

# The JEWISH VOICE

"You heard it in  
The Jewish Voice"

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Historical Soc Of De  
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SAMPLE



Former Chief Justice Daniel L. Herrmann  
Receives JCC's Harry Cohen Leadership Award

Irving Morris (left) looks on as Sadie Toumarkine presents the Harry Cohen Leadership Award to former Chief Justice Daniel L. Herrmann. The Jewish Community Center annual Harry Cohen Leadership Award was presented to Chief Justice Daniel L. Herrmann at the 52nd Annual Meeting of the JCC earlier this month. The award, a tribute to the leadership and philanthropy of Harry Cohen, was presented by Irving Morris, former president of the Jewish Federation, twice chairman of the JFD annual campaign and currently, with his wife Doris, co-chairperson of the Jewish Community Campus Capital Campaign Committee. Sadie Toumarkine, Harry Cohen's daughter and past president of the Jewish Community Center assisted in the presentation.

## 17th Annual Brandywine Country Club/ Jewish Federation Fun Day To Be Held Wednesday, July 23

The Brandywine Country Club and the Jewish Federation of Delaware announce Wednesday, July 23 as the date for the 17th annual Fun Day. Herne Bloom, chairman of the event, and his committee are hoping all club members will participate. A number of members have already signed up.

As in the past, the day will start with brunch, followed by golf and tennis, and will conclude with cocktails, hors d'oeuvres and dinner for participating members and their guests.

The proceeds from Fun Day are allocated to the 1986 annual JFD Campaign. Last year's proceeds were the highest in recent years, and chairman Bloom as well as Club President Sylvan Taub are hoping the 1986 Fun Day will be the most successful yet, financially and socially.

"The needs of Delaware's Jews as

well as those of our fellow Jews in Israel and around the world are pressing, and I hope we will meet the challenge," said Bloom.

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

**Starting June 30 -  
Labor Day  
New Summer Hours  
Jewish Federation  
8:30-4:30**

## From The Shtetl To The Golden Land

The dedication of the Statue of Liberty in 1886 and the history of the Jewish people in America are closely tied. In the 25 years from 1886 to 1911 the Jewish population of the United States increased ten fold from 300,000 to three million.

The Jewish community played an important role in raising funds to help get the "Statue of Liberty Enlightening the World" to the United States.

The Statue was constructed in France by Parisian architect, Frederic Auguste Bartholdi, with the donation of funds from private French citizens.

Upon sailing to New York City, Bartholdi chose Bedlow's Island as the desired home for his colossal monument. While the French agreed to transport the giant sculpture to the U.S., it still needed a pedestal on which it could be secured. The United States Congress rejected giving public funds to complete the project.

In 1881, Joseph Pulitzer, the Hungarian-born newspaper publisher, embarked on a public fundraising drive to acquire the necessary monies. His appeals fell on deaf ears. Many thought that the endeavor was a rich man's folly. Most were apathetic. After two years, Pulitzer managed to raise only \$136.

In 1883, Pulitzer relaunched his effort, offering to publish the name of each contributor in the *New York World*.

In November of that year, Emma Lazarus, a New York-born Jewish poet of Sephardic descent, was anguished by the wave of pogroms hitting Europe. Lazarus was enchanted by the designs of Liberty and penned a sonnet, "The New Colossus," which she donated to the Pedestal Fund Committee. Eventually, Pulitzer recorded, more than \$200 thousand was raised.

When the Statue was dedicated on a chilly day in late October, 1886, Pulitzer, Jesse Seligman and Joseph Drexel were among the few comprising the official American Welcoming Committee, taking their places alongside President Cleveland and Mayor Grace before one-million spectators stretching from Madison Square to New York's Battery.

Lazarus, who died at age 38, just one year after the Statue's unveiling, never lived to see her words immortalized on a tablet affixed inside her new colossus.

Her simple lines, which still inspire the world, were placed in the Statue in 1903 without ceremony or the presence of any public officials.

"The New Colossus," a poem by Emma Lazarus, was inscribed on a tablet in the pedestal in 1903. It reads:

Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land;  
Here at our sea-washed, sunset gates shall stand  
A mighty woman with a torch, whose flame  
Is the imprisoned lightning, and her name  
Mother of Exiles, From her beacon-hand  
Glowed world-wide welcome; her mild eyes  
The air-bridged harbor that twin cities frame  
"Keep ancient lands, your storied pomp!" cries she  
With silent lips. "Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!"

As the nation celebrates the 100th birthday of the Statue of Liberty, American Jews should take pride in knowing that their achievements in this century are held up as sources of inspiration to all Americans.

## ISRAEL THROUGH MY EYES

**Ze'ev Golin**

Tel Aviv's Not-So-Mean Streets



Tel Aviv does not leave a good first impression. Coming from Ben Gurion Airport, you enter the city from its southern end, with its crumbling housing projects, noisy factories, and hopeless traffic snarls. Deposited at your hotel, you are immediately assailed by the honking and fumes of automobile-choked Hayarkon street. Everywhere, it seems, people are rushing, rushing, rushing.

Don't, however, cancel your hotel reservation and take the next available taxi to Jerusalem. Just cross the lobby and look over the beachfront promenade and the Mediterranean beyond. It's your first indication that Tel Aviv can be a surprisingly attractive and interesting place.

Tel Aviv's popular attractions make the city worth more than just an overnight stop. Veteran tourists return again and again to Old Jaffa, Dizengoff, and the Tel Aviv and Diaspora Museums. One should however, save time for the old and/or offbeat "real" Tel Aviv.

Let's start with something that brings Israel's biggest metropolis closer to home: Tel Aviv is a sister city of Philadelphia. This is an appropriate teaming, because both cities are the birthplaces of modern nations.

Rothschild Boulevard is to Tel Aviv as Independence Mall is to Philadelphia. Here you will find the Dizengoff House - where Ben-Gurion announced the birth of the Jewish State - and other "first homes" of Israeli institutions. The excellent Haganah Museum tells the story of Israel's pioneering defense forces.

It's not so well-known that Tel-Aviv was the world's only prewar city built on the principles of modern architecture. In the late 1920s and early 30s, dozens of Israeli architects mastered the international style at the Bauhaus in Germany and with LeCorbusier in France. Some of the finest examples of this style can be found on Rothschild and its side streets.

A few years ago, the Mayor of Tel Aviv launched a campaign to attract young families into the older



Above: A renovated building in the Neve Zedek quarter. Below: The same building before renovation. WZPS photo by Richard Nowitz.

neighborhoods around Rothschild. He expected artists, intellectuals, writers and musicians. What he got were scores of black-garbed ultra-Orthodox families attracted by the large and relatively inexpensive apartments. They have added a new -- if unexpected -- dimension to the area.

For that special taste of old Tel Aviv, try Sheinken Street. Here, quaint shops sell just about anything you could need. The shops and selling techniques date from the 1920s and 30s. Even the original fixtures are intact.

Neve Tzedek takes you back even further. Built as a suburb of Jaffa, it was already 25 years old when the adjoining suburb of Achuzat Bayit was founded in 1909. The residents of the older settlement didn't think the newer would make it.

Twelve years later, the newer settlement -- renamed Tel Aviv -- swallowed up Neve Tzedek and all of the other Jewish suburbs of Jaffa.

Neve Tzedek, however, has not lost its character. The whitewashed, century-old cottages and the narrow lanes give one the feeling of a Mediterranean seaport. The Rockach house is an exception; a gabled Victorian masterpiece. The sculptress who currently owns the house has decorated the front court with some other lifesize figures.

On the other side of town, where Ben-Yehuda, Hayarkon, and Dizengoff meet, is the "new" port of Tel Aviv. It was built in the late 1930s, when Arab extremists closed the port of Jaffa in order to strangle the Zionist economy. It's no longer much of a port, but it's now one of the swiftest spots in Israel. The port district abounds with nightclubs and pubs, fine restaurants and fashionable boutiques.

Currently, Tel Aviv preservationists are fighting to save and restore prewar landmarks. Neglect, decay, and the wrecker's ball have taken their toll. As it has in Cape May, New Castle, and Williamsburg, the interest of tourists in Tel Aviv can make the difference.

