

The JEWISH VOICE

"You heard it in
The Jewish Voice"

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SAMPLE

Wiesel Received Brazil's Highest Civilian Award

BRASILIA (JTA) — Characterizing the Bible as his "favorite constitution," Elie Wiesel urged the Brazilian people last week to adopt a democratic constitution that would reflect scriptural values, including respect for human rights, concern for the poor and defenseless, and an open door to those in need of refuge. He also urged the country to speak up for Russian Jews.

Wiesel, here to receive the Grand Cross of the Order of the Southern Cross — highest civilian medal awarded by the Brazilian government — made his remarks last week in an address to the Constitutional Congress, a joint assembly of legislators and government officials charged with creating a new constitution for the country, which is making the transition from military rule to democracy.

The award, presented by Abren Sodre, Brazil's foreign minister, was given to Wiesel for his contributions to international peace. While in Brasilia, the country's capital, the Nobel Peace Prize recipient.

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Nobel laureate Elie Wiesel (left), in Brazil to receive the Grand Cross of the Ordem Cruzeiro do Sul, the highest civilian honor conferred by the Brazilian government, meets with Paulo Tarso Flecha de Lima, Acting Foreign Minister. Wiesel also addressed Brazil's Constitutional Assembly and conferred with President Jose Sarney. (Right), Rabbi Henry I. Sobel of Congregacao Israelita Paulista of Sao Paulo, the largest synagogue in Latin America, who was Wiesel's host in Brazil. Rabbi Sobel reported that the visit served to strengthen both Catholic-Jewish relations and Israel's image in Brazil.

We Need Your Unused Seats

If you are holding tickets for the program and are unable to attend, please call The Jewish Federation at 478-6200. We presently have a waiting list of over 150 people.

Does The Mail Always Get In through?

Have you been writing and/or sending parcels to people in the Soviet Union and experiencing difficulty with delivery of these items?

The House Post Office and Civil Service Committee will be holding a hearing in mid September on the continued interruption of international mail going into the U.S.S.R. by the Soviet government.

The Soviet Task Force of the Jewish Federation is eager to hear from anyone in Delaware who has had mail or parcels returned or has experienced any other postal difficulties related to mailings to the U.S.S.R.

(Continued to Page 3)

David Kaplan New Temple Beth El Rabbi

Rabbi David B. Kaplan has become the new spiritual leader of Temple Beth El in Newark. Rabbi Kaplan is a native of Tucson, Arizona where his family was active in a reform congregation, Temple Emanu-El. David followed in his parents' footsteps, eventually becoming president of the youth group region. He says that his decision to become a Rabbi was greatly influenced by his parents' commitment to Judaism, his participation in the youth group and attendance at various times at Camp Swig, the UAHC (Union of American Hebrew Congregations) camp in Saratoga, California.

Although David had thought about the Rabbinate since he was 13 years old, upon entering college at the University of Arizona, he opted for sciences, majoring in chemistry. But, as he progressed toward his degree, he realized that his real interest and love was still Judaism.

Rabbi Kaplan attended the Jerusalem and Los Angeles campuses of Hebrew Union College before going to Cincinnati, where he was ordained. It was the Israel experience that introduced him to a more traditional life style. The choice to go to the Los Angeles campus was based on the desire for more work in education and communal service.

While in Los Angeles, David was a participant in the experimental Confluent Education Program. His student positions included a Chaplaincy at Vista Del Mar Residential Child Care Facility, and student Rabbi in Yuma, Arizona and Niagara Falls, New York.

Since ordination, Rabbi Kaplan has been the Hillel Director at the University of Georgia in Athens, and Rabbi at Temple Emanuel in McAllen, Texas, Temple Beth Israel in Steubenville, Ohio, and Temple Shearith Israel in Ridgefield, Connecticut. In Steubenville, he helped merge a reform and conservative synagogue.

David enjoys working with people of all ages, from tots to senior citizens. Says Kaplan, "I enjoy being a Rabbi. There is nothing else I could do that

would give me nearly as much satisfaction and enjoyment." In addition to his duties at his synagogue, Rabbi Kaplan has been active in both the Jewish community and the general community. In Ridgefield, he served as President of the Ridgefield Clergy Association.

Rabbi Kaplan married his wife Terri in 1973.

Lawrence Perlman, Judiac Studies Professor At U Of D

Lawrence Perlman will be joining the faculty of the University of Delaware this month, in the Department of Philosophy. In the Fall semester, he will be teaching a section of the course, "Contemporary Moral Problems," as well as a section of "World Religions." He will be developing courses in Judiic Studies for the Spring semester.

Perlman received his Ph.D. from Brandeis University in May of this year. His thesis title was "Abraham Heschel's Idea of Revelation, Phenomenologically Considered." Prof. Marvin Fox, Philip W. Lown Professor at Brandeis, was his thesis adviser. His undergraduate and graduate training were in the philosophy and religion of the ancient, medieval and modern periods.

Perlman studied at the Jewish Theological Seminary of America, in New York. There he received an M.A. in Judaica in 1981, and his Rabbinic Ordination in 1982.

He received a B.A. from Middlebury College, Vermont, in 1974, with a double major in philosophy and religion.

Perlman awards include The Rabbi Jacob Minkin Prize in Jewish Philosophy, from The Jewish Theological Seminary; The Wasserman Fellowship, and The Memorial Foundation

(Continued to Page 3)

'As My Father Planted For Me, So Do I Plant For My Children'

"Talmud Ta'Anit 23A"

These words from the Talmud are so true today as they apply to the new Jewish Family Campus.

For 33 years this community used and enjoyed the Sellers Estate Campsite.

Do your part to be sure your children, grandchildren and community enjoy what you had.

Make a pledge now to the Family Campus Campaign.

See page 3 for more Campus information.

Forget-Me-Not Ball Saturday, September 12, 1987

The Forget-Me-Not Ball, sponsored by the Auxiliary of the Milton and Hattie Kutz Home, will take place on Saturday evening September 12. The festive event is to be held at the Gold Ballroom of the Hotel DuPont and will benefit the Kutz Home.

The dinner dance will begin at 7 p.m. Dancing will be to the music of the Paul Scherer Orchestra. The cost of the Forget-Me-Not Ball is \$150 per couple for sponsors, \$200 per couple for patrons, and \$250 per couple for benefactors. Persons interested in receiving an invitation may contact Gloria Garber at the Kutz Home (764-7000).

Proceeds from this year's Forget-Me-Not Ball will go toward refurbishing and renovating the Kutz Home, a non-sectarian, 81 bed, long term care facility for the aged. Co-chair of this year's event are Leslie Goldenberg and Marcy Spivack.

Editorial

Jewish Studies At The U. of D. Some Personal Observations

By BARRY SEIDEL

The Jewish Voice praises the University of Delaware for its efforts by bringing Jewish studies to the University. Last year the University sponsored the lecture series, "Jewish Roots of the Western Mind" and this September Professor Lawrence Perlman will be teaching courses in World Religions, Contemporary Moral Problems and Judaic Studies. Courses such as these are essential to the intellectual and spiritual growth of Delaware students. As these needs continue, it is essential that these programs continue.

The following is a description by Dr. Barry S. Seidel of how all of this came about.

My interest in Jewish studies at the University of Delaware came about, more or less directly, as a consequence of a sabbatical year that I spent in Boston in 1984-85. It was also a sabbatical year for my wife, Phyllis.

We chose to live in Brookline, Mass. during our sabbaticals because we had never lived in a Jewish neighborhood. Our sabbaticals were spent, respectively, at MIT and at Boston University. Hebrew College was two blocks away from our apartment. There were four synagogues within walking distance. We kept a calendar of appointments, and on it, we also noted the events of Jewish interest we wanted to attend. I was enrolled in Ulpan in Hebrew College, and Phyllis, in Yiddish. In addition to these classes, there were frequent lectures and exhibitions at the College. Our calendar became quite full with listings of Jewish events, and I always give as an example of how full, the Sunday on which we had twelve listings of Jewish events that we would like to attend. Naturally, we couldn't attend them all. When I returned to Newark, I gave a Friday-night talk at Temple Beth El on "Jewish Life in Boston."

I also saw, for example at Boston University and at Harvard, the course offerings, and seminars, in the area of Jewish studies. It was impossible not to make the comparison with the University of Delaware. At Delaware, at that time, we had the courses in Hebrew being offered by Gladys Gewirtz, the courses in holocaust literature offered by Sara Horowitz, and the courses in holocaust history offered by Willard Fletcher. It seemed to me that we lacked, at the very least, non-holocaust history, and philosophy of the Jewish people. I mentioned my concerns to a number of people, and a result was that Bob Kerbel, at the Federation office, put me in touch with Nisson Finkelstein. Together, Nisson and I put together the course "Jewish Roots of the Western Mind," which was offered by the University Honors Program, in the Fall of 1986. One lecture per week was given for ten weeks by visiting lecturers, including lectures given by Rabbis Cohen, Gewirtz, Grumbacher, and Schiffer.

I think it is fair to say that the responses to the course by the students were quite favorable, even though such a course with many lecturers often suffers from a lack of continuity. Further, it took a great deal of time to arrange, and my field is Mechanical Engineering, not Judaic Studies! With these weaknesses in mind, Nisson and I wrote, in February, to (then) President of the University, E. Arthur Trabant, trying to make the case that a full-time faculty position in Judaic Studies was needed. President Trabant was most enthusiastic.

He suggested that it was late in the year to obtain line-item funding, and that money could be found to support a one-year visiting position. We are rejoicing that, after an arduous search, Prof. Lawrence Perlman will be teaching at the University beginning in September. An article about him appears in The Jewish Voice. My deep hope is that many students will enroll for his courses, the community will welcome him, and the need for a permanent faculty position in Judaic Studies at the University of Delaware will be acknowledged in all quarters. Larry: Hatslakhah!

LETTERS to the Editor

Dear Sir:

A recent Editorial Page Article, in the News Journal Papers, by Mr. Bill Frank was titled, "Is this a pogrom by Jews in Israel?" In my opinion it is not, and Mr. Frank better look up the definition of pogrom in the dictionary.

According to the dictionary a "pogrom is a term from the Russian meaning devastation, or riot." Officially condoned mob attacks on Jewish communities in Russia, from 1881 to 1921 that massacred the defenseless Jewish minority and were officially condoned by the government. This is a far cry from the attack by a group of zealots on the Arab minority at Ramat Amidar.

The Israeli Government does not condone this mob rule, and stand idly by without making arrests. In Russia pogroms were condoned by the church and the government. Jews were the scapegoats for everything that went wrong. The church was responsible for many pogroms that occurred around Passover, blaming the death of Christ on the Cross on the Jews.

It would do Mr. Frank some good to attend services at a synagogue of his choice from time to time and he would know the concern that the Jewish Community has for the religious zealots that refuse to recognize the State of Israel until the Messiah comes to claim Israel for the Jews.

