

The JEWISH VOICE

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Shamir Rebuffs Diaspora Leaders On 'Who Is A Jew' Amendment

By DAVID LANDAU and HUGH ORGEL

JERUSALEM (JTA)—American Jewish leaders trying to remove the divisive "Who Is a Jew" issue from Israel's political agenda got a chilly rebuff November 22 from Premier Yitzhak Shamir. He promised, however, to set up a "consultative process on the Law of Return with the Jewish Agency, which will act on behalf of world Jewry."

The proposed amendment to the Law of Return, Israel's basic immigration law, would exclude persons concerted by non-Orthodox rabbis from automatic Israeli citizenship. It was officially placed on the Knesset agenda November 22. The initiative was taken by Avraham Verdiger of Agudat Yisrael, Yitzhak Levy of the National Religious Party, Shlomo Dayan of Shas and Michael Eitan of Likud.

Clearly it was a slap at the delegation of Diaspora leaders who came here one day earlier to try to avert what they see as an inevitable schism between Israel and Diaspora Jewry if the controversial amendment is adopted.

No date was set for debate because the new Knesset, sworn in only the day before, has not yet

elected its presidium, whose members establish the agenda.

The draft amendment adds the words "according to halacha" (religious law) to the definition of a Jew as a person born of a Jewish mother or converted. Although of minor importance in practical terms, the addendum is being perceived as a denigration of the vast majority of affiliated Jews in the United States and other Western countries who are not Orthodox.

The religious parties, which won 18 Knesset seats among them in the Nov. 1 elections, demand swift adoption of the amendment as their price for participation in a Likud-led coalition government.

Shamir, whose lieutenants were holding parallel coalition talks with Labor, apparently is determined not to upset the religious extremists, who will most likely be his coalition partners.

The prime minister was reportedly cold and blunt to an eight member "emergency mission" from the United States and Canada that visited him. The delegation includes past and present leaders of the United Jewish Appeal, Council of Jewish Federations, United Israel Appeal and UIA-Canada. Shamir tried to persuade the leaders that Diaspora Jewry's anxieties

(Continued to Page 45)

By 151-2, U.N. Votes Against U.S.

By PAULA BERENGUT

In a lopsided vote held at the U.N. on November 30, the General Assembly voted to deplore the U.S. State Department's refusal of a visa for Yasir Arafat, urging a reversal of the decision. The resolution passed 151 to 2 with only Israel supporting the U.S.

On Sunday, November 27, U.N. Secretary General Javier Perez de Cuellar accused the United States of violating its U.N. Treaty by preventing PLO leader Yasir Arafat from addressing the U.N.'s General Assembly. Secretary of State U.S. George P. Schultz rejected Arafat's visa application on November 26, citing "associations with terrorism" as a reason for rejection.

In his statement, Perez de Cuellar said the visa decision ran counter to the 1947 agreement under which the U.S. promised not to interfere in U.N. matters. He warned that the decision could hamper Middle East peace efforts at a time when the PLO had provided "fresh opportunities."

The Palestine National Council, which met in Algiers earlier last month, voted to accept U.N. Resolutions 242 and 338, implicitly recognizing Israel's right to exist, and proclaimed an independent Palestinian state with a capital in Jerusalem.

Arab countries began laying plans for an alternate session of the U.N. to be held elsewhere, probably in Geneva, and expressed anger over Schultz's decision. While Israel praised the U.S. decision, France, Norway, and Sweden joined Egypt, Jordan, Iraq, Algeria, and Libya in condemning it.

If an alternate location is decided upon as a protest action, it would be an unprecedented action and would require a majority vote of the 159 nations in the General Assembly. A majority of that body's membership is from the Third World and has historically given strong support to resolutions sympathetic to the Palestinian cause.

The PLO leaders and their supporters in the Arab world had been hoping that their November 15 PNC resolutions in Algiers — renouncing terrorism and implicitly recognizing Israel's right to exist — would gain them some recognition in Washington.

The U.S. has contended that "Arafat's associations with terrorism" justified its refusal to accept his visa application by noting that the U.N. headquarters agreement allowed the host to act on security grounds. Arafat has addressed the U.N. previously, in 1974.

Arafat, who is in Amman, the Jordanian capital, for talks with Jordan's King Hussein, remained silent, but his spokesmen have raged against the decision. "Total disillusionment, anger and indignation" were the words used by PLO Central Council member

(Continued to Page 44)



PLO leader, Yasir Arafat, addressing the Palestine National Council in Algiers last month.

United Way Marks Record Year Again



The United Way of Delaware has announced that it has concluded its second straight record-high fund raising drive, raising \$1.2 million more than last year. Under the chairmanship of Paul R. Fine, the fund drive raised \$15.86 million which represents an increase of 8 percent over last year's campaign. It is also \$461,000 more than the goal the United Way set when it began this year's campaign.

The funds raised through the annual campaign are distributed among 56 community service agencies, including the Jewish Community Center, the Jewish Family Service and the Milton and Hattie Kutz Home.

"Obviously, the campaign was just an outstanding success, and the results are truly exemplary," said Fine. "We have a wonderful group of people in Delaware who really do care... and you sense that and see that when you're asking people for money."

Kol Hakavod, congratulations, to Paul Fine and the United Way, for a job well done.

Inside this issue...

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OPINION

Editorial: Israel Needs Our Support

Israel is struggling to remain a Jewish homeland in a world that would destroy her. That is the basic fact we must keep in mind when we're asked to support the 1989 Federation Campaign.

Yes, the current political turmoil in Israel is disturbing. Discussions between Likud, Labor, Shas, Agudat Yisrael and other religious parties of the right have raised difficult questions. We can certainly express our opinions and attempt to influence policies, but we cannot hold back money without doing irreparable damage to Israel. The dollars we send to Israel support people, not politics. Our funds are used for education and social services — senior centers, refugee resettlements and settlement towns. In the last few years, the Jewish Agency, which distributes UJA money, has been significantly restructured to serve the needs of all important programs including the programs of the reform and conservative movements. Let's not confuse Israeli politics and the quality of life of Israeli citizens.

This year, the United States government will provide more than three billion dollars in foreign aid to Israel. The strong, undivided support of American Jews influences the government to make such a commitment. If we decrease our charitable private giving, we also jeopardize U.S. government aid.

American Jews have responded generously to Israel in times of war. Today there is no declared war, but the crisis is just as deep. A few weeks ago, the Palestine National Council declared a Palestinian state with Jerusalem as its capital. Now, more than ever, Israel must be able to negotiate from a position of strength. Twelve months of the *intifadah* have reduced Israel's public image to a worldwide low. Now, more than ever, Israel needs us.

How ironic it would be if Israel's real problems and the dangers facing her were ignored because of Jewish infighting. The Jewish people's strength lies in unity. Israel has survived and prospered for forty years because Jews were able to transcend their differences and unite behind the effort to ensure the vitality, creativity and survival of the State of Israel. Peace and survival are expensive. Israel needs our support.

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



Federation Urges Letter Writing Regarding 'Who Is A Jew' Issue

Having just returned from a meeting with leadership of the American Jewish community, where questions regarding the change of the law of Who Is A Jew was the most important topic under discussion, Stephen Herrmann, President of the Jewish Federation of Delaware, has sent the following letter to Israeli Likud leader Yitzhak Shamir.

He has also urged that a telegram, telefax, or overnight letter be sent by all members of the Jewish community to Prime Minister Shamir as well as to Israeli Foreign Minister, Shimon Peres, stating opposition to the proposed change in the definition of Who Is A Jew.

The address for both Israeli leaders is: Knesset, 3 Kaplan Street, Kiryat Ben Gurion, Jerusalem, ISRAEL.

In order for the letter-writing to be effective, millions of American Jews must act immediately on this crucial situation.

Letters to the Editor are on Page 4

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November 18, 1988

ROBERT N. KERBEL
Executive Vice President

Honorable Yitzhak Shamir
Prime Minister of Israel
Knesset
3 Kaplan Street
Kiryat Ben Gurion
Jerusalem, Israel

Dear Mr. Perez:

This is a generation of Jews that has a sacred trust. Having witnessed the destruction of European Jewry it has a unique destiny - unknown in the last two thousand years - to insure the vitality, creativity and survival of the State of Israel. We, American Jewry, are truly one with the land of Israel. Our destiny is as one with the land of Israel. Our destiny is as one with the land of Israel. All Jews, by legislative action of the Knesset, are affected by those who are not citizens of Israel, are affected by the possibility of a change in the definition of who is a Jew under Return or adaptation of the Rabbinical Courts Bill.

This affirms the resolve of the Jewish community of Delaware declaring its support of religious pluralism in Israel and maintenance of the status quo of the Law of Return which assures full immigration and associated rights of all Diaspora Jews entering Israel and reiterates the sentiments of the Jewish community of America indicating the issue of "Who is a Jew" should not be decided in the context of political accommodation.

Very truly yours,
Stephen E. Herrmann
Stephen E. Herrmann
President

SEH:jcs

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On the other hand



N. Even Or

Causeless Hatred—Will It Destroy Our Temple, Too?

The Temple was destroyed, said our sages, by *sin'at hinam*, causeless hatred. A strange statement, at first sight. Did they not know, better than we, that in 70 C.E. it was the Romans who burned and obliterated the Second Temple and the whole city of Jerusalem, slaughtering men, women and children, carrying the few survivors back to Rome as slaves? The "causeless hatred" of which they spoke was certainly not the hatred of the Romans for the Jews — it was rather the hatred of Jews for each other. Did they mean that this bitter internal strife brought on divine punishment by the hand of the Romans, or that it led to political and security conflicts which laid the nation open to defeat and destruction?

I must say that I am haunted by this quotation everywhere I turn, reading the newspapers, attending meetings, listening to what good, well-meaning people say. The spectre of *sin'at hinam* seems to be all around us, in Israel, in America, in our own community. And the question pounds on me: will it destroy our Temple? Will it destroy all that has been built on the ashes of so much pain and suffering and horror?

Where do we place the blame? On no one? On every one? Or is it the ultimate virus threatening to destroy the body of our people, the virus that appeared in the hateful criticism of Moses by Miriam and Aaron, and the rebellion of Korach, and has reappeared and reappeared throughout the ages? All I know is that

today it is in the air we breathe. If there is no single person or group on whom to place the blame, there are all too few who are totally innocent: certainly not the ultra-Orthodox leadership in Israel and America, and the Reform leadership in America. And, tragically, it has been all too often the rabbis who have whipped their followers and congregants into a frenzy of anger, and, yes, hatred.

The conflict is particularly lacking in substance in the question of changing The Law of Return, the Israeli law under which a Jew emigrating to Israel becomes a citizen of that country immediately and automatically instead of going through the regular naturalization process required in all countries, including our own. If the law is not amended to bar Reform and Conservative converts from automatic citizenship, as the ultra-Orthodox wish it to be, how many such converts will make *aliyah* and "dilute" the Jewish character of Israel? The number of meaninglessly small now and will probably continue to be so. And the argument is equally trivial in substance in the other direction: if the law is finally amended, how many such converts will be denied rapid citizenship? No, it is clearly not a conflict on substance, but on turf and power: the Orthodox wishing to discredit and, in effect, decertify those rabbis who have broken with traditional *halakhic* Judaism, and the other side insisting on proving that they can redefine Judaism

as they will and make the definition stick. The conflict between religious and secular in Israel itself has far more substance: whether or not there will be public soccer matches, open bars and movie houses on Shabbat — that one does make a practical difference to a large number of people.

Let me emphasize that it is not the disagreements that pain me — those are healthy; they are characteristic of a democratic system. Disputation is an enduring habit of our people, maybe even the source of our creativity. It is rather the acrimony with which the debate has proceeded, the bitterness and hatred it has bred, the degree to which nice people are saying such vicious things that do them no honor. And it has spread, it seems to me, to our own synagogues, our own community, our own Federation. Jews are threatening other Jews with holding back needed funds in order to enforce their will.

I am confident that if the Arab nations surrounding Israel were to attack her once again, we would come together and organize our rallies and our fund raising as we did in 1967 and 1973. Would it be too late this time? Are we willing to take the risk that disunity and conflict place upon us as a people that has never been short of enemies? Is it the Arabs that we have to fear, the KKK, the neo-Nazis, the Skinheads, or is it ourselves?

The Temple was destroyed, said our sages, by *sin'at hinam*. It will be rebuilt,

said Rav Abraham Isaac Kook, by *ahavat hinam*, by causeless love. What is "causeless love"? It is love that transcends differences without eliminating them. It is love based on oneness. The oneness of a husband and wife that transcends arguments and disagreements; the oneness of parents and children that transcends rebellion and rebuke; the oneness of a people of disparate lifestyles and even philosophies that joins in saying, "We are one!"

Perhaps this season of Hanukkah is the time to evaluate where we are and where we are going. It is, after all, more than an orgy of gift-giving to dull the blandishments of Christmas. It commemorates the purification and rededication of our Temple after it had been defiled by the enemy. Have we, perhaps, with *sin'at hinam*, defiled our symbolic Temple, the Temple that is the oneness of our people, in Israel, in America, in our own community? Is it not, perhaps, time that we begin to follow the words of Rav Kook, to rebuild our Temple with *ahavat hinam*? Time to lower the temperature of our words below the flame point, to argue with reason rather than venom, to debate without threats, to disagree without disdain?

Let us begin now, at this season of Hanukkah, of dedication, lest God forbid, once again we destroy our Temple with *sin'at hinam*, with causeless hatred.

... The Ball's Still In Arafat's Court

By CHARLES KRAUTHAMMER

"In Algiers tonight, the Palestinian National Council voted to reject terrorism, declare an independent Palestinian state and for the first time to recognize Israel's right to exist." So announced ABC news on Monday, Nov. 14. ABC likes to call itself "uniquely qualified to bring you the news." And it does require unusual gullibility and ignorance for a news organization to issue a report so false. But in mis-covering Algiers, ABC was not alone. All the other electronic media that I sampled — NCB, CNN and NPR — were equally wrong, though none was quite as concise. Blowing two major stories in one sentence is a unique achievement.

Story No. 1 is the PLO's "rejection of terrorism." The PLO has renounced terrorism dozens of times. Like the alcoholic who is an expert on giving up drink since he has done it so many times, the PLO has done it again — and with the same sleight of hand. It used the oldest PLO ploy on the subject, couching any apparent rejection of terrorism in the context of relevant U.N. resolutions defining terrorism. Since these U.N. resolutions say that national liberation movements have the right to acts of "struggle" and "resistance," and since every act of murder and butchery ever committed by the PLO has by (PLO) definition been an act of "struggle" and "resistance," the PLO has therefore never engaged in terror. Nothing to renounce. QED. The Palestinians' rhetorical rejection of terrorism at Algiers was thus both customary and empty. It was certainly not news.

Moreover, even if you accept at face value the PLO's renunciation of terrorism, there remains an inconvenience: the PLO deliberately continued to sanction terrorism committed on Israeli territory. Only the PLO can declare that it forswears violence against all innocents except Jewish in-

nocents on Jewish soil and get credit for moderation.

CNN, for example, managed this remarkable journalistic feat: in a single newscast it 1) reported that the PLO has rejected terrorism and 2) showed footage of a PLO "commando" caught infiltrating from Lebanon into northern Israel — during the Algiers meeting, no less — explaining that the object of his mission was to seize and take hostage residents of the Israeli town of Kiryat Shmoneh. Such is the PLO's rejection of terrorism.

Story No. 2, equally false, was the report from Algiers that the PLO had recognized Israel's right to exist. The story was that the PLO had accepted U.N. Resolution 242, which implicitly recognizes Israel. Hence the PLO had recognized Israel.

To start with, it is a constantly repeated refrain that acceptance of 242 necessarily means recognition of Israel. It does not. Jordan, for example, has accepted 242 and has never recognized Israel. Syria has accepted Resolution 338 (which explicitly incorporates 242) and for 40 years has violently rejected Israel's right to exist. Which is why among U.S. conditions for talking to the PLO are recognition of Israel and acceptance of 242; the latter does not imply the former.

In any case, the PNC did not endorse 242. If it wanted to, all it had to do was say, "We endorse resolution 242. Period." It didn't. What the PNC did instead was mention resolution 242. And that is nothing new. The PLO has been mentioning it for years. And this is not the first time that Americans have been taken in by the mere mention of 242.

The most famous case is that of former congressman Pete McCloskey, who emerged from a Beirut bunker in 1982 claiming that Arafat had recognized Israel's right to exist. Arafat said that he accepted 242 together with "all U.N.

resolutions relevant to the Palestine question."

McCloskey, a Middle East neophyte, did not realize that this standard PLO technique for artful nonrecognition of Israel. Since the other U.N. resolutions declare that the existence of Israel is illegitimate (e.g., the "Zionism is racism" resolution) and call for its abolition, this formulation allows the PLO to utter the magic number 242 while conceding nothing about the PLO pledge to liquidate Israel.

In Algiers the Palestinians did it again. They called for "an International Conference to be held on the basis of Resolutions 242 and 338 ... and according to U.N. Resolutions specific to the Palestine problem." Again, a standard PLO rhetorical ploy. An American TV reported it as if Arafat, standing under a huge Palestinian map from which Israel had been entirely expunged, had suddenly accepted Israel.

If you don't believe me, listen to the Palestinians themselves. At a press conference after the declaration, Arafat was repeatedly asked whether mentioning 242 meant that the PLO was recognizing Israel. Not once did he come close to answering yes. George Habash, leader of the second most powerful Palestinian faction and a man less concerned with diplomatic niceties,

(Continued to page 37)

ENDOWMENT

It is December and an excellent time to review your financial situation in order to maximize your tax savings. In many cases charitable gifts can play an important role in reducing your tax bill.

If you expect to be subject to a lower tax rate next year (due to reduced income, more deductions or other reasons) your charitable gifts will be worth more to you in dollars saved if made in 1988 rather than in 1989.

You may wish to consider charitable gifts of appreciated assets. Higher capital gains taxes now in effect may make selling stocks or other property financially undesirable. Instead you may wish to fulfill a pledge or make additional charitable gifts and escape capital gains taxes altogether.

As part of your year-end plans you should give some thought to long-range financial needs for yourself and your family. Charitable gifts can often be included in retirement and estate planning very effectively. A variety of life-income gift plans exists. You may wish to mention your charitable interest to your tax advisor. For additional information please call Connie Kreshtool, Endowment Director.

Candle Lighting

DECEMBER
2nd - 4:20 PM
9th - 4:19 PM
16th - 4:21 PM

HANUKKAH

Hanukkah begins on Saturday night, December 3. Hanukkah candles should burn at least one half hour after nightfall. On Friday, December 9, they should be lit before Sabbath candles; on Saturday, December 3 and 10, light menorah after the Sabbath (Dec. 3 after 5:23 PM; Dec. 10 after 5:24 PM).

Letters to the Editor

More On Need For Judaic Studies Program

A provocative letter to the Editor of *The Jewish Voice* (May 27, 1988) written by Dr. Lawrence Perlman alleges among other things, "... neglect, benign and otherwise, that Jewish students receives..." at the University of Delaware. These disturbing assertions prompted the members of a Beth Emeth *chavurah* to investigate the validity of Dr. Perlman's charges and, if corroborated, to express their concerns to the Jewish Community and to the officers of the Federation.

Our survey led us to meetings with Dr. Lawrence Kalkstein, recently appointed chair of the advisory committee for Hillel, Dr. Richard Venezky, Robert Kerbel, Executive Director of the Jewish Federation, and to the home of Dr. Nisson Finkelstein where we met with Drs. Lawrence Perlman and Barry Seidel. We also met with the head of the History Department, Dr. Carol Hofecker, whose department, along with Dr. Frank Dilley's Philosophy Department, were singled out by Dr. Perlman for special criticism. Those mentioned above and others such as Irving Morris, who is playing a singular and extremely important role in this ongoing process, have been generous of their time and have contributed significantly to our conclusions.

Subsequent to the Perlman letter the case for including Judaic Studies at all institutions of higher learning was made rather convincingly in *The Jewish Voice* by N. Even Or in his article "Judaic Studies at the University of Delaware" (July 15, 1988). It was given further thrust by *The Jewish Voice* editor Paula Berengut, whose feature story "American Universities Support Judaic Studies Programs" (May 29, 1988) asserts that today more than 150 American universities now have such programs in place as part of their

regular curriculum. Perhaps this increasing interest at colleges and universities in all types of ethnic studies stems from the realization that, "... traditional curriculum leaves little room conceptually for anything but an unselfconscious Western, white, Christian male view of the world." (*Chronicle of Higher Education*, August 3, 1988).

There is no doubt that there are some among the university's faculty who are supportive of the concept that Delaware should have a Judaic Studies program. Dr. Frank Dilley, Philosophy Department chairperson, acknowledges that, "the issue raised by Dr. Perlman is a real one..." and regrets that "we do not offer more courses in Judaic Studies and more courses in religion..." (Letter to the Editor, *The Jewish Voice*, October 7, 1988.)

Unfortunately, however, over the past years the University administration has continually yielded to other educational priorities. So far their only means of providing the student body with a touch of Jewish content has been through an occasional course offered by a visiting professor, teaching within a limited time frame such as a semester or two.

We contend that the perceived vacuum at the university can not be filled by a succession of transient or visiting scholars or an occasional course with Jewish substance. Rather, we believe it is incumbent on a major institution such as the University of Delaware to follow the lead of so many of its peers in establishing a permanent program of Judaic Studies chaired by an accredited Jewish scholar-in-residence. The issue extends beyond such a program for there exists in the Jewish community a feeling that some of the faculty and department heads do not fully comprehend the depth of experience and wisdom embodied in the Jewish tradition. We find it difficult to understand, for example, how the English Department can offer a course in "The Shaping of the Modern Mind" containing a series of lectures on the thinking of St. Paul, St. Augustine, St. Thomas

Aquinas and Martin Luther among others but be devoid of the intellectual and ethical contributions explicit in the Torah and the Rabbinic interpretations thereof or the works of Maimonides and other famous Jews whose literature and ideas have formed the basis upon which much of Western civilization as we know it now stands.

Based on the information we have gathered from members of the university faculty and others who have been sensitized to this issue, we firmly believe that the time is ripe for the Federation to come to grips with this problem. As our chief spokesman it is the responsibility of the Federation to assume a strong leadership role in convincing the university authorities to establish a significant, full-time program in Judaic Studies and to keep the Jewish community apprised of its progress.

Frank Chaiken
Fred Ehrlich
Nan Lipstein

Loyalty To Israel Above All

[I would like the Jewish Federation to] please recognize the following facts:

- 1 - As the Orthodox rabbi for this community for 41 years, I always made my annual pledge to Federation.
- 2 - The Federation was predominantly Reform or Conservative; you never had an Orthodox president or vice-president.
- 3 - I never questioned the distribution of the funds. I never threatened, nor warned that I will withhold my contribution, like Rabbi Schindler and Rabbi Grumbacher.
- 4 - Now, Likud and religious parties will possibly pass their "Who is a Jew" law.
- 5 - I make no demands. I expect loyalty to Israel, whatever party rules. I expect loyalty from Schindler and Grumbacher to Israel.
- 6 - If they make threats, I make threats. I will send my money directly to Israel! Not to Federation.

Leonard B. Gewirtz

The Separation Of Church And State

On November 15, 1988, Ralph Moyed a columnist for the Morning News on the Opinion Page, had an outstanding article on the current dispute in the Christiana School District in regard to the celebration of the Christmas Holidays in the schools.

Letters had been sent into the "Morning News" complaining that a Christian Nation had taken the Christmas Celebration out of the schools. Mr. Moyed, with whom I rarely agree, came to the defense of the separation of church and state in an exceptional manner. He pointed out that this nation is made up of many ethnic and religious groups, beside Jews, that think that tax-supported schools should not teach religion. Moslems, Hindus, Buddhists, atheists, and agnostics as well as Christians, and Jews make up the United States, and religion or the non-teaching of religion belongs in the home, the church, or synagogue.

The "Framers of our Constitution" were wise men when they included "Freedom of Religion" in the "Bill of Rights;" but they also, in Article VI (3), stated "The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath of Affirmation, to support this Constitution; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States." Think of it: for the first time in the history of mankind a country was founded on complete Religious Freedom. Jews for the first time were equals as well as other religions, in the sight of the Law of the Land.

Samuel Kagel

Hanukkah: It Is What It Isn't

By SUSAN SCHNUR

When my little brother Danny was 5 years old, he begged my parents for a Christmas tree. It was out of the question. Still, that December, my oldest brother and I drove Danny around in the evenings, rubbernecking around the well-to-do Christian suburbs, seeing whose lawn decorations pulsed the brightest — like jewels, like winter fireflies — and in whose picture window stood the best tree.

When Christmas was over that year, we older kids, walking home from Hebrew school, spotted one of the neighbor's Christmas trees lying in the gutter. Excited, we hauled it over our backs and dragged it home for Danny. But as he stood looking down at it in the dirty backyard snow, we saw the tree suddenly for what it really was: a bedraggled, dried-up old thing, its tinsel gimp and spindly, its needles a dark ocher. It was lying in mud. It was (we recognized abruptly) dead. Danny cried.

Several years later, when I was in high school in Princeton, N.J., the headmaster agreed (it was an ecumenical year) to give us Jewish kids "equal time" during the Christmas assembly.

All week long we made holly wreaths and pomander balls for sale by the women's club; we decorated a two-story-high blue spruce tree in the school

lobby; and we sang Handel and Pergolesi and Bach.

At the end of the week came the assembly. I climbed on to the stage for the Hanukkah segment of the program, having already sung "Gottes Sohn Ist Kommen" with the madrigals, recited a moving piece of Dickens' "A Christmas Carol" with my English class, and passed out delicious pfeffernusse and speculatus cookies with the Key Club.

I looked at the traditional Hanukkah cookies I was handing out (shaped, ostensibly, like the shields of Maccabean soldiers and smeared with coarse, neon-blue sugar) and, suddenly, like with Danny's Christmas tree, I saw them for the first time. They were banal, standardized, stupid. They were the most moronic holiday cookies I had ever seen. They tasted like pasteboard — this I knew — but for the first time in my life, I registered this as a negative trait.

Then, with the four-part harmonized rendition of "he was despised, despised and rejected, rejected of men, a man of sorrows..." still ringing in my ears, I opened my mouth to sing: "I had a little dreidl. I made it out of clay. And when it's dry and ready, Oh dreidl I will play."

The performance over, I hid in one of the dressing rooms.

Hanukkah was never meant

to compete with Christmas. Historically, it is utterly a minor holiday. The Mishna does not mention it. The "Books of the Maccabees" are excluded from the Jewish canon.

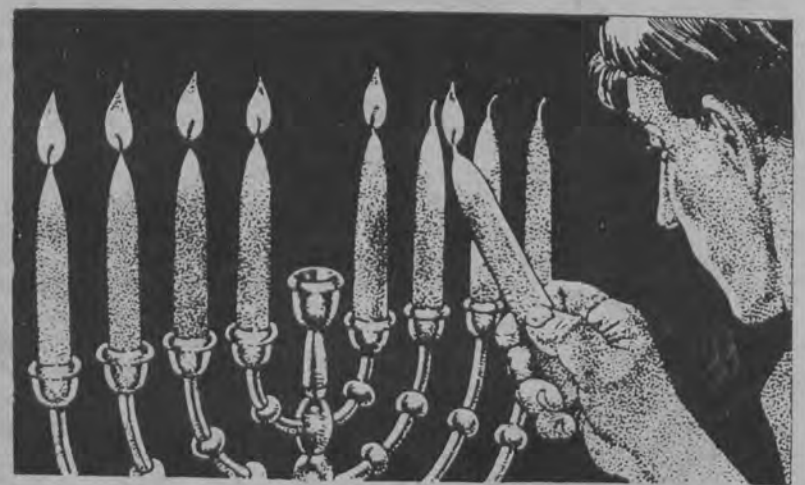
Josephus, the Palestinian historian of the first century, scarcely knows what the holiday is: "This festival is called 'Lights,'" he writes uncertainly, "because the free practice of our religion was to us like a rising day of light."

In the Talmud, Hanukkah is mentioned only once, in passing, by one of the dotty, rather abstracted rabbis, who asks, "What is Hanukkah?" as if he hadn't a clue.

But it occurred to me in high school, as I sat by myself on a bench in a darkened dressing room at the back of an auditorium in Princeton, that Hanukkah was not minor any more. Not for American Jews. Not for us.

It was major. Probably the most major Jewish holiday of all: more important than the Sabbath or Passover, or even that most holy of holidays — the Day of Atonement. Because it is on Hanukkah that each of us gets our first and strongest lesson in identity.

My brother Danny learns (age 5) that he is not a Christian, that being Jewish in this world means denying himself certain things. I learn (age 16) de Tocqueville's lesson that the great weakness of a



democracy is the "tyranny of the majority" — the wish that we cling to deeply: to be like our neighbors. I gain the knowledge that we are not.

And the unfairness of the competition between Hanukkah and Christmas underscores and echoes that lesson derived from the holiday season itself: that it is "they," not "us," who make up the games and the rules and the standards. That "they" is reasonably everybody beyond Mom and Dad and Uncle Bob and Aunt Harriet and the Schwartzes across the street.

Despite everything we hear about separation of church and state, we live in a very Christian country. Despite all the fuss in our public schools about keeping out a "moment of prayer" or even a "moment of silence," second-graders from Maine to

California trade Christmas pollyannas, and vie for the green and red crayons in the Crayola box, and enjoy, after all, a Christmas vacation.

Hanukkah, then, is a time of weird religious affirmation for American Jews. All through the month of December we feel darkly apart from things. The songs piped through the grocery store are not ours. The greetings extended to us do not apply. Even conifers — a kind of tree, for God's sake — take on a religious affiliation.

Oddly, this cements our identity. We become Jewish through omission. And isn't this, anyway, for many of us, what being Jewish really is? What we are not. The trees we can't have. The pfeffernusse we don't bake. The colors we don't use.

(Continued to page 39)

Israel And Egypt Agree To Disagree Over Palestinian National Council

By GIL SEDAN
JERUSALEM (JTA) — Israel and Egypt have apparently

agreed to avoid a crisis over Egypt's recognition of the independent Palestinian state

proclaimed by Yasir Arafat in Algiers Nov. 15. Israel's protest to Cairo was relatively mild and the Egyptian response was conciliatory.

Shimon Shamir, Israel's ambassador to Egypt, met with Foreign Minister Esmat Abdel Meguid in Cairo. He said afterward that the Egyptian minister stressed the new situation could be used constructively to advance the peace process.

Shamir told Army Radio later that the question is not how Israel should react, but rather how to pursue the peace process in light of the new development. His remarks reflected a consensus in the Foreign Ministry that there is no point in getting overly excited by the Egyptian move, which was not unexpected.

Foreign Minister Shimon Peres on November 21 summoned Mohammed Basiouny, the Egyptian ambassador, to convey Israel's displeasure. Basiouny emerged from the meeting with Peres, reiterating Egypt's commitment to the peace process. The Israelis were nevertheless disturbed when it became clear — after conflicting reports from Cairo — that Egypt joined with more than 30 countries in formally recognizing an independent Palestine.

The Israeli-Egyptian peace treaty of 1979 is grounded in the Camp David Accords, which prescribe a five-year period of autonomy for the West Bank and Gaza Strip after which permanent status would be decided. Those provisions have not been implemented, but recognition of the declaration by Palestine Liberation

Organization chief Arafat could be interpreted as a violation of Camp David.

