. You can be assured that in the future, we will strive to purchase the best non-sexist books available for our students.

Judy Goldbaum, Headmaster

"In the world at large, I call myself and am called a Jew. But when, on the Shabbat, I sit (upstairs) among women in my traditional shul and the rabbi speaks the word 'Jew' I can be sure that he is not referring to me."

Cynthia Ozick, writer and Jewish scholar

Dear Parent,  
Invisibility is akin to a small, painful death. Your Jewishness seems irrelevant if only men made Jewish history, and you are not a man. Please understand, however, that the author of the Bible stories which ignore women means no harm to you and your daughter. Jewish society has been male-centered for many generations, especially in spiritual matters. The book passively

perpetuates the orientation of the society in which it was written. Unless we do something to make the invisible visible, women's many contributions to Judaism will be ignored. This can only be harmful to healthy development in future generations of Jewish women and men.

Many Jewish women are taking courageous stands to focus our eyes on the "invisible" women in our history. Here are some practical suggestions. Publishers produce what sells. Since Jewish publishing is already highly segmented (Hasidim, Orthodox, Conservative and Reform all buy different materials), you might be able to exert pressure for adequate female representation in some texts. Register your protests where they count - with the publisher.

Wise parents and teachers need not wait for this conservative industry to catch up. You can supplement existing texts with material from Jewish feminist sources. I highly recommend *Written Out of History: Our Jewish Foremothers* by Sondra Henry and Emily Taitz (Biblio Press) as a sourcebook.

It takes courage, persistence and patience to bring about fundamental change. The depth of your pain and outrage reflects how much you really do care about promoting a positive, feminist Jewish identity for your daughters. If you can channel your anger into a force for change, you will also provide your daughters with a wonderful role model.

When God called Moses at the burning bush, he answered, "Hineni" ("I am here"). If you persevere in your efforts to make a visible place for your daughters within Judaism, they too will be able to say "Hineni" when called upon.

Rachel

## 'The Hundreth Rachel'

By Arnold Lieberman,  
Executive Director



In the Nov. 21, 1980 issue of *The Voice*, my column included the following line: "Address such letters to 'Dear Rachel,' c/o Jewish Family Service.....". The article had explained that we received and responded to many letters and inquiries that might have been helpful to others if they had been shared. We planned to publish some with the consent of the sender and with names changed, unless instructed otherwise.

This request resulted in a "Dear Rachel" letter appearing in every issue of *The Voice* since then, and the letter and response on this page represent the "100th Rachel."

Much credit goes to Hedy Campeas-Cohen and the entire staff of Jewish Family Service, who have put together the 100 responses to the letters that have appeared in *The Voice*.

Some readers report to us that they find "Rachel" enjoyable and they like to guess who the sender might be. Others report that they find the column informative and helpful. Most importantly, some clients tell us that reading "Rachel" gave them

the ideas to come to Jewish Family Service for help.

We had all of this in mind when we began the column. We hoped that the format would be enjoyable and informative. Our main goal, however, was to show people that others may be experiencing similar problems, and, above all, that help was possible and available.

Naturally, we serve all clients who are referred to us or come on their own to seek help. But we also feel a responsibility to promote the welfare of the Jewish Family to our community at large.

"Dear Rachel" is one of the ways we work toward this goal. Others include some of our "Jewish Family Life Education" programs; speaking to various groups; and our participation in the "Family and Children's Legislative Coalition."

Jewish Family Service has made and is carrying out a total commitment to do everything we can to "preserve and strengthen Jewish family life...." If you know of something that we could be doing, please call 478-9411 and let us know about it.

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Dear Readers:  
Five years ago "Dear Rachel" was just a gleam in my eye. Today, we have a body of 100 letters that reflect our Jewish community and our time. It is a column that would not have been possible without you: your experiences, your lives, your questions, your letters. Perhaps that, more than anything, accounts for "Rachel's" continuing popularity. We at Jewish Family Service thank you for your support. Happy anniversary to us all!

Rachel  
"old Rachel"

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At the 1985 National Jewish Book Awards ceremony, Blu Greenberg, left, President of the JWB Jewish Book Council, chats with award-winning authors David Wyman, for *The Abandonment of the Jews: America and the Holocaust 1941-1945* (Pantheon), and Joan Peters for *From Time Immemorial: The Origins of the Arab-Jewish Conflict Over Palestine* (Harper & Row).