I notice Mr. Frank connects this incident to the Collins Park incident, which was not a pogrom in any way, shape, or form; but he doesn't see the riots of the 1960's as pogroms when many small shopkeepers lost their life's work, when a small segment of the black population went out to get whitey, and mostly the Jews.

Why does Mr. Frank seem to relish stirring up controversy for the Jewish Community in the local press? What kind of vendetta does he have against Jews? The Jewish Voice is the place for Mr. Frank to express his point of view on Jewish problems. All of the Jewish Rabbis in Delaware condemn the mob rule of a small number of Jews at Ramat Amidar. This incident is not a pogrom in any conceivable way. Every ethnic group has their trouble makers, and we Jews have ours unfortunately.

Sincerely yours,
Goldie and Samuel Kagel
Wilmington, Del.

Pogrom: term (from the Russian for devastation or riot) for the officially condoned mob attacks on Jewish communities in Russia between 1881 and 1921. More generally it is used to describe any massacre of a defenseless minority particularly Jews, such as those organized by the Nazis. The pogroms were a major factor to the large scale emigration of European Jews to the U.S.

(From Concord Desk Encyclopedia)

Endowment Fund: Gifts Of Appreciated Property

A major victory under the Tax Reform Act of 1986 was preserving the benefits of gifts of long-term appreciated property. Gifts of appreciated property to the Endowment Fund entitle the donor not only to a charitable deduction for the full fair market value of the asset . . . but also enables the donor to avoid the tax on the appreciation as well. Donations of securities, real estate, Israel bonds or other property are deductible at the full fair market value up to 30% of the donor's adjusted gross income; a five year carryover applies to gifts in excess of 30%.

These benefits become even more valuable now that the new law does away with the tax-favored status of long-term capital gain. Previously 60% of such gain had been exempt from tax, meaning that the top effective rate on long-term gain was a maximum of 20% (calculated by multiplying the 40% of the gain by the top rate of 50%). Under tax reform all gains will be fully taxable in 1987 at 28%.

This current year is still an ideal time to maximize your charitable deductions.

For further information about the Endowment Fund contact Connie Kreshtool at the Jewish Federation of Delaware, 478-6200.

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



DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, SEPT. 4. The deadline for stories and photos is noon, MONDAY, AUG. 24. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

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Family Campus Construction Begins

Campus To Open Spring 1988

The decision to build the new Family Campus adjacent to the Jewish Community Center was a good decision. As we look back over the past few years since that decision was made, it looks more and more that the decision was a great one for our community.

The fireworks that spread across the skies on July 4th celebrating our nation's birthday could have just as well been the community signal that the land-moving equipment had arrived at the site of the Family Campus only a few days previously.

Under the watchful eyes of the architects from Tetra-Tech Richardson and the General contractor, Bellevue Holding Company, the huge pieces of equipment began the task of clearing and shaping the new Family Campus — a task that would, within a matter of a few months be completed and become the Jewish Family Campus — A Campus that would contain a 6000 square foot pool, ballfields, an amphitheater, recreation areas, tennis and basketball courts, pavillions, picnic areas, children's playgrounds, and the homesite of the JCC Day Camp.

Planned as a year-round communal campus, the state-of-the-art facilities will offer recreational sport and cultural activities for the entire community from the youngster to the elderly. Its beautifully landscaped setting and facilities will bring our entire community together for communal events, family gatherings, organizational programs, and Jewish holiday commemorations and celebrations.

When you are visiting the Center, drive around to the rear of the building and watch our new Family Campus grow.



Richard Stat, Assistant Campus Development Chairperson, supervising construction of the Campus site.

\$500,000 Needed To Complete Family Campus

Irving and Doris Morris, co-chair of the Campus Campaign have organized a task force to raise the necessary funds needed to complete the Jewish Family Campus. Without the full funds it may be necessary to hold back facilities to be built. The community is urged to make their pledge and be part of this exciting project.

The following chairpeople are helping to raise the necessary funds: Patrons — Francia and Larry Isakoff; Lawyers — Kevin Gross and Jerome Grossman; Physicians — Dr. Allan Levy and Dr. Paul Imber; Dentists — Dr. Barry Kayne, Dr. Jack Sokoloff, Dr. Ralph Tomases; Corporate Managers — Bob Davis, Steve Gleich, Peter Popper, Sol Peltz, Stan Ross; Telethon — Nan Lipstein, Deane Kattler.

The following people have rallied to reach out to the community, Dr. Ed-

ward Sobel, Dr. Garth Koniver, Dr. Leonard Seltzer, Dr. Howard Kattler, Dr. Abraham Golden, Dr. Steven Cook, Gary W. Aber, Jack B. Blumenfeld, Richard L. Easton, Neal B. Glassman, Neil J. Levitsky, Robert Pincus, Michael Weiss, Lenny Lipsstein, Naomi Klein, Bea Twier, Pat Chalphin, Leon Chambers, Richard Levin, Denny Lieber, Efrem Lieber, Judy Mellen, Carol Rothschild, Judy Levy, Sonia Bernhardt, Lee Lipstein, Gene Lipstein, Sadie Toumarkine, Steve Medwin, Richard Levine, Gerry Zelson, Ray Freschman, Irv Kaufman, Leah Tenenbaum, Roberta Woloshin, JoAnn Barnard, Ceil Lukoff, Frances Glenn, Sheila Inden, Moises Paz, Helena Brodsky, Gal Shifron, Shelly Gitomer, Renee Spiller, Jackie Deitch, Rita Hecht, Arlene Bowman, Cindy Imber, Susan Gleich, Judy Ehrenfeld, Joan Rosenthal, Len Togman, Connie Kreshtool.



A new look at the JCC grounds as the Campus site develops.

Wiesel —

(Continued from Page 1)

Wiesel also met with Brazilian President Jose Sarney and other government officials and dignitaries.

Rabbi Henry Sobel, spiritual leader of the Congregacao Israelita Paulista in Sao Paulo, largest Jewish congregation in Latin America, is accompanying Wiesel during his three-day visit to Brazil.

Mail —

(Continued from Page 1)

We need to officially document these problems for Congress by collecting post office documentation of these occurrences. It may be useful to collect returned parcels and letters for submission to the Congressional Committee.

If you or members of your family can help document Soviet non delivery of mail, please contact Harriet K. Wolfson at 478-6200 as soon as possible.



David Kaplan

Kaplan —

(Continued from Page 1)

They met at Hebrew Union College in Los Angeles where Terri was working. They have three children, Eve, 6; Ari, 3; and Scot, 3 months.

David's hobbies include his family, needlepoint and accordion. His decision to come to Temple Beth El was based both on being highly impressed with the synagogue and members, as well as liking the area.



Lawrence Perlman

Perlman —

(Continued from Page 1)

Fellowship, from Brandeis.

The effort to establish a position in Judaic Studies at the University of Delaware was begun by prof. Barry S. Seidel, Dept. of Mechanical Engineering, at the University; and by Dr. Nisson A. Finkelstein. There is further information on the background of this position on Page 2.

Carol Sue Rudnick — New Staff Associate

Carol Sue Rudnick, a 1987 graduate of the University of Delaware, has been hired by the Jewish Federation of Delaware to serve as staff associate.

Rudnick is a Dean's Scholar distinguished graduate of the University's College of Arts & Sciences and possesses a double major in Philosophy and Psychology and a minor in Educational Studies.

While at the U of D, Rudnick was a teaching assistant for the departments of Philosophy, Psychology and Educational Studies. She also instructed Hebrew School for Temple Beth El and Congregation Beth Shalom, and served as an Intern with the National Conference of Christians & Jews.

Carol feels the most significant experience of her education was her senior thesis which compared the philosophy of good and evil in Jewish scripture with that of Wang Chung, a second century Confucian philosopher. This experience gave her a great desire to pursue her studies of Judaica and to work in the Jewish Communal field.



Carol Sue Rudnick

ON THE OTHER HAND N. Even-Or



God, Hospitals And Doctors

On July 12 I entered the Graduate Hospital in Philadelphia to undergo cardiac catheterization, a rather remarkable process in which thin tubes are run up from the groin through the arteries and into the aorta of the heart. The purpose of all this is to determine the degree of blockage in the major arteries and what can be done about it. In my case I was given the choice, after the results were studied, of triple bypass surgery or a triple coronary angioplasty, wherein balloons are run up on catheters to the points of blockage and then inflated under high pressure to crack apart the blocking material.

I chose the angioplasty and went through the procedure on July 14, with what appear so far to have been good results. It was, to understate a bit, an interesting experience on many counts.

A hospital, despite the beautiful architecture, the warm furnishings and the friendly staff, is, after all, a lonely place for the patient, and not a little frightening. We who enter for complex procedures face many uncertainties, many fears, and the clear fact that we are no longer in control of our lives: of what we eat, of when we sleep, of what happens next in the mysterious rituals of the medical profession. A seemingly endless file of

people of varied rank and uniform look at us, probe us, pill us, question us, stick us with needles and shave us in embarrassing places, all to the accompaniment of smiles and light conversation. Only the visits and calls of family and friends keep us in touch with the real world of which we are no longer a part. Family and friends and prayer.

And finally the time comes when you are wheeled on your litter through the hallways and down the elevators to the place where what is to be done is to be done. In my case it was a large room full of the complex electronic, fluoroscopic and optical equipment required for angioplasty. Soon I was alone with the masked doctor, his four masked assistants and all the machinery. But I was never really alone.

Because you must be awake during coronary angioplasty, I was given a relaxant and local anesthetic. You can even watch what's happening inside you on the monitor screen, at least you can when the X-ray head isn't in the way. There is plenty of time to think, and to pray. In my case almost four hours. You're down to fundamentals on that big table. No clothes, just a sterile sheet. No houses, no condominiums, no automobiles, no jewelry, no stocks

and bonds, no deals. You lie there as you came into the world, as you will go out, with nothing. Only body and soul. And for those who don't believe in a soul, perhaps only body.

Prayers that I had read, had breathed, thousands of times took on new meaning, new beauty. What I had never seen before became so obvious. Let me give just one example.