The Foreign Ministry evidently does not view the Egyptian move as gravely as the director general of the Prime Minister's Office, Yossi Ben-Aharon. He said that Egypt's recognition was a gross violation of the Camp David agreements. But there seems little likelihood that the Labor-Likud caretaker government will make an issue of the dispute because it will be

replaced shortly, probably by a Likud-led coalition of extreme right-wing and religious parties.

Ideologically motivated hard-liners may well utilize Egypt's recognition of Palestine as an excuse not to return the Taba region as required by binding arbitration.

Arafat, meanwhile, has gotten a royal welcome in Cairo. He was in the midst of touring Arab countries to try to work out a common front before addressing the U.N. General Assembly in New York.



Egyptian President Hosni Mubarak (right) met on November 21 with PLO Leader Yasir Arafat. Mubarak later called on the United States and Israel to make concessions to the PLO to push along prospects for peace in the Middle East. Egypt is among more than 30 countries to recognize an independent state declared by the PLO's parliament. (Photo credit: RNS)

Quayle Assures Jewish Leaders On PLO Move

NEW YORK — Vice President-elect Dan Quayle met November 21 with a delegation of the Conference of Presidents of Major American Jewish Organizations for a get-acquainted visit and an exchange of views on current developments in the Middle East.

Morris B. Abram, chairman of the Presidents Conference and leader of the delegation, said Quayle indicated skepticism about the recent meeting of the Palestine National Council in Algiers and described as insufficient Palestine Liberation Organization statements sup-

posedly recognizing Israel. Abram said the Indiana senator also said he regarded as "entirely inappropriate" any comparisons of the Palestine *intifada* with the U.S. civil-rights struggle or the anti-apartheid movement in South Africa.

On the subject of the expected requests by Saudi Arabia and Jordan for sales of American arms, Abram reported Quayle concurred that there should be "no surprises" and said the Bush administration would have ongoing consultations with the Jewish community.

No Appeal Of Cross Case

WASHINGTON — The Jewish War Veterans of the USA has announced that the Navy and the Marine Corps will not appeal a U.S. District Court ruling that a 65-foot illuminated cross at the H.M. Smith Marine Base in Hawaii, which has serv-

ed as a memorial to prisoners of war and soldiers missing in action in Southeast Asia, is a religious symbol and therefore is constitutionally inappropriate for a government-funded memorial. The JWV initiated the legal action.

Menorah Presented To Governor Castle



Delaware Governor Michael N. Castle (left) was recently presented with a menorah by Dr. Israel Peleg, Israeli Consul General in Philadelphia (center), and Joseph Shoval, Tourism Affairs Attache from the Embassy of Israel in Washington, D.C. The menorah, symbol of the State of Israel, was presented to the governor on the occasion of Israel's 40th anniversary. The main stem of the menorah is decorated with the emblems of the 12 tribes of Israel.

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Richard Karfunkle Elected NFTB President

Kennett Square resident Richard D. Karfunkle has been elected President of the National Federation of Temple Brotherhoods (NFTB), the national organization of brotherhood affiliates of Reform congregations. He will serve a two year term. Karfunkle was elected during the thirty-second Biennial Convention in Orlando, Florida, whose theme was "Turning Dreams Into Reality." The convention was held from November 16 to 19.

Karfunkle served for the past two years as Chancellor of the Jewish Chataqua Society (JCS) and First Vice President of the NFTB.

The NFTB is comprised of

400 Temple brotherhoods with over 60,000 members in the United States, Canada and abroad. It is affiliated with the Union of American Hebrew Congregations, the parent body of Reform Judaism.

JCS, the educational arm of that organization, endows Judaism courses at universities throughout the United States and Canada, assigns rabbinic lecturers to campuses and secondary schools, donates books of Judaica to libraries, distributes a large film collection, and sponsors Institutes for Christian Clergy in its goal of improved interfaith relations.

A member of Congregation Beth Emeth, Karfunkle has

served as the congregation's President and as a member of its Board of Trustees since 1964. He has also served as Brotherhood President.

Locally, he has served on the Board of Directors of the Jewish Federation of Delaware and as chairman of the Federation's Endowment Fund Investment Committee.

A Benefactor of JCS, he has served as NFTS Vice President, chairman of several NFTB-JCS national committees, and President of the Delaware Valley Federation of Temple Brotherhoods. Karfunkle is Vice President of the Mid-Atlantic Region of the Union of American Hebrew Congregations (UAHC) and has served on the executive committee of its Social Action Commission since 1981.

Karfunkle is Senior Vice President-Investments for Sigma Management, Inc., the investment advisor to the Sigma Mutual Fund family. He



Richard Karfunkle

is also President and Chief Economist of Econoviews International, Inc., an economic and financial consulting firm.

Past positions held by Karfunkle include Senior Vice President and Chief Economist for Lehman Brothers, Inc., Abraham and Co., and Laird, Bissell and Meeds. He was Chief Economist for the DuPont Company's Textile Fibers Department and a consultant to the Federal Reserve Board, the U.S. Department of Commerce and the Department of Labor. Karfunkle also served as an economic advisor to former Delaware governor Pierre DuPont during his eight years in office.

He has been named "Seer of the Year" by the Harvard Business School, "Best Economic Forecaster" by the American Statistical Association on two occasions, and "Best Forecaster" by the Forecasters Club of New York.

A Philadelphia native and long-time Wilmington area resident, Karfunkle and his wife, Shirley, have two children and one grandchild.

Rabbi Cohen Will Leave Congregation Beth Shalom

By PAULA BERENGUT

On November 15, at a meeting of the Board of Directors of Congregation Beth Shalom, Rabbi Kenneth Cohen officially announced that he would not be seeking a renewal of his contract. Cohen has spent 11 years with that congregation, including two as its educational director, during

one of which he also served as acting rabbi, and, after Rabbi David Geffen made aliyah, nine as its rabbi.

The board has accepted Cohen's resignation which is effective in June 1989, according to Celina Riebman, president of the congregation. The board, she said, is in the process of forming a search committee.

According to Cohen, he will be pursuing different options regarding his professional future, and that at this point in time his future is unsettled.

This resignation will bring to three the number of synagogues within the state of Delaware who are currently without rabbis, for one reason or another, after 40 years of relative stability. Rabbi Sue Levy, who served Dover's Congregation Beth Shalom, for two years, accepted a position in Houston, Texas and Rabbi Leonard B. Gewirtz retired from Adas Kodesch congregation in June, after 41 years as its rabbi. At both synagogues services have been successfully conducted by lay people. But, because the primary duties of a rabbi are pastoral, there could be problems if an

absence were extended at any synagogue.

Nationally, the number of synagogues in all branches currently without rabbis is very high. "We do have a shortage, it's true," said Rabbi A. Stanley Dreyfus, Director of Placement at the Rabbinic Placement Council in New York. By late spring, he predicted, there will likely be over 100 openings to be filled. "And a good number will be filled," he said, adding, that there will also be a good number not filled.

According to Rabbi Wolf Kelman of the Rabbinical Assembly, a national association for Conservative Judaism, there are between 50 and 100 Conservative congregations in the United States in need of a rabbi. Only 24 rabbis are expected to graduate from the Hebrew Theological Seminary this year, he says.



Rabbi Kenneth Cohen

Uprising In Twelfth Month

By GIL SEDAN

JERUSALEM (JTA) — The Israel Defense Force appears to be mounting a major effort to break the Palestinian uprising in the West Bank and Gaza Strip before its one-year anniversary on Dec. 9. The intention apparently is to convince the Palestinians they are paying too high a price in blood, with nothing to show for it. The IDF says the strategy is working.

A 13-year-old Arab youngster, Ammar Khalail, died late last month of wounds sustained in a violent clash with IDF soldiers in Beita village, near Nablus on November 19..

Although an escalation of disturbances connected with Yasir Arafat's November 15 proclamation of an independent Palestinian state seems increasingly unlikely, the IDF is continuing to impose selective curfews. They are aimed at "forestalling disturbances," the military says.

The IDF also has been con- (Continued to Page 12)

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Sununu's Arab Ties Raise Concern Over Pick As Bush's Chief Of Staff

By SUSAN BIRNBAUM
NEW YORK (JTA) — Jewish leaders reacted with caution after President-elect George Bush announced the selection of John Sununu, outgoing governor of New Hampshire to be his White House chief of staff.

Of chief concern has been Sununu's refusal to repudiate the 1975 U.N. resolution equating Zionism with racism, in response to a 1986 campaign by the World Zionist Organization-American Section asking governors to condemn the declaration. Sununu was the only governor to refuse, excusing himself by saying he believed it was inappropriate for a governor to get involved in foreign matters. He repeated that statement in July at the National Press Club.

He has, however, issued other proclamation of solidarity with other nations during his tenure as New Hampshire governor.

Sununu, the 49-year-old son of a Lebanese father and El Salvadoran mother, is the highest-ranking U.S. officeholder to be a member of the National Association of Arab Americans. In that position, he has shared the podium at an organization forum with a member of the Palestine Liberation Organization. Sununu has also traveled throughout the country to represent Arab Americans before Republican conclaves.

Hyman Bookbinder, former special Washington representative of the American Jewish Committee and a campaign adviser to Gov. Michael Dukakis, said that Bush's choice for the White House position "raises some concerns," which are not made easier "because it's not a post that has to be confirmed by the Senate."

Bookbinder said, however, that Sununu could allay any fears "by making it absolutely clear that he is in favor of the president-elect's state policies on the Middle East, which include a request for the United Nations to renounce that resolution." Others asked about Sununu were even more prudent in their responses.

Thomas Dine, director of the American Israel Public Affairs Committee, said that Sununu



New Hampshire Governor John H. Sununu, selected by President-elect George Bush as his White House Chief of Staff. Jewish groups are treating the appointment cautiously because of his Arab-American associations including, the National Association of Arab American, the American-Lebanese Awareness Association in N.H. and Mass. and the Task Force for Lebanon. (Photo credit: RNS)

"will come to the White House without a direct record on U.S.-Israel relations." Speaking before the General Assembly of the Council of Jewish Federations, Dine commented positively on Sununu's performance on the Republican Party platform that strongly supported Israel.

"I watched him personally take command of the Bush platform" prior to and during the Republican National Convention in August, Dine said. He

pointed out that the platform was strongly supportive of Israel.

However, one Capitol source said Sununu does not reflect Bush's feelings on Middle East issues. The speaker, who did not wish to be identified, said that although Sununu was one of the chairs of the Republican platform committee, Bush placated Jewish concerns by keeping Sununu away from Middle East deliberations.

At B'nai B'rith headquarters in Washington, Warren Eisenberg, director of the group's international council, also reacted circumspectly. "Although there is a certain level of concern, it shouldn't be blown out of proportion," he said.

Abe Foxman, national director of the Anti-Defamation League of B'nai B'rith, noted that "Gov. Sununu also reportedly issued a proclamation in June 1988 referring to Israel's mistaken 1967 attack on the U.S.S. Liberty as 'vicious and unprovoked.'"

The New Hampshire state house confirmed that Sununu signed a proclamation on the Liberty at that time.

If referred to the attack by Israeli fighter jets on an American intelligence-gathering ship off the coast of the Sinai peninsula, in which 34 Americans were killed. Israel, explaining the attack as one of mistaken identity, apologized profusely for the episode and paid reparations to the families of the victims.

Foxman balanced his skeptical remarks, however, by noting Sununu's proclamations commemorating Israel's 40th anniversary and the efforts of the Jewish Federation of Manchester on behalf of Soviet Jewry.

Morris Abram, chairman of the Conference of Presidents of Major American Jewish Organizations, said in a statement that Bush "has unequivocally rejected the idea of a Palestinian state. And he can be trusted to keep his word. Furthermore, it is the president who sets policy, not his staff people."

Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, said in a statement, "It would be helpful if Governor Sununu clarified his position on this issue so that it would be consonant with that of the administration he may be asked to serve."

Seymour Reich, international president of B'nai B'rith, was more blunt. "Why did he hesitate to take part in the struggle against this infamous U.N. resolution? His refusal to associate his name with other governors on this matter puts his judgment in doubt."

Israel To Play Ball In Moscow

TEL AVIV (JTA) — The champion Hapoel volleyball team from Kiryat Ata will be the first sports team to break the ice that has frozen Israeli-Soviet sports competition for more than 20 years. They will go to Moscow in a week to play the Muscovite "Dynamos" in the European Cup contest. A week after that, the Russian players will travel to Israel for a return match.

The news was a disappointment for Maccabee Tel Aviv, Israel's championship basketball team. They had expected to be the first Israelis to play in the USSR.



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Kutz Home Lobby Dedicated

On the afternoon of Sunday, November 6, the newly renovated lobby of the Milton & Hattie Kutz Home was dedicated to the Auxiliary of the Home whose generosity had made these and other improvements in the Home's physical facility possible. In recognizing the accomplishments and contributions of the Auxiliary, the Home's President, Carolyn B. Silverman, unveiled a plaque which has been permanently installed in the lobby in honor of the Auxiliary. This plaque reads as follows:

This lobby is dedicated to the Auxiliary of the Milton & Hattie Kutz Home in gratitude for its many contributions. The Auxiliary has immeasurably enhanced the quality of life of our residents. Their devotion and concern for the Home and its residents are in the finest traditions of our faith.

In acknowledging the role the Auxiliary of the Kutz Home has played in the life of the Home and in the Jewish community, Stephen E. Herrmann, President of the Jewish Federation of Delaware, noted that while the Federation is the Home's parent organization, the Auxiliary has played a nurturing role in the development of the Home, providing the sustenance which helps give the Home its special warmth and vitality.

Faith Goldman, who is the President of the Auxiliary, recounted the purpose of the Auxiliary as stated in its by-laws: "... to promote and advance the objectives of the Milton & Hattie Kutz Home, Inc. This purpose shall be advanced by service to the Kutz Home and its residents." Mrs. Goldman noted that since its establishment in 1961, the Auxiliary has been faithful to its purpose, having done much to help the Home and enrich the lives of residents.

To recount some of its contributions, the Auxiliary has



Pictured at the dedication of the newly renovated lobby of the Kutz Home are (left to right) Joan Wachstein and Helen Goldberg, past Presidents of the Auxiliary of the Milton and Hattie Kutz Home; Faith Goldman, current President of the Auxiliary; Carolyn B. Silverman, current President of the Board of the Kutz Home; and Stephen E. Herrmann, President of the Jewish Federation of Delaware. All spoke at dedication ceremonies which were held on Sunday, November 6, at the Home. (Photo credit: Bradford L. Glazier)

provided countless hours of volunteer service, enlarged the kitchen of the Home, purchased such equipment as a van and a large screen television, not to mention other items too numerous to mention. The Auxiliary also funds a volunteer coordinator for the Home and recently agreed to assist in the funding of a study connected with the Home's long range planning program. The Auxiliary will also assist the Home with funds to meet operating expenses during the current financial crisis.

Its most ambitious project to date, however, was the renovation of the lobby area and refurbishment of corridor walls at a cost of \$122,000. These funds represented proceeds of 1985, 1986 and 1987 Forget-Me-Not Balls as well as other contributions received by the Auxiliary.

Mrs. Goldman also

enumerated the varied activities and services of the Auxiliary's volunteers, noting that they are the backbone of the organization and that this day's program was intended to honor them. Mrs. Goldman also recognized Joan Wachstein, the immediate past president of the Auxiliary during whose term the renovation project was undertaken.

Helen Goldberg, a former Auxiliary president and chairman of the Hanukkah Bazaar which followed the lobby dedication, spoke of the Auxiliary's tradition of service which began with the Bichor Cholem, the predecessor to today's Kutz Home and Auxiliary.

The dedication was concluded with the reading of Psalm 146 by Mrs. Miriam Gish who resides in the Home.

William Brown Named Ambassador To Israel

By HOWARD ROSENBERG
WASHINGTON (JTA) — William Brown was named the U.S. ambassador to Israel by President Reagan late last month and is expected to stay on during the administration of President-elect George Bush. Brown is one of 32 appointments, including five ambassadors, made by Reagan under his powers to act during a congressional recess. Brown does not need to be confirmed until after Bush takes office Jan. 20.

Reagan had originally designated Brown in May, but his nomination, as that of other ambassadors, was held up by the Senate Foreign Relations Committee.

The current ambassador, Thomas Pickering, has been at that post since Aug. 1, 1985, and is the senior member of the State Department's Foreign Service. Brown, the U.S. ambassador to Thailand, was second in command at the embassy in Tel Aviv under Pickering's predecessor, Samuel Lewis.

A State Department source

said Brown is expected to be sworn in the week of Nov. 28. He added that it was "his understanding" that Brown would remain ambassador after Jan. 20, even though he

will formally have to submit his resignation at that time. Morris Amitay, a pro-Israel activist on Capitol Hill, said he had "heard some pretty good things" about Brown.

Jackson Addresses Kristallnacht Ceremony

WASHINGTON (JTA)—Rev. Jesse Jackson and Benjamin Hooks, executive director of the National Association for the Advancement of Colored people, said that blacks and Jews must work together for social justice as they did during the 1960s civil rights movement. The two spoke here Nov. 9 at a Kristallnacht commemoration at the Union of American Hebrew Congregations' Religious Action Center.

"This occasion, 50 years after Hitler, ... gives those of us who fought for justice in this nation and peace in this world, blacks and Jews, a unique opportunity to come together, to

share together," Jackson said.

Hooks, Jackson, Walter Fauntroy, congressional delegate from the District of Columbia, and three rabbis spoke and lit candles during a 25-minute ceremony, with each candle representing 1 million Jews who died during the Holocaust.

The six lit a seventh candle as a "flame of hope" and then they interlocked their arms. "What we have to do is get it out that not all blacks are anti-Semitic and that not all Jews are anti-black, but that the large body of blacks and Jews have a reason to work together," Hooks said.

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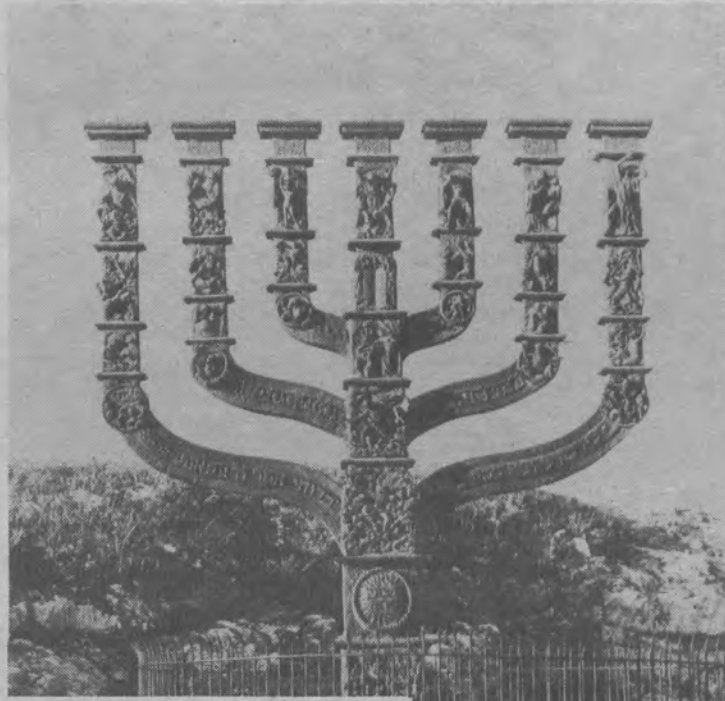
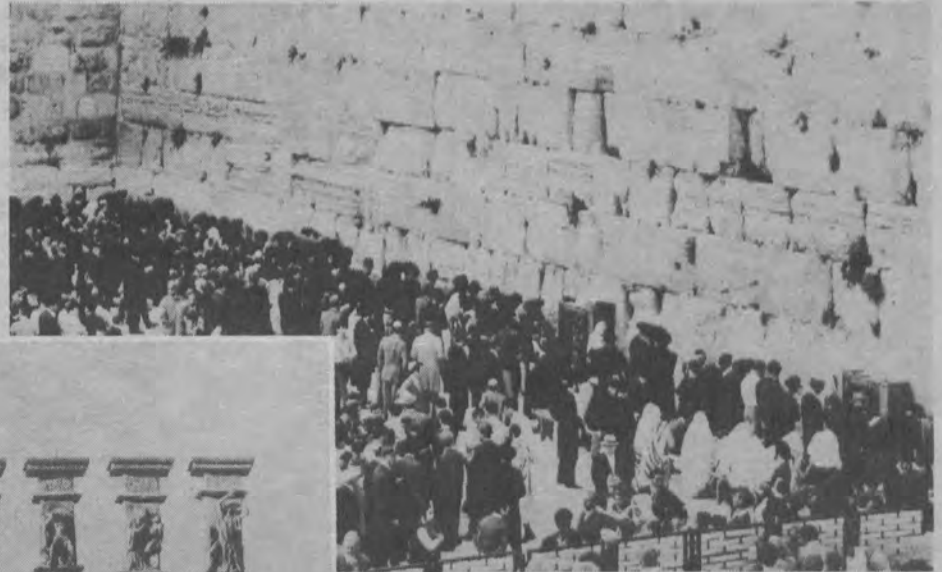
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Campaign Outlines Jewish Needs Abroad

"With all the political turmoil taking place in Israel regarding the formation of a new government, it may be difficult to remember for what the funds allocated from the Jewish Federation annual campaign and remitted to the United Jewish Appeal are used," said Richard A. Levine, 1989 Federation Campaign Co-Chairman.

These dollars are for the social service needs of Jews throughout the world. The great majority of the funds are distributed to three agencies: the Joint Distribution Committee, the Hebrew Immigrant Aid Society, and the Jewish Agency in Israel, he explained.

The Joint Distribution Committee (JDC) is the organization responsible for relief of Jews in oppressed countries and for programs for the Aged in Israel. JDC provides funds for health care, food, clothing and education to the remaining Jews in Rumania, Czechoslovakia, Poland, Morocco, Hungary, Tunisia, Algeria and Ethiopia. More than 50,000 Jews, many old and ill, depend on these programs of the JDC. The JDC also provides religious items, Jewish education, holiday programs, kindergartens, Passover supplies, medicine, cholera vaccine for children in the Gondar region of Ethiopia, and Jewish summer camps in Yugoslavia and Hungary.

The Hebrew Immigrant Aid Society (HIAS) is responsible for the resettlement of Jews from lands of oppression to countries, other than Israel. HIAS expects its caseload to double in 1989, from 12,000 to 24,000 people. Many of these Jews spend significant time in Vienna and Italy waiting for entry visas to their new countries. HIAS provides subsidies for food, clothing, and shelter, and provides language and cultural adaptation and for all medical needs while in transit.

The Jewish Agency in Israel



from the Soviet Union and South America.

*Rural Settlement — A program which helps Israel's rural areas work towards the ultimate goal of self-sufficiency.

Due to many economic factors, many moshavim and kibbutzim have been experiencing financial duress. Responding to this situation, the Jewish Agency undertook a rural settlement crisis program. As a result of this emergency program instituted in 1986, \$29.9 million of the 87/88 Agency development budget of \$75 million has been allocated as the second payment in a four year debt retirement plan to aid moshavim and kibbutzim.

*Youth Aliyah — This program offers educational and social assistance as well as residential facilities to new immigrant



A member of the Jessie Cohen Senior Center.

under Phase Two of the program. New York City has linked with Lod/Ramle, Los Angeles with Central Jaffa (Ajami), Detroit with Yavne, and Palm Springs with Kiryat Ekron. Phase two occurs when local U.S. communities are able to extend their support to new neighborhoods waiting to enter the project. Phase two broadens the scope of the program's intervention to include such issues as regional development, education and various social problems.

Of the Jewish Agency's total budget of more than \$381 million only \$3.7 million is granted to major religious streams, a \$500,000 increase over the previous year. Programs sponsored by the



The cornerstone at the Jessie Cohen project.

Reform and Conservative movements accounted for the majority of the increase of funds. New budgetary criteria, as well as detailed evaluation and monitoring procedures, were developed specifically for religious movements.

Project Renewal developments (including Jessie Cohen, Delaware's Project Renewal neighborhood) received 8.3% of all expenditures.

"The funds allocated for Jews throughout the world and in Israel is an investment in the future of the Jewish world," said Federation President Stephen E. Herrmann.



Rehabilitated housing at Jessie Cohen, Delaware's Project Renewal neighborhood.

operates primarily through a number of programs which help new immigrants and Israelis who are in need. These programs are:

*Immigration and Absorption — This program manages the rescue, movement and integration of new immigrants into Israeli society.

In 1987, 13,148 immigrants came to Israel. During the first six months of 1988, 5,938 immigrants arrived, as compared to 5,778 during the same period in 1987. This increase is mainly due to higher aliyah

youth and disadvantaged Israeli youth.

Jewish Agency expenditures for Youth Aliyah in 87/88 amounted to \$72.5 million — an increase of \$5.3 million over the 87/87 budget. Despite this fact, during the 87/88 academic year, there were 15,900 youths in Youth Aliyah programs — 1,300 fewer students than in the previous academic year. The diminished number of students is due to the fact that Israeli inflation greatly increased per capita education costs.

*Education — Jewish education is an Agency priority. The Agency operates and administers over 700 kindergartens, nurseries, community centers, schools and scholarships for Israeli children and youth.

*Renewal and Development— This newly-created department combines Project Renewal, the Israeli Education Fund (construction division), the unit for Special Projects in the Galilee and Negev, the special programs section of the Agency's housing company, Amigur (to which UIA holds the title), and various other programs related to social development.

Project Renewal has made significant progress in 56 Israeli communities linked with U.S. communities. As of July 31, 1988, Project Renewal's Phase One will have received \$153 million in cash.

U.S. communities which have fulfilled their Project Renewal commitments are starting to link up with new communities,

Hanukkah Coin Issued



Traditionally, every Hanukkah, Israel issues a coin depicting a menorah. The menorahs selected are designed and used by Jewish communities in different countries. Distributed by The Israel Government coins and Medals Corporation in Jerusalem, the new coin is a legal tender minted in silver 850. Profits from its sale are earmarked for nature preservation and improvement of the landscape in Israel.

Kohl Defends Jenninger's Reputation At Birthday Tribute To Wiesenthal

By ANDREW SILOW CARROLL

NEW YORK, (JTA) — West German Chancellor Helmut Kohl, speaking here at a dinner on November 14 honoring Nazi hunter Simon Wiesenthal, defended the intentions and "political integrity" of Philipp Jenninger, the Bundestag president who quit after delivering a controversial speech on the 50th anniversary of Kristallnacht. After repeating Jenninger's regrets that the speech was misunderstood by listeners, Kohl lauded him for having always taken a "particular and personal interest in bringing about reconciliation with the Jews" and defending Israel.

Kohl was introduced — accompanied by the strains of "Hayveinu Sholom Aleichem" playing in the background — to some 900 supporters of the Simon Wiesenthal Center, at its Eastern Region dinner at the Marriott Marquis Hotel. The \$500-a-plate dinner was a birthday tribute to Wiesenthal,

who turns 80 on December 31. As founder of the Jewish Documentation Center in Vienna, Wiesenthal has tracked down hundreds of Nazi war criminals, including Adolf Eichmann.

Jenninger, a senior member of Kohl's Christian Democratic party, caused an international uproar when his speech marking the anniversary of the Kristallnacht pogrom seemed to justify Germany's acceptance of Nazism. The Anti-Jewish pogrom on Nov. 9-10, 1938, confirmed the deadly resolve of the Nazis in dealing with the Jews in Europe.

Kohl did not question Jenninger's decision to resign, but called him "an uncompromising opponent of any form of totalitarianism." Kohl spoke in German, while the audience listened to a simultaneous translation. On November 12, Wiesenthal also defended Jenninger, saying, "It was not his wish to say something that could have a pro-Nazi or anti-Semitic character."

In Kohl's remarks about the lessons of Kristallnacht, the chancellor was more successful than Jenninger in describing the personal guilt of the Nazis and their collaborators versus the common responsibility of the German people to remember history.

"Dear Simon Wiesenthal," he said, had shown the way: "We can conquer darkness by unwaveringly holding up the torch of humanity." Another way, Kohl said, is through "solidarity with Israel's interests." Wiesenthal, addressing Kohl in English and German, said the chancellor leader did not belong to "that group that simply wants to put history behind them. On the contrary," he said, "you have always spoken about the responsibility for everything that was committed in the name of the Germans."

But some activists here and in Germany dispute those sentiments, noting Kohl's invitation to President Reagan in 1985 to attend a wreathlaying ceremony at the military cemetery at Bitburg, where members of the Waffen SS are buried.

The rest of Wiesenthal's remarks were strikingly downbeat. Even while acknowledging his own successes, he said the world, and not the Nazis, had actually lost World War II because it still has not done enough to combat tyranny.

Sara Lee Buys Share Of Israeli Firm

TEL AVIV (JTA)—Sara Lee, the giant Chicago-based producer of frozen cakes, pies and other processed foods has just acquired a 25.1 percent stake in Delta-Galil Industries Ltd., Israel's largest manufacturer of underwear.

It paid \$16.7 million for the share and won 11.51 percent of Delta voting rights. Under the agreement, Sara Lee has a five-year option to buy another \$18.7 million worth of the Israeli firm.

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CJF General Assembly Held In New Orleans

By ARTHUR J. MAGIDA

Although "Who Is A Jew" was the preeminent issue at the General Assembly, other issues were not totally ignored, what with virtually round-the-clock seminars on everything from "Endowments for Canadians" to "What's So Funny About Jewish Humor?"

Among those issues that attracted wide interest were:

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Mideast, Soviet Jewry, Black-Jewish Relations Among Topics Discussed

Soviet Jewry

Shifts in U.S. Soviet relations and in the Kremlin's attitude toward Soviet Jewry movement in America to be "more subtle and much less adversarial," said Morris Abram.

Abram, past chairman of the National Conference on Soviet Jewry, warned that Americans "should not be deceived by the relaxation" of anti-Jewish measures in the USSR: "The Soviet Union is a totalitarian state. What is given can be taken away. Jews are not safe as Jews in the Soviet Union."

Stating that the Soviet Jewry movement "is about nothing less than the redemption of one-fifth" of world Jewry, Abram advised that "the best way" to redeem Soviet Jews is to encourage them to emigrate to Israel, "where they will learn the (Hebrew) language and observe the (Jewish) holidays."

The best way to keep the

Soviet Jewry movement alive, said Shmuel Shinhar, the Israeli counsel for Soviet Jewry based in New York, is "to show that it is a national movement." And the best way to do that, he said, is to show that Israel's involvement is "not marginal." This can be done, maintained Shinhar, through direct flights between Moscow and Jerusalem and assuring that Soviet Jews emigrate to Israel.

Heinz Eppler, president of the Jewish Distribution Committee (JDC), revealed that the committee's 1989 budget will include \$1 million for cultural and religious needs of Soviet Jews. The funds and/or their purchases will be distributed to Jews still in the Soviet Union. Such aid emerged from talks earlier this year between JDC and Soviet authorities.

Eppler also said a shipment of tefillin, tallitot, Hebrew prayer books and other Jewish religious items left Israel last week for the USSR with the express permission of the Soviet government.

Bush Administration

Steven Roberts, a New York Times' Washington correspondent, said President-elect George Bush was "insensitive" to the Jewish community when he appointed John Sununu as his White House chief of staff.

