

# The JEWISH VOICE

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"You heard it in  
The Jewish Voice"

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## Weizman Retains Cabinet Seat, Shamir May Be Big Winner

By DAVID LANDAU

JERUSALEM (JTA) — Prime Minister Yitzhak Shamir appears to have scored a masterly political coup by the 11th-hour reversal Tuesday of his decision to fire Ezer Weizman from the Cabinet, for alleged contacts with the Palestine Liberation Organization.

Under a deal worked out between Shamir's Likud bloc and the Labor Party, Weizman will retain Cabinet rank as minister of science and development, a non-influential portfolio. But the dovish Laborite had to resign from the prestigious, policy-making Inner Cabinet of 12 senior ministers.

The arrangement allows Shamir to preserve the unity coalition government, while severely embarrassing his politically weakened Labor partners, political pundits say. It also strengthens Shamir's own position against hard-line critics in Likud and sends a clear message abroad that Israel will not relent in its policy of no talks with the PLO, political observers say.

In addition, Shamir succeeded in personally humiliating Weizman, one of the most outspoken critics of the premier's policy toward the Palestinians.

The drama began at 1:30 p.m. Sunday when, at the end of the weekly Cabinet session, Shamir suddenly informed Weizman he was dismissed because of his contacts with the PLO. Shamir did not detail his charges and Weizman, who has publicly advocated talks with the PLO, made only a vague denial.

But the stage was set for a government crisis, since the national unity coalition agreement stipulates that the prime minister cannot oust a Labor minister without the agreement of the vice premier, Labor Party leader Shimon Peres.

But while Peres waxed indignant at the Shamir move and Labor doves rallied for Weizman, it was clear that most Labor ministers would not give up their portfolios for their hapless colleague.

Neither Labor nor Likud is eager for new elections at this time, and neither party seems capable of putting together a narrow substitute coalition, in partnership with the small religious parties that always hold the balance of power.

According to law, a decision by the prime minister takes effect 48 hours after it is announced. The eventual Likud-Labor compromise was achieved at 12:30 p.m. Tuesday, just an hour before the deadline.

Weizman told reporters the arrangement was worked out in advance of his meeting with Shamir on Tuesday, which he described as "pleasant." He said he accepted the demotion, because he felt obliged to the Labor Party and those who support him. He credited his decision for enabling the unity government to stay in office.

Labor doves seemed disappointed that

Weizman did not put up more of a fight. And the party's hawks would have preferred Labor to be rid of him.

Some political observers are convinced Labor would sooner have ditched Weizman than let the government fall.

Weizman announced he would be traveling to the Soviet Union this week, as planned before the crisis broke. He was to leave for Vienna on Wednesday. His impending visit to Moscow reportedly aroused Shamir to take action against him. The prime minister is said to have feared that Weizman would meet or communicate with a PLO figure there and that the Soviet media would break the story, to Israel's embarrassment. Weizman has flatly denied such a meeting was contemplated.

Some Likud members are demanding criminal action against the Labor minister, inasmuch as contact with the PLO is a violation of the law as well as of government policy.

But Shamir's aids appear to be satisfied with the political gains that the premier has reaped from the weekend crisis. Within Likud, Shamir succeeded in reasserting his authority and leadership, a setback for his rivals in the party, notably Ariel Sharon, David Levy and Yitzhak Moda'i.

It is more clear than ever that next time Likud goes to the polls, its list will be headed by Shamir, political observers said Tuesday.

But sources close to Shamir are stressing the international diplomatic impact of the crisis and its resolution. They say the message emanating from Jerusalem is now crystal clear: Israel will not deal with the PLO.

Such a signal comes at a crucial time, as Israel, Egypt and the United States try to bring about some kind of Israeli-Palestinian dialogue in Cairo. The main stumbling block has been the PLO's insistence on a role in the talks, and Israel's opposition to it.

## Federation Shabbat Scheduled



Dr. William Korey

All synagogues in Delaware will participate in Federation Shabbat on Friday, January 19, at 8 p.m., "as a reflection of Jewish solidarity," announced Ethel Denenberg and Larry Isakoff, Federation Shabbat Co-Chairpersons. Congregation Beth Emeth (300 West Lea Blvd., Wilmington) will host services for the four New Castle County synagogues and Beth Shalom Congregation of Dover (Queen & Clara Streets) will host services for the lower Delaware Jewish community.

Dr. William Korey, Director of International Policy Research for B'nai B'rith, will be the featured speaker at Congregation Beth Emeth, and Lelsie Newman, President, Jewish Family Service, will address the lower Delaware community (*Jewish Voice*, December 8).

A leading authority on human rights, Soviet Jewry, and the United Nations, Korey recently served as "Guest Scholar" at the prestigious Woodrow Wilson International Center for Scholars in Washington, D.C. He previously served as the Director of Anti-Defamation League Washington D.C. office, and later of the United Nations B'nai B'rith Office.

Korey's articles on human rights and Soviet Jewry have been published in numerous popular and scholarly journals including *The New York Times*, *The Washington Post*, *The Wall Street Journal*, *The Los Angeles Times*, and *The Chicago Tribune*. The former Chairman of the Human Rights Committee of U.M. Non-Governmental Organizations, Korey's study entitled "The Soviet Cage: Anti-Semitism in Russia," published by Viking Press, was hailed as the authoritative work on the plight of Soviet Jewry.

"It is in the spirit and beauty of Shabbat that Super Sunday will kick-off the 1990 Jewish Federation of Delaware Campaign as an 'Uplifting Experience,'" commented Kathy F. Bloom and Alan H. Paikin, Super Sunday Co-Chairpersons. More than 120 people are expected to volunteer to confirm pledges from close to 2,000 contributors. The annual Federation campaign benefits the social, educational, humanitarian, and cultural services provided by constituent agencies in Delaware, Israel, and the world.

To volunteer for Super Sunday, return the coupon on Page 12 or call Seth M. Bloom, JFD Director of Community Development, 478-6200.

(Editor's Note: An article by Dr. Korey on the subject of Raoul Wallenberg, entitled "Letter From Stockholm: Waiting for the Truth" appears in the January 1990 issue of *Hadassah Magazine*.)

## Jewish Religious Leaders Present Letter Of Concerns To President

NEW YORK (JTA) — Jewish religious leaders took time during Hanukkah festivities at the White House last month to inform President Bush of their concerns on foreign and domestic issues.

In a letter delivered to the president during a White House Hanukkah celebration on Dec. 21, leaders of the Synagogue Council of America asked Bush to keep a close watch for a possible increase in anti-Semitism in Eastern Europe, in the wake of glasnost, and to continue efforts for emigration reform in the Soviet Union. They also said the Jewish religious community "stands ready" to work with the Bush administration on such domestic issues as homelessness, health care, the environment and prevention of drug abuse.

The letter was signed by SCA President Joel Zaiman, Executive Vice President Henry

Michelman and Martin Barell, chairman of the organization's board of governors. The SCA is an umbrella body of the six major congregational and rabbinic organizations of American Jewry.

SCA representatives and other American Jewish leaders participated in the Hanukkah celebration as guests of the White House at a party that had been intended for Jewish staffers in the Bush administration.

The even was held in a room in the Old Executive Office Building, instead of the White House proper, because the White House was extensively decked with Christmas decorations, and officials did not want to offend their Jewish guests. But the Christmas ambience was more difficult to escape than administration officials originally thought. A Christmas tree that would have been difficult to move

stood in the room where the Hanukkah celebration was planned.

The Jewish visitors were asked by the officials if covering the tree during the ceremony would suffice, and they assented.

The president appeared at the event, despite a schedule scaled back because of his preoccupation with the U.S. invasion of Panama two days earlier.

In his speech accepting a menorah presented to him by the SCA, the president called it "a powerful symbol of faith and freedom." He noted that during his recent summit meeting in Malta with Mikhail Gorbachev, he presented the Soviet leader with a list of names of refuseniks. He promised Karmella Raiz, the wife of one of the refuseniks on the list, who was present at the ceremony, that he would do all in his power to free her husband.



Answer The Call On January 21  
It Will Be 'An Uplifting Experience'

## Editorial:

# The Role Of A Jewish Newspaper

(Editor's Note: At the November General Assembly of the Council of Jewish Federations in Cincinnati, one forum dealt with the subject of the role of the Jewish press in America. Should newspapers probe controversy within the Jewish community? When is it proper? When is it harmful? How does the newspaper decide? Gary Rosenblatt, editor of Jewish newspapers in Baltimore, Atlanta and Detroit, was one of the panelists.)

This editorial, written by Rosenblatt prior to that forum, presents the point of view of *The Jewish Voice* Editorial Committee regarding the role of a Jewish newspaper.)

By GARY ROSENBLATT

Our premise as a Jewish newspaper is that the better informed a Jewish community, the better and stronger the Jewish community — in its sense of itself, its sense of perspective, and in its critical decision-making processes.

That may sound basic to some, revolutionary to others. It is not necessarily the

keeping with that goal of community building. Sometimes, the reasoning goes, it is better if "they" don't know.

But we have great faith in our readers, and feel that the more they know, the better off they, and the community, will be. If not in the short term, certainly in the long term. And it is the job of the Jewish newspaper to raise those standards of acceptance and awareness incrementally, week by week, building trust and credibility along the way.

Should a Jewish newspaper's goals be any different from those of a general newspaper? The truth is that the Jewish press in America historically has been caught between two conflicting goals — the journalist's professional duty to probe and explain, and the Jewish leader's goal to care for one's fellow Jew, look out for the community and prevent a *shandeh far de goyim*, a scandal in the eyes of the Gentiles.

On the one hand, then, the duty to expose; on the other hand, the need to protect.

issues in a way that encourages the development of a well-informed and sophisticated Jewish community without at the same time confusing people who may not have the background or the commitment to deal with honesty?

There are so many complex problems we face — Soviet resettlement, Israeli policies, the structure of our own commu-

nity — and there is an abiding need to promote Jewish loyalty and unity. Yet pursuit of that need, to the exclusion of all others, would make cheerleaders out of journalists.

**“The general journalist knows that the answer to "if not me, who?" is "someone else." The Jewish journalist knows there is no one else.**

nity — and there is an abiding need to promote Jewish loyalty and unity. Yet pursuit of that need, to the exclusion of all others, would make cheerleaders out of journalists.

We dare not sacrifice credibility for popularity. Jewish newspapers should be providing readers with the truth; hope or despair they can find on their own.

That is why no topic or issue should be off limits to a Jewish newspaper, which should be judged by the accuracy and quality of its reporting, not on the fact that it dared choose to write about a controversial topic. The debate should not be over whether an issue is covered but how it is covered.

And there is still too much concern about what the non-Jews will think of Jews criticize Israeli policy, or one another. Perhaps, in our embattled mentality, we strive too mightily to put on a

as it perceives those needs and serving needs that may not be widely perceived, that may even be devalued.

That is, of course, a difficult challenge for a Jewish journalist, but one that is welcomed. General journalism can be stimulating, rewarding, educational. It can even raise sensitive issues of personal responsibility. But it cannot offer the same sense of involvement with the destiny of a community.

The general journalist knows that the answer to "if not me, who?" is "someone else." The Jewish journalist knows there is no one else. And little time, and less money, and often less respect. But with it all comes the knowledge that he is serving a community that deserves, and requires, better. That can make Jewish journalism far more than a job; that can make of it a calling.

**“The debate should not be over whether an issue is covered but how it is covered.**

same goal as, say, the Jewish Federation, whose primary goal is to build a sense of community and raise the funds to service it. There are times when a Federation, or other Jewish institution, would prefer to keep a story out of the newspaper in

We do, and always will, walk that delicate tightrope, but the primary dilemma is of responsibility. How does one reconcile the ethic of journalistic honesty with the ethic of Jewish responsibility?

How does one write about sensitive

## The Case For Giving

"The better informed a Jewish community, the better and stronger the Jewish community," is the philosophy of *The Jewish Voice*. A look at the headlines in every issue of this newspaper will illustrate the activities, issues, crises and needs of Jews everywhere—"Your Global Jewish Family," as the 1990 Federation Campaign calls it.

Looking through this and recent issues of *The Jewish Voice*, you read about critical Jewish issues here and around the globe. Ethiopian Jews. Soviet emigration. Israel. Aging. Anti-Semitism. Skinheads. Jewish homeless and Jewish prisoners. The Milton and Hattie Kutz Home. Assimilation. First amendment rights. Jewish day care services. Hillel at the University of Delaware. Albert Einstein Academy and Gratz Hebrew High School. Special education projects.

These are just some of the issues on a long list confronted by the Federation and confronting them has a price tag. A basic Jewish concept—"tikkun olam", the idea that we are all responsible for our "Global Jewish Family"—is the Federation's reason for existence. But without support from the local community, the Federation cannot operate. On Super Sunday, January 21, the Federation will ask you to reach deep into your pockets and acknowledge your personal responsibility to your "Family." Please give generously.

## The Jewish Voice

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Editorial opinions expressed in this newspaper are those of the newspaper and not those of any individual. Signed editorials do not represent the view of the newspaper but rather express the view of the writer.

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## Letters to the Editor

### Response To Hanukkah Opinion

Toni Young has written a thoughtful article, "In Defense of Hanukkah," in *The Jewish Voice* of December 8. In it, she urges us, for example, to give many gifts to our children so that they won't feel deprived, vis-a-vis their Christian friends. It's a good idea to alter the nature of Hanukkah, she suggests. After all, "Judaism has survived largely because of its ability to adapt to foreign cultures."

I concede the need to adapt. But surely, we live between the forces of two poles: one is the need to adapt; the other is the need to conserve. My belief is that Judaism has survived not because of its ability to adapt to foreign cultures, but because of a belief system and an accompanying literature so magnificent, so rich, so deep, so far-seeing, so full of *rachmanut*, that we protected it and held to it in spite of abundant suffering.

It seems to me ironic, that at Hanukkah, of all times, we should be making the argument to adapt. Isn't a central feature of the Hanukkah story the refusal to adapt?

How far is it worthwhile to adapt? Suppose the children insist on a decorated tree in the house, just like their Christian friends? Instead of Jews feeling "like they're part of the festive air ... lighting symbolic candles, spinning dreidels, and giving gifts," what I have seen is an absence of lighting candles and spinning dreidels — just giving gifts.

dels — just giving gifts.

I believe that what we need far more than adaptation is Jewish education, especially among adults. As Rabbi Arthur Hertzberg claims, in his recently published "The Jews in America: Four Centuries of An Uneasy Encounter," the American Jewish community has defined a Jewishness that revolves around ethnic celebration, while ignoring classical Jewish texts and studies. We have a growing indifference to Judaism by younger generations, and assimilation through intermarriage. "We have only one card to play. We must increase Jewish learning."

Hillel Halkin, Israeli translator, states the problem similarly. In an interview in *Hadassah Magazine*, December, 1989, he says, "But all this is part of my anguish that so few American Jews can read Hebrew books, classic or contemporary. I know it's ironic, since I make my living as a translator, but it grieves me that this large body of educated Jews can't read the literature of its own people in its own language. I think it's sad. I think it's a shame. I think it's a sign of something that impoverishes both Israel and the diaspora."

We need to approach our fellow Jews at their own level, as Toni Young suggests, but we also need to fortify and restore our own tradition.

