

# The JEWISH VOICE

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

"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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Passover 5745

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56 Pages



## Ethiopian Jews First Passover In Israel

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## JFD Dinner Of Commitment To Culminate 1985 Campaign

The annual Federation Dinner of Commitment will be highlighted this year by the appearance in our community of Yosef Gal, an outstanding young Israeli diplomat who will be the

honored guest speaker. This major event, co-chaired by Toni and Stuart Young, will be held on Sunday evening, April 14 at Congregation Beth Shalom. Gal, currently assigned to

the Israeli Embassy in Washington, is regarded as one of the most dynamic and articulate spokesmen for the Israeli Foreign Service. He has addressed major Federations throughout the country.

Gal, who was born in Jerusalem, received his masters degree in operations research from Hebrew University in Jerusalem. He served in the Israel Defense Forces and joined Israel's Foreign Service in 1975.

Harold May, 1985 General Campaign chairman and Larry Isakoff, vice-chairman in commenting on the forthcoming Dinner of Commitment stated, "This major fundraising event will truly set the tone and pace for the balance of our 1985 Campaign efforts. This is our community's opportunity and privilege to respond to the critical human service needs that must be met locally, in Israel and throughout the world — wherever Jews are in need.

"This year, we are privileged to be part of Jewish history — the saving and resettling of our Ethiopian



Yosef Gal

brethren in *Eretz Yisrael*. It is a responsibility to which we must respond. This is our opportunity again to reinforce the concept and reality that we are a community that cares."

Minimum individual contribution is \$1,000. Spouses are encouraged to attend as guest or contributor.

RSVP's to the dinner should be mailed to the Federation office by April 5.



Toni Young



Stuart Young

## Dover Women Honored As Community Leaders

A campaign brunch sponsored by the Women's Division of Lower Delaware was held in Dover on March 3 honoring 18 women who achieved recognition as community leaders by virtue of their pledge to the 1985 Federation Campaign. Featured speaker at the event was Larry Isakoff, general vice-chairman of the Campaign and special guest was Leo Zeffel, president, Jewish Federation of Delaware. Phyllis Levitt and Charlotte Zaback served as co-chairwomen.

Honored as Leadership Pacesetters were Louise Kaplan, Mae Simon,

Jeanne Solomon, Phyllis Levitt and Charlotte Zaback. These five women, whose commitment represented the "chai"-est level of giving, were each awarded a gold *chai* charm. In addition, a Partners for Life certificate, in recognition of generous campaign leadership, was presented to all 18 community leaders. Leadership Partners include: Terry Dannemann, Mattie Garmize, Linda Konowitz and Sherrie Vaughn. Leadership Participants include Andrea Barros, Martha Cohen, Ginger Flamm, Dolores Knopf, Bobbie Kotler, Miriam Mersky, Joe Anne Rosenfeld,

Arlene Silverman and Andrea Snyder.

Fundraising efforts produced an in-

crease of 57% over the level at which these leaders in the Lower Delaware Jewish community pledged last year.



Leo Zeffel, JFD president (right) presents awards to Dr. David Platt (left), and Dr. Charles Levy (center) for dedicated Jewish community leadership.

## Passover Greetings From The Jewish Federation Of Delaware

This Passover we will again gather with friends and family around our seder tables, as we have done for more than a millennia, to retell and relive our redemption from bondage to freedom, from *Mitzrayim* to *Eretz Yisrael*.

This year, we have the unique opportunity to personally participate in another history-making exodus. This most recent historic episode has resulted in the saving of over 10,000 Ethiopian Jews who have now been resettled in Israel with new found freedom and hope. These devout Jews, persecuted for holding fast to the tenets of Torah, have yearned for centuries to dwell in *Eretz Yisrael*. Now they are home.

Rescuing and resettling our Ethiopian brethren is a dramatic demonstration of our deep and abiding commitment to make freedom a reality for all oppressed peoples in all lands. As American Jews, we are indeed privileged to participate in this historic 20th century freedom movement. As we reflect on the meaning of freedom, we acknowledge that Passover calls on us to share in our history, not merely as spectators, but to individually and collectively strive to enable all people, everywhere, to be free.

We are all deeply saddened that emigration of Jews from the Soviet Union has come to a virtual standstill. Permission to leave is refused, yet at the same time, Jews in the Soviet Union are denied the right to live as Jews, to pray, to teach Herew, to yearn for Zion.

Let us savor the joys of our freedom, and rejoice in the return of the Ethiopian Jews to their homeland, but let us remember that all people, everywhere are not yet free.

On behalf of the Jewish Federation of Delaware, the board of directors and staff, we wish you and your family a joyous Passover.

Leo Zeffel  
President

Morris Lapidos  
Executive Vice President

Jewish Federation of Delaware

## Community Commemoration of Yom Ha Shoah

Wednesday evening, April 17, 1985  
8 p.m.

Temple Beth El, Newark, DE  
Services and Speaker

Thursday, April 18, 1985

Noon at the Holocaust Memorial  
Freedom Plaza, 8th and French  
Yizkor Service

Sunday afternoon, April 21, 1985

2 p.m. at the Jewish Community Center  
Community-wide program

Dedication of statuary honoring memory of  
Jewish children who perished during Holocaust.

Further details will appear next issue. Please mark your calendar now.

# OPERATION MOSES: SAVING OUR PEOPLE

## OPERATION MOSES

is the UJA campaign to raise \$60,000,000 to fund the resettlement and absorption in Israel of more than 15,000 Jews who have been rescued from their suffering in Ethiopia.

## OPERATION MOSES

is the commitment by the Jewish Federation of Delaware to contribute our fair share to this effort - \$108,000 must be raised in addition to our Regular Campaign.

## OPERATION MOSES

is the opportunity we Jews now have as Passover - the time of our own redemption from bondage - approaches, to help provide and care for our fellow Jews.



**The  
Jews of  
Ethiopia**

## SPECIAL COMMUNITY RALLY

SUNDAY, MARCH 31, AT 7 P.M.

ADAS KODESCH SHE'EMETH CONGREGATION  
WASHINGTON BOULEVARD & TORAH DRIVE  
WILMINGTON, DELAWARE

**ALL MEMBERS OF YOUR FAMILY ARE ENCOURAGED TO  
ATTEND THIS HISTORIC EVENT.**

## Editorial

# This Year In Jerusalem

Jews everywhere, for centuries, end the traditional Passover seder with, "L'Shanah Ha-Ba'A B'Y'Rushalayim - Next Year in Jerusalem." Imagine the emotions pouring forth from the almost 15,000 Ethiopian Jews, our black brethren from Africa, who are now free to recite, L'Shanah Ha-Zot B'Y'Rushalayim - This year in Jerusalem!"

As we approach the month of Nisan, thoughts of our personal emancipation start to fill our consciousness. For isn't every Jew commanded to consider during the seder that he/she was enslaved by Pharaoh in Egypt and that God redeemed each of us from bondage? To many of us these thoughts are brief and pass quickly with the happy songs that conclude the seder. But what of our brethren who continue to remain enslaved in the Soviet Union, several Arab countries and the Marxist regimes in Eastern Africa? Where and when will they enjoy their redemption?

For those who have been saved and transported to freedom (the Ethiopian press prefers the word "kidnapped") their redemption starts now. But it won't be easy. Not only must the Ethiopian Jews face all the normal difficulties of past immigrants, they arrive in deplorable conditions of health due to diet deficiencies and the lack of even primitive medical services.

The Wilmington Jewish community plans to join with Federations throughout the United States to meet this unprecedented opportunity during the Season of our Freedom. Called "Operation Moses" nationally, a special rally meeting has been scheduled for 7 p.m. on Sunday March 31 at the Adas Kodesh Shel Emeth congregation. We plan to show a film summarizing the history of Ethiopian Jews and have an excellent guest speaker from the Leadership Cabinet of the Women's UJA.

All our rabbis will be present. Our community leaders will be represented in force. We now need the kind of community commitment and attendance and support that was demonstrated in 1967 when Egypt, Syria and Jordan rattled their sabers and uttered words of destruction and again in 1973 when they did strike during our holiest day, Yom Kippur. Now it's 1985 and you can join in that emancipation of our brethren.

L'Shanah Ha-Zot B'Y'Rushalayim.

This year in Jerusalem!

## DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, APRIL 5. The deadline for stories and photos is noon, WEDNESDAY, MARCH 27. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. All articles must be typed, double spaced.

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



## LETTERS to the Editor

Dear Ms. Moss,

Last month the West German government invited President Reagan to visit Dachau while he is in Bonn attending the Economic Summit this May. The President refused, stating that while visiting West Germany he wanted to "renew friendships, not recount the past."

This response outraged many Jews, including myself. I wrote the President to encourage him to reconsider his refusal and to explain why his response is so disturbing. A copy of this letter is enclosed, as are supporting editorials from the *Washington Post* and the *Norwich, Conn., Bulletin*.

If you have not already done so, I urge you to alert your readers to the President's refusal to visit Dachau and to encourage them to raise their voices in protest by writing or wiring the President. By working together, perhaps we can make President Reagan understand.

Sincerely,  
Sam Gejdenson  
Member of Congress

*Editor's Note: In Congressman Gejdenson's letter to President Reagan, he mentions the current commemoration of the 40th anniversary of the liberation of many Nazi concentration camps as a most appropriate time to visit Dachau, but stresses, above all, the President's casual dismissal of "the past." He states:*

*"Surely you must realize that such a statement, with its insinuation that it is time to put the horrors of the Holocaust behind us, is anathema to all Jews. Across the globe, the Jewish people have struggled to teach and sensitize the world to the fact that the madness that resulted in the death of six million Jews during the Holocaust still threatens us all. Evil was not obliterated during World War II, and unless we work to preserve the memory of the war's horror, we risk its repetition. The government of West Germany has come to realize this, which is why it has preserved the Dachau concentration camp in remembrance of those who were slaughtered there.*

*"Trying to remind the world of the atrocities of the Holocaust should be perceived as an act of generosity, an attempt to save the world from another disaster.*

*"As a child of Holocaust survivors, I urge you to reconsider your refusal to visit Dachau."*

Dear Chuckles,

I suggest that you read, *Hooray for Yiddish* by Leo Rosten.

You will find in it all of the Jewish jokes that you will ever need.

You may also like Rosten's *Joys of Yiddish*. Wonderful jokes.

Sholom,  
Herb Lesser  
J.O.S.C.\*

\*Jews of Sussex County

Dear Editor,

I question if there are really any ethnic jokes. Or is it just a case of giving the people in the story ethnic names or an ethnic or religious ceremony. Pat and Mike - Irish jokes, Ole and Sven - Swedish, Sam and Abe - Jewish, etc.

A story of a man who wishes to get his dog bar mitzvah becomes a "Jewish" story.

A man who wishes to get his dog a holy Communion becomes a Catholic joke, a confirmation could be Protestant, etc. (Oh yes, the joke is that he is refused the privilege until he offers a \$5000 donation, and then the minister, priest or rabbi says, "Why didn't you tell me in the first place the dog was Jewish (or Catholic or Protestant?)")

Unless the situation described is so unique that it could not occur in any other ethnic group, it simply is not an ethnic joke. It is often insulting to hear many of those jokes which make the Jew or the Italian or whatever look like a pervert or a greedy slob, depending on who is telling the story to whom. Polish stories are a great example of this insult. And jokes they are not!! I cringe at most, years earlier they were "Jewish jokes."

I contend that the unique situation to make it an ethnic story is very rare. It exists but is still very rare. People of all ethnic groups would be better served by less of ethnic references and more of reference to "two men or women" instead of two Jews or Italians.

I feel your column of "Chuckles" should either be discontinued or just call it a humor or joke column without the reference to Hadassah or Mrs. Cohen and Dr. Kaplan.

I haven't seen one joke there yet that meets the criteria of a "Jewish" story. The closest was the one of the Chinese waiter who speaks Yiddish. (And only because "all Jews like to eat Chinese food.") But keep in mind that even on the lower east side some of the Jews do speak English instead of Yiddish. I've actually seen gentiles in Chinese restaurants. It's possible.

I repeat there are really very few if any ethnic jokes. Humans and situations are really universal.

However, I enclose a joke which may be closer to being called ethnic than 99% of those I've seen or heard.

Two couples eating in a Chinese restaurant ask the waiter if there are any Chinese Jews. The waiter replies that he doesn't know but will check with the cook because "Cook knows everything." He returns shortly and announces that cook say, "We do not have Chinese Jews, we have tomato juice and orange juice only."

Sidney Green  
1100 Maryland Ave.  
Wilm. 19805

*Editor's Note: In the future, please send your jokes to Chuckles Column, The Jewish Voice, 101 Garden of Eden Rd., Wilmington, Del. 19803. We will forward them to the individual who writes the Chuckles Column. Thank you.*

# Operation Moses Rally

Sunday, March 31, 7 p.m.

Adas Kodesch Shel Emeth Congregation  
Washington Blvd. & Torah Drive

Operation Moses is an international emergency campaign to rescue and resettle Ethiopian Jews in Israel.

Marjory Stone Levine, Operation Moses coordinator, stated, "In the midst of its worst economic situation in history, Israel has taken the responsibility to rescue 13,000 Ethiopian Jews from misery and starvation and resettle them in Israel. Israel cannot alone, shoulder the cost of this massive immigration. World Jewry's responsibility for this unprecedented, life-saving "Operation Moses" is estimated at \$6000 for every man, woman and child — a total of close to \$80 million."

The Jewish community of Delaware has a unique opportunity in Jewish history. We can help Ethiopian Jews, allowing them to continue their lives with dignity and pride and become productive citizens of Israel — by raising \$108,000 — our share of this national emergency goal. This will be a one-time commitment above and beyond the regular Jewish Federation campaign.

The challenges facing Israel in saving Jews are staggering. Arriving in Israel with only the rags on their backs, their feet caked with dirt from the trek across parched land, all are malnourished, many are diseased. The great majority have no familiarity with the conveniences of Western society — plumbing, electricity, apartment buildings, automobiles. They speak no Hebrew; most are illiterate.

Despite these overwhelming obstacles, a bright future awaits them in Israel. As a group, the Ethiopian Jews show high intelligence and strong motivation. Although their stays in absorption

mathematics. What a contribution to the high-technology industry of Israel! The response of World Jewry to this crisis has been unbelievable, reminiscent of our response during the

one-third of our goal.

Operation Moses offers us an unprecedented opportunity to help perform a miracle in our generation. This effort to save a nation of Jews, isolated from modern and

To have our "Operation Moses" rally at this time of year is particularly significant — more than 2500 years ago, a Jewish leader rallied the Jewish slaves of Egypt and brought them to the promised land — Israel. Moses — Passover — the Exile — Israel.

Our present Operation Moses is also a "Redemption" — a bringing out of the desert an entire nation.

The Rally is being sponsored by the Jewish Federation of Delaware with the complete endorsement, cooperation and participation of the Rabbinical Association and all the Jewish organizations and agencies in Delaware.

Mark Weinberg, chairman of the Education Committee of Adas Kodesch Shel Emeth and the entire congregation have been a guiding force in the program by procuring all the audio-visual material necessary and providing the congregation building for the entire community.

The Steering Committee for the Operation Moses rally is composed of those individuals from Delaware who participated in a Fall 1984 Mission to Israel: Marjory Stone Levine, coordinator; Lelaine Nemser, Rhoda Dombchik, Jane Goldberg and Fran Bernstein. The group visited with the Ethiopian Jews in absorption centers.

This is our community's opportunity to demonstrate our moral and financial support for this "modern day exodus." All are welcome — your participation is crucial.



THREE GENERATIONS

The prayers of the grandmother (left) are answered: her grandchild is a *sabra*, a native-born Israeli.

centers will be longer than those of other immigrants — from 18 months to two years, compared with the usual six months — they show promise of adapting well to Israeli society, of quickly learning vocational skills and many will go on to higher education.

We have learned that Ethiopian youngsters have an uncanny talent for

critical days of the Six Day War and the Yom Kippur War. The \$60 million emergency goal has already reached the 85% level.

Twenty-one of 23 communities our size have not only reached their quotas but agreed to accept an additional goal. To date we in Delaware have raised only \$35,000, which represents only

Jewish life for more than 2,000 years, allows us to play a major role in the future of world Jewry.

Please help save these fellow Jews, who, without our assistance, will most likely perish from drought, famine, starvation, and disease.

Every life that can be saved, must be saved, and a new future for them in Israel be assured.

## The Continuing Plight Of Soviet Jewry

By SANFORD SOLOMON

Sanford Solomon, of Dover, is a Jewish Federation board member, and is active in AIPAC and JCRC.

The National Council of Soviet Jewry called into session an emergency meeting Wednesday, Jan. 30 in Washington D.C. to brief delegates and guests on the condition of Jewry within the Soviet Union and to launch a new offensive.

I wish I could bring you encouraging news about their condition, but you know their situation remains very grim.

Soviet persecution has not only not diminished, it seems to be getting worse.

Dominated by harassment and a new wave of arrests and persecutions, this past year was bleak for Soviet Jews. The Soviet Government has increased its official anti-Jewish activities in terms reminiscent of the worst Czarist persecutions. Opportunities for Jews has been radically circumscribed. Newspapers and television regularly malign Jews. Those that apply for exit visas automatically are dismissed from their jobs and are forced

to seek employment at menial tasks such as cleaning streets or performing manual labor. Some must even sell their furniture and personal possessions just to subsist. In many cases, Soviet authorities accuse these people of being anti-productive, and consider them subject to prosecution under the law punishing "parasitism" as a crime.

The most serious development during a year marked by severely curtailed emigration - 896 down from the 1979 high of 51,320 - was the systematic attack on Hebrew

teachers and Jewish activists. Scores of teachers have been arrested and several convicted and sentenced to prison and labor camps on spurious charges. Others are still awaiting trial, but the significance of the crack down goes beyond the numbers. Because synagogues are forbidden to hold classes to teach Hebrew or Jewish culture, the arrests represent an attack on the very idea of Jewish identity. It appears that a decision has been taken to crush the efforts of the younger generation, thus the very survival of

Judaism is tenuous.

The Soviet attack on Zionism has heightened with the airing of an hour-long documentary on Leningrad television. The broadcast aimed at dissuading Jews from seeking repatriation to Israel concluded that life in Israel is terrible - unemployment high, inflation out of control, and the population disillusioned by the "money grubbers and militarists" who lead the government. The film interspersed footage of demonstrations by Jews and Arabs and warned the

(Continued to Page 12)

# ON THE OTHER HAND N. Even-Or



## Remembrance Of Things Past

The month of Nisan is full of so many memories for me, some ancient shared memories of our people, and some very personal and recent in the long time line of our history.

It is the month of our redemption from bondage in Egypt over 3000 years ago, when we were brought out as a rag-tag, dusty horde of frightened slaves, to be sanctified with the gift of Torah at Sinai, and to begin the long march that led to the land that had been promised to the patriarchs. The awesome power of this event defines our very relationship with God, as expressed in the first of the Ten Commandments: *I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.* This is our birthright in freedom, an event so fundamental to our existence as a people that we recall it lovingly each time we recite a Kiddush over wine, *in remembrance of the exodus from Egypt.*

Each year, on the 14th and 15th days of the month of Nisan we relive this glorious moment in the history of man, as a personal experience. The Lord God brought *me* out of the land of Egypt, we say; not some mythical

ancestor, but *me*; not symbolically *me*, but truly *me*. Never had a people had such an organic connection to its historical origins! And we drink four glasses of wine at each of the two Seder meals, one each for the four stages of our redemption described in the Book of Exodus; *I shall free you from bondage; I shall redeem you from servitude; I shall deliver you from Egypt and I shall take you as my people.* What other enslaved people has ever heard such thrilling words of hope?

For us Jews, memory is not a passive activity. In our obligation to strive in imitation of the Almighty's deeds of kindness, we must work to deliver others as he delivered us. Others in the Soviet Union, others in Ethiopia, others in Syria, others anywhere the Torah of truth cannot be held high for all to see, for all to study, for all to live by.

We remember, too, the bitterness with which Pharaoh afflicted our lives over three millennia ago, and we remember with sorrow the many Pharaohs of Berlin and the Pharaoh of Moscow, who have so embittered

(Continued to Page 7)

# I. LEVITT Chairman, JCRC



## On 'The Abandonment Of The Jews'

From 1932 on, the Jews of Europe were hounded, humiliated, boycotted, vandalized, reviled, tattooed, and impulsively beaten and slaughtered first in small numbers and then like a flood-swollen mud-raging river of irrational hatred, by the hundreds, thousands and millions.

The deliberate process of dehumanization soon transformed them into a pathetic vision of homeless wretches boarding sinister cattle cars. Soon there was starvation, then work to exhaustion, and then the final relief.