Sununu, the governor of New Hampshire, is of Lebanese des-

cent. He was the only governor who refused to endorse a resolution before the National Governors Conference decrying the United Nations' "Zionism is racism" resolution.

"Like the (Dan) Quayle nomination," said Roberts, "what does this tell us about George Bush? Was there a lack of judgment?"

The Middle East

Supporters of Israel must proceed with "extreme caution" given the new Palestinian state, the incoming American Administration and the state of the U.S. economy, cautioned Yosef Olmert of Tel Aviv University's Dayan Center for Middle East Studies.

From a public relations perspective, the declaration of a Palestinian state by the Palestine National Council last week in Algiers leaves Israel with "an uphill battle," said Prof. Nehemia Levtzion of Hebrew University in Jerusalem.

Olmert added that with the PLO "talking in a language that the Canadian and American public did not hear before, the old-line arguments used so well before (by partisans of Israel) will not play well."

Levtzion firmly rejected any unilateral moves by Israel toward peace.

Since the outbreak of the Palestinian intifada last Dec. 9,

he said, the Palestine Liberation Organization has "been changing in the face of very harsh Israeli policy. If Israel did something unilaterally, there would be no chance the PLO would change."

Israel, he said, lacks the "charismatic leadership" to produce a "systematic response" to current initiatives from Palestinians.

Blacks and Jews

Despite the black-Jewish civil rights alliance of the 1960s, said Michael Kotzin, director of the Community Relations Council of Chicago's Jewish United Fund, many blacks now see Jews as part of the anti-black world that threatens black economics and empowerment.

And, said Kotzin, the Jewish community "hears the anti-Semitism coming from certain segments of the black community and notices the silence coming from other parts of the black community."

Rep. Mickey Leland (D-Tex.) said black-Jewish tensions can only be resolved by "addressing the bigotry on both sides. Have you questioned yourself about the paranoia in the Jewish community?"

Jews, advised Leland, cannot just talk to black leaders. They must create issues or programs on which blacks and Jews can cooperate, especially in light of the black middle-class still being "a struggling middle-class."

Jews must also "reconcile" themselves to blacks' "love" for Jesse Jackson. And Leland advised that if American Jews want continued support from the Congressional Black Caucus, they must persuade Israel to cease all arms sales to South Africa.

Jewish Federation of Delaware representatives attending the General Assembly included Stephen E. Herrmann, Robert N. Kerbel, Martin and Shelley Mand, Bill and Judy Topkis, Joan and Mort Wachstein, Connie Kreshtool and Marjory Levine.

(Reprinted with permission from The Baltimore Jewish Times, November 25, 1988.)

Uprising —

(Continued from Page 6)
ducting almost daily preemptive raids on Arab villages, such as the one on Beita. The official justification is to "deflate nationalist elements" who might feel like celebrating their "independence," even if peacefully.

Although there was a general strike in the territories again on November 23, it was not accompanied by violence. Security sources said the large show of force by the IDF during the first half of the month prompted the Arabs to re-evaluate the situation in view of their collective suffering. Arab sources were said to agree. A grocer in Nablus, Ahmad Masri, was quoted as saying, "OK, so they declared a Palestinian state. How does it change our lives?"

Apparently there have been excesses by IDF troops. A paratroop company commander was sentenced to two weeks in jail after he was found responsible for reprisals by several soldiers against arabs in the Kalandiya refugee camp, north of Jerusalem.



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Orthodox Group Urges Shamir To Stop 'Who Is A Jew' Drive

By ANDREW SILOW CARROLL

NEW YORK (JTA) — Reform, Conservative and secular opponents of the proposed "Who Is a Jew" amendment to Israel's Law of Return gained an ally last week in the Rabbinical Council of America, which represents a majority of the Orthodox congregational rabbis in the United States. In a cable sent to Prime Minister Yitzhak Shamir, the RCA said it supports "removal of this issue from the political agenda" in order to "help preserve the unity and support of the American Jewish community with and for Israel."

Rabbi Max Schreier, president of the RCA, and Rabbi Binjamin Walfish, executive vice president, said the laws of conversion to Judaism, the central issue of the legislation, belong "in the hands of the Chief Rabbinate and not in the secular Knesset." In bucking Israel's Orthodox religious parties, who are pushing for passage of the legislation, the RCA has diverged from two

other major American Orthodox groups, the Agudath Israel of America and the Chabad Lubavitch movement.

The leader of the Brooklyn-based Chabad Hasidim, Rabbi Menachem Schneerson, has been a vigorous proponent of the "Who is a Jew" legislation, which would prevent non-Orthodox converts to Judaism from being eligible for automatic Israeli citizenship. Its passage is the price being demanded by the Orthodox parties, led by the Chabad-backed Agudat Yisrael, for their participation in the next Israeli government.

Agudath Israel in America is a separate entity from the Agudat Yisrael party in Israel.

In Israel last week, moderates within the National Religious Party, closely affiliated with the RCA, drew encouragement from the RCA statement, and urged their party to back off from its total support of the proposed amendment. But Agudat Yisrael showed no signs of bending or wavering despite the gathering

storm of protest from Diaspora leaders.

Schreier of the RCA said that he attended the General Assembly of the Council of Jewish Federations in New Orleans, and "experienced a climate which was national and deep and widespread, and not phony." The RCA statement, he said, reflects a position first enacted by the organization in 1986.

Schreier said the position might represent a rift with Chabad and other Orthodox movements; "but it expresses a general concern" about the need to "still the spirit and preserve the structure of American Jewry."

Rabbi Yehuda Krinsky, spokesman for Chabad, said that the RCA's stance "does not make any sense." Israel's Law of Return, which grants automatic citizenship to Jews, "was in fact enacted by the Knesset, which is a political body. What do you mean take it out of the political arena? It's a law in the books."

Rabbi Moshe Sherer, president of Agudath Israel, said in a statement last week that the non-Orthodox denominations had issued a series of "false alarms" about the impact of the proposed "Who Is a Jew" legislation. Sherer vigorously denied that the legislation would serve to delegitimize the 90 percent of American Jews who do not identify themselves as Orthodox.

"The controversy relates solely to those of the non-Jewish faith who seek conver-

(Continued to Page 44)

Knesset Opens Amid Pandemonium

JERUSALEM — Veteran Likud hardliner Dov Shilansky was elected speaker of the 12 Knesset by a vote of 64-55 on November 21 in an opening session marked by protests and pandemonium.

The inaugural session was marred by a speech from Acting Speaker Yair Sprinzak of Moledet that sparked angry protests from Arab and left-wing Knesset members.

Shilansky was supported by the entire right-wing and Orthodox bloc after a failed last-minute attempt by Labor's Moshe Shahal to postpone the election of a speaker. The scene was one of chaos as left-wing representatives — who had earlier amended their pledges of allegiance in protest against Sprinzak's occupancy of the speaker's chair, and had thus disqualified themselves from participating in the election — clamored to change their pledges in order to gain the right to vote.

When President Chaim Herzog called on Sprinzak, the oldest member of the House and elected to the new extremist party, Moledet, to make his pledge of allegiance and chair the session, Sprinzak launched into a rambling speech that included remarks

about his career in a movement that advocates the "transfer" of the Arab population.

Angry shouts and howls of protest went up from Tawfik Ziad (Democratic Front for Peace and Equality), the Citizens Rights Movement, Mapam and the Progressive Live for Peace, all of whose members sported badges proclaiming, "No to racism!"

When Sprinzak then began to call the roll, left-wingers on the CRM, Mapam, DFPE, PLP and Arab Democratic party lists amended their pledges of allegiance to include a pledge to fight against racism. All were ruled out of order.

When Sprinzak moved on to the election of a speaker, Ronni Milo immediately rose from the Likud benches to propose Shilansky. Attempts to forestall a vote failed, leaving left-wingers clamoring to pledge allegiance in the proper manner so that they could vote for their candidate, Shlomo Hillel, speaker of the last Knesset.

As the chaos continued, Finance Minister Moshe Nissim went to the podium, castigating the protesters for "shaming the Knesset in the eyes of the Israeli people and the entire world."

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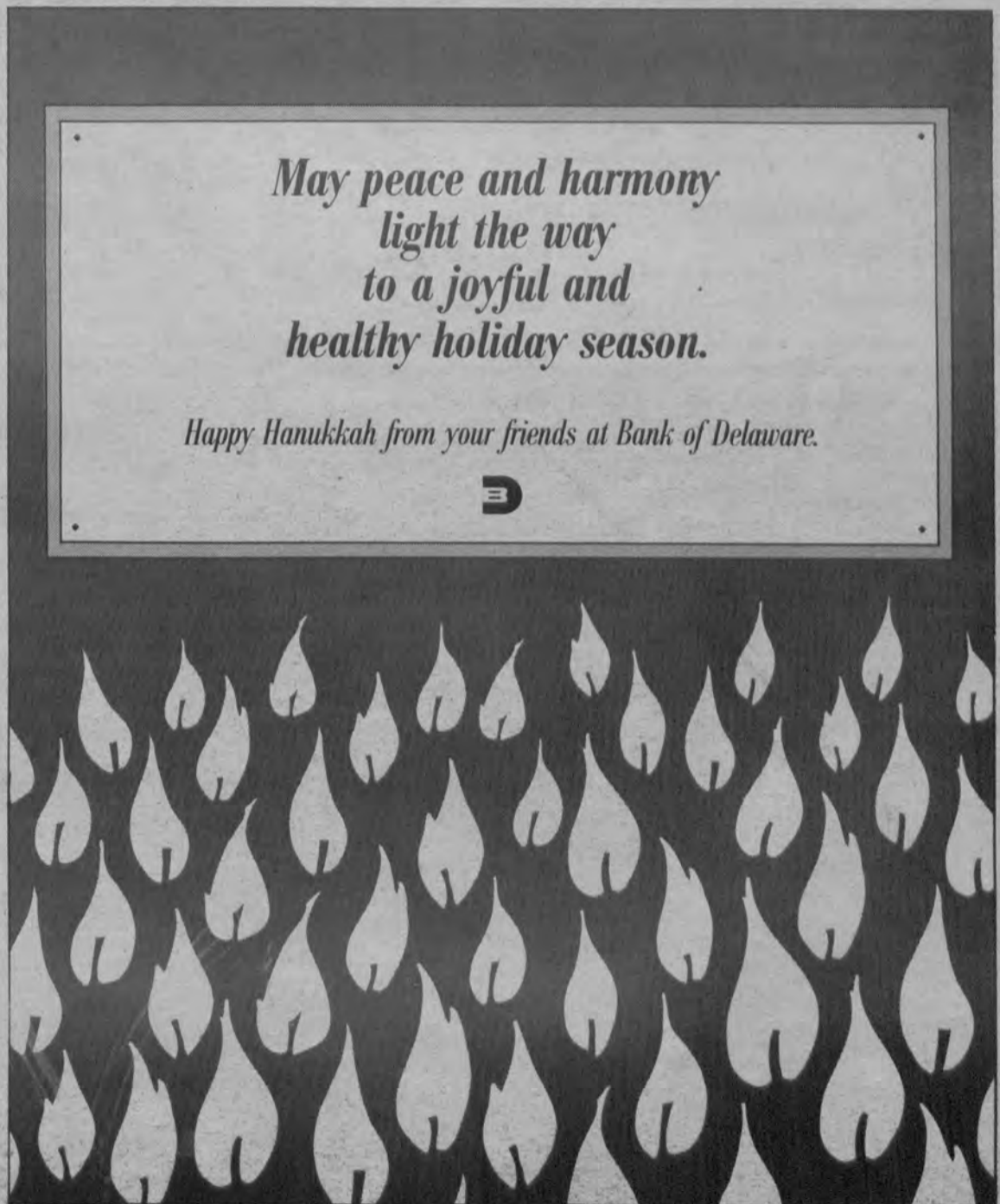
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Klutznick Museum Director Searched The World For Four Decades

By TODD WINER

Before every synagogue had its own small Judaica collection, before "treasured" pieces flowed out of Israel like Hong Kong trinkets and ritual items were found in mail-order catalogues, before collecting Judaica was discovered by the Jewish masses, there was Joseph B. Horwitz.

"He is one of the most ex-

traordinary people I've ever met and known, a wonderful, remarkable human being," is how Anna Cohn, the first director of the B'nai B'rith Klutznick Museum — of which the Horwitz collection makes up a major portion — describes her friend and mentor. "I don't think a day passes when I don't think about him."

Linda Altshuler, the Klutznick's second director, echoes Cohn's endearing sentiments. "He is one of the most insightful people I've met in my life, and the most youthful 88-year-old I know. I love him."

For four decades Joseph Horwitz has carried out his altruistic mission: searching the world over for the remnants of Jewish folk art and ritual objects. Although his pace has slowed recently, Joseph and his wife Olyn traveled every other year from 1950 to 1978, visiting Jewish communities, scouring museums and antique shops for Judaica, working with the great Judaica collectors, even visiting bazaars and backyard sales. "Israel was our Mecca," Horwitz says, "and it still is the base for Judaica — if you can check authenticity."

His efforts have paid off in dividends that can't be measured simply in the number of objects donated to the Klutznick Museum, but in the lives he has enriched and the many items he has rescued.

Future generations will have the opportunity to observe the beauty and skill that went into creating Jewish ritual objects and folk art through the centuries, to learn more about their culture and take greater pride in their heritage. That is destin-

ed to be the legacy of the Olyn and Joseph B. Horwitz Ceremonial and Folk Art Collection at the B'nai B'rith Klutznick Museum. It is the link between the past — heritage, traditions, customs — the present and future of the Jewish people.

Horowitz's journey into Judaica started unexpectedly back in 1949, as a member of a Joint Distribution Committee team in France helping displaced World War II refugees resettle in Israel. As a token of appreciation for helping his family in the resettlement process, a man gave Horwitz a gift. "I wasn't on a mercy mission, and I didn't want anything from him; but he begged me to take it, saying it was a *mitzvah* for him to give it to me," Horwitz later recounted. It turned out to be a rare silver filigree Hanukkah *menorah* from 19th-century Poland. Colleagues in his home town of Cleveland informed him that people collected, bought and sold Jewish antiques such as his newly acquired *menorah*. His interest sparked, Horwitz began his quest for the treasures of Judaica.

"When I started, there were only a dozen or so Judaica collectors in this country. I found that the great history of Judaica was purchased unbeknownst to the Jewish community by established European and American museums. Every museum of note has in its archives a collection of valuable Judaica," Horwitz said, adding that many of the museums rarely display their Jewish treasures. But he isn't worried that the objects will never see

the light of day. "I think the world sooner or later will become aware of the richness of the Jewish tradition through our ceremonials."

Horwitz's favorites are the simple artifacts that make up folk art, particularly the Torah mantles and binders, paper cut *Ketubot* (a Jewish marriage contract), the wonderfully crafted stitching on *matzoh* covers, *tallit* and *tefillin* bags. "In many countries Jews were forbidden from entering the guilds, so they developed their own styles and skills. Because of the Second Commandment, Jews did not truly develop their own art form until the time of the Renaissance. Paperwork became part of such an art form, with the Italian Jews contributing tremendously to the development of *Ketubot*," Horwitz says.

He is proud that the Jewish community "is now aware that we have our own styles. Jewish items are finding their way into our homes. With our observances of the Jewish festivals, we realize the functional beauty of the objects that we use as a matter of routine. The art in our homes reaches back to time immemorial; it is functional but is also a thing of beauty."

The Olyn and Joseph Horwitz Ceremonial and Jewish Folk Art Collection was originally exhibited in 1962 at the Fairmount Temple in Cleveland. Two years later the B'nai B'rith Museum displayed 35 items from their collection, and the rest is B'nai B'rith Museum history. Over the years Joseph and Olyn have donated more than 400

(Continued on Page 39)

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Second Generation Of Refuseniks Portrayed In B'nai B'rith Exhibit

What is it like to grow up Jewish in the Soviet Union as the child of refuseniks? Last Summer B'nai B'rith Women sent a journalist and a photographer to the Soviet Union to meet with and learn more about this "second generation," many of whom have lived their entire lives in refusal.

The many meetings and hours of conversation with these young Soviet Jews are now the subject of BBW's new photographic exhibit, "Against the Current: Young Soviet Jews," which depicts in words and pictures the experiences of eleven second generation refuseniks.

B'nai B'rith Women President Hyla Lipsky, who introduced the exhibit at the National Conference for Soviet Jewry's annual leadership conference in New York City, called it "extremely timely. It serves to remind people that despite Glasnost, Soviet Jews, including youngsters, continue to be held against their will in a land where anti-Semitism is endemic and religious freedom non-existent."

BBW developed the project after immediate past president Irma Gertler met with two groups of women refuseniks in Moscow during the summer of 1987. The women repeatedly expressed their anguish about

their children. As one mother said, "Our children, like ourselves, are hostages. Our fate is a target for speculation while the lives of our children are wrecked."

The goal of the current exhibit, according to Lipsky, is "to publicize the story of these children in order to mobilize action on their behalf. That is why we are making it available to

communities throughout the country."

The exhibit will be loaned to interested communities. For further information about sponsoring a showing of this exhibit or for details on the current exhibition schedule, contact B'nai B'rith Women, Program/Public Affairs Director, 1640 Rhode Island Avenue, NW, Washington, DC 20036.



Hyla Lipsky, BBW President, Morris Abram, past chairman of the National Conference on Soviet Jewry, and Shoshana Cardin, current chairman of NCSJ, at the photographic exhibit which describes what it's like to grow up in the Soviet Union as a child of refuseniks. The exhibit opened at the recent leadership conference of the NCSJ in New York. The exhibit was designed to be shown in communities around the United States.

Cautious Optimism Advised At First Anniversary Of March For Soviet Jewry

By PAULA BERENGUT

One year ago this week, on December 6, 1987, 300 Delawareans joined 250,000 Jews and human rights activists from across North America in Washington, D.C., for a march in support of Soviet Jews. The march was held on the eve of a summit meeting between President Ronald Reagan and Soviet leader Mikhail Gorbachev. At the same time, in Moscow, protesting Soviet refuseniks were being disbanded by plain clothes police.

"The Soviets have to know," former refusenik Nathan Sharansky told the 250,000 gathered on the Mall, "that no missiles and tanks, no camps or prisons can extinguish the light of the candle of freedom." During the year after these words were spoken, the world has watched as the "Two G's" — Gorbachev and Glasnost — have taken some small but steady steps in the direction of freedom for Soviet Jews.

"We have come a long way in the rescue of Soviet Jewry," said Morris Abram, immediate past president of the National Council on Soviet Jewry. Abram was in Philadelphia last week to address the annual meeting of the Union of Orthodox Jewish Congregations of America, where he shared the stage with former refusenik Yuli Edelstein.

Calling the march for Soviet



Morris B. Abram

Jewry "a monumental achievement," Abram noted that 50 years earlier, following Kristallnacht, there was very little reaction in the United States to the news of the destruction beginning to take place in Europe. The march that took place one year ago, he said, showed that a reaction by Jews in the Diaspora can indeed produce results for oppressed Jews.

Explaining the difference between then and now, Abram said that "in 1938 Jews were not united and were, therefore, not effective. . . We are a very small people. What strength we have is in unity." Any recent success in the Soviet Jewish human rights struggle, he says, is the result of unity.

Abram acknowledged that improvements have been made and, while speaking of some of them, cautioned that they must be seen in the context of the whole picture in order to be kept in perspective.

He noted the increase in the number of Jews emigrating from the Soviet Union, which is predicted to reach 25,000 next year, while cautioning that this number is less than the Soviet Jewish birth rate. "So the increased emigration is not really an improvement."

(Locally, the Jewish Family Service of Delaware has been contacted by Russian Jewish families who have been settled in Delaware regarding the expected arrival next year of 18 to 22 Soviet Jews. HIAS (the Hebrew Immigrant Aid Society) has been in touch with these Delaware families regarding their being reunited with relatives from Russia. According to Jewish Family Service, one family is currently in Rome awaiting transportation to the U.S.)

Abram mentioned the probability that a *yeshiva* will be built shortly in Moscow and immediately pointed out that, while this would seem like an enormous step to those of us in the U.S., the Soviet Jews have been forced to become so assimilated that a *yeshiva* in his opinion, will not make a big difference to them as Jews. While welcoming the

establishment of several Jewish cultural centers in the Soviet Union, Abram cautioned that these have been few and far between and that there would not be *freedom* until any Soviet Jew could establish such a center, open a kosher kitchen anywhere there is a need, or ship into the Soviet Union whatever he might need as a Jew.

"What are we trying to do?" Abram asked. "We are trying to save one-sixth of the potential Jews in the world." He says he uses the word "potential" because of the tremendous degree of assimilation that has taken place. "We are the only identifiable people on this planet," he adds, "who

will end this century with fewer people than we started it with."

"This is not about better refrigerators or automobiles. It is about saving the remnants of a people in order to keep the sparks of Jewishness alive," he added.

While admitting that we have come a long way, Abram was cautious. "Let us not be deceived by sporadic events." While those working for the cause of Soviet Jewry welcome the small gestures, he said, "we call them what they are. . . Don't think the problems are over. They are not. Not by a long shot."

Edelstein added to Abram's sentiments calling "coordina- (Continued to Page 44)



Delawareans marched in support of Soviet Jewry in December 1987.



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"Might I recommend the catch-of-the-day: Gefilte Fish."

U. Of D. Professor: World Jewish Population Faced With Decline

By PRISCILLA W. SIEGEL

When the Lord spoke to Moses in the wilderness of Sinai saying, "Take a census of all the congregations of the people of Israel, by families, by fathers' houses, according to the number of names..." (Num. 1.1-2), we have to wonder if He anticipated that in the year 5749 descendants of His chosen people would still be following this ancient injunction.

One of these descendants, University of Delaware sociology professor, Vivian Klaff, whose specialty is demography, is indeed carrying on this Biblical imperative. A member of the National Technical Advisory Committee on Population of the Council of Jewish Federations, Klaff participated in a world conference of Jewish demography in Jerusalem in October 1987. Issues such as migration, mobility, residence, and growth were addressed at the conference with particular concern over the issue of population size.

Are the Jews as a population declining? With declining Jewish birthrate and increasing deathrate due to an aging population, the question is urgent and disquieting. For example, if we compare the total fertility (TFR) rate of the general population in the United States which is 1.88

(average number of children born to women of child bearing age) to that of the American Jewish population, the Jewish TFR is considerably lower, in fact, amongst the lowest in the country. According to data presented at the conference, the difference between Jewish births and deaths is small, with the prediction that the Jewish population will not reproduce itself in the next several decades. Issues such as migration were not seen as problematical, while other issues such as assimilation were more debatable, with some groups taking the position that things are not as bad as they seem.

A related concurrent conference in Jerusalem, attended by policy makers from various Jewish organizations, addressed itself to the development of policy strategies based on the data presented by the demographers. Predictably, this satellite conference produced the most disagreement. Klaff's modest understatement was, "The Jewish community is not singular."

For example, the Reform response to statements about increasing intermarriage was that much work must be devoted to such couples in order to attract them into a Jewish way of life. The Reform movement, therefore, favors a policy of outreach and education.

Opposing this, is the Orthodox position which holds that intermarried couples are not really Jewish and a policy should be pursued of strengthening the religious and educational institutions and encouraging a higher birth rate. The main result of this conference was an agreement that a world-wide survey of Jewish population be made in the early 1990's in order to establish a baseline estimate of Jewish population, and to create a committee on world wide Jewish population so that an agenda for the future may be instituted.

Agenda items might include Jewish education, encouragement of larger families, strengthening the family unit and an improvement of the environment for Jewish family life. Underlying this agenda, would be the ongoing concern with Jewish population patterns.

According to Klaff, considerable research is being done in Jewish communities throughout the United States about community patterns. In fact, the Council of Jewish Federations encourages local Federations to conduct community surveys. For this Jewish demographic research, the National Technical Advisory Committee has developed and refined a core questionnaire and the methods necessary for carrying out these studies, in addition to sampling and interviewing techniques.

As part of this ongoing effort to assist local communities in assessing their Jewish populations, Klaff is adapting an existing microcomputer program so that federations and other social service agencies could readily use the computer to extract information appropriate to their needs.

A ten-year-old study of Delaware's Jewish Community conducted by the College of Urban Affairs of the University of Delaware needs to be updated, says Klaff. Much of the latest know-how of Jewish demographic studies is in place, so that the major expense of a new survey would be in the data collection.

Klaff's own work over the past several years has been to gather information about the residential distribution patterns of Jewish populations in the United States and Canada with a focus on the social policy implications of Jewish mobility patterns. Born in South Africa, Klaff received his B.A. in sociology and economics degree from the University of Natal in Durban and then emigrated to Israel where he lived for four years. He emigrated to the United States in 1970, and received a Ph.D. in sociology and demography from the University of Wisconsin. Klaff joined the University of Delaware faculty in 1977.

The on-going work of the National Technical Advisory Committee is crucial in monitoring the needs and future of the world's Jewish population. It seems likely that the results of the current Jewish demographic research conducted by scholars like Klaff will lead us to yet another Biblical injunction, "Be fruitful and increase, and fill the earth." (Gen. 9.1)

Number Of Jews In Congress Swells

WASHINGTON (JTA) — With the election of three Jewish newcomers and 28 incumbents Tuesday, the U.S. House of Representatives will have an all-time high of 31 Jewish members when the 101st Congress is sworn in Jan. 3. The previous high was 30 in the 99th Congress.

Two of the three Jewish incumbents seeking re-election to the U.S. Senate and two newcomers were elected, bringing the total number of Jews in that chamber back to eight. There were eight Jewish senators when the current Senate took office in 1987, but Sen. Edward Zorinsky (D-Neb.) died early in the session.

In the Senate races, incumbents Howard Metzenbaum (D-Ohio) and Frank Lautenberg (D-N.J.) were re-elected, while Sen. Chic Hecht (R-Nev.) was defeated.

The two new Jewish senators, both Democrats, are Herbert Kohl of Wisconsin and Connecticut Attorney General Joseph Lieberman, believed to be the first Orthodox Jew elected to the chamber.

The only other Jew running for the Senate was Rhode Island Lt. Gov. Richard Licht, a Democrat. He was defeated by Sen. John Chafee, who was re-elected to his third term.

In the House, where incumbency is almost a guarantee of re-election, Nikita Lowey, a New York Democrat, upset Rep. Joseph Dio Guardi, a Republican. There will now be two Jewish women in the House, Lowey and Rep. Barbara Boxer (D-Calif.).

Both of the other two Jews elected to the House for the first time ran for open seats. They are Steven Schiff (R-N.M.) and Eliot Engel (D-N.Y.).

In addition, Madeleine Kunin, a Democrat, was re-elected to her third term as governor of Vermont. The only other Jewish governor is Neil Goldschmidt of Oregon, who was secretary of transportation in the Carter administration.

The party lineup among Jewish members of Congress will now be five Democrats and three Republicans in the Senate and 26 Democrats and five Republicans in the House.

Arab Population Growing In Israel

TEL AVIV (JTA) — The Arab population in Israel has been growing at twice the rate of the Jewish population, according to the *Statistical Abstract of Israel of 1988*.

The Moslem birth rate, though still significantly exceeding Jewish births, has declined dramatically in the past 15 years.

Made public at a news conference here last week by the government statistician, Professor Moshe Sicron, the

abstract estimated the total population of Israel at the beginning of November 1988 at 4.464 million.

There are 3.650 million Jews, constituting 81.8 percent; 631,000 Moslems, or 14.1 percent; nearly 150,000 Christians, at 2.3 percent; and 78,000 Druse, at 1.7 percent.

The Jewish population grew by only 1.5 percent in 1987, compared with 3.3 percent for the Moslem population and 2.8 percent for the Druse.

Hanukkah Gifts For Children: Ancient Messages In Modern Packages

In an age where children are media-wise and computer-hungry, the standard illustrated book may no longer hold an attraction for a child as a special gift, according to the Board of Jewish Education of Greater New York. For Jewish parents, finding a suitable present for Hanukkah might pose additional problems: How do you find a gift that satisfies a child's sophisticated taste and also has a Jewish component?

This year, in time for Hanukkah on December 3, the Board of Jewish Education (BJE) is marketing a line of toys and books for Jewish children which, in terms of high quality and diversity, directly competes with secular items. Parents may be surprised to learn that new computer programs, videos and specialized toys are readily available by mail, phone, or in person through the Board of Jewish Education.

Frada Harel, director of Sales and Marketing at BJE, says the

agency was concerned that while the content of these educational gifts must remain traditional, the packaging had to appeal to children with modern needs. "We've kept the traditional soul, but given it a modern package," she says. Thus, a fast-paced video of favorite Israeli songs includes clips of Yemenite dancers and other scenes from Israel, with the words in English and Hebrew on the screen.

The newest item is a "Play-a-Tune" book of Jewish songs, complete with 12 Jewish songs and bright colors. What's the catch? The designers, JTG of Nashville, in cooperation with the Hebrew Workshop Educators of New York, have produced an electronic keyboard attached to the book, which allows children to play along, using keys which correspond to the color and number above the lyrics. The book, which sells for \$15.95, is suitable for children ages 3 and up.

Wood puzzles teach eye-hand coordination, but the newest ones from Israel are giant ones with over 50 pieces for ages 5 and up, with charming depictions of biblical scenes, such as Noah's Ark and the city of Jerusalem. They are \$15.95 and sturdily built, with square cut pieces for the older child.

For children who enjoy computer games, IBM- and Apple-compatible software teach children of different ages the Hebrew language, geography and Hebrew grammar. Several programs were designed and produced by BJE and are now being widely used in Jewish schools. Prices are \$29.95, and parents can also call the BJE Computer Center for suggestions on what to buy and how best to use the programs at home.

Children can help celebrate Israel's 40th anniversary through a video of traditional songs. "Sing Along with Israel," incorporates documentary footage from Israel from years gone by, and current scenery. A songbook is also included; price is \$34.95. The video was produced by Joseph Wouk, the son of author Herman Wouk.

Yes, traditional gifts are still available, especially those books and other items which have withstood the passage of time. Oldtime favorites on cassettes and record albums have entertained children for many years, and a new item for this Hanukkah is a cassette of

holiday songs with the theme of apples. The tape, produced by noted music educator Leah Abrams, is based on a curriculum for early childhood educators adapted from BJE's Early Childhood Center. The "basketful of delicious songs," as the tape explains, is available for \$10.98.

All of the educational materials are available through

BJE, whose staff has also checked each item for its educational and Judaic value. To order materials, or for a catalogue, call or write the Board of Jewish Education at, 426 West 58th Street, New York, NY 10019; (212) 245-8200.

The Board of Jewish Education of Greater New York is an agency of UJA-Federation.

Palestinian Exports Mark New Trade Era

BRUSSELS (JTA)—A new trade era began at the end of November when the first direct export of Palestinian agricultural produce from the West Bank and Gaza Strip reach the European market, according to European Community sources.

The initial consignment of 6,000 tons, mainly grapefruit grown in Gaza, will to to importers in West Germany, Bri-

tain, Holland and Denmark, with a total of 16,000 tons of fruit and vegetables from the territories expected under a contract signed by Israel, the Palestinian exporters and the E.C.

Until now, exports from the territories had to be marketed through Agrexco, the official Israel government export agency.

