

# The JEWISH VOICE

"You heard it in  
The Jewish Voice"

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

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January 23, 1987



## Thank You, Delaware! Super Sunday '87 Is A Super Success 17.4% Increase

One hundred volunteers raised more money in a single day than ever before for the Jewish Federation of Delaware/UJA campaign. Super Sunday '87 raised close to \$100,000 — a 17% increase over the same cards last year. More than 1600 individuals made pledges.

This year, WILM and Channel 12 joined us to broadcast from our Super Sunday headquarters. State Auditor Dennis Greenhouse, and State Attorney General Charles Oberly were among our afternoon callers.

The enthusiasm of the Super Sunday co-chairpeople, Laney Gordon, Marc Pevar, Marcy Spivack, and Dennis Spivack, along with General Campaign Chairperson Bill Topkis, and President Martin G. Mand, was transmitted to the volunteers. Everyone at Super Sunday exemplified true concern, caring, and commitment, for the entire Jewish community in Delaware, in Israel, and throughout the world.

All of the local television and radio stations provided excellent public service announcements. Patterson-Schwartz once again was our gracious host for the entire event, through the efforts of Judy Levy. Annie Golden's, Bagels & Donuts, Dunkin Donuts, Take-A-Break Coffee, and Al's Sporting Goods were our generous contributors and supporters.

Special thanks to our volunteers Shelly Mand, Charlie Twer and Evelyn Wolff who spent the entire day at Super Sunday.

## Shamir To Meet Reagan At White House Next Month

Israeli Premier Yitzhak Shamir is due to meet President Reagan at the White House Feb. 17. The main topic of discussion will be U.S.-Israeli relations. Shamir is to arrive in New York Feb. 15 to begin a 10-day U.S. visit that will also include Los Angeles and Houston. The itinerary, however, is not yet complete and changes are expected.

## Federation Endorses Principle Of Equitable Allocations For Programs

The board of the Jewish Federation of Delaware at its Jan. 15, meeting approved the following principles to guide their actions for 1987 allocations:

1. Distribution of funds for cultural, humanitarian and educational projects in Israel should be equitable to all ideologies,
2. The Federation and Delaware Jewry should maximize its support for those who are in need in Israel and throughout the world, and
3. The Delaware Jewish community should declare and join with others to work toward the depoliticalization of the disbursement, distribution and allocation of funds raised in the United States

for cultural, humanitarian and educational Israel.

In furtherance of these principles, it was decided that 10 percent of the money which is allocated to the United Jewish Appeal for Israel's cultural, humanitarian and educational needs from the 1987 Federation Campaign be earmarked for projects in Israel supported and endorsed by the Reform, Conservative and Reconstructionist bodies. It was understood that the Budget and Planning Committee's recommended allocation of funds for such projects or agencies, once approved by the board of directors of the Federation, would be transmitted directly to the appropriate organization in Israel.

(See related articles pages 4, 5 and 6)

### Inside This Issue:

#### DILEMMA: REFORM JUDAISM AND ISRAEL

- 4 different viewpoints
- Who are the players?
- What are the issues?
- What's being done?

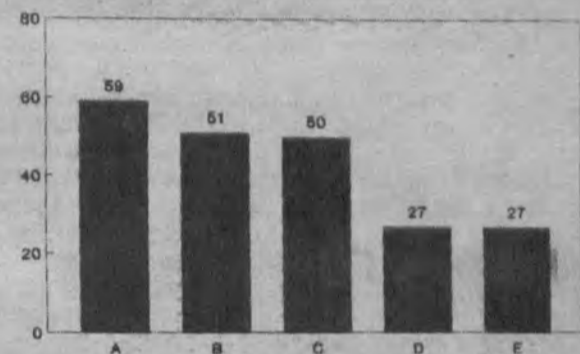
See Pages 4, 5 & 6

## Community Calendar

- Feb. 22- Jewish Singles, 21-29. Bagel brunch and JCC activities, 12-3 p.m., JCC.
- April 2- Fiddler on the Roof, sponsored by the Jewish Community at the Grand Opera House.

Call Federation office  
for details 478-6200.

ADL Study of Conservative Christians'  
Attitudes toward Jews



1,000 respondents

- A. "Jews can never be forgiven for what they did to Jesus until they accept him as their true savior."
- B. "Jews are tight with money."
- C. Christians should actively help lead Jews to accept Jesus Christ as savior."
- D. "Jews are more loyal to Israel than to the U.S."
- E. "Because Jews are not bound by Christian ethics, they do things to get ahead that Christians do not generally do."

— ANTI-SEMITISM AMONG CHRISTIANS? ... NEW YORK — Partial results of a national survey of 1,000 "religiously conservative" Christians are shown here. The survey's findings were released recently by the Anti-Defamation League of B'nai B'rith. The sampling was made up of 36 percent Baptists, 12 percent Methodists, 10 percent Lutherans, 7 percent members of the Church of Christ and the remainder divided up among such groups as Pentecostals and Mormons. The survey found a statistically significant relationship between belief in a literal reading of the Bible and expression of one or more anti-Semitic views. RNS PHOTO

## Editorials

# Point, Counterpoint

"It was Israel's Idea!" says the headline one day.

"Israel Is Used As Scapegoat!" says the headline the next day.

This point-counterpoint reporting in the press on the Iran scam seems to generate more heat than light.

But the primary role of the daily press and media is not to say what the "truth" is in any news situation but rather to tell what is being said and who is saying it — and occasionally to clarify an issue by providing the background necessary to put things in context.

The responsible reader, on the other hand, will remain informed enough to read (or listen) between the lines and decide whether a public figure's statements contain light or heat, fact or rhetoric, truth or politics.

It's easy and popular to blame the messenger for the confusion or sorridness of political events — as if reporting that something has happened is the same as causing something to happen.

One local sage has a rejoinder for anyone who declares that a current problem can be laid at the doorstep of the media. "Oh really?", he will ask innocently. "Could you explain that to me. Which reporter was it who sold the arms to the Iranians? What news anchor opened the secret Swiss account?"

Point. Counterpoint!

# The Buck Stops Where?

Ever hear of scapegoat? At the White House, still looking for the right spin on the Iran-contra affair, it works like this: First blame the media. If that fails, blame everything on the close-mouthed Lt. Col. Oliver L. North for keeping his schemes a secret. Still got a problem? Why not pin the whole affair on the bad advice of the Israelis?

A "White House source" whispers to two prominent columnists that President Reagan was "the victim" of "Israeli transgressions." Attorney General Edwin Meese 3d tells Congress that the idea of funneling the Iranian mullahs' money to the Nicaraguan contras came from a senior Israeli official.

But the buck-passing doesn't work. It only demeans the presidency. Whatever advice the White House did or didn't get from the Israelis or any other foreign intermediaries, it was the president who approved the policy of trading arms for hostages. Whoever hatched the idea of funneling Iranian money to the Nicaraguan rebels was only expanding on existing administration policy to raise private funds for the contras after Congress banned U.S. military aid.

Any administration that has to stoop to portraying itself as the naive victim of an ally's flawed opinions should surrender the title of "superpower." A president whose defense is ignorant — ignorance of decisions that undermined his most basic policies — cannot rebuild an image of competence by shifting the blame.

Reprinted from the Philadelphia Inquirer.

# Arms-To-Iran Debacle: Possible Implications

By ROBERT E. SEGAL  
(Copyright 1987, Jewish Telegraphic Agency, Inc.)

While awaiting further developments in the foreign policy debacle of selling U.S. arms to Iran, a fresh review of some of the actors in the drama elicits fascinating implications.

**Question:** Will Lt. Col. Oliver North, hailed by President Reagan as a national hero for his role in the debacle, provide a new martyr-model for the nation's political far right ala John Birch?

Birch, you may recall, was killed as a young man by Chinese Communists 10 days after World War II ended. He was pronounced the first casualty of the Cold War by the late Robert Welch, who created the extremist John Birch Society.

Roosevelt-haters and other impassioned folks poured thousands of dollars into Birch Society coffers. Welch said he relied on Joe Kamp, a professional anti-Semite, for guidance.

In its heyday the now moribund society provided a nesting place for many who agreed with Welch that the President Eisenhower was a leading Communist conspirator.

During the late Sen. Joseph McCarthy's Communist witch-hunt, Welch was scornful of those who invoked the

Fifth Amendment. So was Reagan, but new occasions temper old views.

**Question:** How long must the populace suffer the damage done the Administration by White House communications director Patrick Buchanan?

Said Buchanan: "If Col. North ripped off the Ayatollah and took \$30 million and gave it to the Contras (fighting the Nicaraguan Sandinistas), then God bless Col. North."

As a speech writer for then Vice President Spiro Agnew, Buchanan provided gems like, "Some newspapers dispose of their garbage by printing it" and "If, in challenging, we polarize the American people, I say it is time for positive polarization."

He reportedly saw nothing wrong with Reagan's ill-starred visit to the Bitburg cemetery in West Germany, which contains graves of Nazi SS troops. One source contends Buchanan wrote the heartless words uttered there by Reagan: "The German soldiers buried here were victims just as surely as the victims in the concentration camps."

Buchanan has called experts at the Justice Department's Office of Special Investigation "hairychested Nazi hunters."

(Continued to Page 6)

## LETTERS to the Editor

### Israel And Reagan Deserve Better

The following letter, reprinted from the New York Times is in response to Yossi Sarid's Op-Ed which was printed in the last issue of the Jewish Voice.

To the Editor:

Yossi Sarid ("Reagan Is Scapegoating Israel," Op-Ed, Dec. 15) damns Israel for being too needy and the Reagan Administration for being too generous. You described Mr. Sarid simply as a Knesset member, but your readers should know that his is a tiny party of three on the left fringe of Israeli politics that has refused to join the national unity Government. Mr. Sarid should have a better understanding of Israel's situation than to assert of its leaders, "somehow, over the years, they have not been able to solve their country's problems on their own."

Somehow? Must one write from New York to remind this member of

the Knesset of the huge military, economic and psychological burden Israel faces living in a sea of enemies that (aside from Egypt) refuse to accept its legitimate existence, that have committed aggression against it an average of once every six years and have made it the target of incessant terrorist attack? Must one recall that, despite this and more, Israel has built a viable society, created a democratic polity and received and absorbed hundreds of thousands of immigrants from every corner of the globe, exceeding in number its original population?