## ON THE OTHER HAND N. Even-Or

A Muffled Echo, A Dried Tear



What is usually referred to as the Golden Age for Jews in Spain is the period from the late 11th century to the time of the Inquisition and expulsion at the end of the 15th century, a period in which Jewish scholarship flourished and Jews occupied many high places in the courts of Spain under Christian monarchs. It is important to note that there was also an earlier period that could well be termed "golden," under the rule of the Umayyad Muslims beginning in the 8th century and extending up to the beginning of the Christian reconquest of the south of Spain. In this period Jewish scholarship and temporal in-

fluence also were great and expansive.

In neither period, however, the Muslim or the Christian, was the position of Jews other than tenuous. In both periods they were regarded and treated as inferior to the ruling religious sect, and what power and influence they had was only derivative, subject to removal by a whim. History abounds with tragic examples of the short distance for Jews from

throne-room to scaffold.

What is most depressing to the Jewish visitor to Spain is how little remains there today of what in so many ways was a glorious period in the history of our people. Not much more than a muffled echo and a dried tear.

There are 3000 Jews living in Madrid today, but not one stone remains from the thriving community that dated back to the 11th century. You can walk the streets of the

Juderia, where Jews used to live, but you will find no trace of their having been there. All synagogues were destroyed in the riots and burnings of 1391, never to be rebuilt, and the ashes of Jews burned in the *auto-de-fe's* held in the Plaza Mayor have long since blown away in the winds of time. There is a new synagogue, built in 1968, the year in which the 1492 Edict of Expulsion was finally repealed! It was well attended when we went there for Shabbat services, but the gate and the door are locked. You must be identified when you enter, and a van full of armed police stands guard outside.

(Continued to Page 6)

## AEA Honors Judy Goldbaum

The Albert Einstein Academy honored its outgoing principal, Judy Goldbaum, with a dinner ceremony earlier this month at the Jewish Community Center.

The capacity audience was treated to a program which included a beautiful rendition of the song "Shalom" sung by the AEA students and soloist parent, James Gold. Dr. Robert Rosen, president of the board of directors, spoke about Goldbaum's years of dedication and presented her with a gift from the school that was signed by the entire student body and staff.

Judy Goldbaum was appointed principal in 1982. Since that time, she has filled every role from administrator to educator to gym teacher to bookkeeper to errand woman. Rosen hailed her as a "jack-of-all-trades fix-it woman."

Citing the time, energy and sacrifice the outgoing principal devoted to the school, Rosen told the group, "There were many weeks where she could not cash her paycheck until enough funds came in to the checking account because she always made sure that other 'more important' bills were paid first."



Judy Goldbaum

"You have worked in a near-impossible job, and you have handled yourself always like the professional you are," said Rosen.

Goldbaum's future plans include donating time to her new position as chairperson of the Keystone Region of B'nai B'rith Women.



AEA students about to sing "Shalom".

## Reagan Notifies White House On AWACS Delivery

By JUDITH KOHN

WASHINGTON, (JTA) — President Reagan notified Congress last week that conditions have been met for the delivery of five AWACS surveillance planes to Saudi Arabia.

Transfer of the planes, the first of which is now scheduled for delivery on June 30, appears unlikely to face any active opposition from Congress, which would have to enact specific legislation in order to block it.

In the aftermath of an impressive but ultimately unsuccessful attempt last month to prevent the sale of a proposed missile package to Saudi Arabia, there appears to be little inclination to campaign against the delivery of \$3.2 billion worth of aircraft and equipment already paid for by the Saudi government.

"The specter of Gramm-Rudman looms largely on the whole process and as a result members of Congress are reluctant to do anything," a source close to Capitol Hill observed, referring to the budget-cutting legislation passed at the end of last year.

### Saudis Provide 'Substantial Assistance'

White House spokesman Larry Speakes announced that a letter certifying that conditions for delivery of the planes had been met has been forwarded to Congress, in compliance with legislation enacted following a bitter campaign in Congress that nearly resulted in blocking the AWACS sale in 1981.

The conditions include provisions for preventing the sophisticated AWACS technology from falling into hostile hands or being used against Israel. They also involve assurances that delivery of the aircraft "enhances the atmosphere and prospects for peace" and that the Saudis have provided "substantial assistance" to achieving peace in the region.

In his letter to Congress, Reagan maintained that the Saudis have provided that assistance and that the plans would contribute to regional stability.

"I also believe that significant pro-

(Continued to Page 12)

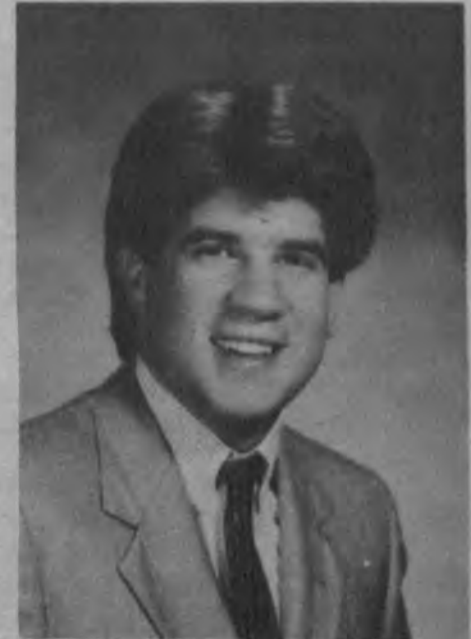
## Seth Bloom Joins Federation Staff

Seth Michael Bloom, a 1986 graduate of the University of Delaware, has been hired by the Jewish Federation of Delaware to serve as staff associate.

Bloom is a cum laude graduate of the University of Delaware's College of Sociology with a minor in psychology. A member of both the sociology and psychology honor societies, he also found time to coordinate the Adopt-A-Grandparent program, participate in the Pre-Law Club and serve as senior patrol leader for Boy Scout Troop 577.

He describes a summer spent in Israel on a Jerusalem fellowship as an important formative experience. Bloom was one of 90 American students who stayed in apartments in the Old City, toured and attended lectures at Yeshiva Aish Ha Torah. The program was intended to stimulate the students' Jewish awareness and increase their religiosity. "It worked," he says, smiling.

While at the University of Delaware, Bloom was active in the B'nai B'rith Hillel Foundation on campus, serving as vice president, administrative assistant and student advisor. A member of Alpha Epsilon Pi, the national Jewish social fraternity, he participated in intra-



Seth Bloom

fraternity intramurals and served as fraternity historian.

This past year, as USY Kadima advisor at Congregation Beth Shalom in Wilmington, he was responsible for planning and supervising youth activities. He has held various student jobs, including waiter, programmer, student manager and salesperson.

### A Unique Opportunity Available

The Jewish Federation of Delaware is seeking a part-time staff associate whose major responsibility will be to staff the Jewish Community Relations Committees and Task Forces. The areas of concern are: Israel, Inter-Faith Relations, Church/State Issues, Soviet Jewry, Holocaust commemorations.

The individual employed should have excellent organizational and people skills, and ability and interest to work with the Jewish and general communities.

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**Bob Kerbel**  
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Editorial

# Waldheim's Victory Is Austria's Shame

We are disappointed and saddened by the outcome of the Austrian election.

We are often admonished not to live in the past. We agree that a new generation of Austrians should not be held accountable for the crimes of their elders, provided, of course, that they repudiate and reject what those elders stood for.

In the recent election, however, a majority of the Austrian electorate did the reverse. By electing as their president a man with a Nazi past, they knowingly and deliberately associated themselves with that past. It is, therefore, not by what an earlier generation did, but by their own actions and their own choice that Austrians have covered themselves with shame.

Given his diplomatic immunity, Waldheim can probably not be barred from this country. But we and the other democracies can make it clear to him and his countrymen who elected him that he is unwelcome. Should he venture outside the borders of Austria, he should expect the kind of reception reserved for countries that elect former Nazis as their president.