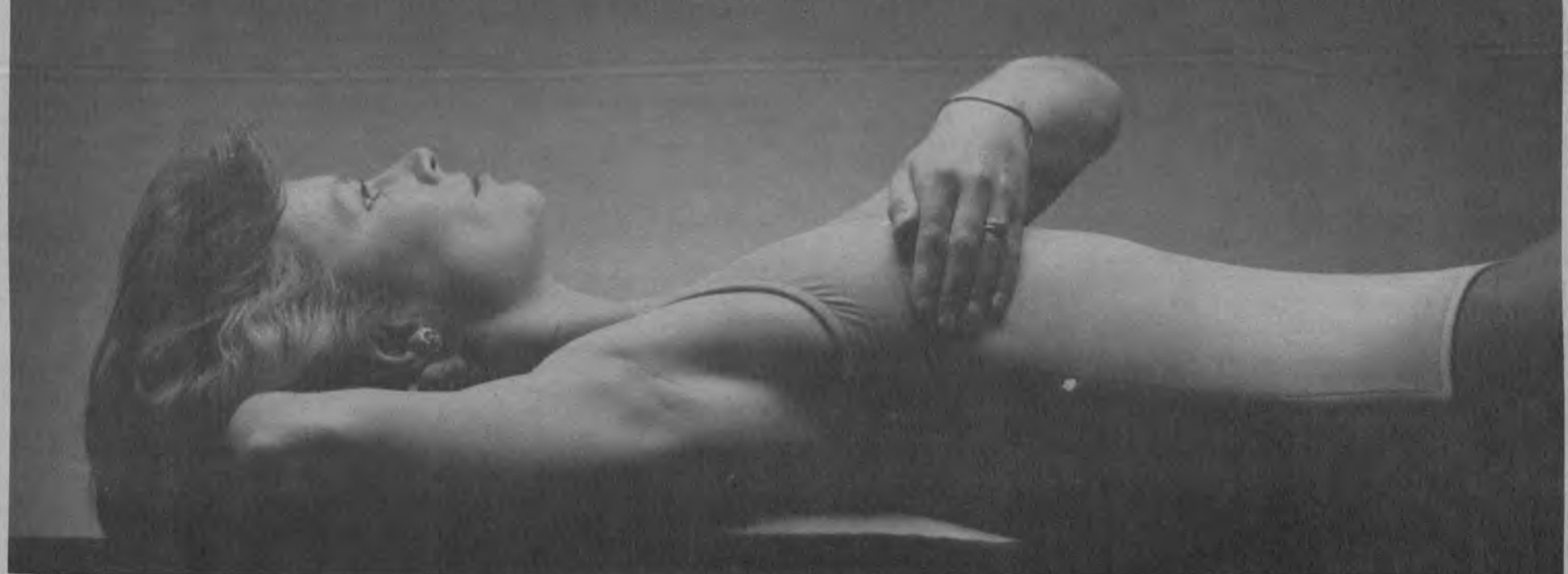
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For women who do get breast cancer, the news is more hopeful than ever. New procedures are helping doctors remove cancerous tissue with less damage to the breast. St. Francis Hospital, for example, was one of the first to use a "dedicated specimen radiography system," which helps surgeons verify removal of a cancerous tumor, allowing them to remove less healthy tissue and keep more breast intact.

For more information about mammograms and other women's health services available at St. Francis Hospital, ask your physician, or call Health Hook-Up, our free information and physician referral service, at 421-4180. St. Francis and you, partners for life.

Announcements/Events

Dick Karfunkle Weekend Planned At Beth Emeth

The weekend of December 16 to 18 has been set aside for the purpose of honoring Congregation Beth Emeth's Dick Karfunkle on the occasion of his election to the office of President of the National Federation of Temple Brotherhoods. (See article, Page 6.) Three activities have been planned for the weekend.

On Friday evening, December 16, there will be a Grand Oneg Shabbat following services. The sermon on Friday

evening will be presented by Av Bondarin, retiring Executive Director of the NFTB. On Saturday evening, December 17, there will be a cocktail party, with hors d'oeuvres, held from 5 to 7 p.m. There will be no charge for this event. On Sunday, December 18, there will be a Brotherhood Breakfast at 9:30 a.m. At the breakfast, Karfunkle will present his views on the U.S. economy. The community is welcome to attend these events.

New Enrichment Programs At Gratz

In addition to the innovative Ulpan courses instituted this year at Delaware Gratz, three new enrichment courses will also be introduced. These classes consist of discussion and activity-oriented experiences that combine interesting and appealing subject matter with substantive Jewish content.

One course is entitled "Jewish Sports Figures and Their Times." American Jewish history is studied by focusing on fascinating Jewish sports personalities from the 1890's to the present. Special audio-visual materials help make the Jewish experience come alive.

"The Game of Life" is a course which deals with the individual in relation to self, family and peers. Students become more aware of who they are. They are taught to understand Jewish concepts and guidelines for improved and responsible interpersonal relationships. Role playing and discussions are an integral part of this course.

"Video Values" will be introduced for the second semester. By viewing excerpts from videotaped movies, students will explore Jewish spiritual, social and moral values such as compassion,

justice and equality. Through discussions of various contemporary situations, students will be encouraged to incorporate Jewish values in their lives.

These courses were developed through special grants to experts in their respective fields by the Jewish Community High School of Philadelphia. "We here at Gratz are very enthusiastic and excited about our new enrichment programs and look forward to participating in the many new courses which will be added each year," said Elaine Friedberg, principal of Delaware Gratz.

Local Residents Win El Al Trip To Israel

Who says 13 is an unlucky number? Not the Golden of Wilmington, Del., who won a trip to Israel after making their thirteenth trip on EL AL Israel Airlines.

Cissy Golden, past president of Hadassah, and current tourist chairman of Hadassah, flew to Israel with her husband Abraham, on a Hadassah President's Mission to Israel this past June.

Upon boarding, they and all EL AL passengers who flew the airline during the past year,

Riding in strollers and leaning on walkers, in family groups or with solitary pursuits, thousands of Jewish residents from throughout the tri-state area are expected to visit the National Museum of American Jewish History on Independence Mall in Philadelphia to participate in the Museum's annual "Being Jewish at Christmas" program.

Now in its seventh year, "Being Jewish at Christmas" was the first organized activity presented by a Philadelphia cultural institution to provide a community setting for young and old to come together and celebrate their Jewish heritage on Christmas day. More than 2,000 persons attended last year.

Because December 25 falls on a Sunday, the Museum will maintain its regular Sunday schedule, opening at noon with music, film screenings and the opportunity to explore three exhibitions offered. Closing is at 5 p.m.

Featured exhibitions include Contemporary Artifacts, the Museum's annual Judaic crafts exhibition and sale, A Century

Women's Plea For Soviet Jewry To Be Held During Hanukkah

The Wilmington Chapter of Hadassah and Beth Emeth Sisterhood will co-sponsor the Women's Plea for Soviet Jewry

Of Ambivalence, a major photographic survey of Russian and Soviet Jewish life, and Between Two Worlds, a showcase exhibition focusing on the experience of Russian Jewish immigrants.

"Being Jewish at Christmas" is a warm affirma-

tion of a centuries-old tradition in a cold season and on a day when many Jews feel alienated from the general community," said Sallie Gross, the Museum's acting director.

As in the past, admission is free. For information, call (215) 923-3811.

Ragtime To Be Subject Of Sisterhood Meeting

Ragtime On The Midway is the main title of the meeting of the Sisterhood of Congregation Beth Emeth, on December 13, at Noon. This lecture discussion program, which is funded by the Delaware Humanities Forum, will feature Jon M. Williams, who will demonstrate his expertise as a jazz musi-

cian, specializing in "Ragtime," played on the piano. For reservations for luncheon and complimentary child-sitting, call Mrs. Carole Bernstein at 475-6259. The charge for guests who are not members of Sisterhood will be \$3.

'Seeking The Light' Spirituality Kallah

A weekend of spiritual exploration through singing, experiential exercises, prayer and study will be led by Rabbi David Kaplan at Temple Beth

El, in Newark, on December 9 and 10. On Friday evening, at 8 p.m., there will be a special Kabbalat Shabbat Service. The Saturday program begins at 9 a.m. with a study introduction. Services will be held at 10 a.m. Lunch will be served at noon followed by meditation exercises and study from 12:30 to 2:30 p.m.

Reservations must be made by December 2. The Kallah is free; the cost of lunch is \$3.

to be held Friday, December 9, at 8 p.m. at Congregation Beth Emeth, in conjunction with the seventh night of Hanukkah.

The guest speaker will be Rabbi Lynne Landsberg, who is Assistant Director of Religious Action Center of the Union of American Hebrew Congregations in Washington, D.C. She is speaking under the auspices of the Keil-Herrmann Memorial Lecture week end.

This program is open to the public at no charge.

Concert Honored Late Dr. Slovin

The Olga Koussevitsky Memorial Concert, sponsored by the Musicians Club of New York, was dedicated this year to the memory of its former member, Dr. Isadore Slovin, prominent Obstetrician-Gynecologist and amateur violinist and violin maker of Wilmington.

The Bruno Walter Auditorium of the Lincoln Center For The Performing Arts featured the New York String Trio on Saturday, November 19.

Mended Hearts

A regular meeting of the Mended Hearts of Delaware will be held on Monday, December 5 at 7:30 p.m. in Room 1306 of the Christiana Hospital.

We will have an open discussion on any topics pertaining to heart health. All interested people are invited to attend.

The Mended Hearts is a National Organization providing moral support to all cardiac patients and families while experiencing the trauma of heart attack or open heart surgery.

were handed an EL AL 40th anniversary "Party Book" filled with discounts to special events happening in Israel during the airline's 40th birthday. Inside, was an entry for a drawing for two free roundtrip tickets to Israel. They filled it out, won, and are planning their fourteenth trip to Israel during Spring 1989.

According to Dr. Golden, "We started flying to Israel on EL AL in 1968. We encourage everyone to visit Israel."

Mrs. Golden is also a director of volunteer services for Riverside Hospital in Wilmington, Del. Dr. Golden, whose mother Gussie Golden, founded the local chapter of Hadassah, has volunteered at Hadassah Hospital several times. They are lifetime Hadassah members, as are their daughter and son-in-law, Bettina and Henry Heiman and two grandchildren.

ORT Schedules Hanukkah Party

The Brandywine Chapter of Women's American ORT will be hosting its second annual Children's Hanukkah Party at the JCC on Sunday, December 11, from 1 to 3 p.m. Entertainment and refreshments will be provided as well as a special Hanukkah surprise for each child. For more information and reservations, call Connie at 529-1177.

Naches

Coonin

The Pinemere Camp Association, Middle Atlantic Council, has announced that Robert B. Coonin, Esq., of Wilmington, has been elected to the office of Vice President.

Glick/Newman

Mr. and Mrs. Martin R. Glick of Wilmington announce the engagement of their daughter, Deborah S. Glick, to Richard L. Newman, son of Mr. and Mrs. James H. Newman of Ocean, New Jersey.

Ms. Glick is the Acting Recreational Sports Director, Athletic & Recreation Department, at George Washington University. She graduated from the University of Delaware and received a Masters of Higher Education from the University of South Carolina. Mr. Newman graduated from George Washington University with a B.S. in Industrial Relations. He is currently a graduate student seeking a masters in Health Services Administration at George Washington University.



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Announcements/Events

Keil-Herrmann Memorial Lecture Weekend Scheduled At Beth Emeth

Chief Justice (ret.) Daniel L. Herrmann and Mr. and Mrs. Leroy Brill have announced that Rabbi Lynne Landsberg will be the Visiting Scholar December 9-11 at Congregation Beth Emeth. Rabbi Landsberg will be speaking under the auspices of the Keil-Herrmann Lecture Weekend,

named in memory of Mrs. Rosa K. Keil and Mrs. Zelda Herrmann. Her general theme will be "In Pursuit of Justice," dealing with Social Action and its role in Judaism.

Rabbi Landsberg is Associate Director of the Religious Action Center in Washington, D.C., and was

formerly spiritual leader of two congregations in the Shenandoah Valley in Virginia. She was ordained in 1981 at the Hebrew Union College-Jewish Institute of Religion in New York City, and received a Masters in Theological Studies from the Harvard University Divinity School where her major studies were in Hellenistic Judaism and Christian Scriptures.

Rabbi Landsberg hosted her own radio program, "Consider This," on a National Public Radio affiliate station and is Co-President of the Women's Rabbinic Network.

The Keil-Herrmann Visiting Scholar will be speaking at Shabbat worship, December 9 at 8 p.m., on Saturday morning December 10 at 9 a.m., and on Sunday morning, December 11, at 10 a.m.

For more information contact Congregation Beth Emeth at 764-2393.

Medical Center Of Delaware To Celebrate Hanukkah

The Medical Center of Delaware will conduct special activities at all three of its hospitals for Jewish patients and employees during the festival of Hanukkah, December 3 to 10.

The Medical Center, which operated two acute care facilities, Wilmington and Christiana hospitals, and the Eugene du Pont Memorial Hospital, a rehabilitation facility, will show a closed-circuit television special on the meaning of Hanukkah, on Sunday, December 4. In addition, menorahs will be lit at sundown in the chapels of the hospitals during each day of the festival.

Chaplain Rheva Cook of the Medical Center's Pastoral Care Department said gifts will be presented to Jewish pa-

tients at the Medical Center's hospitals. She added that the hospital cafeterias will be decorated and a traditional Hanukkah meal of potato latkes and applesauce will be served. Family and friends of Jewish patients with special holiday requests, should telephone Chaplain Cook at 302-428-2780.

The Medical Center of Delaware, a private, not-for-profit organization, is a provider of both inpatient and outpatient health care services. It serves as the principal trauma and referral center for Delaware and nearby areas of New Jersey, Maryland and Pennsylvania. With nearly 1,100 beds, it ranks as the sixteenth largest health care facility in the country.

Akiba Academy Plans Broadway Musical

"To Life! To Life! L'Chaim! — Act II," a celebration of Jewish music, will be presented on Sunday evening, December 11, at 7 p.m. at the Academy of Music in Philadelphia. "To Life! To Life! L'Chiam! — Act II" is a musical journey through Jewish life — from the *shtetl* to Broadway, from the *cheder* to the streets of Tel Aviv, from Anatevka to Tin Pan Alley. The concert will benefit Akiba Hebrew Academy.

Chorale. A symphony orchestra will be conducted by music director Zalem Mlotek.

Seats are \$30, \$25, \$15, \$10. Tickets may be ordered through the Academy of Music Box Office, Broad and Locust Streets, Philadelphia, Pa. 19102 (enclose a stamped self addressed envelope) or through Academy Charge at 893-1999. For additional information, call Akiba Hebrew Academy at 839-3540.

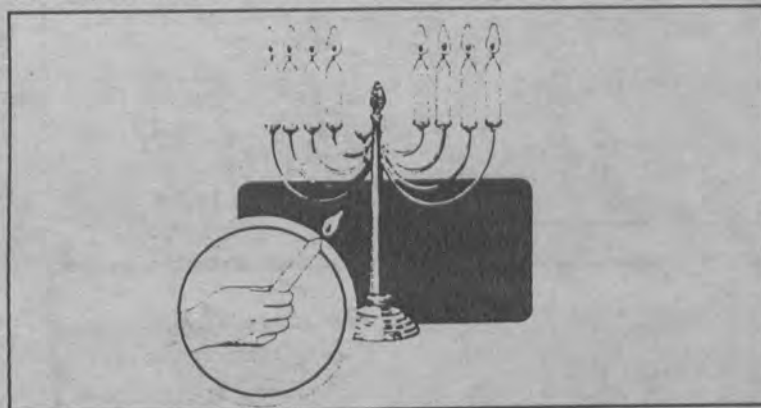
"To Life! To Life! L'Chiam! — Act II, produced by Philadelphia's impresario Moe Septe, features Tovah Feldshuh, star of Broadway's "Yentl;" violinist Daniel Heifetz; cantor/opera tenor Alberto Mizrahi; Reizl Bozyk, star of "Crossing Delancy;" Yiddish American star Claire Barry, Israeli singer Ron Eliran, The Original Klezmer Jazz Band, and the Beth Sholom

Soviet Jewry Presentation Planned For Beth Emeth

B'nai B'rith Women of Delaware and the Soviet Jewry Committee of Congregation Beth Emeth will be holding a joint program on Sunday, December 18, from 2 to 4 p.m. at the synagogue on Lea Blvd.

The program will feature the newly released BBW video on Ida Nudel and a presentation by Joel Glazier.

The community is welcome to attend.

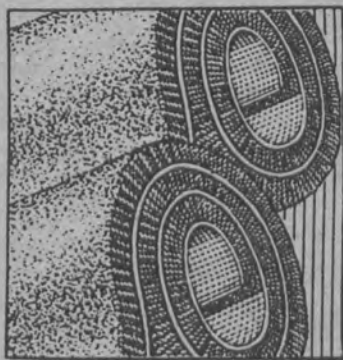


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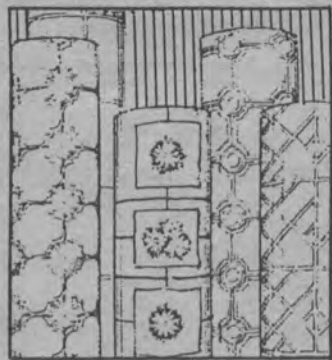
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Book Review

Diversity Is The Byword In New Book

Members Of The Tribe: On The Road In Jewish America

By PAULA BERENGUT

Ze'ev Chafets was born and raised in Pontiac, Mich., in a home where, he says, he was raised to regard himself as an American who happened to be Jewish. "So there I was," he says, "I had a color I couldn't see, a secret language I couldn't speak. I had uncles who hurled ancient curses across the centuries and then settled back to watch the Stanley Cup finals on television."

He fell in love with Israel when he spent his junior year at the Hebrew University in Jerusalem. He has lived there ever since, working as a jour-

nalist and, for a time, as director of the Israeli Government Press Office. "It wasn't until I came to Israel," Chafets says, "that things began to fall into place." He says he became aware of "the Jewish reality through the prism of Israeli life," and as he began to participate in that life he developed a curiosity about American Jewish life.

Recently, Chafets returned to his native country to undertake a unique, six-month, 30 state search of "Jewish America." The result of that journey is his new book, "Members of the Tribe: On the Road in Jewish America," which was published



Ze'ev Chafets

ed in October by Bantam Books.

His tour consists of encounters and interviews with Jews whose personalities are as diverse as the regions they inhabit. His profiles range from a middle-aged woman attending a singles weekend at a Catskills resort, to the Jewish convicts at the Graterford, Penn., state penitentiary for violent and dangerous criminals; from a San Francisco rabbi who must adapt prayers to deal with the AIDS that is plaguing his gay congregation, to a black cantor who sings Hebrew prayers backed up by gospel melodies for the mainly black, poor congregation in Harlem; from super-rich New York City businessmen, to super-poor Detroit ghetto dwellers.

This is a book so chock full of interesting stories and personalities that it is difficult to choose from among them. It is not easy to compare Chafets' discovery of a Japanese-Jewish nightclub in Manhattan and a visit to a "sukkah in the sky," a sukkah built on the roof of one of Manhattan's skyscrapers; it is difficult to choose between a visit with a renowned Jewish country singer, Kinky Friedman, "who's taken abuse for being a Jew among rednecks and a redneck among Jews," who tells Chafets of the time he did

a concert with Chasidic singer Rabbi Shlomo Carlebach and Merle Haggard in the same week, and a visit in the same week with a former gangster who reminisces about celebrating the Jewish holidays with the likes of Sleep Out Lefkowitz, Shorty the Bum and Bad Abe.

Chafets accompanies Macy B. Hart through the bayou, seeking to round up vanishing religious artifacts for a museum he plans as a tribute to Southern Jewry; he joins Lori Posin, of AIPAC, in Moline and accompanies her on her annual "Midwestern Jew Hunt," when she searches out and organizes "Jews in the boondocks; he investigates a Miami advertisement for "Conversions in one day...Join others in this spiritual adventure;" and after spending two days with the Lubavitchers and Satmars of Brooklyn he flies west to spend some time with the Jews of Las Vegas.

Of the individuals Chafets profiles, whatever their profession, age, regional orientation or degree of religious fervor, a sense of loyalty and responsibility to their Jewish heritage recurs. "Damn, boy, you right," says Macy B. Hart, during their tour of Jewish Cajun country, "I guess I got me one of them Jewish hearts everybody keeps talkin' about."

After crisscrossing the United States, Chafets feels he has a sense of what that is, and

it's not easily described. "As Americans, these people have nothing in common; but as Jews, they share something they cannot articulate, even to themselves. It is an emotional tie — to places they have never lived, a history they barely remember, other Jews they have never met. For some this feeling is an intense and constant flame; for others, an occa-



sional flicker. But when it occurs it is undeniable and powerful, a reminder that even in America, in the promised land of personal freedom and individualism, they are still, somehow, Members of the Tribe."

"Members of the Tribe: On the Road in Jewish America," by Ze'ev Chafets. Bantam Books, 259 pages, \$18.95.

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Federations Expand Support For Congregational Schools

NEW YORK (JTA) — Federations increasingly are providing financial support to congregational elementary and secondary schools, according to a report recently published by the Jewish Educational Service of North America. The report, entitled, "Communal Support for Congregational Schools: Current Approaches," notes that various funding approaches are being studied, as issues arise over how the money should be utilized.

"As important and intriguing as the idea of funding congregational schools is, it also involves a host of delicate, perplexing, planning and policy issues," said Dr. David Resnick, who prepared the report. "Devising a strategy which meets federation's fiscal responsibility without compromising congregational autonomy requires careful attention to it," he said.

In the 1950s and '60s, many congregations opposed federation aid for their educational programs, fearing loss of autonomy. But during the next decade, declining enrollments and soaring inflation aroused congregational support.

Federations, in turn, regard the strengthening of synagogue programs as one of the best strategies for a healthy Jewish community. "Congregational schools remain the largest segment of the Jewish education system," said Bennett Yanowitz, president of JESNA, "and how we help them reach their potential is a challenge we can't afford to ignore."

Some communities suggested that the best way to apply the money is to fund basic educational costs, a form of deficit financing, often used in day school funding. Others argued that support should be channeled to upgrade educational quality, which would require grant-writing and specific program evaluation.

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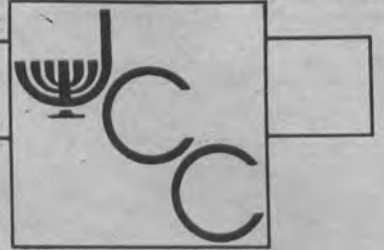
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Jewish Community Center



Volunteer With A Green Thumb Keeps Senior Garden In Bloom

Harold Levitt, who began gardening many years ago, is the person responsible for the garden outside the Senior Center Lounge. A gardening expert, Levitt first began his Jewish community gardening during the Israel Expo Celebration at the JCC in 1981, when he planted a kubbutz farm in the JCC's main courtyard.

After seeing the results of his work at that time, former Director of Development at the JCC, Toby Wiener, approached him about the possibility of planting a garden in the Senior Center Lounge courtyard. Levitt felt this area would be an ideal setting for such a garden and agreed to take on the responsibility. Since then the seniors have enjoyed the lovely atmosphere while attending programs at the Center.

Levitt, who personally covers all expenses related to the garden, usually plants his flowers during the first week of May each year and continues caring for them throughout the year. This past year, when all JCC hoses were in use at the



Harold Levitt in the garden that he maintains outside the Senior Center Lounge.

Jewish Family Campus, Levitt even had to bring his own watering hose from home.

Levitt has been a member of the JCC since its early days at the French Street location. "All of the members of the Senior Center greatly appreciate his efforts," said Senior Center

Coordinator Ray Freschman. "The beautiful garden would not exist if it wasn't for Harold. His commitment to this project is very admirable and the Board of Directors and staff of the JCC extend their deepest gratitude to him for his remarkable work."

Sixth Annual Snowball Run Scheduled For February

The Sixth Annual Snowball Run, sponsored by the Jewish Community Center and Patterson-Schwartz Real Estate in cooperation with Marathon Sports and the Delaware Sports Club, is scheduled for Sunday, February 5, 1989. The One Mile Fun Run for children and

families will begin promptly at 12:30 p.m., followed by the Five Mile Run scheduled to begin at 1 p.m.

Long-sleeve T-shirts will be given to the first 300 runners registered as well as prizes for the overall male and female winners plus first, second and third place runners in each age

category, courtesy of the Jewish Community Center.

Registration forms are available at the Health and Fitness Control Desk. The fee for pre-registration (by February 1) is \$8 and \$10 for post-registration (day of the race). The awards ceremony and instant race results will be held in the auditorium following the run and refreshments will be provided for all registered runners.

If you are interested in sponsorship for this run or would like to be a race volunteer, contact Eileen Wallach, Assistant Health and Fitness Director at 478-5660.

Senior Center Hanukkah Party

The JCC Senior Center will hold its Annual Hanukkah Party and Gift Exchange on Tuesday, December 6, from 10:30 to 11:30 a.m. A gift valued between \$2 and \$4 should be brought and should be marked for male or female. Hanukkah lunch with traditional potato

latkes and cookies will be served at noon. Candle lighting and readings pertaining to Hanukkah will take place after lunch. Reservations may be made by calling Ray Freschman or Sara Berman at 478-5660 no later than December 5.

Special Olympics

The Jewish Community Center has agreed to support a special swim program for physically and/or mentally impaired individuals. The program began on December 1. The Wallin-Wallace Special Olympic Swim Team will conduct practices at the JCC on Thursdays from 7 to 8 p.m. The program will allow participants to practice their swimming skills prior to competition.

Aside from the 12 special athletes, the team has a variety

of coaches and assistants and will participate in local, regional, state and national meets. Anyone interested in Special Olympics is encouraged to visit and meet Coach Fred Tarburton for information regarding participating or assisting in this special project.

The Special Olympics represents an international organization of physically and/or mentally impaired individuals with an outstanding record of support by individuals and communities.

Historian To Discuss New Book

Dr. Irene Shur, Professor of History at West Chester University and Director of the National Association for Holocaust Education, will speak at the JCC on Thursday, December 8, at 1 p.m. She will discuss her new book entitled, "In Answer - Can It Happen Here," which is an anthology of writings by survivors of the Holocaust. The book contains 21 essays by former inmates and survivors, authors, professors and clergy, written in response to the Revisionist movement.

Dr. Shur's lecture is free of charge and open to the public. Her book will also be available for purchase. For more in-

formation, call the JCC Front Desk at 478-5560.

Choral Group

The Choral Group of the JCC Senior Center will entertain members of the Wilmington Senior Center on Thursday, December 15, at 11 a.m., and will perform at the Leader Nursing Home on Monday, December 19. Under the direction of Choir Director, Sarah Goldstein, and musical accompanist, Sara Berman, the choral group has performed at many local functions.

For more information on the choral groups upcoming performances, contact Ray Freschman, Senior Center Coordinator, at 478-5660.

Intergenerational New Year's Party

An inter-generational New Year's Party with seniors and children in kindergarten through sixth grade will be held on Friday, December 30, at 10:30 a.m. Mr. Don Clune, renowned entertainer, will present a musical performance at 1 p.m., accompanied on the piano by musician/composer Bruce Laird.

The musical performance is free of charge and open to the public.

Great Jewish Books Discussion Group

The Jewish Community Center offers a Jewish Great Books Discussion Group which meets on the third Thursday of each month at 7:30 p.m. The next meeting, scheduled for December 15, will feature selections from Buber's Contemporary Jewish Thought, pages 257 through 287.

For additional information on the Jewish Great Books Discussion Group, contact Lynn Greenfield, Adult Program Director, at 478-5660.

December 25 Is Family Day

Have you had your share of Chinese food and movies on December 25? If so, spend the day at the JCC with your family. Stop being a spectator and get in on the action for a fun-filled day of sports, recreation and leisure. The JCC will hold an open house for the entire Jewish community; non-members are welcome.

Enjoy a swim with your children, challenge your friends to a game of racquetball, get into a volleyball or basketball

game or just sweat it off in the steam and sauna. There will be movie videos (E.T. and others) for the kids, while parents enjoy the wide range of fitness facilities. The JCC staff will be available to help coordinate activities.

Activities will begin at 1 p.m., but the facilities will open at 9 a.m. Racquetball reservations are now being accepted at the Control Desk for a special rate of \$1 per court hour.

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What's Cooking?

Sandy Lubaroff, a culinary expert who is a partner in a local catering business and an assistant in the preparation of cooking lessons for a local cooking store, will be offering cooking lessons for kindergarten through sixth grade children. She is a graduate of Penn State University, where she received her B.S. degree in Elementary Education and is a former Elementary School teacher.

The cooking lessons will include instruction in use of tools and equipment appropriate to each lesson, nutritional hints, basic cooking techniques, basic hygiene, menu suggestions for each recipe and finish product sampling. The classes will be held on January 18, 25 and February 1 from 4:30 to 5:30 p.m. The fee for center members is \$13.50.

For registration information, call the Child and Family Division Business Office at 478-5660.



NOAH'S ARK

A newspaper for Jewish children

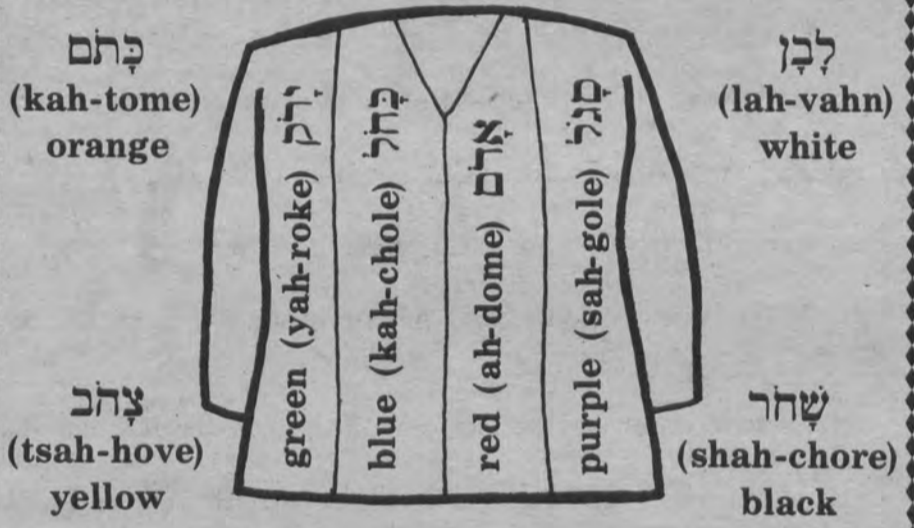
Vol. XI, No. 4

DECEMBER, 1988 / KISLEV-TEVET, 5749

מלוני

(Me-lo-nee) – My Dictionary

Joseph's Coat Of Many Colors



S.O.S. – Share Our Shabbat!



You are lucky! If you are reading this newspaper, it means someone cares about your Jewish education. You are either going to a religious school and reading NOAH'S ARK Newspaper there, or the newspaper is delivered right to your home!

However, some Jewish children aren't quite so lucky. They may be missing the fun things we do when we celebrate being Jewish. Perhaps they just don't know what to do.

You could be their teacher! First of all, you could "Share Our Shabbat" with another family who doesn't know how to celebrate this weekly holiday.