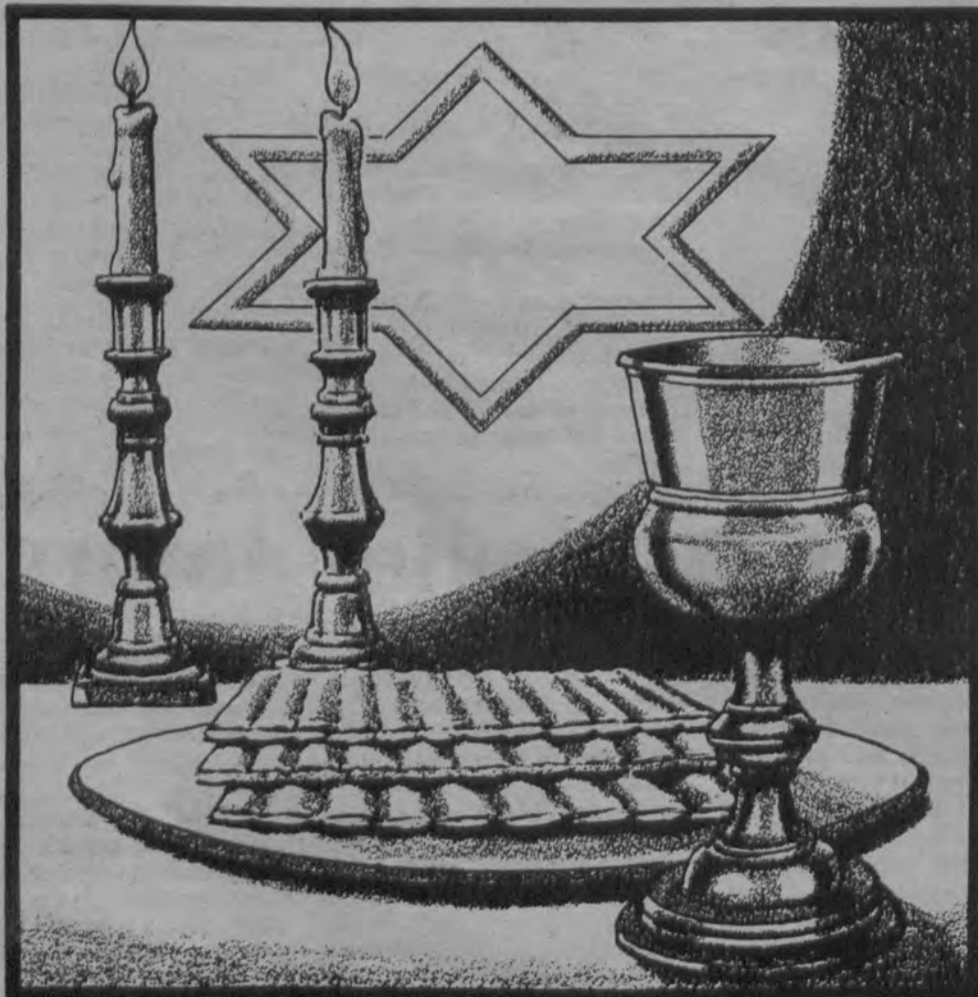
The truth is: no one wanted them, not even the idealized haven of the past, the United States. Here, life was already difficult. Tom Joad was in California searching for work. And Jews outside the Nazi grip had major problems of their own with hard times and native hate groups. They knew instinctively that they could be next. How, under these circumstances, could they do anything significant for their co-religionists abroad? Besides, in the United States Jews were divided, insecure, with ambivalent feelings

about Zionism. (could they be accused of disloyalty to their native land?) Pressured Jews, in need of escape had absolutely no where to go.

Fleeting thoughts (many of them subconscious) of caricatured, bearded, hooknosed relatives, speaking Yiddish, with their alien ways, ill fitting clothes, in need of health care and what was worse, financial assistance - all this can build a formidable barrier. It was easier to look the other way; to keep a very, very low profile (*nicht wahr* Rep Bloom?) The smell of fever-fired sweat and urine added to the nightmare vision of a trainload of freight car refugees disembarking in the yards of the Union Station in Albany, New York. Where would we put them? They don't even speak English. And wouldn't the non-Jewish majority bitterly resent their presence?"

With the inevitability of a Greek tragedy, all doors were locked and bolted, all windows boarded and barred. With no place to go, all roads and train tracks led to Poland.

(Continued to Page 7)



# WISHING YOU AND YOUR FAMILY A JOYOUS PASSOVER

# FINE

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**Other Hand —**

(Continued from Page 6)

the lives of our generation.

All this we remember, with great thanks to the Holy One of Israel who redeemed us again and again throughout our long days, and with great thanks for the living State of Israel, of which each of us is a part and which is a part of each of us.

And each of us has within him his own memories, so

very private, so deeply bound up in who and what he is.

Memories of my father, peace be with him, conducting the seder for an oft inattentive, impatient and overly jocular family group. I see him holding high the plate of *matzot*, reciting the ageless words, *this is the bread of affliction*. I see him each year; no matter who raises the plate, it is him I see.

And I see my mother, of blessed memory, her face lit with that beauty that no camera ever captured, eyes

on my father to encourage the rest of us to follow the words he is saying. And I'm again a small boy waiting nervously for my big moment to recite the four questions, knowing always that no matter how I do, there will be murmurs of admiration and congratulation.

The month of Nisan is full of so many personal meanings for me. My very name, taken from my paternal grandfather, peace be with him, is the name of the month. And on the 19th of Nisan, 5721, in the week of Pesach, the mother whom we adored and who adored us, was taken from my sister and me, close to the Shabbat on which we read Ezekiel's vision of the valley of dry bones, the vision of resurrection. She is close to me each year as I chant the words of that haftarah.

It was on the 2nd of Nisan that our first born son was given to us, and, in turn, on the 4th and the 13th of Nisan we were further blessed with our two beloved granddaughters, born to him and his dear wife.

So, you see, I like to think of the month of Nisan as my month, my month as a son of my people, and my month in a more personal way. Month of freedom. Month of redemption. Month touched with the ache of sweet sorrow. Month filled with the joy of birth and the vision of rebirth. Month for which there is a special

glow in reciting the words of the prayer for the new month:

*May it be Thy will, Lord our God, God of our fathers, to bring on the coming new month for our good and blessing.*

*Grant us long life, a life of peace, a life of goodness, a life of blessing, a life with sustenance, a life of vigor and vitality.*

*May it be a life with reverence for Heaven and with fear of sin, a life without shame or ignominy, ... a life in which there shall be among us love of the Torah and veneration for Heaven.*

*Yea, may it be a life in which the prayers of our heart shall be fulfilled for good. Amen. Selah.*

**Abandonment Of Jews —**

(Continued from Page 6)

History conspired to mix the ingredients which eventually killed the Jews of Europe. But history was assisted by an army of collaborators, including most of the Jews with the potential power and influence to change, in some degree, the direction of events. Unfortunately, Jewish leadership in those days lacked the blazing audacity of the Israelis. But what is more important, Jews didn't have an Israel, a safety valve, a place to go when all else failed. Without an Israel, a homeland, all Jews remain *falashas* everywhere.

Rosemary Raither in *Faith and Fratricide* touched on

something important - 2000 years of inbred anti-Semitism. Like white hot lava, hatred of the Jew smoulders in a kind of Mt. St. Helens of the mind.

Why am I so obsessively interested in "the abandonment?" (I was 6 in 1932). I suppose, to learn, to avoid the mistakes.

To me, the big difference today is the free state of Israel. Never again will we find ourselves jammed, struggling at the bottom of a gigantic test tube clamped just above a blue-flamed bunsen burner. The lesson has been learned after all, we had to write it all out six million times on that endless slate grey blackboard until we finally got the message.



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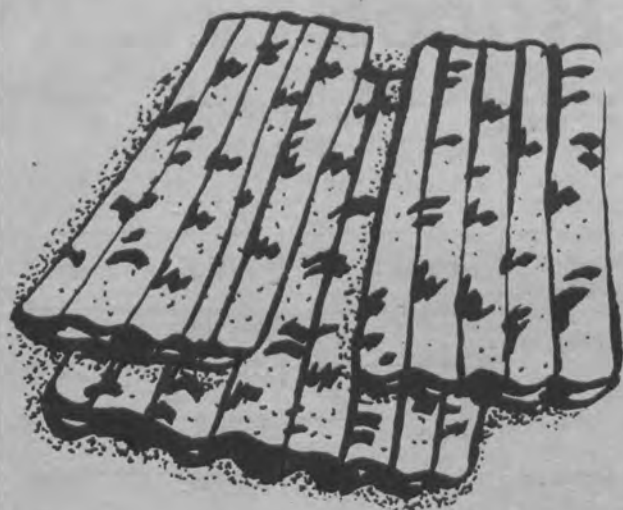
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Special entertainment:  
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Cantor Emil Hager



478-5660

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

## Center Holiday Closings

### PASSOVER

Friday, April 5 - Close 3 p.m.  
Saturday, April 6 - Closed all day  
Sunday, April 7 - Closed all day

Thursday, April 11 - Close 5 p.m.  
Friday, April 12 - Closed all day

### SHAVOT

Sunday, May 26 - Closed all day  
Monday, May 27 - Closed all day

## JCC Celebrates Jewish Music Season 5745!

### From Mozart To Sulzer

Wednesday, March 27, 7:30 p.m.  
Lecture by Dr. Irving Cohen,

Professor of Musicology at West Chester University

In celebration of Jewish Music Season, the JCC presents a lecture by Dr. Irving Cohen. Dr. Cohen, Professor of Musicology at West Chester University, will discuss how Wolfgang Amadeus Mozart found newer veins of musical expression in Vienna. Since the 18th century, Mozart has been a yardstick by which to measure musical genius. Solomon Sulzer, considered the founder of modern Jewish music, was as indefatigable as Mozart in searching out richer and newer veins of musical expression while working and studying in Vienna.

This lecture is FREE to Center members.  
\$3 for non-members.  
Please call the Center for reservations.

## ON THE TEEN SCENE:

On Feb. 10, a meeting was held at the JCC for teens in the seventh thru 12th grade and their parents. There were over 60 interested participants in attendance. The purpose of the meeting was to inform our Jewish community of JCC Youth Committee's past successes and future plans. The committee has been in existence for the past two years under the leadership of chairwomen, Roberta Woloshin and Faith Goldman; Arlene Bowman is director of children and youth department.

Roberta told the group that there are 700 Jewish Teens in the seventh thru 12 grade in the Wilmington area. The committee's main goal is to create a "comfort zone environment," for our Jewish teens to meet and socialize.

The committee's successful programming efforts have included senior and junior high dances, weekends, several winter vacation programs, a monthly Tuesday pizza night, and the hiring of a part-time youth worker, Larry Kesselman, who has established personal contact with our community's teens.

The high point of the committee's efforts has been the creation of a new Teen Room: It's a room the teens can call their own, a place where they can hang-out on a Sunday afternoon with their Jewish friends, plan their own activities, enjoy "pizza night" socializing, Saturday night games or films. The room is being set-up in the lower level of the Center. It is conveniently located near the P.E. locker/pool table room, yet off the beaten track for privacy.

## FROM THE ART COMMITTEE: PAINTINGS BY JAMES ARCHIE COLLINS

- Opening on Sunday, March 31, 2-4 p.m.
- Show continues through April 30
- Meet the artist/refreshments will be served /no charge

## MEMBERS' ART SHOW

- June 2 - July 12, 1985
- Original art works produced by adult Center members will be exhibited
- Works will be received May 28 & 29
- Call the Center for an application form

## CULTURAL CARAVAN: Designer's Show House Philadelphia

Wednesday, May 8 \$14/M \$28/NM  
Leave the JCC at 10:30 a.m.

## MARC CHAGALL RETROSPECTIVE AT THE PHILADELPHIA ART MUSEUM

Thursday, May 16 at 9:30-3:30 p.m.  
\$18.50/M \$27.75 N/M  
and Sunday, May 19 at 9 a.m.-3:30 p.m.  
\$18.50/M \$27.75/NM

## "GRIND" - BROADWAY'S LATEST HIT STARRING BEN VEREEN

Wednesday, June 5 at 8 a.m.-7:30 p.m.  
\$60/M \$90/NM

Call the JCC, 478-5660  
for details on these programs.

## Pool Closing

The Jewish Community Center pool will be closed from Saturday, April 6 through Saturday, April 13, to be drained, painted and refilled.

This time was chosen to coincide with the Passover Holiday closings.

Because the pool is being refurbished at this time it will not be necessary to close the Health and Fitness Facility the last two weeks in August.

Swimmers may use the Brandwine YMCA pool during their scheduled lap swimming hours. Please present your JCC membership card for admittance.

We apologize for any inconvenience this may cause our members and hope you will understand that we are striving to keep our facilities in top level condition.

## UPCOMING PROGRAMS FOR ADULTS THIS SPRING AT THE JCC:

### •Abba-Cadabra:

The Magic Of Jewish Fathering  
Tuesday, March 26 at 7:30 p.m.

### •Financial Planning For Young Professionals

Thursday, March 28 at 7:30 p.m.

### •Meet Your Mishpacha: A Practical Short Course In Jewish Geneology

April 15, May 7 & May 20 at 7:30 p.m.

### •Beginning Calligraphy

April 16 - June 4 at 7 p.m.

### •Single And Jewish In Wilmington:

### Making The Most Of A Lifestyle

•April 22 at 7:30 p.m.

### Trio Cantare

Wednesday, May 22 at 7:30 p.m.

For details on all classes & programs, consult your JCC spring packet, or call the Center, 478-5660.

## OLDIES BUT GOODIES NIGHT SATURDAY, MAY 4 8:30 p.m.-Midnight (curfew!)

Come to the "Sock Hop," sponsored by the Adult Social Committee of Comedy Night fame!

•Special DJ - Jay Rosenthal, spinning the discs of the 50s

•Dress in your 50s clothes (1750s, 1850s, 1950s)  
Oldies But Goodies of all ages are welcome!

•Rate the Record

•Compete in a Spotlight Dance

•Brush up on the "strand" and the "stroll"

Get out the poodle skirt, saddle shoes, white lipstick, prom dress, chinos, etc. (You remember!)

Food, of course, to remind you of the high school dance: chips and dip, Cokes (with straws) and pizza after the dance.

Cost: \$14.00/couple  
7.00/single

Register at the Center, 478-5660

# Jewish PACs Emerge As Powerful Force In U.S. Election Races

By KAREN MOSS

There are three things essential to a political race, the leader of the pro-Israel lobby recently told the Council of Jewish Federations: "Early money, middle money and late money."

Thomas Dine, the director of the American Public Affairs Committee, also claimed that heavy campaign giving by American Jews defeated Sen. Charles Percy, the former chairman of the Senate Foreign Relations Committee, swayed the outcome of several other races and produced what Dine describes as the most "pro-Israel" Congress in history.

Are Mr. Dine's contentions based on fact?

According to a recent article in the *Wall Street Journal*, the network of Jewish political-action committees (PACs) has greatly multiplied its clout since the 1982 elections. Their overall giving to federal candidates and party organizations in the 1984 campaign almost doubled from 1982, to nearly \$3.6 million. Their number did double, to what is now more than 70 PACs.

### Intense Focus

The Jewish PACs represented only about 4% of total PAC giving; their collective power comes from their intense focus on candidates and congressional committees that deal with foreign aid, a subject of little interest to most lobbies.

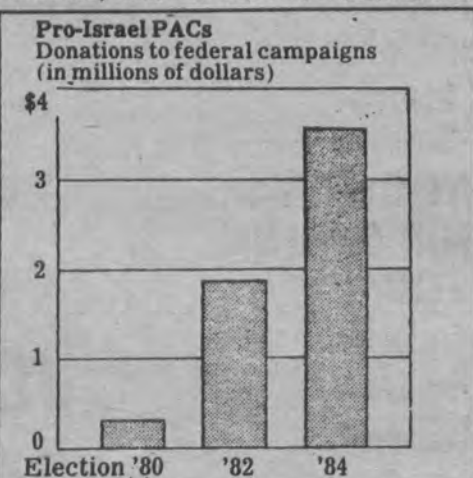
Under federal spending limits, a single PAC is limited to giving \$10,000 per candidate. But the spending patterns of Jewish PACs tend to be tightly focused. As a result, the Jewish PACs pumped over \$100,000 into each seven congressional races. Taken together, these PACs gave \$1 million more during the 1984 elections than the nation's largest single PAC, the 110,000-member Realtors PAC, which gave \$2.5 million.

### 79% To Democrats

Democrats received 79% of Jewish PACs' largess. Of \$340,725 spent in behalf of Senate Republican can-

didates, 36%, or \$123,175 went to one senator, Rudy Boschwitz of Minnesota. Sen. Boschwitz, who was reelected, is Jewish and heads the Senate Foreign Relations subcommittee that deals with Middle East issues. Tom Dine said in his speech that Sen. Boschwitz is "the political rabbi for Republicans on the Senate floor."

Of \$1.55 million spent on House candidates, 36% went to members of the



Source: Wall Street Journal tabulation of records at Federal Election Commission.

House Foreign Affairs Committees or to members of the House Appropriations Committee's foreign operations subcommittee. These are the committees that originate foreign aid bills.

### The Largest

The largest Jewish PAC is National PAC, which spent \$784,000 in 1984, making it the nation's 24th-largest single PAC. It is headed by Marvin Josephson, the chairman of International Creative Management, one of the nation's largest theatrical and literary talent agencies.

The second-largest Jewish PAC is Joint Action Committee for Political Affairs (Jacpac). Its president, Adrienna Glazov of Highland Park, Ill., says its members are 15,000 Jewish women, organized through coffee klatches held across the country.

### Growth Is Planned

Most of the leaders of Jewish PACs, however, say their groups plan to grow larger. "Jews are very politically active. It seems to be something that we've taken to," says Morris Amitay, the chairman of the third-largest Jewish PAC-the Washington PAC-which gave \$209,900 for 1984. Amitay is also Dine's predecessor at AIPAC.

Scarcely any of the Jewish PACs bears a name that indicates its purpose. Typical are "Delaware Valley PAC" and "Desert Caucus." Some of these PACs explain that Jewish donors, after centuries of persecution around the world, are extremely cautious about drawing attention to themselves.

### Opposition Mounting

The growing influence and narrow focus of the Jewish PACs have sparked debates within the Jewish community. Rabbi David Saperstein of Washington, D.C. is concerned with the appearances that "the Jewish community giving is based only on one issue."

Fred Wertheimer, the president of Common Cause, the self-styled public interest group, argues that campaign giving by PACs of all kinds distorts the electoral process and increases candidates' vulnerability to pressure groups. The League of Women Voters also takes this stance.

Former Sen. Percy is very bitter about his recent defeat. He filed a complaint with the Federal Election Commission against one particular individual who reportedly spent \$1.1 million of his own money urging Percy's defeat. The complaint was dismissed after a brief investigation. Percy is considering suing to try to force the commission to reopen the case.

"A U.S. senator," he says, "should have the same right as a member of the Knesset or the editorial board of an Israel media outlet to disagree with any government when its actions

### Top 1984 Recipients Of Jewish PAC Money

CANDIDATE	RACE/OUTCOME	AMOUNT
Paul Simon (D., Ill.)	Senate/Won	\$270,675
James Hunt (D., N.C.)	Senate/Lost	216,175
Carl Levin (D., Mich.)	Senate/Won	170,388
Clarence Long (D., Md.)	House/Lost	158,625
Rudy Boschwitz (R., Minn.)	Senate/Won	123,175
Thomas Harkin (D., Iowa)	Senate/Won	108,330
Lloyd Doggett (D., Texas)	Senate/Lost	104,750
Norman D'Amours (D., N.H.)	Senate/Lost	86,200
Albert Gore (D., Tenn.)	Senate/Won	70,050
William Winter (D., Miss.)	Senate/Lost	68,290
Tom Corcoran (R., Ill.)	Senate Primary/Lost	51,150

Source: Wall Street Journal tabulation of records at Federal Election Commission.

may not be in the United State's interest."

There are those that question the efficacy of the Jewish PACs. Sen. Richard Lugar, who headed the Republicans' successful effort to keep the Senate in GOP hands, says he doubts Jewish donations provided the winning margin in any race.

However, Former Illinois Rep. Paul Findlay, was defeated in 1982 after his politically-unknown candidate received over \$100,000 from 31 Jewish PACs. He doesn't doubt the strength of these PACs. In fact, he is currently working on a book that he says is about people and institutions who have tangled with the Jewish lobby. The title is, *They Dared To Speak Out*.

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# B'nai Mitzvah



The community is cordially invited to attend our "special" adult bar and bat mitzvah celebration at Beth Shalom Synagogue on Shabbat Hagadol, Friday evening, March 29, and Saturday morning, March 30.

Our b'nai mitzvah will lead the entire service on Friday evening and will read from the Torah and chant the Haftarah portion on Saturday.

Please join us for services and share with us in our *simcha*.

Our b'nai mitzvah are: Jackie Deitch, Jackie Eisenberg, Susan Gleich, Karen Hager, Doris B. Himber, Diane Horn, Barbara Jacobs, Rona C. Katz, Phyllis Kazinoff, Jane E. Klinger, Leslie Koralek, Lawrence R. Lange, Nancy K. Milbauer, Lorraine G. Miller, Sharon Milner, Elaine Morgans-tein, Beverly Peltz, Rose Z. Reitzes, Amira H. Silber, Marilyn Weiner, Toby R. Weiner, Frances M. Zaret, Judith K. Zucker.

## Chuckles

Mr. Cohen took a package to the post office to be mailed. The clerk said, "It's too heavy, you'll have to put more stamps on it." "So if I put more stamps on it," says Cohen, "that'll make it lighter?"

A poor man goes to his Rabbi and cries, "My house is too small for my wife and me and our seven children."

"Bring in your chickens," says the rabbi.

After a week the man returns and says "Rabbi, it's even worse."

"Bring in your goat and your cow," the rabbi

orders.

The man comes back after a few days in tears. "Rabbi, I can't stand it."

"In that case," says the rabbi, "go home and take all of your animals back to the barn."

"Thank you, rabbi," the man says a few days later. "We have so much more room now."

Katz is sitting in his room, wearing only a top hat, when his friend walks in.

"Why are you sitting here naked?"

"It's all right," says Katz. "Nobody ever comes

to visit."

"But why the hat?"

"Well, maybe somebody will come."

\*\*\*

A Jewish man is walking to work when a perfect stranger slaps him in the face. "That's for you, Yankel," the man says.

When the Jew recovers he starts to laugh.

"Why are you laughing?" "Do You want me to hit you again?" says the stranger.

"No, please," comes the reply. "It's just that the joke's on you — I'm not Yankel!"

## Beth Emeth Religious School

A model seder will be held in Beth Emeth's religious school on Sunday, March 31, during school hours. Students in the gimmel class will lead the service.