## Obituaries

### Ben Dubyn

Ben Dubyn, 84, of Logan Square East Apartments, 2 Franklinton Blvd., Philadelphia, died Thursday, June 20 in Hahnemann Hospital, Philadelphia.

Mr. Dubyn was a paralegal with his son's law firm, Dubyn and Smith. He was a member of Temple Beth Shalom in Philadelphia and was active in Columbia Masonic Lodge 91.

His wife, Yetta, died in 1974.

He is survived by two sons, Richard S. of California and Jerome M. of Philadelphia; a daughter, Selma D. Cohen of Dover, Del.; a brother, Joseph Dubin, formerly of Dover; 11 grandchildren and six great-grandchildren.

In memoriam the family suggests contributions to Temple Beth Shalom, North Queen Street, Dover 19903.

### Josephine Akell

Josephine Akell, 66, of 1506 Fresno Road, Green Acres, died Monday, July 1, in Christiana Hospital.

She was a noted hand weaver and artisan. Her work was displayed in many weaving shows, and her weaving studios were included in the Mount Holyoke Studio tours. For five years, she taught weaving at the Jewish Com-

munity Senior Center, where she was a member.

She was a member and former president of the Harmony Weavers Guild, and was a member of Beth Emeth Congregation and its sisterhood.

She is survived by her husband, Robert B.; a son, Paul S., of Claymont; two daughters, June Akell and Sandra Seidel, both of Wilmington; three sisters, Vitta Hertz of Brookline, Mass., Helen Marsh of Bangor, Maine, and Selma Cubell of Randolph, Mass.; and two grandchildren.

In memoriam the family suggests contributions to the Beth Emeth Congregation, 300 Lea Blvd., Wilmington 19802; or to the Jewish Community Center, 101 Garden of Eden Road, Wilmington 19803.

### Theo Rosenheimer

Theo Rosenheimer, 87, of Buffalo, N.Y. died July 2 in Buffalo.

He is survived by his wife, Claire, a daughter, Gila Katz of Malvern, Pa., and three grandchildren.

In memoriam the family suggests contributions to Adas Kodesch Shel Emeth Congregation, Washington Blvd. & Torah Dr., Wilmington, Del. 19802.

# BBW Survey Of U.S. Jewish Women Finds Them Less Conforming

By BEN GALLOB, JTA

A study described by B'nai B'rith Women as the first to systematically compare American Jewish and non-Jewish women on a national basis suggests that Jewish women are less conformist than non-Jewish women about the role of women in the American society and that they have differing political priorities.

In releasing the study findings, Beverly Davis, BBW president, said that while the differences were "enormously interesting," so were the similarities shown in the study. She declared that while Jewish women "think differently than non-Jewish women on many public policy issues, we hold similar beliefs about hopes for our children."

She said the findings show clearly that Jewish women are much more accepting of working women as good mothers, while non-Jewish women are less so. While only one-third of Jewish women believe that non-working mothers make better mothers than women who work, nearly one-half of the non-Jewish respondents think so.

Jewish women are much less likely than non-Jewish women, by a ratio of 38 percent to 50 percent, to believe that children are more apt to get into trouble when both parents work. Jewish women are much less likely than non-Jewish women — 63 percent to 80 percent — to believe that strict discipline is the best way to raise children.

Davis said the study was based on a systematic national mail survey of 485 Jewish women and 471 non-

Jewish women. The response rates were 75 percent for the Jewish women and 72 percent from the non-Jewish sample.

Members of the two groups were matched on age, marital status, and employment status to produce samples which were considered nationally representative of all American women on these factors, and so that these factors could be ruled out as possible causes for any observed differences between the two groups.

The survey found that a significantly greater number of Jewish women than non-Jewish women (55 percent to 45 percent) think working women make more interesting marriage partners than do non-working women. Only 30 percent of Jewish women — compared to 43 percent of non-Jewish women — think most women are happier when making a home and caring for children.

The survey found that a significantly greater percentage of Jewish women than non-Jewish women (83 percent to 65 percent) favor greater participation for women in the American political process. Nearly three-fourths of Jewish women think that more women in positions of power would be good for government while only 50 percent of non-Jewish women think so.