Ask your parents if your family could host another family for a Shabbat meal. Then, you need to find a family who wants to learn how to celebrate Shabbat. If you don't know someone, ask your teacher or rabbi to help you find a family to invite.

Invite the family to come over before Shabbat actually begins on Friday evening. Before sundown, light the Shabbat candles and say the prayer together. It would be nice if the family you invite could have a pair of candles to light, too. Explain that lighting candles is the last "work" that is done before Shabbat actually begins.



Next, Shabbat songs are usually sung. Before you begin to eat your Shabbat meal, the Kiddush, the blessing over the wine, is sung. Kiddush means "to make holy". This prayer helps us remember that Shabbat is a holy day.

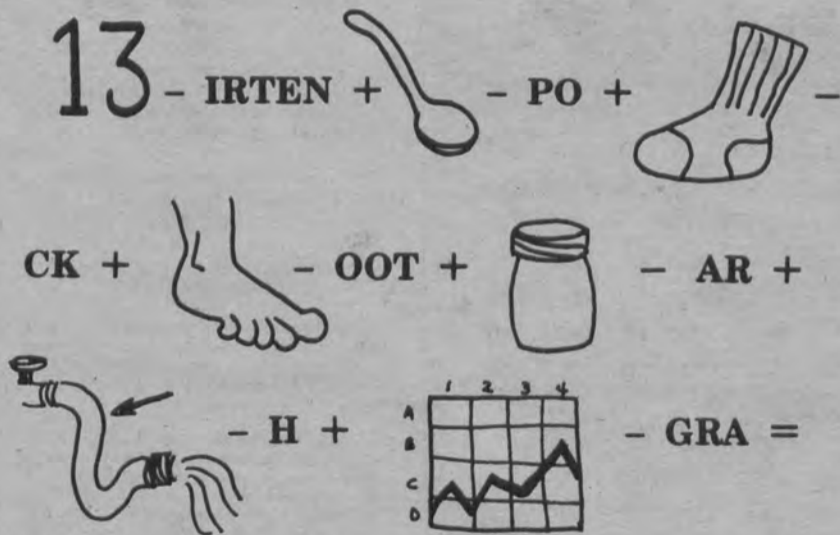
After the Kiddush, the hands are washed. Then the Motzi, the prayer over bread, is said. Two challah (egg bread) loaves are used. This reminds us of the double portion of manna that the Israelites collected each Friday when they were wandering in the desert after they left Egypt.

Finally, enjoy your meal! (See the special Shabbat recipe in this issue.) Sing some Shabbat songs and let your guests learn from your family how to celebrate Shabbat.

Rebus – (Ree-boose) ריבוס

On Erev Shabbat, parents put their hands on their children's heads and say a blessing. For girls the blessing is: "God make you like Sarah, Rivkah, Rachel, and Leah". Sarah was Abraham's wife. Rivkah (Rebekah) was Isaac's wife. Rachel and Leah were the wives of Jacob.

For sons, the blessing is: "God make you like Ephraim and Manasseh." Who were they?

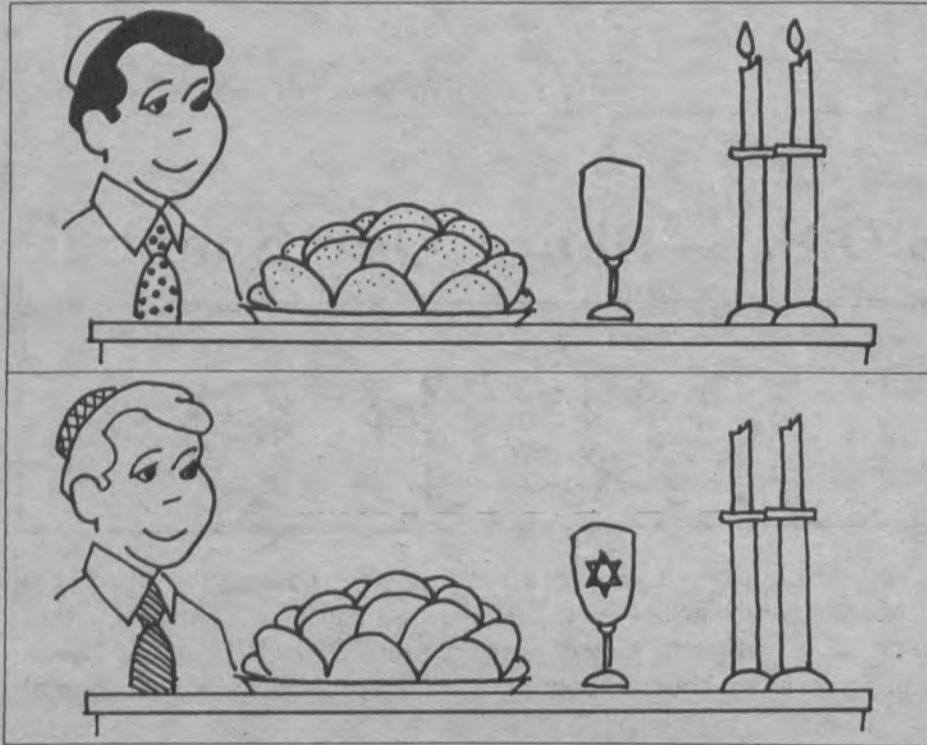


- Answer on next page.

Does Reading Noah's Ark...

מה ההבדלים?
(Mah Hah-hehv-deh-leem)
What Are The Differences?

There are at least six differences between the two pictures below. Can you find them?



תחרות
(Tah-chah-root) – Contest!

In Israel and around the world, people try to answer the question, "Who is a Jew?" Israel has one answer which some people are trying to have changed. The Orthodox and Conservative movements in the United States have their answer and the Reform movement has a different answer.

NOAH'S ARK Newspaper wants to know what you think. Don't worry about having the "right" answer, or what other people think is the "right" answer. This question isn't about right or wrong – it's about your point of view. So, to enter this contest, write your answer to the question, "Who is a Jew?"

All entries will be included in a special drawing to choose the winner. Some of the more interesting answers will be printed in a later issue of NOAH'S ARK.

CLIP AND MAIL

Name: _____ Age: _____

Address: _____

City: _____ State: _____ Zip: _____

Who is a Jew? _____

Use extra paper if you need more space. You must be 6-12-years-old to enter. Mail this form to Contest, NOAH'S ARK, 7726 Portal, Houston, Texas 77071. Deadline: January 10, 1989.

בתאבון
(B'teh-ah-vone) – Good Appetite

A traditional Shabbat dish is roasted chicken. You can easily make this dish for your family and guests. Be sure an adult is with you whenever you use a knife and the oven. This recipe serves 8.

What You Need:

- 2 chickens, cut up
- salt and pepper
- seasoning salt
- 8 medium potatoes
- 6 carrots
- 2 large onions



What You Do:

1. Turn on (preheat) the oven to 400 degrees.
2. Rinse the chicken pieces. Sprinkle them with the salt, pepper, and seasoning salt. Now, place them in a roasting pan.
3. Peel and rinse the potatoes. Cut them into quarters.
4. Peel and rinse the carrots. Cut them into chunks.
5. Peel and rinse the onions. Cut them into quarters.
6. Put the potatoes, carrots, and onions around the chicken in the pan.
7. Add enough water so the bottom of the roaster is covered.
8. Bake about 1½ hours. Ask an adult to turn the chicken and vegetables two or three times so they don't become dry.

Answer To Rebus

Thirteen – irten + spoon – po + sock – ck + foot – oot + jar – ar + hose – h + graph – gra = **The Sons of Joseph.**

Answers To What Are The Differences

The kipah, hair, tie, chal-lah, wine cup, and candles are different.



Ephraim and Manasseh had the chance to be part of the Egyptian good life, even having high offices in politics. To do so, they would have had to stop being part of the Jewish community and act more like the Egyptians. They didn't do that. Instead, they stayed true to their Jewish heritage. Every parent prays their children will stay loyal to the Jewish people, just like Ephraim and Manasseh.

NOAH'S ARK
 A Newspaper for Jewish Children

Linda Freedman Block and Debbie Israel Dubin,
 Publishers/Editors

Nachman, Illustrations
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Tickle Your Fancy?... Make You Think?...

חברים לעט

(Chah-veh-reem L'et) - Pen Pals

Dear Readers:

Here are some readers who would like to hear from you! If you are 6-12-years-old and want a pen pal, you may fill out the form below or write to one of these names. To send a letter to one of the names listed below, first write your letter. Put a stamp on a blank envelope with your return address. Put your letter and the **stamped** envelope in another envelope. Address that envelope to: the name of your pen pal, c/o NOAH'S ARK, 7726 Portal, Houston, Texas 77071. We are sorry that we cannot print every letter we receive. - **Kanga**



Ezra Mash
St. Louis Park, Minnesota
Age: 6 Grade: Kindergarten
Likes baseball, scary books, tying shoes, Transformers, swords, knives, Superman, battle axes, and karate.
Wants a boy pen pal, same age.

Rachel Somerstein
New York, New York
Age: 6½ Grade: 1st
Likes swimming, dancing, parties, and animals.
Wants a girl pen pal, aged 6-7.

Nadine Kammerman
Los Alamos, New Mexico
Age: 7 Grade: 1st
Likes riding her bike, swimming, and playing with batons.
Wants a girl pen pal, aged 7-8.

Samuel Abraham Arieti
Hampden-Sydney, Virginia
Age: almost 8 Grade: 2nd
Likes wildlife, bike riding, soccer, Legos, Hebrew, swimming, diving, and reading.
Wants a boy pen pal, aged 8.

Allison Asher
New Orleans, Louisiana
Age: 8 Grade: 2nd
Likes meeting people, reading, writing, swimming, and boys.
Wants a girl pen pal, aged 8.

Daniel Winter
E. Brunswick, New Jersey
Age: 8 Grade: 2nd
Likes sports, spaghetti, and TV.
Wants a boy pen pal, aged 8-9.

Ashley Holbrook
Lancaster, Pennsylvania
Age: 8 Grade: 3rd
Likes people and pizza.
Wants a girl pen pal, aged 8 or 9.

Josh Weinstein
W. Simsbury, Connecticut
Age: 9 Grade: 3rd
Likes baseball, football, and basketball.
Wants a boy pen pal, aged 9.

Rachel Shulkes
Melbourne, Vic, Australia
Age: 9 Grade: 4th
Likes piano, collecting stickers, coins, roller skating, reading, and playing with friends.
Wants a girl pen pal, aged 9-10½.
(Needs an overseas, air mail stamp.)

Nevo Zuckerman
San Diego, California
Age: 10 Grade: 5th
Likes sports, football, basketball, and baseball.
Wants a boy pen pal, aged 10.

Lee Veium
Whitewater, Wisconsin
Age: 10 Grade: 4th
Likes girls, rock, scary movies, talking on the phone, and roller skating.
Wants a girl pen pal, aged 12.

Elisha Lampert
Cypress, Texas
Age: 11 Grade: 5th
Likes playing with friends, swimming, bike hikes, camping, and dressing up.
Wants a pen pal, aged 10-12.

Tevya Desadier
Carlyss, Louisiana
Age: 11 Grade: 6th
She likes dancing, movies, reading, swimming, science, Hebrew, sleepovers, little kids, and talking on the phone.
Wants a pen pal, aged 10 or older.

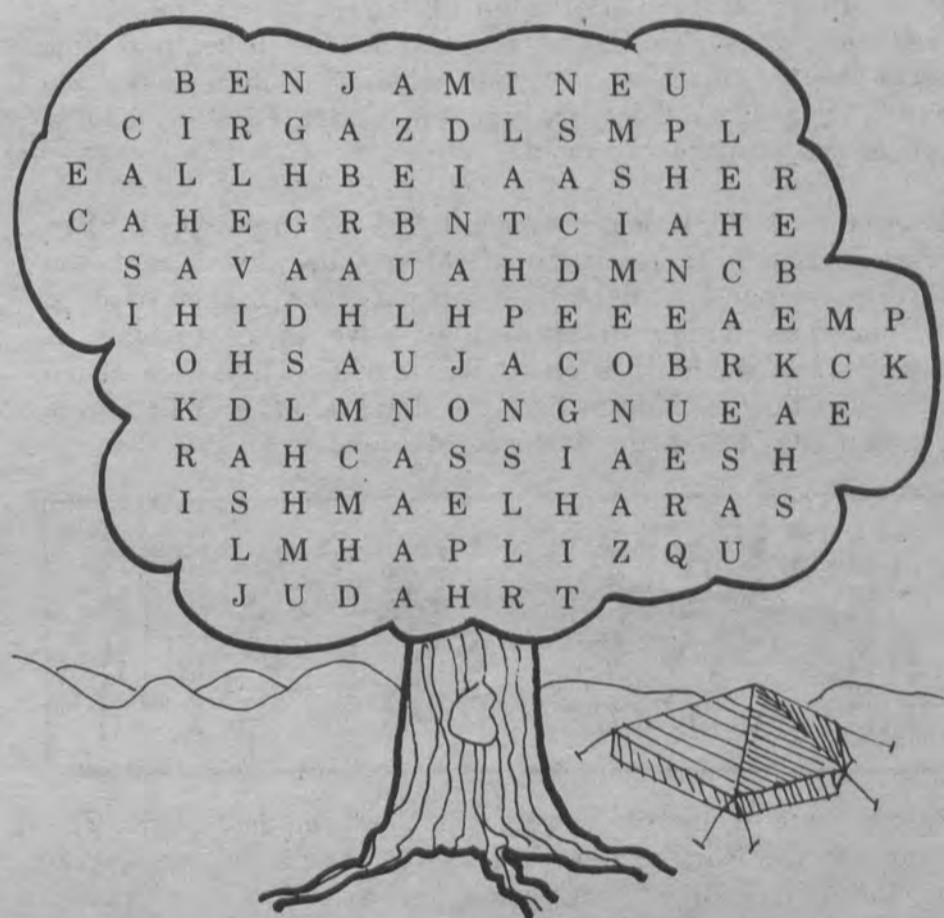
Stephanie Greenfeld
Owings Mills, Maryland
Aged: 12 Grade: 6th
Likes to collect candles.
Wants a girl pen pal, same age.

Vladislav Kusaev, boy, aged 12
Oksana Kusaev, girl, aged 7
ul. Sechenova 13
Dushanbe, Tadzhik SSR, USSR
Vladislav and Oksana are refusenik (Jews who ask for permission to leave the Soviet Union and are refused.) They need letters to know you care about them. When you write, write like you would write to any pen pal. Do not write anything about them being refuseniks or anything bad about the Soviet Union. Send a picture if you have one. (Needs an overseas, air mail stamp.)

A Special Family Tree

Abraham was told by God that his descendants (his children, grandchildren, great-grandchildren, and so on) would become a great nation. Hidden in this word search are the names of 25 members of Abraham's family. They are written across, up and down, backwards, and even diagonally. Isaac and Jacob are on the family tree twice but are only in the word search once. (Game by Marilyn Senterfitt, Copyright 1988.)

FATHERS	MOTHERS	CHILDREN
Abraham	Sarah Hagar	Isaac Ishmael
Isaac	Rebekah	Jacob, Esau
Jacob	Rachel Leah	Joseph, Benjamin Reuben, Simeon, Dinah Judah, Issachar, Zebulun, Levi Naphtali, Dan Asher, Gad
	Bilhah Zilpah	



- Answers on next page.

If you would like your name printed in the pen pal column, send this form to Kanga, c/o NOAH'S ARK, 7726 Portal, Houston, Texas 77071. (We are sorry that we cannot print every letter we receive.)

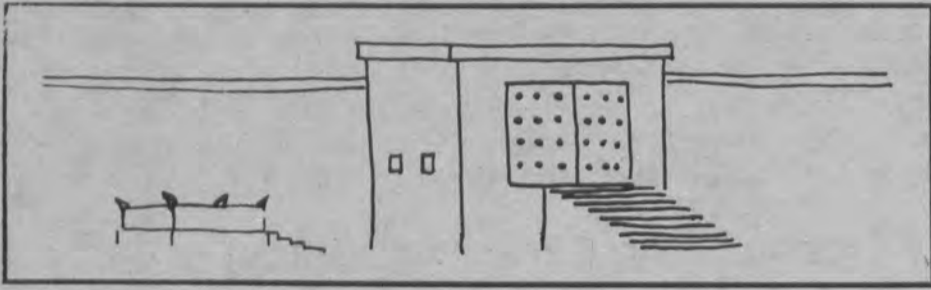
Name: _____
Address: _____
City: _____ State: _____ Zip: _____
Age: _____ Grade: _____
Likes: _____

Wants a pen pal who is: (check) a boy a girl aged _____



Teach You Something?... Make You Laugh?...

Playing Dead To Save The Torah: The Story of Rabbi Yohanan Ben Zakkai



Did you know that once the future of the Jewish people depended on a famous rabbi hiding in a coffin, pretending to be dead? If Yohanan Ben Zakkai didn't know how to play dead, there might not be any teachers of Judaism after the Second Temple was destroyed. If there were no teachers, there would be no students, and soon the Jewish religion would fade away because no one would know its history and laws.

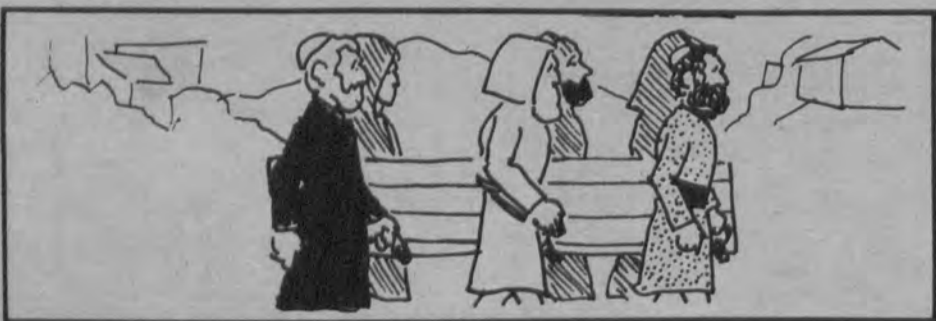
During the time of the Second Temple, when the Romans ruled Jerusalem, Ben Zakkai went to the holy city to study. His teacher was one of the greatest rabbis of all time, Hillel. Just before Hillel died, he gave Ben Zakkai his Torah and made Ben Zakkai the new leader. Hillel told him, "Teach it (the Torah) . . . to your generation." Ben Zakkai answered, "For this did I come into the world. To study and to teach is the purpose of my life."

Even though Jerusalem was controlled by the Romans, Ben Zakkai continued to teach Torah. Meanwhile, the Jews began gathering weapons to fight the Romans. Ben Zakkai tried to talk them into finding other ways to solve their problems. A group of Jews wouldn't listen to Ben Zakkai. They were called Zealots and they decided to fight the Romans. (The Zealots were the group that ended up dying at Masada.)



People were dying of hunger and thirst in Jerusalem. The Zealots and the Romans were in a war to the finish. Ben Zakkai knew the Jews couldn't win against the mighty Roman armies. He knew the Holy Temple and Jerusalem would be destroyed. That would be the end of the Jewish people, because the Torah and the great teachers would be destroyed, too.

During this time, no one was allowed to go into or out of Jerusalem. What could be done to save the Torah? Someone had an idea. The only time anyone was allowed to leave Jerusalem was for a funeral. In those days, people were only buried outside of the city walls. Ben Zakkai's assistants put the great rabbi and the Torah into a coffin. In the middle of the night, they carried the coffin out of the city, crying as if their great leader had died.

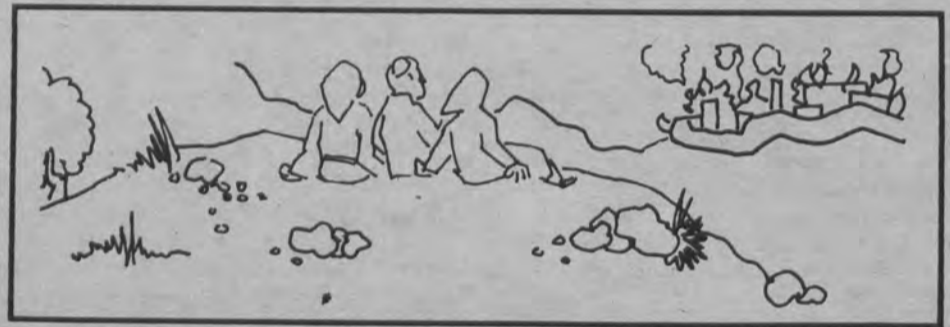


The plan worked! As soon as he was safely out of the city, what did Ben Zakkai do? Did he run away and hide? No! He went right to the camp of the Roman general, Vespasian.

"Peace be unto you, oh Emperor!" Ben Zakkai said to the general.

"I should put you to death for calling me the Emperor!" General Vespasian said. "Emperor Nero sits on his throne in Rome!" As Vespasian was talking, a messenger arrived with a letter for the general. The letter said that Nero had died and Vespasian was the new emperor!

Vespasian was amazed that Ben Zakkai predicted the future! The new emperor offered Ben Zakkai a reward. Here is what Ben Zakkai wanted: "Give me the right to teach the Torah in the town of Yavneh. Save the life of Gamaliel. Send doctors to help Zadok, who is very sick." Emperor Vespasian said, "So be it!"



So, Yohanan Ben Zakkai opened a school in the little town of Yavneh. About a year later, Jerusalem was destroyed. The Holy Temple was burned. The students cried, "All is lost! With the Temple gone, we have no place to bring our sacrifices. We have no way to ask for forgiveness for our sins."

Ben Zakkai told them, "We have another way. The prophet Hosea told us that God doesn't need sacrifices. God wants us to show kindness to each other. The way we can show our love for God and ask God for forgiveness is to do acts of loving kindness."

After Jerusalem was destroyed, Yavneh became the center of Jewish learning. Hillel had told Ben Zakkai to teach the Torah to his generation. However, Ben Zakkai saved the Torah not only for his generation to learn, but also for ours, too!

- Adapted from the Agada

What time was it when Joseph's ten brothers wanted to kill him?

Ten after one!

Answer To Word Find

B	E	N	J	A	M	I	N	E	U			
C	I	R	G	A	B	E	I	A	S	H	E	R
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A	S	I	U	J	M	A	L	P	E	E	A	K
O	H	S	A	N	O	C	O	B	E	R	K	E
K	D	L	M	N	O	C	N	U	E	S	W	E
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J	U	D	A	H	R	T						

**Let Us Know... Write To The Jewish Voice
101 Garden of Eden Rd., Wilmington, DE 19803**

Jewish Singles In The United States

By JUDITH TEICH

On a walnut bookcase in my dining room is a pair of ornate silver candlesticks. They were passed down to my mother, when she married my father, in Warsaw in 1938. Since my mother's death a few months ago, they've become part of my household. But, because I'm single, I find their presence unsettling.

What does it mean to light the Shabbat candles by myself on Friday night? I visited four cities — Atlanta, Phoenix, Los Angeles and California — to find out how others view the issue of single adults and Jewish identity.

The national trend toward later marriage and fewer children has emerged in the Jewish community. A 1985 B'nai B'rith survey of Jews in Washington, D.C., found the percentage of adults who described themselves as "single" rose from five percent in 1955 to over 30 percent in 1985. A recent article in *Washington Jewish Week* noted that more than one-third of the single Jews in their thirties who live in Washington, D.C., and Los Angeles have never been married.

How do other single adults maintain their Jewish identity? According to Lauren Salzenstein, executive director of the Hyde Park JCC in Chicago, many single Jews just "put Judaism on hold."

"For some people, it takes too much energy to make the holidays meaningful without a family," she said. "It is easier to negate that part of life and to

put it on hold until someone else comes along."

Barry Allen, 37, an Atlanta attorney, is one of the few single I met who has not put his religious feelings on hold. But, he admitted that the synagogue atmosphere makes him acutely aware of not having children.

"If I wait until I have a family to become active in the synagogue, I may never get to do it," Allen said. "We either have to get on with being adult, religious, observant people who happen to be single, or it will be something that we'll postpone and may never get to observe."

Many singles do try to establish ties to a synagogue, only less successfully. They attend services a few times, then, feeling uncomfortable and discouraged, they give up. Other singles either never learned or don't remember synagogue rituals and feel awkward about what they perceive to be their ignorance.

A soft-spoken, curly-haired nurse, who recently moved to Atlanta, confided that for years she avoided services because she "didn't know what to do in synagogue."

The nurse, who asked not to be identified, praised the "training wheel" services at Beth Jacob, an Orthodox congregation that helps educate people with no religious background.

Some singles maintained that barriers to their participation in synagogue life are financial. At a party in Atlanta, several women in their mid-30s asserted that some singles are

discouraged from joining synagogues by high dues and inflexible policies.

But Rabbi Jonathan Miller, one of four rabbis at the Steven Wise Temple in Los Angeles, noted that singles themselves contributed to the problem.

"If a single person wanted to join, the synagogue would be willing to make allowances or concessions," Miller said. "We don't turn people away. But people simply don't ask."

For the most part, however, Jewish identify for singles seems to find its expression through "singles programming," be it singles dances, singles newsletters or singles services.

Jeff Frankel, president of the JCC's singles organization in Phoenix, said some 15 different singles groups have sprung up in the area over the past few years.

Frankel believes singles groups are important to "form and mold Jews, to help single people become part of the fabric of Jewish life, whether or not they are married."

Many adult Jewish singles express their religious identify through activities that are closely related to their professional lives.

Susan Olshansky Singer of the Jewish United Fund of Chicago said its Young Leadership Division sponsors a number of singles programs. "In certain ways, Young Leadership and other Federation groups have provided a way for single people to observe their Judaism," Singer said. "It's a non-threatening,

more natural, more acceptable way to be Jewish if you're single, because it's not all about families. It's about doing for the community."

For some singles, remaining connected to Judaism does not necessarily mean religious observance or community service. A group in Phoenix called BTO — Black Tie Optional — is an example of a type of Jewish-but-not-Jewish social activity.

Stephanie Schiff, one of the group's leaders, noted that BTO is not associated with any Jewish organization, offering purely social activities. But BTO's stated purpose is to enable Jewish singles to meet each other.

Yet, many singles still turn to the synagogue for their identity. And many rabbis work to welcome singles into their community.

In Los Angeles, Rabbi Miller runs a special Shabbat dinner for single adults on the last Friday of every month. The program's goal is "to have a Shabbat experience in a location and in a way in which singles will feel comfortable."

In Chicago, Rabbi Michael Siegel of the Anshe Emet Congregation has initiated a similar program, the Friday Night Group, which holds special Shabbat services twice a month. But, Siegel admitted, while the group is "within the orbit of the synagogue, it is definitely a satellite."

Fran Ross, executive director of the Heller JCC in Chicago, said she is attempting to change attitudes by meeting with rabbis and synagogue

presidents from the Lincoln Park-Lakeside area and encouraging them to designate a "contact person" in each congregation who would handle inquiries regarding membership and head off any misunderstandings.

Part of the problem, Ross said, is that many singles don't plan ahead and tend to call synagogues right before the holidays. Synagogues usually are unable to deal with last-minute requests and the negative response often may unintentionally "turn off" the single person, Ross said.

Frankel, 34, a lawyer, expressed how difficult it was at first to continue coming to services. "It took months to begin to form relationships and begin to feel included," he said, adding that the key to becoming part of the synagogue community is "making it through the first six months."

Judith Teich is a health policy analyst and freelance writer living in Washington, D.C. This article was made possible by a grant from The Fund For Journalism on Jewish Life, supported by The CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.



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John Lennon Memorialized By Fan From Delaware And JNF

By JOEL GLAZIER

In spite of all of the recent controversies surrounding the life of the late musician John Lennon, there is one place in the world where his name is

associated with something peaceful. In Israel, the John Lennon Woodland, containing 2500 trees, is growing steadily and peacefully in the Northern Galilee, just west of the

mystical town of Safed.

I have had the privilege of personally coordinating the project, which was started after the musician was murdered in December 1980. The upcoming anniversary of his death on December 8 will undoubtedly bring more gossipy stories about Lennon in the press, but as we enjoy the Hanukkah season, we can associate the Lennon name with a part of Israel where hillsides are being reforested by Jewish National Fund projects: the John Lennon Peace Forest.

Beatles fans from over 14 countries have donated funds for the Lennon Forest. The idea of a living memorial was formulated by Israeli social worker David Bedein and the first trees were planted by Jewish and Arab teenagers in 1981. The idea intrigued me as I was searching for an appropriate way to memorialize the talented musician other than by buying memorial

magazines and trinkets. Dedicating a forest in his name interested me enough to contact the Jewish National Fund, and I ended up as the coordinator for publicity and fund raising.

Some \$12,000 later, a permanent stone marker has been erected at the forest site to commemorate the 2000 tree "Woodland" mark. Among the Jerusalem Pine, Cypress and Eucalyptus trees, also grow two Oak trees, which are symbolic of the "Acorns for Peace," which Lennon and his wife sent to 50 world leaders in 1969. The leaders were instructed to plant them for peace.

Reportedly only Jordan's King Hussein and Israel's Golda Meir planted theirs, hoping for peace. Twenty years later, two acorn laden trees continue to grow in this living memorial for John Lennon.

For further information on this JNF project, call 762-4889.



Joel Glazier at the John Lennon Wood in Israel.



The plaque in the Lennon Wood.

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JWB Increases Scholarships For Graduate Education

New York, JWB will dramatically increase the amount of scholarship assistance it will make available for graduate education leading to professional careers in the Jewish Community Center field, announced Edward H. Kaplan, of Washington, D.C., chairman of the JWB Scholarship Committee. Beginning in the fall of 1989, \$30,000, over a two-year period, will be made available for each graduate student, including up to \$15,000 in scholarship assistance and up to \$15,000 in a special interest-free loan arrangement.

"The sizeable increase," explained Kaplan, "is JWB's response to rapidly increasing tuition costs, and reflects JWB's commitment to helping the most qualified people pursue professional careers in the JCC movement."

Commitment is required of the recipient as well. In addition to having excellent undergraduate academic records, they are expected to indicate strong commitment to pursue careers in the JCC field following graduation. Scholarship students are seen as potential executives of the

future for the JCC movement. A significant number of previous JWB scholarship recipients presently in the field are executives at Jewish Community Centers and YM-YWHAs throughout North America.

JWB scholarships are provided by Jewish communal leaders in the United States and Canada. In addition, JCCs and Ys offer scholarships, and JWB scholarship alumni contribute money for tuition assistance to future professional leaders. Those interested in establishing a JWB scholarship are invited to contact Robert Fischer, JWB Assistance Executive Director, JWB, 15 East 26th Street, New

York, NY 10010, at (212) 532-4949.

The UJA-Federation of Jewish Philanthropies of Greater New York, Inc., makes limited monies available to students intending to work in the system of Centers and Ys in Greater New York and is a part of the JWB scholarship network under the chairmanship of Betty Schwab, Scarsdale, NY.

The deadline for scholarship applications is February 1, 1989, for the 1989-90 academic year. For further information about scholarship assistance, please contact Stephen Bayer, JWB, 15 East 26th Street, New York, NY 10010.

Life Expectancy Higher In Israel

TEL AVIV (JTA) — Israelis are living longer. According to figures in the new statistical yearbook to be published shortly, there has been a two-year increase in the life expectancy of Jews in Israel during the past decade. The rate for non-Jews rose more sharply, though it still lags slightly

below Jewish life expectancy. In 1986, Jewish males in Israel had a statistical life expectancy of 73.2 years and Israeli Jewish women of 76.8 years. In the non-Jewish population, life expectancy for men was 72.2 years and 75 years for women.