Is Mr. Sarid unaware that in the last 18 months, thanks to some friendly urging and economic aid from the United States, Israel has, by huge individual and community sacrifices, managed to turn its economy around and beat back inflation to further

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## The Jewish Voice

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Karen G. Moss, Editor

Mark Edward Gawel, Advertising Manager

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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, FEBRUARY 6. The deadline for stories and photos is noon, MONDAY, JANUARY 26. 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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## Endowment Fund

The future quickly becomes the present bringing with it changes we cannot now foresee. To be certain that we shall be able to meet the needs of a changing community the Jewish Federation of Delaware has established the Jewish Community of Delaware Endowment Fund. We look to this fund to provide the income to meet emergency and special needs to assure the Jews of Delaware that they will be able to live in dignity and world-wide Jewry that we shall not forsake them in times of crisis.

The Endowment Fund provides an opportunity to follow the ancient Jewish tradition of *tzedakah* in a tangible and enduring way. In subsequent issues of the *Jewish Voice* we shall discuss the many ways you may choose to participate.

## Martin Luther King Remembered In Israel

On Jan. 15, the Embassy of Israel commemorated the 57th anniversary of the birth of Dr. Martin Luther King, Jr. Three hundred people were in attendance including King's daughter, Yolanda King. Ambassador Meir Rosenne recalled King's strong and consistent friendship for the state of Israel and the Jewish people. "His unique genius was that he preached and taught and led as a black liberator. His identification with Moses, the liberator of the Jewish people, was bred in him, and he reached out to the Jews in kinship — and Jews understood that and responded to it," the Ambassador said. Mayor Marion Barry of Washington recalled that Jews were among King's "strongest allies" when "we were in Mississippi battling to get blacks registered to vote." King, in turn, backed Israel in its struggle. In his words, Israel was "one of the great outposts of democracy in the world, and a marvelous example of how desert land can be transformed into an oasis of brotherhood and democracy."

But, of course, his primary legacy does not apply to any one people or nation. It applies to everyone. King's life exemplified the Torah's injunction "Justice, justice, you shall pursue." He sought justice at home, where he



Martin Luther King, Jr.

led the forces which destroyed a malignant system of racial discrimination. And he sought it abroad, where he fought for black South Africans, Soviet Jews, Czechs, and others under the boot of the oppressor. Our tragedy is that he is no longer with us. His triumph is that he continues to inspire us even 18 years after his death.

Reprinted from the *Near East Report*.

## Comedy Cabaret Sold Out!

### Jewish Singles 21-29

There was a full house at the Comedy Cabaret, Jan. 15, for a happy hour and comedy show. The evening at the Comedy Cabaret was the second highly successful event for Jewish singles, 21-29. The next event will be a bagel brunch and afternoon at the JCC, Sunday Feb. 22, noon - 3 p.m.

After brunch, the gym, the pool, the raquetball courts, and the pool are available for our use.

If you are a Jewish single, 21-29, and are not already on our growing mailing list of over 175 people, please call Seth Bloom at the Jewish Federation of Delaware, 478-6200.



J-60275 — PALESTINIANS PROTEST ... BIR ZIET, OCCUPIED WEST BANK — Palestinian youths carry the PLO flag during a demonstration on the Bir Zeit University campus Jan. 12. Palestinian restlessness on the West Bank has increased in recent months. RNS PHOTO/Wide World

Well, the prodigal son has come home to the *Jewish Voice* after a long absence, spent in fuming and fussing and he still hears himself fussing and fuming.

As far as he (that's me) knows, he's here to stay as long as the top committee allows him.

And my current complaint is that all during Jewish Book Month I didn't see a review in the *Jewish Voice* of the latest book by the venerable and beloved rabbi of Adas Kodesch Shel Emeth, Leonard B. Gewirtz.

I also would have loved to have seen a Jewish Book Month story, reviewing or even mentioning Jewish-Delaware authors.

These would have included Rabbi and Mrs. Lee Levinger of some 60 years ago when he was rabbi of Congregation Beth Emeth; Philip Birnbaum, scholar; Rabbi David Geffen, formerly of Beth Shalom and now in Israel; Toni Young who produced a history of Delaware Jews; and Rabbi Gewirtz who has just recently had his

## FRANKLY SPEAKING Zev Amiti

### A 'Jewish Pulitzer' For Rabbi Gewirtz



third book published, titled *Jewish Spirituality*, a very learned item dealing with hope and redemption and also including an English translation of Rav Avraham Yizhak Kook's *Footsteps of the Messiah*.

In his new book, Rabbi Gewirtz examines rabbinical sources pertaining to the Jewish sources in Messianism.

This important new book has been difficult to get hold of! In the first week of December, having learned of

Rabbi Gewirtz' new book, I sent a check for \$14.95 to Adas Kodesch Shel Emeth for a copy. But by Dec. 28, 1986 I had not yet received my book.

The office of the synagogue informed me the office was loaded with copies of the book, awaiting the good rabbi's autograph and mailing.

Difficulties notwithstanding, the *News-Journal* carried a detailed story of it, with a picture of the rabbi early in December, written by Eileen

Spraker, the staff writer of the *News-Journal* papers who handles religious news.

Spraker wrote a magnificent story about the book, and touched on some of the personal views of the rabbi. She also reminded us that rabbi is planning to retire from the synagogue in June of 1988, after 40 productive years as the spiritual leader of Adas Kodesch.

The first book Rabbi Gewirtz wrote was *The Authentic Jew and His Judaism*, an excellent book, not only for Orthodox Jews but also for the most secular of secular Jews; even for gentiles.

He also wrote a book, *Authentic Jewish Living*. I suggest every Jewish family, regardless of synagogue affiliation, get a copy of this new book. It's not easy reading but don't rush through it. Read it slowly and discuss it with friends and then read some more.

I wish there were a Jewish version of the Pulitzer prize. I'd give it to Rabbi Leonard B. Gewirtz for his latest.

# A Pressing Dilemma: Reform

## The Issues And The Players

**F**or nearly two years, the Reform movement, through its Zionist organization — Association of Reform Zionists in America (ARZA) — has been seeking additional grants from the Jewish Agency for Reform programs in Israel. ARZA has expressed frustration in the manner in which these requests have been handled.

In the last few months, there have been numerous meetings with the United Jewish Appeal, United Israel Appeal and Jewish Agency representatives. The United Israel Appeal staff has provided technical assistance in the preparation of the new proposals.

A completely separate issue is the recognition and acceptance of Jewish religious movements other than Orthodox by the various ministries of the Israeli government in such matters as conversion, marriage and divorce. The question of "who is a Jew" and the "Law of Return" continue to be raised although changes in the present laws have been resisted and voted down by the Israeli Parliament (the Knesset) consistently.

One issue should not be confused or merged with the other. The two issues must be dealt with separately as they concern two different bodies: one, the government of the State of Israel and the other, the Jewish Agency for Israel.

The articles in this issue of the *Jewish Voice* are written from various viewpoints with open editorial license. Our responsibility is to present the views of each of the authors to better inform our readership of the issues which exist as the writers see them.

It is important, however, to first define the various parties involved, and briefly explain their role and function. The players are: the Jewish Agency for Israel, the United Israel Appeal (UIA), the World Zionist Organization (WZO), the American Reform Zionists of America (ARZA) the United Jewish Appeal (UJA), and, indirectly, the government of Israel.

### Jewish Agency For Israel

Under the 1971 Jewish Agency Reconstitution Agreement, the reconstituted Agency is responsible for immigration and absorption from lands of distress; support for educational and youth activities, particularly Youth Aliyah; agricultural

settlement and immigrant housing.

Project Renewal, initiated in 1977, is a joint effort of the Jewish Agency and the government of Israel, representing the Jewish communities abroad. It is a special program for the renewal of distressed neighborhoods throughout Israel, which stresses local participation of residents in determining and implementing programs and the direct involvement of overseas communities.

### World Zionist Organization

The 1971 Jewish Agency Reconstitution Agreement assigned to the WZO its historic role in the "fulfillment of Zionist programs and ideals." Its activities are to center on Jewish and Zionist education in the diaspora, public relations and Zionist ideology. The departments of the WZO, particularly those involving youth, carry out a number of activities in the free countries of the world. Among these programs are: immigration and absorption from free countries; education and culture/Torah education in the diaspora; pioneering youth movements; young Zionist leadership development.

### United Israel Appeal

Since 1925, the United Israel Appeal, one of the founders and the principal beneficiary of United Jewish Appeal, has been channeling assistance to the people of Israel from American Jewry to the Jewish Agency for Israel. UIA has provided funds for housing, immigration, absorption, rural settlement, education, youth care and other social needs.

The UIA is accountable to the American Jewish community for the appropriate, efficient and effective expenditure of monies collected on its behalf by UJA.

UIA maintains offices in both the U.S. and Israel. Its responsibilities include involvement in the preparation and analysis of the Jewish Agency's budget and programs, preparation of UIA budget for allocation of funds for the activities of the Agency and supervision of those funds, as well as continuous monitoring of Agency programs.

### United Jewish Appeal

The United Jewish Appeal functions as the collections arm of the United Israel Appeal. Community Federations collect funds for local as well as overseas needs. Money for local needs stays in

the community; money for Israel is channeled through the UJA to the United Israel Appeal. The UJA also distributes funds to the American Jewish Joint

Distribution Committee (JDC), the Organization for Rehabilitation through Training (ORT) and the New York Association for New Americans (NYANA).

### U.S. SOURCES AND FLOW OF FUNDS TO THE JEWISH AGENCY FOR ISRAEL



### Association Of Reform Zionists Of America

The Reform movement and the Conservative movement joined the World Zionist Organization in the 1970s as member organizations. Each

organization created its own Zionist movement, ARZA for the Reform and MERCAZ for the Conservative. Arrangements made for af-

filiation included funding by the WZO of Reform and Conservative youth groups and other programs.

### Government of Israel

When the State of Israel was established in 1948, the Israeli government inherited a set of procedures, established by the Turks and continued by the British, which

gave local religious authorities full responsibility for administering matters of personal status. Included were such matters as birth, marriage, inheritance and

death. In 1948, the chief rabbis of Israel became the arbiters of law in these matters and the Ministry of Religion was established to administer these laws.

# Judaism In Israel

## ON THE OTHER HAND N. Even-Or



### The Wars Of The Jews

**I**t has been wisely observed that the first step in solving a problem is to define it. On that criterion we are still at square one in the difficult matters that divide Orthodox, Conservative, Reform and Reconstructionist Jews here in the United States and in Israel.