Both Jewish women and non-Jewish women favor more, rather than less, government spending. But 51 percent of Jewish women favor cuts in spending for national defense while only 28 percent of non-Jewish women agree. Jewish women are more likely than non-Jewish women to support spending boosts for education, health,

environment and consumer protection.

Jewish women and non-Jewish women both belong to an average of three organizations but Jewish women are more likely to be members of education, national, political civic and cultural agencies, while non-Jewish women are more likely to join community craft and youth organizations.

Davis said many of the significant similarities relate to family relationships and to aspirations for children. Specifically:

- Jewish women and non-Jewish women have similar desired attributes for their daughters. When asked to list desired attributes for a daughter, both Jewish and non-Jewish women ranked wealth, beauty and fame on the bottom of the list of desired attributes. Jewish women tended to give a slightly higher emphasis to independence, self-reliance, ambition and intelligence while non-Jewish women most valued being loving, compassionate, generous and friendly.
- Both Jewish (98%) and non-Jewish (97%) women overwhelmingly agree that parents should encourage as much independence in their daughters as in their sons.
- Equal numbers of Jewish and non-Jewish women (67%) reported they had close relationships with their mothers.

## Havurah Institute In Boston

The annual northeast Havurah Summer Institute is coming to Brandeis University in Waltham, Mass., Aug. 5-11. Now in its sixth dynamic year, the Havurah Institute brings to Boston for the first time its unique atmosphere in which Jews of all backgrounds, denominations and levels of Jewish learning share a week of total Jewish living. The event is one of three sponsored by the National Havurah Committee this summer. One institute was held in Chicago in July, and the other will be in Los Angeles, July 31.

"The Havurah Institutes are exceptional in their appeal to diverse members of the Jewish community," said Peggy Brill, chairwoman of the national program committee. "They are planned with concern for Jewish families and singles alike.

The program successfully integrates the young with the old, and the highly educated with new learners, by emphasizing common interests, rather than age or level of education."

The focus of the Institutes is a program of intensive questioning and study of classical Jewish texts, Jewish philosophy, literature, history and issues of current concern. Among the 24 courses offered at the Boston Institute will be "Peace as Crisis and War as Status Quo" with Stephen P. Cohen, "Elements of Aggadah: Non Legal Texts in the Babylonia Talmud" given by Solomon Moshowitz and "Jewish Liturgical Tradition" taught by Ronnie Levin. Other classes will be taught by Susannah Heschel, Richard Israel, Julius Lester and Judith Plaskow.

A children's program is also a component of each Institute. It has two objectives: to provide an enjoyable educational program with Jewish content for the children of adult participants, and to free parents for full participation in Institute activities. This year at Brandeis a new program will provide teenagers with special study, discussion, and social activities, plus participation where appropriate into the activities of the adult community.

The Jewish arts are prominent, both as study and as spiritual refreshment. Participants explore many avenues of Jewish expression, including dance, drama and music, as well as visual art. The emphasis on art fosters an awareness of the importance of creativity in a

(Continued to Page 15)

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**Havurah —**

(Continued from Page 14)

vibrant Jewish life.  
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that develops among the participants in an essential part of the Institute program, culminating in the celebration of Shabbat. Reflecting the considerable range in background and preferences

of the community, Shabbat is celebrated with several different types of services, all led by participants. Through the day's program of worship, rest, study and song, the group comes together at the Havdalah service with a sense of unity and peace that is truly a taste of the ideal Jewish community.

Scholarship funds for the Institute have been made available by the Combined Jewish Philanthropies of Greater Boston.

Those interested in learning more about the Institute or Havurah Committee can write 270 West 89 Street, New York, NY 10024, or call (212) 496-0055.

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# Sakharovs 'Have No Idea What Is Known Of Us'

Reprinted from  
The Wall Street Journal

Conflicting reports emanate from within the Soviet Union on the whereabouts and condition of Nobel physicist Andrei Sakharov and his wife, Elena Bonner. Their apartment in Gorky, the city closed to Westerners to which Mr. Sakharov was banished more than five years ago, is said to be dark and deserted. Mr. Sakharov, who conducted a celebrated hunger strike last year to protest official treatment of his wife, may have undertaken at least one other fast this spring.