In the daily morning prayer service there is a section which begins: "Heal us, O Lord, and we shall be healed; save us and we shall be saved; for Thou art our praise. Grant a perfect healing to all our wounds; for *Thou art a faithful and merciful God, King and Healer.*" The word order in the Hebrew original for this last phrase has, I believe, a content, a message, which is obscured in translation. The Hebrew reads: *El, melech, rofai ne'eman v'rahamon atah.* Three nouns followed by two adjectives and a personal pronoun, translating in order as *God, king, healer, faithful and merciful, Thou.*

Our prayer first addresses Him Whom we worship as *God*, the transcendent, the ineffable, beyond understanding; then as *king*, an earthly metaphor that we can understand, all powerful but comprehensible; then as *healer, physician* — it is the same word, *rofai*, as used in modern Hebrew for a physician, a

doctor. With these three nouns in descending order of distance, we bring God close to us, and then we describe Him as faithful and merciful, adjectives intense with personal humanity. Finally, we address our God with the familiar *Thou*; we have spanned the heavens to reach Him to Whom we pray, and we now speak to Him as *I and Thou.*

I know that there was not just one *rofai*, one healer, one physician, with me; there were two. The lights above were very bright, but it was toward the light of the heavenly healer that I reached, and I felt Him reaching, in turn, to me. I understand the words of that morning prayer in a way that I never understood them before, and I also know the real meaning of that beautiful passage in the evening liturgy: *Into Thy hand I commit my spirit. Thou will surely redeem me.*

I do not mean for one moment to detract from the skill and commitment of the earthly physician who with great care brought me safely through this complex procedure. But it is to the God of Israel that I give humble thanks and praise for His blessing, His mercy, His love. I come to Him with thanksgiving and praise for bringing me back to life, to family, to friends. And I come to Him with thanks and praise for having blessed me with the blessing of prayer.

Corporate Managers Should Be Concerned With The Public Interest

Because of the recent investment bank and stock market scandals, Ivan Boeskey et al, the Jewish Voice solicited this article from Dr. Norman E. Bowie. Dr. Bowie is the director of the Center for the Study of Values of the University of Delaware.

Traditionally the business of business is business. An explicit concern with the public interest has not been seen as the business of business. This lack of concern does not mean that business practice is contrary to the public interest. Indeed, as one former automobile executive remarked, "What is good for General Motors is good for America and vice versa." However, the primary job of General Motors and all other incorporated businesses is to provide profits for the firm's stockholders. By focusing on profit, business will provide

goods and services that consumers want.

The traditional view of the function of business is now under attack. Business leaders ought to be concerned with more than profit; business leaders have others to serve besides stockholders. Indeed, the interest of the stockholder is not even paramount. For example, Johnson and Johnson's *Credo* states: "We believe our first responsibility is to doctors, nurses, and patients, to mothers and all others who use our products and services. . . ."

We are responsible to our employees, the men and women who work with us throughout the world. . . .

We are responsible to the communities in which we live and work and to the world community as well. . . .

Our final responsibility is to our stockholders.

The traditional view is being

challenged by a new theory of corporate responsibility for the public good. In essence this new theory of corporate responsibility holds that corporations have responsibilities to society as a whole and a broader constituency to serve than that of stockholders alone.

As the business community seeks to understand and assess this new corporate responsibility, three issues need to be addressed. What can be said on behalf of corporate responsibility for the public good and how can critics of this vision be answered? What would be the implications of this vision of corporate responsibility for business practice? What impact should this vision have on the training of corporate managers?

I

Spokespersons for the new theory assert that the right to

make a profit is not absolute. Even proponents of the traditional view recognize that profit seeking is limited by law and the rules of the game. Supporters of the new theory of corporate responsibility start with the notion of a moral minimum to which all individuals and institutions in society ought to adhere. Society would not give anyone the right to lie, steal, cheat, or cause physical injury to members of society. But some business practices, like air and water pollution as well as noise pollution do injure people. On the reasonable grounds that those who contribute to social harms should contribute to their resolution, business should cooperate in finding ways to compensate society for any harm it creates.

The fact that the stockholders are the legal owners of the firm doesn't give them unlimited rights to

do what they want. Just as no individual can do what she wants with her personal property, neither can a firm. Indeed, given the fact that most stockholders are not involved in the management of the firm and given the fact that many big players are pension fund managers who are required to buy and sell stock in order to maximize the financial return on the portfolio, stockholders on average have far less of a stake in the firm than employees, managers, customers, suppliers, and even the community where the plant is located. On the principle that those with the greater stake have the greater priority, the manager has greater moral responsibilities to persons other than the firm's stockholders.

A final argument for the broad view rests on the claim that businesses like all citizens have duties of citizen-

(Continued to Page 9)

Cherish The Past, Chart The Future

By RUTH KERBEL

Local representatives of Hadassah from the state of Delaware attended an inspiring and thought provoking national convention from July 12 through the 15th. The delegation was headed by Karen Venezky of Newark who serves as the president of the Northern Seaboard Region, with Helen Berman & Amy Jaslow as co-presidents of the Dover chapter, Rochelle Katz president of the Newark chapter and Linda Harwitz president of the Wilmington chapter.

In a balmy Baltimore, twenty-five hundred Hadassah members from around the world gathered to celebrate the 75th Anniversary of this women's Zionist organization and to remember its founder, Henrietta Szold. A dedicated member of the Wilmington chapter, Eva Milbauer was honored along with her family as the survivors of Henrietta Szold. Mrs. Milbauer is a niece of the late Miss Szold.

Honored guests such as George P. Shultz, Secretary of State and Paul Sarbanes and Barbara Mikulski, United States Senators from Maryland were interspersed with representatives of Hadassah's national leadership, led by Ruth W. Popkin, and multi-media presentations which informed, educated and inspired the dedicated and enthusiastic

membership.

Morning began with study sessions with scholars-in-residence such as Susannah Heschel and Judith Hauptman discussing "Beyond Critique: Judaism and Feminism," and "Women in Talmudic Times: How They Lived" respectively. The days were filled with ceremonial programs such as the history of Hadassah "Where It Began; Henrietta Szold in Baltimore," "Cherish the Past," the accomplishments of Hadassah's past presidents, and the celebration of the 200th anniversary of the United States Constitution. Reports were also given of Hadassah's many projects in Israel including an update on the services and research of the Hadassah Hospital, Youth Aliyah and Community College educational services, Young Judea, our youth and camping program and speakers on American, Zionist and Soviet Jewry affairs. Our speaker, Simcha Dinitz Israel's former Ambassador to the United States discussed Israel's position on Democracy, Development and Defense. The amazing national treasurer's report revealed how 65.5 million dollars was raised this year by the 385,000 member organization.

Evenings were topped off with entertainment by the United States Naval Academy Band on a pier in

the harbor of the Chesapeake, a musical program was provided by Marvin Hamlisch at Baltimore Convention Center. A glittering reception was held at the Power Plant, a large nightclub in Baltimore's harbor.

Workshops were conducted on fundraising and educational techniques and the how

to's of maintaining our membership in these times of women's return to the workforce. Hadassah's Young Leadership is beginning to prepare leaders for the future.

For those of us privileged to attend this wonderful happening, this 75th Anniversary of the founding of Hadassah, it

was possible to participate in the inspiring theme of the convention that is to "Cherish the Past, Chart the Future."

We want to wish a sincere L'Shana Tova to the members of Delaware's Jewish Community and look forward to your increased cooperation and participation in this coming year 5748.

TRUST BEGINS AT AN EARLY AGE!

The bond between you, your child and your pediatrician is a very special one. Beginning with your youngster's first dependent days as a newborn until his more carefree years as an adolescent, his pediatrician is there to help him maintain good health every step of the way. That's why it's vital to form the foundation of trust between parent, child and doctor as early as possible.

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Turning Inside Out

By MARGA HIRSCH

Wednesday, August 26 is Rosh Hodesh Elul, four weeks before Rosh Hashanah. Traditionally, the month of Elul is spent preparing for Rosh Hashanah and Yom Kippur. The shofar is blown every morning except on Shabbat, and special psalms and prayers are added to the liturgy. The purpose of all this is to help us do *t'shuvah*, to review our lives and our mistakes so that when the Day of Judgement arrives, we will be ready to account for ourselves.

Last spring, as I busily combined spring cleaning with a zealous chase after crumbs of hametz, I was struck by a parallel between the month from Purim to Pesach and the month of Elul. Both are seasons of preparation. Before Pesach the tasks are physical: wiping shelves, brushing cobwebs, sorting clutter. Before Rosh Hashanah the work is spiritual: evaluating goals, examining relationships, questioning values. What struck me is how these ap-

parently different agendas lead to the same end. If we honestly scrutinize our inner lives, our observations lead us to recognize changes we want to make in our outer lives. Alternatively, if we scrub our environment, scrutiny of our possessions leads us to reconsider our values and perhaps motivates us to change our inner lives. During Elul, we work from the inside out; before Pesach, from the outside in.

For different people, or for the same person at different stages of life, one or the other of these approaches will be more effective route to *t'shuvah*. It is a strength of Judaism that both routes are built into the calendar, about six months apart. It takes our strength to use the opportunities the tradition provides.



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Waldheim, Demjanjuk And Barbie

Late June the trial of John Demjanjuk, accused of being "Ivan the Terrible," the sadistic guard and gas chamber operator of Treblinka, resumed in Jerusalem. Early in July Klaus Barbie was convicted in a French court of crimes against humanity as the Gestapo's "Butcher of Lyons" during Nazi occupation.

In between, Kurt Waldheim — prohibited from entering the United States because of accusations that as a lieutenant in Hitler's army he participated in deportations and atrocities against Jews and others in the Balkans — was welcomed to the Vatican by Pope John Paul II and to Jordan by King Hussein.

A senior Vatican official tried to clarify the Pontiff's reasons for hosting Waldheim, former U.N. Secretary General and current President of Austria, saying, "The Pope is convinced that you either understand events at a moral level or you don't understand them at all."

Israeli President Chaim Herzog pierced that obfuscation: "None of the explanations is satisfactory... The fact that there are still no diplomatic relations between the Vatican and Israel says it all." According to the *Jerusalem Post*, Herzog noted that his father, the late chief rabbi of Ireland, visited the Vatican several times during and after World War II to request intercession for persecuted Jews, but to no avail.

In a *Post* Op-Ed piece on June 29, Alexander Zvielli suggested a realpolitik explanation for the Vatican's invitation. He alluded to John Paul II's status as the first Polish Pope, and to Waldheim's scheduled meeting with his Soviet counterpart in Vienna, then asserted:

"The USSR was highly critical of Jewish attacks on Waldheim's reputation and he is still regarded as a Soviet friend and ally. The invitation to Waldheim, then, was a pragmatic step taken by the Vatican to further its East European policy by in-



CLOSE SCRUTINY
JERUSALEM — Judge Don Levine, presiding judge of three-judge panel hearing the John Demjanjuk trial examines through magnifying glass the Trawniki Card, a key piece of prosecution evidence which an American documents expert declared "not authentic" on Aug. 7 in her second day of testimony. Demjanjuk is accused of being "Ivan the Terrible," a brutal guard in the death camp in Nazi-occupied Poland during World War II. RNS PHOTO/Wide World

gratiating itself with Soviet leaders." Zvielli added that behind-the-scenes negotiations have been going on to improve relations between the Warsaw government and the Church.

Political considerations may also explain King Hussein's reception for the former U.N. chief. As a *Post* editorial on July 3 noted, "Dr. Waldheim is very popular throughout the Arab and Moslem world today, precisely because he is anathema to Jews."