Is it a question of *halakhah*, Jewish law? Orthodox Jews consider themselves bound by this *halakhah* originating in the revelation at Sinai, expounded in Torah and developed in exquisite detail over the last 2000 years in the Talmud and *responsa* literature. Conservative Jews also accept the primacy of *halakhah* but take a more aggressive approach to its continued evolution. Reform and Reconstructionist Jews do not follow *halakhah* and, particularly in the case of Reconstructionism, make certain decisions concerning ritual observance on a local congregational vote. It is this unwillingness of Reform and

Reconstructionist to follow *halakhah* that has brought the Orthodox to question the validity of conversion and even marriage ceremonies performed by rabbis of these two groups. This split has been exacerbated by the recent decision in the Reform and Reconstructionist movements to define as Jewish the offspring of a Jewish father and a non-Jewish mother, patrilineal descent, a move rejected and opposed by Conservatives as well as the Orthodox.

Is it a question, then, of rabbinic status? If Orthodox rabbis do not accept the validity of conversions performed by others, they are, in fact, rejecting their qualifications as rabbis. This is particularly frustrating in Israel, where, in continuance of practice under Turkish and British law, the government assigns authority for rituals defining personal status to the several religious groups and their in-

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## ISRAEL THROUGH MY EYES

### Ze'ev Golin



### Reform Judaism's Place In Israel

**R**eform Judaism, in recent years, has been trying to raise its profile in Israel. The dedication of the multi-million dollar "World Center for Progressive Judaism" marks a high point in these efforts. The accompanying publicity, ironically fueled by Orthodox hostility, exceeded the movement's fondest hopes.

At the same time, Reform congregations in America want a fairer share of the fundraising pot, for their projects and activities in Israel. They feel that their numbers and generosity justify more than crumbs from the philanthropic table. To put it more bluntly, they want more influence for their money on Israel's political, cultural, and religious life.

Because they number over 20% of American Jews, they can arguably demand a fairer share for their activities — in America. Their demands vis-a-vis funds intended for Israel are more questionable.

Reform's interest in a viable presence in Israel is relatively new, stemming from the need for a prominent rabbi-archeologist to expand his activities there. They have attracted only a small number of adherents in Israel, and the figures have remained constant in recent years.

On the other hand, the established modern and secular Zionist movements have been functioning since the turn of the century. Their strength is based on the large number of their followers living in Israel. Such numbers require a myriad of institutions, over which funding is thinly spread. The Orthodox alone support over 300,000 school, yeshiva, and university students; several thousand synagogues, several hundred ritual baths, agricultural settlements, housing projects, youth camps, and social services. The secular Zionist movement supports an even larger number of institutions and social services.

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## THE RABBI WRITES

Rabbi Leonard B. Gewirtz  
Adas Kodesch Shel Emeth Congregation



### Pluralism

**W**hen the State of Israel was declared on Hey Iyar, 1948, the majority of its citizens were not religious. Yet among the 36 people who signed the Declaration of Independence, five were religious Zionists: Rav Yehudah Leib Maimon, Rav Ze'ev Gold, Moshe Shapiro, Dr. Zorah Wahrhaftig, and Rav (Itcheh) Yitzchak Meir Levine, the son-in-law of the rebbe of Gur, leader of the largest chassidic group in the world. Rav Yehudah Maimon was the most influential person of the group and he was appointed Minister of Religions, in the first cabinet. Rav Itcheh-Meir was appointed Minister of Social Welfare. In that first Knesset, 11 members were Mizrahi-Religious Zionist; 3 members were Agudah; the rest were members of the secular Mapai and Mapam, center socialist, and left socialist; Herut, Begin's right-wing party; the Arab Communist Party, and the rest from small spinner parties, with one seat each.

To form a Government, Ben-Gurion negotiated with the leftist, at the time pro-Soviet, Mapamnicks, but he could not budge them. He turned to his friend Rav Maimon, (they had shared

a cell in prison under British rule). Ben-Gurion and Maimon worked out the political arrangements, however, there were religious questions that Rav Maimon wished to settle.

**1. Kashrut in the Army** - Ben Gurion's position was, "Let each soldier be dictated to by his conscience." "Tov," said Maimon, "but how does this work out in practice? When a division trains together and fights together do soldiers run to separate kitchens for lunch? Do you maintain separate utensils, dishes, etc.?" Ben-Gurion understood. The non-religious can eat Kosher, "*Es vet zei nisht shatten.*" But the observant are forbidden to eat non-kosher.

**2. Marriage: Chuppah V'Kiddushin** Again the dialogue followed along similar lines Rabbi Maimon explained, "If you have civil marriage (and divorce), then the religious who observe *halacha* will not permit their children to marry children from irreligious families. Those who would rely only on civil marriages and divorces, and then remarry would give the stigma of *mamzerut* to their children. In addition, some of the left-

(Continued to Page 6)

## THE RABBI WRITES

Rabbi Peter Grumbacher  
Beth Emeth Congregation



### Reform Is A Viable Option

**I**deally, the State of Israel should afford every Jew the opportunity to express his/her identity regardless of theological perspective. Ideally, the State of Israel should recognize the religious differences which have marked *am Yisrael*, the People of Israel, for centuries. Ideally, the State of Israel should welcome and encourage the creativity which has always emanated from the spiritual core of our souls since our Patriarchs and Matriarchs began our unique pilgrimage in history. Ideally, the Jewish State, which grants religious freedom to its Christian and Moslem residents, should do so as well to all Jews who are citizens of the Land.

Reform Judaism in Israel is called Progressive Judaism. Before the declaration of Israel's independence, and certainly since, there have been religious Jews in Israel who have not identified with Orthodoxy. One can be a religious Jew and still be Progressive/Reform. The nature of the political system in the Jewish State, however, has allowed far-reaching powers to be granted to those in Orthodox political parties so as to main-

tain what has usually been a precarious coalition. Issues of "personal status" have been controlled by the Orthodox establishment. Major life-cycle events may not be performed by any rabbi not recognized; and while there are some Orthodox rabbis not permitted to officiate, there are today *no non-orthodox rabbis* who are recognized as having this authority. In spite of the growing number of Progressive, Conservative and Reconstructionist congregations, many of whom are served by ordained rabbis, these spiritual leaders may not do what we in American congregations take for granted. Marriages cannot be registered without an "approved" rabbi signing the documents, nor can funerals be conducted by someone not on the list.

There is also the matter of conversion to Judaism, an issue which has heightened the tension. Many are familiar with the case of Shoshannah Miller, a Jew-by-Choice converted by a Reform rabbi in Colorado. Ms. Miller desired to make *aliyah* under the Law of Return. Every immigrant

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## History Of The Jewish Agency

**T**he history and function of the Jewish Agency and the World Zionist Organization have been intertwined since their inception.

The World Zionist Organization was created at the first Zionist Congress convened by Theodor Herzl in 1897. It was organized to facilitate the settlement of Jews in Palestine and to obtain international approval for the concept of a Jewish homeland.

To achieve its purpose, the WZO created a number of institutions, among them the Jewish Colonial Trust (precursor of Bank Leumi), Keren Kayemet L'Israel (Jewish National Fund), Keren Hayesod (Foundation Fund) and, in 1920, an underground Jewish defense force which later became the Haganah.

At the urging of WZO president, Chaim Weizmann, an enlarged Jewish Agency was established in 1929 at the 16th Zionist Congress. The enlarged Jewish Agency was to establish a partnership between WZO and the "non-Zionists" in the conviction that all Jews want to share in building the national home. Popularly called "the Jewish Agency," the organization's activities both within and without the Yishuv (Jewish settlement in Palestine) are as the representative body of the Jewish people in Palestine. Major support for the Agency's work comes from fun-

draising campaigns in Jewish communities throughout the world.

In 1952 the official roles of the Jewish Agency and the WZO were defined by Israel's Knesset in the Law of Status, making these bodies responsible for the "ingathering of the exiles" and for their absorption in Israel.

Eight years later, the establishment in the United States of the Jewish Agency for Israel, Inc. (the precursor to the United Israel Appeal) changed the nature of the Zionist non-Zionist relationship within the Agency's leadership. For the first time since 1929, Zionists in America were invited to sit on a board of directors with community leaders, active in fundraising, to decide together the use of Jewish Agency funds expended in Israel. This structural reorganization was the first step leading to the reconstituted Jewish Agency.

In 1971, the WZO, UIA and Keren Hayesod signed an "Agreement for the Reconstitution of the Jewish Agency." The Reconstitution Agreement assigns to the WZO its historic role in the "fulfillment of Zionist programs and ideals." The reconstituted Jewish Agency is charged with responsibility for immigration and absorption from "lands of distress;" support for educational and youth activities, particularly Youth Aliyah; agricultural settlement and immigrant housing.

## Pluralism —

(Continued from Page 5)

wing people who want to marry an Arab spouse who does not convert, would have civil marriage, and then children, though growing up in *Mapam Kibbutzim* and *moshavim*, would not be Jews. Later, when these children grow up and go to the cities they could marry unsuspecting Jewish boys and girls. What a mish-mash there will be."

Rav Maimon said there is a need for a *shomer* over marriages to prevent the *irbuvya* that took place in the days of Ezra and Nehemiah. A rabbinic court (Beth Din) should supervise the areas of marriage and divorce. Ben-Gurion agreed and most of the secularists approved.

**3. Divorce: Gittin** - Following, from marriage according to *halacha*, it was apparent that the Biblical-Rabbinic laws needed to be followed on divorce. Beth Din would write the *get* when necessary.

These three points were spelled out and written into official state law and they have been observed since those early days.

### II

Now, the Reform movement is clamoring for "religious pluralism," which will upset the stability of Israeli society. While speaking in the name of peace and unity, the Reform spokesmen are introducing more divisiveness.

Pluralism is recognized in the United States, in Great Britain, in France, and other European democracies. This concept rests upon

a strong constitutional principle: the separation of church and state.

Within the Jewish people, however, pluralism makes for divisiveness. Rabbi Reuven Bulka, PhD, recently wrote a sociological work which demonstrated that presently thousands of Orthodox Jews in the United States and Canada do not permit their children to marry offspring who are *mamzerim*. Because of civil divorce in the U.S., thousands of divorced people without a *get* remarry with the blessings of a Reform rabbi and they bear children.

Reform rabbis want the authority to conduct *chuppot* in Israel without concern for the *halacha* as they do in the U.S. Should the secularist-majority change the Ben-Gurion-Maimon "unity laws," they will establish a separation of Synagogue and State and cause the division in Israel society, which can, G-D forbid, fragment Israel's society. This division, according to Dr. Bulka, is already in existence in the U.S. and Canada.

The Reform movement is playing with fire. Shoshana S. Cardin, president of the National Council of Jewish Federations, warned the Reformers on the matter of withholding funds from Federation. "Money should not and cannot be used as an instrument for the pursuit of specific ideological or religious primacy in the pursuit of power..." There is pluralism in the U.S. with all its disruptive consequences for the Jewish future.