A pre-school program for children (ages 3 to 5) and their parents will be held on Wednesday, March 27, from 1-2 p.m. Call the religious school office, 762-5858 to register. There is no fee.

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# The Continuing Plight Of Soviet Jewry —

(Continued from Page 5)

Soviet people to "beware of the dangers of Zionism — Zionism," it declared, "is to turn every Jew, no matter where he lives, into an agent of the Jewish oligarchy, into a traitor to the country where he was born" — hence, the Soviets viciously condemn Zionism as an intent to corrupt the Communist system and the Soviet State. Israel is perceived as a militaristic state whose aim is to displace the Arab population with six million Jewish immigrants with the end result — to subjugate Israel's neighbors and dominate the region.

Over 550 delegates together with dozens of senators and representatives heard commitments to place the plight of Soviet Jewry high on the agenda when negotiating with the Soviet Union in the area of arms control and trade. Ambassador Eugene Douglas was most encouraging when he stated that the foreign policy of the United States must reflect not only our material and security interests, but our moral values as well. "Freedom for Soviet Jewry and other human rights issues will occupy a prominent place in our concern, and will be raised in talks with the Soviets," he stated.

Representatives of national and international organizations were there. Christians, Blacks, ambassadors and former ambassadors were there to pledge their support in the continuing struggle for human rights against the repressive injustice being perpetrated against Soviet Jews. Andrew Young, who understands quite well the process of evolution of human rights and moral issues of our time, reminded the delegates of Dr. Martin Luther King's position on Soviet anti-Semitism, and committed himself to the struggle.

One speaker after another spoke of the ethical shoddiness of the Soviet leadership, and condemned their actions as a sad commentary that these men have learned little from the events of history.

And yet there remains through all this a spark of hope. The Soviets are quite concerned with their image throughout the world, especially with countries with whom they carry on trade relations and also with non-aligned nations. Therefore, a new approach has been undertaken to reach out and utilize this theory. We need the leaders of these countries to speak up on the plight of Soviet Jews at every op-

portunity. We need them to raise the broad issues of emigration and the violation of human rights, as well as the specific cases of individuals who have been imprisoned.

After the morning briefing, many of us were assigned to action teams. Each team had a threefold mandate. To meet with international organizations and embassies familiar with the problem in the Soviet Union, to sensitize them to the struggle, and to explain how they might be able to help.

The Action Team to which I was assigned visited the Embassy of Denmark where we met with the cultural attache. We stated our positions, discussed background information, stressed the necessity for involvement, and suggested how they might be able to help. We were politely received, our suggestions noted, but no commitments were made. Other action teams met with organizations such as the International Red Cross, Voice of America, Heritage Foundation, Amnesty International, Departments of State, Defense, Trade, and embassies of South America, Western and Nordic countries. Our experience at the Danish Embassy was typical as we learned later at a

debriefing that evening. No forward motion on the problems of Soviet Jewry is anticipated immediately, yet an undercurrent seems to be building and this was viewed as positive. The consensus among the National Conference Leadership was hopeful that this new approach — this new offensive — coupled with a dialogue between the United States and the Soviet Union would be good for the Soviet Jews and a renewal of emigration may be possible. In the final analysis, the condition of the

Soviet Jews will only improve if the international conditions improve, but Soviet anti-Semitism will endure as it has for centuries.

The Soviet policy of enforced assimilation, cultural genocide, artificial restrictions on emigration, and using job security to threaten Jews, are violations of international agreements. The National Council of Soviet Jewry believes that increased international debate will help bring about an end to such practices.



Israelis demonstrating on behalf of Soviet Jewry. WZPS photo.

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# Understanding Alzheimer's Disease

Dr. David Raskin, psychiatric consultant at the Milton and Hattie Kutz Home, chaired a seminar on Alzheimer's disease at the Home last spring. Following the conference, he was asked to write an article for The Voice clarifying the etiology and treatment of this often misunderstood disease. His article follows.

By DR. DAVID E. RASKIN  
Alzheimer's disease is a neuropsychiatric disorder characterized by progressive deterioration in higher intellectual functions. At the

present time, there is no known way to biologically arrest this disease. Families are confronted with having to live with older persons who are slowly or rapidly losing their capacity for relationships, memory and naming, as well as developing certain changes in the personality including more aggressive behavior, having strange ideas or seeing and hearing things. Although we possess no biological treatment, there are several medical and psychological interventions which should be performed in

order to appropriately diagnose an elderly person with suspected Alzheimer's dementia as well as provide an environmental approach which will maximize remaining assets and decrease the rate of deterioration.

Step one is the need for careful medical assessment.

Every patient with presumed dementia needs to have a medical workup which carefully rules out reversible or treatable cause of dementia including medical diseases and depressive illness. The elderly person's primary physician, after performing a history and physical examination, will obtain certain laboratory tests for reversible or non-Alzheimer's dementia. For example; some patients have step-wise dementia related to multiple strokes which in turn is related to hypertension. By control of the hypertension, it is possible to reduce the number of strokes and, therefore, the process of progressive dementia. As another example, there are patients who appear to be demented but, in addition, have appetite problems, sleep problems, weight loss, an inability to experience pleasure and a decrease of energy particularly notable in the morning. These patients have a dementi-form process related to depression and are treatable with either anti-depressive medication or electroconvulsive therapy. Let us assume that our patient has had a careful history, physical, and laboratory examination and there are no causes for these cases without known etiology are Alzheimer's disease. It should be noted that these patients represent a very large group who have very diverse symptom pictures and courses of deterioration and that in reality the diagnosis of

Alzheimer's can only really be made on brain autopsy.

When we say Alzheimer's disease in the clinical sense, what we really mean is we have a patient with presumed dementia without any known cause and we are, therefore, assuming that if the patient had a brain autopsy, they would show the kind of pathological changes which are characteristic of Alzheimer's. When we have reached this point in a medical workup, the patient should then be carefully assessed for the kinds of activities and psychological functions which they are best able to perform and those with which they are having most difficulty.

There are patients with presumed Alzheimer's disease whose memories are relatively intact, whose auditory function is quite good but who have marked problems in orienting themselves, who get lost if allowed to leave the house by themselves, and who get confused in terms of spatial orientation. These patients clearly will do well in activities which utilize auditory memory or general discussion groups but would not do well in activities such as crafts, sculpturing, painting, etc., in which visual and visual-motor performance is important.

Step two, in the assessment of a patient with presumed dementia of the Alzheimer's type is to assess what the patient can or cannot do.

Step three, is to provide biological treatment for those symptoms which are treatable. These include hearing voices, seeing things, having strange or suspicious ideas, all of which do respond to varieties of psychotropic medication. In those patients who have Alzheimer's and, in addition, are depressed, anti-

depressants have proven valuable.

Although we do not yet have a clear cure for this disease, or even an understanding of its etiology, there are a number of interventions which will be useful in terms of delaying the progression. As I have summarized these, they include, 1. careful medical assessment, 2. a careful measure of assets and deficits, 3. biological treatment of those symptoms (usually psychotic) which do respond to medication. The fourth intervention is to provide families with information of an educational kind.

In addition, the significant other needs to receive some counseling in order to not become totally caught up in the Alzheimer's patient's care. If this occurs, the patient becomes completely dependent upon the spouse. The spouse becomes exhausted, angry, and often physically ill.

Although we have not reached a point yet where we would like to be in terms of understanding and treating this disease, it is important to recognize that we are not dealing with a disorder about which nothing can be done. It is also critically important that families make sure that relatives with presumed dementia receive the kind of careful workup and assessment which I have outlined. As part of this, it would be particularly important in this community for there to be a day treatment resource where families could bring patients both for assessment and for daily treatment. In this way, the patient would develop a system of people he or she could relate to other than his spouse or her spouse. The spouse would receive some time off, the patient could be carefully monitored, new treatments could be administered. Hopefully, the relatives of people with dementia will organize such a facility within the near future.

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*Mitch and Frann Safran wish the community a very happy Passover*

# On The Trail Of The Kosher Pig

By IRVING GREENBERG

In November 1984, the United States Agency for International Development caused a sensation in Jewish circles by announcing that it had discovered what appeared to be a kosher pig. The animal, called the babirusa, lives on several islands in Indonesia. A member of the pig family, it appears to have developed a ruminant stomach, i.e., an additional stomach which enables it to chew the cud and thereby live off vegetables and greens.

The Bible gives the marks of a kosher animal as: having a split hoof and chewing the cud. The Torah already pointed out that the pig has a split hoof; it is not kosher because it lacks the ability to chew the cud. (Leviticus 11, 7) It appears, then, that this variant pig, the babirusa, meets the qualifications of being a kosher animal.

Rabbi Moses D. Tendler, Professor Biology at Yeshiva University and a leading Orthodox scientist, responded that were the ruminant stomach established as fact, then indeed the pig would be kosher. As visions of ham and eggs and BLT danced through the minds of numerous observant Jews, a protest rose from many other Jews. Is nothing sacred? More precisely: is everything permitted? Is not the very

essence of *kashrut* (if not of Judaism) the teaching that some things are prohibited? If a pig — that arch-symbol of what has been prohibited for millenia — is kosher, then what is the meaning of the word "kosher"?

The same type of objections were raised more than two decades ago, when the first vegetable margarines were developed, making possible a kosher, *pareve* "but-ter"-type spread to be served during a meat meal. However, the kosher caterers would not be denied. By now, thanks to the wonders of soybean chemistry, kosher *pareve* coffee whitener, cheesecake, and ice cream are regularly served at gala meat meals of the most devout Jews without a murmur. And if tofutti is here, can a kosher cheeseburger be far behind?

The discovery of the kosher pig (if validated) does knock some of the standard explanations of *kashrut* into a cocked hat. Gone is the scientific/health argument that the purpose is to avoid trichinosis, a disease carried by pigs. Equally vulnerable is the claim that *kashrut* comes to teach us denial and self-control. By giving up delicious foods that others have, the one who keeps kosher builds character and learns self-denial, so goes the

argument. But if kosher Jews can enjoy pork chops, then where is the self-denial?

As Jews came into the modern world and were exposed to the exciting variety of non-Jewish cuisine, many gave up *kashrut*. Those who continued to observe began to offer the rationalizations of health reasons or denial and self-control. This led to a further deterioration of standards of excellence in cooking. Kosher law requires the removal of blood; this was translated into making every piece of meat so well done that it could pass for shoe leather. All too often, the Jew who kept kosher seemed consigned to the fate of the little child pressing his face against the window of the candy shop, seeing all the goodies but unable to enter. All too often, the reaction was: "You can't fire me, I quit." Kosher cooking is meant to be deprivation and character-building.

But the Talmud already contradicted this misreading. In the Tractate Hullin, the Talmud teaches that "Everything that the Torah prohibited to us, it gave us an equivalent that is permitted." The Talmud cites, among other examples, liver, which is rich in red blood corpuscles, and *shivta*, a kosher fish that has the flavor of pork. (I never could figure

out how the rabbis knew that.)

The Talmudic point is that the Torah did not come to take the pleasure out of life. There is no special holiness in denial. Kosher cooking should not be mediocre in preparation or inferior in pleasure. In an inspired intuition along these lines, Helen Nash of New York, a gourmet cook and a committed Jew, published a cookbook called, *Kosher Cuisine* (Random House, 1984, in which the great recipes of various international cuisines have been recreated, using only kosher ingredients. The discovery of the "kosher pig" frees us to focus on the true meaning of *kashrut* and of holiness.

Holiness means special, unique, valuable. Holiness implies a special quality that is directed toward life and goodness. God is the ultimate Holy One because He is all life, all goodness, all uniqueness. The purpose of the Jewish people, as a holy people, is to be special and unique, and by model and teaching point humanity in the direction of life, goodness, redemption. To discover the holiness in the world is to bring out the uniqueness and value of life which characterize a world created by the Divine. Judaism seeks to educate toward respect for life; this is the appropriate attitude toward a world in which the Divine is present.

*Kashrut* is designed to bring out these attitudes in the area of eating. Years ago, Professor Jacob Milgrom pointed out that the underlying conception behind *kashrut* is reverence for life.

The Torah's ideal is vegetarianism because no one should live by killing another life. Since the world is not perfect, meat is permitted for the sake of human welfare. The conditions of the killing and preparation of animal food are restricted. The requirements are: swift and painless killing, removal of blood (to deny blood-thirstiness) and prohibition of mixing meat and milk (meat-death/milk-source of life). These conditions are designed to remind us of the sacredness of life.

It is true that a side effect of the *kashrut* process is that someone may be denied a particular food that he or she likes. However, this side effect is not necessarily desirable, and finding an equivalent permitted object would be an appropriate religious response. After all, life itself is best glorified by celebrating and enjoying it. One passage in the Tractate Kiddushin states that a human being will have to give

judgement for those pleasures in the world which were given by God which the person inappropriately denied him/herself.

*Kashrut* does result in separation of Jews, but that, too, is not an end in itself. The goal is distinctiveness, not separation. Weakness of inner conviction and inability to resist majority culture led to the interpretation *kashrut* as separation. Classically, Judaism affirms the uniqueness and distinctiveness of each moment in life rather than withdrawal from a denial of life.

Pleasure and eating, done properly, are holier than denial. The proper way is to experience pleasure in all its proper specialness, i.e., holiness. The Rabbis taught us to express the holiness through choosing what food to eat; through prayer acknowledging that life's pleasures are a gift from God; through *bracha* (blessing) bringing out the uniqueness of each moment and each food; and through sharing and *tzedakah*, which express our sense of the unity of life and humans' compassion for each other.

More than eating is at stake in keeping kosher. Rabbi Israel Salanter (1810-1883) once said: "You check to make sure that the meat is kosher. So you must check that your money is kosher." One can technically eat kosher but do it in boorish or selfish and non-sharing fashion. This is what Nachmanides called being "a boor/evil one under the authority of the Torah." Properly done, *kashrut* brings out the sense of Jewish distinctiveness, reverence for life, and human responsibility. 'Homogenized eating,' i.e., eating all foods, any time, any way, misses the chance to make eating a holy experience.

*Kashrut*, properly understood, should not be relegated to observant Jews alone. In a way, the concept of kosher poses a question to all humans. What do you see in life experiences (such as eating)? Every act of life (including eating) should be a conscious one, directed toward holiness.

*Kashrut* poses the question to every Jew: How does the fact that you are a Jew show up in your eating? What do you eat because you are a Jew? Eating matzoh on Passover because I want to identify with my people and their freedom from slavery — even if one does nothing else — is a statement of *kashrut*. Not eating bread on Passover; not eating shrimp or pork because that is a

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# Passover And Children: Creating Special Memories

By BARBARA DIAMOND GOLDIN

To create a memorable Passover for your child, think about the parts of the holiday that you remember from your childhood. You might recall how your family sang "Had Gadyah" together, ran out of breath on the last verses, and laughed hysterically until cousin Ben slipped off his chair and under the table; or when all the children searched for the afikoman and couldn't find it because no one thought to look in Grandpa's jacket pocket. Try to imagine yourself as a child experiencing her first Passover holiday. What would you remember a year later? Would it be seeing all the boxes of matzoh and other unusual foods lined up on the kitchen counter? Or cuddling on Bubbe's lap while the grownups sang "Let My People Go" to the mean Pharaoh in Egypt? This year, as your child joins in the family celebrations, pay special attention to those moments you remember and imagine. Perhaps you will notice, as author Arlene Rossen Cardozo did, "how much children love custom; how much the rituals of holiday preparation and celebration are an integral part of them, and of their security; and how much richer their futures will be for the memories of the past..." (*Jewish Family Celebrations: The Sabbath, Festivals, and Ceremonies*, St. Martin's Press, N.Y., 1982, p. 130).

Consider the preparation for Passover and not only the seders themselves as material for future memories. Your child's excitement about the holiday will increase as he watches and participates in the cleaning of the house, especially the kitchen. He may ask his own version of the "Four Questions": "Why are you packing up the old dishes? Why are you throwing away those good crackers? Why are we using new dishes? Why do I have to clean my room?"

Even if your family does not change its kitchen for Passover, purchasing an inexpensive but different set of dishes can bring a special feeling to the holiday. An orange breakfast plate full of sugary matzah brie may be one of your child's warm memories of Passover.

As part of the general house cleaning, encourage your child to clean her room. By recycling outgrown clothing, toys, and books to charity and friends, your child can experience the new beginning, or rebirth aspect of this holiday. Besides this tradition of spring-cleaning, assign other

specific Passover jobs to your child related to the seder preparation. He will grow to feel these are his yearly, traditional contributions to the seders. He may be the one who borrows the grinder from a neighbor, chops walnuts for the haroses, and places haggadahs on the table every Passover.

After your home has been cleaned for the holiday, try a treasure hunt, similar to the one that delighted the children of Eastern Europe. Called *bedikat hametz*, the search for leaven, this entertaining custom is performed the evening before the first seder, and the prayers for it are found at the beginning of the haggadah.

Malka Drucker describes the search for leaven in her book *Passover: A Season of Freedom* (Holiday House, N.Y., 1981, pp. 32-33). Save 10 pieces of bread for the ceremony. Your children hide these pieces around the house with one parent's supervision, so no *hametz* remains after the search. Once the bread is hidden, extinguish the lights and say the blessing. Then light a candle and let the children lead you to the hiding places. Someone sweeps the crumbs with a feather into a wooden spoon. When you find all the pieces, put them in a paper bag and say the second blessing. The next morning, burn the 10 pieces plus any *hametz* left from breakfast.

Since your child may have a difficult time following the Exodus story in the haggadah, you can familiarize her with the events by reading or telling the story the week before the holiday. Also, look for opportunities to sing the holiday songs so she can sing along with everyone else at the seders. Sing "Dayenu" in the car on the way to the grocery store. Before bedtime, tell about Moses, the burning bush, Pharaoh, and all the other dramatic persons and occurrences in the Exodus.

Don't overlook the prophet Elijah. Children are intrigued with Elijah's cup and opening the door for him at the seder. They may wonder who this Elijah is, who's invited each year but has never arrived. Tell them the biblical story of his ascent to heaven in a fiery chariot and about the legends of his return to earth to help the worthy poor. Tell them about the hope of Jews that one day Elijah will announce the coming of the Messiah, a time when people will live together in peace, with no war, hunger, poverty, or slavery. They may be interested to know that the "Messiah is supposed to appear as a poor beggar who

will reveal himself when someone offers to share food with him. This is the message of Passover: that we will all be free when we are willing to share with one another" (Drucker, pp. 52-53).

In addition to these memories formed during the preparation for the holiday, your child will remember certain parts of the seders as well. There are the search for the hidden afikoman and the reward for finding it. At some seders, children try to snatch the afikoman when the leader isn't looking and ransom it at the end of the meal. Children also enjoy dipping the wine for the 10 plagues without realizing that this tradition symbolizes the lessening of our joy due to the Egyptians' suffering. Another seder highpoint is the opening of the door for Elijah. One custom is to leave his cup empty until the door is opened. Then "everyone pours a little wine from his or her cup into the empty cup and sings "Eliahu ha-Navi" (Elijah the Prophet). The idea is that this spirit of cooperation will bring the Messiah" (Drucker, p. 53).

Except for these appealing activities, you may find that your child's attention wanders during other parts of the seder. The traditional haggadah does not recount the Exodus story sequentially, but "uses selected biblical verses embellished with much rabbinic comment" (Cardozo, p. 146). Cardozo suggests "having each participant take a turn at telling part of the story in his or her own words, and discussing questions as they arise... (or) let each participant take the part of one or more characters from the biblical story and then ad-lib each part" (p. 147). In Sephardic communities, the enactment of the Exodus story involves a question and answer ritual. A seder participant leaves the room and knocks on the door. She is asked, "Who's there?" "Where are you from?" "Where are you going?" and so on. (*A Passover Haggadah*, edited by Michael Strassfeld, The Rabbinical Assembly, 1979, p. 10).

Between courses of the dinner, young and old alike can play a game that is a variation of this Sephardic custom. After answering the above questions, the first person names an item beginning with the letter "a" that she will take on the journey from *Mitzrayim* to Israel. No *hametz* items may be used. The next person names an item beginning with the letter "b" and repeats the previous item. The game progresses around the table as each participant uses the next letter of the alphabet and repeats all the previous items from memory. (Strassfeld, p. 9).

When the seders end, your child can continue the holiday spirit by making an omer calendar to mark the 49 days between Passover and Shavuos. Decorate the calendar with symbols of the two holidays, such as Elijah's cup and the Torah scrolls. Beginning with the second day of Passover, your child can mark off one box for each

day, using stickers for the Sabbath and other special days.

By remembering what your child likes best about Passover and embellishing the special parts of the holiday with customs, activities, stories, and songs, you can provide a rich storehouse of holiday memories for your growing child.



Painted linen Passover banner, showing Adam and Eve in the Garden of Eden. Germany, early 19th century. WZPS photo courtesy Encyclopedia Judaica.