By helping the Pope break Waldheim's year-long diplomatic isolation, the King could signal the Arab world that — those alleged secret meetings with Israelis notwithstanding — he knew how to stock it to the other side.

Hussein went beyond the ceremonial rhetoric praising Waldheim's "patriotism, integrity and wisdom" to single out the "noble human values for which he stands." As a number of Israeli observers noted, if the King meant to convince waverers that

A Jordanian-Israeli meeting of the minds at an international peace conference is impossible, he could not have chosen his words better.

The Jordanian paper *Al-Dustur* explained Waldheim's warm welcome was "in direct response to the unwarranted slander campaign against him led by the Zionists." Egypt's *Al-Ahram* claimed that Waldheim's Jewish critics created a scandal over the trip for no reason.

What Arab editorial writers in even comparatively moderate Jordan and Egypt may be unable culturally to understand, the Pope should. The Holocaust and the rebirth of Israel were historical divides which changed the way educated Westerners apprehend reality — including politics.

Thanks in part to King Hussein and Pope John Paul II, Kurt Waldheim now reportedly has invitations to visit Iran, Iraq, Libya and even Egypt. As for the first three coun-

(Continued to page 9)

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At Har Haruach, near Moshav Kesalon, tinder-dry conditions and a strong westerly wind whipped up 60-foot walls of flame (above) that swept across 875 acres of natural woodlands and 50 acres of the memorial forest for child victims of the Holocaust.

Fires Devastate JNF Forests

July 29, 1987, will be remembered as the worst fire day in Israel during the last decade.

Four different fires near Jerusalem ravaged 1,150 acres of forests, including 80,000 trees, at an estimated damage of \$2 million.

Dr. Joseph P. Sternstein, JNF president, called the fires "a national tragedy and a matter of national urgency." He continued, "During the High Holidays, it is imperative that we dedicate ourselves to the replacement of every one of these forests, especially in the face of those who are employing this latest form of terrorism, arson, 14 years after the Yom Kippur War." Dr. Sternstein said that JNF will be mounting fund-raising drives all over the world.

The blazes started within a few hours of each other, and arson is strongly suspected. JNF officials warned police and forest rangers, who were placed on special alert, that they may be facing a summer offensive by politically-motivated arsonists. A helicopter pilot spotted three Arab youths setting trees ablaze in the northern Galilee region, and arrested one of them. The other two, whose identities are known, escaped, and are still being sought.

The four different conflagrations affected 25 acres of pastures in the Mevasseret Yerushalaim area; 50 areas of forest and orchards in the area of Nataf; 150 acres in a 65-year-old forest near Male Hahamisha and Kiryat Anavim, dedicated to Israel's national poet, Chaim Nachman Bialik, and 50 acres of the Children's Forest, in the B'nai B'rith Martyrs' Forest, planted by children in memory of children who perished in the Holocaust. Also destroyed in this area were 875 acres of natural

woodland, consisting of oaks, carobs, pistachios and pines.

The fires disconnected the western neighborhoods of Jerusalem from the electricity supply, and badly damaged telephone posts and the water pumping system from the coast to Jerusalem.

Taking part in the fire-fighting operation were five airplanes; six fire engines with crews that fought for eight hours in the four different locations; ten JNF fire crews with 200 workers from the Afforestation Department, and 100 volunteers from the surrounding *kibbutzim* and *moshavim*. Reflecting the shock and disbelief of JNF foresters and local officials and residents, veteran JNF forester Mordechai Ruach stated, "When I saw the fires, I heard the trees crying."

The worst fires took place at the Children's Forest and natural woodlands at Har Haruach, near Moshav Kesalon. In this area, tinder-dry conditions and a strong westerly wind whipped up walls of flame some 60 feet high, which came within 150 feet of the moshav's school and community center. Crop-spraying planes and hundreds of firefighters, including volunteers from local settlements, battled to keep the fire from reaching the Holocaust Memorial in the forest's center. The fires here and at Maale Hahamisha and Kiryat Anavim were within 20 minutes of mid-Jerusalem, prompting authorities to contemplate total evacuation of the area.

In seven months of 1987, Israel has had more than double the number of 1986's fires. Besides arson, foresters also blame the growth of high weeds in and around forests and pasture lands all over the country, due to the rich rainfall this past winter.

Those wishing to contribute to the replacement of the

forests may call JNF's toll-free tree hotline, 1-800-542-TREE, and place orders through Visa or MasterCard, at a minimum order of \$25.



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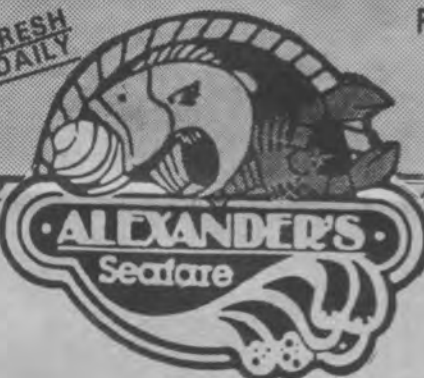


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The Cutting Edge

An Exclusive Interview With Moshe Arad

By EDWIN BLACK
 Israel's new Ambassador, Moshe Arad, has identified repairing strains with American Jewry as one of his "top two or three priorities."

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The remarks came during a wide-ranging exclusive interview, his first since arriving in the United States. Moreover, Jewish leaders who have worked with Arad feel that rather than a compromise candidate, Israel has chosen the best man for the job.

The 52-year old, Romanian born diplomat joined the Foreign Ministry in 1962, and in 1968 was appointed press secretary of the London Embassy. In the early seventies, Arad served in the New York consulate and Washington Embassy. In 1976, he returned to Israel as chief of the director-general's bureau. Eventually, he rose to the rank of Inspector-General of the diplomatic service. In 1983, he was appointed Ambassador to Mexico, where he served with distinction.

Blunt and incisive, Arad speaks eloquently on Israel's behalf. He imbues a feeling of credibility if only for his willingness not to mince words when dealing with Israel's problems. For example, he readily conceded what Israel has been denying for months: that there are strains between Jerusalem and the Diaspora.

"I can't identify the specific timeframe the problems began," says Arad, "But there were some events, including the Pollard affair, which put serious strains on the relationship. To deal with it, however, we must recognize it. My mission here — among other things — is to try to re-establish or strengthen those aspects of the relationship which might have been affected."

American Jewry's list of complaints include insensitivity over the Pollard affair, the recurring potential for passage of exclusionary "Who is a Jew" legislation, lack of input with the Jewish Agency, the urgent need for Israeli electoral reform, continued attacks against Jewish pluralism and a general feeling of "being taken for granted."

Arad conceded, "an addi-



Moshe Arad

tional layer of trust is needed," and that he would secure it by "direct dialog, openness and by listening carefully to and being sensitive to American Jewry's views." But he added, "Equally, I must make sure the American Jewish community understands the views and perspectives of Israel."

Jewish leaders who have worked with Arad are enthusiastic. "It is not always easy for an Israeli Ambassador to establish rapport with the local Jewish community. But if anyone can, it is Moshe Arad," observes Sergio Nudelstejer, a leader of the Central Jewish Community of Mexico and currently director of the American Jewish Committee's Mexican and Latin American office.

Reached by telephone in his Mexico City office, Nudelstejer recalls, "When Arad came here, he had no experience in Latin American affairs or culture. He couldn't even speak the language — and in Latin America, without knowing the language, you cannot enter the mentality of the people. First thing, he became fluent in Spanish. Soon he could read the newspapers, communicate with the government and talk to leading personalities in Spanish. He became a real unifier for the community."

Malcolm Hoenlein, executive director of the Presidents' Conference, says that Arad's prioritizing of relations with American Jewry "is very much on target. And that's a full-time job in itself. But I think he'll be up to the challenge. I met him when he was with the New York Consulate and then the Washington Embassy, and even while he was posted to Mexico. He was always intelligent, responsive and very

effective about relating to the community."

Betram Gold, executive vice president of the American Jewish Committee who also worked with Arad in New York, asserts, "Arad is alert to the fact that there have been strains and tensions [in American Jewish-Israeli relations]. But he's a 'bridge person.' For example, he's aware of the sensitivity of many American Jews to [possible] changes in the Law of Return and will relay these concerns back to the Israeli government. He's going to be sensitive and understanding of our concerns and do whatever he can to relieve them."

Perhaps Arad's greatest initial obstacle will be overcoming the credibility problems arising from the government's conduct leading to his selection. The fact that the job had been proffered to dozens of other candidates before Arad's name was even mentioned causes many observers to question both his credentials and his future effectiveness. But Arad insists it's not an issue. "All the earlier candidates were from either the academic or political spheres," he answers. "Once the two leaders [Prime Minister Yitzhak Shamir and Foreign Minister Shimon Peres] agreed that the post should go to a career diplomat, I was the first choice."

Arad himself, however, was surprised when the call came. "I was in Mexico City, June 1, packing my bags," recounts Arad, "preparing to return to Israel after four years in Mexico City when a phone call came from the Foreign Ministry, asking me to consider the position. I wasn't expecting it at all because two weeks earlier I had been in Israel with the Mexican Minister of Energy, and there was no hint my name would come up."

The decision to accept did not come easy. "Obviously, this is a family decision," explains Arad. "We had been out [of Israel] for more than four years. We were all geared up to return and be back with our two children." Moreover, he adds, "Such a position involves a great deal of responsibility for my wife, Rivke. Plus, of course, I had the personal decision, because being Ambassador to Washington is an enormous task."

After discussing it with his family, however, Arad agreed. The reason? Only one: "It was simple. I could not allow my personal and family considerations to overshadow the call to help my country."

Corporate Managers —

(Continued from Page 4)
 ship to the larger society. For too long business leaders have overlooked the benefits society bestows on corporations — the benefits from family and educational training that instills attitudes of cleanliness, promptness, and hard work and the benefits from the infrastructure of sewer lines, highways, etc. The duty of gratitude that applies to the individual citizen applies even more forcefully to the corporation.

II

Adoption of the new theory of corporate responsibility requires changes in the practice and attitudes of managers. First the manager must recognize that she has more than one client. Hence, the task of management is much more complicated. It requires that the manager balance the needs of all the clients — that she bring a harmonious resolution to the frequently conflicting interests of employees, customers, suppliers, community officials and stockholders.

Second, the manager cannot rely solely on the legal

department to tell her what is morally right. Under this new view adherence to the law is only the first step in socially responsible conduct. In many circumstances, an employer can legally fire an employee for no reason, a bad reason, or an immoral reason. Morally, an employee should only be fired for cause. But the manager who adheres to the new theory will go even further. Unfavorable economic circumstances is not always sufficient cause. IBM, among others, is committed to other first steps than laying off employees when economic conditions turn sour.