Dov Seidel

#### DEADLINE

The next issue of *The Jewish Voice* will be published FRIDAY, JANUARY 26. The deadline for stories and photos is noon, FRIDAY, JANUARY 19. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

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## Opinion

## The 1990s -- Challenges And Opportunities

By MARC H. TANENBAUM

In speculating on what the upcoming 1990s might hold for the Jewish people, Dorothy Baker's well-known bon mot comes to mind: "Jews are like everybody else, only more so!"

No serious reflection on Jewish interests in the 1990s can take place without locating them within the geopolitical forces of East-West and North-South relations.

The massive revolutions for democracy and in opposition to the ancient regimes of Communist tyranny will have fateful, and ambiguous, consequences not only for European Jewry, but for Jews everywhere, and especially for Israel.

Glasnost and perestroika will continue to result in massive emigration for Soviet Jewry, probably the dominant human issue for world Jewry in the 1990s. The challenges to financial and human resources for resettlement will be monumental and will call for unparalleled commitment and patience. The provision of Jewish religious, cultural and educational support for the million-plus Jews who opt to remain in the Soviet Union will be a parallel commanding Jewish concern.

Glasnost has made possible unprecedented freedom of speech in the Soviet Union and in the East European countries, and certainly that human right is to be welcomed by Jews. But now, right-wing, nationalist and bitterly anti-

Semitic groups, foremost among them the Pamyat, are beginning to have a field day in spewing out their anti-Jewish bile. Echoes of that historic anti-Jewish bias now circulates in the cultural bloodstreams of Poland, Hungary, East Germany, Rumania and the other formerly Communist tyrannies.

Knowledgeable and skillful Jewish leadership will have their hands full counteracting both the anti-Semitic and anti-Israel biases which have surfaced on both sides of the collapsed Iron Curtain.

The Vatican, which has quietly emerged as a major architect in mobilizing the anti-Communist forces in Eastern Europe, could play a constructive role in countering the religion-based anti-Semitism — that is, if Jews do not manage to alienate the Vatican completely by strident, reckless attacks on the Pope and the Catholic Church when a moderate, diplomatic strategy would prove to be far more effective in the Jewish interest.

World Jewry will also have to be vigilant over the potential negative impact of a reunification of East Germany with the Federal Republic of West Germany. Four decades of the GDR's hostility toward Israel and its pro-PLO, pro-terrorist activity could become a serious negative influence on West Germany's positive attitudes toward Jews and Israel. Watch that closely in the 1990s.



The North-South coordinate's impact on Jews and Israel is nowhere more dramatically shown than in the current surrealistic drama in Panama. While the Panamanian struggle was, in general, a conflict between U.S. and pro-democratic forces and Noriega's drug-sustained tyranny, when the looting started, Panamanian Jewish shopkeepers and business-people got the worst of it. Undoubtedly, Latin American Jewry will look increasingly to their North American co-religionist for appropriate aid, both political and economic.

As my mother of blessed memory used to say to describe a special Jewish pleasure: "A Jewish pleasure is a cool Yom Kippur." I worry with my fellow Jews, whether the 1990s with all its upheavals might not be a "cool Yom Kippur."

(Rabbi Marc H. Tanenbaum is international relations consultant to the American Jewish Committee and is immediate past chairman of the International Jewish Committee for Interreligious Consultations.)

## On Campus: Help Needed To Strengthen Jewish Awareness

By RICHARD M. JOEL

What's happening on campus today is not what you think.

Students from around the nation gather in Washington, D.C., to discuss strategies to redirect Soviet Jewry activism in response to new realities. A computer message from students at a midwest university calls out to Jewish students across the nation to participate in an electronic newsletter to share Jewish student concerns and program ideas. Students from campuses throughout the Philadelphia area join forces to create a citywide network to reach out to uninvolved students. Seventy students from the New York metropolitan area volunteer to work with new Soviet emigres towards their acculturation into American society and their engagement with the Jewish community.

If we but look and listen, we will see and hear the emergence of a new Jewish student activism — an activism not placard-based, but computer driven; not of global gestures, but of grass-roots meaning; an activism by objective that is as determined as it is refreshing.

By DAVID MARGOLIS

We don't have around my house what the Jewish press likes to call the "December dilemma." We make big efforts for the major Jewish festivals, celebrate Chanukah in a warm and low-key way and are too exhausted by our own holidays to want anybody else's. No dilemma.

But then there's the secular New Year.

The other evening I took a walk with my 10-year-old daughter around our neighborhood. We admired the Christmas lights and chatted about this and that. Then she surprised me with a novel notion: that January 1 marks the completion of the sun's cycle; that is, that 1/1 represents the anniversary of God setting the sun to work in the sky.

"But isn't that Rosh Hashanah?" I asked. She allowed that on second thought it probably was. She knows the "general" dating system is based on the years since the birth of Jesus; but she apparently doesn't know how to connect that fact to what she has learned about the Jewish reckoning of time. January 1 is New Year's Day, and God made the world: She had invented a synthesis.

Simply put, student activists are serious and sophisticated about impacting on their communities, and deal with the challenges in practical and strategic fashions.

The new student activism seeks to define what could be called the "post-anti" phase of Jewish campus life. Student activists demand more of a rationale for their Jewish identity than one based on responding to haters.

They will, of course, combat anti-Semitism, anti-Israel activity and all the other villains who seek to weaken us. But more, they seek to affirm their Jewishness, to explore it, to celebrate it, to contribute to it, to share it, and, yes, to defend it from the evil of assimilation.

It may well be that the campus Jewish community is divided into at least two components: the involved, aware Jewish activities, and the marginally involved or non-involved students.

Hillel's new National Center for Campus Study recently concluded a survey of 100 Jewish student leaders from around the nation. The data, developed in cooperation with

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## Celebrating The New Year

She is ten years old and trying to figure things out.

It must be confusing to her that even the Jews date events — everything from the fall of Jerusalem to her birthday — according to the Christian year. I date my checks by it, I do my taxes because of it, I begin a new volume of my daily journal to mark it. *Erev* New Year, we go to a party. That is, my daughter has good precedent for considering the New Year our New Year too.

But New Year's Day is, of course, a Christian holiday, one that drags with it a load of noisy pagan solstice festivity as well. Either way, it isn't ours — whether we call it 1990 A.D. or 1990 C.E., the common era. It is convenient to use the "general" dating system, and Jews everywhere may inhabit 1990 more than they do 5750, but that is just an indication of how "world culture" — that is, Christian civilization — has triumphed. Meanwhile, in the liturgical calendar of the Roman Catholic Church, New Year's day remains what it always was, the Feast of the Circumcision, the day marking the *bris* of the man-god.

## Extremism And The First Amendment

By JAY W. EISENHOFER

Racism is alive and well in the United States. And unfortunately, a great deal of racial and religious hatred is spewed forth as "protected speech" under the mantle of the First Amendment. Believe it or not, under current First Amendment jurisprudence, a large billboard located on a major highway stating: "The only good Nigger or Jew is a dead Nigger or Jew" would be protected speech which the community would be powerless to remove.

Though mainstream society often shrugs off the dangers posed by extremists, there has been a dramatic and well-documented increase in acts of racial and religious hatred in recent years. These incidents have flared like an epidemic in the unlikely and mainstream environment of college campuses, a location that theoretically should be spared this type of activity as a result of an atmosphere of tolerance. Incredibly, many educators claim they are powerless to discipline students involved in acts of "race-baiting" because of the First Amendment.

At the other end of the social spectrum are the "Skinheads" — gangs of neo-Nazi toughs who in recent years have multiplied like deadly rabbits. Tom Metzger, a 50-year old television repairman from Fallbrook, California, and former Grand Dragon of the California Ku Klux Klan, actually has his own Cable TV show called "Race and Reason", which is broadcast in some 20 cable markets in various parts of the country and which often features Neo-Nazis and Skinheads.

Tom Martinez, formerly associated with the

Ku Klux Klan and the Order, a Neo-Nazi group of terrorists who murdered Denver disk jockey Alan Berg, has written in his book, *Brotherhood of Murder*, that he was first attracted to these violent groups when he saw former Ku Klux Klan grand wizard David Duke speak on the Tom Snyder program.

The saga of David Duke himself, is a case study in the danger of allowing these racist messages to be broadcast without restriction. Duke recently won election to the Louisiana legislature with extensive out-of-state financial support. It must be questioned whether Duke could have raised this money without the network of racists and hate-mongers which has been established in this country over the past 10 to 15 years. Following his election, Duke staffers distributed racist propaganda to constituents at Duke's local office.

In what might be the closest parallel to the hypothetical billboard, radio station KTTM of Dodge City, Kansas, was taken over by a group of racists who broadcast hateful propaganda urging the actual murder of "Jews and Niggers." Numerous public-interest groups from across the country challenged the renewal of KTTM's broadcast license but the FCC ruled that KTTM's particular brand of racism was protected by the First Amendment and could not provide a basis for denial of a license.

The FCC's decision was based upon the well settled principle that under the First Amendment, the government cannot lawfully restrict the expression of speech.

Numerous theories have been advanced to

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hemispheres but two spiritual/cultural ones as well, the Jewish and the "Other." That much has been bred into her. Now her hard work begins. How she manages to understand and integrate those two hemispheres will determine what kind of Jew and what kind of woman she will become.

The struggle with the cultural duality is characteristic of Jews, I suppose. Nonetheless, I think I had the fantasy that raising my daughter in a religious home and sending her to an Orthodox day school would obviate the need for her to struggle that way; that she would live in unity. I was naively mistaken. All that her upbringing can give her is good tools to investigate with. She will have to find on her own the place that is her place to dig.

In fact, even her Orthodox school doesn't always help. A couple of weeks ago, she bought at the school book fair a junior-high level novel in which nothing happens except that the girls are mindlessly fascinated by the boys — just the sort of think I thought I could curb by sending her to day school.

She knows already, deep in her bones, that the world has not only two geographical

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# Candle Lighting

JANUARY

5th -- 4:33 PM  
 12th -- 4:40 PM  
 19th -- 4:47 PM  
 26th -- 4:55 PM

## DELAWARE'S SYNAGOGUES

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### ADAS KODESCH SHEL EMETH

(Traditional)  
 Affiliation:  
 Union of Orthodox Jewish  
 Congregations of America  
 Washington Blvd. and Torah Drive  
 Wilmington  
 762-2705  
 Rabbi Emeritus Leonard B. Gewirtz  
 SERVICES  
 Friday -- 8 p.m.  
 Saturday -- 8:45 a.m.

### BETH SHOLOM CONGREGATION OF DOVER

(Conservative)  
 Affiliation:  
 United Synagogues of America  
 Queen and Clara Sts.  
 Dover  
 734-5578  
 Rabbi Moshe Goldblum  
 SERVICES  
 Friday -- 7:30 p.m.  
 Saturday -- 9:30 a.m.  
 Discussion of Torah Portion takes place following Saturday morning service.

### CONGREGATION BETH EMETH

(Reform)  
 Affiliation:  
 Union of American Hebrew Congregations  
 300 Lea Blvd.  
 Wilmington  
 764-2393  
 Rabbi Peter Grumbacher  
 SERVICES  
 Friday -- 8 p.m.  
 Saturday -- 11 a.m.  
 A Torah Study group is led by the rabbi on Saturdays at 9:30 a.m.

### CONGREGATION BETH SHALOM

(Conservative)  
 Affiliation:  
 United Synagogues of America  
 18th and Baynard Blvd.  
 Wilmington  
 654-4462  
 Rabbi Herbert Yoskowitz  
 SERVICES  
 Friday -- 8 p.m.  
 Saturday -- 10 a.m.  
 A Torah discussion is led by the rabbi during Saturday morning services.

### MACHZIKEY HADAS CONGREGATION

(Traditional)  
 B'nai B'rith Building  
 800 Society Blvd.  
 Claymont  
 798-6846  
 Friday -- 8 p.m.  
 Saturday -- 9 a.m.

### TEMPLE BETH EL

(Reconstructionist)  
 Affiliation:  
 Federation of Reconstructionist  
 Congregations & Havurot  
 301 Possum Park Road  
 Newark  
 366-8330  
 Rabbi David Kaplan  
 SERVICES  
 Friday -- 8 p.m.  
 Saturday -- 10 a.m.  
 A Torah study group meets on Saturdays at 9 a.m.

# Dvar Torah

Parashat Vayigash, January 6

## A Rattling In Judah's Bones

By KEN and MARTHAJOY AFT

Special to The Jewish Voice

Va-yigash begins with confusion and ends in serenity. Last week's portion, Miketz, ended with Benjamin and the brothers having been "set up" by Joseph, whose identity they do not know. Why did Joseph, second in command to Pharaoh, need to test his brothers so ruthlessly before revealing his identity? Was he still holding a grudge for their terrible jealous actions? Did his revelation depend on Jacob still being alive? What can we, as modern Jews, learn from Joseph's actions?

The key brother seems to be Judah, fourth son of Leah, the same brother who had suggested selling Joseph into slavery in the first place. With the opportunity to repeat this sin by abandoning Benjamin, it becomes apparent that Judah has made *teshuvah*.

Midrash says that the opening words of this parsha, *Va-yigash eylav Yehudah*, show Judah going up to Joseph not only to speak, but also implies that he was "ready to do battle, to conciliate, and/or to pray." Judah "drew near, not only to Joseph, to plead for his brother's life, but also to be himself, at his best." (See the Plaut commentary.) Judah was ready to do battle with Pharaoh's prime minister to save his brother. According to Rabbi Abraham Twerski, Judah's willingness to sacrifice his life for Benjamin's return, and to spare his father certain death if they were to return without him, indicates learning and growth from the earlier experiences. Not repeating previous actions is the mark of true *teshuvah*. Joseph, for his part, has both forgiven his brothers and preserved their self-esteem, a reasonable explanation for his actions with Benjamin.

Joseph must have been torn between a desire to reunite with his family and distrust of them. And the political question — how would Pharaoh receive his family — may have entered Joseph's mind as well. His faith in God's providence throughout his "adventures" serves him well. Joseph has achieved this faith as a result of his own experiences, not due to any dramatic encounter with God. In contrast, when Jacob is on his journey to be reunited with Joseph, to bring his entire family to Egypt, he is granted a reassuring vision, in which God promises to accompany him to Egypt, to bring him back to Canaan, to fulfill the covenant.

Rabbi Gedaliah Fleer comments that during the exodus from Egypt, we brought along not only Joseph's bones for reburial in the promised land, but the bones of all of the brothers as well. Along the way, Judah's bones began to rattle. Moses understood from this that Judah needed redeeming for not being able to keep his promise to his father to protect Benjamin, and made a confession to God, asking for forgiveness for Judah. Thereafter, the bones were silent, and Moses knew that Judah had been redeemed.

When Joseph presented his family to Pharaoh, he explained that they were shepherds, and so they were settled in Goshen, somewhat isolated, since sheep were forbidden to Egyptians. Pharaoh graciously received Joseph's family.