Mrs. Sakharov, though suffering from heart disease, was tried last summer for "slandering the Soviet state" and sentenced to five years of internal exile. Earlier this month, her mother and children, who live in Massachusetts, received an English translation of what they believe is the first uncensored letter from her in more

than a year. It was sent last November through unofficial channels.

Mrs. Sakharov, a physician, related what happened during her husband's hunger strike last year:

On May 7 Andrei was taken to the hospital as an emergency case. On May 11 they began force-feeding. At first, this was done intravenously. Then they used a tube through his nose. Later, they held his nose closed and poured liquid down his throat when he opened his mouth to breathe. All this caused excruciating pain. During his first intravenous feeding, he suffered an arterial spasm or a stroke and lost consciousness...

After Andrei regained consciousness, he had difficulty walking and his hands shook. He found it hard to write, and in some words inserted extra vowels - he would repeat the letter "u" or "o" three times without realizing that he had done so.

They began to frighten An-

drei by telling him that he had Parkinson's disease and that he would soon become a helpless invalid... Now Andrei is back to his usual self. Everything is normal including his perception, reactions and intelligence. His only remaining symptoms are trembling of his hands and a problem with his lower jaw.

Mrs. Sakharov included an appeal that her husband had sent Nov. 9 to a Soviet official, asking that her conviction be reversed:

I was not called as a witness at my wife's trial, and I was not even notified that it was in progress. No relative (or even friend or acquaintance) was able to attend her trial. That in itself violates the principle of an open trial.

The prosecutor's closing statement, the verdict of the decision of the Appeals Court are, in my opinion, unsubstantiated. They contain errors in fact and in reasoning and biased judgments lacking all objectivity. One of the central counts of the indictment is based on false evidence...

The decision in my wife's case asserts that "the human rights of the persons mentioned by Bonner were not violated since they were lawfully convicted for specific criminal acts." But according to my wife's firm belief (as well as my own), based on the information known to us about their trials, the individuals in question were sentenced illegally for their opinions. They are prisoners of conscience since they neither used nor advocated violence. The verdict by itself does not constitute proof for my wife and myself that the defendant was lawfully convicted...

Many of the statements incriminating my wife were in fact her restatement of my opinions (her statements in Italy and at the Nobel ceremonies in Norway in 1975 and her press conference in January 1980 after my illegal deportation to Gorky). My wife spoke on those occasions as my authorized representative. She always noted that she was expressing my point of view. It is clearly illegitimate to convict her for those statements while failing to bring charges against me or

even to summon me as a witness. I am prepared to answer for those statements in accordance with my conscience. My wife should be free from responsibility for them!

(In her letter Mrs. Sakharov says her trial "was intended first and foremost as an answer to Andrei's article 'The Danger of Thermonuclear War'" in the summer 1983 edition of Foreign Affairs, a technically based plea for peace that also warned the U.S. against unilateral disarmament.)

The use in the prosecutor's summation and in the verdict of my wife's emotional response to a French correspondent three days after she was diagnosed as having suffered a heart attack is particularly outrageous from a moral point of view. Their encounter was unexpected. To the question: "What will become of you?" she answered: "I don't know. They are simply killing us." She did not mean that they will shoot us. But indirectly they are killing us, especially my wife - we are convinced of this. They are killing her by defamation and slander in the mass media; by denial of effective medical care; by searches, tiring interrogations and the trial of a seriously ill person; and by denial of normal contact with

her mother, children and grandchildren...

Mrs. Sakharov's letter conveys some sense of the depressing circumstances of their Gorky exile:

I hope very much this letter reaches you, but hope is not assurance. I don't know if a similar letter written after my trial but before the appeal has arrived. We have no idea what is known of us in the outside world. Our radio was confiscated during a search on May 8 and for several months we had nothing. In October we bought some sort of replacement, but the jamming is so bad that nothing is audible and we're completely uninformed.

We haven't met with anyone during this whole period. All contacts are forbidden, on the street as well. If someone approaches, the KGB immediately blocks them. My only contact has been with my lawyer, Elena Reznikova, when she came to prepare my case for the trial and then for the appeal.

We lack a typewriter, a phonograph, manuscripts and much else. We have asked for home movies and English detective stories... They haven't allowed us to go to Moscow for our documents, for our savings book, for our other things. Our property has de facto if not de jure been confiscated.

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