Third, managers who adopt the new theory will shift the primary motive for their conduct. Traditionally the manager seeks to do well and believes the firm will do good as a result. Under the new theory the manager will seek to do good and believes the firm will do well as a result. She will adopt the service motive, the desire to serve others, rather than the profit motive. As a result, she will emphasize the production and distribution of *quality* products that customers need, a *good working environment* for employees, and *honesty*

and *fairness* in dealing with suppliers and lenders. In so doing she believes her company will make a profit.

But would the adoption of the new theory of corporate responsibility help business? Yes, it would. The most common complaint of corporate managers is that all the pressures conspire to emphasize *short run* profits. Investors are not interested in what a company did one year ago or what the company will do in five years. They are interested in what the company did in the most recent quarter. However, to put corporate funds into research and development, employee development, or social programs does take profits away from the stockholders in the short run. Other countries have an advantage in this respect. In Japan, investment has a public dimension absent in the U.S. Long term investment decisions are often made cooperatively between business and the government. Other countries have also invested far more in human capital that we. Some might argue that the new philosophy of corporate responsibility is essential for our economic survival.

Explore Your Heritage

The Jewish Great Books Discussion group will meet at the JCC on Sept. 8 at 7:30 p.m. They will continue to meet the first Tuesday of the month to discuss the works (fiction and non-fiction) of great Jewish thinkers who have influenced Judaism throughout the centuries. The first reading will

be a group of essays by Mordecai M. Kaplan from "Contemporary Jewish Thought" edited by Simon Noveck. (A zerox copy of this reading is available at the desk). Please register if you are interested. For additional information, please call Cyra Cross 475-3914.

Waldheim —

(Continued from Page 6)
 tries and Waldheim, they deserve each other. Egypt may be using the Austrian card, like Jordan, to score pan-Arab points.

Adolph Eichmann — put to death after a Jerusalem war crimes trial in 1962 — has been described as an executive in the corporate

machinery of the Holocaust, and Ivan the Terrible as a murderous but lowly assembly-line worker. If so, Kurt Waldheim quite likely was a foreman. That he too is not in the dock, charged with capital crimes, but being welcomed by certain leaders, is a grim reminder to all who insist, "Never again."



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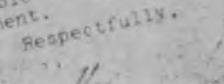
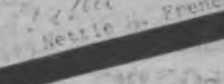
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Open Forum is a new feature which will attempt to provide various points of view on topics of interest. Your comments about the issues and viewpoints are invited.

OPEN FORUM

“Israel's overall strategic situation has never been better, its overall relations with the United States never healthier. If ever there was a time the country could feel secure to move forward into the [peace] process, I believe it is now,” says Hirsh Goodman.

Goodman, military affairs reporter with the *Jerusalem Post* and currently a visiting fellow at the Washington Institute for Near East Policy, offered his analysis at the recent annual conference of the American Israel Public Affairs Committee. He added that “if we miss this historic opportunity . . . I'm not so sure we won't spend another 40 years in the [diplomatic] desert.”

Contributing to Israel's strong external position, the journalist said, was the peace with Egypt, *de facto* peace with Jordan, and the isolation of Syria. Terrorist threats from the PLO and the Shi'ite fundamentalist Hezbollah in Lebanon pose tactical problems but do not threaten Israel's survival.

Pro Side Time To Gamble

Goodman acknowledged that Syria, with half a million men under arms and well-supplied by the Soviet Union, “remains the major threat.” However, he added that Hafez Assad's regime is nearly broke, has had to mothball some military units and — since it supports Persian Iran over Arab Iraq — cannot count on pan-Arab assistance against Israel. Finally, Goodman vowed that Israelis will never repeat the complacency which led to the Yom Kippur War surprise in 1973. If Assad nevertheless launches a solitary attack, Israel will win and Assad will fall.

As for the West Bank, the journalist saw a paradox. Twenty years of Israel's comparatively “benign occupation” has resulted in an illiteracy rate among Palestinian Arab youth only 5% that of their parents. Yet “the combination of occupation

and literacy equals nationalism.” While PLO terrorism is down, “unrest is up . . . We are dealing with a very explosive situation.”

He said that the slogan “better the sword in my hand than at my throat” has been accepted “even by Israeli kids on the left . . . But sometimes the sword gets heavy. We have to put some light at the end of the tunnel” for the next generation on both sides, Goodman stressed.

In that context he urged support for Foreign Minister Shimon Peres' plan for talks with Jordan under the “umbrella” of an international peace conference. No matter how victorious Israel is in battle, “it cannot win a war,” he said, because “every war, no matter how small, undermines economic gains, encourages *yeridah*,

discourages *aliyah* . . . wipes off our future, our youth.”

“Our catastrophe has been that there is no Palestinian or other side to talk to,” Goodman said. PLO leader Yasir Arafat's “biggest achievement in 20 years has been to bring 60,000 Israelis to settle on the West Bank.” As for Hussein, “not once in 20 years has he abided by his commitments” to negotiate with Israel. “It is time for him to stand up and be counted . . . He's involved us, the Americans, everyone.”

If Jordan comes through, Israel's political system — fragmented among 16 parties “each with its parochial interests” — will be tested severely.

As if to show just how divisive the international conference idea has been in Israeli politics, one of Goodman's own *Post* colleagues of-

fered a contrasting view the same week. Columnist Yosef Goell doubted whether the Likud bloc's opposition to a conference has “killed an historic opportunity for peace” as some Labor alignment spokesmen charged.

Goell suggested that “no substantive opportunity has been ‘killed’ because no such opportunity existed in the first place.” While he saw “glimmers of promising developments” as well as “foreboding apprehensions,” Goell asserted that conditions in both Jordan and Israel still are not ripe for a conference.

Jordanian weakness in the Arab world and vis-a-vis the Palestinians would raise Hussein's price for an accord with Israel, rather than make him more conciliatory. Goell wrote that if the King cannot deliver more now — in line with Israeli ideas of peace — than he has in the past, the present democratically elected leadership of Israel cannot be expected to give up enough territory “to seduce him beyond the limits of his own prudence.”

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International Peace Conference

By MOSHE ARENS

An international conference on the Middle East with Soviet participation, widely touted as the only avenue to peace between Israel, Jordan and the Palestinians, is an ill-conceived idea. It cannot provide the proper framework and pressure-free atmosphere needed to resolve what is not merely a question of territory and borders but of Israel's very existence. It can only severely harm Israel and increase Soviet power and prestige in the Middle East.

Until recently, there was a consensus in Israel and America that direct talks between the parties to the conflict constituted the only desirable format for peace negotiations. It is not only a reasonable, unimpeachable position but one of particular pertinence in the Arab-Israeli conflict. Direct talks, implying recognition, would remove a main obstacle to peace: Arab refusal to recognize Israel's right to ex-

ist. The principle proved itself in the case of Egypt.

Now we are told that Jordan — weaker, smaller and more vulnerable to Palestinian and radical threats — needs the protection of an international umbrella to enter such talks, and has therefore conditioned its participation on Israel's acquiescence to an international conference, a format first proposed — lest we forget — by the Soviet Union and the Palestine Liberation Organization.

But no matter what promises Jordan has made privately to the United States and Israel, to suppose that a country that dares not defy radical regimes and Palestinian terrorists on matters of procedure will defy them on matters of substance is to mock common sense.

Con Side Mideast Peace Talks Mean War

It is even more absurd to contend that the Soviet Union, begetter of the international conference idea, would consent to accept a purely ceremonial role and serve as a rubber stamp for decisions made by the parties to the dispute. On the contrary, it would insist on playing an active role — and would not be alone in doing so. Every putative participant, including America, has declared that it would present its own ideas for a solution.

They all eschew an "imposed" settlement — a rather empty concession, since no such imposition can be forced on Israel under present circumstances — but they all assume that conference pressure exerted on Israel to withdraw to the 1949 armistice line would prove ir-

resistible, despite the official opposition to such withdrawal by all of Israel's major political parties.

It is not a baseless assumption. Israel would be isolated at such a conference. The unanimity among participants for virtually total Israeli withdrawal would be complete. The only difference between the American and Soviet positions is on whether Judea and Samaria should become an independent P.L.O. state or a "Palestinian homeland" federated with Jordan — an ultimately meaningless difference, since there is no way to control who would rule the area once Israel relinquished control.

There is, however, a world of a difference between America's right to a role of "honest broker" and that of

the Soviet Union. The United States has kept on good terms with both sides. It has successfully concluded interim agreements between Israel and Egypt, Israel and Syria and, of course, the Israel-Egypt peace treaty — all in the 1970's.

The Soviet Union has refused to restore diplomatic relations with Israel, which it severed 20 years ago; it supports terrorist organizations, arms radical Libya and Syria to the teeth, regularly votes to expel Israel from the United Nations and, in violation of international agreements, prevents free Jewish emigration. It recently sponsored reunification of the P.L.O. on a platform calling for continued terrorism and the dismantling of Israel. And now, having secured Israel's agreement to a Soviet consular mission in Tel Aviv, it refuses to reciprocate by allowing a similar Israeli delegation into the Soviet Union. Clearly, the Soviet Union's changes in style have brought no concomitant changes in substance in its

(Continued to Page 12)

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They Take A Symbolic Look At The Life Of A Soviet Jew

By SANDRA McINTOSH
WILMINGTON — Brian
Frances wasn't too clear on
why Jews in the Soviet Union
couldn't leave.

"I think the judges won't let
them out," the 7-year-old
said, tugging on his baseball
cap in an effort to jog his
memory. "The Russian
government is greedy and
wants to keep as many people
as it can to fill up its land."

But Brian was certain why
Soviet Jews should be allowed
to emigrate. "So they can
worship just like we do," he
said with conviction.

Brian, along with nearly 400
other campers at the Jewish
Community Center Day
Camp here, spent eight hours
yesterday learning about the
lives of "refuseniks," Soviet
Jews who have requested exit
visas to leave their country
and have been refused.

The program took the
children, ages 3 to 14, through
six programs that paralleled,
sometimes symbolically,
what Soviet Jews experience
when they apply for an exit
visa.

As the children arrived at
the camp yesterday morning,
they were told that they were
now in the Soviet Union, and
that they would have to try to
obtain an exit visa if they
wanted to get back home.

The campers wrote letters
to imaginary Soviet officials
requesting exit visas. Most
explained to the officials that
they wanted to leave so they

could have freedom of
religion and speech, the ability
to visit other countries and
freedom to live and work
where they pleased. But one
innovative boy added, "I
wanna rap in Hebrew."

The campers played
recreational games, such as
egg tosses and bean bag
throws, to illustrate the
idleness Soviet Jews often
find themselves thrust into
after applying for an exit
visa.

"We're trying to show them
that Soviets often lose their
jobs, their homes, and end up
with nothing to do but wait,"
said Ruth Ann Kauffman, a
center official who was coor-
dinator of the program. "We
told them this was a way of
killing time and keeping their
spirits up."

To illustrate reapplying,
the children painted large
banners saying why they
wanted to leave the Soviet
Union and go to Israel or
America. One banner, which
bore the outlines of all the
children's hands, listed the
freedoms denied Jews in the
Soviet Union and said, "We
will join hands again in the
U.S.A."