One lesson for us today might be in the area of honesty and self-revelation. Sometimes we avoid the truth, fearful of its consequences, needing to know that we will still be loved and accepted by our relatives, or even by ourselves, if we verbalize the unspeakable. How do we know if we can trust, if previous experiences lead us to believe otherwise? If we break off relations with family members for past wrongs, how can we find out if *teshuvah* has been made? How will we know if, like Judah, learning and growth has taken place, both in the others and in ourselves? This week's parasha is a powerful lesson in *teshuvah*. From the midrash, we can learn that *teshuvah* can be assisted by another's actions, even after death. It is never too late for *teshuvah*.

A second lesson might be in the area of power, in this instance that of Pharaoh. How many of us have personal pharaohs to satisfy? Are we ashamed to reveal our true selves for fear of losing prestige? Joseph's powerful position is not impaired, but rather enhanced by his family's presence. Joseph's identity as a Jew (although clearly assimilated) is not detrimental to his position.

The most significant lesson seems to be taught by Joseph, who does not blame his brothers or take credit for his achievements, but rather sees all this as God's will, as he had earlier ascribed to God the power to interpret dreams. Joseph has learned to trust God, to look for signs of *Ha-Shem's* handiwork in both the good and the not-so-good experiences of life.

(Marthajoy Aft is a consultant for the Boston Bureau of Jewish Education. Ken Aft is a quality assurance manager at an electronics manufacturing company. They are members of B'nai Or in Boston and the Brookline Havurah Minyan.)  
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## Menorah Goes Up In Pittsburgh On Fifth Night Of Hanukkah

By ALLISON KAPLAN

NEW YORK (JTA) — After a progression of legal battles and a trip to the Supreme Court, members of the Chabad Lubavitch movement succeeded, on the fifth night of Hanukkah, in erecting a menorah on the steps of Pittsburgh City Hall.

The issue of the display of menorahs on government property fell into the hands of the Supreme Court for the second time this year, shortly before the eight-day holiday began.

U.S. Supreme Court Justice William Brennan Jr. ruled December 22 that the Pittsburgh city government must, for the moment, grant Chabad permission to put up a menorah on the steps of City Hall, next to the city's Christmas tree. In doing so, he reinstated a federal district court order that had been overturned by the U.S. Court of Appeals in Philadelphia.

Following Brennan's ruling, Chabad wound up back in federal district court to contest the amount of money the city required as bond for the menorah. That battle and the logistical problems of obtaining bond money over the holiday weekend meant the menorah could not be put up until December 26.

Nathan Lewin, the attorney for Chabad, said he was "gratified" by Brennan's ruling. "It's unfortunate that the proceedings delayed the display of the menorah as long as they did, but we are pleased that (Brennan) made this decision," he said.

Pittsburgh city attorney George Spector said that he was preparing an appeal to the entire Supreme Court to reverse Brennan's ruling. He said he "had no idea" whether there was a realistic chance the full court would be able to take up the issue before Hanukkah ended.

Lawyers for the city and for Chabad have been involved in this tangle of litigation ever since Pittsburgh Mayor Sophie Masloff, who is Jewish, announced that her administration did not want the menorah displayed. The Masloff administration's decision to oppose the menorah came in the aftermath of last July's Supreme Court ruling on the issue in Pittsburgh.

The high court ruled at that time that while a menorah standing beside a Christmas tree was constitutional, a nativity scene displayed alone in a courthouse was not. But the city decided this fall that if there would be no nativity scene, there would be no menorah.

Brennan's decision to temporarily

force the city to permit the menorah would indicate that cities presently have little leeway to oppose religious symbols on public property, as long as they are part of larger holiday displays. Such a trend would disappoint groups, such as the American Jewish Congress, the Anti-Defamation League of B'nai B'rith and the Union of American Hebrew Congregations, that oppose the display of any religious symbols, including menorahs, on public property.

Pittsburgh city officials see the ruling as placing a limit on the power of municipalities to govern holiday observances on city property. "Our concern is for the proposition that the city can decide what it wants to put up," Spector said. "The city decided it didn't want any religious symbols this year, and I think that should be up the city's discretion."

Marc Stern, an attorney for the American Jewish Congress, said his organization will now "be urging cities to adopt ordinances that free-standing displays cannot be displayed on public property." Lewin called the AJ Congress effort "outlandish and offensive."

The Pittsburgh case as a whole now goes back to the federal district court, where it will be fought out between Chabad and the city in the coming year. Similar cases in other cities are also in litigation, and it seems probable that the issue will return to the Supreme Court during the coming years.

On the other side of the Atlantic, Chabad does not seem to have run into any similar legal snags in its campaign to put up large menorahs in public places. In a suburb of Amsterdam, a menorah placed in a suburban shopping center was said to be the first public display of a menorah in Dutch Jewish history. In Rome, Chief Rabbi Elio Toaff and the city's new mayor, Franco Carraro, supervised the lighting of the menorah set up in the downtown Piazza Barberini, at the foot of the Via Veneto. It is the third year that a Chabad menorah has been displayed in Rome.

To celebrate its international influence and to honor its revered leader, Rabbi Menachem Schneerson, and Lubavitch movement planned the first intercontinental menorah-lighting ceremony. The lighting of menorahs in Moscow, London, Paris and Jerusalem was simultaneously broadcast December 26 via satellite on video screens at Lubavitch headquarters in Brooklyn.

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## Jews In Rumania Reported Unharmed

By JOSEPH POLAKOFF

Special to The Jewish Voice

WASHINGTON — Rumania's approximately 10,000 Jews have not been the target of abuse as a community by the forces of either side in the tumultuous events in that country, according to American and Israeli officials here.

Their assurances were made three days following the executions of the country's communist president for 24 years, Nicolae Ceausescu, and his wife, Elena, who held high positions in this regime.

A State Department official, specifically engaged in the Rumanian situation, said "the American Embassy in Bucharest has been in touch with leaders of the Jewish communities and their situation is okay. The Jewish communities have not been singled out as a grouping for persecution or discrimination in any public way by either side."

At the Israeli Embassy, a well-placed official said the Israeli Embassy in Bucharest has been in contact with Rabbi Moshe Rosen, the community leader, and found him well. "The Jewish community was not a target," the official said. "No Jew has sought refuge or shelter in either the American or Israeli Embassy."

Another Israeli official here said that some Soviet Jews enroute to Israel via Bucharest were stranded there. They were provided with shelter at a hotel when Ceausescu closed the international airport to all foreign traffic after a Soviet passenger aircraft with the Jews had arrived.

With the approval of the Soviet

Government, the Israeli official here said, Soviet planes with emigrating Jews bound for Israel have been landing them in Budapest from where they are flown to Israel. Jewish emigration to Israel continues to grow, he said. It is possible some Jews may go to Helsinki to board aircraft for Israel. The Bucharest airport, following the executions of the Ceausescus, was opened to receive medical aid airlifted from several western nations and Israel.

In the years following the rebirth of Israel the vast majority of Jews in Rumania, about 350,000, emigrated to Israel.

While the United States has recognized the provisional government in Rumania, the National Salvation Committee, Israel like Great Britain has not on the ground that their policy is to confer recognition only on states.

However, the foreign ministry in Jerusalem has issued a statement saying "Israel welcomes the emergence of democracy in Rumania and wishes the Rumanian people a life of liberty and prosperity. Israel condemns the awful massacres in Rumania and mourns the loss of lives."

"Israel hopes no harm will befall the Jews of Rumania and that their well-being is that of all the country's inhabitants will be assured," the statement also said. It expressed the desire that "a stable, democratic government will be established in Rumania."

Under Ceausescu, Rumania alone among the communist countries maintained diplomatic relations with Israel after the Six-Day War in 1967

and aided in the flow of Soviet Jews through Bucharest to Israel. However, he also established firm relations with the Palestine Liberation Organization. Its chief, Yassir Arafat, visited Bucharest as he did other communist countries.

"Ceausescu wanted to enjoy relations with all the world's countries," an Israeli said. "Israel was important to him because of its association with the United States. For other reasons, Arafat was a welcome guest at Rumania's ceremonials like those on

Independence Day. Between his relations with Israel and the Arab world he drew a fine line. It can be said that he behaved normally toward Israel. As Chaim Weizmann [Israel's first president] said "you don't thank someone for not staging a pogrom."

## Jewish-Arab March For Peace Marred By Arrests And Violence

By GIL SEDAN

JERUSALEM (JTA) — Clashes between police and peace demonstrators encircling the walls of the Old City left dozens of Israelis, Arabs, tourists and police officers hurt on December 30. At least 26 people were arrested.

The incident seemed to cast doubt on whether it is possible for Jews and Arabs to work together for peace. More important, it raised the question of whether extremist elements on both sides will prevent such collaboration from happening in the future.

While peace demonstrations are not new in Jerusalem, this event, organized by Peace Now and its supporters, was unique. It brought together Jews, Arabs and overseas visitors, many with children. They joined in a long human chain along the walls, singing peace songs, chanting slogans and releasing multi-colored balloons into a blue December sky, in unusually warm weather.

Peace Now had a permit for the demonstration. Police were on hand as always on these occasions,

mounted on cars, jeeps and horses, guarding every potential trouble spot.

Had all gone well, a message of the potential for peaceful cooperation would have gone out in the news media, which radical Arab nationalists and Islamic fundamentalists clearly did not want to see. Such a message would also not particularly please Jews of the ultra right, who were barred from staging counterdemonstrations.

The trouble was confined to a narrow strip a few hundred yards wide between Damascus Gate and Herod's Gate, along the Old City's northern wall. Several dozens Arab extremists assembled near Damascus Gate, chanted nationalist slogans and broke into Palestinian nationalist songs. Raising their fingers in the "V for Victory" sign, they shouted, "In spirit and blood, we shall redeem our fallen."

Border police charged into the crowd to disperse it. The Palestinians responded with stones. Police fired tear gas, rubber bullets and finally water cannon, indiscriminately hitting Jews, Arabs and visitors.

The scene was repeated two hours later, near Herod's Gate, where another group of radicals chanted, "PLO, yes; Israel no," to the surprise and dismay of the peace demonstrators.

The police reacted. "It was terrible," said Amnon Tsaban of Tel Aviv. "Suddenly, without any provocation, they started shooting. We were standing peacefully, not doing anything," he said. The police said they had to use force, because demonstrators attacked them with stones and raised the outlawed Palestinian flag.

According to the police, they had advance warning that extremist Palestinian elements planned to harm the peace demonstrators, and so the authorities took every precaution to protect them. But Knesset member Dedi Zucker of the Citizens Rights Movement charged that the police overreacted, because they "could not stand the sight of Jews and Arabs demonstrating together."

His denial that Palestinian flags were raised was corroborated by reporters and other eyewitnesses.



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# Reich, Lerner Debate Over Who Speaks For U. S. Jews

By ALLISON KAPLAN

NEW YORK, (JTA) — One of the most prominent figures in the American Jewish institutional world sat elbow-to-elbow with organized Jewry's harshest critic recently for a panel discussion entitled, "Who Speaks For American Jews?"

It was the first time that Seymour Reich, chairman of the Conference of Presidents of Major American Jewish Organizations, had shared a podium with Michael Lerner, editor of *Tikkun* magazine, who has frequently condemned the structure and operation of the organized American Jewish community.

The visual contrast between the two could not have been more striking as the tall, impeccably groomed Reich rose to make his opening statement and Lerner, wearing his yarmulke and scruffy post-'60s beard, listened intently.

In his speech, Reich said that neither he nor the Conference of Presidents claims to speak for all American Jews. "We are not a monolithic community," Reich said, and the Conference of Presidents does not "seek to muzzle expressions of viewpoint different from ours."

"But if we do not represent all American Jews, we do speak in the name of the broadest coalition of the world's largest Jewish community," he added.

He said that the large and diverse number of organizations under the conference's umbrella is the reason "why the media are interested in what we have to say," and "why the makers of public policy come to our platform."

But Lerner charged in his presentation that the Conference of Presidents, like the present leadership of many Jewish organizations, does not use its prominent positions to accurately represent the full spectrum of views of American Jewry when it comes to Israeli policies. "What is correctly reported as support of all of us for the State of Israel is incorrectly reported to be support for the policies of the contemporary government of the State of Israel," Lerner said. He cited a recent study by sociologist Steven Cohen, which showed that nearly half of American Jews are deeply troubled by Israeli policies.

Yet, when Israeli Prime Minister Yitzhak Shamir returned last month from a visit to the United States, he

stated publicly that American Jews fully support his actions, despite efforts by his Israeli opposition on the left to undermine that support.

Lerner said there are only two possible explanations for the misrepresentation of the views of American Jewry. "One possibility to consider is that he is straightforwardly lying to the people of Israel," he said. The alternative theory, he said, is that Shamir "has been lied to, or fudged to, that the facts have been misrepresented to him by those who speak, or claim to speak, for American Jewry."

Overall, Lerner said, a climate exists in the organized Jewish world in which Jews do not feel they can tell Shamir in "loud and clear voices"

that his policies are "destructive politically or morally abhorrent."

The danger in these voices not being heard, he said, is that Israelis do not realize that their continued administration of the West Bank and Gaza Strip is costing Israel support among American Jews.

The cost in the United States, he said, is that many Jews have become disaffected with the organized American Jewish world because there is no forum for their views.

Rabbi David Saperstein, co-director of the Reform movement's Religious Action Center, was another panelist at the event at Manhattan's 92nd Street Y, and although he sits on *Tikkun's* board and has taken

many left-leaning positions, he took issue with some of Lerner's points.

Saperstein said he "truly believes" that voices of dissent "have been heard in the mainstream Jewish community," and that many of those who are openly critical of Israeli policies are also active in Jewish organizations. "The majority of people who are not part of American Jewish life," he said, have dropped out "for other reasons."

Carmi Schwartz, another panelist who just retired as executive vice president of the Council of Jewish Federations, said the unaffiliated "were never involved to begin with," and had not dropped out because of political disaffection.

## Pittsburgh, San Francisco Offer Models For Integrating Soviet Jews

NEW YORK, (JTA) — They employ different methods, but two Reform synagogues in San Francisco and Pittsburgh have achieved the same results — the successful integration of recently arrived Soviet Jewish emigre families into the religious, cultural and social life of their communities. Both programs were praised at the recent convention of the Union of American Hebrew Congregations, the congregational arm of Reform Judaism in the United States.

Rabbi Martin Weiner of Congregation Sherith Israel credits the joint efforts of the Jewish Community Federation of San Francisco, the Jewish Family and Children's Service and the Bay Area's Jewish communities for establishing a model program for welcoming new Jewish emigres.

One of the special programs developed is the havurah or fellowship group, which meets regularly to study Jewish tradition, observe the holidays and view Jewish films.

The congregation has a special program for Soviet teen-agers to introduce them to American Jewish life.

More than 100 Soviet Jewish families now attend services at Sherith Israel, an historic structure that survived the 1906 and 1989 earthquakes.

Some 60 Soviet-Jewish families have been integrated into synagogue life in Pittsburgh, where Rabbi Mark Staitman of Rodef Shalom Temple called on all of the city's congregations to appoint volunteer coordinators.