I plead, let there be *one Chuppah V'Kiddushin, one kashrut, one gittin and one Jewish people in the State of Israel.*

## Addressing The Grievances: The Present Situation

In response to concerns expressed by the Reform movement, several steps have been taken:

- The Reform movement consulted with the United Israel Appeal about the preparation of a grant proposal; the United Israel Appeal staff provided substantial technical assistance in the preparation of the proposal.

- Leaders of the United Jewish Appeal pressed upon leaders of the Jewish Agency the importance of giving a prompt and fair hearing to these proposals. A grant of \$250,000 was made toward these proposals (far less than the requested \$20,000,000).

- The United Jewish Appeal convened a meeting with leaders of the Reform movement and the Jewish Agency on Sept. 30, 1986 for the purpose of offering assistance in securing further expeditious and fair hearings of the Reform proposals. UJA leaders offered to lend support for additional funding in accordance with the priority of the Reform programs compared with other programs competing for Jewish Agency funds.

- A letter from the leaders of all five Reform movement organizations in support of the UJA Federation Campaign was distributed to all Reform congregational rabbis in December. The letter is reprinted below.



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Dear Rabbi:

For the past several years the Reform Movement has been seeking grants from The Jewish Agency and the United Jewish Appeal for Reform programs in Israel. These efforts, widely reported, have raised questions concerning the cooperation of our Movement with the UJA which we wish to clarify.

We reiterate our support of the philanthropic efforts of our local Federations and national UJA. We urge all members of our Movement to continue their efforts on behalf of Federation campaigns. This support is of great importance to Israel and to our local community and national needs.

We seek not the diminution of funds available for Israel, only a more equitable distribution among the institutions there. Therefore, we will pursue our determined quest to gain a favorable response to our grant proposals.

The leaders of the UJA and of our Movement have been in continuing communication with one another regarding this matter. We are working in a mutually supportive way, and it is our hope and expectation that we will have specific, positive developments to report within the next several months.

Cordial greetings.

Sincerely yours,

*Gerard Cantel*  
Gerard Cantel, President, World Union for Progressive Judaism

*Alfred Gottschalk*  
Rabbi Alfred Gottschalk, President, Hebrew Union College-CJL

*Charles A. Kruloff*  
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*Jack Stern, Jr.*  
Rabbi Jack Stern, Jr., President, Central Conference of American Rabbis

## Arms-To-Iran Debacle —

(Continued from Page 2)

Recall also Buchanan's outrage over the government's successful eight-year effort to bring to the bar of justice John Demjanjuk, the man identified as "Ivan the Terrible," who killed thousands of Jews at the Treblinka death camp during World War II.

**Question:** Whatever their faults, do American news-gatherers deserve to be described by the President as "sharks circling like they are now

with blood in the water"? And is it fair for him to declare that American foreign policy would have been advanced were it not for the American media reporting the disclosure of the U.S. arms sales to Iran from what he called "that rag in Beirut"?

**Question:** Finally, what will be the final judgment on Israel's role in the arms-to-Iran scandal?

*Robert E. Segal is a former newspaper editor and director of the Jewish community relations councils of Cincinnati and Boston.*

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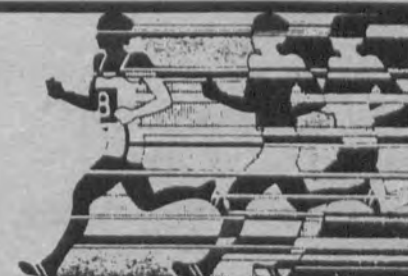
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# Cabinet Approves New Economic Plan

By David Landau and Gil Sedan

JERUSALEM, (JTA) — The Cabinet last week approved a new economic program which its proponents say will stimulate economic growth and exports, curb inflation and assure economic stability without causing

hardship to wage-earners or increasing unemployment.

The main features of the plan, agreed to after an exhausting all-night session and intensive consultations with labor and management, are a 10 percent devaluation of the Shekel; a 400 million Shekel reduction in the national

budget; some minor tax reforms; and a new levy on education.

Although the prices of some subsidized goods and services will go up as a result of devaluation, they are expected to be neutralized by wage-price constraints agreed to by Histadrut and the Manufacturers Association. A proposed 30 percent hike in transportation fares was dropped. The price of gasoline was not raised. A total price freeze will be in effect until April.

## Defense Budget Emerges Unscathed

The budget itself, the subject of fierce debate within and outside of the Cabinet for the past month, emerged with the defense budget unscathed. The modest 80 million Shekel cut in defense expenditures urged by Finance Minister Moshe Nissim with the support of Premier Yitzhak Shamir was voted down by a majority of the Ministers, a singular victory for Defense Minister Yitzhak Rabin. The 80 million Shekels will be excised instead from the budget reserves.

A major and even more controversial change of policy was the decision to impose an annual education tax of between 100-400 Shekels per child, the amount contingent on the parents' income. The Cabinet thereby deviated from the principle of free compulsory education which has been in effect since the founding of the State.

But according to government sources, about 43 percent of the population will be exempt. Parents of more than three children, residents of development towns and families with a monthly in-

come of 1,000 Shekels or less will not have to pay the tax.

## Major Tax Reform Plans Abandoned

The Treasury's ambitious plans for major tax reforms, including the elimination of loopholes and exemptions, went by the board. What emerged in the new economic program was a reduction of the top income tax bracket from 60 to 48 percent on incomes of up to 9,000 Shekels a month. Families earning more will pay a surtax of 53 percent on the difference. Corporate taxes were put in the 40 percent bracket.

Under heavy pressure from Histadrut, the Finance Minister was forced to abandon plans to eliminate tax exemptions for new development towns, working mothers and the handicapped. Nissim also backed away from health care fees. Histadrut called those proposals anti-social and regressive.

The 10 percent devaluation of the Shekel may have the greatest impact. Nissim gave assurances that it would not usher in a new era of periodic devaluations.

The Tel Aviv Stock Exchange reacted favorably. Virtually all shares advanced in price Tuesday. Investors were apparently convinced that the currency rate adjustment will spur exports and business in general.

## A One-Time Action

At a joint press conference with Vice Premier and Foreign Minister Shimon Peres, Histadrut Secretary General Yisrael Kessar and Dov Lautman, chairman of the Manufacturers Association, Nissim declared:

"Let me assure our public that this is a one-time action... It will not upset our

hard-won stability... We have seized the opportunities to ensure that the effects of the devaluation are neutralized... and therefore the exchange rate will stand for a long time to come."

The official rate now stands at 1.64 Shekels to the Dollar and 1.68 Shekels to a "basket" of currencies.

By "neutralization," Nissim was referring to the government's decision to waive 2.7 percent of employers' payments to National Insurance and Histadrut's agreement to waive 2.7 percent of cost-of-living increments occasioned by devaluation. But Kessar warned that if inflation rose despite these efforts, Histadrut would demand that the full COL increment be paid.

Peres and Nissim maintained that the new economic plan "created the conditions for a continuation of the stability in the economy and renewal of growth." It's purpose, they said, was to avoid unemployment and not widen the social gap. They contended that industry and exports would benefit.

The entire plan is subject to approval by the Knesset where it is expected to encounter some stiff opposition. Three motions of non-confidence were introduced Tuesday by Mapam, the Hadash (Communist) Party and the Progressive List. Yair Tsaban of Mapam attacked the tax reform measures. He said they would cost the government upwards of 1 billion Shekels in lost revenues. But President Chaim Herzog called on the nation Tuesday to "continue giving unified support" to the efforts for economic recovery.

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# The Wars Of The Jews

(Continued from Page 5)  
 dividual hierarchies; Jewish, Muslim and Christian. Since the Jewish hierarchy in Israel is Orthodox, only Orthodox rabbis can perform marriages and other life-passage ceremonies. There is no such thing as a civil marriage in Israel today, and there never was under the British or Turks preceding the State.

Is it a question of money, of support for religious institutions, including schools? Here there is a great confusion of data concerning *who* in Israel gets *what* from United Jewish Appeal allocations. According to UJA, approximately 10% of the funds going to Israel go to religious institutions of one kind or another. Of this amount, they say, about 8% goes to Israeli Reform groups. American Reform activists dispute these numbers as well as the definition of what is a religious institution. The numbers are widely divergent. There isn't even agreement on how many Reform, Conservative and Reconstructionist Jews there are in Israel, but it appears that of those Israelis professing any religious affiliation, over 90% are Orthodox, possibly as many as 95%.

Is it a question of politics? Since the days before the founding of the State, the religious parties (Orthodox, of course) have held the balance of power between the right wing parties grouped around Likud and the Labor Alignment parties. While the religious parties are smaller in aggregate than either the Labor or Likud coalitions,

they have held the ability to demand certain concessions on questions of religious status from every Israeli government thus far. This is unlikely to change in the near future.


Is it a question of wanting to restructure Israeli society on American Jewish terms? The *aliyah* from the United States to Israel these days is, after all, predominantly an Orthodox *aliyah* and the number of American Reform converts to Judaism making *aliyah* is unlikely to be significant. But what appears to bother American Jews of the three non-Orthodox movements is that they are giving most of the money that Jews send through UJA to Israel and "they don't even consider us Jews." This latter statement, oft heard, is of course not true. Under *halakhah* a man or woman born of a Jewish mother is Jewish. The Orthodox may consider them to be *apikorsim*, apostate in their practices, but they acknowledge them as Jews. As for the chances of significantly restructuring Israeli society, a sobering fact to note is that the majority of Israelis, some 70%, are totally secularist and unlikely to change. The Reform and Conservative movements contest this point, saying that if there were larger Reform and Conservative presences in Israel, more Israelis would become religious.

Into this confusion of fact and acrimony has stepped the Jewish Federation of Delaware Board of Directors at its most recent meeting,

voting in a resolution to deduct 10% this year from the UJA allocation going to Israel (about 87% of the UJA total) and send it directly to institutions of the Reform, Conservative and Reconstructionist movements in Israel. As stated in my comments at the meeting, I believe that this action strikes at the concept of *tzedakah* itself as well as at the concept of Federation. There is no room in any definition of *tzedakah* with which I am familiar, for telling the recipients how to spend the money. That is the province of PACS, political action committees, not *tzedakah*. If this resolution, introduced by our Reform congregation, can succeed, will there not be others from other congregations? In what sense, then, will we be a federated community? I fear that we are playing with the self-destruct button.