To symbolize the difficulty
of obtaining Soviet permis-
sion to emigrate, the campers
were put through an obstacle
course and told to go to the
bottom of a swimming pool to
retrieve a penny. The penny
was their visa out.

"We're hoping this pro-
gram will help them learn to

care about other people, even
people they've never met
and probably never will
meet," said Arlene Bowman,
the camp director. "We want
them to know that their ac-
tions can have an effect on
people, on governments, half
way around the world."

In the final step, the
students sang songs written
by camp counselors rejoicing
at getting permission to
emigrate to Israel.

"We didn't deny anyone
permission to emigrate,"
Kauffman said.

"It's not realistic, but we
didn't want any of the kids to
feel bad or left out."

The refusenik day was the
culmination of four weeks of
study by the campers about
the problems faced by Soviet
Jews, and most of the
children seemed to have
grasped at least some of the
difficulties faced by their
Soviet counterpart.

"Those people should be
free like us so they can do fun
stuff like go to camp and
movies and watch TV," said
Shelly Kramer, 8 explaining
why Soviet Jews should be
allowed to emigrate. "They
don't get to do anything fun.
All their TVs are black and
white and they got to wear
brown clothes."

"Oh yeah," she added,
almost as an afterthought,
"they can't go to synagogue
either."

Reprinted from the
Philadelphia Inquirer of Fri-
day, July 17, 1987.

Peace Talks—

(Continued from Page 11)
Middle East policies.

Advocates of the interna-
tional conference assure us
that a condition for Soviet
participation would be for
Soviet restoration of
diplomatic relations with
Israel and free Jewish
emigration. But once the
wheels of the international
conference started turning,
would the world — and Israel
— possess the perseverance
to wait until the Soviet am-
bassador presented his
credentials in Jerusalem?
Until 400,000 Jews were
granted exit visas? Until a
flow of 50,000 emigrants a
year was established?

If not, Soviet leverage at
the conference would be un-
matchable: By linking
Jewish emigration and
diplomatic relations to Israeli
concession at the talks,
Moscow would make Israel's
position untenable.

We are assured that if the
major powers insisted on in-

terfering in bilateral Israel-
Jordan negotiations, Israel
would be free to walk out. But
it is inconceivable that Israel
could, with impunity, bold a
conference it has so adamant-
ly pushed for. The momen-
tum of worldwide expecta-
tions, the universal hope for a
breakthrough and the
pressure of public opinion
generated by such a con-
ference could not be cavalier-
ly dismissed: If Israel walked
out, it would be branded a re-
jector of peace.

The rush to an international
conference is a classic exam-
ple of the erosion of will in a
democracy in the face of ex-
ternal pressures and pro-
mises and internal impa-
tience and fatigue. What
Israelis who pursue it want is
massive international
pressure to cover their own
acquiescence in a solution
they previously deemed life-
threatening. It is a solution
most Israelis consider not a
formula for peace but a
prescription for war.

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Bill Frank's Delaware — A Real Treat

By TONI YOUNG

There's only one Bill Frank, and Delaware's lucky that it can claim him. For nearly sixty five years, he's been "writing the news and raising hell." A keen observer of Delaware, Bill Frank writes what he sees and believes, not as an ideologue or an intellectual, but as a vibrant human being with emotions and feelings. He writes what he believes should be heard, not what people want to hear. Now his fans have a real treat, a book entitled *Bill Frank's Delaware*, a compilation of more than ninety articles on a wide range of subjects.



Bill Frank

"Reporting the news and raising hell are not endearing qualities," the book's cover copy explains. "But that has never been important to this working reporter. Bill Frank has an army of friends today, but a lot of them began as outraged critics, if not foes, of this crusading newspaperman."

Reading *Bill Frank's Delaware* is like sitting down for a long chat with the versatile reporter himself. One moves quickly from history to politics to ethnic groups, to criminals to the arts—eighteen subjects in all. Only a man with a zeal for life would write so easily on so many topics.

Each of the eighteen subjects contains a representative sampling of articles. For example, the section called "The Jewish Community" includes: impressions of Jerusalem (1960), a review of the television show "Holocaust" (1978), the Vatican's position towards Israel (1969), portraits of local leaders I.B. Finkelstein

and Rabbi Henry Tavel (1985), a discussion of whether the U.S. is a Christian nation (1985), and a historical piece on Adas Kodesch Congregation (1985).

The articles about Vietnam, written during his 1966 and 1968 trips, are particularly noteworthy for their realistic, "behind the headlines" portrayal of life in a war-torn country.

Who else but Bill Frank would publically reverse an opinion as dramatically and honestly as Bill did in the case with the Delaware Theatre Company? In 1979, he called the idea of a regional theatre "sheer nonsense and daydreaming." In 1986, he wrote, "Thank you, Cleveland Morris for 'Our Town'. Orchids galore for what you have created in Wilmington!"

The big problem with the book is everything that's not included. Bill Frank's Delaware includes so much more than this simple volume. Editor Joseph J. Hanson readily admits that it was hard to select material

for the book. He calls the book "a sampler, a limited collection" and notes that "To include all of the columns would require a book the size of a cruise ship." Even if it were necessary to limit the size of the book, the chronological distribution of the articles should have been better. The cover says "six decades through the eyes of a working newspaperman," but the book really covers only three decades, the 60's, 70's and 80's. There's only one article from the 30's, and a handful from the 40's and 50's. The excellent articles on V-J Day, 1945, merely whet our appetite. How the reader would have relished Bill Frank's observations on a world faced with the depression, Hitler, World War II, the Korean War, the McCarthy hearings.

There is a simple solution to the book's deficiency, a second volume. Let the editors dig a little harder and come up with articles from the 30's and 40's. How about some of those 'Man About Town' columns or even some early, unsigned stories? What we need now is a second volume on the first three decades.

In the meantime, Bill Frank's Delaware is readily available statewide at bookstores and newsstands. At \$9.95, it's a real bargain. Whether you've just moved to Delaware or lived here all your life, read Bill Frank's Delaware, and you'll know why Bill Frank has become a legend in his own time.

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U.S. Reluctant To Close PLO Offices

By JUDITH COLP

WASHINGTON — A State Department official said that the Reagan Administration has "strong reservations" about closing the U.S. offices of the Palestine Liberation Organization.

"Closing the PLO Observer Mission at the United Nations raises issues of international law and foreign policy, and the information office in New York raises constitutional issues," Richard Murphy, Assistant Secretary of State for Near Eastern and South Asian Affairs told a House Subcommittee on Europe and the Middle East Tuesday. "We have strong reservations we'd like to discuss with members."

Murphy's statement provoked angry reaction from some representatives in-

cluding Rep. Larry Smith (D. Fla.) who said that the PLO is "taking credit for terrorist acts and we're way behind in doing what we ought to be doing. I feel certain that the legislation (to close the offices) will move and it's better if it moves in concurrence with the Administration."

Legislation to close the PLO offices, introduced by Reps. Jack Kemp (R. NY) and Dan Mica (D. Fla.), currently has 55 sponsors. An identical Senate version, introduced by Sens. Robert Dole (R. Kan.), Charles Grassley (R. Iowa), Frank Lautenberg (D.NJ) and Howard Metzenbaum (D. Ohio) has 43 signers.

In other testimony, Murphy alluded to his meeting with Soviet counterpart Vladimir Polyakov in Geneva earlier

this month to discuss Soviet involvement in a Middle East peace conference.

"They spoke at length of their interest in progress toward Middle East peace. At the same time, they made no commitments and reiterated many familiar positions, and there are still important gaps on how to proceed," Murphy said. "I think we gave them much to think about and are waiting to see how they respond."

On the issue of Syria, whose decision to close the office of terrorist Abu Nidal prompted Reagan to send a special envoy to the country, Murphy said that Syria remains on the list of countries sponsoring terrorism and sanctions established last November remain in effect.

War Criminals In Austria

NEW YORK — A list containing the names of 244 wanted Austrians accused of brutal Nazi war crimes has been located by Holocaust researchers among U.S. Army records stored at the U.S. National Archives.

The wanted list was compiled by the U.S. Army in 1948 from information supplied by the Allied War Powers and by the United Nations War Crimes Commission. It was released here by Menachem Rosensaft, founding chairman of the International Network of Children of Jewish

Holocaust Survivors.

The majority of those listed are charged with committing atrocities while serving with the forces of Nazi Germany during World War II. The specific charges include "murder," "torture," and "brutality."

Last year it was discovered that a similar U.S. Army wanted list contained the name of Kurt Waldheim and called for his apprehension on charges of "murder." That discovery led to the finding that in 1948 the UN War Crimes Commission sought to place Waldheim on trial for "putting hostages to death."

Among those on the Army wanted list found at the National Archives are Gestapo agents, concentration camp guards, SS commanders, and Nazi Party officials. Personnel from the concentration camps at Auschwitz, Dachau, Mauthausen, and Treblinka are included on the list.

In all, crimes committed in nearly a dozen European countries are described in the Army document. It shows that the listed individuals were sought for prosecution by Belgium, Britain, Canada, Czechoslovakia, France, Greece, Holland, Poland and Yugoslavia. Seven individuals were sought as "witnesses."

Rosensaft noted that the most important item of information contained in the army document is the entry which provides the file number of the UN War Crimes Commission for each individual listed. That criminal file contains the evidence and a complete description of the charges against the named individual.

As in the case of Waldheim, the United Nations has thus far refused public access to these files currently in the custody of the UN Secretary General.



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Today's Marriage— "For Better, For Worse?"

By Helene Rudnick



Getting married nowadays is just one of several options, and staying married has become a matter of choice. Some marriages endure primarily for practical and financial considerations, while other provide emotional satisfactions, enrichment, and challenging experiences for the partners involved.

What many successful long-term marriages have in common is the conviction that the work of sustaining the marriage is worth the effort. Most would agree that although it is not always easy, the rewards are great.

Long-term, happily married partners accept both good times and bad times as an inevitable part of their lives. Those who make marriage work, in spite of the trials and tribulations of everyday life, in spite of mistakes, hurt feelings, arguments, anger and frustrations, don't give up easily. The best of marriages have many problems that come with the territory of being married.

A commitment to marriage for a lifetime provides a couple with the opportunity to keep working on the process of adjusting to each other. A major difference between those marriages that last and those that don't, is that the successful couples are willing to keep on trying, even if initial attempts at resolving difficulties haven't worked. In most cases, marriages that survive have worked out problems that may have broken other marriages. At times people get sick, have financial and in-law problems, sexual difficulties, differences on how to raise the kids, etc. People have faults, idiosyncracies, and unrealistic expectations. In most successful relationships, each couple has worked out a pattern for living together that suits the two of them. Getting along together is not necessarily automatic, no matter how much you love each other. Marriage is between two individuals raised in different families, and each may believe their way of doing things is the only sensible way. The more disparate

the background, the more conflict is likely to arise. Fighting with someone you love is a disagreeable experience, and at times you don't even like each other very much. In successful marriages, partners have learned how to express anger, get their disagreements out in the open, and cope with them in whatever way works for the two of them. Each partner may have to modify or change their expectations and be willing at times to put aside their own needs and desires for those of their spouse. In good marriages, partners have learned to accept each other as they are, enjoy each other, and understand their strengths, weaknesses, and vulnerabilities.