KVETCH!™



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'Yes You Did.' — 'No I Didn't.'

By HEDVAH CAMPEAS-COHEN

The scene: the kitchen of Mr. and Mrs. Kaplan's north Wilmington home. Dramatis personae: Mr. and Mrs. Kaplan. Time: evening. Mrs. Kaplan is doing dishes. Mr. Kaplan is



Hedvah Campeas-Cohen is a Licensed Clinical Social Worker, and a member of the Academy of Certified Social Workers. She has been a psychotherapist at Jewish Family Service since 1979, where she is also Director of Jewish Family Life Education.

reading a newspaper.

Mrs. Kaplan: *You know who I met at Pathmark today? Linda Green. She said she is thinking of going into business for herself in custom window treatments. There is a big market in that, don't you think, with all the new housing going up?*

Mr. Kaplan: *Mmmm.*

Mrs. Kaplan: *You know, I'm getting awfully tired of the nonsense in my office. Linda is looking for a partner. I might just give her a call, and see what she has in mind.*

Mr. Kaplan: *Mmmm.*

The sequel to this ordinary domestic instance of non-communication is predictable. Accusations of "How could you do that without even telling me," and "You never listen to a word I say," are inevitable. The risks and possibilities of Mrs. Kaplan's venture into business will be lost in a welter of accusations, blame, and anger. The argument is sure to leave both Kaplans feeling emotionally bruised,

misunderstood, and alone.

It is quite possible for as little communication to take place in this second louder argument as in the first scene. Yet, effective communication is the cornerstone of building any lasting relationship. At Jewish Family Service, our commitment is to strengthen healthy Jewish couples and families. We often meet with groups of couples in their homes with programs designed to help them maximize their potential as partners, as parents, and as individuals.

Here are some tips from our Jewish Family Life Education Programs on making your inevitable fights productive:

1. Never criticize a person: only criticize a specific aspect of his/her behavior. "You self-centered bum" rarely evokes a desire to listen to the rest of your message.
2. Do not tell the other person what he/she is thinking or feeling. ("You don't really hate working in that office.")
3. Avoid saying... "You

always..." or "You never..." Be specific.

4. Avoid right-wrong, good-bad categories. When differences arise, look for compromises.

5. Use "I feel" messages instead of "You are" messages. For example, say, "I feel hurt when you ignore me and my big news." But, do not say, "You are selfish and inconsiderate for ignoring me."

6. Be direct and honest. Say what you mean, mean what you say.

7. I'm okay, you're okay. I'm important, you are important.

You may find that these tips don't work for you, or that you can't seem to bring yourself to use them. If you would like to improve your communication skills, personalized education (also called counseling) may be your best bet. Call us at Jewish

Family Service, 478-9411, for details on how to arrange a program at home, or for information on counseling. Strengthening Jewish families and individuals is our business.

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Dear Rachel,

I just got off the phone with a woman who used to be one of my good friends. Now that she has gone back to work, she seems to have no time for unimportant old friends who choose to stay home. If she took two minutes to think, she would remember that us volunteers (unpaid workers) use plenty of brains, time and energy, for our community causes. We lead interesting, well-balanced lives, with time for family, service, personal growth, and yes, friends.

As someone who has worked for many years for a salary, and now works "free" for her family and her community, I think working snobs ought to remember that a desk, telephone, and a 1040 Form are not what makes a person important.

Busy Lady Too

Dear Busy Lady,

The generation that lived with and overcame the feminine mystique knows how easy it is to fall prey to trendy definitions of roles and success. Appealing as the "career woman" model is depicted in the media, it, too, is a tradeoff. Women who are new to the working world are sometimes intoxicated by the glamor, the status, the independence, and the money promised by the media. Many men are aware of the tradeoffs: stress, limited time for family and friends, bad bosses, etc. The mystique of career is as stifling to individual growth as the feminine mystique.

The feminist movement was about freedom to make choices. If you think your friend has growth potential, tell her straight out how you feel.

Otherwise, clip this column and sent it to her in a couple of years. By then, the reality of the work world may have made her more aware of the price she is paying for the careerwoman mystique.

Rachel

Send letters to "Rachel, c/o Jewish Family Service, 101 Garden of Eden Rd., Wilmington, DE 19803." Names and details will be altered in public letters to protect your privacy.



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Roots & Branches

Miriam Weiner

The American Immigrant Wall Of Honor At Ellis Island

By MIRIAM WEINER

Although, I never personally knew two of my grandparents, I have come to "know" them as I researched our family history. I treasure the time spent with the other two grandparents and though they passed away over twenty-five years ago, their vision, courage and determination continue to influence my life. Now, I can honor the memory of all four of my grandparents and at the same time, include their names in a historic new immigration museum for all visitors to see.

Ellis Island, the gateway for immigrant ancestors of nearly 100 million Americans, is the site for a new museum scheduled to open in 1989. The Ellis Island Immigration Museum will be the nation's leading institution dedicated to American immigrants and is expected to draw 1.5 million visitors a year. With 100,000 square feet of exhibit space, it will be New York's third largest museum.

Each exhibit will highlight a

particular aspect of the immigration experience. In recognition of our country's heritage as a people of many pasts, a special exhibit in the museum called The American Immigrant Wall of Honor has been created to pay public tribute to the varied origins of all Americans.

The American Immigrant Wall of Honor, on which immigrant forebears' names can be inscribed for a donation to The Statue of Liberty-Ellis Island Foundation, Inc., will be a centerpiece of the museum. It will be located just off the Great Hall and adjacent to the historic Registry Room. A unique area devoted to an exhibit of names of all national origins, it will be a collective display, representing the individual family heritages that created the history of America.

It is the first opportunity to place the name of an immigrant ancestor or an individual's family name on permanent public display at a national



monument and is a unique gift idea.

The museum will offer visitors a fascinating, complete look at the total immigrant experience, using innovative displays that feature historic artifacts and photos, interactive devices, computers and taped reminiscences of the immigrants themselves.

Upon arrival at Ellis Island, immigrants found themselves in the ground floor baggage room, where they deposited their belongings before climbing the stairs to the Great Hall for the dreaded medical examination which would determine if they stayed or returned. As they climbed those stairs, doctors watched each immigrant. Was he or she limping or breathing heavily? Were there physical deformities that would prevent him or her from finding a job in the "goldena medina" or cause the new immigrant to become a public charge? For the immigrant who passed the medical inspection, the next hurdle was the legal inspectors who asked approx-

imately 30 questions in English. Among the questions: "What is your name?" "Where were you born?" "Where are you coming from?" "Where are you going?" "Have you been to the United States before?" "Do you have any relatives here?" "Where do they live?" "Who paid for your passage?"

The answers to these questions are of vital interest to family historians who want to know "What was the family name in the old country?" and who are intrigued by the vast amount of data contained in these historic documents and interviews.

There likely will be a food concession or two at the museum, but there never will be the problem that arose there in 1905. Here is how *The New York Times* of March 23, 1905, described the crisis:

PRUNELESS DAY FOR ALIENS

Supply Cut by Ellis Island Caterers — A Matter of Stones
"The Prune Trust received a body blow yesterday with the announcement that Ellis Island would get along in the future with about 5,000,000 prunes a year, instead of some 20,000,000, the amount used there for years.

"The prune is the one great delicacy that all immigrants have a fondness for. When the rush is on, it takes about 50,000 prunes a day to supply the demand on Ellis Island. Hereafter prunes will be served but twice a week, 50,000 each time.

"The restaurant proprietors at the immigrant station heretofore have bought prunes by the carload. It was not an uncommon sight to use 100,000 at a single meal. In the great dining hall, there were placed several barrels, into which the diners were supposed to throw the prune stones. Signs in every language were tacked up telling the diners what the barrels were for, and beseeching them not to throw the stones on the floor.

"The immigrants would not heed the signs, and the result was that at times the tiled floor was literally buried beneath prune stones. Immigrants and employees alike had the hardest kind of a time getting around in safety.

"As explained by Miller Hudgins, a brother of one of the restaurant proprietors, the dining room on such occasions looked like a skating rink. 'It simply had to stop,' he said, 'and the only way we could do it was to cut down the prune supply.'

That saga reminds me of so many family stories about the transition between the "old country" and the "goldena medina." My ancestors, in their own way, made important contributions to their new land and above all, provided the opportunity for my parents and for me to grow up in freedom with unlimited opportunity.

It doesn't matter whether your ancestors came through Ellis Island or another U.S. port, nor does it matter when they arrived on these shores. Ellis Island is a monument to all American immigrants wherever and whenever they arrived.

With a contribution of \$100 or more to fund the museum and its exhibits, donors can place a name of their choice on the wall. Contributions of \$1,000, \$5,000 and \$10,000 will receive places of honor. The funds raised will be used to complete the Ellis Island project. Contributions are tax-deductible and will be accepted through February 28, 1989.

In addition to having a name placed on the wall, a central computer at the museum will contain your ancestor's name and country of origin along with your name as the donor.

You will also receive an 8-1/2 x 11 certificate, suitable for framing, that displays the name chosen to be honored and have the satisfaction of knowing that your contribution is helping to restore this historic building, the first step to freedom for most of our immigrant ancestors.

For further information about The American Immigrant Wall of Honor, contact: The Statue of Liberty-Ellis Island Foundation, Inc., 52 Vanderbilt Avenue, New York, NY 10017 (212/883-1986).

Miriam Weiner, a certified genealogist, has prepared a beginner's guide (55 pages) on how to research family history that includes charts, list of archives and libraries, bibliography, sources for Holocaust research, maps, family group sheets and more. It can be ordered for \$10 & \$2.50 postage/handling by writing to her at 136 Sandpiper Key, Secaucus, N.J. 07094.

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Let Off Steam Write A Letter To The Editor

Book Review

Children's Books On Hanukkah



Festival of Lights: The Story of Hanukkah. Retold by Maida Silverman; illustrated by Carolyn S. Ewing. Wanderer/Simon & Schuster, 1231 Avenue of the Americas, New York, NY 10020. 1987. 24 pages. \$7.95 (cloth); \$2.25 (paper). Ages 6-10.

Miracle Meals: Eight Nights of Food 'n' Fun for Chanukah. Madeline Wikler and Judyth Groner; illustrated by Chari Radin. Kar-Ben Copies, 6800 Tildenwood Lane, Rockville, MD 20852. 1987. 64 pages. \$6.95 spiralbound. Ages 4 and up.

Just Enough Is Plenty: A Hanukkah Tale. Barbara Diamond Golden; illustrated by Seymour Chwast. Viking Kestrel, 40 West 23 Street, New York, NY 10010. 1988. 32 pages. \$12.95 cloth. Ages 3-8.

My Hanukkah Book: Questions, Answers, Activities. Kimberly Colen; illustrated by Richard Rosenblum. Scholastic, 730 Broadway, New York NY 10003. 1987. 48 pages. \$3.95 paper. Ages 5 and up.

The Last Candle. Doris Pylkas; illustrated by Barbara Knutson. R. Smyth Associates, 812 Hilltop Road, Mendota, MN 55118. 1987. 18 pages. \$2.95 spiralbound on vellum stock; \$4.95 spiralbound on glossy stock; \$12.98 cloth special order for libraries only. Ages 3-5.

Treasures of Chanukah. Illustrated by Greg Hildebrandt. Unicorn Publishing House Inc., 1148 Parsippany Boulevard, Parsippany, NJ 07054. 1987. 48 pages. \$14.95 cloth. All ages.

Reviewed By NAOMI KLEINBERG

It seems that every year there's a whole new crop of Hanukkah books available (almost as many as the variations and misspellings of the holiday name!) for learning about and celebrating this winter festival. Some are more attractive or better made, more useful or more engaging than others; the value of these volumes may well be in the judgment of the individual user/reader. Below are a few worthy of mention.

Festival of Lights is a retelling of the Hanukkah story for younger children but it is more than just a rehash of a familiar tale. With short, simple declarative sentences, Maida Silverman brings history to life in the present, drawing the reader or listener in through the immediacy of language and the use of telling detail. She concludes with short sections

on the legend of the menorah and the miracle of the oil and on the possible genesis of the driedel game (as camouflage for forbidden Bible study) plus instructions for lighting candles and playing driedel.

What's noteworthy about this small book is the active participation of children throughout the drama of the story and in all the illustrations (except the battle scenes). This will interest and involve youngsters who can identify with their historical counterparts instead of hearing about remote events populated and acted out only by adults. This is a useful, very attractive, and engaging volume.

Miracle Meals is a nifty Chanukah (authors' spelling) cookbook for kids. It's spiral-bound for easy kitchen use and offers clear, uncomplicated recipes for soups, meat and dairy dishes, "lotsa latkes," desserts and fun foods, beverages.

A driedel-symbol coding system indicates level of preparation difficulty and whether the recipe is meat, dairy or pareve. Each recipe lists ingredients and utensils needed. Also included are a visual guide to utensils, metric conversion and other equivalency charts, the story of Chanukah, suggestions for parties, instructions for Chanukah games, and whimsical black-and-white illustrations on every page. This book promises lots of fun in the kitchen at any time of the year.

Just Enough Is Plenty is an

original folktale about a Hanukkah visit from the prophet Elijah to a poor Jewish family in Poland. The kopeks are scarcer than usual for Malka's family; papa can't buy enough cloth to keep the tailor shop busy and mama's not sure she can afford a proper celebration of the holiday. Then an old peddler stops by....



A spare text offers just enough detail for children to get a picture of Jewish life and holiday tradition in the old country while dishing up a sweet, hopeful story at the same time.

Two-dimensional, semi-impressionistic oil paintings by renowned graphic artist Seymour Chwast flesh out the story and, in spite of their static quality, add a remarkable degree of warmth to the whole. This is a nice addition to the Hanukkah bookshelf.

My Hanukkah Book is a colorful activity and workbook — rather a mixed bag of information about the holiday along with suggestions and materials

for things to make and do for the celebration.

A question-and-answer section about the holiday and its genesis is followed by drawing games; a punch-out menorah with instructions for completion, use, and appropriate blessings; a punch-out dreidle with game instructions; 30 full-color stickers; punch-out cards and gifts; recipes and questions and answers about traditional foods. As remarked before, quite a grab bag of things to do and learn, but this could be lots of fun for kids at home or in Hebrew school.

The Last Candle is a very brief story about one family celebrating Chanukah. It is so linear and spare that it is nearly flawed in its lack of elaboration or explanation of terms such as gelt, latkes, shammass, hora — and there are plenty of people (even Jews) to whom these are foreign words. When a toy elephant is given as a gift, there's no explanation of how the animal might be tied to the holiday (the Greeks supposedly invaded Judea on elephants).

Still, there is a melancholy sweetness in this little book and the illustrations are a real treat. Evocative pen-and-ink drawings and watercolor washes make this, for all its bare-bones feel, something to look at. While this small offering might make a nice gift for one of the eight nights of candle lighting, it is supplemental

reading only; anyone wanting basic holiday information will have to go elsewhere first.

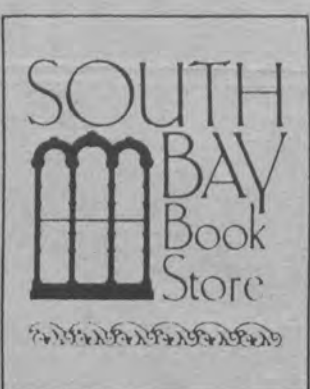
Finally, **Treasures of Chanukah** is a lush, expensively produced family-album type of book, chock-a-block with double-page spreads of full-color paintings and numerous pages printed in gold ink, all on heavy stock (the \$14.95 cover price is remarkably low for the production standards used here).

The story of the Maccabees and the origins of Chanukah are told in somewhat elegant language, followed by "The Festival of Lights," a poem incorporating holiday history and modern celebration; and then a section of songs with words and music, blessings, and poetry.


The major selling point of this book is the work of artist Greg Hildebrandt, renowned for his children's book illustrations. His color work here is at once realistic and dreamlike: the faces and details are very real while his use of light is surreal.

This is the quintessential Chanukah gift book and will undoubtedly find its way into many a school and family library.

Naomi Kleinberg is an editor at a New York trade publisher, and a frequent book reviewer. *Jewish Books in Review* is a service of the JWB Jewish Book Council. Reprinted by permission.



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A Hanukkah Quiz

By ALLAN GOULD

Remember those terrifying surprise quizzes back in the Sunday School or *heder* of your childhood? You often panicked, briefly considering moving to another city, even another planet, until you were informed that the quiz would be "multiple choice" — which meant that you had, at least, a fighting chance to pass.

Well, one of our most pleasurable holidays (NO FASTING! NO SPECIAL FOUR-HOUR SYNAGOGUE SERVICES!) is soon upon us, and the publishers of this Jewish newspaper felt that it's about time that you brushed up on your knowledge of your faith. Because, you have to admit, our religion is a profoundly intellectual one. Unlike in many other creeds, one cannot be a good Jew without a deep understanding of our history and rituals. Does "Bar Kochba" refer to a *Bar Mitzvah* held at the Western Wall? What rabbi should we consult if a World Series Game lands on *Kol Nidre* night? Should Jews eat *matzah* during the entire period of Passover, or would it be healthier just to play frisbee with it, and eat only prunes? These are not easy questions.

But you are an adult, now; the quizzes you take are voluntary. Still, we felt that the following should be multiple choice, to ease you into it. Indeed, you are probably such a knowledgeable Jew — after all these years of practice — that you won't even need a list of the "correct" answers. That's how much we respect your intelligence.

If only your *heder* teacher had felt that way . . .

- Hanukkah is known as
 - The Festival of Lights.
 - The Holiday of Rededication.
 - The Jewish Christmas.
 - The Yiddish Ramadan.
- The heroes of the holiday of Hanukkah lived in
 - Ancient Palestine.
 - Ancient Israel.
 - The Occupied Territories.
 - The Liberated Territories.
 - A three-floor walk-up in Jerusalem that would cost you

an arm and a leg today.

- The Jews of the time of the first Hanukkah worshipped
 - At the Holy Temple in Jerusalem.
 - At a less holy temple about ten miles west of Jerusalem.
 - Wherever they could get High Holiday tickets.
 - All the above.
- Suddenly, a new, cruel leader (what else is new?) came to power in Syria, whose name was
 - Hafiz al-Assad.
 - Yassir Arafat.
 - Antiochus.
 - Antisemite.
 - Antibody.
 - Anti-everybody.

- This evil leader abruptly commanded the Jews of his kingdom to
 - Eat pig.
 - Eat McDonald's.
 - Eat everything on their plates.
 - Become idol worshippers.
 - Become idle.
 - If your Uncle Morris had been alive back then, choice "E" wouldn't have been too difficult for him.
- There arose a brave elder among the Jewish people who helped to lead a revolt against the Syrians, whose name was
 - Mattathias.
 - Mattityahu.
 - Matthew.
 - Matt.
 - Merwin.
 - Mud.

- His name would have been Mud, had he lost.
- Mattityahu (What a relief — That's the answer to #6!) had sons by the names of
 - Groucho, Chico, Harpo, Zeppo and Gummo.
 - Huey, Dewey and Louis.
 - Jacob, Joey, Jeremy, and Christopher (his wife became less traditional as she grew older).
 - Judah, and I'm not sure of the others.
 - C and D.
- The last name of this glorious family was
 - Marx (See #7, A).
 - Duck (See #7, B).
 - Abu ben Amir (It wasn't easy to be a Jew in those days).
 - Callaghan (It's not easy today, either).
 - Maccabee.

- The town in which the heroic family lived was
 - Modin.
 - Shaker Heights.
 - Crown Heights.
 - Farfallen Heights.
 - Oak Park.
 - Yonkers.

- The name "Maccabee" (you wait long enough, you get most of the answers) translates to mean
 - "May the Lord be with us, 'cause if He's not, we're in big trouble."
 - "Son of a Star."
 - "Son of a Gun."
 - "Son of a . . ." (No, that's what the Syrians called the Maccabees).
 - "Hammer," because the Maccabees hammered the Syrian army.
 - "Nails," because the Maccabees nailed the Syrian army.

- Where did the Jews fight the Syrians?
 - At Entebbe.
 - At Natanya.
 - Through thick and thin.
 - With blood, sweat and tears.
 - On the streets.
 - On the beaches.
 - Now you know where Churchill got all his best lines from.

- After many long and agonizing battles, the Jews defeated their oppressors. The final score of the war was
 - Maccabees 9, Syrians 2.
 - Maccabees 613, Syrians 0.
 - Maccabees II, Maccabees I.

- In order to purify the Holy Temple, the Jews had to
 - Get a good cleaning lady who would do floors.
 - Get a good cleaning lady who would do walls and windows, too.
 - Get rid of the *chazar-fleisch*.
 - Get some oil.
- The oil the Maccabees found was sufficient for only
 - One day.
 - Seven days.
 - Eight days in the Diaspora.
- But there was a great miracle, as the oil used for re-sanctifying the Temple ended up lasting
 - Two weeks.
 - Twelve days.

- Twelve days, but for you, eight days.
- Hannah was a heroine of the first Hanukkah, who had
 - Five daughters.
 - No, it was Tevye the Dairyman who had five daughters.
 - Seven sons.
 - Six sons.
 - Five sons.
 - Four sons.

- Do you mean before, or after, the revolt?
 - One of the great coincidences of history is that
 - Hanukkah begins on the 25th day of the Hebrew month of Kislev.
 - Christmas takes place on the 25th day of the Julian month of December.
 - Mattityahu had a total of 25 sons in all.
 - Among the Talmudic rulings on this holiday is that
 - The lamp must be lit at sunset.
 - The lamp should be placed outside the entrance of one's house.
 - The lamp should be set on a window nearest the street, if one lives on an upper storey.
 - Your fire insurance should be paid up every year by the beginning of Kislev.
 - All the above.

- Jewish women are obligated to also kindle the Hanukkah lamp because
 - They were included in the miracle, according to Tractate Shabbat, 21b.
 - They were threatening to picket the Holy Temple, according to the feminist magazine *Lilith*, page 21.
 - One of the major debates in the Talmud involves
 - The House of Shammai suggesting that we light eight lights on the first night of Hanukkah, and then one less each following night.
 - The House of Hillel suggesting that we light one light on the first night, and then one more each following night.
 - The House of Eisenstat suggesting that we swallow some bicarbonate of soda after devouring too many greasy latkes.
 - The House of Weinrib suggesting that we swallow some Alka Seltzer after devouring too many greasy latkes. (The latter was disallowed when it was discovered that the House of Weinrib owned 51% of Alka Seltzer shares.)

- Because Hanukkah is considered such a joyous holiday, Jews are
 - Forbidden to eulogize the dead.
 - Forbidden to fast.
 - Forbidden to covet their neighbor's Christmas lights, especially since the concept was stolen from the holiday of Hanukkah, anyway.
 - A, B, and C.

- The special "Al-Hanissim" prayer is added to religious services and the Grace After Meals during the eight days of Hanukkah. It translates as
 - "Thanks for the Miracles."
 - "Thanks for the Memories."
 - Yes, Bob Hope actually

- entertained the Maccabean troops, which proves just how long the guy has been around.
- According to the *Encyclopedia Judaica*, there were many communities in the Middle Ages where Jewish women were forbidden to work while the Hanukkah lights were burning. This reportedly led many rabbis of the era to
 - Move to another community that followed a different *minhag*.
 - Push for a one or two day Hanukkah.
 - Use far less oil in their lamps.
 - Use much shorter candles.
- On Hanukkah we traditionally eat
 - Out.
 - Latkes* (potato pancakes) if Ashkenazi Jews.
 - Sufganiyot* (doughnuts), if Sephardi Jews.
 - Baguettes (soft French *challah*), if Israeli Jews.
 - Corned beef on rye, to go, if speedy Jews.
 - Corned beef on white, to stay, if weird Jews.
 - Edible Oil Products, in honor of the oil used by the Maccabees in rededicating the Temple.
- A long-accepted tradition of Jews around the world is for the parent to give their children
 - Hanukkah *gelt* (money), over the eight days of the holiday.
 - Jewish *guilt* (often over money), over the twelve months until the next Hanukkah.
- One of the most moving, stunning events in the modern State of Israel (turn the Evil Eye) during this holiday is
 - A torch relay race beginning in the town of Modin, where the Maccabean revolt broke out and the Hasmoneans are buried.
 - A giant Hanukkah lamp is kindled on the *Knesset* (Parliament) building in Jerusalem.
 - The very thought that anything illuminating could ever come from the Israeli *Knesset*.
- One happy song we sing on Hanukkah is
 - "Silent Night."
 - "*Yerushalayim Shel Zahav*."
 - "*Maoz Tzur*."
 - I'm gonna wash those Syrians out of my hair."
- On the holiday of Hanukkah, millions of Jews all over the world
 - Spin the *draydel*.
 - Hang the mistletoe.
 - Stuff the stocking.
 - Decorate the tree.
 - We really have to do something about assimilation (which was what the Maccabean revolt was all about).

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Sufganiyot (doughnuts), if Sephardi Jews.

Baguettes (soft French *challah*), if Israeli Jews.

Corned beef on rye, to go, if speedy Jews.

Corned beef on white, to stay, if weird Jews.

Edible Oil Products, in honor of the oil used by the Maccabees in rededicating the Temple.

A long-accepted tradition of Jews around the world is for the parent to give their children

Hanukkah *gelt* (money), over the eight days of the holiday.

Jewish *guilt* (often over money), over the twelve months until the next Hanukkah.

One of the most moving, stunning events in the modern State of Israel (turn the Evil Eye) during this holiday is

A torch relay race beginning in the town of Modin, where the Maccabean revolt broke out and the Hasmoneans are buried.

A giant Hanukkah lamp is kindled on the *Knesset* (Parliament) building in Jerusalem.

The very thought that anything illuminating could ever come from the Israeli *Knesset*.

One happy song we sing on Hanukkah is

"Silent Night."

"*Yerushalayim Shel Zahav*."

"*Maoz Tzur*."

I'm gonna wash those Syrians out of my hair."

On the holiday of Hanukkah, millions of Jews all over the world

Spin the *draydel*.

Hang the mistletoe.

Stuff the stocking.

Decorate the tree.

We really have to do something about assimilation (which was what the Maccabean revolt was all about).

Allan Gould, a Canadian freelance writer and humorist, is co-author of the *Unorthodox Book of Jewish Records and Lists*. This article was made possible by a grant from The Fund For Journalism on Jewish Life, supported by The CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.

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HANUKKAH



Is There A Hanukkah Tree?

By YOSEF BEN SHLOMO HAKOHEN

(WZPS) There is an ancient connection between Hanukkah and the olive tree. It was olive oil that was used to light the menorah of the Temple - a tradition that began after the exodus from Egypt. For it was in the Sinai desert that the people were commanded to light the menorah of the Tabernacle with "pure olive oil of pounded olives." Centuries later, when the Maccabees entered Jerusalem to rededicate the Temple, they found a small jar of pure olive oil to use in the lighting of the menorah.

It was this small amount of oil that burned for eight days - an event that became known as the miracle of Hanukkah.

Our ancestors saw a link between the menorah and the olive tree, as expressed in the vision of the prophet Zechariah: "I saw a menorah of gold... There were two olive trees beside the menorah, one on each side of it" (Zechariah

4,2). For it is not only the olive oil which gives forth light, but also the olive tree itself. Nogah Hareveni, Director of the Biblical Landscape Reserve, explains in his book "Nature In Our Biblical Heritage", that the underside of the olive leaf is covered with miniature whitish scales, while its upper side is dark green. This contrast of shades produces a unique silvery sheen when the wind rustles the leaves. And when a strong wind blows through the trees of an olive grove, one can notice shafts of silvery light that seem to jump from tree to tree.

And so, perhaps it was only natural that the prophet Zechariah saw two olive trees standing either side of the menorah. His vision became part of the passage read by Jews in synagogues around the world on the Sabbath of Hanukkah. Yet despite this vivid image, Jews never developed a custom of putting olive trees next to their Hanukkah menorahs. One reason may be because Jewish tradition opposes the cutting down of trees, especially fruit-bearing trees, for any reason other than the need for fuel or shelter.

However, while the Jews were encouraged to respect trees and plant life, they were forbidden to deify any spect of

nature - perhaps in order to discourage the people from emulating the nature worship of their pagan neighbors. For while the prophets saw the wisdom of the Creator reflected in nature, they strongly opposed the worship of nature. And this could be another reason why Jews do not put trees next to the menorah.

Therefore, only one part of the olive tree became part of the celebration and lore of Hanukkah, and that was the oil of the olive. The sages noted that one must first go through the difficult process of pressing the olives and refining the resulting mixture before one gets the pure olive oil that will give light. They saw in the olive a reminder that there is a certain light that comes into the world only after great effort and hardship. The light from the leaves of the olive tree, on the other hand, does not come as a result of human effort. It comes and goes with the wind and has no power to sustain itself.

And so it became a Hanukkah custom for Jewish men and women to light the menorah with the oil from olives. For in this small fruit of the Land of Israel lies a great message - the promise of an enduring light to those who struggle in the search for truth and freedom.



An olive tree, outlined against the sky. (Photo credit: WZPS)

Japan Woos Israel While Courting PLO

TOKYO (JTA)—Though it appears that Japanese-Israeli relations are improving, Japan has not altered the privileged status it has accorded to the Palestine Liberation Organization. Farouk Kaddoumi, head of the PLO's political department, was in Tokyo last month for meetings with Japanese Prime Minister Norboru Takeshita and Foreign Minister Sosuke Uno. They met at the prime minister's official residence, a privilege usually reserved for foreign heads of state or senior government officials.

During the 25-minute meeting, Takeshita told Kaddoumi that Japan will work through international organizations to help achieve peace in the Middle East. Yasuki Ono, deputy director of the First Middle East Division, explained that the "Japanese government does not consider the PLO a terrorist organization. We have good relations with the PLO and support what they are trying to do."

Diplomatic sources in Tokyo suspect that Kaddoumi's visit to Tokyo was engineered by the Japanese government, a charge the Japanese Foreign Ministry denies.

Meanwhile, Jacob Cohen former Israeli ambassador to Japan, confirmed the PLO's status early last month when he told the national executive committee of the Anti-Defamation League of B'nai B'rith that though political and economic relations between Israel and Japan have improved recently, Tokyo still adheres to the Arab economic boycott of Israel and conducts a "one-sided" foreign policy strongly favoring the Arabs and the PLO.

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Teen Scene

Kibbitz With Friends (7th & 8th)

On Tuesday, December 13, from 5 p.m. to 7 p.m., join your friends for a relaxing evening in our teen lounge. There is no cost and registration must be made by Friday, December 9.

Summer Camp Fling (9th through 12th)

On Saturday, December 17, from 8 p.m. to 11 p.m., join your friends for an evening of fun, remembering the "sun." Summer is past but those memories linger. Bring a bathing suit. The fee is \$5 and the registration deadline is Monday, December 12.

Jack Frost and Big Boulder Ski Trip (7th through 12th)

Enjoy a fun-filled trip to Jack Frost and Big Boulder in the Poconos on Tuesday, December 27, from 8 a.m. to 9 p.m. We are offering 3 packages: Package A - transportation, lift ticket for \$36; Package B - transportation, lift ticket, and equipment rental for \$47; Package C - transportation, lift ticket, equipment rental, and less for \$57. Registration deadline is Monday, December 20.