Through the coordinators, "mentor families" were solicited in each congregation that accepted respon-

**L.A. Paper Prints In Farsi & Russian**  
 BY TOM TUGEND  
 LOS ANGELES (JTA) — To help Jewish immigrants from the Soviet Union and Iran integrate into the established Jewish community, the weekly *Jewish Journal* here has begun publishing a column in Russian and Farsi.  
 The bi-weekly column deals with events, services and organizations of special interest to newcomers and is prepared by the Jewish Federation Council of Greater Los Angeles.  
 A year's free subscription of the *Jewish Journal* was sent to 500 immigrant families last week, reaching about 1,500 readers, said Miriam Prum Hess, the federation's Refugee Acculturation Coordinator. New families will be added as they complete their first five months in Los Angeles and finish their initial English courses.  
 "We hope that they will by then know enough English to read the other material in the paper of general Jewish and community interest," said Hess.  
 It is estimated that there are now between 25,000 to 40,000 Soviet Jews in the Los Angeles area, and between 25,000 to 30,000 Iranian Jews.  
 During the next 12 months, an additional 3,000 Soviet Jews and 700 Iranian Jews are expected.

sibility for helping new arrivals from the USSR find apartments, arrange for utilities and make appointments with volunteer and government agencies and educational and health care institutions.  
 Other functions of "mentor families" include inviting the newcomers to their homes for dinner, showing them how to shop at grocery stores and how to use banking facilities; and taking them to museums, movies and sporting events.  
 Weiner perceived a difference between the Soviet Jewish immigrants who arrive now and those who came in the 1970s. The current arrivals, he said, "are eager to open themselves to Jewish life."  
 Staitman said the Pittsburgh approach offered positive Jewish role models to people who had been isolated from Jewish influences as a matter of Soviet policy.

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# A Look Back At The 80s

By **RABBI JOSHUA HAMMERMAN**

*Special to The Jewish Voice*

I am a professional Jewish stock taker, who, like a stockbroker, constantly reads the past in order to understand what the future holds. The end of a decade offers an excellent vantage point from which to gaze out over the landscape of where we've been, before taking those first precarious steps into the land of where we're going. Since the whole world will be summing up the '80s over the next few weeks, it might as well begin here.

For the Jewish people, this dizzying decade ended two months ago, on Rosh Hashanah, 5750. But, while on Rosh Hashanah we take stock of our personal lives, the end of the secular year is an opportune time to examine the world outside ourselves.

Some might feel this is an irrelevant intellectual exercise, a game. It's more than that. In order to survive over the centuries, Jews have had to maintain a balanced perspective on the world around them. We've had to be street-smart, and history is the street we live on. We can never afford to bury our heads in the sand; the ostrich is not a kosher animal.

So what I'd like to do is list several trends that most influenced the Jewish world of the past decade, with an eye toward their impact on the '90s and beyond. Without further ado, here are my top ten:

**1. Total Victory for the Soviet Jewry Movement.**

Ten years ago the doors closed; now they are open, wider than ever before. In 1984 less than 1,000 Jews were able to emigrate. By the time the ball dropped in Times Square this New Year's Eve more than 60,000 will have left in 1989. No one could have dreamed this would happen, even in the days of detente.

Now our problems are different: Where do they go? How do we re-settle them? How can we provide a vibrant Jewish life for those who choose to remain behind? These aren't problems; these are blessings. For the Soviet Jewry movement, 1989 has provided the same type of emotional euphoria that 1967 gave Zionism, the absolute fulfillment of our goals. Now that we have our great triumph, the question that will carry us into the next decade is: what will we do with it?

**2. Israel's Sharp Right Turn.**

The Israeli populace is now decidedly more hawkish than it was a decade ago, and the trend shows no sign of abating. Not even a disastrous war in Lebanon and the ongoing intifada have brought voters back to Labor. In the wake of Sabra and Shatila, the best Shimon Peres could do was gain a share of power.

Like it or not (and most American Jews don't), Yitzhak Shamir now represents the center of Israeli politics. Fewer Israelis believe in "land for peace" now, and more than ever dare to utter that dangerous work "transfer." A recent poll shows that

more than 50 percent of Israelis would seriously consider the option (if one can call it that) of mass expulsion of Arabs from the territories. This would have been unthinkable a decade ago.

History has shown that Israelis remain open-minded to genuine appeals for peace, as they were with Anwar Sadat, but the decade that

is dead. Perestroika and the Iran-Iraq War have declawed some of our most bitter enemies.

**7. Feminism**

The feminist revolution has changed the face of Judaism, making it kinder and gentler. The first female Conservative rabbi was ordained in 1983, and 1989 marked the publication of the first gender-free prayer

saw both the phenomenal growth of the pro-Israel lobby (AIPAC), and the unlikely spectacle of American Jews meeting with Yasir Arafat. The American Jewish community is no longer an automatic rubber stamp for Jerusalem's policies, and Israel is no longer the only focus of our Jewish lives. But while some American Jews have been "turned off" by aspects of

involvement, which can only help both communities in the long run.

Looking back at the brisk and giddy-paced '80s, one must conclude that while it was far from perfect, Jews have had far worse decades. The '70s, for instance, were nothing to crow about (except for Camp David). The '80s leave us hungry for more, anxious to see how these unfinished stores will turn out, and how our people will continue to thrive on the streets of history. With Mark Spitz training for another crack at the Olympics and Ivan Boesky taking classes in rabbinical school, who knows what's in store?

Onward to the millennium!  
(Rabbi Joshua Hammerman is spiritual leader of Temple Beth El in Stamford, Connecticut. This article is reprinted with permission from The Reporter, Broome County, New York.)

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*Jews have had to be street-smart, and history is the street we live on. We can never afford to bury our heads in the sand; the ostrich is not a kosher animal.*

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began with Sadat's assassination ends with no Sadat to be found, in Israel, America, or most importantly, in the Arab world. Ironically, our best hope right now is Gorbachev.

**3. Jewish Polarization**

We haven't seen this much infighting among Jewish religious factions since the Pharisees and Sadducees squared off, and their squabbles resulted in the destruction of the Second Temple. At decade's end, thankfully, there are signs that unity is now becoming a priority item on the Jewish agenda.

**4. Acceptance**

Jews have "arrived" on the American scene, as documented in one of the decade's most noteworthy books, Charles Silberman's "A Certain People." We may not have a Jewish President—yet—but we do have Jewish astronauts and a whole slew of celebrities who not only were Jewish, but weren't afraid to proclaim it publicly. Last month's publication of a new translation of the Talmud by Random House is being hailed as a major literary event, not just a major Jewish literary event. Could that have happened in 1960? "Yentl" could not have been a smash 30 years ago, and Jackie Mason couldn't have starred on Broadway; the Catskills, maybe, but not Broadway.

**5. Religious Revival**

The world is in the midst of a great religious revival, and that includes all branches of Judaism. From the Orthodox who become *ba'al teshuvah* to the more liberal holdovers from the havurah movement, to New Age spiritual seekers, many have found new meaning in old Jewish rituals.

**6. Anti-Semitism: More and Less.**

We've seen more terrorism and vandalism from the deviant fringe, especially on college campuses. But American Jews have never been more respected as a group; too respected, in fact, because our main problem is now the inflated impression others have of our influence on government and the media. On the international scene, the news is better. Israel again has diplomatic relations with much of Africa, with Eastern Europe and the Soviets to follow; the Arab petrodollar has lost its clout and Khomeini

book (by the Reconstructionist movement). All branches of our faith are represented in the woman's minyan that gathers regularly at the Western Wall. And this is just the tip of the iceberg. For that reason, while my "Man of the Decade" is a tossup between Elie Wiesel and Natan Sharansky, my "Person of the Decade" has got to be the Jewish woman.

**8. Inter-marriage/Conversion.**

This demographic time bomb, which has been ticking for decades, exploded in the '80s. With an estimated 300,000 interfaith couples and 600,000 children, the questions can not be ignored any longer. How can the Jewish community embrace the intermarried while discouraging intermarriage? Do we actively encourage conversion (something Jews have rarely done)? Whose conversion is legitimate? And who is a Jew, anyway? These most difficult issues will not go away.

**9. Who Owns the Holocaust.**

As the Holocaust rapidly dissolves from immediate historical memory, the rush is on to document it and, more than ever, make some sense of it. The subject appeared on the front pages more often in the '80s than in the previous four decades combined. The mythologization of the Holocaust has taken on many forms: films, books, oral histories, museums, paintings and sculptures. Auschwitz, mankind's dung heap, has become sacred ground: Kurt Waldheim a pariah; and the cemetery at Bitburg a symbol of evil. As survivors grow old, there is less concern about whether their hell will be remembered, but a far greater concern as to how.

**10. American Jews and Israel: An Evolving Relationship.**

The relationship is far more complex than it used to be. This decade

Israel, most still support it actively. A new dialogue is forming, a sense of equal partnership and informed in-

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## An Israeli Perspective

## William Topkis Cited In Jerusalem

By DR. DAVID GEFFEN

The first William Topkis (1878-1925) was alive and well in Jerusalem one night last week. On December 12, 1989 at the Israel Museum, the Steven Spielberg Film Archives of the Hebrew University presented a retrospective program on the work of Yaakov Ben-Dov, considered to be the first Jewish filmmaker in the country. During the program of lectures, slides and films, William Topkis was cited for writing the film script and directing a film made by Ben-Dov in 1923.

The film, which Topkis entitled "Palestine Awakening," told the story of a rich American Jewish tourist who landed in Haifa intending to spend only one day in "this dirty, filthy country." Instead he stayed on for a month seeing everything there was to see in the cities and in the kibbutzim and moshavim. At the end of the film the tourist announces that he is returning to the United States to close out his affairs and then will come to live in Palestine.

The significance of William Topkis' participation in the making of this

film in 1923 is greatly enhanced by the diary which he kept of his daily activities during his five-month stay in the Holy Land. His diary entries of the period in May 1923 when the actual filming was being done read like a film log. It is the only written record of the film and supplements the 19 minute portion of the actual film which has survived.

During the program at the Israel Museum Topkis was hailed for his Zionist career, for his film partnership with the DuPonts and Samuel Goldwyn and for his encouragement of American tourism through this film and through the American Information Bureau which he opened in Jerusalem in April 1923. As the work of William Topkis was described, I was proud to be a Delawarean.

William Topkis was one of the first American Jewish leaders who realized the potential of film as an informational device in giving wide audiences the picture of what was transpiring in the rebuilding of Eretz Yisrael. Because of his premature death in 1925, he did not have an opportunity to write or produce any

more films. However, the film he left us did break new ground while setting the tone for future productions.

The public career of William Topkis began in the early part of the century when he was elected the secretary of Congregation Adas Kodesch in 1901. His English written minutes are among the first in that language of a Delaware Jewish organization. On Rosh Hashanah in 1901 he helped to write the sermon which calmed the Wilmington Jewish community in the wake of the assassination of President William McKinley.

He served as president of the Wilmington YMHA in 1913, and in 1917 Topkis was elected as Delaware's only delegate to the first American Jewish Congress. After attending several national ZOA conventions, he was elected to the national executive committee in 1921,

serving for several years with distinction. In 1923 he took his wife and daughter, and he went to Palestine to see the country; "a visit to the land of his fathers" and to do what he could to help promote its development.

All together, he and his family spent five months in Eretz Yisrael and several months in Europe, where he attended the World Zionist Congress as an American delegate. His two lasting contributions from that trip are the film and the assistance he provided for Jewish tourism in the country through his American Information Bureau. On returning to the U.S., he gave an interview printed in the national ZOA magazine, *The New Palestine*, and in various Anglo-Jewish newspapers. In the course of the survey of his trip, he urged that 200 American Jewish businessmen should go and live in Palestine for

that will "change the face of the country."

I was pleased to hear about and see the work of the first William Topkis here in Jerusalem. I also told my friend Yaakov Gross, the historian of the film career of Ben-Dov, that the second William Topkis is currently the President of the Jewish Federation of Delaware. From Delaware to Jerusalem and back, William Topkis has left his mark.

(Note: The Steven Spielberg Film Archives is anxious to locate a complete version of the film made by Topkis and Ben-Dov. Any information about the film or still pictures taken as the filming was being done can be sent to Dr. David Geffen via *The Jewish Voice*. Hopefully, an English version of the Ben-Dov film composite will be available in 1990.)

## 500 Kibbutz Peaceniks Say They'll Talk To PLO

JERUSALEM, (JTA)—Some 500 peace activists from kibbutzim announced that they would go to Cairo for talks with representatives of the Palestine Liberation Organization. That would be a clear violation of the law, which forbids Israelis from any contact with the PLO. But the activists say they intend to conduct their mission "within the limitations of the law."

Their plans triggered a heated debate in the Knesset on December 20, the focus of which turned out to be the law itself.

Ran Cohen of the Citizens Rights

Movement said it was a "stupid law," because it was pitted against morals, against conscience and against "the natural drive for peace."

"Whoever creates that tragic dilemma between the desire for peace and the rule of law leads thousands to violate the law," Cohen said, adding it would "be better to abolish this unfortunate law."

But Hanan Porat of the National Religious Party urged that the law be upheld. "A law is a law, for better or worse," Porat said. "If in your view it is bad, then take it to the streets, convince the masses, wear out the

public personalities, do whatever you wish to change it, but do not knowingly violate the law."

Minister for Environmental Protection Ronni Milo, who spoke for the government, reminded the peace advocates that the law specifically forbids the sort of meetings they have in mind. He warned that no matter how many hundreds of people are involved, the law would be enforced.

"A country that will not enforce its own laws is a country on the way to anarchy," Milo declared.

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## Not In Your Museum Anymore

By ADA AHARONI

Muffled in your stifling caresses  
I was a bandaged mummy  
in an ancient sarcophagus  
waiting centuries  
for you to open the lid,  
when you could spare the time

I remember wise Rabenu Gershom  
coming to my rescue  
in the tenth century  
by bravely killing the Dragon  
of Polygamy  
who was strangling me

Where are the Rabbi Gershoms  
of our age and day,  
oh where, where are they?  
I have been waiting for them  
for the last ten centuries  
in this stale museum

To pray freely at the Wall  
with all the Women of the Wall,  
to conduct a dedication of the Torah scroll,  
to be a witness, to be allowed  
to testify in my rabbinical court  
And like Deborah to be a judge

But no more -  
I'm awake and alive,  
not a bandaged dummy anymore,  
not a slave, not a child -  
time to untie sterile  
bandages grown musty

Time to open  
the gate wide and fly  
in search of full, ripe  
ruby pomegranates -  
I don't belong to your museum  
Anymore.

(Ada Aharoni is a faculty member in the English Department at the University of Delaware. She has been called Israel's "Poet of Peace.")



# Jews Stunned By Tutu's Suggestion Holocaust Perpetrators Be Forgiven

By DAVID LANDAU

JERUSALEM (JTA)—Archbishop Desmond Tutu's suggestion that the Jewish people forgive and pray for the perpetrators of the Holocaust has stunned Israelis and Jews in the Diaspora.

Remarks by the 1984 Nobel laureate on December 26 at the Yad Vashem Holocaust memorial here evoked more negative reaction than any of the various critical words he hurled at the Israeli government since his arrival here last weekend.

Tutu, the Anglican archbishop of Cape Town and a leading anti-apartheid activists, is well-known as a sympathizer with the Palestinian cause.

In interviews published before his arrival and during his visit — spent mainly in East Jerusalem and the West Bank — Tutu repeatedly compared Israel's treatment of Palestinians with the situation of black South Africans under the apartheid regime.