Other common factors are the willingness to communicate with each other, to meet each other's practical, emotional, and sexual needs, to settle arguments without long periods of animosity, share, or at least respect, each other's values and goals.

People in long-term successful marriages do marry "for better, or for worse." And, at those "worse" times Jewish Family Service has professionally-trained counselors to help when crisis, conflicts, and problems arise in your marriage that you cannot resolve on your own. Perhaps with some help during difficult times, yours can be a successful, happy, and long-lasting marriage.

At Jewish Family Service we also recognize that for all marriages can work out, and sometimes divorce is the only option. In that case, we are here to assist during the difficult divorce process. And, for those whose first marriage ended in divorce, who may be coping with problems in a new marriage, the Jewish Family Service is also here to help. Call us at 479-9411.



Dear Rachel

Dear Rachel,

I am a single parent. I have been going out with a pleasant gentlemen on an occasional basis for several months. While I enjoy his company, there is something he does which really burns me up. When we go out, even when we go to a nice place (especially when we go to a nice place), he consistently undertips (8% for good service) or even leaves no tip at all. Since the victims of his cheapness are often college students earning money for school, I feel especially bad about it. I have talked to him to no avail. Sometimes he will leave no tip at all even if I speak up on the spot. I don't think any working person should suffer for his stinginess. My question is: Should I leave the money in front of him, or make some excuse to go back to the table and leave the tip quietly afterward? I am especially embarrassed, because these are restaurants I will go to again. For your information a couple of my single friends have told me of similar problems with their gentlemen friends.

Single But Not Stingy

Dear Single,

In answer to your questions, I turned to three great sources of wisdom: the Mishnah, the Talmud, and the I.R.S. The Mishnah (Bava Mezia, Chapter 7), declares that employers must follow local customs for compensation and working conditions. This applies even to the extent of providing dessert for workers; "if it is customary, he must do so — it all depends on local custom." The I.R.S. is so convinced that waiters and waitresses in the U.S. are customarily paid tips that they assess taxes on that money whether or not it is paid. And the Babylonian Talmud (Baba Metzia, 112a) tells us "Whoever withholds an employee's wages, it is as though he has taken the person's life from him."

By all means put the 15% tip (local custom) down in front of your gentleman friend — and show him this letter, too.

Rachel

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



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Obituaries

Lena Baylin Frankfurt
 Lena Baylin Frankfurt, 79, of Oakland, Calif., and formerly of Chester, died Friday, July 17 in an Oakland hospital.
 Widow of Bernie Frankfurt, she is survived by a son, Robert Frankfurt of Kensington, Calif. and two sisters; Mrs. Mae Dorn of Margate, Fla. and Mrs. Sylvia Lightman of Silver Spring, Md.
 Services and burial took place privately in California.

Jean S. Goldstein
 Jean Schoenfeld Goldstein, 86, formerly of B'nai B'rith House, Claymont, died Friday, July 31 in the Kutz Home Inc., 704 River Road, her residence for two years.
 Mrs. Goldstein was office manager for 15 years at Alpha Craft & Klik. She retired in 1975.
 She moved to Wilmington eight years ago. She was a member of Beth Shalom Congregation. She also was affiliated with the Free Nurses Institute of New York City.
 Her husband, Morton, died in 1977. She is survived by a daughter, Jacqueline Guttenplan of Wilmington; and three grandchildren.
 Private graveside services were held in Rochelle Park Cemetery, Lodi, N.J.

Herman Berger
 Herman Berger, 70, former president and co-owner of Berger Brothers Inc., an office furniture business in Wilmington, died Friday, August 8 in Atlantic City Medical Center.
 Mr. Berger, formerly of Wilmington, had been spending the summer in Ventnor, N.J.
 He retired from business in 1981.
 Born and raised in Wilmington, he attended city public schools.
 He was a founder and original board member of Independent Living.
 He was a member of B'nai B'rith Lodge 470, Claymont, Del., and a member of Temple Beth Shalom. He was a member of Lafayette Lodge 14 AF&AM and the Delaware Consistory.
 He is survived by his wife, Sybil S.; three daughters, Eileen Berger of Claymont, Suzanne Berger of New York City and Sharon Weiler of Wilmington; two brothers, Dr. Simon Berger of Philadelphia and Martin of Wilmington; two sisters, Jean Stein of Claymont and Dorine Scharf of Wilmington; and two grandchildren.
 Services were held in Congregation Beth Shalom.

Interment was in the Beth Shalom section of the Jewish Community Cemetery.
 In memoriam the family suggests contributions to the National Kidney Foundation-Delaware Inc., Wilmington.

George Samuels
 George Samuels, 65, of Winter Park, Fla., formerly of Wilmington, died Monday, August 12 at home.
 Mr. Samuels was a plant physiologist at the experimental station at the University of Puerto Rico for 30 years. He also was a consultant and lecturer throughout South America. He retired 10 years ago and moved to Winter Park.
 He was a member of the Caribbean Food & Crop Association.
 He received a bachelor's degree from Rutgers University.
 He was an Army veteran of World War II and received the Purple Heart and the Bronze Star.
 He is survived by his wife, Mickey; two daughters, Lynn Mandon of West Milford, N.J., and Sharon Jordon of Winter Park; and a grandson.
 In memoriam the family suggests contributions to the Hospice of Central Florida, Winter Park.

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Cooking In Delaware

By SYLVIA F. PANITZ

I hope that many of you were able to visit the Branmar Super Fresh store during Kosher Week (July 20) and see the display of kosher products available. The display literally included everything from soup to nuts. Rabbi Vogel of the Chabad-Lubavitch is to be thanked for getting these food products shown. It was a display that was long over due in Wilmington. There was a time, not too many years ago, that if you wanted to buy kosher products you had to go to a kosher deli or store to get them. Now with all these products available at various supermarkets and a local kosher butcher, keeping a kosher kitchen has become much easier.

Back in the Spring of this year The Jewish Voice printed some recipes from residents who now live in Wilmington but were born or lived for sometime in other countries. Mrs. Andree Nathan, who grew up in the Middle East, is sharing the Stuffed Breast of Lamb recipe with us.

Stuffed Breast Of Lamb

- 1 Breast of Lamb
- 1 cup cooked rice
- 1 finely chopped onion
- 1 tsp. cayene pepper
- 1 tsp. Turmeric
- 3 Tbsp. oil
- 1 tsp. pepper
- ½ cup raisins
- 1½ lb. hamburger, preferably lamb
- ½ cup chopped pistachios or almonds
- ¼ cup chopped parsley
- 1 tsp. allspice
- ½ tsp. cinnamon
- 3 cloves garlic, minced
- ½ tsp. nutmeg

Remove as much fat from lamb as possible. With this sharp knife cut a pocket between skin layer and ribs, taking care not to pierce either.

Fry hamburger in oil, add rice, onions, garlic and seasonings. Fry while stirring until onions are translucent. Add pistachios and

raisins. If mixture is dry, add ¼ cup broth or water. Stuff rice mixture into lamb pocket and secure openings with skewers. Brown stuffed lamb in large skillet, then remove to roasting pan. Surround with pearl onions and small potatoes if desired. Pour 2 cups dry unsweetened wine in bottom of pan. Add some bay leaves, 1 whole hot pepper, 1 cardamom pod. Cover tightly with aluminum foil and bake in 350° oven for 2-3 hours, depending on size of lamb. It is done when a rib bone comes off easily. Allow to rest in pan for ½ hour before carving. Strain cooking juices and wine, and thicken with some potato starch if desired. Degrease juices before thickening or serving.

Mrs. Lori Hubner is to be thanked for the following recipe that is used in Brazil. Mrs. Hubner's husband, Romeo, is a native of South America and they lived there prior to living in Wilmington.

Feijao Preto

- (Brazilian Black Beans)
- 8 oz. pkg. dried black beans
 - garlic cloves
 - 1 whole onion
 - 3 bay leaves
 - salt and pepper

Rinse the beans, cover with water and bring to a boil. Drain, replace with new cold water to a level of about 2 in-

ches above the beans. Add all seasonings, bring to a boil and simmer until the beans are very tender. Refrigerate over night.

To serve, bring the beans to a simmer. Serve with steamed rice and fresh orange sections on the plate. Include mixed green salad, pickled vegetables and Italian bread on the table. This serves 4-5 adults.

Feijao is an integral part of the Brazilian's diet, cutting across geographic, social and economic differences. Few Brazilians would consider a day complete without feijao on the table, although those who are better off usually add available meat scraps and bones to the cooking, and also may serve meat prepared separately. Accompany with a simple table wine or pilsner-type beer or lemonade.

ENJOY!

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JCC Boiling Point Series Presents:

AIDS
Our Community - Our Lives
Social Implications
Wednesday, October 28, 1987
7:30 p.m.

This program will present a panel discussion group focusing on the Social Implications of AIDS. Panelists will include:

Elizabeth Symonds, Esq. - American Civil Liberties Union, Washington, D.C.
Dean L. Winslow, M.D. - Head of Infectious Diseases, Wilmington Medical Center
James C. Welch, R.N. - AIDS Program Director, State of Delaware

The public is invited to attend this most informative panel discussion on the most pressing of all current social, moral and ethical issues. The panel discussion will include implications of AIDS on: The Work Place; Housing; Schools and Medical/Insurance Issues. Innovative responses and barriers to progress in this area will be discussed. The support of special interest groups will be encouraged and a question and answer period will follow the panel presentation.

Co-sponsored by the following agencies:

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Family Services of Delaware
Jewish Family Service
Mental Health Association of Delaware
National Council of Jewish Women
Planned Parenthood of Delaware
YMCA
YWCA of New Castle County
West End Neighborhood House

Ancient and Baroque Music Course

Baroque Era Music - (1600-1750). This class will attend lectures and demonstrations of this music which witnessed the development of tonality, meter, harmony and all elements of Modern music. The course will concentrate on the period of Domenico Scarlatti, J.S. Bach, G.F. Handel and Antonio Vivaldi.

A Harpsichord Recital by James Weaver from the Smithsonian Institute and a possible Organ Recital by John Albright from the University of Michigan.

Instructor: Larry W. Peterson, Ph.D., Professor, Dept. of Music, University of Delaware. The class will meet at the JCC with demonstrations at the Amy E. DuPont Music Building and the Cathedral of St. John.