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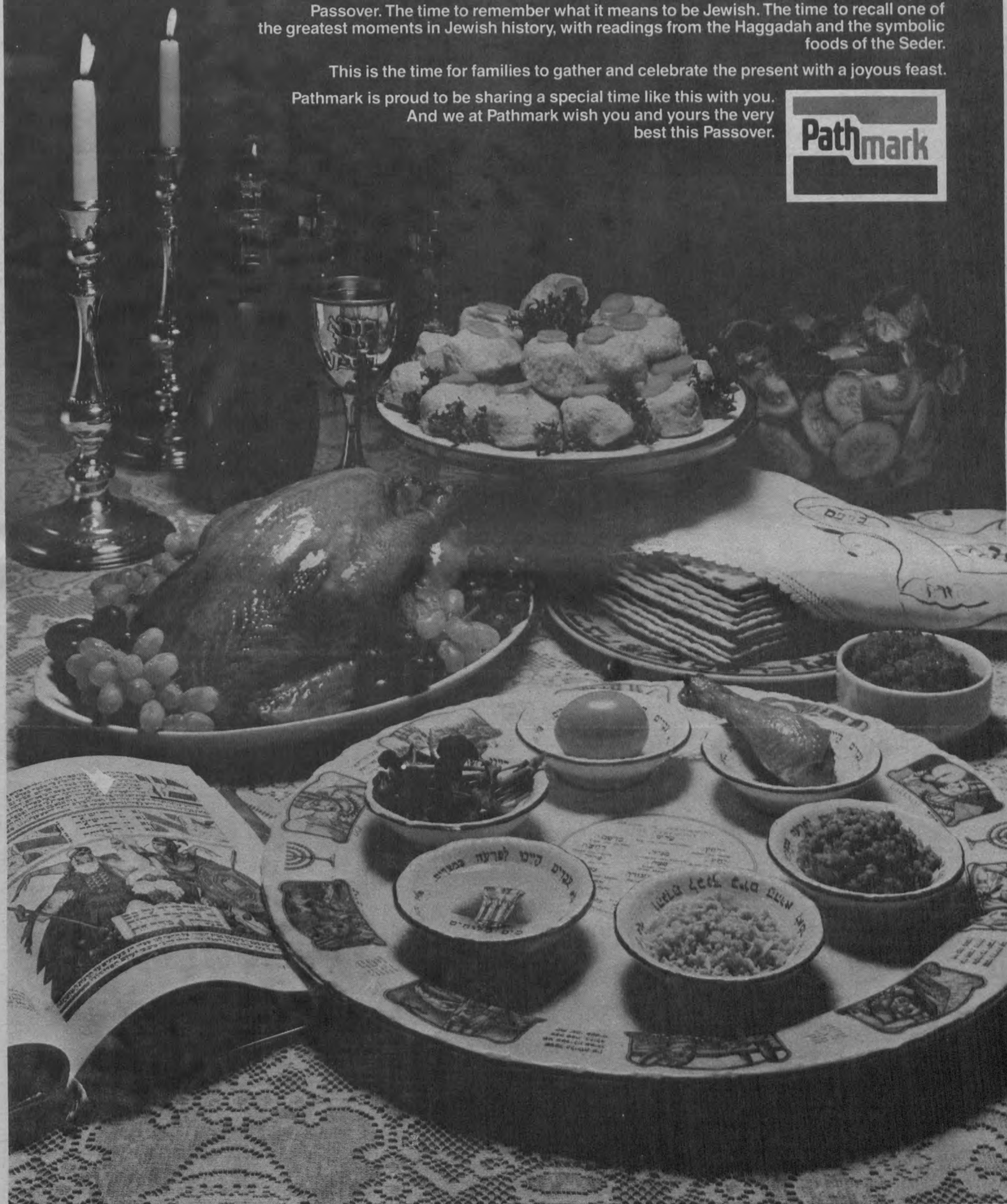
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# Views And Reviews

## Cohen's Special Theory Of The Fifth Dimension

By JOSEPH COHEN

Joseph Cohen, professor of English and director of the Jewish Studies program at Tulane university in New Orleans, frequently reviews books for Jewish newspapers and periodicals.

Ronald W. Clark's *Einstein The Life And Times An Illustrated Biography* (Harry N. Abrams; \$28.50) takes the biographer's text in his widely acclaimed edition published in 1971, abridges it and enhances it through the addition of over 200 photographs, a number of them full-page plates showing the world-famous German-Jewish physicist as he appeared at different times in his life. The usual scholarly paraphernalia, sources, notes, chronology, bibliography and index are present for those who want to delve more deeply into Einstein's life and work. For the lay reader this text is first-rate. The book is well-printed on heavy glossy paper and handsomely bound. Indeed, the visual and tactile impact conveys a sense of solidity, substance and weightiness as befits its subject.

Much about Einstein's life is well-known; it needs no repetition here. Suffice it to say that nowhere in the annals of history are we likely to find a more dedicated or successful seeker of answers to the most profound mysteries of the universe.

Yet though more than half a century has passed and hundreds upon hundreds of books have been published explaining Einstein's theories of relativity and commenting upon them, we are still very far away from recognizing all the implications of his

discoveries, particularly as these impinge upon our perception of reality. The old Newtonian absolutes which postulated exact measurements for linear time and space have been modified; and all of us, in terms of these measurements have had our consciousness altered to the extent that we know that depending upon where one is and whether one is stationary or moving, the measurements of duration and distance will vary. These variations only become significant as the speed of light is approached. Since we live our lives at the opposite end of that speedometer, the distinctions are minute, imperceptible and therefore largely ignored. However, it is not the distinctions that are important; it is the fact that they exist at all that makes possible, even mandatory, the new interpretations of reality.

This is apparently a hard fact we resist accepting. As recently as 1959, Sir James Jeans, a leading scientific authority, said "Physical science does not of course suggest that we must abandon the intuitive concepts of space and time which we derive from individual experience...Whatever conclusions the mathematicians may reach, it is certain that our newspapers, our historians and story-tellers will still place their truths and fictions in a framework of space and time; they will continue to say — this event happened at such an instant in the course of the ever-flowing stream of time, this other event at another instant lower down the stream and so on."

Jeans would have been

amazed to know that in the same year he published that statement the story-teller Lawrence Durrell was publishing his *Alexandria Quartet* which rejected linear progression, calling instead for the four-dimensional reality Einstein had postulated a half century earlier. We may still be content to live in the conventional three dimensional world of height, width and length, with time regarded as an altogether separate entity. But Einstein proved to us that we exist in a space-time continuum. The distinctions of past, present and future fall away and our altered consciousness tells us that all of our experience is encompassed in what may be thought of as "the great moment."

Increasingly, literary critics are attempting to define that term. Thus far, I have not found any definitions that are wholly satisfying. In the absence of a workable definition, I must postulate my own, which with characteristic modesty, I shall call "Cohen's Special Theory of the Fifth Dimension." We all admit to three dimensions; Einstein tells us there is a fourth, so why not a fifth one, building on our

already altered state of consciousness? To the extent that we have already had to modify our perception of reality, adding on another plateau, like chicken soup, can't hurt.

The foundation for any "great moment" is the space-time continuum, for only in it

can time be stayed and the importance of an event or occurrence be made to overwhelm the linear rush of time through space. The event need not be "great" in the sense of being colossal, grand or powerful; rather it must be profound and catapult a pro-

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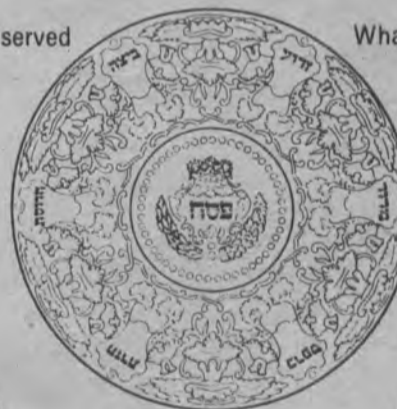
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# Ashkenazi Haggadot

**By DR. LÉILA AVRIN (WZPS)** - By the sixth century CE, the biblical name of Ashkenaz (Noah's great-grandson, Genesis 10:3), was associated with Germany, and so the Jews who dwelled in that part of Europe and their descendants, wherever they may live today, belong to the Ashkenazi tradition. In the Middle Ages, the books they wrote and illustrated looked different from the ones made by the Jews of Sepharad, Spain.

### Artists and Scribes

In the 14th and 15th centuries the services of scribes and artists were less costly than they are today. Still, it was an extravagance for a Jew to commission a handwritten Haggadah for himself or to give as a gift to a member of his family or a good friend. In spite of the persecutions our Ashkenazi ancestors endured in those days, some obviously had the means to indulge their esthetic taste in an illuminated book for their Passover Seder, decorated with colors and gold leaf and illustrated, in the margins surrounding the text, with scenes from the bible and everyday life. The text of the Haggadah was written out in large ornamental block let-

ters on handsome parchment. Either the scribe himself or another artist drew or painted in the decorations in spaces left for that purpose. It is assumed that at times the artist was not Jewish, as in the Darmstadt Haggadah, so-named because it is in the State and University Library in that city. It was written in the Upper Rhine region in the first half of the 15th century, and the scribe, Israel ben Meir of Heidelberg, signed his name to his work. The few illustrated pages that appear repeat an early motif of young women being instructed by elderly and scholarly looking gentlemen, and are certainly not biblical. This large, sumptuous Haggadah may have been a gift to a woman, and its illustrator probably followed the instructions of his patron or the scribe and had no first-hand knowledge of Jewish customs or Passover rituals.

### Illustrations

But the illustrations of more than a score of Ashkenazi Haggadot reveal a deep knowledge of Jewish ceremonies and were obviously illustrated by Jews. These artists recorded the manifold preparations for the festival: the cleaning of the household's cabinets and

utensils; the search throughout the house for leaven with candle, feathers and bowl, the making of dough and baking of the round matzah; cooking for the holiday meal (in one Haggadah in the Library of Congress in Washington, DC, written in 1947 by the scribe Joel ben Simeon, a boy tastes the soup prepared by two women as a reward for patiently turning the spit of barbecuing meat); and drawing wine from a barrel for the Four Cups to be consumed at the Seder. The family gathered around the table is also depicted realistically. It seems that several people had to share a Haggadah at the Seder, unlike today when you can find one at all price ranges and each guest uses his or her own. The medieval Ashkenazi dining room, its table, tablecloth, lamps, dishes, wine cups and bottles can all be reconstructed on the basis of these illustrations, as can the holiday dress worn by Jewish men and women. Often, but not always, men are wearing the Jews' hat, a requirement decreed by the Church in the early 13th century.

Biblical scenes figure as prominently in Ashkenazi Haggadot as those showing (Continued to Page 24)



The 'Pour Out Thy Wrath' page from the Darmstadt Haggadah (Middle Rhine, mid-15th century), one of the most elegant medieval Haggadahs. WZPS photo.



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# Sephardi Haggadot

By DR. LEILA AVRIN (WZPS) - The Jews of medieval Europe had their best sellers too. In those days a book sold fewer copies but remained on the list for a few centuries. The Jewish best seller of 13th and 14th century Spain was the illuminated Haggadah. Not every Sephardi could afford to have an illustrated book for his Seder table on Passover, but the number must have exceeded the 30 or so surviving Haggadot. Still, considering the persecutions and forced conversions from the late 14th century until the final expulsion in 1492, and the wandering, resettlement and hardships afterwards, 30 does not seem so few.

### Knowledge of Jewish Customs

Before the expulsion, Sephardim were well integrated into the cultural life of the Moslem and Christian societies around them; this is reflected in Hebrew literature, architecture and the visual arts. Much energy was devoted to the art of the book, its hand-written text, its decoration and its leather binding. None of the Sephardi scribes or craftsmen left his name in the manuscript in the form of a colophon, the

signature at the end characteristic of medieval books, which can be found in some of the Hebrew Bibles from Spain. That the artists of Sephardi Haggadot were Jewish is obvious from the many illustrations which show an intimate knowledge of Jewish customs associated with the Passover festival.

The best known Sephardi Haggadah today, the Sarajevo Haggadah, was originally written in Catalonia in the 14th century. It has survived because its owner, whoever he was, was wise enough to leave Spain with it. The Ottoman Turks welcomed Jews to settle all over their empire; some came to Sarajevo in Yugoslavia by way of Salonica in the mid-16th century. The Haggadah may have been in the same family for centuries. In 1894 a Sephardi child, in order to raise money for the family after his father died, brought the book to school to sell. It was purchased for the newly established Bosnian National Museum for the reported sum of 100 florins. Four years later, a facsimile of the Sarajevo Haggadah was published in Vienna; from that time on several Haggadot have been reproduced. They have become gift books in our

times in all price ranges, from the magnificent Golden Haggadah, a limited edition of an early 14th century

manuscript in the British Library, shining with gold leaf, to the more popularly priced Sarajevo Haggadah,

republished in color in the 1960s in New York, London and nearly every European country including Yugoslavia. It is still being reproduced in Israel, often being given as a gift to one's Seder host. So famous was this manuscript that when the Nazis took Sarajevo in April of 1941, an SS officer was sent to the museum to take the Haggadah as a prize. While the curator kept the officer occupied, his secretary spirited the Haggadah away, and handed it over to a villager who gave it to his priest in Foca, on Mt. Igman, where it remained until after the war.

Like their Ashkenazi counterparts, Sephardi Haggadot depict biblical and ritual scenes, but there are major differences between them, in addition to style. First in Sephardi Haggadot the biblical illustrations, often from the beginning of Genesis through the Exodus, are grouped at the front of Haggadah. Sometimes two or four scenes on each page form a continuous narrative. The style and subjects came from illustrated Latin Bibles and books of the Psalms that were made in France, but

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Scenes from the life of Moses in the Golden Haggadah. The pictures depict the finding of Moses, Bithiah bringing him to Pharoah, an Egyptian smiting a Hebrew and Moses saving the daughter of the priest of Midian. WZPS photo.



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## Kosher Pig —

(Continued from Page 16)

biblical prohibition or because there is some special role or memory in Jewish culture to that prohibition, is a form of *kashrut*. Not eating lettuce or grapes when they are picked under an exploitative migrant worker system and the owners resist

unionization, is a form of *kashrut*. These are extensions of the classical system, and they form a harmonious whole with it. Keeping kosher totally is a means of consecrating all of life.

*Moment Magazine* (January-February 1985) has now reported that claims of the discovery of a kosher pig are erroneous. Warren Thomas of the Los Angeles

Zoo, home of this country's only babirusas, was quoted as saying, "The babirusa has a slightly modified, a sacculated, stomach, a little different from other pigs, but it is not a ruminant." If this report is correct, you can hold the bacon. But even if its kosher status does not hold

up, the babirusa will have made its contribution to Jewish life if it frees us to see the true nature of holiness. In the Jewish ideal, every act and every moment of life, properly done, is saturated with holiness. To bring out the value and uniqueness and Divine Presence in every ex-

perience is the classic Jewish role. As for the loss of the babirusa, I can only say, "Tusk, tusk."

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## Ashkenazi Haggadot —

(Continued from Page 22) contemporary Jewish life. The parting of the Reed Sea for the Israelites and the giving of the Ten Commandments at Mt. Sinai are illustrated alongside the narration of these events in the text. Other important passages have pictures to go with them as well: the famous Talmudic rabbis of B'nai B'rak, the Four Sons, and three most important elements of every Seder, the Pesach (pascal lamb), matzah (unleavened bread) and maror (bitter herb). Another important theme was Elijah the prophet, seen blowing the shofar as he leads the

messiah on a donkey, or, at times, himself astride the donkey. Elijah appears at the recitation of "Pour out thy wrath..." - the prayer is still said when we open the door for him at our Seder today. Rarer than this messianic theme is the vision of the rebuilt Jerusalem, depicted as early as 1300.

### A Curiosity

There is one curiosity in an Ashkenazi Haggadah that confirms the importance of artistry in the book. At the beginning of the Washington Haggadah, there is the usual *Eruv tavshilin*, a blessing made by the housewife over a

portion of food that is set aside when the first day of Passover falls on Friday, requesting permission to cook on the festival for the following Sabbath day. A slip of the quill caused the scribe Joel ben Simeon to err, and he wrote for permission to cook "on the Sabbath for the festival." Ink on parchment can be scraped off easily and mistakes corrected, even long after the ink is dry. Yet this ritually serious blunder made in 1478 was not noticed until 1965! Obviously, the illuminated Haggadah was valued over the ages more for its pictures than for the ritual correctness of its text.

## Sephardi Haggadot —

(Continued from Page 23) whose popularity spread to Spain. To these, Jewish legends were added by Sephardi artists. A second difference is in the scenes of contemporary life. In Sephardi Haggadot there are more pictures of activities in the synagogue: illustrations of the service or the family leaving the synagogue, the reading of the Haggadah on the Sabbath preceding Passover, and the distribution of matzah to the congregants. They reflect the essential role of the house of worship in the Sephardi world.

### Collector's Item

By the 20th century, few Haggadot remained in private collections. One outstanding collector was Rabbi David Solomon Sassoon (1880-1942), born in Bombay to a successful Baghdad mercantile and banking family. He lived in England, as did his son, Rabbi Solomon David Sassoon, who came to Jerusalem in 1970, where he continued his father's scholarly and charitable activities. In order to raise money for Sephardi educational institutions the world over, he has been selling off the some 1,000 manuscripts his father collected.

In 1975, when one of the auctions took place at Sotheby's in Zurich, a fund was established in Israel to redeem some of the books. The whole nation participated in this campaign; school children went from door to door to help raise the money to enable at least part of the

Sassoon treasures to reside in Israel permanently. Fortunately one of the manuscripts, a 14th century Catalan Haggadah, is now in the Israel Museum; six other important codices are in the Jewish National and University Library.

A Hebrew manuscript with decorations costs at least \$300,000, if one happens to

come up for sale. A few of them are exhibited from time to time, and there are always some on display at the British Library in London and at the Israel Museum in Jerusalem. But fine reproductions can now be enjoyed by all in facsimile editions and in the recent calendars and greeting cards that have been published in Israel.

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# How To Be A Jewish Parent

## UAHC Parenting Centers Strengthen Jewish Family Life, Help Parents Raise Young Children, Build Synagogue Involvement



At the parenting center of Manhattan's Central Synagogue, two toddlers light a Hanukkah candle under the supervision of a staff member.

"Parenting Centers" — a burgeoning new program launched by the Union of American Hebrew Congregations to strengthen Jewish family life — are helping hundreds of young Jewish parents raise their children and move closer to synagogue affairs and Jewish life, it was reported this week.

The UAHC, composed of 780 Reform synagogues in the United States and Canada, is the first Jewish organization to develop such a program on a national basis.

Begun without fanfare as a pilot project only two years ago, Jewish parenting centers have already been set up in 37 Reform temples in various regions of the country. On March 24, leaders of 20 additional Reform congregations will meet at UAHC headquarters in New York to develop plans for introducing parenting centers in their own synagogues.

The programs are designed to teach mothers and fathers of infants and toddlers up to the age of three "how to be Jewish parents," according to Vivian Feintech, coordinator.

Parenting centers are a project of the UAHC's department of education, headed by Rabbis Daniel B. Syme and Howard I. Bogot. Activities include seminars for parents, "how-to-do-it" sessions keyed to Jewish holidays and group sessions for parents and their youngsters.

### See the World Through Jewish Eyes

"The enthusiasm greeting these programs and the wholehearted participation of the parents and children tell us that parenting centers are meeting a vital need," Feintech said. "For the

children, the parenting centers serve as a first — and very important — step in a lifelong learning process," Feintech observed. She added: "Through play activities they are introduced to Judaism and taught to see the world through Jewish eyes. These activities are designed and structured to promote self-esteem, teach Jewish customs and develop new skills," she explained.

Psychologists, social workers and specialists in early childhood education lead weekly discussions on everyday practical issues of child-rearing with the parents, who exchange ideas, information, attitudes and experiences with each other.

"Weekends are a special time for these groups," Feintech said. "Families join together for Shabbat, and

Sunday mornings are often reserved for fathers and their toddlers."

### Creating a Jewish Home

The parents also discuss ways to create a Jewish home with appropriate activities for their tots. At holiday times and life-cycle celebrations, the families discuss the meaning of each holiday and the rituals associated with it. "By taking part in these events and experiencing the joys of Judaism, they feel a sense of community, of celebration and of spirituality," Feintech said.

Supplementing these activities are Reform Jewish teaching materials, including books, recordings and films, she noted.

Informal evaluations of the program thus far, she said, indicate that the young mothers and fathers gain con-

fidence in their ability to meet their parental responsibilities because they understand their children's behavior better. The support given by their peers and group leaders adds to their self-confidence, she said.

Feintech, who is a child development specialist and marriage, family and child counselor, pointed out that synagogues operating parenting centers report growth in membership over a period of time. She also said they were experiencing increased family attendance at Sabbath and holiday services, greater participation by young adults in temple activities and more intensive use of the synagogue as a community base.

"This is a program that benefits everyone — the parents, the children, the synagogue and the Jewish community as a whole," Feintech concluded.



VIVIAN FEINTECH  
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# A Rich Heritage

## Ethiopian Jews Bring Millenia-Old Traditions To Israel

By DAVID HOLZEL

Much has been written on the arrival in Israel of Ethiopian Jews, but little has been mentioned of their fascinating culture and traditions.

American-born David Holzel spoke with Dr. Steven Kaplan, a lecturer in African History and Comparative Religion at the Hebrew University, and the coordinator of the Ben Zvi Institute's research project on Ethiopian Jewry, who is attempting to put the lifestyle and culture of the Ethiopians into perspective for both Israelis and Diaspora Jews.

(WZPS) — Ethiopian Jews celebrate Shabbat, Rosh Hashanah, Yom Kippur, Pesach, Shavuot, but not Hanukkah. They observe a Fast of Esther, but is isn't the Purim that we know. They celebrate weddings, *britot mila* (circumcisions), but not bar mitzvot, and they don't have rabbis.

### Heritage

These details on the heritage of the Jews of Ethiopia — who call themselves *Beta Israel* (House of Israel) — are provided by Dr. Steven Kaplan, a lecturer in African History and Comparative Religion at the Hebrew University, and the coordinator of the Ben-Zvi Institute's research project on Ethiopian Jewry. Kaplan has been much in demand lately, putting the lifestyle and culture of the new arrivals from Ethiopia into perspective for concerned and confused Israelis and Diaspora Jews.

The anomalies from 'normative' Judaism in the

religious practices of the *Beta Israel* stem from the group's being practically cut off from the body of world Jewry for the better part of 2000 years.