His visit went fairly smoothly, nevertheless, until Tutu showed up at Yad Vashem. He placed a wreath in the Memorial Hall, studies the photographs of concentration camps and of the skeletal Jewish inmates, and wrote in the guest book: "This is a shattering experience, and the world must never forget our inhumanity to one another."

Before leaving, Tutu sermonized to Jews. "The positive thing that can come," he said, "is the spirit of forgiving, not forgetting. We pray for those who made it happen, forgive them and help us to forgive them, and help us so that we, in our turn, will not make others suffer."

In New York, Elie Wiesel, the 1986

Nobel Peace Prize recipient, was quick to chastise Tutu. "No one has the right to forgive except the dead themselves," Wiesel said, "and the dead were killed and silenced by their murderers. For anyone in Jerusalem, at Yad Vashem, to speak about forgiveness would be, in my view, a disturbing lack of sensitivity toward the Jewish victims and their survivors. I hope that was not the intention of Bishop Tutu."

Stronger reaction came from Rabbi Marvin Hier, dean of the Los Angeles-based Simon Wiesenthal Center, the largest Holocaust study institution in the United States. He said Tutu's call for prayer and forgiveness of those responsible for Nazi genocide was "a gratuitous insult to the Jews and victims of Nazism everywhere."

"Bishop Tutu showed the arrogance of an ancient crusader who had come to Yad Vashem with a bag full of Christian morality," Hier said. "The bishop surely knows where that Christian conscience was when millions of Jews and others suffered at the hands of the Nazis."

Despite the controversy, Israeli officials are feeling relieved that Tutu's visit did not trigger an upsurge of violence in the administered territories, as many of them had feared.

Tutu also had a cordial meeting with the only Israeli leader he chose to see, Minister for Religious Affairs Zevulun Hammer.

The archbishop told reporters that during his Christmas visit to the West Bank, he was "the anguish of those who are victims of injustice and oppression." He said he also saw the "anxiety and fears of the Jews, and



South African Archbishop Desmond Tutu (left) meets the "Rabbi of the Wall," Yehuda Getz (right) during a trip to Israel described as a "private Christmas pilgrimage." Tutu repeated his call for a Palestinian state in the area. (Photo: RNS)

that is why we say very firmly that Israel has a right to exist as a sovereign state. "But I pray, too, that Israel and the Israelis will hear the cry of the Palestinians that they, too, are people created in the image of God," said Tutu.

Wiesel said he was not surprised by Tutu's statement about Israel and the Palestinians because "it is well known that he favors" the Palestinians. "When he was in New York a few months ago, he made a statement at a synagogue saying that he was going to ask me to join him and mediate the situation in the Middle East," Wiesel said.

"Strange, he made such a statement without telling me beforehand, and he never communicated with me afterward."

## JNF Boxes Now Display Disclaimer

By ALLISON KAPLAN

NEW YORK, (JTA) — The traditional blue boxes of the Jewish National Fund of America will look a bit different from now on as a result of a recent court ruling.

The boxes, known as pushkes in Yiddish, will still carry a map of the State of Israel, as they have for decades. However, a disclaimer reading "Funds contributed to the Jewish National Fund of America are used only for projects within the Green Line" will now accompany the map.

In a Dec. 6 ruling, Judge Shirley Fingerhood of the New York State Supreme Court ordered the disclaimer on all JNF fund-raising materials, including the blue boxes, which show a map of Israel that includes the

West Bank and Gaza Strip.

The decision came after a year-long legal battle between JNF, which supports afforestation in Israel, and a group called "The Ad-Hoc Committee for Jewish Survival in Judea, Samaria, Gaza and the Golan."

The committee filed suit against JNF, charging that the charity misled donors into believing that it supported projects on both sides of the Green Line, while in reality, it only allowed funds to be used within the pre-1967 borders.

JNF had earlier in negotiations offered to print the disclaimer, but the committee had not accepted it.

The committee continues to maintain that even this injunction is too weak. "If a picture is worth a thou-

sand words," Rubin said, "then clearly the disclaimer now required on JNF literature cannot counteract its misleading and deceptive nature."

JNF maintains, as it has throughout the case, that the committee's charges of fraud and deception are without factual basis.

"The JNF of America has never made false claims that it sponsored projects beyond the Green Line, and it has never denied that it works only within pre-1967 Israel," said Stuart Paskow, JNF's communications director. "Those individuals who write to us asking for a statement of our policies are told exactly where we stand."



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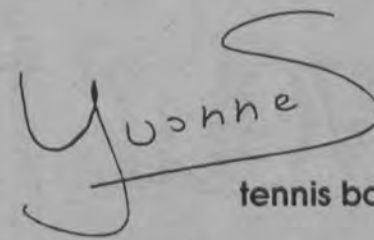
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# Jewish Groups Shocked And Concerned By Bomb Attacks On Officials, NAACP

By **SUSAN BIRNBAUM**

NEW YORK, (JTA) — Jewish organizations have joined civil rights groups in expressing shock and dismay over a series of letter bombings directed at public officials and the offices of the National Association for the Advancement of Colored People. Law enforcement officials now believe that the bombs, which have killed two persons, were sent by white supremacists.

American Jewish organizations, realizing that they could also become the target of attacks from such groups, are taking extra security precautions.

The bombings began December 17 at the home of Judge Charles Vance of the 11th U.S. Circuit Court of Appeals, in Birmingham, Ala. Vance was killed and his wife was seriously hurt.

On December 18, a similar bomb fatally injured Savannah, Ga., Alderman Robert Robinson. A third bomb was found later that day in the courthouse where Vance worked. Both men dealt with the issue of drug enforcement, leading authorities initially to suspect that they had become targets of the Colombian drug cartels.

But the FBI and the Justice De-

partment now are pointing the finger at white supremacist groups. Both Vance and Robinson had been involved in the issue of busing to desegregate schools. Vance had worked on a case of school busing in Jacksonville. Police found a package bomb December 19 at the Jacksonville NAACP office.

FBI Director William Sessions said that a racial motive "is one of the factors in the back of our minds."

Ira Silverman, executive vice president of the American Jewish Committee, sent a letter to the Rev. Benjamin Hooks, NAACP's national director, expressing condolences and offering the NAACP any help it might need. "These bombs remind us that the fight for social justice is not without danger. If we can do anything to help in this time of pain, please let us know. Our thoughts are with you," he wrote.

Albert Vorspan, senior vice president of the Reform movement's Union of American Hebrew Congregations, sent a mailgram to Hooks, saying that UAHC "stands with you against threats and violence by racists and haters." He added, "Their vicious assaults cannot undo the gains or intimidate the coalitions of de-

partment now are pointing the finger at white supremacist groups.

The Anti-Defamation League of B'nai B'rith issued a statement calling for the further strengthening of "ongoing surveillance and prosecution of violence-prone extremists." ADL "stands ready to assist in bringing to justice those responsible for the heinous murders," said Abraham Foxman, the organization's national

director.

The threats also mandate heightened alertness at ADL offices, Foxman said.

The National Jewish Community Relations Advisory Council is coordinating a security strategy with other Jewish organizations, which would include a rehearsal of what steps to take in the event of an attack.

Jerome Chanes, the group's co-director for domestic concerns, said NJCRAC has sent out a "security alert for Jewish organizations and agencies, as we normally do when situations as this arise." The alert detailed "prudent and necessary steps" that Jewish groups "should always be taking, particularly with regard to suspicious packages."

## 'No Land For Peace' Kemp Tells Jewish Leaders

NEW YORK — "Israel should not give up one inch of territory until there is peace with all 21 of her Arab neighbors," Secretary of Housing and Urban Development Jack Kemp told Jewish leaders here last week. Kemp, a staunch supporter of Israel and the cause of Soviet Jewry, was honored at a luncheon tendered by the Conference of Presidents and Major American Jewish Organizations.

"I agree with A.M. Rosenthal's column in the *New York Times*," he said. "There must be no 'land for peace.' There must be 'peace for peace.' Israel should not give up one inch of territory until there is peace with all 21 Arab countries."

Terming Israel "a precious experiment in human freedom," a reliable ally, and "the only stable democracy in the Middle East," the former Republican Presidential candidate urged the Bush Administration to "support Prime Minister Shamir's peace module for bringing about free elections in the territories."

The HUD secretary termed the fast-moving events in Eastern Europe "the end of the age of dictatorship" and expressed pleasure "that more and more Soviet Jews will now have the opportunity to settle in Israel."

Noting that plans were being formulated for a conference on Housing and Economic Urban Development in Israel next spring, Kemp said, "I'll be proud to visit East Jerusalem as a member of the Administration."

In stressing the ethical, moral and religious values shared by the United States and Israel, Secretary Kemp told the Conference of Presidents' not to "apologize for your support of Israel."

Turning to the domestic scene, the HUD secretary said he favored low income housing tax credits, direct federal assistance to low income persons and government encouragement of entrepreneurial activities. "The Administration supports low-



Secretary of Housing and Urban Development Jack Kemp (left) receives a 3,200-year-old piece of Israeli pottery from Seymour D. Reich, chairman of the Conference of Presidents of Major American Jewish Organizations. The secretary told the Jewish leaders, "There must be no 'land for peace.' There must be 'peace for peace.' Israel should not give up one inch of territory until there is peace with all 21 Arab countries."

and middle-income housing for senior citizens and we will work with B'nai B'rith and other organizations concerned with this issue," he said.

Seymour D. Reich, chairman of the Presidents Conference, who presided at the luncheon, presented

a 3,200-year-old piece of Israeli pottery to Kemp as a token of the Jewish community's "gratitude and affection." He hailed the former nine-term Buffalo Congressman's "broad social concerns" and "long-standing support of Israel and Soviet Jewry."

## UJA Cost-Effective And Watches Its Pennies

According to the December 1989 issue of *Money Magazine*, the United Jewish Appeal is the fifth most cost-effective social service charity and is in the top ten list of charities that watch their pennies best. One hundred national organizations were studied.

In the same issue it was indicated that although the Mormons and fundamentalist Baptists obey the Old Testament standard of the tithe — a minimum of ten percent of a person's goods and property should be given to charity — most Americans don't measure up to such standards. The average household contributes less than two percent of its personal income to charity.



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# YLC To Sponsor Local Mission Caravan

Susan Kreshtool and Mark Kuller, Co-Chairpersons of the Jewish Federation of Delaware's Young Leadership Cabinet Programming Committee, have announced a "Local Mission Caravan," scheduled for Sunday, February 4. The Caravan will visit each JFD beneficiary agency and should serve as an introduction

to the activities and services conducted by these agencies. Kreshtool commented that the Caravan "will enable us to experience these agencies first-hand, rather than just hear a speech or read an explanation...it will be a great chance for young adults to realize the many opportunities for volunteer involve-

ment in the organized Jewish community." The Caravan will begin the day with a brunch hosted by Gloria and Paul Fine in their home, which will be followed by a caravan to front row seats at the JCC Annual Snowball Run. The Caravan participants will then walk back to the school wing of

the JCC/JFD complex to sit in a class at Gratz Hebrew High School and meet Eleanor Weinglass, principal of Albert Einstein Academy.

Following a briefing at Jewish Family Service of Delaware, the Caravan will head to The Milton and Hattie Kutz home for a tour and a chance to "schmooz" with the residents.

The leadership of Hillel at the University of Delaware will also join the group to offer a special presentation on its activities.

Norman Pernick, JFD Young Leadership Cabinet Co-Chairperson, commented that the Caravan is a reflection of one of the primary goals of the YLC, which is "to expose a new generation to the Jewish services here for us today and which we must maintain for the future."

Reservations are necessary by January 25 for this YLC Local Mission Caravan. To register or for more information, contact Seth M. Bloom, JFD Director of Community Development, 478-6200.

# Chabad Hanukkah Celebrations Reach Wide Range Of Jews



Recent Russian Jewish emigrants to the Delaware community celebrated Hanukkah at the North Wilmington Chabad House where they were given menorahs (above) and information on Jewish living, including the Chabad art calendar in the Russian language (below). What is probably the largest menorah in Delaware was lit outside Macy's in the Christiana Mall by Rabbi Chuni Vogel, Director of Chabad-Lubavitch of Delaware, (above right) and Holocaust survivor Dr. Asaf Dimitrovich kindled the Hanukkah candles at the V.A. Hospital (below right). Other Chabad activities during the Hanukkah season included an electronic Hanukkah "Chai-Q" tester at the JCC's Choopla and candle lighting at the Kutz Home.



# Hebrew Popular In Yugoslavia, But Few Students Are Jewish

BY RUTH E. GRUBER  
BELGRADE, Yugoslavia — Hebrew schools are flourishing in Yugoslavia. But the majority of the pupils and at least one of the teachers are non-Jews, according to the one and only rabbi in this Balkan nation of fewer than 5,000 Jews.

The surging interest in Hebrew studies here comes as a surprise to Rabbi Cadik Danon, who is hard at work on a comprehensive dictionary translating Hebrew to Serbo-Croatian and vice versa. His project could become a major contribution to Jewish scholarship. It will be the first dictionary of its kind since World War II, Danon explained to a visitor in his high-rise flat in Novi Beograd, a suburb of the Yugoslav capitol. "There was a dictionary before the war, but it is rather useless," he said.

He began his own dictionary in response to the Hebrew-language boom, which is a recent phenomenon, Danon said. He said he started teaching Hebrew about 10 years ago "In the beginning, there was only about 10 pupils," he said. "Then each year, there were new pupils,

and we had to get new teachers. When I described the situation to people in Israel, they were surprised."

Danon said to Belgrade Hebrew School now has 60 to 70 pupils taking lessons in four or five different grade levels. Students he has taught have gone on to teach younger people. There is a full-time Hebrew teacher in Zagreb, in northwestern Yugoslavia. There are also Hebrew classes in the northern cities of Ljubljana, Novi Sad and Subotica.

"Among my students is a Serbo-Croatian Orthodox theologian," Danon said. "Most of the students are non-Jews." One Hebrew is running so high, Danon said, that the philosophy department at the University of Belgrade is preparing to establish a Hebrew department. Meanwhile, Danon hopes to complete his dictionary in two years. "I'm doing it all by hand, but we shall do it," he said, showing the carefully lettered Hebrew words written with vowels, and their Serbo-Croatian counterparts.

# Israeli Satellite

Israel unveiled a full-scale prototype of its first communications satellite, called the Amos. The nation plans to launch two Amoses in 1993. "The satellite is designed for developing countries and very large cor-

porations that need a dedicated satellite for their own purposes," said Phil Herman, a spokesman for the government-owned Israel Aircraft Industries. "The satellite has no military applications," he said.

# West Has Helped Iraq Become Superpower

Iraq has become a military superpower aiming at self-sufficiency in weaponry, and Western nations bear much of the responsibility for Iraq's strength, according to military analyst W. Seth Carus. Now that the war with Iran has ended, "the implicit threat to Israel is painfully clear," Carus writes in the December 1989 issue of *MOMENT* magazine.

Iraq not only has the largest conventional military force in the Middle East, it has augmented this with ballistic missiles and chemical weapons, and biological agents and nuclear weapons are under development, Carus says. Experts agree that by the year 2000, Iraq will have a major arsenal of atomic bombs.

"Tragically, Iraq's advanced military capability could not have been developed without foreign support," Carus says. Although some assistance came from the Eastern bloc, he says, most came from the West, including the United States. As a result, Iraq is increasingly able to produce all types of weapons in its

own factories. "Now it is probably too late to put the genie back in the bottle. At this point Iraq can proceed almost alone."