Wednesdays - September dates

Mondays - October dates

Time: 7:30-9:30 p.m.

September 9, 16, 30, October 5, 12

Fees: \$20.00/M \$25.00/NM

Fee includes book.

Registration: September 7 (1st class registration according to space).

This program is partly funded by the Delaware Humanities Forum, a state program of the National Endowment for the Humanities.

**20th Century Art Trip To The
New York Metropolitan Museum**

Travel the mysteries of 20th Century Art in the newly opened wing of the New York Metropolitan Museum. The exhibit provides a grand scale arena where current art will be seen in a direct continuum with art of the past. Other exhibits on display will include Tiffany Silver, Chinese Painting and the wide range of special exhibits housed at the Met.

Tuesday, September 22, 1987

Time: Leave at 8 a.m., Return at 5:30 p.m.

Fee: \$25.00/M
\$35.00/NM

Fee includes admission to the entire museum, guided lecture tour and transportation (46 seats available).

Brooklyn Heights And Museum

Brooklyn Museum of Art - Enjoy a guided tour of the American Artists Exhibit, Outstanding Collection of Oriental and Egyptian Art plus European costumes, textile and art. Following lunch and a guided tour of historic Brooklyn Heights, we take time to shop and browse this lovely Boutique area.

Wednesday, November 4, 1987

Time: Leave at 7:30 a.m., Return at 6:30 p.m.

Fees: \$30.00/M \$35.00/NM

Children's Programs

Kidspace: (K-6th Grade)

Kidspace is a recreational child care program that is offered during school closings for center members. Kidspace provides space to play, make new friends and experience new activities in an informal, yet structured environment.

Please bring: Bag lunch, sneakers, bathing suit and towel. (Hats, gloves and boots when weather warrants.)

Activities include: Swimming, gym activities, crafts, trips, movies and game tournaments.

Minimum daily registration: 6 paid registrants, one week prior to program date. No refunds after registration deadline.

Extended childcare is available on all Kidspace days from 7:15 a.m. until the start of the program and from the end of the program until 5:45 p.m. at an additional cost of \$4.75.

A Day at the JCC - Erev Yom Kippur

Albert Einstein Academy

Friday, October 2, 1987

Time: 8:30 a.m.-4 p.m. (Additional childcare available)

Fee: \$10.00

A Day at the JCC - Erev Sukkot

Albert Einstein Academy Early Dismissal

Wednesday, October 7, 1987

Time: 11:15 a.m.-5:45 p.m.

Fee: \$8.00

Trip to the Philadelphia Zoo - Columbus Day

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Monday, October 12, 1987

Time: 8:30 a.m.-4 p.m. (Additional childcare available)

Fee: \$13.00

Roller Skating & JCC Activities - Thanksgiving

All Public & Private Schools!

Join all your big wheel friends for a trip to the Christiana Skating Center.

Friday, November 27, 1987

Time: 8:30 a.m.-4:30 p.m. (Additional childcare available)

Fee: \$13.00



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Day Camp Scholarship Fund

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Artist Judith Schwab - A Nurturer Of Nature

By PRISCILLA W. SIEGEL
Michelangelo's marble sculptures in the Louvre, "Dying Slave" and "Rebellious Slave", are images of superhuman men straining against bonds, and express the artist's longing for freedom of the soul from the imprisonment of the body. This same sense of strain and longing is conveyed by Judith Schwab's bound pipe wall sculptures recently exhibited in the L.B. Jones Gallery in Wilmington. While Ms. Schwab, a Wilmington artist, sees these wrapped pipe sculptures as human bones which she is ritualistically mending, we are reminded that binding restrains as well as heals. The taut, torn bands of stretched canvas spray painted with black, brown, and metallic paint wrapped around rectangular frames of pipe speak to us of an inner fire seeking release. In fact, one of these sculptures in-

corporated a brilliant red neon light which glows from behind the torn bands of canvas, imparting a sense of burning energy from within. Delicate, abstract expressionist drippings of paint across the surfaces of these constructions soften their rigidity and intensity, and, again, the conflict between freedom and bondage is evoked. These sculptures might well be seen, in part, as the embodiment of the artist's urgent need to create. In fact, she says, "These last ten years," "have seen an explosion of my creative energies."

An only child, Judith was born in Philadelphia of first-generation Jewish parents. Her father was a haberdasher, her mother a decorator. Her artistic

talents were immediately recognized by a kindergarten teacher who urged Judith's mother to enroll Judith in an after school art program. Judith's art career was thus launched. "Every Saturday, using three public conveyances, my mother took me to the Settlement School of Art and Music in Philadelphia where I worked with clay and with paints," was the affectionate recollection of the artist. Her studies, interrupted by marriage and babies, continued into the present. She attended the Moore College of Art in Philadelphia, received a B.A. in Fine Arts from Kean College of New Jersey, and in 1986 completed her MFA degree in sculpture from the University of Delaware.

As an adult Schwab became interested in puppetry, and worked for eighteen years in this medium. During her involvement with puppetry, she developed an interest in the education of children, finding

that she could use the puppet medium to help free artistic expression in her young students.

The multi-disciplinary nature of puppetry was important to the development of Ms. Schwab as a mixed media artist. In addition to the wrapped wall sculptures, she has recently created sculptural installations and performance art pieces. These stem from her work in puppetry and from her 1960's-70's exposure to art "happenings." Inspired by the graceful, twisted shapes of grape vines and grasses, Ms. Schwab bends and wraps vine into meaningful and symbolic forms which have primeval and universal allusions. Using poetry, music, light and shadow, and dancers whose bodies twist and bend like the grape vines, Ms. Schwab creates a poetic performance art with surreal, dreamlike dimensions. Captured on video, this multimedia art with its universal language,

has been selected for a possible cultural exchange project between the United States and the USSR. If approved, the video will be shown in Tbilisi, Russia in the spring of 1988. Schwab hopes that the message of interconnectedness will communicate itself to her audiences and contribute to the cause of world peace. "I'd like to feel that I've made a contribution in the world," she says, "— that I've made a difference."

Ms. Schwab's feelings about interdependence and linkage are at the cornerstone of her world outlook. She has a profound attachment to traditional Judaism which is based on this sense of connection to the ancient past. She loves the traditional Hebrew prayers and melodies because it puts her in touch with ancient roots, "primal beginnings," and she observes Jewish dietary traditions for the same reasons.

Enrollment Open

Registration applications for new students are now being accepted by the Delaware Branch of Gratz College High School of Philadelphia.

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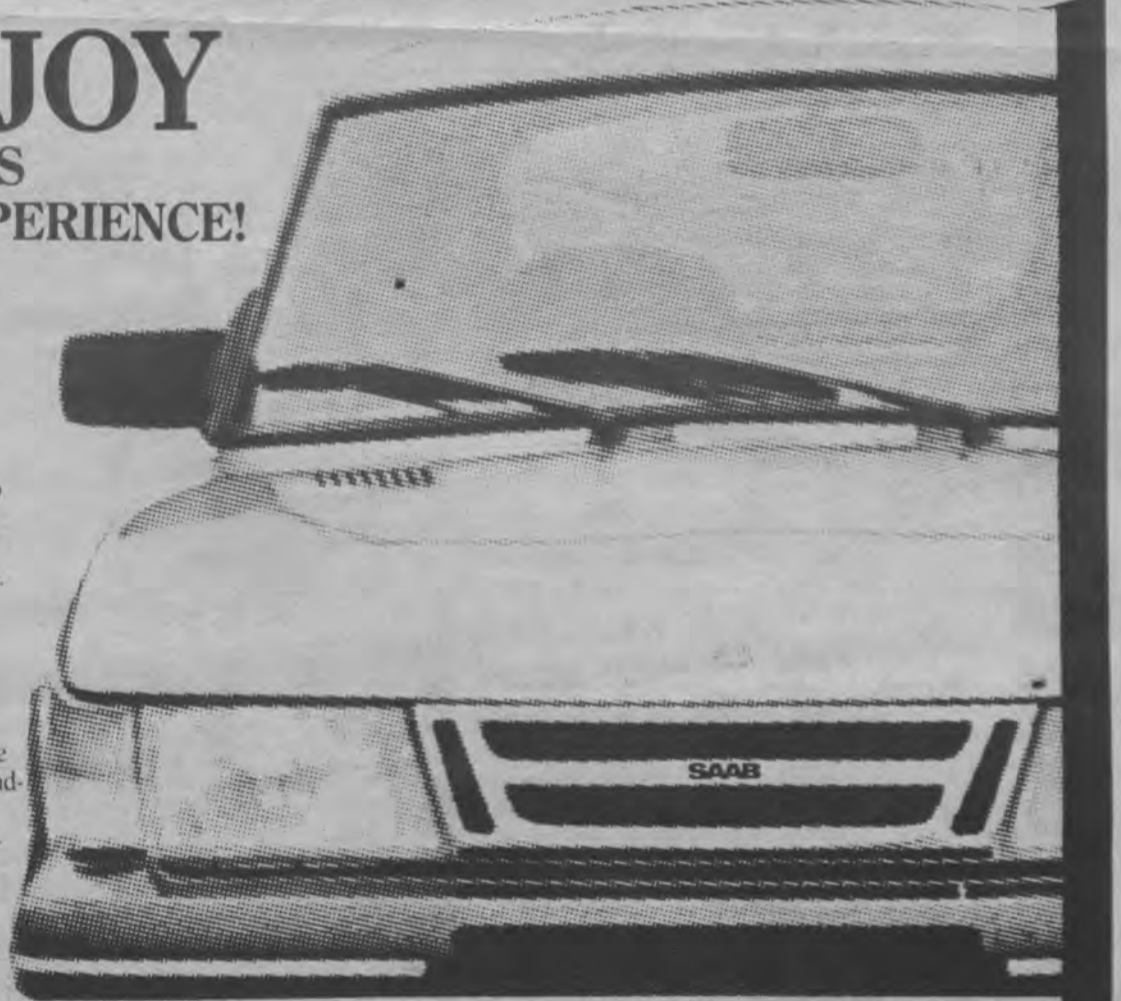
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IF YOU HAVE

\$100⁰⁰



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AVAILABLE!

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AS LOW AS
1.9% APR
UP TO CASH BACK
\$1000⁰⁰



1987 CALAIS



STOCK #70415

\$119⁰⁰ PER MONTH

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\$139⁰⁰ PER MONTH

1987 DELTA 88



STOCK #70552

\$179⁰⁰ PER MONTH

ALL PAYMENTS BASED ON 60 MONTH CLOSED END LEASE WITH \$100.00 DOWN PAYMENT. FACTORY REBATES HAVE BEEN DEDUCTED FROM LEASE PRICE. 8.7% APR ON APPROVED CREDIT THRU DEALER DESIGNATED LENDING INSTITUTION. ALL CARS SUBJECT TO PRIOR SALE. OFFER ENDS SAT. 8/29 AT 5 P.M.

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