It pains me to write these words. I have worked for and within the Jewish Federation of Delaware for almost a quarter-century, 15 years as an active member of the Board. I have served as President, General Campaign Chairman and in numerous other posts. I believe in *klal Yisroel*, in *achdut Yisroel*, the unity of Israel. For we are one, in the eyes of those who hate us and would destroy us, even if not in our own. An ill-considered action has been taken by men and women of unquestioned good will and commitment, and a dangerous precedent has been set. We have made a tear in the fabric of our people. May God grant that it will be mended.

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## Reform Is A Viable Option

(Continued from Page 5)  
has to register in Israel for permanent status. The Minister of the Interior, Rabbi Yitzchak Peretz, did not want to register her as a "Jew" and, when forced to do so, placed the word "convert" in parentheses. The Supreme Court of Israel, as well as many government officials and Orthodox rabbis, informed Peretz that he is

forbidden to so differentiate any Jew and may not place "convert" on her registration. The Law of Return permits any Jew to automatically receive citizenship; and while there have been repeated attempts to amend the Law of Return to state that a Jew-by-Choice must have been converted "according to halacha," these attempts have failed.

We have discovered that the essence of the problem may not, in fact, be the definition of "who is a Jew?" but rather, "who is a rabbi?" There are many non-Orthodox rabbis worldwide who will insist that their converts go through all the necessary steps toward conversion "according to halacha." In spite of this, however, the determining factor in the acceptance of the person as a member of the Jewish community is the signature affixed to the papers. The only consideration is whether the signature is that of an approved rabbi. That the rabbi adhered to halacha, the Jewish law, does not seem to matter, so surely the intricate politics of the established rabbinate in Israel is as much a source of the problem as is anything else.

But there is more, a point which has affected our own community and others in the United States. The funding process in Israel, so vital to the perpetuation of the necessary programs and institutions, has virtually ignored the projects of the Progressive movement. ARZA, the Association of Reform

Zionists of America, had requested \$20 million from the Jewish Agency to fund approximately 40 programs, but had been allocated only a fraction of this amount - \$266,000. Since so much of the money received by the Jewish Agency comes via the UJA and the Jewish Federations whose annual campaigns raise funds for local and overseas needs, it became clear that this injustice in allocations had to be remedied, that a portion of Israel-directed funds be earmarked for Progressive/reform projects even before they left the United States.

The Reform movement and members of Reform congregations have been active and devoted supporters of Israel over and above specific Progressive projects, but when we have been continuously denied that which is given generously to Orthodox schools, programs, and personnel, it is time to say "Enough!" The Progressive movement does not want it all; nor does it want to take from any other recipient, nor - and this is important - does it or the Reform movement in America desire to tear asunder the preciousness of cooperation and mutual understanding. But the Progressive movement has synagogues that are waiting to be erected for eager congregations, rabbis who are prepared to teach religion-starved laypeople, creative and innovative youth programs, and a host of other opportunities that have been sitting on the back-burner for far too long a period of time. The funding process begins in our communities and we must give a clear message

that the status quo is unjust and unfair.

While it is true that our interests would be best served through massive *aliyah*, there are Progressive Jews in Israel today who deserve and are entitled to the programs the movement would readily make available if they had the money. Furthermore, there are "secular" Jews in Israel who for decades have searched for a

religious identity but had no options other than Orthodox. The Progressive movement seeks to impart religious values that reflect the best of our tradition without the preconditions so often required. There is, and has always been, more than "one way" to live as a Jew - as a religious Jew. Surely, in the Jewish State those options should be officially available and welcome.

## Letter To Editor

(Continued from Page 2)  
justify the faith the United States has placed in it?

Mr. Sarid's major focus of attack requires a considerable feat of mind reading, a task that does not daunt him. The President, he writes, "would never have convened the Camp David conference." Mr. Reagan "would have spared us the peace" because "he would have wanted to spare himself a superfluous headache." This Israeli Knesset member knows what the President "would undoubtedly have asked himself," what he "would have urged" and even what "his advisers would have warned him."

But if Ronald Reagan is a villain because he gave too much help to Israel, recognizing its strategic and moral importance to the United States, Jimmy Carter is Mr. Sarid's hero because "he paid Israel less, in both cash and lip service," "took us to task for the way we were running our affairs" and "in a variety of ways made our lives more difficult."

Yossi Sarid turns out to be a kind of Marquis de Sade of the political left. The more it

hurts, the better he likes it. This is fine for the psychiatrist's couch, but it is not to be taken seriously as a form of political commentary.

Morris B. Abram  
Chmn., Conference of Major American Jewish Organizations

## PACs A Problem

Editor:

In the Jan. 9 edition of *The Jewish Voice*, N. Even-Or suggests in his column that "the political leanings and activities of American Jews are anything but 'single issue' in character" and convincingly argues his point.

However, while Jewish people are not single issue, Jewish political action committees (PACs), with few exceptions, are. And given the diversity of issues and opinions about those issues within the Jewish community, does it make sense to contribute money to those candidates who, though supportive of Israel, bat zero on matters of church-state

(Continued to Page 19)

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# Hanukkah Ceremonies In Wilmington



Osnat Yanoshevsky hugging Thelma Bucholtz and her sister, Ruth Bucholtz smiling on the side.

the video, "Lights," and a presentation by Osnat. The torch was then carried to the Jewish Community Center auditorium for the Senior Center members. Members dedicated candles to important Jewish events such as the Masada defenders, the Shoah, the Munich Massacre, Soviet Jewry, Ethiopian Jewry, and World Peace. This was followed by an outstanding performance by folksinger Ze'ev Rivlin, who played Hanukkah, Israeli, and Jewish songs. The event ended by Osnat and many of the participants getting up and dancing. Osnat then carried the torch to Kutz Home residents and members of their families. The residents enjoyed a special Hanukkah message by Osnat, as well as a candlelight ceremony by

residents, and staff. This was followed by Ze'ev Rivlin on his folk guitar in a variety of songs, along with delicious refreshments. These Hanukkah celebrations would not have been possible without the coordination of Eyal Tiberger our Israeli *shaliach*,



Ze'ev Rivlin on the guitar in the JCC auditorium. On the side are the Hanukkah menorah candles.



Kutz Home residents listening to Ze'ev Rivlin play the guitar.

who worked with the various agencies and community leaders to make this program the success that it was. Special thanks is also due to Roselee Redelheim, Gal Shifron, Dan Thurman, and their staff members for helping make this a successful community event.

The Jewish community became the center for a number of major Hanukkah celebrations, Dec. 23.

Osnat Yanoshevsky a representative of "Young Maccabi," an affiliated movement of Masada, the national youth movement of Zionists of America, carried the torch of friendship, freedom, and peace across the American continent from Israel. Osnat received a special leave of absence from the military service to participate in Hanukkah ceremonies across the nation.

The Wilmington Jewish Community was host to three major Hanukkah events. The day started with a program for the Albert Einstein day school children, which included candle lighting, singing,

## JCC Senior Center Holds Art Exhibit



The Senior Center art exhibit

The first Senior Center art exhibit opening last month provided an opportunity to meet and talk with the artists about their paintings.

The artists are members of a painting class that has been meeting at the JCC for the past year, on Friday mornings. The instructors of the class, Sylvia England Naylor, and Phillip Jones are accomplished artists who have exhibited in the community often.

The art show was attended by many members of the community, peers, and family members of the artists. It

(Continued to Page 13)

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# Beth Emeth Youth Choir Featured At Williamsburg

Colonial Williamsburg was the setting for the Biennial Convention of the Mid-Atlantic Council, Union of American Hebrew Congrega-

tions, Dec. 12-14. Amid historic surroundings, Congregation Beth Emeth's Youth Choir added a new note to history as the first UAHC choir (and perhaps the first Jewish choir) to sing the Shabbat service there. The 12-member choir, unique in the Mid-Atlantic Region, was invited by the UAHC in recognition of its professionalism and dedication and to show other congregations what could be achieved. Jack Burnam, music director at Beth Emeth led the choir. A capacity crowd gathered in Bruton Parish Church, where presidents have prayed, to welcome Shabbat by candlelight and to listen to the Youth Choir's music.



Shown (left to right) are: Sandy Rapkin, Alyssa Weinberg, Arlene Rapkin, Jill Bernhardt, Jack Burnam, Jeffrey Arm, Debi Arm, Michelle Jonas, Denise Jonas, Karen Rohrbacher, and Jody Simon. Present but not shown: David Grumbacher. Choir member Staci Applebaum could not attend due to illness.

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## Reform Judaism's Place In Israel—

(Continued from Page 5)

Can Reform ever expect the numbers of permanent Israeli residents that require a similar level of organization that in turn justifies a "fairer share" of the action in Israel? Much of their reasoning is based on speculation: "If Reform were treated more fairly, more of us would come there to live" and "With more official support, we could reach thousands of Israelis looking for an alternative to secular and Orthodox Zionism."

The comfortable, assimilated lifestyle of American Reform Jews contradicts the first line of

reasoning. Even if Rabbi Schindler were made chief rabbi of Israel, and "Gates of Prayer" the official siddur in every synagogue, there would still not be a significant *aliyah* of Reform Jews to Israel.

As for the second line of reasoning: I see no evidence that the masses of non-Orthodox Israelis are looking for a "moderate religious" alternative. Secular Israelis ask: "Who needs a synagogue if you are not religious?" Their children learn Bible and Jewish history in school. On the Sabbath, the airwaves are filled with religious music and discussions of the week's Torah portion and other religious topics (usually from a non-Orthodox viewpoint).

In fact, some of the strongest supporters of the "moderate religious alternatives" are Israel's most extreme secularists. Knesset

member Shulamit Aloni, who considers Torah Judaism and its supporters an alien presence in a modern Zionist state, stole the show at the recent Reform conclave in Jerusalem. Ms. Aloni is not entirely selfless in her support for Reform demands. In her crusade to strip the Jewish state of its Jewishness, she has not overlooked the potential leverage of over one million well-endowed Americans. She may well succeed in driving a wedge between Reform and sympathetic Conservative and Orthodox Jews.

Reform has yet to prove itself a viable alternative in Israel. The flaunting of numbers and dollars from a distance of 6000 miles cannot change social and political realities. If Reform Judaism is to succeed in Israel, each of its followers must seriously consider the idea of making their home there.

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# Death And Dying Ritual Preparation Of The Deceased

By ALAN SCHOENBERG

The Chevra Kadisha or Sacred Society is responsible for the ritual preparation of the deceased. This organization is composed of two groups; men for men and women for women in order to preserve the dignity of the deceased.

When a death occurs, according to orthodox tradition, the deceased should be looked after by a *shomer* (watcher) until the funeral. There were very practical reasons for this originally. The main concern was protection against body stealing and from scavengers. Today this service is ceremonial. Since, as described in a previous article, embalming need not be performed if the deceased remains in a refrigerated facility, most traditional followers will forego the *shirna* in order to prevent the necessity of embalming.