### WALDHEIM WINS

VIENNA — Kurt Waldheim casts his ballot June 8 as daughter Christa, left, and wife Elizabeth look on. Waldheim was elected to a six-year term as Austria's president with 53.9 percent of the vote. He lashed out at the World Jewish Congress for "steering" what he called a "media campaign" against him. RNS Photo



### INDEPENDENCE DAY 1986

NEW YORK CITY — The refurbished Statue of Liberty will be at the center of July 4 festivities this year. Despite the multi-million dollar effort to clean up the statue, however, dark streaks along her torch arm and cheeks will remain. The stains, caused by air pollution, cannot be removed without endangering the statue's fragile copper skin. RNS Photo

<p align="center"><b>THE JEWISH VOICE</b> (USPS-704160)</p> <p>Second class postage paid at Wilmington, De. Published semi-monthly, and monthly in July and August, by the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, De., 19803. Subscription price \$5.00. Mailed to subscribers who are contributors to the Jewish Federation of Delaware. POSTMASTER: Send address change, to The Jewish Voice, 101 Garden of Eden Rd., Wilmington, De. 19803. (302) 478-6200.</p>	<p align="center"><b>DEADLINE</b></p> <p>The next issue of The Jewish Voice will be published FRIDAY, JULY 25. The deadline for stories and photos is noon, MONDAY, JULY 14. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.</p>
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No material will be accepted by The Jewish Voice which is considered against the best interests of the Jewish community.



# Poll Results Indicate Prayer In School May Change Nothing

By KAREN MOSS, Editor

**S**tudents at A.I. duPont High School really don't care whether or not prayer — silent or otherwise — is instituted in school. They don't believe it will affect them one way or the other.

Harriet Ainbinder, child psychologist, doesn't find this surprising.

"The moment of silence for purposes of religion or prayer is unlikely to accomplish anything other than to give the teacher possibly the only silent moment of the school day," says Ainbinder.

"It is unlikely to accomplish what its proponents wish, that is, increased religious feelings and/or better behavior, because it is out of its appropriate context," she adds.

Students in Delaware schools already observe a moment of silence each morning. State Statute #14, Del. Code 4101B stipulates that, "During the initial period of study on each school day, all students in the public schools in Delaware may be granted a brief period of silence, not to exceed two minutes in duration, to be used according to the dictates of the individual conscience of each student. During that period of silence, no other activities shall take place."

*The Jewish Voice* thought it might prove interesting to find out how teens use this quiet moment, and how they believe they would be affected if spoken prayer were to become a part of their school day.

Edwin Zippe, political science teacher at A.I. duPont High School in Greenville, agreed to help the *Jewish Voice* develop and administer a voluntary, informal poll given to five classes of juniors and seniors earlier this month. The results are startling.

Prior to and independent from the administration of the poll, Dr. Ainbinder was asked to assess the effect a moment of silence would have on students. It is amazing how closely her predictions mirror the actual student responses.

In one question, the students were asked how they would be affected if prayer in school were adopted in the form of a brief prayer over the public address system. Half of the 101 students polled anticipated no effect or impact, and indicated complete indifference to the change. More than one third were clearly bothered by the idea, indicating that such a change would have a negative impact on them. Approximately 10 percent of the students felt prayer might have some positive effect, and two percent anticipated a big positive effect on themselves.

Among some of the students, typical teenage resentment of authority was in evidence. "They have no right to make me pray," commented one student. Another remarked, "I'd feel like they were forcing me to pray. Like since we're under 18, we don't have any rights."

Far more students, however, showed genuine reluctance toward introducing religious elements into a secular school.

"I'm opposed," said one, "because it might open the way for more religious practices to be implemented in schools."

"We go to church to pray," another teen responded.

"The prayer might not pertain to my religion," a third teen wrote.

Several students expressed sensitivity to the feelings and beliefs of others.

"It wouldn't bother me personally," responded one teenager, "but it may bother others and that would bother me."

"There are many religions in the school, and singling out one religion for prayer isn't right," stated another teen.

As if speaking to this student's concern, Ainbinder comments, "In a situation where all viewpoints need to be taken into account, and it is necessary to satisfy everyone, often no one is satisfied."

Interestingly, two strong comments come from students on opposite ends of the spectrum.

"I am totally against prayer in schools in any form, including the moment of silence," declared one student emphatically. Not surprisingly, this student was among those who stated that prayer in school would affect him or her adversely.

Perhaps more surprising, is the response of one of the two teens who indicated that prayer in school would exert a strong positive effect.

"In public school," the pro-prayer student stated, "[there should be] only a moment of silence. There must be a separation of church and state."

Since Delaware students currently observe a moment of silence each morning, the questionnaire was also designed to determine how the students spend this moment.

The great majority, according to their own admission, think of nothing specific or simply wait until the moment is over. Others think about friends and social plans, family matters, schoolwork, classes and activities. Only 10 percent spend the time in actual prayer or meditation.

Think back, suggests Ainbinder, to your own daily repetition of the Pledge of Allegiance? Was it meaningful to you? Did you even understand what you were saying?

Another question put to the students was: "If a homeroom were set aside for each grade, where students could go to participate in volunteer prayer, would you ask for or go to this room?"

The vast majority said they would not go to such a homeroom. Of the 14 students who said they would go, only about half of them currently use the morning moment of silence for prayer or meditation.

Students were asked if prayer in school should be a daily part of life, and were given three scenarios: over the P.A. system, by the homeroom teacher and by student volunteers. Overwhelming response to all three alternatives was negative, although some interest (approximately 20%) was expressed in prayer conducted by student volunteers and/or prayer over the P.A. system.

The students polled in this informal study seem to agree that prayer in school, including the moment of silence, is inappropriate, irrelevant and destined to be ineffective.

"Children come to religion first on an emotional rather than intellectual basis," notes Ainbinder. "Religious feelings are bound within the context of the family, food, fun, rituals, art, music and the marking of special days, seasons or events. This occurs most naturally within the home or place of worship."

Think back to your own daily repetition of the Pledge of Allegiance. Was it meaningful? Did you even understand what you were saying?

—H. Ainbinder

# Other Hand —

(Continued from Page 2)

The great city of Toledo had 10 large synagogues in the 13th century. There is no Jewish presence in Toledo today, no synagogue, no community. The magnificent synagogue built by Samuel Halevi was transformed by the Inquisition to the Church of Notre Dame. It is now known as El Transito, the "transition" house of worship, and is kept as a historic site. No small sign of Jewish occupancy remains. The great synagogue built in 1203 was similarly converted into Santa Maria la Blanca, now a tour stop for those of us who search in vain. We did find

something close to Jewish in the sacristy of the Great Cathedral of Toledo: on the vaulted ceiling painted by the Italian Giordano, in the center of a heavenly scene, was a calligraphically botched version of the Tetragrammaton in Hebrew — apparently there were no Jews around to tell the painter how to make the letters correctly!

Seville was a city of more than 20,000 Jews before the massacres at the end of the 14th century, a city with 23 synagogues. Today there are only 60 Jews, men, women and children, living in Seville. They meet for services in a

small apartment on Friday evenings. We went there to find two Israeli women tourists, and two men and a woman from the city. I davened what I could without a minyan, and asked them to join me in welcoming the Shabbat with *Sholom Aleichem*. It was a lonely Shabbat in Seville.

Cordoba, we all know, is the birthplace of the great Maimonides, the Rambam, who lived there until he was 13 years old and was forced to flee before the fury of the Almohades Muslims. The so-called Rambam Synagogue, built in 1315, over a century after his death, was converted to a church in 1492, and one can still see the shadow of the cross on its wall, but it is now being reconstructed as a historic synagogue. There is also in a tiny square (Tiberias) a statue built by the Spanish government to honor the memory of Maimonides, and they have named another square in the old ghetto area Plazuela de Maimonides. There is also a street named for Judah Ha-

Levi, but no active synagogue, no Jewish community, no Jews.