Teen Hangout (7th & 8th)

The JCC is the place to join your friends on Wednesday, December 28, from 8 p.m. to 11 p.m. Movies, swimming, and gym activities are on the agenda. The fee is \$5 and registration deadline is Tuesday, December 20.

9th-12th Grade Sleepover

On Saturday, November 5, more than 18 teens "pitched a tent" inside the JCC. We were experiencing our first sleepover this fall, yet some might not call it that since we got little sleep. By 8:30 p.m., the Center was full of excitement, from playing in the gym and watching movies, to playing Pictionary. We enjoyed pizza and snacks throughout the evening. When we finally did decide to go to sleep at 7 a.m., it was almost time to get up. The only thing that dragged our sleepy bodies out of our sleeping bags was a delicious breakfast. Somehow we managed to be dressed and ready to go to Sunday School by 10 a.m. This was definitely a week-end with our friends at the JCC that we will not forget.

Muddled Together

On Sunday, October 23, over 20 teens huddled together on the football field of the Family Campus, playing flag-football. Despite the slippery wet field, a number of boys managed to keep themselves off the ground. The enthusiasm on the field was great and the girls on the side lines cheered for all the guys. Time really flew as they prayed and the only thing that lured them off the field were sodas and snacks.

The impression given by their very muddy clothes was that everyone seemed to have enjoyed themselves.

This page is written by teens for teens.

Sledding Party

On Thursday, December 29, with or without snow, this party's on. From 1 p.m. to 5 p.m., we'll be on the Family Campus for a snowball of a good time. Hot chocolate will be served to warm our innards. The registration deadline is Thursday, December 22.

Bowling for Pizza vs. Voting for President

The 7th and 8th graders celebrated Election Day on Tuesday, November 8. They arrived at the JCC and spent time in the Teen Lounge playing Win-Lose-or-Draw, pinball, and socializing with friends. Pizza and munchies were served until it was time to take the hike over to Silverside Lanes. At the bowling alley, the teens tried to break their high scores.

We ended the afternoon back at the Center, discussing who would become our next President. After our discussion we held our own election. Our ballots were handed in and the votes were counted. The winner was another successful day at the JCC.

IMPORTANT NUMBERS

For more information on membership or youth group activities contact these numbers.

Dover BBYO	Marc Wintjen	President	734-1089
Newark BBYO	Jennifer Prybutok	President	454-7546
Wilmington AZA	Matt Meyer	President	888-2060
Wilmington BBG	Fran Jacobs	President	475-8687
BESTY (9th-12th grades)	Simon Anolick	Advisor	429-8934H 733-3101W
BESTY Jrs. (7th-8th grades)	Jeff Weiner	Advisor	762-5858 Synagogue

Confirmants Attend Kallah In Lancaster

On November 4, 5 and 6, the 1988 Congregation Beth Emeth Confirmation Class attended their annual Confirmation kallah in Lancaster, Pennsylvania. The class arrived early Friday night at the Holiday Inn East hotel. That night, the class participated in their own Friday night Shabbat Service led by Rabbi Peter H. Grumbacher, and enjoyed a delicious chicken dinner. They concluded their fun evening with a Jewish rendition of Trivial Pursuit, conducted by Mrs. Sue Paul, Director of Education at Beth Emeth.

The next morning, the class had a Shabbat Morning Service, and a scrumptious buffet breakfast. After a break, the class had a study session about how one identifies himself as a Jew. Swimming and a box lunch followed this ultimate learning experience. After another pleasant break, the class viewed the powerful motion picture, *Exodus*. A refreshing swim and arcade break followed this one-of-a-kind movie. Dinner followed with homemade pizza that was pleasing to everybody. After a brief *Havdalah* service, the class played a Jewish rendition

of Pictionary. Of course no religious weekend can be complete without a fire alarm going off during a rain storm. Yet another break followed the fun, then we retired for the evening. The next day was a beautiful one. The class was blessed with an extra half hour of sleep. After another delicious buffet breakfast, the class held elections for the office of President and Secretary/treasurer. Scott Berger was elected president, and Daren Levin was elected Secretary/Treasurer.

All the students learned a lot, and probably grew a little closer to their peers.

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Film Describes The Work Of HIAS

"To Redeem the Captive — The Story of HIAS" is a new half-hour color film about the work of the Hebrew Immigrant Aid Society. Recently completed, the documentary has been more than a year in the making by Amram Nowak and Associates.

Narrated by Joseph Papp, the Director of the New York Shakespeare Festival, the film tells the story of two refugee families, one from Iran and one from the Soviet Union, and how HIAS brings them to freedom and new lives in America. The film was produced, written and directed for HIAS by the award winning team of Amram Nowak and his wife, Manya Starr, and edited by

Tova Barth. The Russian emigres, Vladimir and Marina Feldman, are shown in the various stages of their journey to freedom. The Iranians, Habib and Vida Soumekh, recount the many ordeals they went through — including arrest and detention for Mr. Soumekh — before they were able to get to HIAS offices in Vienna. In the course of the movie, documentary footage shows step-by-step the role of HIAS in bringing refugees through the numerous stages of their travels to resettlement in the free world. Location shooting took place in Vienna, Rome and New York.

Mr. Papp is first seen in front of the Public Theatre (the permanent off-Broadway home of the New York Shakespeare Festival) which was the original HIAS Shelter. He recalls how HIAS helped his own father

when he arrived, penniless and bewildered, as an immigrant on Ellis Island.

"To Redeem the Captive" was, in part, made possible by a major gift from Morris Furman, of Fort Lauderdale, Florida, a member of the HIAS Board, and through contributions to the HIAS Endowment Fund.

There are two versions of "To Redeem the Captive" — 14 minutes of highlights and the full 29-minute film, which HIAS is making available on loan to local federations and Jewish communal agencies around the country.

HIAS is the international migration agency of the organized Jewish community. HIAS is a beneficiary of the United Jewish Appeal-Federation of New York and Jewish federations across the country.

Study: Board Rooms Don't Welcome Women

BOSTON (JTA)—Jewish women seeking advancement in corporate America report that their promotion is hindered more by their being women than by their being Jewish, according to the results of an American Jewish Committee study. The study, released here recently at the opening session of AJCommittee's national executive council, was conducted for the organization by Dr. Amy Sales of Boston University.

In conducting the study, entitled "Women Climb the Corporate Ladder: The Boston Experience," Sales led interviews at large utilities, insurance companies, banks, law firms and a large newspaper, all in Boston.

"In all major sectors of the economy," Sales concluded in her study, "five percent seems to be the magical number for women at the top. No matter where you look, fewer than one out of every 20 people in the board room is a woman." This same five percent figure seems to hold both statewide in Massachusetts and nationally, she added.

According to Sales, of the 29 companies studied, four of them had Jewish women directors. She also found that Jewish women were more represented in law firms, with seven firms having Jewish partners.

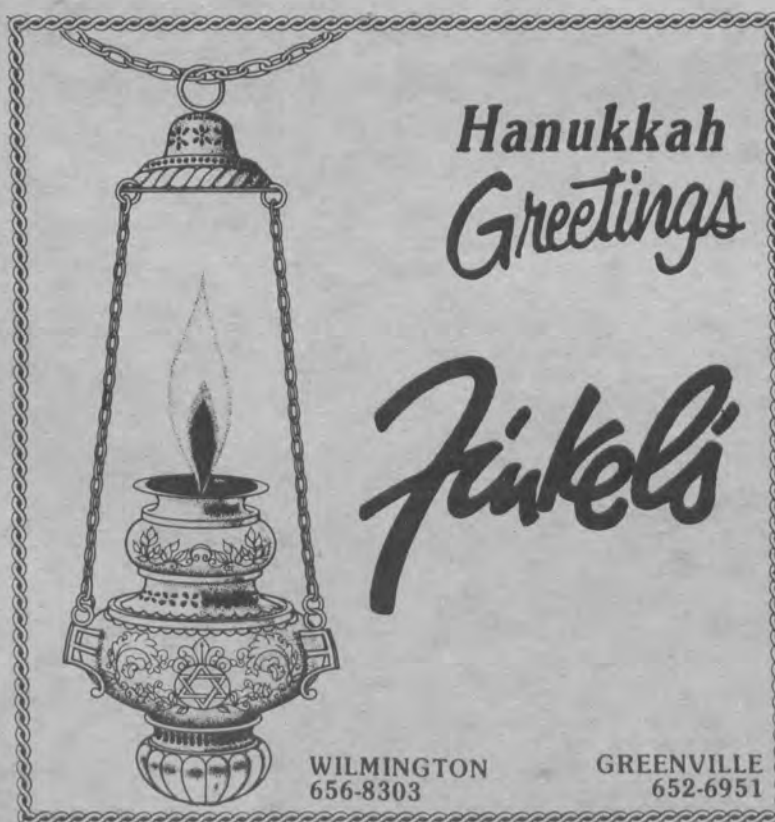
Noting that Jewish women at the top are represented in very small numbers, Sales acknowledged it is impossible to generalize about how Jewish women are faring in their climb to the top.



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JAP Jokes Are 'Hateful Humor'

"No one disputes the fact that humor is psychologically healthy — a safety valve at times, as well as a sign of both individual and collective maturity. But something different is happening today, and it isn't benign or healthy. The JAP joke has driven a wedge between Jewish men and Jewish women, and has now become an acceptable vehicle for non-Jews to express anti-Semitism," says Mimi Alperin, chair of the American Jewish Committee's Executive Committee.

She examines the "ugly anti-Semitic stereotypes" associated with "Jewish American Princess" humor and the way "JAP-baiting" is transforming the college campus into an arena for conflict in a recently released booklet, "JAP Jokes: Hateful Humor."

One of the most disturbing

aspects of this brand of humor, notes Alperin, is that it is often propagated by Jewish men to denigrate Jewish women.

Although these jokes have been around for a long time, brought to large audiences by Jewish comics "who have made anti-Jewish stereotypes central to their humor," Alperin states that "recent anti-Semitic events on many college campuses have begun to awaken the Jewish community to the ugly reality of the JAP joke."

Among some of the incidents she cites at universities across the country are the use of obscene, anti-Semitic graffiti surrounded by swastikas; "Slap-A-JAP" contests and tee-shirts; and verbal abuse aimed at female students, both Jewish and non-Jewish.

"The denigration of women, the hatred, contempt and im-

PLICIT violence expressed in graffiti and cartoons appearance in college newspapers, are only a short step away from physical violence against women that has also been on the increase on college campuses in recent years," says Alperin. JAP-baiting is also a part of a broader phenomenon of increasing racial conflict not only on campuses but throughout the country."

While the most extreme examples of "JAP-baiting" are taking place on the college campus, Alperin stresses that it is Jewish adults who must take the responsibility for perpetuating the stereotype.

"I believe the damage we're doing to ourselves is far greater than any threat of anti-Semitism evident in the growing JAP-bashing phenomenon," she said.

Vandals Desecrate Jewish Cemeteries In German Kristallnacht Backlash

By DAVID KANTOR

BONN (JTA) — In the week following the 50th anniversary commemoration of Kristallnacht, an apparent backlash has resulted in an upsurge of anti-Semitic vandalism in West Germany. The Jewish cemetery of Bad Buchau in Schwaben was desecrated and anti-Semitic graffiti appeared in Wiesbaden, capital of the federal state of Hesse. Similar incidents were reported throughout the country.

Anti-Jewish feeling was also

heightened by the forced resignation of Bundestag President Philipp Jenninger. Addressing a special session of Parliament on Nov. 10 dedicated to the memory of Kristallnacht, Jenninger delivered a speech widely interpreted as a justification of the Nazi regime.

Police in Bad Buchau said 17 gravestones were overturned and others were uprooted. Swastikas and Nazi slogans were smeared on the stones, in a Jewish cemetery that dates

back to the 16th century.

The town, in southern Germany, was the home of Albert Einstein's parents. A tablet on a house in Hofgarten Street reminds visitors that the eminent physicist was forced to flee his native Germany to avoid persecution.

In Wiesbaden, swastikas and Nazi slogans were smeared on a Jewish memorial near the former synagogue. Vandals evaded police who had been assigned to protect the site.

She added, "The sad effect of any stereotyping is that it denies people their individuality; the real tragedy is that it perpetuates self hatred. This self hatred leads both Jewish men and Jewish women to dissociate altogether from the Jewish community.

"Our own jokes have given permission to the outside world to give expression to prejudice, and we must now withdraw the permission by making it clear that the joke is no longer funny.

We must demand of college administrations that they react immediately and forcefully to punish any acts of bias, that they ensure that the college campus is a place that is comfortable for every student whether black or white, Jewish or Hindu, male or female," Alperin concludes.

For a copy of "JAP Jokes: Hateful Humor," write to Morton Yarmon, American Jewish Committee, 165 East 56th Street, New York, N.Y. 10022.

First Jew To Conquer Everest

By CRAIG DEGGINGER
The Jewish Transcript

SEATTLE (JTA) — Dr. Geoff Tabin of Chicago last month became the first Jew to climb Mount Everest, the world's highest peak at 29,108 feet. He reached the summit Oct. 2. Tabin, 32, has been rock climbing and mountain climbing for the past 15 years around the world.

This was his third attempt to scale Everest. "I always focused on my goal and that was to get to the top of Mount Everest," he said. Tabin was elated at his success and described the summit as beautiful and much more distinctive than he had anticipated.

Two other members of the

1988 Northwest American Everest Expedition, Stacy Allison of Portland, Ore., and Peggy Luce of Seattle, both non-Jews, also reached the top, Allison becoming the first American woman to do so.

During the Northwest Expedition's climb, several other groups were also making the ascent. Nine died on the mountain during the fall climbing season. But the American group, Tabin said, "with luck, good planning and execution, and good teamwork, came away both safe and successful."

A graduate of Yale University and Harvard Medical School, Tabin is now in his fourth year of residency at Michael Reese Hospital in Chicago.

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Holiday Greetings

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Hanukkah Fare With A Scottish Flare

By ETHEL G. HOFMAN

It's been said that the French cook in butter, the Italians in oil — and the British in water. Now, if you happen to have the slightest trace of British blood in your veins, this is a personal insult.

With more understanding of the link between good health and nutrition, the experts have decided it may not be so bad to cook in water. We are urged to steam fresh vegetables, cook foods lightly to retain texture and flavor and reduce our high fat intake. Ironically, the trend is a return to basics i.e. good, plain food.

With the first Hanukkah candle to be lit on Saturday evening, December 3, I am reminded of my mother's holiday suppers which indeed were prepared with good, plain food — and lots of love.

Of course, 20 years ago in the Scottish islands there was little choice. Vegetables in winter were root vegetables which would store well and summer fruits were bottled to be eaten long after the harvest.

In Scotland, the usual evening meal was High Tea (now not so popular as more people are away all day and would rather eat the main meal at home). High Tea consisted of maybe a few slices of tomato and a fish dish served on one platter, a pot of steaming tea, bread and "sweet" (dessert). Quite simple since the heftier main meal had been served at noon when everyone had ample time to go home and eat.

But the first night of our island Hanukkah was more involved. My father came home early from the store (in itself a special event) and our supper was more like the midday meal. Instead of potato latkes (which were kept for later in the week) our family savored Stoved Tatties — a potato dish which evolved from the French word 'etouffe' meaning to stew in a closed pot.

Soup was never served in the evening, but Hanukkah was different. My mother put up a pot of what she called Heimische Soup. I doubt that there's a printed recipe under that name but it was indeed a stick-to-the-ribs concoction thickened with all the winter vegetables she could lay her hands on and sometimes a handful of haricot beans (butter beans) soaked and simmered so that your teeth sank into a buttery velvet when you bit into it.

Mackerel, freshly caught from the chilly Atlantic, was the main course and in December mackerel is plump and tasty. This species is just beginning to find American acceptance and even non-fish lovers will be converted to Soused Mackerel. Try it. Any fishy taste is cut by the vinegar cooking sauce.

Salads in winter were totally unknown; the British winter climate, especially harsh in the Scottish Isles, cannot support lettuce, cucumbers or tomatoes. Although the choice of vegetables was limited, the Scottish cook prepared and incorporated those available into pure, wholesome dishes fit for royalty.

On the first night of Hanukkah dessert was simple (after all, we had consumed an unusually heavy evening meal)

and the cookies we ate were influenced by my mother's Lithuanian background. As kids, we clamored for the Wine Biscuits which had a red "jammy" center.

Every evening our tiny living room was filled with visitors and I can still taste the light spongy Eier Kichlach which were served with my father's favorite beverage, Russian Tea. One prerequisite, the tea was always sipped from a glass in a silver holder which always seemed to sparkle.

By all means, let's keep the latke tradition but face it, the real McCoy (not the freezer brands) will not be cooked every night of Hanukkah. Here's some alternative Hanukkah comfort streamlined to fit in with weekday schedules. So eat and enjoy!



Hanukkah Fish Dinner

- * 'Heimische' Soup
- * Soused Mackerel
- * Stoved Tatties
- * Creamed Turnips
- * Wine Biscuits and Eier Kichlech

Heimische Soup

½ cup vegetable oil
2 large onions, peeled and thinly sliced
1 leek, green and white parts, thinly sliced
2 carrots, grated coarsely
1 medium turnip (rutabagas), peeled and diced to make 1 cup
3 cups vegetable stock
2 teaspoons dried basil
2 bay leaves
1-16 oz can stewed tomatoes, undrained
1-16 oz can butter beans, drained
Salt and pepper to taste
½ cup chopped fresh parsley (optional)

Heat oil in a large saucepan. Add onions and leeks and saute for 5 minutes over medium heat until golden brown, not burned. Add carrots, onions, vegetable stock, basil and bay leaves. Bring to simmer over medium heat. Cover, lower heat and continue simmering for 20 minutes. Add tomatoes, butter beans and season to taste with salt and pepper. Heat through. Sprinkle with chopped fresh parsley (optional). Makes 6-8 hearty servings.

Note: Any leftovers taste better the next day or may be frozen.

Soused means 'drunken' but as there is no liquor in this recipe, the reason has been obscured by time. Perhaps the dish was served to those who had overindulged.

Soused Mackerel

4 mackerel fillets
1 large onion, peeled and sliced thinly
1 teaspoon sugar
½ teaspoon salt
4-5 peppercorns
1 teaspoon pickling spices
2 bay leaves
¾ cup vinegar
¾ cup water

Preheat oven to 400F. Cut each fillet in half down the center to make two 'fillets.' Place a slice of onion on each piece and roll like a jelly roll from head to tail. Secure with a toothpick and place in a baking dish. Repeat with remaining fillets. Place any extra onion over mackerel. Sprinkle sugar, salt, pepper, pickling spice and crumbled bay leaves over. Mix vinegar and water and pour over mackerel in dish. There should be enough to almost cover. If needed, add extra equal amounts of vinegar and water. Cover with foil and bake in preheated oven for 35 minutes. Serve hot or cold. Serves 4.

Stoved Tatties

4 tablespoons vegetable oil
3 baking potatoes, peeled and sliced about ½ inch thick
1 large onion, peeled and sliced about ½ inch thick
1½ cup vegetable stock
2 teaspoons salt
½ teaspoon pepper

1 tablespoon chopped chives* may be bought frozen
Heat oil in large saucepan. Add potatoes and onion and toss in oil for 2-3 minutes over medium heat. Add vegetable stock, salt and pepper. Stir and cover. Bring to boil then lower heat and simmer gently, stirring occasionally until potatoes are soft and floury and moisture is almost all absorbed. Remove cover for a few minutes for liquid to evaporate. Sprinkle chopped chives over before serving. Serves 4.

Creamed Turnips

(rutabagas)
1 large rutabaga
boiling water
2 teaspoons salt
2 tablespoons butter or margarine
salt and pepper
2 tablespoons heavy cream
grated nutmeg
Peel rutabaga and cut into 1 inch dice. There should be enough to make at least 2 cups. Place in a saucepan and pour boiling water over to cover. Add 2 teaspoons salt and bring to boil. Cook until tender, 20-30 minutes. Mash together with butter and cream. Season to taste with salt and pepper. Sprinkle grated nutmeg over and serve hot. Serves 4.

Wine Biscuits

(parve)
4 oz (½ stick) margarine
¼ cup sugar
1 egg
1 tablespoon white wine
1½ cups all-purpose flour
2 teaspoons baking powder
strawberry jam
extra sugar to sprinkle
Preheat oven to 375F. Grease 2 cookie sheets. Cream together margarine and sugar until light. Beat in egg and wine. Fold in flour to make a sticky dough. Drop by rounded teaspoonfuls onto prepared cookie sheets at least 1 inch

apart. Make a depression in center of each cookie with the floured handle of a wooden spoon. Place a little jam in the depressions and sprinkle with sugar. Bake in preheated oven for 10-12 minutes or until nicely browned. Makes 2½ dozen.

Eier Kichlech

(parve)
3 eggs
4 tablespoons vegetable oil
2 tablespoons sugar
1 teaspoon almond extract
1 cup all-purpose flour
Preheat oven to 325F. Grease two cookie sheets. Whisk eggs

at High speed in small bowl of electric mixer until light. Beat in oil and sugar combine thoroughly. Gradually stir in flour and mix until no white traces remain. Drop teaspoonfuls on prepared baking sheets, about 2 inches apart. Bake in preheated oven for 15-20 minutes until puffy and browned at edges. Cool on a wire rack. Makes 36-40. Note: Both the Wine Biscuits and Eier Kichlach may be stored in separate airtight containers in a cool, dry place.

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Hanukkah: Festival Of Light

By DVORA WAYSMAN
Hanukkah is one of the loveliest festivals celebrated in Israel. The oppressive heat of the summer is over and, as

evening approaches, the lights from menorahs are burning on myriad windowsills like diamonds gleaming on black velvet. Voices are raised in

song as the candles are being lit... "Maoz Tsur" — O Fortress, Rock of my salvation, Unto Thee it is fitting to give praise...

Light is the main characteristic of the eight-day festival, and light has great significance in Judaism. In the Talmud (Brachot 17A) we pray: "Lord, may it be Thy will to place us on the side of light" and we are told in the mystic Tikkunei Zohar (13c): "There is a palace of light that opens only to him who occupies himself with the light of Torah."

Candles have a major role as ceremonial objects. Almost every Jewish celebration incorporates the use of candles at some point and fire is universally recognized as one of the basic elements of the world — mysterious, frightening, even mesmerizing.

In the Kabbalah, the book of mysticism, the image of a multicolored flame emanating from a candle is taken as a metaphor for God's relation to the world and man. The flame adheres to it, relies on it and seems to emanate from the candle, yet it is a distinct and separate entity. The blue center of the flame remains constant, but the outside is always in motion and changes color. Our tradition of incorporating the lighting of candles in a celebratory way enhances the natural power and mystique of fire.

At Hanukkah, we light either small multicolored wax candles or oil lamps. The accepted custom is to increase the number from one to eight as the festival progresses. There

was a Talmudic dispute and an opinion was ventured that we should begin with eight candles, decreasing by one each night, but it was overruled as we should be constantly increasing joy and light in the world. We place candles in the menorah beginning from the right side and moving to the left with each day of the festival.

The kindling begins with lighting the *shammash* or "beadle" — an extra candle used to kindle the others, and the recitation of two blessings:

"Blessed art Thou, O Lord our God, King of the universe, who has sanctified us with Your commandments and commanded us to kindle the Hanukkah lights."

"Blessed art Thou, O Lord our God, King of the universe, who performed miracles for our fathers in days of old at this season."

Interestingly enough, Hanukkah is the only important Jewish festival that is not mentioned in the Bible. It begins on 25th of Kislev to commemorate the victory of Judah the Maccabee and his followers over the forces of the Syrian king, Antiochus IV, and the rededication of the defiled Temple in Jerusalem in 165 B.C.E.

The central theme is the victory of Hebraism over Hellenism — that is, Jewish over Greek values. It is a festival of liberty, celebrating not only the independence of one people, but the right to freedom of all peoples. The only religious ceremony involved is the nightly kindling of lights

and a brief statement in Hebrew that the ceremony commemorated "the miracles, deliverance, deeds of power and acts of salvation" wrought by God at this season, and that the lights are not to be used for any utilitarian purpose — "they are only to be seen."

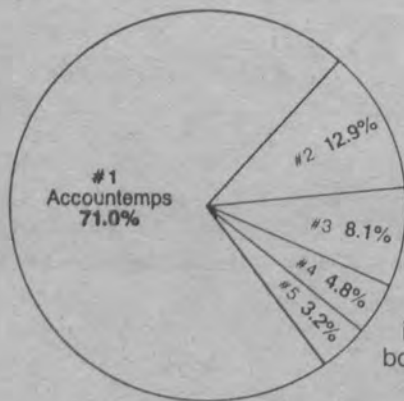
Even though the story appears in the Book of the Maccabees, the lights are not mentioned. Some scholars believe that they were an adaptation of a prevailing custom at the time of lighting fires at the winter solstice when the sun is farthest from the equator. However, no matter what their origin, the Hanukkah lights are a most fitting symbol of the festival's real message. They represent the Temple candelabrum which Judah and his followers had rekindled as a symbol of rededication.

At Hanukkah, we commemorate the miracle of the cruse of oil which lasted eight days instead of one. Its symbol is light and it is written in Talmud Shabbat (122a): "a light for one is a light for a hundred." So when the tiny candles burn on Jerusalem windowsills, they give joy not only to the household but to passing strangers who see them as a beacon of hope on a dark, wintry night.

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Warm wishes to Jewish Delawareans for a Happy Hannukah from
Senator Bill Roth

Klutznick Director—

(Continued from Page 14)
ceremonial and folk art objects to the museum, ranging from the simple to the priceless. The oldest is a small spice cup from the 16th century. One of the most precious items is a pair of Jewish candlesticks, made in Danzig in 1680, which had belonged to the Marquess of Exeter in England. On the base are old Testament images with a twist: The sacrifice of Isaac, Abraham with a beard and sidelocks, Isaac as a European Yeshiva student. Another side show Jacob's dream, with Jacob wearing a long coat similar to that of Polish Jews. Inscribed in Hebrew on the base are the names of the original owners, Napthali and Zipora Herz.

Horwitz said it was his religion that enabled him to purchase the \$75,000 artifacts. "The candlesticks came from an aristocratic family in England. In their will was a testament that the candlesticks had to go into Jewish hands. We got them out of England on that basis," Horwitz noted.

His desire to see the Washington, D.C. headquarters of B'nai B'rith International as the center for a Jewish art presence has made the Klutznick Museum known worldwide. "In the 1950's the museum was a mish-mash with only a library and archives. Now it is recognized and growing in stature from coast to coast. I am very proud of its

Ball's In Arafat's Court—

(Continued from Page 3)
answered plainly: no. The most telling remark of the whole conference was Arafat's statement that "the ball is now in the American court." It made clear that the entire Algiers exercise was aimed not at making peace with Israelis but at scoring points with Americans. Arafat is hoping that Americans won't recognize the double talk. Judging by the TV coverage, it is not an unreasonable hope. Or perhaps Arafat is hoping that the Bush administration, looking for some cover to aban-

don American commitments to Israel, will use this as a fig leaf to begin negotiations with a still irredentist PLO. The United States has long had a clear policy. It will talk to the PLO if it truly renounces terrorism, truly recognizes Israel and truly accepts 242 as a basis for negotiation. The Algiers declaration fails all three tests. The ball is not in America's court. Nothing has come over the net. © 1988, The Washington Post Writers Group. Reprinted with permission.

What Hanukkah IS—

(Continued from Page 4)
These things bring us together. They make us very close. They become us. On the Day of Atonement, what makes us Jewish? The fact that we fast, or the fact that, as children, we were absent from school? The latter, I think. And how much stronger a holiday it would be if only we were present in school in order to note our absence! That is why, after all, Hanukkah is the most important holiday. Because we are present, we are here, in America, all month — making, every moment, our absence. When my niece, age 4, asked her mother, "Is rain Jewish?", she was still a child. But when she explained to me, age 5, "I don't believe in Santa. I'm Jewish," she was already

grown-up, imprinted with the strongest, the most ineluctable, the most fundamental Jewish-identity lesson of all. The lesson of Hanukkah. That beyond Bubby and Pop Pop and her Aunt Susan who is a rabbi and her uncles and aunts and cousins and the Schwartzes across the street, it is not a Jewish world out there. It is not even neutral. It's Christian. And when I asked her — like the doddering old Talmudic rabbi of nearly 2,000 years ago — "Michele, what is Hanukkah?", she missed not even a beat. "That's easy, Aunt Susan," she replied. "It isn't Christmas." Susan Schnur is an editor at *Lilith* and a writer living in New Jersey. © 1988, Jewish Telegraphic Agency, Inc.)

recognition in the art world and enamored of its success. I have gone through many years of living," the octogenarian said, "and this is my joy. The heart of Joseph Horwitz is in the museum."

Anna Cohn, Klutznick director from 1978 to 1983, and recently named the director of the Smithsonian Institution Traveling Exhibition Service, said Horwitz's impact on the world of Judaica has been nothing less than profound.

"He certainly ranks among the world's great and tenacious collectors, and the world has fewer and fewer of such people. He set out on a mission not only to save a heritage that was threatened with being lost, but he made sure that heritage was transmitted in compelling ways to people of all ages and backgrounds. That's quite a legacy."

Horwitz is among a group of collectors that began their efforts immediately following the war — not to make a profit, but to rescue and preserve the remnants of Judaica. "He was motivated by an intrinsic love of learning and a desire to save what remained of the Jewish heritage, he had no other motive. Joseph Horwitz has made an indelible mark on the Jewish community," Cohn stresses.

Cohn has no trouble describing one of her favorite people. "He has a unique combination of diverse qualities. He is live-

ly, compassionate, funny, worldly, committed and very self-effacing." She said Horwitz has cultivated strong and committed relationships with many young Jewish museum professionals. "He has managed to transmit his great love of learning and Judaica to these people," Cohn said. "He has infused us all with a real tenacity to make sure that his collection, and what it says, is shared with people for generations to come." As in collecting any object, often the pursuit offers a

pleasure as intense as the acquisition of a piece, and this has certainly been true for Joe Horwitz in the four decades he has searched for Judaica. "A collector of any kind starts out of not really knowing where the search is going to lead. Locating pieces early in the experience of a collector is indeed a great joy, a great adventure. In due time it becomes part of you," Horwitz explained, likening his learned expertise to that of a photographer's eye for a perfect picture. "Remember," Horwitz says, "it's the fishing, not the fish."

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Obituaries

Fannie Ivins

Fannie Ivins, 97, of Martins Run Retirement Center, Media, formerly of Chester and Wilmington, died November 20 in Martins Run, where she was a longtime resident.

Mrs. Ivins was a homemaker. She was a life member of Hadassah, and a founding member of Hadassah in Chester. She and her husband Samuel were founding members of Ohev Shalom Synagogue, Chester. She was active in many Zionist organizations, and was a former resident board member of Martins Run.

Her husband, Samuel, died in 1957. She is survived by two

daughters, Selma Goldstein of Wilmington and Matilda Price of Boca Raton, Fla.; a son Dr. J. Leonard Ivins of Phoenix, Ariz.; eight grandchildren and 10 great-grandchildren.

Instead of flowers, the family suggests contributions to Hadassah.