The *taharah* (ritual cleansing) is performed the morning of the funeral or within the previous 24 hours. The deceased is thoroughly washed, dressed and casketed while appropriate prayers

and psalms are recited. The deceased is dressed in *tachrichum* (plain white linen garments). According to Rabbi Isaac Klein in A Guide to Jewish Religious Practice, the Talmud prescribes *tachrichum* so that the poor are not embarrassed by not being able to use expensive clothes.

The *tachrichum* is composed of pants closed at the feet, an undershirt, an over shirt, and a head covering. In this manner the deceased is completely covered. Ties in seven knots representing creation are placed around the ankles and waist. A man is also wrapped in his tallit which has had one of the fringes rendered to make it ritually defective. A woman wears the apron as a symbol of the significant position she holds as the foundation for the family.

The deceased is then wrapped in another large linen and placed in the casket. The casket must be free of metal. Made of wood and constructed with dowels and glue, the caskets are suffi-

ciently sturdy for funeral purposes yet by composition should return completely to the earth in conformity with the verse "for dust thou art and to dust thou shalt return."

To symbolically return to Israel, a small quantity of *Eretz Ysrael* is placed under the pillow in the casket.

A "viewing" is forbidden, however, if a member of the family feels the necessity identify the deceased, the *tachrichum* can be arranged to accommodate the requirement.

The funeral should not be unduly delayed. However, there are times when delays are necessary. The occurrence of Shabbat or a major holiday may cause a delay. One or more of the mourners may have to travel some distance to attend the funeral.

If you have any questions regarding any aspect of funerals please submit them to Alan Schoenberg, 519 Philadelphia Pike, Wilmington, DE 19809 or Telephone (302) 762-0334.

# Progress In Battle Against Cancer

Physicians and researchers at the Sharett Institute of Oncology of the Hadassah-Hebrew University Medical Center in Ein Karem are gaining new ground in the ongoing battle against one of the world's deadliest killers, cancer.

Officials of the Institute, recognized worldwide as a leader in research and treatment of the disease, report that four out of 10 of the Institute's patients are considered to be medically cured of cancer — meaning that after five years there has been no recurrence of their disorder.

The Institute, headed by Dr. Shoshanna Biran, has pioneered in the use of new and innovative therapies in

the treatment of cancer and has won the respect of the world medical community for its research into the cause and control of the disease. One measure of the Institute's renown was the recent election of Dr. Biran as chairman of Oncology of the World Health Organization. She is the first Israeli to be elected to a position of such prominence in the United Nations agency.

The Sharett Institute of Oncology, the largest department in the Hadassah Medical Center, will celebrate its 10th anniversary in April 1987 with a symposium in Jerusalem which is expected to attract cancer experts from throughout the world.

# JCC Senior Center —

(Continued from Page 11)

offered a chance for those in attendance to find out what painting techniques were used, and which instructor/artist influenced their particular style. The art work portrayed appeared to have a combined Naylor/Jones effect.

Visitors who had the op-

portunity to attend the reception signed the guest book, and joined the artists for delicious refreshments. This group of art students show great potential for the future, and we look forward to more creative art work in the coming year. Special thanks is due to Jeanne Davis, a prominent community member,

well known artist and Art Committee member for all her help in making the show a success.

Anyone who is interested in joining the art class at the JCC Senior Center contact Gal Shifron or Ray Freshman at the JCC for more information.

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## Kutz Home Admission Questions We Are Asked

By JACKIE GUTTENPLAN, Social Worker

It is always difficult to move a relative to a nursing home. Many times, families put off the decision until the last minute, then rush through the admission process. Many families have questions about what is the right time and what to do. The following are some of the most frequently asked questions.

**When should I start?** When you see a significant change in your relative, or events such as frequent falls, debilitating illness, or major hospitalization occur. Do not hesitate to call me for help to discuss the situation and possible options. I will be happy to tell you of community services available for assistance and, if necessary, acquaint you with those available at the Home.

**Who is eligible for admission?** Any person, 65 years or older and a resident or parent or sibling of a Delaware resident who can best benefit from the comprehensive medical, nursing and social programs offered at the Home is a candidate for admission.

*Is there a lengthy waiting*

*list?* No. Generally as soon as the necessary admission information is completed and an appropriate room is available, a person may move into the Home. Occasionally, a short wait may occur.

**How does one pay for care in the Home?** If applicants and/or their families are able to pay the Home's charges, which are comparable to area nursing homes, they are asked to do so. If not, I will assist in obtaining Medicaid (Title XIX) benefits. No one is refused admission due to lack of funds and approximately half of the Home's residents are presently Medicaid recipients. Private pay and Medicaid-eligible residents have equal access to available beds and monetary information is strictly confidential.

**Is a donation required for admission?** No, neither the applicant nor the family is re-



Jackie Guttenplan

quired to make a donation to the Home. In fact, federal law forbids nursing homes from requiring contributions as a condition of admission or continued stay. Assets remain the property of any resident or their family during their stay.

For additional information, call me at 764-7000.

## Organizations in the News

### AKSE Sisterhood Square Dance

Swing your partner! Come one! Come all! Don't miss Adas Kodesch Shel Emeth Sisterhood's second annual square dance on Saturday evening, Feb. 7 at the synagogue.

A Western-style supper will be served at 6:30 p.m. Reservations must be made by Jan. 31. Please call: Marilyn Har-

wick, 762-2473 or Vivian Goldberg, 478-7250. The entire evening, including supper, square dancing and dessert, only costs \$18 per couple.

Those who cannot come for supper, are welcome to come at 7:30 p.m. and enjoy the square dance and dessert for \$10 per couple.

### Beth Shalom Sisterhood

The Sisterhood of Congregation Beth Shalom will have its annual "Ask the Rabbi" program on Tuesday, Feb. 3, at noon. It will be held in the auditorium of Beth Shalom, 18th & Baynard Blvd. The program will feature Rabbi Kenneth Cohen and Rabbi Ira Schiffer. This is a chance to ask those intriguing and embarrassing

question for which you have been seeking answers. The event will be preceded by a mini-luncheon at noon.

Babysitting will be provided by reservation only.

Please call Danna Levy, 478-7853 or Miriam Feldman, 655-7648 to make your reservations. There is \$2 charge for the luncheon.



PCJ-60264 — NEW VATICAN AMBASSADOR ... VATICAN CITY — Pope John Paul II meets the new U.S. Ambassador to the Vatican, Frank Shakespeare. Mr. Shakespeare, 61, presented his credentials to the pontiff Jan. 8. A coalition of 20 religious groups and 80 individuals had their case against the Vatican ambassadorship rejected for the last time by the Supreme Court Dec. 9. Opponents claim the exchange of ambassadors violates the First Amendment by preferring one religion over all others. RNS PHOTO/Wide World

# Guide For Older Delawareans

## Wills

### If You Die Without A Will In Delaware, What Happens To Your Property?

There is much confusion about who receives property (meaning everything a person owns) when someone dies without a will. Some people believe that the state gets the property if there is no will. This is not the case, however. The state receives the property only if there are no surviving relatives of the person who has died, and it may take years to determine this to be the case.

Each state has its own different laws in this area. In Delaware when there is no will property is distributed as follows:

(1) The spouse receives all of the estate, if the person has no surviving parents or issue (issue means children, children's children, etc.).

(2) If there is a spouse and one or more parents but no issue, the spouse receives the first \$50,000 plus one half of the balance of the personal property and life time rights to any real estate which has not passed in some other way (by deed for example). The remainder of the estate goes to the surviving parents(s).

(3) If there is a spouse and issue, all of whom are issue of the deceased person and the spouse, the spouse receives the same share of the estate as described in (2) above, and the remainder goes to the issue.

(4) If there is a spouse and issue, one or more of whom are not issue of the surviving spouse, the spouse receives one half of the personal property plus life time rights to the real estate. The remainder of the estate is divided among the surviving issue.

(5) If there is no surviving spouse, the estate is divided among surviving issue.

(6) If there is no surviving spouse and no surviving issue, the estate goes to the surviving parent(s) of the deceased person.

(7) If there is no surviving spouse, no surviving issue and no surviving parent, the estate is divided among surviving brothers and sisters and the issue of any deceased brothers and sisters.

(8) If there is no surviving spouse, no surviving issue, no surviving parent and no issue of parents, the estate goes to the next of kin.

It should be noted that any property which is jointly owned goes to the surviving owner. It is not affected by will or by state law regarding the inheritance of property when there is no will. Jointly owned personal property could be a bank account,

stocks, bonds, or a motor vehicle titled as follows: "John Jones and/or Mary Jones" or "John Jones or Mary Jones."

In the case of real property, the deed would read "John Jones and Mary Jones" as joint tenants with the right of survivorship. In the case of a married couple, real property would go to the survivor, if the deed reads "John Jones and Mary Jones, his wife or Mary Jones" and "John Jones, her husband."

### Why Have A Will?

If you do not want your property to be distributed according to state law after your death, you should have a will. For example, if one of your children is needy and the others are relatively comfortable financially, you may wish to leave all of your estate to the needy child and omit the others. If you have no children and have brothers and sisters as your next of kin but are not close to any of them, and would prefer to leave your property to close friends or to a charity you must do it by will.

### What Are The Legal Requirements Of A Will In Delaware?

Although making a will may appear simple, it is not a "do it yourself" project. A lawyer should always be consulted when you decide to make a will because there are many legal considerations involved and a mistake may lead to your desires being frustrated and/or controversy among your beneficiaries. A lawyer will be able to advise you about these, as well as suggest cost saving measures with regard to probate expenses and estate and inheritance taxes.

In Delaware a person must be at least 18 and of sound mind to make a will. Wills must be signed in the presence of two witnesses who must sign in the presence of each other and the testator/testatrix (the person whose will it is). If the will is also notarized, it is a self-proving will and the witnesses need not appear before the Register of Wills after the testator's/testatrix's death.

In Delaware anyone but a spouse can be disinherited. A spouse is entitled to a spouse's allowance of \$2000 (if there are sufficient funds) and to a share of the estate which is determined by a formula set by state law. It is not necessary to leave someone a nominal sum (\$1, for example). An omission clause simply states that a named person is being omitted, and no reason need be given.

Wills cannot be changed by

writing in or crossing out anything in the will. Such changes could be invalid. Changes can be made by codicil, which is an amendment to the will, or by doing a new will. If a person wishes to leave items of personal property (jewelry, heirlooms, antiques, furniture, pictures, etc.) to specific persons, the will can refer to the fact that a separate list is being made to deal with these items, pursuant to a Delaware Statute. The list can then be changed as often as a person desires without changing the will. The list must be signed and dated each time and it must contain specific descriptions of the items and the names of the persons who are to receive them.