There is a story, part history, part legend, of a Marrano Jew of Seville named Don Diego Suson. Although his ancestors, at the time of the terrible massacres of 1391, had accepted Christianity to survive, Don Diego organized an underground force to oppose the Inquisition. His beautiful daughter, Susanna, betrayed the nature of her father's secret meetings to her Christian lover, the story goes, and her father and his Marrano

friends were tortured and burned at the stake as heretics. Susanna spent the rest of her life in remorse in a convent, and on her deathbed left instructions to hang her dead body before the house she had betrayed. Although this street in Seville is now called *Calle Susona*, for many years it was known as *Calle de la Muerte*, the Street of Death.

Somehow, for me, despite the beauty and the joy and the genuine warmth of the people, each corner I turned in Spain led into a *Calle de la Muerte*.

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# Mass Soviet Jewish Remarriage Includes 20 Couples, 20 Chuppahs

By SUSAN BIRNBAUM  
NEW YORK, (JTA) -- Hirsch Tzvi and Shaina Freydenson were supposed to have been married in a traditional Jewish wedding ceremony in their native Riga, Latvia, in August 1941. Instead, they had to settle for a quick civil ceremony in Irkutsk, Siberia, where they had fled as invading Germans occupied their homeland.

Arkady Banar, of Kishinev, Moldavia, and his bride, Emilia, of Odessa, in Russia, also postponed their Jewish wedding because of the war and were likewise married in Siberia, in Orsk, in 1944, in a non-religious ceremony.

On Sunday, June 22, in Teaneck, New Jersey, 20 Soviet Jewish couples were remarried in a traditional Jewish ceremony, the largest mass remarriage of Soviet Jewish couples ever to be held in America. On that day, under 20 *chuppahs*, 20 grooms turned to their brides simultaneously and recited "Harei at mikudeshet li" -- "Behold, thou art consecrated to me" -- before 600 invited guests.

## Background For Unusual Ceremony

The idea for the unusual ceremony was initiated by a New Jersey organization, Bris Avrohom, a Lubavitch affiliate that has been instrumental the last seven years in providing an extensive range of services for Soviet Jewish immigrant families, from the location of housing to adult education classes in English and Jewish studies. Bris Avrohom is headquartered in Jersey City, with activity centers also in the Bergen County, N.J., cities of Teaneck, Passaic and Elizabeth.

Two people were chiefly responsible for this joyous event: Rabbi Mordechai Kanelsky, executive director of Bris Avrohom, a Lubavitcher rabbi who is himself a native of Moscow, and Shirley Gralla, chairperson of Friends of Bris Avrohom, the sponsoring and organizing group that put the wheels in motion for the wedding. Astonishingly, the two of them had the same idea, they said, at the same time and were trying for some weeks to contact each other.

Both Kanelsky and Gralla pegged the wedding festivities to the upcoming Liberty Weekend celebrating the centennial of the Statue of Liberty. "We hope our good news will be a small appetizer for that most happy occasion, because of the great affection

our people share for the symbol of liberty," they concurred. They are therefore calling the event a "Celebration of Religious Freedom."

## 'A Celebration Of Religious Freedom'

The sponsoring committee for the wedding includes high government figures in New Jersey, several of whom attended the ceremony. Among them are U.S. Senators Bill Bradley and Frank Lautenberg, both New Jersey Democrats, and Gov. Tom Kean, a Republican, who agreed to be honorary chairmen. Also active in organizing the wedding was Teaneck Mayor Bernard Brooks.

But, stressed spokesperson Susan Black, "This was not a political event at all. It was truly a celebration of religious freedom. The fact that we had dignitaries there showed support for the wonderful freedoms that we have in America. Hopefully," said Black, "this will become an annual event."

The couples ranged in age from 19 to 80, some of whom have been in the country several years, some recent arrivals, including a young transcontinental couple of which the bride has been living in Los Angeles and the groom in Brooklyn. They, and three other couples, were wed for the first time in the religious ceremony. The majority, 16 couples, will be remarried before their children and grandchildren.

"These people were denied having this religious wedding, the religious freedom in Russia," said Kanelsky. "Even if they wanted to have such a *chuppah*, they could not."

The Freydensons and Banars, present at a press conference, said "We're not doing this for ourselves. We're doing this for our children." Kanelsky added that they were learning English, for example, to both help their children and to be independent of them.

The wedding was held at the Loew's Glenpointe Hotel in Teaneck, a gesture of support from Loew's for the event.

The selection of the date, June 22, is significant, particularly to Freydenson. "I remember June 22 very well." That was the date the war began in Russia, he recalled. Thus a negative, sad date in the Russian's collective memory was transformed on that day into a positive and joyous occasion.

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# AKSE Minyonaires Celebrate 41st Year Of Teenage Worship

Last month the Minyonaires completed 39 years of prayer, Jewish studies and fellowship with Rabbi Gewirtz. This group also had two years of religious programs with Rabbi Singer.

Leon Vinokur served as president, and Joel Simon served as vice-president.

As is the annual observance at the annual breakfast, the following boys received The

Herbert T. Blum Memorial Awards: Phillip Nathanson, Leon Vinokur, Joel Simon, Andrew Vinokur, Boaz Vega, Aaron Handler. (One absence or less)

The next group of boys received the Morris & Anna Snyder Memorial Awards: Matthew Sipress, Scott Kupferman, Kurt Kruger, Keith Kruger, Daniel Groppe, Bruce Seltzer, Seth Levine, Donald Snyder,

David Gordon, Harvey Spiller, Daniel Weinstein.

Leon Vinokur received the Benjamin Seidel Memorial Award.

Joel Simon received the Abraham Seidel Memorial Award.

Joel Simon was elected president for the year 86-87; and Phillip Nathanson was elected vice-president for the

same period.

The rabbi thanked the Minyonaire fathers who came every Sunday to prepare the breakfast for the boys: Edward Lipman, Stan Kruger, Simon Nathanson, Allan Levine, Edward Offer and

Bob Goldstein.

Many Minyonaire graduates also attended, and the rabbi blessed everyone with a pleasant, healthful summer, with Torah study, family togetherness, and Sabbath worship.

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### SALUTE TO ISRAEL

NEW YORK - Children carry signs affirming their commitment to Torah as part of the 22nd annual Salute to Israel Parade held in New York June 8. At bottom, Honorary Grand Marshal Yitzhak Modai, left, Israeli Minister of Justice, speaks with New York Senator Alfonse D'Amato. About 50,000 people marched in the parade, which is sponsored by the American Zionist Youth Federation. RNS Photo

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# JUDY LEVY ELECTED PRESIDENT AT 52ND ANNUAL MEETING OF JCC

Judy Levy, a vice-president of the Center was elected president of the Center for term 1986-87 at the 52nd Annual Meeting of the Jewish Community Center. Along with awards to volunteers and staff, Former Chief Justice Daniel L. Herrmann was presented the Harry Cohen Leadership Award by Irving Morris. Sadie Toumarkine, a past president of the Center was presented the President's Award, recognizing more than two decades of her service to the Center. Nan Lipstein, the outgoing president, and Constance Kreshtool, a former president, presented the award to Mrs. Tourmarkine. Paul and Cindy Imber were honored with The Barbara Weiner Young Leadership Award for their outstanding efforts at the Center's New Year's Gala, "An Evening of Elegance."

The following Officers and Board Members were elected:

Vice-president: Jerry Grossman, Richard Levine, Martin Lubaroff, Judy Mellen; treasurer: Eileen Conner; assistant treasurer: Miriam Edell; secretary: Deane Kattler; assistant secretary: Robert Davis.

Board Members elected:

Steven Ames, Norman Bell, Sarah Goldstein, Jerry Grossman, Paul Imber, Richard Levine, Martin Lubaroff, Nancy Maslovich, Harriet Polejes, Ken Shader, Renee Spiller, Leah Tenenbaum, Morton Wachstein, Harriet Wolfson.

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# 300 Will Gather For Jewish Fellowship Study Institute

More than 300 Jewish adults, teens and children will gather for a week of intensive Jewish study, experience, celebration and community at the eleventh Havurah Summer Institute set for July 14-20 at Bryn Mawr College, Bryn Mawr, Pa.

The Institute features a wide variety of classes aimed at Jews with all levels of knowledge and interests taught by some of the brightest lay people and scholars in Jewish life.