In the 1970s, the Iraqis reportedly approached chemical companies in the United States, Great Britain and Italy, asking them to build "pesticide plants" in Iraq, but the companies backed off when they became suspicious of the Iraqis' real plans. West German companies ultimately built the plants, and the Iraqis were able to evade export restrictions in the United States and elsewhere to buy the precursor chemicals they needed.

West German and other Western companies designed and built state-of-the-art missile factories in Iraq and provided equipment and training. Carus cites press reports that say that as much as 40 percent of the equipment at Iraq's sophisticated missile research complex came from the United States. Those reports say that the Commerce Department granted export licenses to the likes of the Hewlett-Packard computer company

to ship electronic equipment to Iraq.

The Commerce Department regularly approves items for export to Iraq that many would find questionable, but the American people can never learn about them because the applications are kept confidential forever, says former Defense Department official Stephen D. Bryen, in the same issue of *MOMENT*. "The best explanation may be that [Commerce staffers] were under pressure from manufacturers to allow them to sell goods," he says.

Bryen describes his battle — ultimately successful — to prevent a U.S. company from shipping a particular type of computer to Iraq, a computer that "would have no other use than for military technology." However, he was unable to block most sales of military technology and chemicals to Iraq because he did not learn of them until it was too late to take action.

Bryen argues that "government officials must be held accountable"

for the export licenses they approve. "The fact is nearly everyone, both

here and abroad, knows what was going on."

# Steinsaltz Talmud To Be Translated To Russian

NEW YORK, NY — Even as his English-language translation of the Talmud was making its debut in the United States, Rabbi Adin Steinsaltz disclosed to a gathering of AMIT Women that "I hope in the next month the Russian government will announce that it is publishing a Russian Talmud for the people to learn." The project, he said, was "very, very near to being realized."

Steinsaltz described as "miraculous" the resurgence of Judaism in Russia, citing among other examples the cooperation of the Russian government in donating a dacha formerly belonging to the Russian statesman Molotov for use as the site of the center for Jewish Learning which he founded.



# January 21, 1990

## SUPER SUNDAY VOLUNTEERS ASSURE AN UPLIFTING EXPERIENCE



### 1990 Super Sunday Co-Chairpersons

Kathy F. Bloom      Alan H. Paikin

### Pre Super Sunday VIP's

Sylvia Goldbacher      Joan Ellis      Debbie Kerbel  
Rose Prober      Charles Twer

### Federation Shabbat Co-Chairpersons

Ethel Denenberg      Larry Isakoff

### Super Sunday Trainers

Ruth Ann Kauffman      Richard D. Levin      Judy Levy  
Susan Paikin      Jordan Rosen      Martin Zukoff

### Follow-up Phone-a-thon Chairpersons

Lori Barbanel      Michael Cook      Paul Frank  
Deanne Kattler      Nancy Kauffman      Ellen Koniver

### Super Sunday Callers

(as of 1/2/90)

#### 9:15 a.m. — 12:00 p.m. Shift

|                 |                  |                  |
|-----------------|------------------|------------------|
| Steve Bernhardt | Rona Caplan      | Sig Ettinger     |
| Laney Gordon    | Imrich Greschler | Stephen Herrmann |
| Gloria Hoffman  | Jacob Hoffman    | Moises Paz       |
| David Sorkin    | Joan Spiegelman  | Aylene Wagner    |
| Martin Wagner   |                  |                  |

#### 11:15 a.m. — 2:00 p.m. Shift

|                  |                   |                 |
|------------------|-------------------|-----------------|
| Rebecca P. Blank | Jeanne B. Davis   | Irvin R. Finkle |
| Elaine Friedberg | Ralph Friedberg   | Susan Labowitz  |
| Anita Press      | Jeffrey M. Seidel | Ruth Sklut      |

#### 6:15 p.m. — 9:00 p.m. Shift

|                |               |              |
|----------------|---------------|--------------|
| J.J. Alter     | Lori Barbanel | Mike Cook    |
| Daniel Halbert | Mark Kuller   | Susan Paikin |
| Norman Pernick |               |              |

## Please Join Us For This Uplifting Experience

TO VOLUNTEER FOR SUPER SUNDAY, PLEASE RETURN THIS REGISTRATION to  
JEWISH FEDERATION OF DELAWARE • 101 GARDEN OF EDEN ROAD • WILMINGTON, DE 19803

Name: \_\_\_\_\_ Home Telephone Number: (      ) \_\_\_\_\_  
Address: \_\_\_\_\_ Work Telephone Number (      ) \_\_\_\_\_

I will participate from

(These times include a training session.)

- 9:15 am-12 noon       11:15 am-2:00 pm  
 6:15 pm-9:00 pm  
 This is my first Super Sunday

I would also like to help with follow-up phone-a-thons:

- January 23, 1990\*       January 25, 1990\*

(\*7:00-9:00 pm, Jewish Federation of Delaware office)

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# Inside The JFD Campaign

## Volunteers --- Getting The Job Done

By MAUREEN CUNNINGHAM

Who in this Jewish community is now aware of the fact that Super Sunday — the official kick-off of the fundraising campaign of the Jewish Federation of Delaware — is right around the corner? And who does not know that the campaign supports education for children, provides support for families in distress and special care for those who have special needs as well as sustenance for the elderly and, finally, basics for Jews living in communities here in Delaware, throughout the U.S. and around the world?

But now many know that the phone calls made on Super Sunday and throughout the JFD Campaign to solicit pledges from Delaware's Jews are made by volunteers? And that brings us to the point of this article — to shine the spotlight on some of these volunteers who have supported the campaign year after year, showing their loyalty to the Jewish community time and again. These four volunteers represent the hundreds of Federation volunteers who are living illustrations of the Jewish concept of being responsible for each other.

**Frances Glen**

Frances Glen has worked for many years as a volunteer as well as employee for the Jewish Federation of Delaware. An immigrant from Austria in 1939, Glen first lived in New York before settling in Delaware in 1952. During her early years in this community she worked at the JFD as a bookkeeper. Glen continues to do volunteer work for the Federation in any capacity necessary.

In addition, Glen is an active volunteer in the Sisterhood of Congregation Beth Emeth and Hadassah. She is also a member of the National Council of Jewish Women and at one time she did administrative work for the organization. Although retired, Glen remains an active member.

Glen contends that Israel continues to be her main interest. She supports Israel financially as well as



Frances Glen

through her volunteer work in various Jewish organizations. She says she will continue to do so. Her motivation, Glen explains, is Israel's survival. "We would not have Israel if we did not support Israel and that is all the motivation I need," she says.

**Charlie Twer**

Another "lifetime" supporter of Israel and the Jewish community is Charlie Twer. Born in Philadelphia, he settled here after World War II. During his early years in Delaware, Twer taught school and later worked for the DuPont Company as a Testing Lab Supervisor in the Textile Fibers Department. Thanks to family and friends, Twer became an active member of the Jewish community. He says that while raising two sons, they would often visit the Jewish Community Center for various activities and while attending these activities he began to see the need for participation in supporting Israel and the local Jewish community. Twer is an active member in different campaigns sponsored by the Jewish Federation, including Super Sunday. Twer has been a volunteer with the

Jewish Federation since 1948, the same year of Israel's independence.

Seven years ago Twer retired from DuPont and since then most of his time has been spent on doing volunteer work for Federation. What does Charlie do? Perhaps it would be easier to answer another question: What doesn't Charlie do?

He volunteers up to five days a week doing everything from working on the Federation's computers to bulk mailing. But Twer contends that his main job is to work on the campaign prior to Super Sunday. As a volunteer, he solicits pledges and also makes follow-up calls to assure that the money is received.

Other volunteer work includes coordinating the Brandywine Country Club's Federation Fun Day. What

motivates him? Twer says that he enjoys his work and wants to do his "bit" for the Jewish community as well as the community as a whole.

**Jake and Gloria Hoffman**

Finally, the Hoffmans — a couple unique for their joint support and participation in the Jewish Federation. In this day and age of couples "doing their own thing," it might seem refreshing to know that people like Jake and Gloria Hoffman not only "stay together" but work together to support a cause.

Jake, a native of St. Louis, and Gloria, a New Yorker, settled in Wilmington many years ago to raise their three children. He is a retired chemical engineer and she, once a social worker, is more recently a housewife. The Hoffmans have been



Charlie Twer

volunteers for Super Sunday for many years.

The couple recently returned from Israel where they participated in the "Volunteers For Israel" program. They spent three weeks packing medical supplies to be shipped to areas where they are greatly needed. Their concern is that they are making a vital contribution to Israel.

And the Hoffmans remain loyal supporters for Super Sunday, saying that their motivation comes from their belief that both time and money are needed to do their share for the Jewish community.

To be a volunteer is to offer to enter into any service of one's free will. This definition sounds pretty basic but there are degrees as in anything else. And these volunteers have not only entered into service to their community but have dedicated themselves to that service. "The Jewish Federation is grateful to these four volunteers," commented William M. Topkis, JFD President (a volunteer position) "but this is only a sampling of the volunteers who get the job done. We thank them all."



Gloria and Jake Hoffman

## Mama Sara

### January Lunch Specials

| 1st Week                                                                                                             | 2nd Week                                                                                             | 3rd Week                                                                                                    | 4th Week                                                                                                          |
|----------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|
| • <b>Linguine alle Vongole</b> ..... 4.75<br>thin pasta with white or red clam sauce                                 | • <b>Stuffed Shells</b> ..... 4.75<br>pasta shells stuffed with cheese                               | • <b>Ravioli</b> ..... 4.75<br>ravioli filled with cheese                                                   | • <b>Lasagna</b> ..... 4.75<br>stuffed with meat and cheese                                                       |
| • <b>Fettuccine Alfredo</b> ..... 4.75<br>egg noodles in butter and cream                                            | • <b>Ziti al Forno</b> ..... 4.75<br>baked macaroni with cheese                                      | • <b>Trio di Pasta</b> ..... 4.75<br>stuffed shells, lasagna, rigatoni                                      | • <b>Manicotti</b> ..... 4.75<br>large noodles filled with ricotta cheese                                         |
| • <b>Scaloppine Pizzaluola con Funghi e Peperoni</b> ..... 5.95<br>veal with mushrooms and peppers in marinara sauce | • <b>Vitello alla Monachina</b> ..... 5.95<br>veal with copper pinoli nuts in white sauce            | • <b>Cotoletta di Vitello Milanese</b> ..... 5.95<br>breaded veal cutlet                                    | • <b>Pollo alla Francese</b> ..... 5.50<br>breast of chicken in light egg batter, sauteed in butter and lemon     |
| • <b>Polpette alla Parmigiana</b> ..... 4.75<br>meatball parmigiana                                                  | • <b>Scaloppine di Vitello Francese</b> ..... 5.95<br>veal in light egg batter with lemon and butter | • <b>Vitello alla Caprese</b> ..... 5.95<br>veal in cream sauce and onions                                  | • <b>Pollo Parmigiana</b> ..... 5.50<br>breast of chicken baked with mozzarella cheese and tomato sauce           |
| • <b>Pollo Cacciatore</b> ..... 5.50<br>breast of chicken sauteed in wine with fresh mushrooms and tomato sauce      | • <b>Sogliola alla Griglia</b> ..... 5.95<br>broiled filet of lemon sole                             | • <b>Pollo alla Caprese</b> ..... 5.50<br>chicken in cream sauce and onions                                 | • <b>Sogliola alla Francese</b> ..... 5.95<br>filet of sole in egg batter, sauteed in butter & lemon              |
| • <b>Pollo alla Cardinale</b> ..... 5.50<br>chicken with pimento, green olives and white sauce                       | • <b>Calamari in Casseruola</b> ..... 5.95<br>squid in marinara sauce over linguine                  | • <b>Pollo alla Zingara</b> ..... 5.50<br>breast of chicken saute with wine, mushrooms and artichoke hearts | • <b>Cotoletta di Vitello Parmigiana</b> ..... 5.95<br>breaded veal baked with mozzarella cheese and tomato sauce |
| • <b>Gamberi Marinara</b> ..... 5.95<br>shrimp in marinara sauce                                                     | • <b>Pollo Piccata</b> ..... 5.50<br>chicken sauteed with wine, butter & lemon                       | • <b>Gamberi Fiorentina</b> ..... 5.95<br>shrimp sauteed in wine, with onion, spinach and mozzarella        | • <b>Gamberi alla Campagnola</b> ..... 5.95<br>shrimp sauteed with mushrooms & peppers                            |
| • <b>Gamberi Gratinati</b> ..... 5.95<br>shrimp with bread crumbs                                                    | • <b>Pollo alla Scarpariello</b> ..... 5.50<br>chicken with green peppers and mushrooms              | • <b>Cozze alla Marinara</b> ..... 5.95<br>mussels in marinara sauce                                        | • <b>Scaloppine di Vitello al Marsala con Funghi</b> ..... 5.95<br>veal marsala with mushrooms                    |

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# Jewish Family Service of Delaware

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



## Effective Decision-Making



By MARY BRENT WHIPPLE  
L.C.S.W. Jewish Family Service

While much focus is put on the issue of nursing homes only 5 to 8 percent of the elderly are in a nursing home at any one time. There are many negative issues and fears that people have about placing a relative in a home, and while this may not be the ideal choice of care, it may be the best choice available for a family. This issue is often a painful and

controversial one, full of guilt, frustration, and perhaps anger. Families often have avoided the topic up until the last minute, and are uneducated and unprepared about how to look for a nursing home for an aging parent. Remember that, as time goes by and elderly relatives' capacities deteriorate, different care needs may arise, and can be prepared for so families can make the best decision in the best way possible.

There are a few concrete suggestions that may aid in this often difficult process. They are as follows:

1. Address and discuss this issue with parents, involving the parent in the decision as much as possible. This may involve initiating discussion around temporary placement after a hospitalization, which is less threatening than permanent placement, and also more likely. Visits to different homes are essential. Remember - a mutual decision means shared responsibility if a decision does not work out. A person who is feeling losses over health and other issues associated with aging needs and a sense of control over other matters in their life.

2. Have discussions about this issue ahead of time. Nursing home placements are often made when family members are at a low point emotionally and physically, and are least capable of making well thought-

out decisions. Many nursing home placements are made on a somewhat emergency basis from a hospital, allowing little time for exploration. There also may be waiting lists, so place your parent's name on one as this is not a commitment. What may be made as a rushed decision on the assumption of a short stay may not be the case. For example, one elderly single woman went for rehabilitation at a local home for an expected stay of three to six weeks, but stayed five years. This worked out positively in her case, as the care in the home was good, although later the family felt it was a lucky accident that this home had been chosen.

3. Distressful feelings are a normal part of any change. Role changes or shifts often increase distressful feelings for both parents and children. Often you may need to act more as a parent-advocate rather than as a parent's parent in this nursing home selection process. The parent needs to make as many choices as possible, even if the parent might choose something different from what their children would want. For example, in one instance an adult child reported that her elderly father said he felt like he had "come home" at the Kutz Home, even though his daughter's preference had been a different one. She felt happier with this choice once she realized how he felt.