So isolated were the *Beta Israel* that, until they were "rediscovered" in the 18th century, they believed that they were the last Jews in the

and were responsible for the animal sacrifices which were carried out until the 20th century. They also don't use *kippot*, *tefillin*, *tallit* or *mezuzot*, all post-biblical innovations.

According to Kaplan, the Ethiopian Jews also had monks. "I believe one came to Israel." He explains that in the 15th century, under increasing pressure from Christian Ethiopians, "the Jews decided they needed a group of people to deal full-time with religious issues." So they took the monkish institution, and adapted it with their own religious needs in mind.

### Customs

A holiday unique to the *Beta Israel* is the pilgrimage festival *Sigd*, which is celebrated in late November. Kaplan explains that the holiday's purpose is to renew the covenant between God and the Jewish people. It echos Ezra's convening the people in Jerusalem to hear the Torah, an event which took place some 2400 years ago. *Sigd* was celebrated in Jerusalem in 1982, 1983 and 1984.

In keeping with the Ethiopian's observance of pre-talmudic Jewish ritual, their dietary laws are predictably somewhat different. For instance, their laws of *kashrut* allow them to eat milk and meat together. They will not boil a kid in its mother's milk, however. But there is no such thing as separate dishes.

Following the biblical prescription, Ethiopian Jews do not eat shellfish, or pork, or meat that has not been slaughtered by a member of the community, Kaplan continues.

They don't light fires on Shabbat, so there are no

Shabbat candles, and no warmed food. "Shaare Zedek, Jerusalem's Orthodox hospital, was amazed to find their *kashrut* challenged by their Ethiopian patients," Kaplan recalls, amused. "They had never seen a Shabbat warming tray before, so they wouldn't eat the warmed food. The hospital staff had to take the food away and let it cool down before the Ethiopians would eat it."

### Culture and Oral Traditions

This unfamiliarity with some modern technological "innovations" and the illiteracy of some of the immigrants, has led to the Ethiopians being branded as "primitive" and "cultureless." "These are ridiculous expressions," Kaplan shoots back angrily. "they have dance, music, literature. We have some sort of crazy idea that a vacuum cleaner is a sign of culture."

Many of the *olim*, it should be noted, are well educated, often speaking several languages. A group of youths waiting for admission to an absorption center, requested books in English to help them

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Young Jews from Ethiopia in Jerusalem. WZPS photo.

As a result of not being exposed to the traditions of Judaism contained in the Talmud, the Ethiopians followed only the five Books of Moses, adding their own modifications and adaptations from the surrounding Ethiopian milieu.

world. They found it hard to believe that most Jews were white.

So it isn't surprising that they have no rabbis, but rather *cohenim*, priests, who were their religious leaders in Ethiopia: performing circumcisions and weddings,

### Views & Reviews —

(Continued from Page 21)

tagonist into a new awareness or insight into the meaning of human experience. It is much like a Joycean epiphany. To achieve this profundity or insight, one must experience the event to the fullest. Ordinarily, we go through our lives relying only on one or two senses at the most, the other remaining dormant, waiting to be called upon as required. We rely mainly on the senses of sound and sight, combining one or the other but most frequently, sight, with touch or taste or smell. Rarely do we employ three senses simultaneously, and it

is even less frequently that we have four going at once, and hardly ever five. If five senses are brought into play, the use of all five of them simultaneously yields an intensity which obliterates and excludes momentarily where one happens to be and when the event is occurring. Only in such an altered state is the perception of reality so complete a totality that it represents an added dimension, which is to say, a Fifth Dimension. Like the other four, it's been around all the time; we just haven't been able to see the forest for the trees.

Though "great moments" have been a staple of literature as far back as an-

cient times — the story of Adam, Eve and the apple involves at least four senses directly — it is in the fiction of contemporary serious writers that the Fifth Dimension can be most easily recognized. These "great moments" generally occur in connection with those human activities which require or invite multiple sense usage, death by fire or water or, on a more positive generational level, sexual intercourse. Perhaps the best example of the use of the fifth dimension of which I am aware is one which not only displaces time and space and employs in the description of the event all five senses, but also combines as well a vicarious death by fire

with a symbolic sexual act. I am referring to that climatic "great moment" in Henry Roth's *Call It Sleep* where the little protagonist, David Schearl, seeks the confirmation of God's presence and redemption from the guilt imposed upon him by his cruel father when he plunges his father's milk ladle into the trolley tracks sustaining a near fatal flashing shock of 500 volts. In his description of this fateful act, Roth, without having been consciously aware of it, brought to bear all five senses, succeeding in the momentary overwhelming of time and space. At the point of contact, when all these forces are functioning simultaneously, David

Schearl gets the answers he is seeking and we become witnesses to a new perception of reality.

The true test of any theory is its applicability. Einstein, Ronald Clark tells us in *The Life And Times*, was convinced in 1905 that his Special Theory of Relativity was correct, and we know through its applicability that it has passed the test. The next time you encounter a "great moment" in your reading you should test Cohen's Special Theory of the Fifth Dimension and see if it holds up. If it does, it could add a whole new dimension of insight not only to your reading but to your life as well.

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## A Rich Heritage —

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pass the time.

Theirs is a culture without mass literacy, Kaplan explains. "But they do have written works, so there is a way of preserving things in



writing if they are important enough."

Some books are original to them, such as *Tezaza Sanbat*, or *Commandments of the Sabbath*. Others were taken from Christian sources and moulded into a Jewish form, such as *The Death of Moses* and *The Death of Aaron*. "It's still not clear how they got these works," Kaplan says.

In *The Death of Moses*, the great teacher and leader is wandering on a mountain top. He meets a man digging a grave. The man asks Moses to lie in the pit, to test whether it is large enough to hold a man. Actually it is the Angel of Death, digging Moses' own tomb.

The Bible and many historical books written before the 17th century are in Ge'ez, the ancient Ethiopian tongue which, says Kaplan, is to modern Amharic what Latin is to Italian.

"They have tremendous collections of oral tradition. Those who know their history will tell you about an evil Christian king named Yitzhak."

About 15 years ago, researchers discovered, from other sources, that he was an actual historical figure; in fact, he



was the first Christian leader to defeat the Jews of Ethiopia. "Since the 15th century, they have orally preserved his memory."

As a side benefit, this oral tradition has sharpened the memory skills of the Ethiopians, and they remember what they have heard with faster and clearer recall than people with reading and writing skills. This, and the semitic roots of Amharic and Hebrew, aid the new immigrants in learning Hebrew.

### The Lost Tribe of Dan

The discrepancy between Rabbinic Judaism and the traditions of the *Beta Israel* has been a perennial source of trouble when dealing with Israeli officialdom. It was only in 1975 that the Israel Government officially recognized the Ethiopians as



Jewish, entitling them to Israeli citizenship under the Law of Return.

Only two years earlier, Israel's Chief Rabbinate recognized them as "members of the Lost Tribe of Dan."

Now, upon their arrival in Israel, the Ethiopians are called upon to take part in a ritual conversion ceremony. Religious authorities say that this is to insure that there will be no *mamzerim* (bastards) among them, due to possible improper conversions in Ethiopia. The *olim* are resisting, calling the ritual "demeaning."

"These people want to fit in to Israel's life," observes Kaplan. "That's what makes their balking at the religious thing so interesting." To deny their Judaism as it stands, he continues, is to deny the thing that kept them going all these years. Why, then, did they go through all the hardships?

"A solution is going to require hard decisions on both sides. Until this is all clarified, they can't marry, have funerals, circumcisions."

For the *Beta Israel*, it seems the way to redemption is not yet over.

## The Absorption Process

By DAVID HOLZEL (WZPS) - It is said they arrive in Israel like Holocaust survivors: ill, bewildered, the clothes they are wearing their only possessions. Some kiss the ground. They are home.

The complicated, troubled, still incomplete exodus of the Jews from Ethiopia is now known by the world. After arriving in Israel, how do they fare? At the Be'er Sheva Absorption Center, some of my questions were answered. Sitting in the Center's courtyard, under the warm Negev Desert sun, and surrounded by Ethiopian *olim* of all ages, I got the impression that, ultimately, these people are going to succeed.

### Absorption

Malka Elboim, director of the Be'er Sheva facility has, together with her staff, engaged in the absorption of Ethiopian immigrants for the past five years. She maintains that every effort is made to familiarize the newcomers to the Israeli way of life, and to pave the way for a smooth entrance into society. The large staff includes social workers, teachers and translators who are "veteran" Israelis from Ethiopia. They, and a host of para-professionals work with the newcomers on a day-to-day basis, visiting their homes, answering questions, and accompanying them around town: to the bank, the supermarket, the hospital, the clinic.

After the 10-month long intensive Hebrew *ulpan*, the graduates are guided toward employment.

Elboim says that the Ethiopians are encouraged to enroll in vocational training courses, rather than begin immediately in unskilled positions as "a large percentage of them have the potential for learning a trade." Within a year-and-a-half, she says, most of the Ethiopians are in permanent housing, and are well on their way to being fully absorbed.

### Acclimatization Process

Reda-e Yelma was my guide at the Be'er Sheva Absorption Center. He is one of the facility's three translators, employed by the Jewish Agency. He arrived in Israel from Ethiopia nearly four years ago. He expresses pleasure at being able to work with his own people. He sees nothing standing in the way of the Ethiopians' entrance into the Israeli mainstream. "What's important is that they're in their own country, with their brothers," he says.

Is it really as simple as that? Probably not. But there is growing agreement that concern is often being put in the wrong places. The Ethiopians' much publicized 'meeting with the 20th century,' for example, has been overblown, in the opinion of Steven Kaplan, coordinator of the Ben-Zvi's research project on Ethiopian Jewry. "The technological gap is a minor problem. I've never heard of an unsuccessful absorption because the person had to learn to light a stove. I don't understand

how a computer works. They can learn as easily as I to push buttons."

Overblown, and also misunderstood. Says Kaplan: "People were getting fascinated by the Ethiopians' unfamiliarity with outside forms. Stories of their washing their laundry in toilets created the impression that they have no notion of personal cleanliness." The truth, he says, is the complete opposite. "They would be shocked that they are expected to go to the bathroom in the same place that they live. The Ethiopians were famous for washing. In Ethiopia, they were known as 'the people who smelled of water.'"

Much more real, according to Kaplan, is the question of religious adjustment; their cultural acclimatization to Israel, 'for people known for their politeness and quietness, Israel has to be a big shock;' the restructuring of communal power and their personal adjustment.

This last point, says Kaplan, is not being given adequate attention, and may be the most serious problem of all. "What sort of adjustments can a woman make, when her husband is still in the Sudan? Everyone has someone who is either left behind, missing, or dead."

In the midst of their feelings of fear and bereavement, these people are being called upon to do all this adjusting, he complains. Under the present circumstances, how can they be expected to function properly?



This sketch by artist Yossi Stern portrays a new chapter in the history of the Ethiopian Jews. Stern, a graduate of Youth Aliyah, is a Holocaust survivor.

# Talmudic Rabbis Spoke Of Pollution

The rabbis of the Talmud were highly conscious of the need to provide for a clean environment, and they prescribed legislation controlling water, air and even noise pollution, a deputy attorney general of Israel said in a paper delivered last month in Jerusalem at the Second International Symposium on Medicine in Bible and Talmud, conducted by the Division of the History of Medicine of the Hebrew University-Hadassah Medical School and the Israel

Institute of the History of Medicine.

The conference brought together scholars from Israel, the U.S., West Germany, France, Britain and Austria for three days of lectures on various aspects of illness, medical treatment, public health and hygiene, as viewed through the Bible and Talmud.

Prof. Nahum Rakower, deputy attorney general for Jewish law, Israel Ministry of Justice, noted in his paper on Pollution of the Environment

in Jewish Law that "the major problems of environmental protection that concern us today, such as air, water and noise pollution, are dealt with extensively in the Jewish sources...The Jewish law lays down rules with some degree of particularity to control and inhibit the abuse of private rights to the detriment of others...."

The rabbis of the Talmud took special note of the need to protect urban residents from undue pollution of the environment, said Rakower. Regarding sewage disposal, for example, the rabbis prohibited construction of privies too close to human habitations or to wells, and permitted cesspools to be flushed only in the winter rainy season, when the effluent could be carried away by runoff water. The question of which type of water is considered safe for drinking and regulations to prevent water pollution are laid down. Workshops that create excessive noise and/or fouling of the air were not allowed in residential areas by the rabbis, he continued, and kilns were required to be located a certain distance from urban areas to minimize smoke pollution. Even schools were

regulated in order to prevent noise bother to residents, the professor said.

Prof. Samuel Kottek, of the Division of the History of Medicine of the Hebrew University-Hadassah Medical School, coordinator of the symposium, dealt with the concepts of disease in the Talmud, noting that the sages' concepts of disease incorporated both rational and irrational approaches. The latter included elements of demonology, astrological determinism and the Evil Eye. On the rational side, the rabbis of the Talmud spoke in terms that were current at the time, including humoral aspects (blood, bile, secretions), as well as environmental, climatic and personal health habits as being factors in disease or its prevention, he said.

Other papers presented during the symposium dealt with such subjects as talmudic medicine and Greek sources, talmudic references to water supply and public baths, ritual impurity in the Bible, and alcohol and drunkenness in the Bible and Talmud.

The Symposium on Medicine in Bible and Talmud was sponsored by the

Hebrew University, the Israel Academy of Sciences and Humanities, the American Physicians Fellowship for Medicine in Israel and the Israel ministries of Health and of Education and Culture.

Prof. J.O. Leibowitz was chairman of the symposium. Prof. Leibowitz is professor emeritus of the history of medicine at the Hebrew University-Hadassah Medical School and is president of the International Academy for the History of Medicine and chairman of the Israel Society for the History of Medicine and Sciences.

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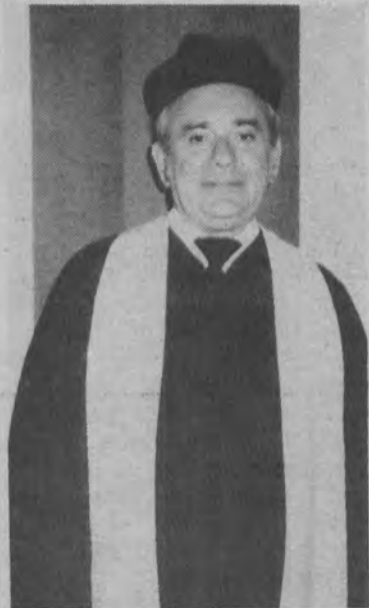
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## Passover Services At Kutz Home

Continuing a tradition of many years, Reverend Samuel Mandelberg will conduct Passover services in the Kutz Home's synagogue at the following times: Saturday, April 6 — 8:30 a.m.; Sunday, April 7 — 8:30 a.m.; Friday, April 12 — 8:30 a.m.; Saturday, April 13 — 8:30 a.m. and Yiskor — 9:45 a.m.

The public is cordially invited to join residents in the synagogue for these services.

All traditions, including a kosher diet, are observed at the Kutz Home which is the Delaware Jewish community's nursing care facility for the elderly.

For further information, please call the Home at 764-7000.

# Jewish Sports Hall of Fame

בית האלופים

Marty Glickman, well known sports figure, and Rabbi Leonard Goldstein of Temple Beth El of Manhattan Beach, N.Y. have been appointed chairman and co-chairman respectively of the Eastern Committee of the Jewish Sports Hall of Fame, according to Dr. Paul A. Berns, of Century City, California, president of the Jewish Sports Hall of Fame.

The Jewish Sports Hall of Fame was initiated in 1975 in Los Angeles. Its purpose is to permanently record Jewish athletes and sports figures throughout the world who have excelled and who have left their permanent imprint on the world of sports.

Among those so far honored are Sandy Koufax, Mark Spitz, Sid Luckman, Barney Ross, and Hank Greenberg. The latest honorees in '84 included "Red" Auerbach, Lyle Alzado, "Red" Holtzman and Mitch Gaylord. Marty Glickman was honored in '83.

The Jewish Sports Hall of Fame will be dedicated July 18, 1985 on the Mt. Scopus campus of the Hebrew University of Jerusalem.

It has lent support to the Hebrew University Center for physical education, leisure

and recreation. This center assists the Hebrew University in providing a fully implemented physical education program for 25,000 members of the university community.

The dedication of the Jewish Sports Hall of Fame will be held in conjunction with the 12th Maccabiah Games, the world Jewish Olympics, which begins in Israel on July 15.

The Jewish Sports Hall of Fame will sponsor special tours to Israel leaving on July 11 which will include the main events of the Maccabiah and the dedication of the Hall of Fame. Marty Glickman and Doph Shayes will accompany the groups.

Those interested in participating in these groups can get further information from Rabbi Leonard Goldstein. He can be reached at (212) 751-3250 or (718) 769-5952; (800) 442-4481 in N.Y. State; (800) 223-7606 elsewhere or write to 126 Kensington Street, Brooklyn, N.Y. 11235.



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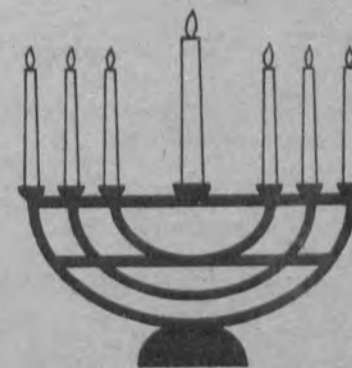
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# An Israeli Space Program

By YITZCHAK DINUR (WZPS) - At the beginning of 1983 Israel's Minister of Science and Development, Yuvel Ne'eman, established the Israel Space Agency to coordinate present Israeli space study and pioneer new ventures to take Israel to the front in this vital scientific area. The Agency's establishment was not widely publicized and the media largely ig-

nored it. In part, this probably resulted from doubts as to the contribution that a tiny country such as Israel could make to space science, an extremely expensive area generally considered to be reserved for super-powers and technical giants....

### Research Achievements

However, Israeli space science is quite well based. A

straight line leads from Israel's successful launching of a meteorological research rocket in 1961, via Israel's high quality military missiles (which are a spin-off of that research) to the present Space Agency with its varied space, communications and industrial-economic interests. Israel's well-developed electronics industry, missile expertise and physics research provide a good basis for and also stand to benefit from developments promoted by this youngest Space Agency.

Because of its insecure political situation and uncomfortable geo-political location, Israel needs to be independent in vital areas, including space science and satellite communications. Long-term national strategic planning must provide the wherewithal to forestall a situation where, for example, the services of the communications satellite presently transmitting Israel's commercial, political and other messages, might be suspended. Israel must be prepared to meet the challenge of Arab-Sat, a communications satellite owned by a 19-nation Arab consortium, including the PLO, which when set in the sky over the Middle East in 1985 will grant the Arabs great intelligence advantages.

### Without Publicity

Tel Aviv born (1932) Professor Dror Sadeh heads the Agency. Professor Sadeh, who studied physics at the Hebrew University and the Sorbonne, specialized in Astro-Physics in the USA and is now chairman of the Department of Astro-Physics at Tel Aviv University. Far from being worried by the lack of publicity, he is gratified that the Agency is being allowed to carry on its work far from the public eye.

The Agency's staff is tiny: five paid administrative staff supporting several score

physicists, planetary scientists and engineers who provide their services voluntarily. As part of a collaboration agreement, NASA (National Aeronautic and Space Administration) gave the Israel Space Agency knowledge it had acquired by years of hard work - a gesture of confidence in Israel's ability to create new knowledge in space science.

The hope and possibility of independently placing an Israeli-made satellite in orbit are still remote. Therefore, at first the Agency is hoping to be able to utilize occasional space room in the American or European space shuttles for small experiments.

### Modest Goals

For the present, Israel's Space Agency will concentrate on modest, practical, productive and sophisticated areas, such as: remote sensing, a micro-gravity laboratory, a space biomedical laboratory, and x-

ray investigations. These kinds of basic research can provide ideas which, when applied, will contribute to a great expansion of Israel's science-based industry. New products, jobs and profits will be created as occurred in the USA. On this basis, the Agency is endeavoring to mobilize research money from local industry.

In light of the need for space science, Tel Aviv University and the Technion - Israel's Institute of Technology - are establishing a joint Center for Space Studies, with the aim of preparing a body of talented

(Continued to Page 33)

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# Israeli Space Program—

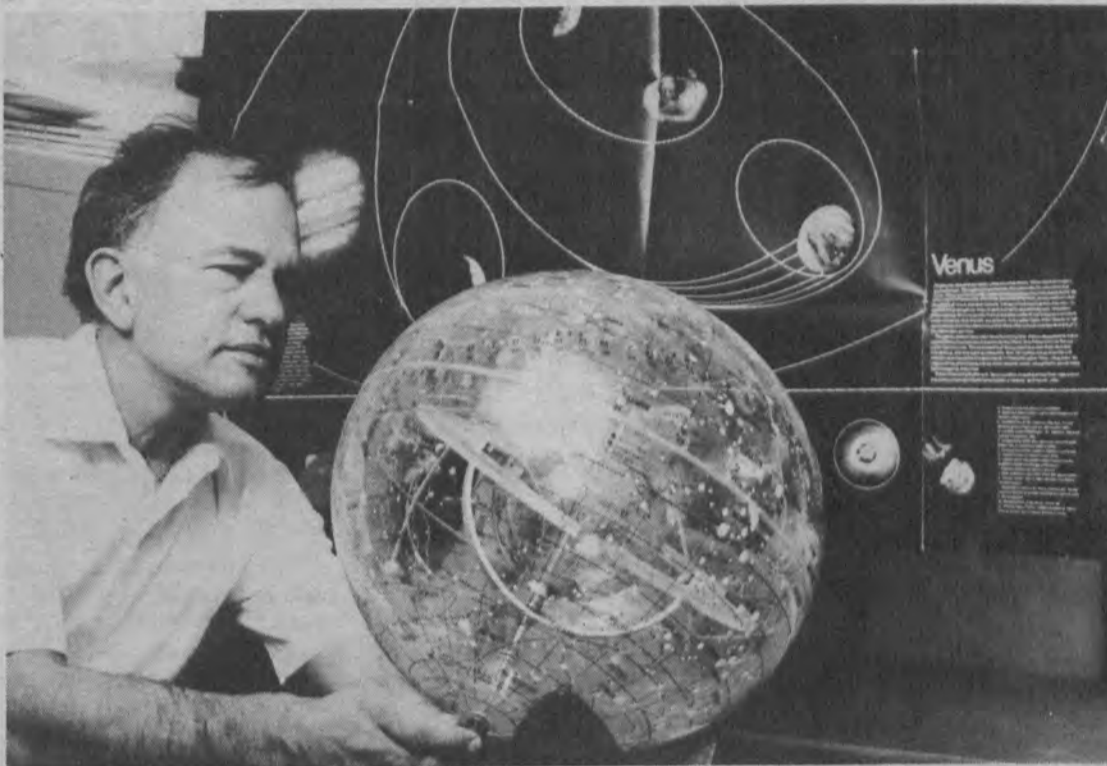
(Continued from Page 32)  
 young people trained in space sciences, who will constitute the future basis for Israeli independence in this sphere. One of the nascent Center's first tasks will be to produce space, astronomy and astrophysics textbooks in Hebrew for the science trend in Israeli secondary schools.