It is usually unwise to put funeral instructions in the will because the will may not be found until after the funeral. Special funeral arrangements should be discussed with the person(s) who are most likely to have responsibility for arrangements at the time of death, and instructions, such as burial in a particular site or cremation, should be put in writing and a copy given to those persons most likely to be available at the time of death.

### What Should Be Done With A Will?

After the will is made it should be kept in a safe place and the executor/executrix (the persons you name to carry out the directions in your will) told where to find it upon your death. In Delaware a will may always be obtained from a safe deposit box by the executor/executrix when the box owner dies. If you live in New Castle County, it is possible for you to file your will with the Register of Wills office. There is a fee of \$5, and if you wish to read the will at anytime after it is filed, there is a fee of \$1 for each time you request to see it. If you remove the will from the office and return it, or file a new one in its place, there is another \$5 charge.

Wills filed in this manner are not public records. They are filed in sealed envelopes.

A will must be filed within 10 days of receiving information of death. It should be taken, along with a copy of the death certificate to the Register of Wills office in the county in which the person was living at the time of his/her death.

### What Is Probate?

Probate is the process of settling the estate after someone dies. It involves distribution of the estate according to the instructions in

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# Obituaries

**Herman A. Glassberg** Road, near Belfonte, died Monday Jan. 5 in St. Francis Hospital.

Herman A. Glassberg, 75, of the Kutz Home, River

Mr. Glassberg, a caterer in New York City for many years, retired in 1972. He moved to the Kutz Home in 1986.

His wife, Nettie, died in 1985. Surviving are two sons, David of Highland Lakes, N.J., and Robert G. of Linden Hill Square; two brothers, Samuel of Fort Lauderdale, Fla., and Irving of The Bronx, N.Y.; a sister, Katie Magrisso of Fort Lauderdale; and three grandchildren.

Graveside services were in Beth Moses Cemetery, Pinelawn, N.Y.

In memoriam the family

suggests contributions to the Kutz Home, 704 River Road, Wilmington 19809.

**Jennie Closic**

Jennie Closic, 80, formerly of 315 W. 39th St., Wilmington, Del., died Thursday, Jan. 15 in Meridian Nursing Home, Randallstown, Md.

Mrs. Closic was a member of Adas Kodesch Shel Emeth Congregation and its sisterhood in Wilmington.

Her husband, Benjamin, died in 1944. She is survived

by a son, Joseph Mark of Randallstown; a daughter, Sybil Plavan of Louisville, Ky.; and five grandchildren.

Graveside services were in the Adas Kodesch Shel Emeth section of Jewish Community Cemetery, Foulk Road, near Wilmington.

In memoriam the family suggests contributions to Covenant Guild, 2709 Jeremy Court, Baltimore 21209.

Arrangements were by Schoenberg Memorial Chapel.

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## Wills—

(Continued from Page 15) the will, if there is one, and according to state law, if there is no will. All debts of the decedent and the estate must be paid, as well as any taxes which might be due.

Probate is done at the Register of Wills office in the county in which the decedent was living at the time of death. That office provides forms and information about dates when certain steps must be completed in the Probate process.

In the case of a small, simple estate it may be possible to complete probate without a lawyer. In other instances it

is a good idea to seek legal advice.

**Estate And Interitance Taxes**

Estate and inheritance taxes will not be discussed in detail because they are too complicated for a brief discussion, and they are subject to change at any time by Congress, if they are Federal estate taxes, and by the General Assembly, if they are Delaware estate or inheritance taxes.

Estate taxes are those charged on the entire estate. Inheritance taxes are payable by individual heirs according to the value of what

they inherit and their relationship to the person who died.

If you are concerned about minimizing these taxes or want more information, you should consult an attorney.

Prepared with assistance of THE LEGAL HANDBOOK FOR OLDER DELAWAREANS, Senior Citizens' Rights Committee of the Delaware Bar Association. Judith A. Schuenemeyer, Editor, Chairperson, Senior Citizens Rights Committee, Delaware Bar Association, Wilmington, Delaware 1985.

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## Jewish Family Service of Delaware

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

### Family Policy

By Arnold Lieberman,  
Executive Director



### Personalized Service

The counseling that we offer at JFS is individualized based on the specific needs of each person or family who comes to us for help. The counselor must be objective, non-judgmental, and prepared to allow the clients to set the tone in terms of what they are looking for.

Although the different services that we offer may vary in nature and content, the basic principle of in-

dividualization applies in all cases. Anyone who feels they are in need of help may contact us. Their situation will be assessed and a service plan will then be agreed upon mutually. Therefore, we offer our help to anyone who feels a need and is able and willing to use our services. They can also count on being considered and treated as a unique and individual human being.

We are very proud of our policy of attempting to meet the needs of anyone or everyone in our community while treating each client as an individual. However, in our planning process, we must periodically review and assess the population which we serve to assure that our services are appropriate. To this

end, we must examine the total Jewish population and focus on particular segments regarding their relative degree of need.

National figures are compiled regarding specific segments of the total American Jewish population in order to establish priorities for service. Over the past several years, our Delaware Jewish population has not significantly differed from the national figures.

Some high priority groups include the Jewish aged, due to their growing numbers and increased need for services as they live longer. The Jewish poor are another group with obvious needs. Single Jews are also experiencing needs for service in various areas.

We attempt to focus on such groups with identified needs by developing new services or reordering current services to meet their special needs. Yet at no point do we lose sight of our commitment to treat each person who requests help from us, as an individual. You might say that we are serving the entire Jewish community on an individual basis.

If this applies to you, call us at 478-9411.

## Dear Rachel

Dear Rachel,

I don't know if this is your kind of problem, but I need some good advice for sure. In a little more than a year, my husband will retire. He has been making big plans to see the world, starting with Israel and the Far East. It is the last thing I want. I am absolutely terrified of going too far from home.

My husband knows nothing about this. He spends part of almost every week on the road. When he gets home or takes vacation, all he wants to do is putter around the house. That suits me fine. I can manage the house quite well because all the stores and friends I need are nearby, practically in the neighborhood. Bob (not his real name) does know that I have trouble sleeping. He doesn't know that as soon as I close my eyes I see pictures of him dead in an airplane crash or a car accident or a hijacking.

Please don't tell me to shape up, or to forget it. My neighbor did, and it is worse than useless. There is no way I can fly in an airplane for 10,000 miles. My heart pounds, and I wake up sweating as it is. The Amtrak crash has made things worse. If only Bob would leave well enough alone. I am liable to become agoraphobic if he keeps on with his plans. I don't have the heart to ruin

his retirement, but I don't want to be crazy either. Please suggest SOMETHING.

Timid Traveler

Dear Timid,

Phobias are irrational fears. Therefore, no amount of logic or reasoning will make travel easier for you. Many people experience irrational fears. A small minority (half a percent) have fears so great that they restructure their lives as a result. Often, fear of experiencing the phobic symptoms causes them to restrict their activities to things and places that seem safe. You may dread being caught out in public in the throes of a panic. So you stay close to home, where you don't have to worry about appearances.

Sooner or later, Bob will notice that you are not sharing in his retirement plans. He is to be hurt or angry unless you explain what is happening. Together you can seek the professional help you need to free yourself from the tyranny of irrational fear and panic attacks. The freedom to live the rest of your life as you wish to is worth the effort.

Rachel

Send letters to "Rachel, c/o Jewish Family Service, 101 Garden of Eden Rd., Wilmington, DE 19603." Names and details will be altered in published letters to protect your privacy.

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By SAYLVIA F. PANITZ

Just about the time we've finally gotten used to writing the correct year on our checks, along comes January and we have to start all over trying to remember the right year. As with other years, 1986 was a year of good and bad happenings. It was a year in which as we watched television last Jan. 28 we saw the space shuttle Challenger explode and in seconds seven lives were lost. It was a year in which Soviet dissident Anatoly Shcharansky was freed from prison after eight

years and reunited with his wife Avital in Israel. It was a year in which more banks went under and many farmers lost their farms. It was a year in which the nation united together to celebrate the 100th birthday of the Statue of Liberty. It was the year in which two Arab terrorists entered a synagogue in Istanbul, Turkey killing 21 people at Sabbath morning services. It was a year in which I learned that a hospital stay is not a "vacation" — even if they do serve you meals in bed! May 1987 bring to you and yours a year of good health, much happiness and peace through out the world.

January is usually a cold, snowy month. It is a month that I'm sure most of us would like to see eliminated from the calendar and perhaps replaced with an extra month of May or June. January is the month for making resolutions and going on diets. If you've still kept your resolutions to this date, you are to be commended! Weight Watchers, which is one of the most popular weight control groups, has

provided us with some recipes that you can try in this new year.

## Yogurt Barley Soup

Makes 4 servings (about 1-1/2 cups each), each providing: 1 Bread Exchange; 1/2 Vegetable Exchange; 1 Fat Exchange; 1 Milk Exchange; 25 calories Optional Exchange

- 4 ounces uncooked pearl barley
- 2 tsp. salt, divided
- 2 cups water
- 2 tsp. each vegetable oil and margarine
- 1 cup diced onions
- 2 tsp. all-purpose flour, divided
- 2 cups skim milk
- 1 cup plain low-fat yogurt
- 1 egg, lightly beaten
- 1/4 tsp. white pepper
- 1/4 cup thinly sliced scallions (green and white portions)

In 1-quart saucepan combine barley and 1 teaspoon salt; add water and bring to a boil. Reduce heat, cover, and let simmer until water is absorbed and barley is tender, 20 to 30 minutes; remove from heat and set aside.

In 2- or 3-quart saucepan

heat oil and margarine until margarine is bubbly and hot; add onions and saute until translucent. Sprinkle with 1 teaspoon flour and stir quickly to combine; cook, stirring constantly, for 1 minute. Remove pan from heat; gradually stir in milk. Return to medium heat and cook, stirring constantly, until mixture thickens slightly, about 3 minutes; remove from heat and let cool slightly.

In small bowl beat together yogurt and egg; add remaining teaspoon flour and stir to combine. Add yogurt mixture and barley to milk mixture; stir to combine. Return saucepan to low heat and cook, stirring occasionally, until heated through, 2 to 3 minutes (do not boil). Serve garnished with scallions.