4. The adult child may have to do detective work that the incapacitated parent cannot regarding both the physical care, financial matters, and the social environment a particular nursing home provides. This may involve talking to residents and their

families, and asking about all aspects of care, and looking beyond the luxuriousness of the physical surroundings. Who might your parents know in the home? How does your parent fit in with the other residents? Does

Continued on 19

### Dear Rachel,

I have just read the new *Jewish Voice*, and I wish to convey to you my feeling regarding a daughter and her Christmas gifts for her non-Jewish boyfriend.

If this same article appeared for example in a "Catholic News Journal" ... what would we Jews say about that?

Concerned

Dear Concerned,

Like the "Bintel Brief" which inspired this column, Rachel is a reflection of the thoughts, needs, and problems of the Jewish community. When people feel deeply disturbed about something, they look for scapegoats—as well we know. Scapegoating is an irrational process that often draws on the ugliest prejudices of our pasts. There are Jews who feel prejudiced against non-Jews. Everyone knows that these opinions are not socially acceptable, so they are usually voiced in private or under the cover of anonymity.

Overcoming his prejudices are not this father's priority now. Only when his relationship with his daughter is improved can he even think of looking at the issue of his feelings and prejudices toward non-Jews. For those of us who have occasionally let loose with unacceptable or unthinking language, saying such things may imply acceptance in the listeners' minds. We need to be aware.

Rachel

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

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# Announcements/Events

## AEA Invites Community To 'Get To Know Us'

Albert Einstein Academy will hold a "Get To Know Us" evening for parents of children who will be ready for kindergarten in 1991, 1992, and 1993. The event will take place on Sunday evening, January 14, at 7:30 p.m., at the home of Dr. and Mrs. Charles Goodman, 1304 Grayson

Road, Wilshire. Current AEA parents and the school's principal, Eleanor Weinglass, will be available to answer questions.

For further information call Rhonda Shulman (479-9789) or Debbie Goodman (762-1647).

## ORT January Meeting

The ORT Brandywine Chapter will hold a general meeting on Wednesday, January 17, at 7:30 p.m. The community is invited to attend the meeting and program to follow

(question and answer session with a pediatrician). For more information, call Jill at 764-4655 or Sandy at 475-6302.

## NCJW January Meeting

The National Council of Jewish Women will hold its next meeting on Wednesday, January 17, at 10 a.m., at the home of Jean Blumenfeld. Dr. Susan Jonas, a Wilmington physi-

cian with a specialty in gastroenterology, is to be the featured speaker. For more information or to RSVP, call Jean Blumenfeld (478-3835).

## ORT Game Night And Auction

The ORT Brandywine Chapter will host a fabulous game night and auction on Saturday, January 20, at 8 p.m. The event is open to the community. The cost is \$10 per person

and includes all refreshments and activities. For more information and reservations, call Ruth at 529-1296 or Connie at 529-1177.

## 1807 & Friends In Concert

The 1807 & Friends chamber ensemble performs on Monday, January 22, at 8 p.m., at the Charles & Elizabeth Gershman YM&YWA Branch of Jewish Community Centers, Broad and Pine Streets, in Philadelphia.

Tickets are \$10 for general admission, \$8 for senior adults and \$3 for students with ID. For information and reservations call 215-545-4400, ext. 243.

The program includes: Schubert, Nocturne in E Flat Major for piano trio; Bloch Three Nocturnes for piano trio; Schumann Fairy Tales for clarinet viola and piano; and Dohnanyi Serenade in C Major for string trio.

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Welcome  
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Opinions...  
Write  
A  
Letter  
To The  
Editor

## Naches

### Horowitz

WASHINGTON, D.C.—Hope Horowitz was recently the recipient of BBYO's Outstanding Professional Award, earning recognition from her colleagues during BBYO's international staff conference.

The following inscription was engraved on the plaque that was presented to Horowitz: "To Hope Horowitz: In recognition of her love and dedication in guiding Jewish youth through their teenage years."

Horowitz is the regional director for BBYO Central Region East, which encompasses eastern Pennsylvania and Delaware. She joined the agency's staff in 1978 and has been the region's director since 1982.

"Hope, with her unending enthusiasm and drive, exemplifies the qualities so vitally necessary for leading young people," said Dr. Sidney Clearfield, the agency's international director. "She's a very positive influence on our young adults — always willing to listen, always coming up with new ideas."

The staff conference, held at Kutsher's Country Club in Ellenville, N.Y., was a week-long opportunity for BBYO staff from Canada, England, France, Israel and the United States to examine the role that the Jewish education plays in their lives

and in the lives of the students they lead.

Horowitz said that one of the programs she is most proud of in her region involves a series of tournaments, held each year at the regional convention. Youth compete in a number of skilled areas, including story-telling, bowling, basketball, joke-telling, photography, and poetry.

### Lundy

Tammy Ellen Bady, granddaughter of Mrs. Jack Lundy, has been granted a full scholarship to Nova University in Florida.

Sharon I. Lundy, granddaughter of Mrs. Jack Lundy has been selected to the New Jersey All-State Girls Tennis Team.



Share your good news in



The Jewish Voice welcomes your contributions to its "Naches" column. To share your good news — births, weddings, engagements, bar and bat mitzvahs, awards, special anniversaries, etc. — send it to

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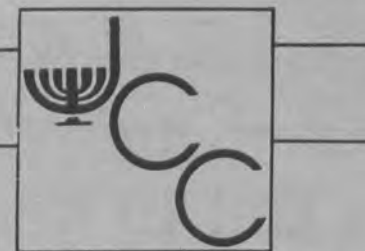
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# Jewish Community Center



## Jewish Community Center Sets Strategy For The 90s

Martin I. Lubaroff, President of the JCC's board of Directors, and David Sorkin, Executive Director, have ini-

tiated a planning process designed to identify priorities and set direction for the next five years. In a recent

interview, Lubaroff and Sorkin discussed a number of issues which the Center leadership believes must be

taken in to account as they plan for the 1990's and beyond.

"The JCC's need for cooperation and teamwork among Jewish Communal Agencies for the '90s is vital. The Center will be doing even more to promote opportunities to work with the Federation and its agencies, as well as with area synagogues and other Jewish organizations," said Lubaroff. "The JCC should position itself as a 'Community Builder' in this context by taking the initiative to increase joint programming efforts and promote cooperative use of facilities and staff resources," he added.

"The JCC has formed a Program Steering Committee charged with continuously evaluating our current programs, as well as developing innovative new programs and services to meet the needs of the entire Jewish community," said Sorkin. "Targeting specific areas for action will take a lot of analysis and discussion by the Committee and the staff, but strong possibilities include services which strengthen the family (day care, parenting skill workshops), outreach programs (for intermarried

couples and their children, immigrants and newcomers), Jewish education and special programs for teens, singles, empty nesters and seniors," Sorkin added.

Another focus area will include identifying common ground in order to bring people together, as well as foster an appreciation of Jewish pluralism.

"In order to be successful in the 1990's, the quality of our people must come first and foremost. We must create an environment which will allow us to attract, develop and retain the next generation of lay leaders. And we must develop a comprehensive effort to do the same for our professional staff by upgrading starting salaries, increasing opportunities for promotion, providing continuing education and enhancing professional satisfaction," said Lubaroff. "The Center operates as a teamwork effort between volunteers and professionals, and bringing in quality people who can work together creatively and effectively will be our greatest asset as we face the challenge of the '90s", he concluded.

## JCC Camp Director Will Address Two Conferences

J.J. Alter, Director of Camping Services at the Jewish Community Center, will be presenting two seminars exploring the benefits of camping programs.

At the JWB Camp Directors Seminar, January 7-10 in Orlando, Florida, Alter will facilitate the opening session of the conferences which attracts directors of the JCC-affiliated day camps from around the country. The topic of his address is "Redirecting the Directors... New Approaches to Staff Training". In addition to leading the session, Alter will serve as a conference guide, answering questions new directors may have outside of the conference's formal curriculum.

"Having the ability to share my

experience with fellow professionals is extremely beneficial," states Alter. "No matter how complete I believe my presentation is, it will inevitably be enhanced by input from my colleagues," he added. This is the second year Alter has been asked to address the conference and his fourth year as a participant.

Closer to home, Alter will serve on a panel of presentors at the Recreation for Better Living Conference, presented by the Coordinating Council for the Handicapped Child of Delaware, Inc. on February 8. The focus of this one-day conference at the A.I. duPont Institute is the importance of recreational options for people with disabilities. Specifically,

Alter will discuss the benefits of integrated camping programs for handicapped children. "This is an area which interests me greatly. In addition to the benefits received by the campers with special needs, the entire camp environment is enhanced by integrated programming," stated Alter. The conference is open to all who are interested. Registration information is available through the Coordinating Council, 654-6987. "We are pleased that our camping program will be represented at both of these conferences. Our participation shows how involved our camp program is, and our desire to stay current with recent developments," comments Dr. Paullmber, JCC Camp Committee Chairman.

## Misuse Of Prescription Medicine Subject Of Senior Program

Martin Golden, Pharmaceutical Control Officer from the Division of Public Health for the State of Delaware will be presenting a program on the proper use of drugs and the drug situation that concerns the senior population at the Jewish Community Center on Monday, January 22,

at 10:30 a.m.

Golden is a graduate of the Philadelphia College of Pharmacy and Science and has completed numerous seminars on Clinical Pharmacy and Drug Enforcement. He has held the position of Pharmaceutical Con-

trol Officer for the state since 1972.

A question and answer period will follow his presentation. This program is free of charge and open to the entire community. For additional information, contact Ray Freshman, Senior Center Coordinator at 478-5660.

## Chanukah Choopla Successful

Hanukkah was celebrated at the Jewish Community Center's annual Chanukah Choopla gift baazar and children's carnival on Sunday, December 18. The program which has become a holiday tradition in the community attracted a record-setting attendance of over 1,500 people this year. Among the highlights this year were the children's activities including the Dreidel Olympics, menorah and jelly donut making. Adults and children were entertained by the Ford puppeteers, a family sing-a-long and demonstrations by the Le Jardin Dance Academy, Olympiad gymnastics and the JCC Karate School.

Twenty-eight vendors of craft and educational items displayed their goods. This year, Choopla went international as one of the vendors was a newly arrived Russian woman who displayed her hand made porcelain jewelry.

Most importantly, according to David Sorkin, Executive Director of the JCC, the event utilized over 100 volunteers who made Choopla run smoothly. "To coin a phrase from President Bush, our 'hundred points of light' made the day special for all," commented JJ Alter, staff coordinator of the event. "The sense of volunteerism really captured the Chanukah spirit," he added.



Choopla chairpersons Jean and Steve Chamish were also pleased with the outcome of the day. "Once again the Center showed how great

it is to come together and celebrate as a community. There really is something for everyone at our JCC," they said.

## Trip Planned To See Ballet National de Marseille At Kennedy Center

Members of the JCC Senior Center will travel to Washington, DC, to attend a matinee performance of the Ballet National De Marseille on Sunday, January 28, at 1:30 p.m.

For the first time since 1983, Roland Petit will serve as Artistic Director. This will be the only North American appearance this year to

include a full-length version of Ma Pavlova, a tribute to the great ballerina, Anna Pavlova, as seen by Director Roland Petit. The seniors will depart from the JCC at 8 a.m. The cost for an orchestra seat and transportation is \$40 per person.

For additional information, contact Ray Freshman at 478-5660.

## Delaware Government To Be Discussed

John E. Babiarz, former Mayor of Wilmington, will present a program on the history of Delaware's Government on Monday, February 5, at 10:30 a.m. at the JCC.

Babiarz served as Mayor of Wilmington from 1961 to 1969. He holds a B.A. Degree in Political Science from the University of Delaware and served as President of the

Better Business Bureau from 1969 to 1973. He will talk about his experiences in local and state government with members of the JCC Senior Center.

This program is offered by the Academy of Lifelong Learning and is free of charge and open to the entire community. For additional information, contact the JCC Senior Center.

## Adult Education Course Offered

A Jewish Lifecycle Course (Part II) will begin on Wednesday, January 10, at 7:30 p.m. at the JCC. The course, which will run for four consecutive weeks, will examine the customs, rituals, law, facts and myths about Jewish marriage, divorce, Agunah, death, mourning and beyond. This course is a community service and is open to the public at no charge. No religious background is necessary.

"There are many milestones in the Jewish lifecycle and with a deeper understanding of their reasons and origin, they would be transformed into truly meaningful occasions," says Rabbi Chuni Vogel, director of Chabad-Lubavitch, who will teach the course. "We go through the motions, so we might as well know why."

For registration or more information, call the J.C.C. at 478-5660.



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**Obituaries**

streets, Wilmington, for 43 years, retiring in 1963.

She was a member of the Deborah Heart and Lung Foundation, Wilmington.

Her husband, Harry, died in 1988. She is survived by two sons, Jay of Sherwood Park II and Ray of Hockessin; and five grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to Deborah Heart and Lung Foundation, Wilmington.

**Edward Herman Maslovich**

Edward Herman Maslovich, 73 of R.D., 1 Millsboro, died December 30 of cancer in Southwest Florida Regional Medical Center, Fort Myers, Fla., while on vacation.

Mr. Maslovich, a native of Atlantic City, N.J., was a pressman for the News Journal papers, Wilmington; The Philadelphia Inquirer and the Atlantic City Press for many years. He retired in 1977.

He is survived by three sons, Fred of Edgemoor Terrace, Steven of

Wilmington and Larry of Rehoboth Beach; two daughters, Gail Lane of Wilmington and Diane Sawczuyk of New Castle; a sister, Helen Einstein of Margate, N.J.; 10 grandchildren and a great-granddaughter.

Instead of flowers, the family suggests contributions to the American Cancer Society, Wilmington.

**Louis Wexler**

Louis Wexler, 77, of Las Casas Apartments, Colony Boulevard, Wilmington, died January 2 of cancer in Forwood Manor, 1912 Marsh Road.

Mr. Wexler worked in the registrar's office of New York City Community College. He retired in 1972 and moved to Wilmington.

He was a member of Adas Kodesch Shel Emeth Congregation and a volunteer for Family Court Community Legal Aid and Wilmington Public Library.

He is survived by his wife, Edith R. Wexler; a daughter, Jodi Marcou of North Brunswick, N.J., and a sister, Terri Bonnett of Babylon, N.Y.

Instead of flowers, the family suggests contributions to charity.

**Dorothy Steinberg**  
Dorothy Steinberg, 81, of 2111 Veale Road, Brandywine Hundred, died December 27 of heart failure at home.

Mrs. Steinberg was a homemaker. She and her husband founded Artcraft Electric in Wilmington for several years.

She was a member of Congregation Beth Emeth.

Her husband, Benjamin, died in 1974. She is survived by three grandchildren and four great-grandchildren.

Instead of flowers, the family suggests contributions to the Multiple Sclerosis Society, Wilmington.

**Selma Lea Stellenberg**

Selma Lea Stellenberg, 75, of Kutz Home, 704 River Road, Wilmington, formerly of Electra Arms Apartments, Wilmington, died December 22 of heart failure at the home.