### Eventually—an Israeli Satellite?

The Space Agency will aid and collaborate with the

Space Studies center, as it is already collaborating internationally with the well-established agencies - the United States' NASA and the European Space Agency - in experiments and studies in which Israel supplies particular expertise. The objective is to achieve maximum results in the search for new space and planetary knowledge through strategic utilization of a small budget, by almost literally hitching a ride on someone else's space

shuttle, and sharing the knowledge discovered. The eventual production and dispatch of an Israeli satellite based on Israeli know-how and industry would be both another proof of Israeli capability and a great step toward maintaining Israel's intellectual, economic and scientific independence.



Are there prospects for an eventual Israeli satellite, based on Israeli know-how and industry? Israeli-born Professor Dror Sadeh, Chairman of the Department of Astro-Physics at Tel Aviv University, who heads the new Israel Space Agency, launched at the beginning of 1983. WZPS photo by Shuki Kook.

# Torah Un-Trivia In Hot Pursuit

With Trivia the hottest fad around today, Tzivos Hashem, an Orthodox organization for Jewish children, has designed a program to bring Torah into the lives of thousands of children across the United States.

"Since nothing in Torah is trivial," explained Rabbi Yosef Katzman, "we call the program Torah Un-Trivia."

The program was first advertised during Hanukkah, and since then, over a thousand children have sent in for Torah Information Sheets. Learning these sheets according to daily entries prepares children for the Torah Un-Trivia Quiz published in the Tzivos Hashem Newsletter. For their participation, they also earn points that enable them to "go up in rank" in Tzivos Hashem, and earn prizes.

"As the program becomes better known, we expect to

get all Jewish children across the country involved," Rabbi Katzman explained.

To join the Torah Un-Trivia Club, write to Torah Un-Trivia, 332 Kingston Avenue, Brooklyn, N.Y. 11213.

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# Israeli Children's Book: When Daddy Is In Uniform

By THOMAS L. FRIEDMAN

JERUSALEM — The next great best seller in Israel may turn out to be a 24-page book written for 4-year-olds whose fathers are between the ages of 21 and 55.

The children's book *Father Goes to Reserve Duty* tells in Hebrew how a very young boy deals with his father's going off to the army for his annual 30 to 70 days of reserve service, known in Hebrew as "miluim."

The book was written by Itamar and Shelly Marcus after they saw the psychological difficulties their own son Yoav and the children of many of their friends had in coping with the sustained disappearances of their fathers. For many Israeli children the departure of a father for reserve duty —

or a war — marks the first time they have been separated from him for any length of time. They are not able to fully understand why he is gone and when, or if, he will be back.

Although this event has become a national childhood trauma of sorts, parents here have never really had serious tools or guidelines, other than their own imaginations, to deal with the emotional strains. Israeli men are required to perform reserve duty up to the age of 55.

The Marcuses' book, which has just been published, has become an instant hit. It verbalizes, through the story of a young boy, many of the feelings that any 4- or 5-year-old has, but is unable to express, when his father disappears into the army.

Mr. Marcus, a 31-year-old schoolteacher who immigrated from America, got the idea for the book during the Lebanon war in 1982.

"During that time Yoav was just about 2 years old," he said. "I was called up the second day of the war. One night Yoav went to sleep and I

was there and the next morning he woke up and I was gone. He didn't know where I was, and it was difficult to explain to a 2-year-old what was going on."

A few days later, Mr. Marcus's sister gave his wife, Shelly, an eight-page Hebrew book, *Father Is a Soldier*, about a little boy looking for his father who is told by everyone that his father will soon be home. It contained little more than a crisis, 40 words and a happy ending.

"I read this book to Yoav," said Mrs. Marcus. "Afterwards, he would take the book with him and open it up to the middle where the little boy has a crisis and say, 'Boy crying,' and then he would quickly turn to the last page and say 'Father home.' He did this 20, 30, 40 times a day — the whole time Itamar was gone."

Yoav also began playing soldier, Mrs. Marcus said. He would don a cowboy hat, take a toy gun and march around the room kissing everyone goodbye with a very sad face.

"He would walk out the door, and everyone would have to say goodbye to him," said Mrs. Marcus. "Then he would come back, throw his things down and say, 'I'm home.' Then you had to kiss him and welcome him home again. He'd play this game for months."

#### Answering Children's Questions

When Mr. Marcus returned, his wife told him about Yoav's reactions and the book she had used to calm him. They decided to write their own book that would try to answer every question a child between the ages of 2 and 5 might have, such as why his father puts on a pea green uniform and suddenly disappears for weeks.

They began writing and

working with an illustrator, and tested the drawings and alternative texts on Yoav to make sure their points were getting through. His comments were regularly incorporated in the book.

The book has only three characters — a young boy named Yoav and his mother and father. Its overriding theme is the unity of the family; it begins and ends with a picture of Yoav holding hands with his parents.

"The most disturbing thing for the child is that father is gone, that the unity of the family is broken," said Mr. Marcus. "The most important message of the book is father will be back and the unity of the family restored."

Although there is only a little text on each page — most children will have the book read to them as they follow the pictures — the Marcuses spent hours and hours on each sentence to convey the right messages.

For example, the first thing that happens in the book is that the father gets a letter from the Government telling him he has to appear for reserve duty on a given date.

#### 'I Don't Want to Leave You'

"The message we wanted to convey was that the father is not deciding to leave his son because he wants to," said Mr. Marcus. "Someone is making him go. Right away the boy asks, 'Do you want to leave me and Mom?' The father answers, 'I don't want to leave you for a minute, but it is very important to go to reserves and a great privilege.' The idea was to also convey a sense of pride."

As the day of *miluim* approaches, the boy is shown helping his father get his gear together — a suggestion for parents on how to involve their child in the whole pro-

cess. As for the moment when the father leaves, the Marcuses say they went through at least 30 versions before deciding on three lines of text.

"The father in the picture is very calm," said Mr. Marcus. "He says to the son, 'I'm going to miss you very much, and I will think about you all the time.' And the boy says, 'We will miss you also, see you later.' I want the child to know that the father is thinking about him. It is not out of sight out of mind. One text we thought of was that the little boy would say, 'And I will be thinking of you, too,' but we decided we didn't want the little boy to be thinking about his father all the time."

The book then cuts back and forth between pictures of the little boy at home and drawings of what his father is doing in the army, mostly mundane daily routines. This is designed to give the child a realistic idea about what happens in the army and make it less of a dangerous mystery.

At the end of the book, the father returns — the Marcuses did not want to deal with the issue of fathers who don't return since they are relatively few in number — takes off his uniform and puts it high up on a closet shelf. This was meant to convey a sense that the clothes can come down again, but for now they are far away.

The Marcuses published the book themselves and obtained their own distributor after finding that local publishers wanted to make too many changes and charge too much for what was to them "a labor of love."

"The day the book came out," said Mr. Marcus, "Yoav took his copy and ran over to show it to the neighbors. They asked him who wrote it, and he said, 'Dad and Mom and me.' He really believed it. That is the way he felt. We did too."

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**PASSOVER GREETINGS**

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## Reform Movement Issues New Ketubah

NEW YORK — The first ever Reform Jewish *ketubah* — the document used for formalizing Jewish weddings — has been issued by the Central Conference of American Rabbis. Rabbi Simeon J. Maslin, who chaired the committee that produced the new *ketubah*, said it was being issued now in response to demand for a uniform and official document that all Reform Jews could accept.

While the wording of the CCAR *ketubah* has elements drawn from that of the traditional *ketubah*, it is innovative in its use of identical nuptial vows for both husband and wife. In addition, all of the text dealing with the husband's financial obligations to his wife has been

eliminated as inappropriate for modern times.

According to Rabbi Maslin, "The customary Aramaic *ketubah* was no longer acceptable for the Reform Movement. While it was a great advance when it was first written more than a

thousand years ago, in today's terms it was sexist and non-spiritual. It was beautiful to look at, but not to read."

The new *ketubah* was designed by Boston artist Cynthia Bell, who was chosen through a nation-wide competition.



For the Second Cup, a 17th century ivory Seder goblet from southern Germany showing Moses before Pharaoh. Part of the inscription around the rim, 'Shalach et ami' (Let my people go), is visible. WZPS photo.

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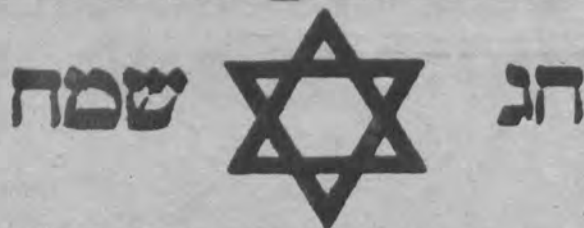
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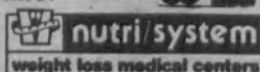
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As people vary, so does their weight loss.

By HADASSAH BAT HAIM

Since its establishment in Persia in 1844, the Baha'i Faith has been subject to persecution and oppression in that land. Then, a youth named Mirza 'Ali Muhammad became known as the Bab, or the Gate, representing the doorway through which believers could advance to enlightenment. Persia was a

backward country at the time. The majority of its people lived in misery and ignorance. Power was in the hands of the Moslem Mullahs, and women were born to perpetual degradation and suppression. Slavery was an accepted trade, and the very small minority of rich citizens lived in unbelievable luxury.

# Baha'i:

Religious Principles

The new religion - heralded by the Bab and established by the Prophet of the Baha'i Faith, Baha'u'llah - now declared that it was anti-slavery, insisted on monogamy and marital loyalty, forbade the use of drugs and alcohol, provided education for all its children and,  
(Continued to Page 39)



THE NEWLY COMPLETED Baha'i Universal House of Justice, near the famous Shrine of the Bab in Haifa. Designed by a Baha'i architect in Greek classical style, it uses marble from the same quarry which supplied the Acropolis. The \$20,000,000 building took five years to complete. The money was contributed by members of the two million strong Baha'i Faith in the world. The whole Haifa slope near the new building will be converted into gardens similar to those which delight visitors to the Shrine. WZPS photo.

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# Israel Is Home To This Persecuted Faith

(Continued from Page 38)

greatest horror of all, taught that women are spiritually equal to men, and sit in Baha'i governing councils.

All of these principles (except the ban on alcohol) was the stuff of revolt to the Mullahs, and members of the Baha'i Faith were assaulted, beaten, burnt, imprisoned, driven from their homes and liable at any time to arrest and execution without trial.

Under Shah Riza Pahlavi and his European-educated son Riza Mohammad, the situation improved. Baha'is opened their own schools and hospitals, many of their business ventures prospered, and several Baha'is were trusted advisors to the royal family. The Mullahs were still hostile, but advanced communications protected the Baha'is in world public opinion.

Now, that flimsy shield has been removed as the present government is not concerned with its international image. From the time that the fundamentalists took over, all the minority religions knew that difficult days were ahead. Christians and Zoroastrians are severely restricted and closely watched, but the special hatred of

the Mullahs is directed towards Jews and Baha'is: the Jews because they had rejected the teachings of the founder of Islam; and Baha'is because they accept a Prophet who came after Muhammad.

### Khomeini Stamps Out the Baha'i

The Baha'i Faith, which is represented at the United Nations, is denied the status of a religion by the Khomeini regime. There are currently more than 300,000 Baha'is in Iran, but the government maintains that it is just a wayward sect of Islam which must be coaxed back into the fold. If Baha'is prove recalcitrant, they must be annihilated. In February 1983, the president of the Islamic Court in Shiraz stated publicly that there is no place for Baha'is in Iran, and members should recant or they will be dealt with "like other hypocrites ... who have religious and satanic gatherings."

The pattern of persecution is all too familiar. It begins with the arrest and disappearance of the leaders, then the warning to employers not to employ Baha'is. Wholesale dismissals follow, businesses

are confiscated, hospitals are denied supplies and then closed down. Villages where the majority of people were Baha'is have been set on fire, and villagers have been made to stand in the blazing sun for three days without food, water or shelter. Announcements have been made that some of the Baha'is arrested would be hanged, but the names have not been given in order to terrorize the rest. One woman was executed for prostitution, though living with her own husband - the Baha'i marriage ceremony is no longer recognized by the authorities.

### Victims

So far there is evidence of the execution of at least 142 members of the Baha'i Faith, with many reports of torture beforehand. The family of one such victim was charged for the expenditure of the bullets used in his killing. Many hundreds of Baha'i men and women are in prison with little hope of freedom being granted.

Until recently, many Baha'is were able to leave, but permits to get away from Iran are now not obtainable. The Baha'is are being held

hostage, not allowed to gather, to bury their dead or to educate their young. Baha'is around the world are doing what they can to help their co-religionists in Iran by trying to rally public opinion. Protests have been made by the United Nations, US President Reagan, the European Parliament and many democratic governments. But the Islamic Republic of Iran has banned Baha'ism and sworn to do away with it. The prospects for the Baha'is in Iran are grim indeed.

One of the accusations against the Baha'is in Iran is that they are Zionists and spies for Israel. This is because the World Center of the Baha'i Faith is in Israel. In fact, the Baha'i Faith has been associated with the Holy Land since 1868 when Baha'u'llah, the founder of the faith, arrived on its shores as a prisoner and exile. He had been banished from his native Persia, and remained incarcerated in the prison city of Akko and its environs until he passed away in 1892. His shrine near Akko, (Acre) and the shrine of the Bab in Haifa, are the two most holy places in the world for Baha'is.

### Baha'i in Israel

It was Baha'u'llah who told his followers not to teach his faith in the Holy Land, and this practice is still followed. The Baha'is have no missionary activities in Israel. The 250 members of the Baha'i Faith who live in Israel now are all religious volunteers who have come to Haifa from various nations to serve from two to five years at their World Center, with the status of temporary residents. Their 30 or so children go to local schools with Persian as their main language. They work under the direction of the highest administrative institution in the Baha'i Faith, the Universal Home of Justice. This Council of Nine is democratically elected every five years. The most recent election was in April of 1983, when Baha'i representatives from 130 nations gathered in Haifa for the convention. Only a few thousand of their co-religionists have been saved from Iran by the Israel Center of Baha'i.

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(THIS PRAYER IS TO BE INSERTED IN THE PASSOVER SEDER  
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# The Fifth Child

THE ONE WHO CANNOT ASK

שאינו יכול לשאול

On this night, we remember a fifth child.  
This is a child of the Shoah (Holocaust), who did not  
survive to ask.

Therefore, we ask for that child – Why?

We are like the simple child. We have no answer.  
We can only follow the footsteps of Rabbi Elazar ben Azariah,  
who could not bring himself to mention the Exodus at night  
until Ben Zoma explained it to him through the verse:

*In order that you REMEMBER the day of your going out  
from Egypt, all the days of your life. (Deut. 16.3)*

“The days of your life” indicates the daylight and the goodness  
of life. “All the days of your life” means even in the darkest  
nights when we have lost our firstborn, we must remember  
the Exodus.

We answer that child's question with silence.  
In silence, we remember that dark time.

In silence, we remember that Jews preserved their image  
of God in the struggle for life.

In silence, we remember the seder nights spent in the forests,  
ghettos, and camps; we remember that seder night when  
the Warsaw Ghetto rose in revolt.

*(lift the cup of Elijah)*

In silence, let us pass the cup of Elijah, the cup of the final  
redemption yet-to-be. We remember our people's return to the  
land of Israel, the beginning of that redemption. Let us each fill  
Elijah's cup with some of our wine, expressing the hope that  
through our efforts, we will help bring closer that redemption.

We rise now and open our door to invite Elijah, the forerunner  
of the future which will bring an end to the nights of our people.

We sing as they did:

*Ani Maamin*

אני מאמין באמונה שלמה בביאת המשיח:

ואף על פי שיתמהמה, עם כל זה אני מאמין!

*Ani maamin b'emunah shleimah, beviat Hamashiah, V'af'al pi she  
yitmameah, im kol zeh ani maamin.*

*For I firmly believe in the coming of the Messiah, and even though  
the Messiah may tarry, in spite of this, I still believe.*

כנגד בן חמישי מדברת כנסת ישראל:

בן השואה שנספה ואינו יכול לשאול

לפיכך אנו שואלים בעדו, "מדוע?"

כבן התם אנחנו. ומה נאמר, מה נדבר, מה נצטדק?

אין לנו אלא ללכת אחרי רבי אלזר בן עזריה שאמר,

"לא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא

שאמר 'למען תזכר את-יום צאתך מארץ מצרים

כל ימי חייד' (דברים טז). " דבר אחר: ימי חייד-ימי

האור והטוב; כל ימי חייד-הלילות שבהם אבדו לנו

בכורינו ולא את בכורינו בלבד. וחיבין אנו לזכור את יציאת מצרים.

וכנגד שאלתו אנו יושבין ודוממין.

יושבין ודוממין וזוכרין את החשד.

יושבין ודוממין וזוכרין שקימו בני עמנו צלם אלו-הים במאבק החיים.

יושבין ודוממין וזוכרין אנו את לילות הפסח ביצר, בגטו, ובמחנה.

אנו זוכרין את ליל הסדר שבו קמו ומרדו בגטו ורשא.

יושבין ודוממין אנו ומעבירין מיד ליד כוס הגאולה, כוסו של אליהו.

אנו מזכרין את שיבת בני עמנו לציון ראשית צמיחת גאולתנו.

אנו מוזגין את הכוס בתקנה שבזכות מעשינו תקרב שעת גאולתנו.

נעמד ונפתח את הדלת ונזמין את אליהו שיביא קץ ללילות עמנו.

נשיר כמותם: אני מאמין

אני מאמין באמונה שלמה בביאת המשיח:

ואף על פי שיתמהמה, עם כל זה אני מאמין!

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# Jewish Books in Review

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## Menachem Begin, Man Of Paradox

**Begin: The Haunted Prophet.** Eric Silver, Random House, Inc., 201 East 50th Street, New York, NY 10022. 1984. 278 pages. \$17.95.

Reviewed by J. Robert Moskin

Feelings run so high — both pro and con — about Menachem Begin's effect on today's Jews, that Eric Silver, a British journalist in Jerusalem for a decade, has achieved something unusual. He has written an honest biography of Begin; he has neither crucified nor glorified him.

This is how Silver sums up his subject: "Menachem

Begin governed Israel for six years and three months, which made him the longest-serving Prime Minister after the founding father David Ben-Gurion. He revealed himself as a complex, but not a mysterious, man, a paradox but not a puzzle: an unrepentant terrorist who won the Nobel Peace Prize, then launched another war. A democrat and an autocrat. A courtly rabble-rouser, Polish gentleman and Levantine cult hero. A man of honor with whom it was wise to read the small print. A conspirator who found it hard to keep a secret."

Begin personifies a fanatic and militant strain in Jewish and Israeli reaction to the world. He believed single-mindedly all his adult life in the restoration of his vision of the Jews' ancient biblical land. And he repeatedly was ready to kill to achieve that goal.

He was born in Brest-Litovsk in Poland in 1913 and the midwife who delivered him was, by strange coincidence, Ariel Sharon's grandmother. Begin's militancy was fueled by the Zionist Vladimir Jabotinsky, whom Begin called "his master" and whose Betar

youth movement he joined when he was 15.

In 1940 Begin was arrested by the Soviet NKVD secret

April 1948; and the sinking of the Irgun arms ship *Altalena* that June off Tel Aviv.

Once the State of Israel was

## The Passover Story For Children

**I Love Passover.** Marilyn Hirsh; illustrated by the author. Holiday House, 18 East 53rd Street, New York, NY 10022. unp. \$11.95. Ages 3 to 8.

Reviewed by Marcia Posner

Mother's shopping cart is laden with boxes of Passover matzah, jars of gefilte fish, and cans of coconut macaroons. But what is it all

getting very hungry. Mother reminds her that they were telling the story of Passover. "Tell me now," she demands and so the journey back to the Exodus begins.

Hirsh's illustrations switch from the rounded forms of mother and child and the clear bright colors of commercial packaging to the angular forms of Egyptian taskmasters menacing their

urgency — Moses and Pharaoh, the 10 plagues, the sudden departure that left no time for bread to rise, and the miraculous parting of the Reed Sea.

Just as the story ends father comes home and the pages again are clear and bright and white. The connection with the past continues, however, as the father explains how eating matzah is one way of remembering the Exodus. Together, father and daughter search for crumbs of bread which might still be in the house.

The following day mother and daughter set the table for the seder. All the components are illustrated so that a child can easily identify them. The little girl is especially impressed with her six-year-old male cousin who clues her in about hiding the afikomen and is able to sing the four questions. The seder continues; the child falls happily asleep to the strains of her family singing Passover melodies.