The Institute is sponsored by the National Havurah Committee, a New York-based group that provides resources to "Havurot"—the Hebrew word for "fellowship" — throughout the country.

More than 300 Jewish adults, teens and children will gather for a week of intensive Jewish study, experience, celebration and community at the eleventh Havurah Summer Institute set for July 14-20 at Bryn Mawr College, Bryn Mawr, Pa.

The nearly two-decade-old *havurah* movement is based on the idea that Jewish lay people should "learn to do Jewish for themselves." Its principle tenets include the notions that all Jews have an opportunity to examine Jewish tradition and make it meaningful in contemporary contexts.

Havurah members study Jewish tradition together, celebrate holidays with one another, observe life cycle events and form supportive communities.

There are dozens of independent havurot and hundreds more that are affiliated

with synagogues. The movement crosses all Jewish denominations, is egalitarian and includes as its members prominent Jewish scholars as well as people just beginning to explore the possibilities of Jewish life.

Among the highlights of this year's Summer Institute will be classes on such varied topics as the structure of Jewish law, Israeli cinema, prayer, Jewish immigration to America, "Reimagining Jewish Theology" and "Bible Stories You Didn't learn in Hebrew School."

A unique feature of the Institute is its communal nature. A teacher in one class becomes a student in the next

and all participants are equal members in the community. Other highlights include daily "Beit Midrash" communal study sessions modeled after traditional Eastern European Jewish study houses, and a "Kehilla" in which Institute participants will convene as a community to consider a contemporary issue in Jewish law. Special programs are available for teenagers and children, and day care is provided for toddlers and infants.

Registration for the Institute is now open. Cost for the week-long program, including room and strictly kosher meals, is \$350 for Na-

tional Havurah Committee members and \$400 for non-members. NHC membership costs \$35 annually and includes subscriptions to the "Havurah" newsletter and "New Traditions," an occasional journal of contemporary Jewish thought. Reduced rates are available for those who commute to the Institute and for teenagers and children. Some scholarship assistance is available. Facilities are wheelchair accessible.

For information, contact the National Havurah Committee, 270 W. 89 St., New York, NY 10024. Telephone: (212) 496-0055.



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## Wedding

Robyn S. Wexler became the bride of Paul K. Pascale on May 10 at the Brandywine Valley Caterers in Claymont. Robyn is the daughter of Betty Wexler-Rosen of Chalfonte and the late Pincus Wexler, and the granddaughter of Kay Le Boritz of Newark. The bridegroom is the son of Peggy and Paul H. Pascale of Royersford, Pa.

Robyn, a graduate of the University of Delaware, is employed by Syntrex, Inc. as a senior office systems specialist. Paul is attending RETS School of Engineering in Pennsylvania.

The couple will honeymoon in the Bahamas and Florida, and will reside in King of Prussia.

## Mazel Tov

Cindy M. Zelson, daughter of Gerry and Joe Zelson of

Wilmington, graduated from Boston University Law School on May 18. She received her undergraduate degree from the University of Pennsylvania. Cindy will be joining a patent law firm in Manhattan.

Karen Frankel Heffler of Philadelphia graduated from the University of Pennsylvania Medical School on May 19. She will intern at Bryn Mawr Hospital and complete her residency at Shea Institute next year, specializing in ophthalmology. Karen is the daughter of Lois and David Frankel of Wilmington, and the granddaughter of Bertha and Jacob Frankel of Wilmington and Sylvia Abelman of Florida.

Andrew Jacobs, 10-year-old son of Marion and Jack Jacobs, won 1st prize for his composition for soprano and piano, "Twenty-Third Psalm," 2nd prize for his

composition for four voices, "Fiesta for Four" and was cited as "most versatile composer" at the 10th Annual Theory and Composition Festival at the Wilmington Music School on May 17. Andrew also won honors in performance, written, aural, keyboard and sightreading tests at the Delaware State Music Teachers Association Festival at the University of Delaware.

"Living Letters," an exhibition of innovative works incorporating letterforms, some in color, some illustrative and some three-dimensional, by professional calligrapher Riva Brown of Wilmington is on display at the Showcase Gallery of the Delaware Center for the Contemporary Arts through July 3. The gallery is located at 103 E. 16th Street in Wilmington, and is open from 10 a.m. - 2 p.m. Monday through Friday and 1-4 p.m. on Sunday.

## Goldey Beacom College Bestows Honorary Doctorate On Muriel Gilman

On Saturday, June 7, 1986 at the 99th annual commencement exercises of Goldey Beacom College, an honorary degree of doctor in public administration was awarded to Muriel E. Gilman. Gilman is executive vice-president of the United Way of Delaware, Inc.

The degree was conferred upon her by James H. Gilliam, Jr., chairman-designate of the board of trustees of the college and William B. Keene, state superintendent of public instruction for the State of Delaware. Dr. Keene, in describing Gilman, characterized her "as a person who is quiet, charming, soft spoken, and yet a tigress when it comes to honesty, fair play and helping people." He continued: "Opinions have been voiced which readily acknowledge that Mrs. Gilman has had a more



Muriel Gilman

significant and positive impact on the State of Delaware than any other woman in recent times." Keene pointed out that she was recently named among the ten most influential women in the State.

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# A Tomato Grows In Brooklyn

## Israeli Technology Used To Grow Vegetables On Rooftops

Tuboponics — an Israeli-invented method of growing plants without soil — has enabled the Brooklyn Union Gas Company to become America's only vegetable-producing utility, according to Elwin S. Larson, president

and chief executive officer of the company.

Larson, a mechanical engineer by training, hailed Israel's innovative agricultural techniques in accepting the "Tree of Life" award of the Jewish National

Fund in New York. The presentation was made by Dr. Samuel I. Cohen, executive vice president of the JNF, the organization responsible for afforestation and land reclamation in Israel.

"Tomatoes, cucumbers, peas and other vegetables are growing today on the rooftops of eight Brooklyn apartment buildings thanks to this new technology," Larson told some 200 guests at a JNF dinner. "We began this experiment two years ago in cooperation with the Brooklyn Botanic Garden, and it has been entirely successful." He reported that the

vegetables have been grown and consumed by tenants in the apartment buildings.

Larson, who was cited for "outstanding community service," said that Third World nations could dramatically alleviate their food shortages by adapting the tuboponics system pioneered in Israel.

Tuboponics is a method of growing non-root crop vegetables and fruits such as peas, spinach, lettuce, tomatoes, eggplants, melons, beans and strawberries in five-foot-long perforated polyvinyl chloride vertical tubes to which water and nutrients are added. By employing this technique, 20

plants can be grown in the space normally required for one. An added advantage is that no stooping or bending is involved in tending to the plants. Tuboponics was developed by Tuvia Spector, an Israeli agriculturist and consultant to JNF.

Since its creation in 1901, the Jewish National Fund has planted over 175 million trees, reclaimed almost 200,000 acres of difficult terrain for farming, housing and industry, prepared land for 800 villages, built over 3,000 miles of rural roads, and created 110 major parks and picnic areas throughout Israel.



### GIVING THANKS

NEW YORK CITY — A detail from a sculpture in New York's Battery Park honoring immigrants depicts a woman giving thanks. Religious faith was and still is strong among the millions of immigrants who have entered the United States. The immigrant masses created the diverse American religious scene. CREDIT: RNS Photo

## Tay Sachs Information Program Launched

WASHINGTON, D.C. — A nationwide program recently launched by B'nai B'rith Women in cooperation with the March of Dimes is providing free information on Tay Sachs and other genetic diseases prevalent among Jews.

Called Project GENE, an acronym for Genetics: Everyone Needs Education, the new program also provides audio visual and printed materials as well as seminar programs and activities to educate the general public about genetic counseling and the prevention of birth defects.

A series of fact sheets on specific diseases such as Tay

Sachs, Sickle Cell Anemia, and Down Syndrome, and a booklet on genetic diseases prevalent among Ashkenasic and Sephardic Jews are available. Additional publications include a genetic counseling booklet that discusses the causes of inherited conditions and describes genetic tests for them.