Julius Klein

Julius Klein, retired chief executive officer at Caloric Corp., died November 20 in Ambler Rest Home, Ambler, Pa., where he was a recent resident.

Mr. Klein's father, Samuel, founded Klein Stove Co. in Philadelphia in 1899 and the company was later renamed Caloric Corp. Samuel Klein turned the company over to Julius Klein and his four brothers during the 1920s. The company is a leading appliance manufacturer.

Mr. Klein, 88, formerly of Cedarbrook Hill Apartments, Wyncote, was named president of the company in the 1950s and later became chairman and chief executive officer. In 1966, the corporation became a subsidiary of Raytheon Corp. of Lexington, Mass., and he remained chairman of the board. He retired shortly after the merger.

He was an active officer of Albert Einstein Medical Center in Philadelphia, where he held various executive positions and was named an honorary president for life. He was a member of the Federation of Jewish Charities and the All Jewish Appeal. He was active in the State of Israel Bonds Program

and had visited Israel many times. He received several religious and community awards for his work with various charities.

He is survived by his wife of 65 years, Eleanor Aarons; two sons, Robert of Allentown, and LeRoy of Dover; a daughter Judy Franken of Cherry Hill, N.J.; 10 grandchildren and five great-grandchildren.

Irene Offer

Irene Offer, 58, of 2507 Cedar Tree Drive, Cedar Tree Apartments, died November 24 of an apparent heart attack in Woodbury, N.J.

Mrs. Offer was a claims clerk with the state Department of Labor for the past 15 years.

She was a member of Adas Kodesch Shel Emeth Congregation and Deborah Heart and Lung Foundation.

Her husband, I. Edward Offer, died in 1987. She is survived by two daughters, Sharon Pleasanton of Middletown and Mona Offer of Cedar Tree Apartments; two brothers, Martin Cohen and Bernard Cohen, both of Montreal, Canada; two sisters, Anita Sadori of Montreal and Sema Benzay of Schenectady, N.Y., and two grandsons.

Instead of flowers, the family suggests contributions to Deborah Heart and Lung Foundation, Wilmington Chapter, Wilmington.

Kol Nidre Under Umbrellas

By AINSLEY AND MARJORIE HENRIQUES

Hurricane Gilbert blew through Jamaica on Rosh Hashanah. The penitential days began with rain on the eve of the New Year and by the following mid-morning it was gusting heavily in the city of Kingston. This is the capital of Jamaica, a city with a population approaching one million.

The evening services of the New Year were well attended and the congregation left wishing each other that they be spared from the impending disaster. Needless to say whatever prayers were said that morning were not in the synagogue but during the efforts of battening down and securing property, belongings and other valuables.

Instead of the family luncheon, we were experiencing over one hundred mile an hour winds from before noon until the eye of the hurricane arrives at one in the afternoon. This calm of bright but cloudy skies lasted for a brief hour and some minutes until all hell broke loose with the full force of the winds blasting in from the opposite direction.

Later that afternoon by devious route detouring fallen trees and utility poles, circumventing galvanized sheeting strewn on roads, adorning fences and draped over utility wires shimmering in the gusts we passed the synagogue. Its two story high vaulted roof was deeply wounded. What was to behold us on a later inspection was but further disarray. This lovely building was dedicated in 1912, some 76 years ago. It was rebuilt on the site of an older synagogue built in 1888, which had been destroyed in

JDC Plans Rehabilitation Project For Jamaica

The American Jewish Joint Distribution Committee (JDC) will implement a rehabilitation project to assist Jamaica in recovering from Hurricane Gilbert, announced Heinz Eppler, President of JDC.

JDC's "Open Mailbox for Jamaica," begun at first report of the hurricane damage, is receiving contributions from individuals and organizations throughout the United States. These contributions will be matched by the Jewish community of Jamaica, which consists of only 300 people and dates back to the 16th Century.

Working with the Jewish community, JDC has begun preparations to build reading rooms for the University of the West Indies (UWI) in Jamaica. The campus has suffered an estimated \$11 million in damages. The students of the UWI will be the future leaders of Jamaica and other Caribbean nations, and are in desperate need of study space.

A Jamaican Jewish architect from the community is volunteering his professional services for this project. Other members of the Jewish community have made their skills available in the cooperative effort as well.

A group of low-income Jamaican women being trained in construction skills will be employed by this assistance project.

Ainsley Henriques, past president of the Jamaican Jewish community, commended JDC for helping "further the historic good relationships between the Jews of Jamaica and the Jamaican Jewish community at large."

Ray Epstein, Chairman of JDC's International Development Committee, said, "The rehabilitation work that JDC is beginning in Jamaica is in keeping with our well established tradition of working with resident Jewish communities. We have initiated similar projects in the past few years, specifically, in the wake of the devastating earthquakes which struck Mexico and El Salvador. We are delighted to be able to utilize our past experience to assist Jamaica.

the great earthquake of 1907. Whilst not as historic of the synagogue in Curacao, now over 250 years old, it was a classic Sephardic Synagogue.

Its Teba (reading desk) and Echal (ark) are made from beautiful Jamaican mahogany. The floor is covered with white coral spread to remind us of the Inquisition and our Marrano (secret worship) heritage.

By the eve of Yom Kippur as the congregation gathered in

the afternoon sunlight for an early service all they saw were holes in the roof open to the sky. The chairs of steam-bent ply had "exploded" in their baroque cast iron frames. The carpeting on the Teba and Echal was splattered, as was the polished mahogany woodwork. What a mess!

We took our seat on cushions we had brought in order to complete our ritual before sunset, there being no lights at all in the entire city. It then began to rain. We moved to seats which had no rain drops falling on them through the roof or drippings from other openings. The sand got wet and it was like sitting on beach chairs in one of the island's famous resort centers on the North coast.

Then at last out came the umbrellas to cover the Reader. He could not move away from the drops. So, just before sunset on a rainy evening, a hurricane ravaged Jewish community over 300 years old, continued the ancient traditions and read the Kol Nidre service together under umbrellas, as our forefathers must have done before us, after hurricanes.

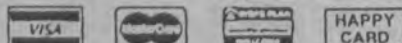
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Service in the Jewish Tradition

Ki Tov And Judaic Studies Programs Cater To Specific Educational Needs

By HOWARD HAIT

Jewish education in our community, as in other communities around the world, may be regarded as a cornerstone of Jewish life, but apart from regularly scheduled afternoon religious school classes, or even the day school setting, there are individuals for whom a more tailored approach to learning is most beneficial. Both the *Ki Tov* and *Judaic Workshop* programs, funded by the Jewish Federation of Delaware, cater to the specific needs of these individuals and their families.

Ki Tov is a concept first developed at the Adas Kodesch Shel Emeth Religious

School a few years back. There it was recognized that, for whatever the reason, some children had difficulty dealing with the pressure of the standard religious school curriculum. The anxiety associated with requirements of secular school, problems with regular religious school attendance, or tensions in their personal lives may have put an additional burden on these students as they attempted to "stay afloat" in the religious school classroom.

As a result, they may have lagged behind other students in the class, with the inability to catch up by the end of the year. *Ki Tov* was, therefore, design-

ed to focus specifically on this segment of the student population, to find a novel means of teaching Judaism that would be well received and, at the same time, be a creative learning experience.

Regardless of the reason for not feeling comfortable in the traditional religious school setting, the Adas Kodesch School feels that the students in the *Ki Tov* program are perfectly capable of learning the same concepts about Judaism that are taught in the traditional classroom.

What *Ki Tov* offers, however, is a more individualized approach to instruction, emphasizing a positive attitude about being Jewish and creating an atmosphere of enjoyment and appreciation of Judaism and its many aspects. Now a full-fledged community-wide program, *Ki Tov* is jointly administered by the principals of all of the religious schools. Students are drawn from the community without regard to synagogue affiliation or ability to pay the full cost of tuition.

Heleno Cuomo, an experienced individual with a wealth of creativity and commitment, teaches the *Ki Tov* class, which meets at Adas Kodesch Shel Emeth on Sundays from 11 to 1 p.m. During the first hour, her students are exposed to much of the same basic subject matter covered in the regular religious school program, Torah, Jewish history, prayer, and discussions of the various holidays.

Special topics are also studied. This year, for example, the class has been learning about Ethiopian Jewry, and the patterns of Jewish immigration to the United States. As part of the latter subject, the students have been creating their own family trees.

The second hour of class is devoted to individualized Hebrew instruction, including the development of reading skills for the *siddur*. Here, special concepts such as games are used to help students with letter and vowel recognition, so as to improve their proficiency in pronouncing Hebrew words. The students also created their own *Tzedakah* program, determining for themselves how and for which charities the funds should be earmarked. Personal letters of thanks have been received from many of these charities, thereby creating a heightened awareness of the meaning and rewards of giving *Tzedakah*.

This year, students in the *Ki Tov* class are scheduled to visit the Kutz Home for the second consecutive year where they will conduct a Hanukkah program for its residents. Last year, the students also put together a commemoration of Israel Independence Day at the Kutz Home. In addition, the students will soon begin preparation to a Friday night Shabbat service at Adas Kodesch.

The other program for students with special needs or requirements is the *Judaic Studies Workshop*, which is also funded by the Jewish Federation. It was developed and is taught by Judith Schwab, a creative arts specialist with years of experience as a teacher in both

the secular and religious fields and who is also an active artist and art instructor in the community. This program emphasizes, as Schwab puts it, "the building on skills through Yiddishkeit."

Classes are based around a central theme, and include a music component, art component, and movement component. The music component

held at Adas Kodesch Shel Emeth, the *Judaic Studies Workshop* now meets regularly each Sunday from 9:30 to 11 a.m. at the Mary Campbell Center on Weldin Road. According to Schwab, the reason for the shift was simple: "that it might provide an impetus for the influx of Judaism into what is a very Christian environment."



Thanksgiving artwork produced by the students in Judith Schwab's Judaic Studies class.

often consists of songs used to either introduce or reinforce Jewish concepts. Stencils, freehand drawing, and puppetry have been used as part of the art component. The movement component utilizes dramatics, dance, and related activities to develop and improve motor skills.

This year, the *Judaic Studies Workshop* has concentrated a great deal on Jewish history. One recent theme was the history of Jewish immigration and settlement in the United States. As part of her teaching, Schwab led the class in traditional Jewish songs that were brought over by the Jews as they made their way to America from places like Germany and Eastern Europe. In addition, an outside speaker sang Yiddish songs to the class as part of their understanding of the establishment of the American Yiddish theater.

Another lesson about *Tu B'shvat* (Jewish Arbor Day) involved the use of a well-known Woody Guthrie folksong about planting seeds. This was extended to teaching Jewish concepts about the beauty of birth, growth, nurturance, and development. Schwab also uses a variety of filmstrips, records, tapes, and other resources, many of which she has in her own comprehensive library collection at home.

The material used in the *Judaic Studies Workshop* is both understandable and conceptual. Students in the class have good artistic skills and enjoy music, Schwab says. They also have a clear understanding of Jewish identity and the importance of Jewish values in the secular world.

Although classes used to be

The immediate response has been a positive one. Campbell Center residents have taken a great interest in attempting to better understand Judaism and the Jewish community, she says. Equally important, "the students of the workshop have learned to educate others about who and what we are as Jews, and about the importance of Jewish life in Delaware, the nation, and the world."

Schwab is an individual with an open heart and an open mind toward creativity. Her perspective on the need for a creative approach to Jewish learning is easy to see. "We all tend to be a bit too specialized in our lives these days," she says. "We all need to be 'renaissance' people. We need to keep the blood flowing."

Helen Gordon, whose efforts over the years at Adas Kodesch Shel Emeth have helped spearhead enthusiasm for educational programs that serve our Jewish community's special needs, thinks of the *Ki Tov* and *Judaic Workshop* programs as ways to instill a positive feeling about being Jewish and understanding Judaism for those students who are, for whatever reason, not able to benefit from the traditional religious classroom environment.

Indeed, it may be reassuring to know that the Delaware Jewish community is committed to a quality and fulfilling Jewish education for all, in whatever form serves individuals best.

For more information about these programs call Helen Gordon at 762-2705, Helene Cuomo (*Ki Tov*) at 731-7526, or Judith Schwab (*Judaic Studies*) at 655-3635.

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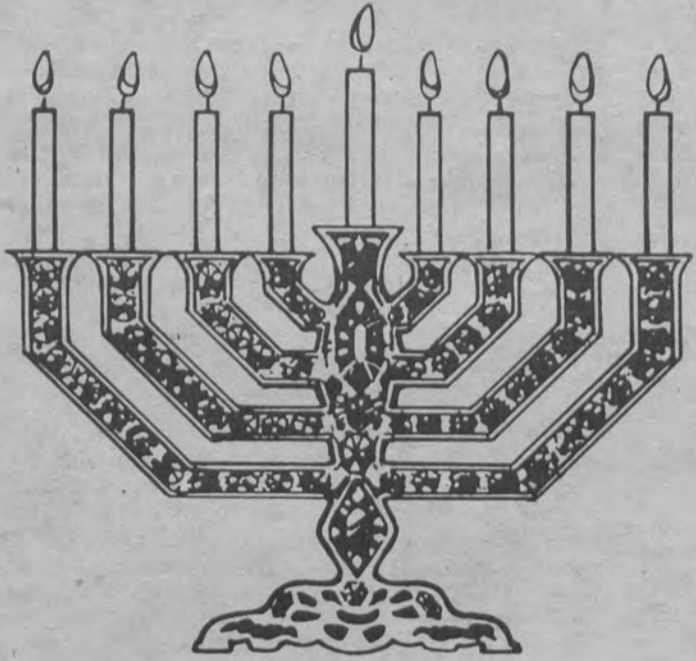
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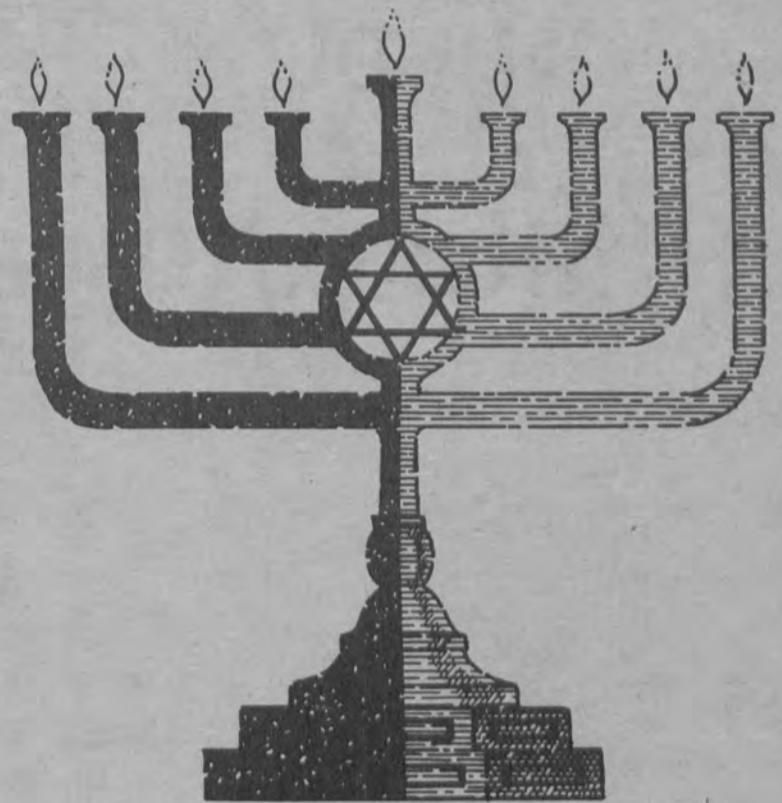
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U.N. Votes Against U.S. —

(Continued from Page 1)
 Assad Abdulrahman, according to a report in *The Philadelphia Inquirer*. "People are really astounded."
 Major Jewish organizations in the U.S. have backed the denial of the visa to Arafat. B'nai B'rith, the world's largest Jewish organization, has praised the U.S. government for its "principled stand." In a press release dated November 27, B'nai B'rith President Seymour Reich said, "If Arafat wishes to visit the U.S., let him announce that he is bringing his loyal aide Abul Abbas to this country to stand trial for the cold-blooded murder of helpless American citizen Leon Klinghoffer. But Arafat does not wish to come

to serve the cause of justice. He desires a forum to explain his policies, which include, according to most recent declarations of the, PNC, continued terrorist actions against Israeli civilians — men, women and children."
 Reich added that "the PLO's message may be delivered by its representative in New York."
 In an editorial dated November 29, *The Philadelphia Inquirer* called Schultz's decision "bad politics and bad policy." Accusing Schultz of letting his emotions get the better of him, the *Inquirer* said "The point here is that Mr. Arafat was visiting the U.N. not the U.S.

Giving him a visa would not have been viewed as a sign of favor from Washington... But by refusing the visa, Mr. Schultz lets Mr. Arafat off the hook. He has made the PLO chief a martyr in the eyes of many Third World nations and even U.S. allies in Europe."
 A Western U.N. diplomat in New York said the U.S. would not be able to block a move by the General Assembly to hear Arafat in Geneva.
 "If a majority of the countries vote to do it, it's going to happen. And it may well happen because there are enough people with their noses out of joint on this." It is expected that a Geneva session would take place in mid-December.

Orthodox Group —

(Continued from Page 13)
 sion to Judaism, and does not impinge in the slightest on born Jews," he said.
 According to a report in the Israeli daily *Yediot Achronot*, of the 400 Conservative and Reform Jews who immigrated to Israel from America last year, 22 were converts. More than two-thirds of the 1,800 Americans who immigrated to Israel last year were Orthodox, the paper said.

"The Lubavitch stance is based on Jewish law and the Shulchan Aruch," he said, referring to the code of Jewish Law. "Jews were always singled out because the laws were immutable. This is not a popularity contest."
 One Orthodox group in the United States managed to agree in part both with the RCA and its detractors.
 The president of the Religious Zionists of America,

which supports Israel's five-seat National Religious Party, said in a speech earlier last week that he had warned the NRP not to take the initiative in amending the Law of Return, "because the issue was tearing the American Jewish community apart." But Rabbi Louis Bernstein also asserted that such reconciliatory efforts "were being vitiated by the hysterical reaction of American Jewish organizations."

Nevertheless, Reform and Conservative Jews say the issue goes beyond numbers and is instead a symbolic attack on their legitimacy.
 The Orthodox also say they have come under attack over the issue. "For the last few weeks the Orthodox community has become the target of an unprecedented, vicious hate campaign," said Sherer of Agudath Israel.

Cautious Optimism —

(Continued from Page 15)
 tion" among world Jewry a key word. He stressed that the Diaspora Jews are necessary in the fight for freedom for Soviet Jews. "As soon as we cut our activities," he said, "all previous developments are in danger."

tend a Sabbath service on December 9, which will be related to the convening of the Women's Plea for Soviet Jewry, at Congregation Beth Emeth. The event is co-sponsored by the Sisterhood of Congregation Beth Emeth and Hadassah. A sermon on the subject of Soviet Jewry will be given by guest lecturer, Rabbi Lynne Landsberg.

Schreier of RCA said he has protested "the vicious attacks in the media both from Jewish and non-Jewish circles about the Orthodox."

The Delaware Jewish community has been invited to at-

According to Krinsky, Chabad came under particular attack, especially at the CJF General Assembly, where some delegates suggested individuals stop contributing to the Lubavitch if they continue to press for the amendment. Krinsky said he was not concerned that Lubavitch would lose its backing from the non-Orthodox, which is said to be considerable.

Survey: Israel No Longer Secular

JERUSALEM — The old stereotype of Israel as a secular society with no interest in religion is far from accurate, a recent survey shows.
 A full 75 percent of those questioned considered it either "important" or "very important" to fast on Yom Kippur.

Eighty-two percent favored the celebration of a Bar Mitzvah in a religious ceremony in a synagogue, and 80 percent thought it was important that marriages be conducted by a rabbi.
 The survey was conducted for the Religious Affairs Ministry by the Israel Institute for Applied Social Research in an effort to determine the degree of observance among Israelis and the relations between religious and secular citizens.

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Of the representative urban sample of 602 Israelis questioned, 85 percent felt that the religious and the secular could get along together; only 4 percent felt that was impossible.
 In defining themselves, 10 percent said they observed every detail of the commandments, 18 percent described themselves as generally observant and another 40 percent considered themselves "traditional." Thirty percent of the sample responded that they were not at all religious.
 Concerning a possible separation of religion and state, 47 percent said it would have a negative effect on life in Israel, 34 percent thought it would have a positive effect and 18 percent felt it would make no difference.

Shamir Rebuffs Diaspora Leaders-

(Continued from Page 1) are exaggerated and misplaced, the same line taken by ultra-Orthodox leaders, some of whom have called the Diaspora response "hysterical."

Shoshana Cardin, immediate past president of the Council of Jewish Federations, who heads the American delegation, told reporters after the meeting, "Mr. Shamir has an ongoing commitment to the religious parties as he tries to form a government. He said he'll see if there is a way to remove this as a burning issue of the day." She added that the prime minister had "stressed that Jewish unity is a matter of the utmost importance."

But Shamir's spokesman, Yossi Achimeier, said the premier would stick to his promise to the religious parties. He claimed the issue is an internal Israeli matter and should not create a rift or misunderstanding in the Diaspora.

Speaking to reporters after meeting Shamir, the Diaspora leaders took pains to condemn any implied threat to cut back on support for Israel because of the dispute. The covenant from Sinai, which is 3,000 years old, will not be altered because of any momentary crisis between Israel and world Jewry, said Mendel Kaplan of South Africa, chairman of the Board of Governors of the Jewish Agency.

"The solidarity of Diaspora Jewry with Israel is not in question whatsoever," Cardin asserted.



Shoshana S. Cardin

Israel Radio reported that Shamir tried to convince the American delegation that he has "no preference" for any branch of world Judaism and that the proposed legislation does not imply the "disenfranchisement" of Jews abroad. Shamir called the Diaspora reaction "exaggerated and emotional."

The Prime Minister's Office issued a statement describing Shamir's meeting with the American Jewish leaders. The statement said Shamir "Stressed that for him and for the Israeli government and people, Jewish unity is a subject of the utmost importance," that "there is no question whatsoever of disqualifying any Jew, and that any perception to the contrary is regrettable." It said the prime minister "noted his strong determination that the process of permanent dialogue and consultation bet-

ween Israel and world Jewry continue."

The statement said the Jewish Agency would represent world Jewry on this issue and that the chairman of its Board of Governors would announce the names of those participating in the process. (See box.)

Before the session with Shamir, the delegation met with Foreign Minister Shimon Peres, head of the Labor Party, who indicated he fully supports their position. The leaders also met with Israel's two chief rabbis, Avraham Shapira (Ashkenazic) and Mordechai Eliahu (Sephardic), with whom they reportedly made little headway.

Cardin, in the meantime, tried to explain to Israelis why the issue of amending the Law of Return is of such urgent concern to Diaspora Jews. In a late night television interview on November 21, she noted that the problem of defining "who is a Jew" is not political, but religious and spiritual, and should be resolved by the religious leadership, not politicians. She said there is no truth to Orthodox claims that the amendment would affect only Israel and Israelis.

"The prime minister and other Israeli politicians must be made to realize that this is very serious matter," Cardin said.

"We are one people and must remain so," Cardin said. She added that the amendment to the Law of Return could "seriously affect" the Jewish Agency and other pro-Israel organizations.

Jewish Agency Covenant Restricts Change In Law



Mendel I. Kaplan

With all of the current vigorous activity to preclude any change in the Law of Return in Israel, the United Israel Appeal has announced that a task force has been created with the immediate goal of preventing any action from being taken "now, and in the future, to redefine 'Who is a Jew?' in a political context and through Knesset legislation."

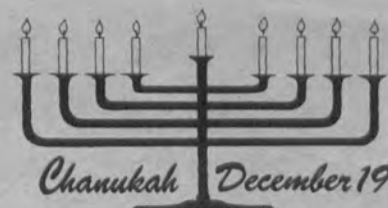
Mendel Kaplan, Chairman of the Board of Governors

of the Jewish Agency, has stated frequently that this is a critical issue and that the Agency will pursue all means at its disposal to stop any change in the law, including legal means as provided for by the covenant between the Jewish Agency and the Government of Israel.

Section seven of the covenant, which was signed in 1979, states, "The government shall consult with the Jewish Agency in regard to legislation specifically affecting the functions of the Jewish Agency before such legislation is submitted to the Knesset." Kaplan has maintained that the government must take into consideration the position of the Jewish Agency on the matter of 'Who is a Jew?' since the law affects the work of the Agency.

On November 22, Prime Minister Yitzhak Shamir named Kaplan, along with Simcha Dinitz, Chairman of the Executives of the Jewish Agency for Israel, to a committee to consult on this vital issue.

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UJA AT 50: CHALLENGE AND CHANGE

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Photo Exhibit Spans More Than 100 Years

A Portrait Of Jewish Life In Russia

By EDGAR WILLIAMS

The moment you enter the gallery, these three photomurals seem to reach out and grab you.

The first, from a glass negative made in a *shtetl* ("little town") in western Russia about 1910, shows a cottage that, while in need of repair, has a warm, lived-in look.

The second is chilling. Made at Vinnitsa, Ukraine, in the Soviet Union during World War II, it depicts a German soldier executing a Jew with a pistol shot at the site of a mass grave as other Germans look on.

The third, made somewhere near Moscow about 10 years ago, shows a proud Jewish mama pouring wine to toast a son who has come home for a visit.

Put them together and they convey something of the oft-rewarding, sometimes-tragic,

frequently contradictory experiences of the millions of Jews who lived in Czarist and Soviet Russia during the last 100 years.

The photomurals form a sort of portal for a major photographic exhibition, "A Century of Ambivalence: The Jews of Russia and the Soviet Union," now at the National Museum of American Jewish History, 55 N. Fifth St., on Independence Mall. The exhibit will continue through Jan. 8.

The exhibition, with labels in both English and Yiddish, features about 300 photographs culled from more than 10,000 in the YIVO (*Yiddische Wissenschaftliche Institut*, or Jewish Institute for Social Research), New York. They range from images made as long ago as 1881 to recent photographs of Soviet refuseniks. Many had never before been on public display.

The traveling show was jointly organized by YIVO and the Jewish Museum, New York. Philadelphia is the first stop on the exhibition's tour.

"There is great identification with the people shown in the exhibition," said Sallie Gross, acting director of the National Museum of American Jewish History. "Most American Jews — as many as 90 percent — trace their own origins to the early immigrations from Russia."

Indeed, about 100 years ago the Russian Empire contained the largest Jewish community in the world — in excess of five million people. Today, the Soviet Union has about two million Jews, the world's third-largest Jewish community following those of the United States and Israel.

The exhibition provides considerable documentation of Jewish family life over the course of a century. It was largely the unity of the family that enabled a persecuted people to survive the pogroms of Czarist times, the atrocities of the Nazis and the purges ordered by Stalin.

There are photographs of families proudly posing; among them is a picture of author Sholom Aleichem, his wife and three young children, made in 1889. There are family scenes with themes ranging from celebration to mourning.

And in a showcase exhibition, "Between Two Worlds," organized by the museum to complement "A Century of Ambivalence," there are still more photographs. These show immigrants as they arrived from Russia and began the process of putting down roots in this country.

Another section of "Between Two Worlds" is a display of treasured articles brought to this country from Russia at the turn of the century.

"It is interesting to note what people chose to bring," said Kenneth Libo, curator of historical exhibitions. "Bear in mind that they could bring only what could be carried."

Among the articles are a samovar, a finely embroidered tea towel from a young woman's trousseau, brass candlesticks, a mortar and pestle, a nursing blouse, a *kiddush* cup and a tablecloth. Most have been lent by Philadelphia families.

Also in the showcase exhibition is a variety of cartoons, covering the political spectrum, which appeared in Yiddish newspapers in this country. The cartoonists were Russian immigrants who had become American citizens.

An intriguing photograph in "A Century of Ambivalence," is titled "Sonka of the Golden Hands." It is of remarkable clarity, when you consider that it was made in 1915. It depicts, so the label tells us, a woman thief being placed in irons.

Equally fascinating in the same section is a photograph of a bearded fellow bearing an expression of bemusement. This, says the label is "The *shtot hmeshugener* (town fool) of Mozyr, Belorussia (1912)."

There is a 1923 photograph of Marc Chagall with fellow students before he left the Soviet Union to go to France. There is a picture of the grand-



Mother and daughter in Siberia, 1914. (Photo credit: YIVO Institute, NY)



The directorate of a Jewish agricultural cooperative in the Ukraine, circa 1930. (Photo credit: YIVO Institute, NY)

Torah Portion

Vayishlach

In the beginning of this week's portion, Vayishlach, the Torah relates how Yaakov prepared himself as his brother Esau and his army approached the camp. Yaakov feared that Esau would carry out his previous threat of killing him. He divided his camp and possessions into two, making it easier to escape if necessary. Then Yaakov prayed to G-d, thanking Him for His kindness till now and asking for mercy to be spared from his brother. He then sent a succession of valuable gifts of cattle to Esau, hoping thereby to appease him.

Our Sages tell us, "Maaseh Avot Simon Lebanim" — the actions of the forefathers are an example to the children. We are to learn the proper reactions to various situations, and above all, to apply them. In the above episode, Yaakov realized that the continuity of the children of Abraham was at stake. He acted immediately. There were no deliberations or meetings, just one thing. Action. Nevertheless, in order for the action to be successful, Yaakov prayed. He knew that ultimately the success of any action demands the recognition that G-d dictates the eventual outcome. And with that in mind, he sent Esau gifts.

The servants that brought the gifts were instructed that when they will be asked by Esau to whom they belonged and for who the cattle were for, they were to answer, "(we belong) to your servant Yaakov, and this is a gift for Esau."

Torah is eternal, and so likewise are the contained messages. In every generation, "Yaakov" (the Jewish people) is confronted by opposing forces and elements (Esau). The Jews is constantly put to the test — "To whom do you belong?" Through the ages, our oppressors have tried to conquer the heart and soul of the Jew only to bring forth unimaginable courage, heroism and commitment to "Kehilat Yaakov" — the congregation of Jacob. Incarcerations, floggings and even death were preferred, rather than comply with the orders to violate the obligations of Torah. The soul and the spiritual were, and will always be, bound up with the legacy of Yaakov.

This legacy was not limited to one generation. The Torah says that our forefather's same words were "commanded also to the second, and to the third and to all the droves that followed." Yaakov not only ordered but also gave the power and strength to every succeeding generation of his descendants to emulate his ways. The only concession and compromise ever to be used would be "gifts" of "cattle," for the material and mundane were expendable. But the *real* possessions — the Torah and our children — were never negotiable.

parents of American composer Aaron Copland, made in 1897. And there are photographs of Lev Davidovich Bronstein, who as Leon Trotsky helped Nikolai Lenin found the Soviet Union.

There are photographs of the Nazi occupation of portions of the U.S.S.R. in World War II, and there is a section dealing with the dilemma of the Soviet Jews of the last 20 years or so: Should they try doing whatever they could to reform the Soviet system, or should they con-

form, or should they simply leave?

And there is, as they say, much more.

Hours at the National Museum of American Jewish History are Sunday, noon to 5 p.m.; Monday through Thursday, 10 a.m. to 5 p.m.; and Friday, 10 a.m. to 3 p.m. Admission, \$1.75; seniors and students, \$1.50.

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