Holiday House publishing company is to be congratulated for bringing us this new holiday series for pre-schoolers — *I Love Hanukkah* by Marilyn Hirsh preceded this book — as well as the Malka Drucker Jewish holiday books for older children. *Yasher Koach* to Marilyn Hirsh and Holiday House.

Dr. Marcia Posner is library consultant to the JWB Jewish Book Council and New York Federation of Jewish Philanthropies.



for? Her small daughter, in the manner of all young children, has only vague memories of the previous year's seder. She remembers sitting at the table for a very long time before eating and

Hebrew slaves, straining to roll the massive limestone blocks up a hill. The colors are darker now as Hirsh continues telling and illustrating the story of Exodus with a high sense of drama and



ERIC SILVER  
**BEGIN:**

police. His wife Aliza escaped to Palestine. After nine months of prison and interrogation, he was shipped to the Gulag. He was saved when Hitler invaded the Soviet Union and the Soviet and Polish governments agreed to release all Polish prisoners to join the war against Germany.

Begin arrived in Jerusalem in 1942 as a private in the Polish army. By the end of 1943, he was on leave and the commander of the dissident underground Irgun Zvai Leumi. From hiding, he fought the British and the Haganah, the armed force of the Jewish Agency. When the Haganah helped the British hunt down Irgun fighters, Silver says, "Menachem Begin never forgave and never forgot." Silver details the role he played in the blowing up of the King David Hotel in 1946; the hanging of two British sergeants in 1947; the massacre of Deir Yassin in

born, Begin spent the next three decades in very vocal opposition, insisting the Jewish state include all of Jerusalem and both banks of the Jordan River. He served in a unity government briefly during the Six Day War of 1967, but Silver's suggestions that Prime Minister of Levi Eshkol yielded to Begin in making Moshe Dayan Minister of Defense and in deciding to conquer the Old City of Jerusalem are wild exaggerations.

Almost incredibly, Begin came to power in 1977. The next six years saw the rise of enormous inflation, the intensified Israeli settlement of the West Bank, the divisive war in Lebanon, and the massacre in the Sabra and Shatilla refugee camps. It also saw, more positively, the stunning visit of Egypt's President Anwar Sadat to Jerusalem and the signing of the Camp David accords.

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## Foreign Jewry

# The Jews Of Turkey

Jews have lived in parts of present day Turkey more than a thousand years before a Turkish tribe led by Uthman (Or Osman) entered Asia Minor in the early years of the 14th century and began to wrest control from the feeble Byzantine Empire. In 1326 the Ottoman Turks captured Brusa (or Bursa), where Jews had lived since the 1st century BCE. Making it their capital, they pushed on into the Balkan Peninsula. In the following century, in 1453, they captured Constantinople.

The Turks opened the gates of their empire to Jews. In his monumental *A Social and Religious History of the Jews* (Vol. XVIII), Salo Baron states that the Ottoman Empire's readiness to welcome Jews coincided with "one of the greatest Jewish migratory movements of the early modern period."

Professor Baron writes: "The wave of expulsions and forced conversions in Western and Central Europe sent many exiles in quest of new homes. The expansion of the Turkish power into the Balkans and the Aegean Islands opened up new settlement opportunities for the much larger masses of Mediterranean Jews uprooted from the Iberian Peninsula, southern France and southern Italy."

Among the contributions that Jews from Spain and Portugal made to the Ottoman Empire was a contribution in the arts of war. Bernard Lewis, in his *The Jews of Islam*, quotes a visitor to Turkey in 1551 as writing of the Marranos, "not long since banished and driven from Spain and Portugal who, to the great detriment and damage of Christendom, have taught the Turk several inventions, artifices and machines of war, such as how to make ar-

tillery, arquebuses, gunpowder, cannonballs and other weapons."

Persecuted Jews in increasing numbers found a haven in Turkey. Before the middle of the 16th century, the Jewish community of Constantinople exceeded 30,000 persons. The Jewish community of Constantinople was soon rivaled and ultimately surpassed by that of Salonica.

There are Portuguese Marranos who achieved fame in Turkey. There is the extraordinary career of Joao Miguez, who in 1553 arrived in Constantinople, underwent circumcision, assumed the Hebrew name of Joseph Nasi, and was eventually created Duke of Naxos by Selim II. He is best remembered for his efforts to develop as an autonomous Jewish state an area adjacent to Tiberias that he had received from the sultan.

Joseph Nasi's career was paralleled by that of Alvaro Mendes, who was born in Portugal in 1520. After making a fortune in India and being created a Knight of Santiago by Joao III, he adopted as a professing Jew the names of Solomon Aben-Ayish and settled in Constantinople, where he became a power at the Turkish court. As a reward for his services in international diplomacy, the sultan created him Duke of Mitylene.

One who made a greater impact on the Jewish world than either of the two Marrano dukes was Sabbatai Zevi, the mystic and pseudo-Messiah. His followers throughout Europe were numbered in the thousands.

The defeat of the Turks in World War I brought an end to the once vast and mighty multinational Ottoman Empire and led to the establishment of the Turkish nationalist state of today.

In 1919 Greek forces, with the approval of the Allies, landed at Smyrna. Almost immediately thereafter, Mustafa Kemal, hero of the Battle of the Dardanelles, organized a resistance movement. In April 1920 the first National Assembly was convened in Ankara. In 1922 the Turks began a counter-offensive against the Greeks and within a few days they retook the territory they had lost.

In July 1923 the Allies and the Turks concluded the Treaty of Lausanne. Turkey renounced all claims to the non-Turkish territories it lost in the war (Iraq, Palestine and Transjordan went to the British and Syria to the French) but it retained Anatolia, southeastern Thrace and some islands in its territorial waters. Turkey was recognized as a fully independent state within its ethnic frontiers. And it paid no reparations.

Under the Treaty of Lausanne, Turkey bound itself to recognize the rights of religious and ethnic minorities, who were permitted to have their own social institutions, funds and schools. The Turkish government assured the minorities of their personal status as provided by their religious canons.

In October 1923 the National Assembly proclaimed Turkey a republic and elected Mustafa Kemal its first president. In March 1924 the Assembly abolished the Caliphate. Soon afterwards the Assembly adopted a constitution, which generally followed Western European patterns.

One month after the abolition of the Caliphate, the National Assembly abolished the authority of religious (Sharia) courts in civil matters. Other reforms introduced

(Continued to Page 43)



# Happy Passover



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# The Jews Of Turkey —

(Continued from Page 42)  
 ed in the succeeding years in the move toward secularization and Westernization included compulsory civil marriage, the abolition of polygamy, the introduction of the European calendar, the replacement of Friday by Sunday as a weekly holiday, the abolition of the fez, giving women the vote, regulations governing the dress to be worn by clergy and, in 1938, amending the constitution so that Islam was no longer

ment abolished the tax in 1943; those who had not paid were released. Many Jews were ruined by the tax.

Estimates of the size of the Turkish Jewish community today range between 20,000 and 23,000. More than 95 percent of Turkish Jews are Sephardim. Some 20,000 live in Istanbul.

The economic position of the Jewish community is good. Some of the largest industrial concerns in Turkey are owned by Jews. Jews are

appoints a Religious Council consisting of a *Rosh Bet Din* and four *Hahamim*. The umbrella organization of the secular Jewish community is the *Conseil Laique*. It cooperates closely with the Religious Council.

All the Jewish schools in Istanbul are combined into the Istanbul Jewish School. The syllabus is the same as in government schools. Instruction is in Turkish. Students pay a tuition fee. Most of the teachers are Moslems. There are no formal classes on Judaism but during the five hours of Hebrew instruction a week by community rabbis short discussions and explanations about Judaism take place.

A traditional Jewish education is available at the *Machazikei Torah*. It has a government permit to carry on its religious education activities.

There are six Jewish clubs in Turkey — five of them in Istanbul and the other in Izmir. Most clubs contain a discotheque, library and sports facilities. They discreetly offer programs on Judaism and Israel. Assimilation has not become a major problem but intermarriage is increasing.

The majority of Turkish Jews subscribed to the weekly, *Shalom*. It is in Ladino, written in Turkish orthography.

Turkey has open diplomatic, commercial and cultural relations with Israel, but it is sensitive to Arab opinion and to rising Islamic extremism and appears to keep its cooperation with Israel at a level where it will not provoke Arab displeasure.

Religious and ethnic tensions and active left and right extremists have caused instability.



declared a state religion. Measures which particularly affected Jews included the prohibition of the building of new synagogues and limitations on the teaching of Hebrew.

In 1926 the Jewish community, under pressure, formally renounced minority status and declared to live as full Turkish citizens. Renunciation of minority status meant the abolition of the Jews' special representation in the Turkish Assembly and the subjection to the full secularization program of the regime.

Turkey, which maintained an uneasy neutrality during World War II, behaved well during the Nazi years toward Jews of non-Turkish nationality living in Turkey. It permitted them to remain and even to bring their families into the country to join them.

A wartime measure that left a legacy of bitterness among Jews and was one of the causes of the large-scale emigration to Israel a few years later was a capital levy tax introduced by the Turkish government in 1942 in an attempt to curb inflation and reduce deficits. Particularly in Istanbul, gross inequalities developed. Those who did not pay were sentenced to hard labor on railroads in eastern Anatolia. The majority of those arrested were Jews. The Turkish govern-

active in almost all sectors of the Turkish economy.

Between 1950 and 1960 the Democratic Party was the governing party in Turkey and in that period Jewish schools were permitted to include Hebrew in the curriculum, synagogues that had been closed were reopened and new ones were allowed to be built.

The legally recognized religious head of Turkish Jewry is the chief rabbi. He

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However, there is still one more tradition which has become a part of the family Seder table — Manischewitz wine. Manischewitz wine always graced every holiday table, particularly the Passover Seder table. It spans generations and somehow symbolizes the continuity of the family Seder.

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## Community To Honor Memory Of Jewish Children Who Perished In The Holocaust

Harriet Wolfson, chairwoman of the Halina Wind Preston Holocaust Education Committee announced that on Sunday, April 21 at 2 p.m., a statue by the noted Israeli sculptor Aharon Bezalel will be dedicated honoring the memory of 1,500,000 Jewish children who were victims of the Nazi Holocaust.

The dedication of the sculpture in front of the JCC building will be the major event in an afternoon Yom Hashoah program. Representative Sam Gejdenson of the State of Connecticut will be the honored speaker at the event. Representative Gejdenson is the first member of Congress who is a child of Holocaust survivors.

Joanne Singer, a member of the JCC board of directors and the Holocaust Education Committee will chair the events of the day. Dorothy Finger, a member of the committee, and the Delaware state liaison to the United States Holocaust Memorial Council will dedicate the statue. Children representing all the synagogues in Delaware, Albert Einstein Academy and Gratz Hebrew High School will participate in the event. Two youth choirs

will participate in the program, and Cantor Emil Hager of Congregation Beth Shalom will conclude this event. Other community programs commemorating Yom Hashoah will be: services, coordinated by the RAD, on Wednesday, April 17, 8 p.m. at Temple Beth El in Newark; and the annual commemorative service at the Holocaust Memorial downtown on Thursday, April 18 at noon.

These events commemorating Yom Hashoah are being planned by the Jewish Community Center, the Jewish Community Relations Committee of the Jewish Federation of Delaware and the Rabbinical Association of Delaware.

### AEA Shabbat Services

On March 15, the students of the Albert Einstein Academy, Delaware's only Jewish day school, conducted the Friday night services at Temple Beth Shalom.

The children, under the direction of Eta Knepler, did an outstanding job displaying how they live and feel their

## Obituaries

### Samuel Gold

Samuel Gold, 79, of West Orange, N.J., died Sunday, March 3 in the John F. Kennedy Hospital, Lake Worth, Fla., while on vacation.

Mr. Gold, formerly the acting director of the New Jersey Alcoholic Beverage Commission, had been an investigator with the ABC for 42 years. After retiring in 1976, he joined the Wine and Spirits Wholesalers' Assoc. where he worked until two years ago.

Mr. Gold was a member of the National Conference of State Liquor Administrators, the Police Benevolent Association, Local #104, and the Spirit Square Club, all of Newark, N.J., and the B'nai B'rith South Mountain Lodge.

He was also past master of the Irvington Lodge #251 F & AM, past president of the Society of St. John's and

former director of the Children's Institute both of Newark, N.J.

He is survived by his wife Nellie; a daughter, Bernice Teltser of Short Hills, N.J.; a son, Jack, of Mt. Arlington, N.J., eight grandchildren including Karen Moss of Wilmington; and three great-grandchildren.

Funeral services were held Wednesday, March 6 at the Suburban Chapel of Philip Apter and Son, Maplewood, N.J.

### Evelyn Stoltz

Evelyn F. Stoltz, 72, of the Devon apartments, died of Alzheimer's disease Tuesday, March 12 in St. Francis Hospital.

Mrs. Stoltz, with her husband, A. Archie Stoltz, co-founded Stoltz Realty Co. in 1956. The company has grown to become the largest commercial real estate firm in the state.

She retired as chairman of the board of the company in 1982.

She was a member of the National Association of Real Estate Boards, the Women's Council of Realtors and a member of Congregation Beth Shalom.

Her husband died in 1967. She is survived by two sons, Jack P. of Oakwood Hills, and Morris L. of Chadds Ford, Pa.; a sister, Betty Freedman of Philadelphia; and four grandsons.

Services were held Wednesday, March 13 in Congregation Beth Shalom, 18th and Baynard Boulevard.

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

In memoriam, the family suggests contributions to Congregation Beth Shalom, 18th and Baynard Boulevard, Wilmington 19802.

### Anna Dektor

Anna Dektor, 75, of Electra Arms Apartments, 18th and Broom streets, died Sunday, March 17 in St. Francis Hospital, after a long illness.

Mrs. Dektor and her husband Jacob, who died in 1981, operated Dektor's Grocery Store on Tatnall Street before retiring in the early 1970s.

She is survived by two daughters, Lenora D. Zuckerman and Rena Aaronson, both of Harrisburg; a sister, Rose Provisor of Philadelphia; a niece, Ruth Fineberg of Wilmington; and six grandchildren.

Services were Monday, March 18, in Schoenberg Memorial Chapel, 519 Philadelphia Pike.

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

In memoriam, the family suggests contributions to Congregation Beth Shalom, 18th Street and Baynard Boulevard, Wilmington, 19802.

**Wishing you and  
your family a  
Joyous Passover.**

*Alan Schoenberg*

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# A One-Man War Against Shaky Insurers

Reprinted from  
Business Week

David N. Levinson, a self-styled crusader who has made a second career challenging the courtly political establishment of Delaware, took office as the state's insurance commissioner only seven weeks ago. Eager to deal with what he suspected was a looming crisis in the state's growing insurance industry, he soon forced Pacific American Insurance Co. into liquidation. Scarcely anyone would have noticed. But the tiny insurer had guaranteed what turned out to be phantom mortgages that cost BankAmerica Corp. \$95 million — and a lot of embarrassment.

This case alone could wind up costing all those involved as much as \$300 million. Levinson believes that at least 15 other Delaware-

chartered insurers may have serious problems.

Though Levinson's outspoken maverick style sets him apart from other insurance commissioners, his problems are not unique. Nationwide, 15 smaller insurance companies went into receivership last year, the most since 1975. And commissioners in several states are being forced, like Delaware, to levy an assessment on healthy insurers to cover the losses of the sick ones.

Levinson, 49, who once was accepted for Jewish Theological Seminary but never attended, approaches the job with religious zeal. A Democrat, he is a liberal rarity in the conservative world of Delaware politics. He made his fortune outside the state — thereby achieving independence from the wealthy du Ponts. "I have always

wanted to go into public service full time," he says, "but my father, who had been pushed around by the Establishment, told me I had to become financially independent first."

So Levinson went into real estate after graduating from Harvard Law School. By 1973, his company, Levinson Building & Realty Corp., was a major developer in the St. Louis area. But he never lost sight of his dream and never gave up his legal residence in the small Delaware farm community of Middletown. It was there that his father, a veterinarian, served six terms as mayor.

In 1978, Levinson left subordinates in charge of his real estate firm and returned to Delaware. After challenging incumbent Senator William V. Roth Jr., co-author of the Kemp-Roth tax-cut bill, and losing by only 20,000 votes, Levinson took on Governor Pierre S. "Pete" du Pont IV's handpicked successor, Michael Castle. As a populist seeking to "restore human values to government," Levinson campaigned for higher pay for school teachers, better job training, promoting high-tech industry, and converting trash to fertilizer for sale to farmers.

But Levinson retreated

from the primaries after both parties challenged his residency. "Neither party leadership wanted me to become governor, so I looked around for where I could serve best," he contends. "I wanted to find the biggest mess I could get my hands on." That turned out to be the insurance commissioner's office — one of only 11 elected insurance posts in the nation.

Indeed, Pacific American offered him "a scandal of the biggest proportion" — which he addressed by forcing the company immediately into receivership. The office was already coping with two other companies, one of them a life insurer that has cost Delaware's guaranty fund \$10 million. And Levinson expects trouble among some of the new insurers his predecessor had chartered in six years — 140 out of the state's total of 200. "The only thing worse than high premiums in this business is an insurance company that can't pay your claims," he warns grimly.

Such wholesale chartering has prompted Levinson to recast the state's insurance regulation to serve as a model for small states with a large number of companies. Besides carefully tying insurer's underwriting ability to the capital they have to

cover risks, Levinson's plan calls for an innovative "Bureau of Examination, Rehabilitation, and Guaranty" (BERG, as he dubs it) that pulls together various regulatory functions. He points out that most states keep these functions separate. Before he took office, Delaware's insurance examinations were conducted, he says, by an outside firm. The firm "provided virtually no information to this office, even though it collected \$2.5 million" in 1983, he complains. "I arrived in this office to find not a single examiner, accountant, or lawyer beyond the deputy attorney general," he recalls.

Levinson says he has garnered much of his support for stringent regulation from insurance agents who claim Delaware's woes have tarnished the industry. Indeed, the \$9.3 million Delaware insurance fund will have to assess all of the state's insurers at least \$3.8 million this year. While he has already succeeded in turning around a demoralized commission staff, he concedes it will take far longer to solve the structural problems of state regulation. If it all happens at once, he warns, Delaware's already strained guaranty fund "isn't worth a bucket of beans."



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## Jewish Family Service of Delaware

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### Between Parent And Teen: 'Can We Talk?'

By Helen Rudnick,  
ACSW, LCSW  
JFS Counselor



Almost every parent has heard from their teen at one time or another, "You just don't understand." And, in fact, many parents don't understand the basic characteristics, conflicts and needs of normal adolescent development.

Unfortunately, many parents are totally frustrated by their teens' often irrational, rebellious and confrontative behavior. As a result, they resort to yelling, lecturing, criticizing and demanding in an effort to control and maintain authority over their children. However, much of this negative and unproductive communication is due to a lack of understanding of the dynamics of the

teenage years, particularly in the crucial areas of independence, identity, peer group pressure and sexuality. Hopefully, some increased understanding of this critical stage in your child's life will help to minimize difficulties and bridge the communication gap.

One major issue facing every teenager is the struggle for independence. Too often parents and their adolescent children come into unnecessary conflict because parents are not always aware of their teenager's need to assert their growing sense of independence.

During the teen years, the young person must separate from his parents in order to

become his own person. This process of separation is normal and necessary in adolescence and leads to becoming an independent adult. Many parents, on the other hand, may worry about their adolescent and tend to be overprotective and overrestrictive. This often leads to much friction between parents and teenagers.

One reason for the parent's fear is the realization that the mistakes and choices of adolescence may affect the child's entire adult life. However, teenagers need to make decisions and to take more responsibility for themselves. This should be permitted and encouraged whenever the consequences of a mistake in judgment are not too serious. If mistakes are made, the role of the adult is to help the young person face up to his errors and work through them.

Moreover, the task of separation is not usually a smooth and easy transition. The conflict between dependence and independence is marked by confusion and extremes in behavior as the result of pulls in both directions. Childhood (Continued to Page 48)

### Dear Rachel

Dear Rachel,

Try this one on for size: My mother-in-law had a fight with her son (my husband), so she is not talking to me. If you think that's weird, try the fact that if we don't visit her often enough (twice a week), she will refuse to pay attention to our kids when we do get over there. "Unreasonable," "stubborn," "obsessed with her son" are just a few of the kinder ways of describing her. This is Jewish motherhood carried to the extreme. She never thought I was good enough for her precious only son, but after seven years of marriage, you'd think she'd have accepted the fact that I'm a permanent part of the family. Obviously, you can't solve this in a letter, but do you have any suggestions on how to handle "Mama"? By the way, if you met her, she would seem like a sweet, cultured, charming lady.

Distressed  
Daughter-in-law

Dear Daughter-in-law,  
You are to be commended for trying very hard to make

the best of a difficult situation. It is not easy to be sandwiched in between an intense mother and her only son.

The one person who seems to be almost missing from your letter is the one with the most power to change things: your husband. As Mama's son, he needs to take responsibility for the relationship with his mother. He can set limits that would be unacceptable if they came from you. He is clearly the one she is interested in, so he is in the best position to start making changes. Although Mama may make demands upon you, there is no way you can satisfy her need for the love and attention of her son. So try to invest less emotional energy in keeping her happy, while still meeting your own (reasonable) standards for being a good daughter-in-law. It isn't easy, but for your family's sake, it is worth it.