A videocassette cites the advances in genetics and stresses the importance of genetic testing. "The Family Health Tree" explains the importance of preparing a genetic history and provides a family health tree chart to educate families about any major health patterns that

could be helped by preventive care.

BBW chapters throughout the country are using these resources in presentations for schools and workplaces. To obtain any of the Project Gene materials or to request a BBW Project GENE program presentation for your school, workplace or community, contact B'nai B'rith Women, Program and Public Affairs Department, 1640 Rhode Island Avenue, N.W., Washington, D.C., 20036, or call (202) 857-6675.

B'nai B'rith Women is an international network of 120,000 Jewish women working for positive social change through service, education, and action.

## Reagan Notifies Congress On AWACS —

(Continued from Page 3)  
gress toward peaceful resolution of disputes in the region has been accomplished with the substantial assistance of Saudi Arabia," the letter reads.

### Reagan Refers To Fahd Plan

Specifically, the president referred to the Fahd Plan of 1981 and the subsequent Fez communique of 1982, both of which are said to implicitly recognize Israel's existence, but fail to mention the Jewish State by name.

In addition, he maintained that the Saudis have supported Egypt's return to the Organization of Islamic Countries and Jordan's efforts toward peace negotiations with Israel. He also cited Saudi efforts to mediate peace in Lebanon and in the Iran-Iraq war.

The president's arguments in defense of the Saudi record were more or less the same as those advanced in the Administration's lobbying for the recently passed missile sale to the Saudi kingdom.

At the White House briefing

spokesman Larry Speakes also stressed what he said was the role of AWACS in helping "vital American interests in a strategically important area." He cited specifically the free flow of oil, restraint of the spread of extremism, the prevention of "Soviet intrusion" and "the strengthening of the security of moderate Arab friends."



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# Jewish Family Service of Delaware

Jewish Family Service is a constituent agency of the Jewish Federation of Delaware and a member agency of the United Way of Delaware.

## The JFS Board

By Arnold Lieberman,  
Executive Director



Our recent annual meeting marked one of the largest board turnovers in many years.

The outgoing officers were President Gilbert Sloan; Vice-Presidents Efrem Lieber and Shirley Karfunkle; Secretary Joan Wachstein; and Treasurer, Sybil Zeffel.

The incoming officers for 1986-88 are President Efrem Lieber; Vice-Presidents Peggy Amsterdam and Leslie Newman; Secretary Jackie Gutenplan; and Treasurer Joan Wachstein.

Members retiring from the board included Ruth Balick, Jonathan Brams, Ronald Cutler, Steven Freilich, Shirley Karfunkle, Rhonda Shulman, and Sybil Zeffel.

Ruth Balick, Sybil Zeffel, and Shirley Karfunkle served a combined total of 28 years on the JFS Board and were officers for 20 of those years. Their contributions to the agency are greatly appreciated and will surely be missed.

Ten new members joined the board for terms ranging from one to three years. The

new board members are Ira Dicker, Donald Francisco, Kathy Friedberg, Nancy Goldman, Deane Kattler, Charlotte Levin, Samuel London, Fredda Pennock, Paul Pennock and Samuel Wenzer. Rabbi Ira Schiffer will replace Rabbi Kenneth Cohen as the representative of the Rabbinical Association of Delaware for our board for the period 1986-88.

An orientation for the new members will be held on the morning of June 22. They will be introduced to agency staff; learn about the services that our agency provides; and hear what is expected of them as members of the JFS Board.

The Board of JFS is again sponsoring a fund raiser for the Emmanuel Dining Room on Sunday, June 29. The "Jewish Deli Night" will feature a menu of deli favorites.

The JFS Board will also host Oneg Shabbats at Congregation Beth Emeth, Temple Beth El and Congregation Beth Shalom in November and December.

Incoming President Efrem Lieber stressed his plans for the board to continue efforts to assure that our Jewish community is aware that JFS is available to help individuals and families.

The board is participating in the current reaccreditation process. A detailed self-study of our agency has been compiled and submitted to the national office, and a site visit to our agency will take place in September. This process takes place every four years and examines every phase of the operation of our agency.

## Dear Rachel

Dear Rachel,  
Please print this letter for all the good-hearted sons and daughters who invite their parents to move closer to them for their own sake.

Dear Son:  
I know how much you love me; how much you care; how much you and your lovely wife worry about something happening and me lying unconscious on the floor for hours with no one there to help. I worry about that too. I know you are inviting me to move out to live closer to you so you can be nearby if (when) I need you. Your caring and your love mean so much to me, even more now that your father is gone.

But Wilmington is my home. My life is here. So are my friends. The memories; the Sisterhood; the doctors; even the familiar stores; they are all here. I'm too old to be uprooted, and you are too young to devote yourself to taking care of me, especially since, at least here and now, I can (more or less) take care

of myself. You have a very full life without me. I'll visit you for a couple of weeks this summer, and in the winter too if you invite me. I'd love to be with you for the holidays. Sure I'm afraid, but I'm not going to give up my life one minute before I have to. And, except for you, my life is here. The best favor you can do for me is to support me here, and for that I will always be grateful.

Sincerely,  
Give Me Liberty or...

Dear Liberty,  
Here's your letter. Show it to your son. I hope other parents and children will balance the lifestyle that would be lost

against the possible benefits before undertaking a major move at this stage of life.

Rachel

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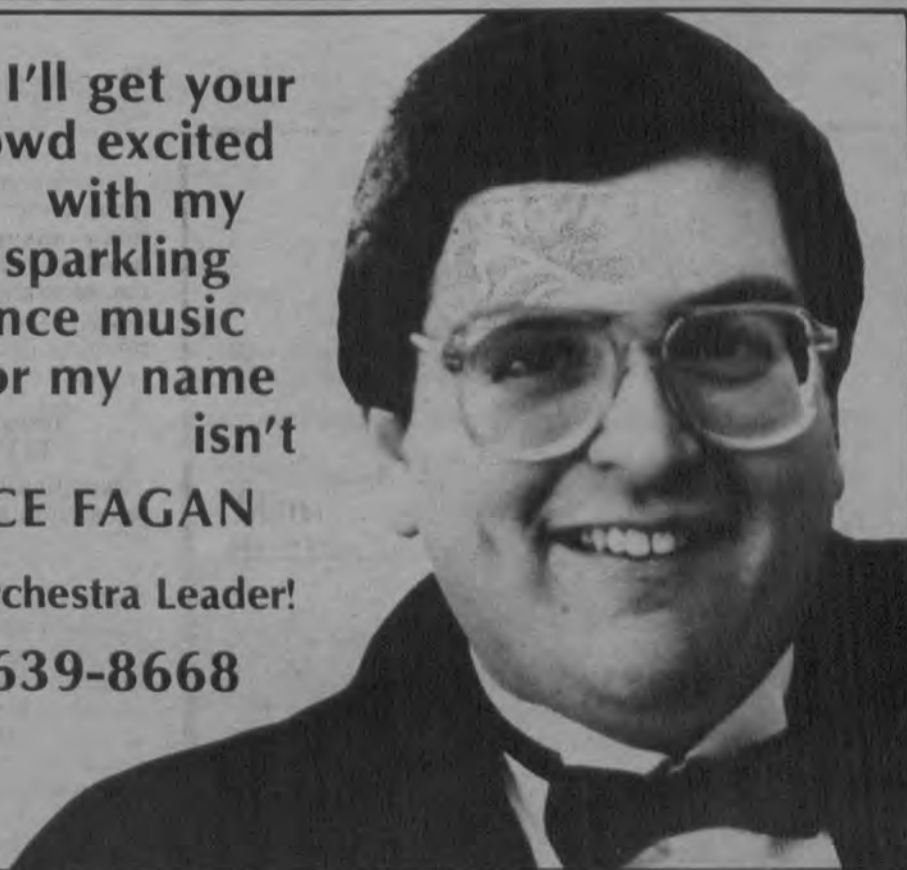
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## Obituaries

### Edna Levin

Edna Levin, 73, of 1831 Jefferson St., Hollywood, Fla., formerly of Wilmington, Del., died Friday, June 20, at home.