## Fruit And Custard Pie

Makes 8 servings, each providing: 1/2 Protein Exchange; 1/2 Bread Exchange; 1 Fat Exchange; 1 Fruit Exchange; 115 calories Optional Exchange

3/4 cup plus 2 TBSP all-

(Continued to Page 19)

\*\*\*\*\*  
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JCC EARLY CHILDHOOD DEPT. - has a "Wish" that you can fill. We are in need of the following items: tape recorders, sand & water tables, books and records. If you wish to donate any of these contact Jackie or JoAnn at the J.C.C.

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# Hillel Sponsors Winter Session Events

For the first time since its founding, B'nai B'rith Hillel at the University of Delaware is sponsoring a series of events during the University's Winter Session. The Calendar of events is as follows:

Jan. 9: Shabbat Dinner, Hillel Office, 6 pm  
Kabbalat Shabbat Services, Hillel Office 7 pm

Jan. 11: Bagel and Lox Brunch, Hillel Office, 12 noon

Jan. 24: Pizza Party and Movie, Hillel Office 6 pm

Jan. 30: Shabbat Dinner, Hillel Office 6 pm  
Kabbalat Shabbat Services, Hillel Office 7 pm  
Hillel provides social,

cultural, and religious activities for students at the University. Its office at 64 East Main Street in Newark provides a gathering place for students and serves as a site for meetings, brunches, faculty lunches, Shabbat dinners, and services while the University is in session.

The planning of activities during the University's Winter Session, a five-week term in between the regular Fall and Spring semesters marks an increase in student interest and participation in Hillel events. Rabbi Susan Shifron, Hillel rabbi, notes that the winter events were requested by the students, who wanted the opportunity to continue participating in

Jewish events through the Winter Break.

Hillel's winter term events follow an active fall that included another first: Hillel's first Holy Day services. More than 75 students observed Rosh Hashana at services led by Rabbi Shifron on the University campus. On Yom Kippur, 150 students turned out for Mol Nidre services. Morning services and a

break-the fast were also attended. "I am convinced that many of these students would not have observed the High Holy Days if Hillel had not made these services readily available to them," observes Rabbi Shifron.

Other fall semester events included a Big Brother/Big Sister program to help orient freshman, a welcome-back barbeque for all students, and

a trip to Veteran's Stadium in Philadelphia, as well as regular Shabbat dinners, bagel brunches, and students-faculty luncheons.

Hillel is student-run agency that receives financial support from the Federation of Delaware, as well as from local and nation B'nai B'rith. Information about programs can be obtained from the Hillel Office at (302) 453-0479.

## Cooking —

(Continued from Page 18)

*purpose flour, divided*  
Salt  
2 TBSP plus 2 tsp. margarine  
¼ cup plain low-fat yogurt  
16 dried apricot halves  
½ cup each water and dark or golden raisins  
4 eggs  
½ cup plus 1 TBSP sour cream  
½ cup plus 2 tsp. granulated sugar, divided  
1 tsp. each freshly grated orange peel and vanilla extract  
Ground cinnamon

In mixing bowl combine ¾ cup flour and dash salt; with pastry blender, or 2 knives used scissors-fashion, cut in margarine until mixture resembles coarse meal. Add yogurt and mix thoroughly. Form dough into a ball; cover with plastic wrap and refrigerate for 1 hour.

In small saucepan combine apricots and water and bring to a boil; reduce heat, cover, and let simmer until apricots are soft, 1 to 2 minutes. Stir in raisins; remove from heat and let stand, covered, until fruits are soft and plumped, 5 to 10 minutes.

Using electric mixer, in medium mixing bowl beat together eggs, sour cream, ½ cup sugar, remaining 2

tablespoons flour, the orange peel, vanilla dash each salt and cinnamon.

Drain fruits, reserving 3 apricot halves for garnish; stir remaining fruits into sour cream mixture and set aside.

Preheat oven to 350°F. Between 2 sheets of wax paper roll dough, forming a 9-inch circle, about ⅛ inch thick. Fit dough into an 8-inch pie plate and flute or crimp edge. Pour sour cream mixture into lined pie plate and bake 30 to 40 minutes (until a knife, inserted in center, comes out clean). Remove to wire rack and let cool.

Arrange reserved apricots in center of pie; in measuring cup or small bowl combine remaining 2 teaspoons sugar and 1 teaspoon cinnamon and sprinkle over pie.

### Ricotta Latkes (PANCAKES)

Makes 4 servings, each providing: 3 Protein Exchanges; 1 Bread Exchange; 2 Fat Exchanges; ½ Fruit Exchange; 45 calories Optional Exchange.

2 cups part-skim ricotta cheese  
4 eggs  
¾ cup all-purpose flour  
2 TBSP plus 2 tsp. margarine, divided.  
2 TBSP granulated sugar

1 tsp. vanilla extract  
2 cups strawberries  
2 TBSP plus 2 tsp. reduced-calorie red raspberry or strawberry spread (16 calories per 2 tsp.), heated

In blender container combine ricotta cheese, eggs, flour, 1 tablespoon plus 1 teaspoon margarine, the sugar, and vanilla and process until smooth, stopping motor when necessary to scrape mixture down from sides of container; let stand for 5 minutes.

In 12-inch nonstick skillet or on griddle heat ½ teaspoon margarine until bubbly and hot; using pancake turner, spread margarine to coat skillet (or griddle). Drop 2 tablespoonfuls of cheese batter into skillet (or onto griddle) and, using the back of a spoon, flatten to form a 3-inch circle; repeat procedure making 3 more latkes (pancakes). Cook until bottom is golden and bubbles appear on surface; using pancake turner, turn pancakes over and cook until other side is browned. Remove to serving platter and keep warm. Using remaining margarine and batter, repeat procedure 7 more times, making 28 more latkes. Serve 8 latkes per portion, each topped with ½ cup strawberries and 2 teaspoons of the spread.

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## PACs —

(Continued from Page 10)

separation and other areas of concern?

It is single-issue PACs versus multi-issue PACs that is the real issue, a point made all the more evident by Dr. Finkelstein's excellent column.

Loren Finkelstein, Denver, Colorado

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PCJ-60277 — RELIGIOUS LEADERS CONDEMN RACIAL ATTACK ... NEW YORK — Catholic Auxiliary Bishop Emerson Moore of New York makes a point at a gathering of more than 50 religious leaders who met in New York's City Hall Jan. 12 to condemn the Howard Beach racial attack. A black man was killed by an automobile while trying to escape from a beating by white youths in the Howard Beach neighborhood of New York early in December. In foreground, l-r, Rabbi Paul Hait of the New York Board of Rabbis, Marcella Maxwell of the city's Commission on Human Rights, Bishop Moore, Mayor Edward Koch, Dr. Robert Polk of the New York City Council of Churches and Archbishop Torkom Manoogian of the Armenian Orthodox Church. DREDIT: RNS PHOTO/Odette Lupis (Reproduction Rights Not Transferable)

National Museum Of American Jewish History

# 'Yiddish: The Mame-Loshn' Opens Movie Series

Film, a powerful medium of communication and entertainment, is a tool the historian uses to gain valuable perspectives on the past, as the National Museum of American Jewish History is again demonstrating with its weekly matinee film and discussion series, Monday Movies at the Museum.

The fourth season of this popular winter program highlight starts Monday, Jan. 26, 1 p.m. at the Museum, Independence Mall East, with a screening of Pierre Sauvage's Emmy award winning documentary, "Yiddish: The Mame-Loshn."

Interviews, poetry, illustrations, clips from Yiddish films and the lively music of the *klezmerim* evoke the pleasures of Yiddish, even for those who cannot call it their "mame-loshn" or "mother tongue," in Sauvage's hour long portrait of a unique and tenacious language and culture.

"What other language has long endured without a homeland?" Sauvage asks rhetorically. He employs a variety of viewpoints, including those of comedian David Steinberg, actor Herschel Bernardi, author

Leo Rosten and *Jewish Daily Forward* editor Simon Weber in the documentary, which shows how Yiddish has encouraged a sense of unity and familiarity for generations of Jews in diverse places.

Sauvage wrote, produced, co-directed and reported "Yiddish: The Mame-Loshn" for public television station KCET. He, like most modern

Jews, grew up without Yiddish and the film is his way of discovering his cultural roots.

Drawing on the resources of the Ralph Lopatin Memorial Film Library, established in 1983 as a tribute to the late Philadelphia film pioneer Ralph Lopatin, the series runs through March 16. Informal discussion guided by

Museum docents will follow each screening.

Other films in the series include "Family Business," starring Milton Berle, on Feb. 2, "Leaving Home" and "Number Our Days" on Feb. 9, "Roosevelt, New Jersey: Visions of Utopia" on Feb. 16, "The Gossamer Thread" and "The Spark" on March 2, "Bloomers" and "Yudie" on

March 9 and "Isaac in America" on March 16. Showtime is 1 p.m.

Series subscriptions for Monday Movies at the Museum are available for \$5. There is no charge for Museum members. General admission to individual film programs is \$1. For further information, call (215) 932-3811.

## Scholarship Grants Available For Israel Education Programs

Rabbi Peter H. Grumbacher, chairperson of the Israel Allocations Committee of the Kutz Foundation, announces the availability of funds for the purpose of study in Israel. This is for the youth of our community who plan on spending a portion of the summer or part or all of an academic year in programs that have an educational content.

Quite a number of young people in Delaware have taken advantage of these wonderful Israel experiences; some have applied for, and received, financial assistance from the Kutz Foundation. Because most of the educational programs have their own deadlines for

application filing, the deadline for the Kutz Foundation grants is March 6. The committee will meet shortly thereafter and those who

qualify will hear from the committee as soon as possible.

Please contact Rabbi Grumbacher, Congregation

Beth Emeth, 300 W. Lea Boulevard, Wilmington, DE 19802, 764-2393 for applications and further information.

## Gratz Student Knesset

Representatives for the current school year have been elected by their classmates to serve on the Delaware Gratz Hebrew High School Student Knesset. They are being ably led by the coalition presidency of Faun Riebman and Natalie Woloshin.

Delegates and alternates and the groups they represent are: Prozdor class, Jacob

Peltz and Aaron Wagner; High School I, Margaret Presley and Adam Bowman; High School II, Rachelle Kahn and Aimee Peltz; High School III and IV, Lynne Miller and Meredith Tucker.

The Knesset has been meeting and planning for special activities that will take place throughout the year. One of these is a program for fund-raising in con-

junction with Delaware's Super Sunday telethon. Another is the Inter-Jewish High School Conference and the weekend retreat in conjunction with Philadelphia Gratz.

Year-end activities organized by the Knesset include plans to march in the Israel Independence Day Parade and plans for hosting the fourth annual "Farewell to Seniors" Picnic.

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