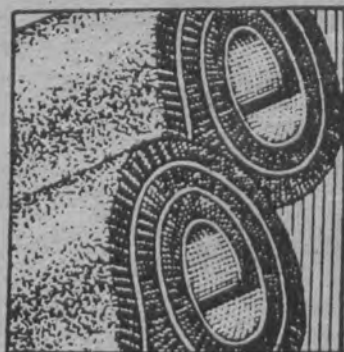
Does Mama have any other interests in her life besides her son? Outside outlets might serve to shift some of the focus and intensity away from her son, give her life ad-

(Continued to Page 48)

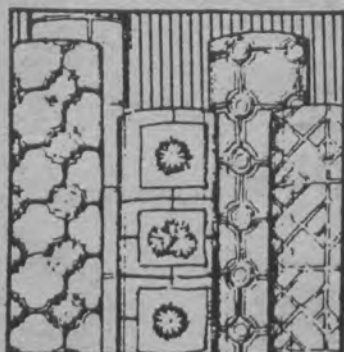
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## Between Parent And Teen —

(Continued from Page 47)  
dependency still has definite attractions and benefits, but so does the freedom and rewards of adulthood. Independence and separation is a mixed blessing for many teenagers -involving increased responsibility and the pressure to make decisions in major areas such as career choices, sex, finances and the use of alcohol and drugs. These conflicts cause resentment and anger directed at parents -feelings which are often difficult for adults to understand or accept.

If parents cannot take some of this adolescent rebellion without growing angry, punitive or rejecting, the conflict may increase and lead to a breakdown between parents and child. On the other hand, if parents can allow their child to express his or her point of view and criticisms without being too upset by his outbursts, or taking them too

personally, the child will often work his way to a resolution of the conflicts.

Being aware of the process that your teen is going through can help you tolerate some of his or her sullen, negative and irrational behavior and attitudes. Also, some rebellion is healthy and necessary for normal growth and development, and it is wise to take this into consideration when dealing with your teen.

Other major adjustments during the adolescent period are complicated physical, emotional and social changes. There is a great need to assess oneself, to evaluate a changing appearance, and begin to answer the question of "Who am I?" What appears to be intense self-centeredness is part of the struggle to learn more about oneself.

Whatever identity the teen has developed during

childhood goes through drastic changes under the new pressures and situations encountered in adolescence.

The changing moods of the adolescent are influenced by physical changes, self consciousness, and social pressures which demand that he be acceptable to his peers.

This struggle puts an added strain between parents and teens as adolescents tend to look to their peer group rather than their parents for social approval and social rewards. Belonging to a group provides security to the adolescent and bolsters his confidence and self-esteem. The teen needs his friends to support him in his attempts to find himself. Some of the tension and irritability during adolescence stems from worry and pressure over belonging.

Another characteristic of adolescence is the intensification of sexual urges and feelings. As the result of biological forces, psychological development, peer group and cultural influences, adolescence is usually accompanied by a heightened degree of interest in sexual matters.

There is little question that a sexual revolution has occurred in the past 20 years. Adolescents today are subject to intense peer pressures to become sexually experienced. More of them are becoming sexually active, and at younger ages, than ever before. In spite of, or because of this widespread sexual activity, teenagers often view sex as something of a problem and are uncertain or even frightened when it comes to making personal sexual choices.

Unfortunately, teenagers consistently say that they cannot talk to their parents about sex. The only way to change this is to initiate discussions yourself and let your teen know he or she can come to you to discuss any type of sexual concerns or problems they may have.

The understanding by parents of the pressures of teenage sexuality, and the willingness to communicate openly on these matters, will help to facilitate responsible sexual choices and behavior

## Rachel —

(Continued from Page 47)  
ditional meaning, and incidentally, make things easier for you.

Rachel

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

on the part of your teenager.

In summary, the basic issues touched on in this article — the adolescent struggle for independence; the search for identity; the importance of the peer group and the intensification of sexual urges, are all necessary if healthy individual development is to take place.


Patience and understanding on the part of parents will bring the quickest resolution of adolescent conflicts and help foster the development of a mature and responsible adult.

The answer to the question, "Can we talk?" regarding your teen, is a resounding "Yes." As long as by talk

you don't mean lecturing, moralizing, criticizing. If on the other hand, you include active listening, availability, support and encouragement, you may go a long way toward opening up lines of communication with your teen and facilitating his growth toward adulthood.

*Helene Rudnick received her MSW degree from Rutgers University, is a member of the Academy of Certified Social Workers, and holds a Delaware State License in Clinical Social Work. She has been a member of the casework staff at Jewish Family Service since 1973.*

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# People In The News

## Howard Simon Honored



Howard H. Simon, a partner of Simon, Master & Sidlow, is the recipient of the annual Delaware Public Service Award for Certified Public Accountants. The award is given by the Delaware Society of CPAs in cooperation with a national recognition program sponsored by the American Institute of Certified Public Accountants. The program is designed to encourage CPAs to participate in community public service activities.

CPAs and served on the governing council of AICPA. He also co-chaired the Delaware Region of the National Conference of Christians and Jews.

## Kesselman Named Manager

Frank Kesselman, CLU, of Transamerica Occidental Life Insurance Co. has been named branch manager of the company's new Delaware Valley Branch office in Wilmington, which serves Delaware, eastern Pennsylvania, southern New Jersey and eastern Maryland.

Simon has been a member of the advisory board for the Accounting Department of the University of Delaware. He is vice president of Americans for Competitive Enterprise Systems, member of the board and treasurer for Tatnall School, past president of the Delaware Society of

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# Purim At Gratz

When the students arrived at Gratz on Purim night, they found King Ahashvarosh, a lieutenant of the Israeli Army and a Chinese Jew from the city of Kai Fung Foo waiting for them. In reality, these were members of the Gratz faculty dressed up in costume to add an element of gaiety

and surprise to the holiday festivities.

A special assembly later that evening, began with the presentation of a calculator as a prize to Dana Ger for the outstanding job she did on her



Daniel Gropper and Keith Kruger came to the Gratz Purim party dressed as their teacher, Jack Vinokur, who came dressed as King Ahashvarosh.



Bruce Seltzer, portraying a grogger salesman, adds to the Purim merriment.



Gratz faculty members come to school dressed in costume to add to the Purim festivities. L to R: Gladys Gewirtz, Elaine Friedberg, Jack Vinokur and Jana Parrish.

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booklet for the Hanukkah Learning Center program.

Gladys Gewirtz then led the students in several Purim songs printed on special song sheets which she prepared.

After the program, a social took place. *Hamantaschen* and drinks were served. Everyone enjoyed the Purim 1985 celebration at Gratz.

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**CORRECTION:**

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Due to an error in the printing of the Manischewitz 1985 Menu Planner, Herring and Cream Cheese Spread was included in what was intended to be a convenient pareve menu for the second Seder which this year falls on Saturday night.

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**Religious Schools Assist Operation Moses**

Participating in Delaware's campaign to raise money for Ethiopian Jewry, are the students of Adas Kodesch Shel Emeth's, Congregation Beth Emeth's, Congregation Beth Shalom's and Temple Beth El's religious schools. A portion of their Keren Ami funds has been allocated for contribution to Operation Moses. In this way, they are helping to provide for the absorption and resettlement in Israel of the Jews rescued from their suffering in Ethiopia and are sharing in an experience that teaches a concrete example of the mitzvah of tzedakah.

Since this class contributed the most Keren Ami for Operation Moses it was chosen by Helen Gordon, administrator of the religious school, to represent the school and make the presentation of funds to Evelyn Lobel, staff associate of the Jewish Federation of Delaware, which is handling this campaign in Delaware.



Seen here are the members of the aleph class of Adas Kodesch Shel Emeth Religious School Eric Aber, Joshua Auerbach, Marci Bour, Jordan Davidson, Joshua Ehrenfeld, Gregg Fink, Brett Gordon, Debbi Gropper, Shira Kamm, Naomi Kraner, Nathan Michlin, Sylvie Shain, Adam Stiebel, Ben Tolpin, Dana Vinograd, Ben Weissman, with their teacher, Faith Brown, on left and Evelyn Lobel, staff associate, JFD, on right.

**Israel Pilgrimage Scholarship**

Due to the strong response to its announcement of scholarship monies available to students traveling to Israel for study, the Israel Pilgrimage Scholarship Committee is now making final decisions for the disbursement of the grant awarded it by the Kutz Foundation.

It is still not too late, however, to make application. If you are a teenager or college student who plans to participate in a bona fide educational program or tour in Israel this summer, and need additional funds to help finance this trip, please write or call Rabbi Kenneth Cohen, immediately.

Each candidate for scholarship must submit a letter of intent, describing the educational program; two letters of recommendation; and a stated commitment to participate in a community service project upon your return from Israel. Rabbi Cohen may be reached at Congregation Beth Shalom, 18th and Baynard Blvd., Wilmington, DE 19802, 654-4462.

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### Beth Shalom Religious School

#### Gimel Class Shabbat

Saturday afternoon, March 30, has been designated as Gimel Class Shabbat. The students in the gimel class of Amira Silber will conduct the Mincha-Maariv and Hav-

dalah services. A kiddush honoring the students and their families will follow services.

#### Philadelphia Foray

On Sunday, March 31, the children in the Elementary Department will travel to

historic Philadelphia. The itinerary for the day will include the Museum of Jewish History, the Mikveh Israel Synagogue, the Liberty Bell, Franklin Court, Elfreth's Alley and the Lubavitch Center where our children will make and bake their own matzot, sit around a seder table and share with each

other their knowledge of the holiday and sing Pesach songs. Each child will bring home a *Shmorah matzah* (a round matzah) baked by the Hassidim, to be used at their own seders. To complete the day, we will return to Beth Shalom for pizza and ice cream sundaes.

Shalom, a model seder will be held for the entire school, Kindergarten through high class, on Wednesday, April 3. All our students will participate in this Seder and will enjoy the traditional foods of the holidays.

Parents are cordially invited to join their children in this enlightening and enjoyable experience.

#### Model Seder

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### AKSE Religious School

#### Model Seder

Friends of the Adas Kodesch Shel Emeth Religious School are invited to attend the Talmud Torah Model Seder on Wednesday, April 3, at 4 p.m. in the synagogue social hall. The model seder experience is meaningful and educational, for both its participants and its observers. Above all, it leads to increased observance of Pesach and increased participation at the sederim in the Jewish home.

Students of the Talmud Torah will conduct the Model Seder. Younger students have been invited to attend as "guests."

#### Former Students to Participate

Former students of the AKSE Talmud Torah will

(Continued to Page 54)

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**Births**

Barbara and Alan Schoenberg have a second son, Harold Geoffrey Lawrence, born March 6. Grandparents are Rose Schoenberg and Beatrice and Matthew Hirshout.

**Engagements, Weddings, Anniversaries**

Ronald Nathan, son of Andree and Richard Nathan is engaged to Janet Solomon of Los Angeles, Calif.

Selma and Nathan Schwartz celebrated their 55th wedding anniversary on March 17.

After a wedding ceremony in Brooklyn, N.Y. in 1930, the couple came to Wilmington to tend to their grocery store at 103 Jefferson St. and spent their honeymoon at the store. They have remained in Wilmington ever since.

The Schwartzes have four children, nine grandchildren and two great-grandchildren.

Their son, Gerald, married the former Carol Rosen of Wilmington. Another son, Alan, married Gwendolyn Levin, also formerly of Wilmington. Their daughter, Barbara Goldinger, resides in Levittown, Pa. Phyllis Winokur, a widow, resides in Wilmington. Phyllis has two children: Shelley, who works for Delmarva Power and Light and Bruce who is well known for his exercise studio.

**AKSE —**

(Continued from Page 53)

participate in services on the first day of Pesach, Saturday, April 6.

**The Purim Parade**

Over 100 costumed paraders identified themselves to Rabbi Leonard B. Gewirtz and to the congregants on Purim evening. It was a festive occasion with a prize for EVERY parader.

Every word of Megillat Esther was heard preceding the parade. Cantor Morris Markowitz, Lex Vega, Scott Slomowitz, Stewart Slomowitz, Joel Simon, Daniel Gropper and Jeremy Halberstadt read the chapters of the Megillah in their entirety.

The Sisterhood distributed hamantaschen to everyone at the conclusion of the evening's festivities.

For Ad Rates  
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**COMMUNITY CALENDAR**

MARCH	SPONSOR	EVENT/TIME/LOCATION
23 Sat.	HAD/N JCC	Bowling 7 p.m. Singles Dance
24 Sun.	PW CBEM	Annual Dance Brohd. Program & Bkfst.
25 Mon.	HAD/W JCC	Bd. Gr. Mts. noon . . 7:30 p.m. Bd. Workshop 7:30 p.m. Mtg.
26 Tue.	BBW BBW/HAD CBSH	Bowling 9:15 p.m. Sishd. Bd. Mtg. 7:30 p.m. Program 9:15 a.m. Music Season Prog.
27 Wed.	NCJW/JCC JCC	Study Gr. 8 p.m. Bd. Mtg. 8 p.m.
28 Thu.	HAD/N KUTZ CBSH HAD/N	Lunch 'n Learn noon Trip to Flemington NJ outlets Viennese Concert 8 p.m. Operation Moses Rally 7 p.m., AKSE
30 Sat.	HAD/W	
31 Sun.	JFD/ COMMUNITY	
<b>APRIL</b>		
	JCC CBEM	Jr. High Dance 6:30-9:30 Brthd. Program & Bkfst.
1 Mon.	HAD/N JCC	Bd. Mtg. 7:30 p.m. Bd. Mtg. 7:30 p.m.
2 Tue.	CBSH CBEM BBW/HAD JFS AEA	Sishd. Gen. Mtg. noon Sishd. Bd. Mtg. 9:30 a.m. Bowling 9:15 a.m. Bd. Mtg. 8 p.m. Bd. Mtg. 7:30 p.m.
3 Wed.	JCC	Public Issues Seminar
4 Thu.	JFD CBSH MONTEF.	Bd. Mtg. 8 p.m. Lunch 'n Learn noon Mtg. 8 p.m. at AKSE
5 Fri.	JCC, JFD. CLOSES AT 3 p.m.	
6 Sat.	PESACH (Thru 4/13)	

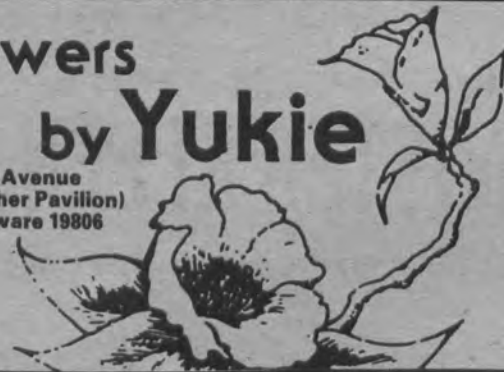
CBEM - Cong. Beth Emeth, CBSH - Cong. Beth Shalom, MONTEF - Montefiore, PW - Pioneer Women.

Note: All events will occur at the organization's facilities unless otherwise shown. Submit corrections and additions to the JFD office, 478-6200, as soon as they are scheduled...even months in advance.

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## Beth Emeth Raffle

On June 9, at the annual congregational meeting of Beth Emeth, a drawing will be held for a winning number for a trip for two, which consists of the following:

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3. \$500 in cash
4. Date of your choice in 1985 — July-December

There will be only 200 raffle tickets printed, and individuals may purchase one or more at \$50 each, to participate in this lottery.

But how can you lose? You will be helping Beth Emeth as this is a fundraiser, plus you will experience lots of excitement waiting to see if you are the lucky winner. Might we add that the odds are a great deal better than the ones at a well-known nearby area, where machines gulp down your coins in a steady, orderly fashion.

If you have already visited Israel, you will want to return. And if you have not been to this wonderful country, you will be thrilled and exalted as soon as you alight from the plane.

Please send checks to Ron Shane, c/o Congregation Beth Emeth, 300 W. Lea Blvd., Wilmington, DE 19802.

Checks should be made payable to Congregation Beth Emeth. Terms of raffle: all sales final. The raffle may be cancelled without prior notice. Full refund is guaranteed upon cancellation.

## Organizations in the News

### Jewish Festival '85

The entire community is welcome to attend Jewish Festival '85 on Sunday, May 19 from 11 a.m. to 7 p.m. at Beth Shalom synagogue, 18th and Baynard Blvd. This year's festival is expected to be bigger and better than ever with more foods, games, booths and entertainment.

There will be plenty of kugels, knishes, knockwurst, falafel, homemade cakes, corned beef and pastrami sandwiches and other goodies to satisfy every appetite.

Game players will enjoy all kinds of games including a raffle. For only \$1 per raffle, or \$5 per book of six raffles, you may win either \$1,000, \$500 or \$250. The drawing will be held at 6:45 p.m. during the festival. In addition, an auction will be held at 6 p.m. which will feature some fantastic items.

For those who can't wait to begin the festivities, there will be a kugel and knish taste teaser on the Market Street Mall in front of Woolworth's on Wednesday, Thursday and Friday, May 15, 16 and 17 from 11 a.m. to 1 p.m.

For further information, contact Frances Stein at the synagogue office, 654-4462.

### Senior Seder

On Thursday, April 11 at 11 a.m., Rabbi Herbert E. Drooz will conduct a third seder for the Senior Center. The haggadah will be covered from beginning to end.

Through the interplay of ex-

planation, narration, interpretation, audience participation in the narration and singing portions, each person present will take part in the seder. The senior seder is reminiscent of the holiday magic of yesteryear, and has been held for the past 12 years with Rabbi Drooz as the spiritual leader.

All senior citizens in our community are welcome to attend. Each year Jewish patients from Delaware State Hospital are our guests. A reservation must be placed by April 5, and the suggested donation is \$2 to \$1.50 for the kosher Passover meal which is served after the first part of the haggadah.

### Lunch'n Learn At Beth Shalom

The popular Beth Shalom Lunch 'n Learn series resumes on Thursday, March 28 with a study entitled, "Why the Jews?," an analysis of the historical, psychological, and economic roots of anti-Semitism. This mini-course will be presented by Rabbi Kenneth Cohen, and will be held on Thursdays, March 28, April 4, 11, 18 and May 2, between the hours of 12-1:15 p.m. at the synagogue, without charge. Coffee and refreshments will be provided. Please call the Beth Shalom office, 654-4462, to indicate if you're planning to attend.

In conjunction with this series, and in continuation of the Beth Shalom "Shabbat of Learning" series, Rabbi Cohen will address the sixth question found in Prager and Telushkin's book, *The Nine Questions People Ask About Judaism*, "is anti-Zionism any different from anti-Semitism?", during the course of *erev Shabbat* services on Friday, April 19. Discussion will follow during the *oneg*. The public is cordially invited to attend.

### Jewish War Veterans

There will be a regular meeting of the Jewish War Veterans at the Presidential Apartments Social Hall, 2000 Society Drive, Claymont, on Monday March 25, at 8:30 p.m.

The response to the membership drive has been very successful. There is still time for those veterans who have not responded, to obtain a membership application by calling Israel Weiner, 764-2120.

At this meeting there will be distribution of veterans benefit pamphlets. This pamphlet will explain all the benefits that each veteran is entitled to, under the

veterans administration regulations.

The annual dues to the Jewish War Veterans is \$15. Those veterans that do not belong, owe it to themselves to sign up.

The department commander will give his report on national happenings. Those veterans that have caps, please wear them to the meeting. Refreshments will be served.

### Volunteer Clearinghouse

The Volunteer Clearinghouse of New Castle County was established last March to match volunteers to human service agencies and organizations. Over 100 agencies are now registered with the Clearinghouse. A special Volunteer Help Line (575-0152) was set up to receive the calls from potential volunteers. Each volunteer receives a personal interview with a volunteer interviewer who will assist him or her in finding the best possible volunteer placement.

The Volunteer Clearinghouse is located on the 2nd floor of the Wilmington Library, 10th & Market Streets. Interviews are conducted at the library, Monday through Thursday, 9 a.m.-2 p.m., and Monday evenings. Interviews are also conducted at the Claymont Community Center and the Hudson Center in Newark on weekday evenings.

National Volunteer Week will be observed this year from April 22-28. A number of community events are being planned to recognize the significance and value of volunteerism.

"Volunteers are needed to tutor children and adults, to serve on boards, to do graphics, and to use any of the skills you are willing to give for the betterment of the community," states Millie Lapidus, director of the Volunteer Clearinghouse.

For further information, please call 573-2433.

### Deborah Rummage Sale

The Wilmington Chapter of Deborah Hospital will hold a rummage sale Thursday, April 11 and Friday, April 12 from 8:30 a.m. to 4 p.m. at St. Andrews Episcopal Church Hall, 8th and Orange Streets, Wilmington.

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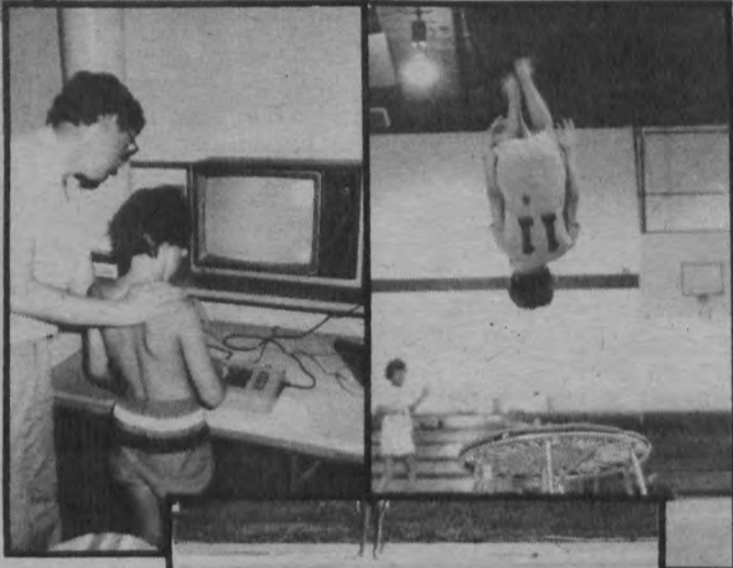
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