Mrs. Levin is survived by her daughter, Rene Yucht of Windsor Hills, near Wilmington; a sister, Helen Kramen of Hollywood; and three grandchildren.

Graveside services were in the Workmen's Circle of the Montefiore section of the Jewish Community Cemetery, Foulk Road.

In memoriam, the family suggests contributions to charity.

### Anna Lewis

Anna Lewis, 87, of 2213 Society Drive, Claymont, died Monday, June 23 in Shipley Manor, 2723 Shipley Road.

Mrs. Lewis was a homemaker. Her husband, Jacob, died in 1969. Surviving are two daughters, Marcella Kanofsky of Hockessin and Doris Goldman of Kingsridge; three sisters, Kathrine Webber of Philadelphia, and Leona Zechter and Jane Young, both of Atlantic City, N.J.; five grandchildren and four great-grandchildren.

Services were in Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was in the Adas Kodesch Shel Emeth section

of the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to Adas Kodesch Shel Emeth Congregation, Washington Boulevard and Torah Drive, Wilmington 19802.

### George H. Lucks

George H. Lucks, 58, of 1417 Bucknell Road, Green Acres, died Monday, June 23 in Graduate Hospital, Philadelphia.

Mr. Lucks, a pharmacist, owned Danforth Drug Store in the Miller Road Shopping Center for 32 years.

He was a Navy veteran of World War II.

He was a life master at bridge and was a former president of the Delaware Bridge Association.

He is survived by his wife, Sybil Broughton Lucks; two sons, Gordon and Gary, both of Sacramento, Calif.; a daughter, Lisa Lucks of Santa Barbara, Calif.; a brother, Herbert of Western Springs, Ill.; and a sister, Shirley Poller Brodsky of Israel.

Services were in Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was in Montefiore section of the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to the National Kidney Foundation of Delaware, I-C Trolley Square, Wilmington 19806.

# The Jews Of Cuba

## Reduced In Number, Adept At Improvising

By CLIFFORD KRAUSS  
Reprinted from *The Wall Street Journal*

HAVANA — Eight old Jewish men gather every morning at the Adat Israel synagogue for the only daily temple service held in Communist Cuba. The service is technically illegal — under Jewish law, not Cuban law.

According to the Talmud, public religious services may only be conducted when a group of 10 men, known as a minyan, is present. But it is hard to find that many practicing Jews in Cuba these days.

Mortiz Liszovits, the 85-year-old religious director of Adat Israel, says the congregation decided to bend the rules after consulting with the community's "wise men" and a Miami rabbi. "We agreed God is with us, so that's nine, and the Torah is with us, so that counts for 10," he adds with a wink.

Cuban-style Judaism is an odd mix of improvisations. One synagogue, for instance, attempts to keep financially solvent by selling beer in what is probably the only privately owned tavern in all of Cuba. Two other temples share buildings with the Cuban Ministry of Culture. When a *mikvah*, or ritual bath, didn't function for lack of a pump part, prospective Jews were taken to the beach for a dunking.

Your average Old Testament scholar might be shocked by such pragmatism; but, after all, this could never be described as the promised land. There were 15,000 Jews living in Cuba when Fidel Castro took power in 1959; the great majority emigrated to the U.S. when their businesses were expropriated, and today only about 1,200 remain. A rabbi hasn't lived here in 20 years. Kosher restaurants and the once-lively Yiddish press long ago stopped operating. The only temple outside Havana shut its doors four years ago because nobody attended services anymore.

### Career Concerns

Most young Jews, who yearn to get ahead in the officially atheistic system, don't go to synagogue for fear of damaging their careers. As parents, they know their children can climb in the Communist Party so long as they don't actively practice their religion — or any religion for that matter.

When a religious ceremony

calls for a young person to participate, a foreigner must be found. At the Patronato synagogue, the daughter of an American working for the Cuban government lit the menorah candles last Hanukkah. At the temple's 1985 Passover Seder, a Canadian child had to ask the four questions, a ritual fulfilled by the youngest in the congregation. The last youngster to be bar mitzvah here was the son of an American diplomat — and that was two years ago. Only one Cuban has been bar mitzvah in Cuba in the last 10 years.

### 'No Religious School'

"There's no religious school," says Jacobo Perez, age 75, the president of the Shevet Hayim synagogue. "And if there were one, only two children would attend." Stretching his arms out as if to reach the prints of chanting rabbis mounted in his reading room, he adds: "All this — all Jewish culture here — will die. I cry every day about it."

Jews have had their problems throughout the years in Latin America. Anti-Semitic tracts are available in bookstores in Argentina, Chile and even Mexico. Anti-Jewish rhetoric, until recently, was a staple in speeches made by some Brazilian politicians. It isn't unusual in much of Latin America for vandals to paint swastikas on Jewish homes and tombs. In Cuba, however, anti-Semitism has never been strong. The problems active Jews face here are rooted in the incompatibility of religion and communism. (Christian churches have problems, too; but the sheer number of their worshipers makes their prospects brighter.)

When Jews arrived in Cuba in the first two decades of this century from Russia, Turkey and Eastern Europe (Jews are commonly called "Poles" here), they were relatively well-treated. They thrived as merchants and actively participated in society, even in politics. A non-practicing Jew named Fabio Grobart was one of the founders of the Cuban Communist Party, and he still sits on the party's Central Committee.

Ricardo Sauvarana Lobo, another Jew, was one of two men who financed the purchase of Granma, the boat that sailed Mr. Castro and his followers from Mexico to Cuba to begin the rebellion that overthrew the Batista regime. For his vital assistance, Mr. Castro ap-

pointed Mr. Lobo ambassador to Israel, a position he held until Cuba broke off relations in 1973. (Over the last 10 years, Cuba has supported resolutions in international councils equating Zionism with racism and has prohibited public expressions of support for Israel by anyone living in the country.)

A sprinkling of practicing Jews hold positions in the government today, though not in the Communist Party. Luis Sklark, the president of Cuba's B'nai B'rith, is a top trade official in the Ministry of Foreign Commerce. B'nai B'rith's vice president, Moises Asis, is a bee expert in the Ministry of Agriculture.

Asis sees no contradiction in his religious beliefs and work in the government. "Socialism has its roots in Judaism," he argues. "Exodus is the most revolutionary book in history."

At age 33, Asis is the youngest leader of the Cuban Jewish community, and he is dedicating his spare time to keeping the religion alive here. If he could come up with some scholarship money, he would like to study in the U.S. for a few months to learn rudimentary rabbinical functions. "Twenty years ago, most people thought we wouldn't survive five years," he says. "We're fighting."

And then there is the Shevet Hayim synagogue. It is situated behind a saloon operated by the synagogue's director, Mr. Perez, who also borrows money from friends to make up the difference between bar profits and temple expenses. Beer sales are down this year, Perez says, which means the congregation probably won't be able to afford to build a sukkah, the hut of straw and fruit used to celebrate the harvest festival of Sukkot.

As for the creditors to whom he owes several hundred dollars, he says, "They'll have to wait for the Messiah to come and pay them back."

The tavern looks something like a headquarters for the Israeli Communist Party. A ceiling fluorescent light is the shape of the Star of David. Three portraits hang on the wall: a youthful Fidel Castro is flanked by Theodor Herzl, the founder of the Zionist movement, and Chaim Weizmann, the first president of Israel. "All three are great men of humanity," Perez explains matter-of-factly.



### WAR CRIMES TRIAL

SIMPEROPOL, USSR — Fyodor Fedorenko, right, the first accused war criminal deported from the United States to the Soviet Union, confers with his defense lawyer June 11. Fedorenko, 78, was a Red Army soldier when he was captured by the Germans in 1941. He was sent to the Treblinka camp where he became a guard. RNS Photo

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# Four Cookbook Reviews

By GILDA ANGEL

**It's All Fish.** Dorothy Seaman and Paula Smith. Jetsand Publishers, Ltd., Box 17052, West Hartford, CT 06117. 1983. 286 pages. \$12.95 (paper). Reviewed by Gilda Angel.

The first all-kosher fish cookbook is a varied collection of over 250 recipes drawing from the cuisines of many countries. Selections such as Italian Zuppa de Pesce, Japanese Tempura, and French Salade Nicoise are intermingled with recipes for smoked salmon dip, fried fish with sweet and sour sauce, grilled fish with vegetable stuffing and various versions of pasta and fish dishes.

The book begins with a helpful how-to section on basic fish preparations including baking, broiling, frying, grilling, poaching and steaming. Chapters include fish appetizers, soups, stews, salads and main courses. An alphabetical list of species of kosher fishes is included. The book is nicely printed, well written, and the recipes are easy to prepare.

**Fruits of the Earth.** Ricky Friesem and Naomi Moushine; illustrated by

Rickie Laufer. Adama Books, 306 West 38 Street, New York, NY 10018. 1985. 108 pages. \$8.95.

**Fruits of the Earth** is a small but charming volume of 70 recipes which feature the produce of Israel. The seven species of growing things mentioned in the Bible are wheat and barley, grapes and figs, pomegranates, olives and dates. The recipes in the first section of the book utilize these seven species in dishes such as tabouli (cracked wheat) salad, fresh grape cake, fig parfait, chicken with oranges and olives, and date bars.

The remaining sections of **Fruits of the Earth** feature other produce for which Israel is famous including zucchini and eggplant, tomatoes and avocados, carrots and cucumbers, citrus fruits, apricots, peaches and strawberries. Most of the recipes have a distinctly Israeli flavor, and the illustrations add a pleasing touch.

**Entertaining in Jerusalem.** Jeanne Weisgal. Rossel Books, 44 Dunbow Drive, Chappaqua, NY 10514.

1985. 324 pages. \$19.95. **Entertaining in Jerusalem** is an impressive collection of 300 recipes compiled by Jeanne Weisgal, a former food writer for the *Jerusalem Post*. Many of the recipes are Israeli in flavor and scope, but other cuisines, including kosher Chinese, are represented.

The book presents itself as a kosher, rather than a Jewish, cookbook. Some of the interesting entries include stuffed artichokes, mushroom frittata, Turkish salad, spinach lasagna, kosher cassoulet, paella, mango chutney, and chocolate mint meringues.

The recipes are designated as meat, dairy, or parve. A book which is billed as a kosher cookbook should be more carefully proofread to avoid errors such as including cheese and salami in the same antipasto recipe or neglecting to indicate that liver must be broiled prior to use in any dish.

Measuring ingredients may pose a problem for the American cook. The original metric measurements (e.g. 300 grams chopped onions) are translated into ounces (e.g. 10-1/2 ounces chopped onions), but most of us do not use scales to measure our ingredients. A more helpful conversion would be 2 medium onions, chopped or 1 cup chopped onions.

**Entertaining in Jerusalem** presents foods suitable for festive occasions. The recipes, in general, serve 12 people. Menus at the end of the book offer the reader guidelines in putting separate recipes together in a coordinated meal.

**The Jewish Holiday Cookbook.** Gloria Kaufer Greene; illustrated by Linda Tunney. Times Books, 201 East 50th Street, New York, NY 10022. 1985. 384 pages. \$19.95.

**The Jewish Holiday Cookbook** is an excellent collection of 250 international recipes for the modern kosher cook. Gloria Kaufer Greene, food editor of the Baltimore *Jewish Times*, includes recipes from Ashkenazic (Jews of Eastern Europe) and Sephardic (Jews from Spain and the Middle East) traditions.

The book is organized around the Jewish year. Each Jewish holiday has its own chapter along with traditional

foods as served by many different ethnic groups. Recipes for the gefilte fish, matza balls, blintzes, and stuffed cabbage are found alongside of recipes for Italian sweet and sour fish, Yemenite meat and vegetable soup, Indonesian chicken and banana kabobs, Israeli meat loaf with sesame topping, and Turkish white bean and artichoke salad.

The introductions to each of the chapters provide the reader with the history and customs of each of the Jewish

celebrations. The expository material before each recipe tells a little about the origins of the dish. The author has designated the recipes as meat, dairy, or parve and sometimes suggest dishes that go well together. **The Jewish Holiday Cookbook** gives clearly written recipes and interesting anecdotes in a well-researched manuscript.

Gilda Angel is the food editor of the *Jewish Week* in New York and author of a forthcoming book on Sephardic holiday cooking.

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# Conor Cruise O'Brien Writes Powerful Book On Israel

Reprinted from the Near East Report

It is said that one should not speak in absolutes. There are, supposedly, no "bests" and "worsts" — despite the predilection of some magazine editors for naming the best Chinese restaurant in town, or the worst dry cleaners. Nevertheless, I will defy this probably wise adage by stating that *The Siege* by Conor Cruise O'Brien is the single best book on Israel that I've ever read.

*The Siege* (Simon and Schuster, 1986) is a most uncommon book by a most uncommon author. O'Brien, as his name indicates, is an Irish Catholic. A writer and editor, he first became interested in Israel while serving as Ireland's ambassador to the United Nations. Because Ireland is fixed alphabetically between Iraq and Israel, O'Brien's seat in the General Assembly was located bet-

ween his two Middle Eastern counterparts. He became friendly with the Israeli and, ultimately, fascinated with the story of Israel's rebirth.

*The Siege* tells that story in strong, clean, hard-hitting prose. For O'Brien, the re-establishment of Israel — and its survival in the face of the siege waged against it — is "inherently perhaps the greatest story of modern times." O'Brien begins at the beginning, with word portraits of Theodor Herzl, Chaim Weizmann, Vladimir Jabotinsky, David Ben-Gurion, Menachem Begin, Abba Eban and the other key figures who helped create — and preserve — the modern Jewish state. They are not presented as heroes sculpted in marble but as real people — some of whom disliked each other intensely — who somehow managed to pull

together in one historic common effort. O'Brien believes that Zionism is one of history's great success stories. Not only was the Jewish state established, but that state has helped reduce the anti-Semitism that has dogged the Jewish people for 1,900 years. In O'Brien's view, it is the existence of a strong Israel that helps prevent attacks on Jews even in the Diaspora. It is only in periods when Israel appears weak that the anti-Semites — smelling blood — come out of their closets.

O'Brien describes various moments during the last 38 years when Israel was weak, dangerously weak. His description of the 1956 Sinai campaign period — when Israel was threatened with nuclear attack by Moscow while the Eisenhower Administration pointedly looked the other way — is particularly harrowing. Equally disturbing is O'Brien's description of the role he alleges that Secretary of State Henry Kissinger played during the disastrous Yom Kippur War. O'Brien believes — and presents supporting evidence — that it was Kissinger who encouraged Egyptian President Anwar Sadat to "heat up" the confrontation with Israel in the fall of 1973. O'Brien writes that Kissinger apparently suggested to Sadat that "only by going to war (could he) induce the United States to put enough pressure on Israel to secure the return of his territories." Later, once the war was under way — and going badly for Israel — "Kissinger's policy" was to "stall on the resupply of arms to Israel so as to soften Israel up for the ultimate peace negotiations." In the end, writes O'Brien, Prime Minister Golda Meir

had to "bypass" the unresponsive Secretary of State and appeal directly to President Nixon for the arms necessary to stave off defeat. It was Nixon who "ordered the great airlift" that helped save the Jewish state.

There is more to O'Brien's book, much more. Even his discussion of the Lebanon war and of the PLO's role in international terror provides either new information or a new twist on things the reader already knows. His conclusion, while not optimistic, is realistic. O'Brien does not expect any comprehensive "solution" to the Middle East conflict. Like the Irish "troubles," it gives every indication of being one of those near-permanent international problems. Israel cannot give up the West Bank and Jerusalem; the Arabs can accept nothing less than a settlement that would strip Israel of both, and probably

much more. The answer for O'Brien then is some sort of shared rule on the West Bank. The Israeli military presence would stay but the Palestinian Arabs and Jordan would take the lead in matters relating to civilian life. In fact, that is happening already. Peace, real peace, will have to await the day when the Arabs agree to end the siege. That, says O'Brien, won't happen soon.

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