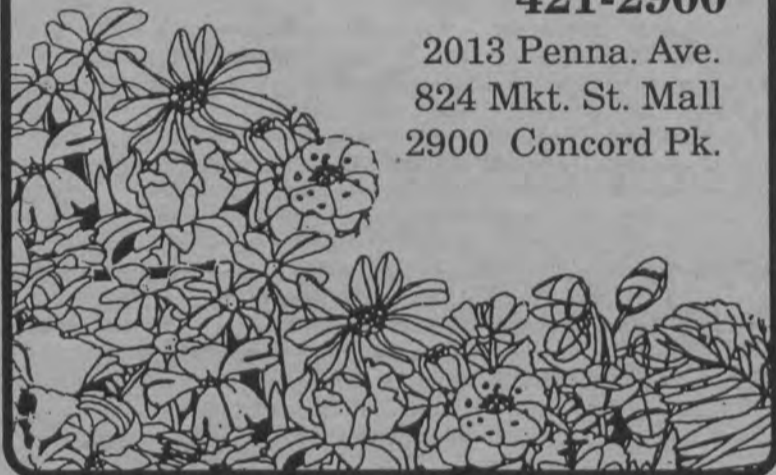
Mrs. Stellenberg and her husband operated a restaurant and confectionery store at Second and Tatnall

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**Wagner To Be Performed By Israel Philharmonic Orchestra**

TEL AVIV (JTA) - Should an artist's works be judged by his ideology?

That vexing question was addressed last month by Daniel Barenboim, the internationally famous Israeli-born concert pianist and conductor, after he took the Israel Philharmonic Orchestra on a musical "read through" of pieces by Richard Wagner during a rehearsal.

Wagner is rarely performed before audiences in Israel, by the IPO or any other group, because of his anti-Semitism and his music's influence on Nazi ideology. But Barenboim, a foremost expert on the German composer, thinks the Israeli public and musicians alike are missing out.

Wagner's works were of extreme importance to the development of modern music, and any respectable orchestra needs to know something

of their history, Barenboim told a news conference here.

"Wagner died in 1883, long before the Nazis, who only 50 years later misused his ideas and his music for their own nationalistic purposes," said Barenboim, who presently is conductor and musical director of the Berlin Symphony Orchestra. "It's true, he was an anti-Semite. But so were Mussorgsky, Chopin and many others," Barenboim observed.

He agreed, however, that Wagner should not be "forced down the throats" of Israelis who do not wish his music included in regular subscription concerts. When Zubin Mehta, the Indian-born conductor of the IPO, first performed Wagner at a subscription concert here in 1981, fistfights broke out in the audience.

The experiment has not been repeated. But Barenboim suggested

some Wagner could be included in special concerts, and thus had the IPO "rehearse" two Wagnerian works, solely for the pleasure and experience. A few score auditors were in the hall when it performed the Funeral March from "Gottterdammerung" and the overture to "Tristan and Isolde."

Before he raised his baton, Barenboim offered to excuse anyone who might be offended. Only one member of the orchestra, veteran violinist Avraham Melamed, left the hall. He had been in a concentration camp as a boy.

The IPO first played Wagner more than 50 years ago, when shortly after its founding, it performed under the guest baton of Arturo Toscanini, an ardent anti-fascist. But that was in 1938, before the Holocaust.

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# Extremism

Continued from 3

support the values embodied in the First Amendment but the most commonly cited is that free speech contributes to the public good by aiding public enlightenment which may only result from the free exchange of ideas. Justice Oliver Wendell Holmes described the First Amendment as creating a "market place of ideas" whereby government suppression of

# On Campus

Continued from 3

Brandeis University's Cohen Center for Modern Jewish Studies, suggest a profile of student "leaders" involved in campus programs.

The profile that emerges is one of a "super-Jew." These students represent the success story of the Jewish community; they are the return on the communal Jewish investment. Who are our Jewish student "leaders"?

The group studied yielded this profile:  
 \*94.5 percent had some formal Jewish schooling;

\*95.3 percent belonged to a family while growing up which affiliated with a temple or synagogue;

\*80.2 percent were involved in Jewish overnight camping;

\*84.6 percent participated in Jewish high school youth organizations;

\*73 percent had visited Israel.

This group was active in other aspects of campus life, was strongly committed to Israel, was strongly opposed to intermarriage, was deeply concerned with Jewish social issues, and was interested in maintaining active involvement in organized Jewish life after the college years.

That's the good news. The harsher reality is that this is not the profile of the prototypical Jew on campus. "Most students don't seek active involvement in Jewish life, or seek to avoid it."

Student activists and communal profession-

ideas is forbidden because progress is dependent upon a competitive clash of theories and opinions whereby truth and justice will prevail most of the time.

But there are some classes of speech which are unprotected by the First Amendment because of their negative consequences and minimal social value. One type is "fighting words", which are those words which are so very insulting that by their very utterance they inflict injury or tend to incite an immediate breach of the peace.

Certainly, racial and religious hate-monger-

als need to work together to broaden the community. They must examine, campus by campus, different ways to decentralize the Jewish campus experience, so that disaffected or uninvolved students can encounter a variety of entry points into the community, can connect or reconnect themselves with their Jewishness.

Fred Dobb, an impassioned and deeply committed student activist from Brandeis University's Hillel, addressed some of these issues at the closing plenary of the recent General Assembly of the Council of Jewish Federations.

His tone was respectful but demanding, cordial yet insistent: "Free American Jewry," he pleaded. "Help us on the campus to strengthen Jewish awareness, to free many of our brothers and sisters from the bondage of ignorance and the exile of assimilation. Provide the wherewithal for students to be empowered to lead and to build Jewishly meaningful campus communities."

These new lobbyists for the campus constituency are determined to raise the level of support for the Jewish campus community. The ovation they received is not the only hand they need. These leaders seek a partnership with the community; they seek communal support; they offer us all a Jewish future. Indeed, these students could well be our teachers.

(Richard M. Joel is the international director of the B'nai B'rith Hillel Foundations.)

ing is offensive, insulting and totally lacking in social value. Indeed, a few courts have allowed civil rights and tort actions based upon racial epithets and have imposed damages for insults such as use of the terms "nigger" or "f---ing Jewish broads."

Another type of unprotected speech is that which is directed to inciting or producing imminent lawless action.

The advocacy of racial violence is certainly directed to producing lawless action. It is difficult to imagine anything more despicable than the physical harm to persons belonging to minority groups advocated by groups like the Skinheads.

Another category of speech which may constitutionally be prohibited is "defamation" or "libel" which are false statements that tend to injure one's reputation. In 1952, in *Beauharnais v. Illinois*, the Supreme Court upheld the constitutionality of a state criminal statute prohibiting group libel. The defendant in this case had distributed a leaflet calling for white unity against "the Negro" and urging the white race to prevent "becoming mongrelized by the Negro." But in 1964, the Supreme Court constitutionalized the common law of defamation in *New York Times v. Sullivan*. In that famous case, the Court concluded that an action for libel is only constitutionally permissible when the defamatory falsehood was uttered with "actual malice" which the Court defined as knowledge that the statement was false or reckless disregard of its falsity.

Following *Sullivan*, numerous courts have questioned the continued constitutional validity of group libel laws.

But *Sullivan* constitutionalized the law of libel by holding that defamatory statements may be restricted only if they are made with "malice" which is defined as knowledge of falsity. Conceivably, group libel could be prohibited under this same standard. If it could be proven that the speaker of a group libel knew that his statement were false, the constitutional restrictions imposed by *Sullivan* would be satisfied.

The consensus constitutional view is that

nothing can legally be done about racist, extremist invective. But such speech could constitutionally be prohibited as "fighting words", "incitement to lawlessness" or "group libel." And restricting this speech would not detract at all from the values underlying the First Amendment.

The marketplace of ideas theory holds that social progress depends upon the competitive clash of theories and opinions. Certainly, progress is not dependent upon the broadcast of racial hatred and calls to violence against specific religious groups. Indeed, such hate-mongering is an impediment to social progress. Nor are the persons attracted by these calls to violence likely to engage in the sober abstract reasoning visualized by this theory.

Moreover, this speech does present a danger. It enables racist groups to form a network. And it provides them with moral support and the means to obtain financial support. It also gives them the opportunity to recruit impressionable and alienated persons, particularly young persons, who might otherwise never even have been aware of their existence. And these outrageous views actually receive a veneer of respectability by their broadcast or publication.

Because it lacks any socially redeeming value and does have serious negative consequences, there is no theoretical basis for permitting speech advocating racial or religious hatred. Restricting these calls to hatred and violence would be consistent with the purposes of the First Amendment and the growing number of cases wherein courts have awarded compensation for racial slurs. Most importantly, it would help us stop the spread of extremism before it is transformed into something much uglier than mere speech.

(Jay Eisenhofer is an attorney with the Wilmington law firm of Skadden, Arps, Slate, Meagher and Flom. He is on the board of the Anti-Defamation League of B'nai B'rith, Metropolitan Philadelphia and Wilmington region. This article was written before the recent bomb attacks.

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# World Jewish Leaders Unite To Celebrate Sephardic Jewry

NEW YORK (JTA) — A group of internationally prominent Jewish leaders is using the 500th anniversary of the expulsion of Jews from Spain in 1492 to focus world attention on the history of Sephardic Jewry. The group is planning local, regional, national and international events over the next three years.

The purpose is to educate the

public about events leading up to the expulsion, the tragedy of the inquisition and the flowering of the Sephardic Jewish community afterward.

Yitzhak Navon, a former president of Israel and currently its education minister, is founder and chairman of the International Jewish Committee for Sepharad '92, which is conducting the program in cooperation with

the World Sephardi Federation, headed by Nessim Gaon.

Its honorary chairman is Nobel Peace Prize winner Elie Wiesel, and Mauricio Hatchwell Toledano is its president.

The planned events include exhibitions at museums, restoration programs, educational symposia, films, publications and tours to Israel, Spain, Turkey and Morocco.

# Jewish Medical Ethics Subject Of Conference

Some of the world's top authorities in medicine, medical ethics and Jewish Law will lecture at the First Annual International Conference on Jewish Medical Ethics January 26 through 29 in San Francisco. The event is being offered by the Institute for Jewish Medical Ethics of the Hebrew Academy of San Francisco.

Accredited by the University of California, San Francisco School of Medicine and co-sponsored by the Ministry of Religious Affairs of the State of Israel, the conference will address the following topics: treatment of the frail elderly patient, the dying patient and the AIDS patient;

withholding and withdrawing life support; organ transplantation; use of fetal tissue; abortion and human gene therapy.

For more information or to receive an invitation, call the Institute at (415) 752-7333.

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# Decision-Making

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needs to be fully explored, both for access to Medicaid and avoidance of a second traumatic change.

Nursing home placement is not an easy issue to deal with for either parent or child, as it confronts us with less than perfect solutions to the complications and diminutions that aging presents. However, with some forethought, initial dialogue hopefully leading to more open discussion can allay some of the unknowns and anxieties. It takes time to adapt to these changes in roles and relationships, and time to explore and decide on the best possibilities for living arrangements. Remember, you do not need to do this alone, and the more open to suggestions we are, the more resources you will have to offer yourself and your family member. The Services for the Aged at Jewish Family Service (478-9411), is available to anyone in the community who needs help and guidance in this area.

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# Intifada Subsides, Intrafada Escalates

"More Palestinians dies at Palestinian hands during November than as a result from clashes with the IDF," according to Israeli military sources. Though it would be an exaggeration to say the uprising has ended, the level of violence has declined. Several reasons explained Israel's recent success:

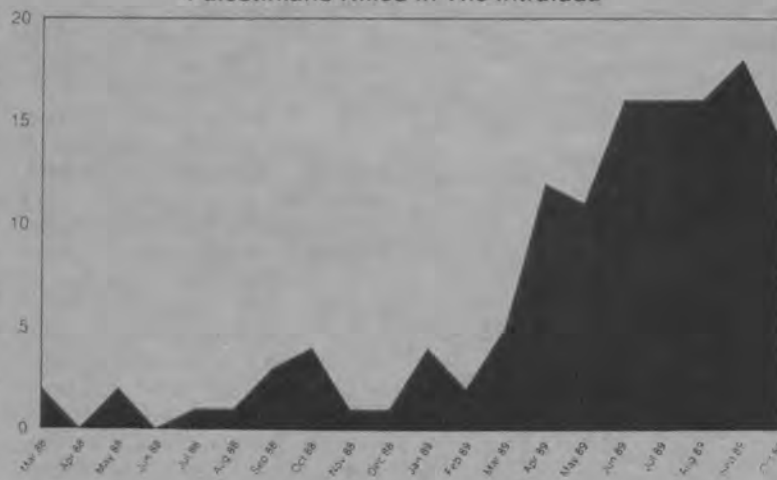
- The command and training of soldiers is better. A year ago, Israel was forced to send troops ill-prepared for riot control into the territories; today, this is no longer true.

- Intelligence has improved. Security forces have succeeded in obtaining better information on the activities of instigators of violence and have subsequently smashed a number of terrorist cells.

- The residents in the territories are growing tired. Short of resorting to firearms, which Palestinians have used more frequently in recent weeks, they are running out of gimmicks to attract attention.

- Palestinians are growing discon-

Arab Vs. Arab  
Palestinians Killed In The Intrafada



solate over the failure of the PLO to give residents the opportunity to negotiate the modalities of elections with Israel. They recognize the PLO's rejection of the Baker formula leaves

them with few options.

- The intifada leadership has had increasing difficulty in coercing the population to follow its instructions. Calls for strikes and boycotts of

schools have been ignored because the residents view them as contrary to their interests. PLO efforts to prevent the distribution of Israeli ID cards failed.

- The devaluation of the Jordanian dinar has severely hurt the average resident of the territories. This economic strain has caused increasing numbers of Palestinians to cross the "green line" to work in Israel. An estimated 110,000-130,000 Palestinians are now employed in Israel. Many are even working on the Muslim and Jewish Sabbaths for the first time.

Meanwhile, violence between Palestinians continues to escalate. At least 150 Arabs have died at the hands of their fellow Palestinians.

A new opposition element is also emerging in the territories — street gangs. These local hoodlums act independently of the uprising leadership and brag that they disobey Arafat's orders. "It seems," *Haaretz*

reported Nov. 8, "that the dynamics of combining the euphoria of sheer power and the sweet feeling of underground activity, coupled with an extreme drive to purify society through the most disgraceful and loathsome means, turned some of these activities into reckless, murdering bullies."

While the PLO has refused to take steps to end the intrafada, Israel has acted against soldiers found to have acted unlawfully in the territories. According to the Israeli Information Center for Human Rights, four soldiers, including one officer, were convicted of manslaughter or homicide through negligence. Another 24 have been punished for theft, pillage, and vandalism. Nineteen soldiers were sentenced to jail terms for beating, wounding, assault, and brutal behavior. Between 500 and 600 soldiers have been summoned to disciplinary hearings.

(Near East Report)

## 'A Search For Solid Ground': The Intifada Through Israeli Eyes

Israeli perspectives on the *intifada*, the uprising of the Palestinian inhabitants of the Gaza Strip and West Bank, and how a peaceful resolution to the conflict in the Middle East might be achieved are the subjects of a PBS 90-minute program, "A Search for Solid Ground: The 'Intifada' Through Israeli Eyes," premiering Jan. 16, at 10 p.m., on WHYY-TV, Channel 12.

The program is being shown four months after the PBS broadcast of "Days of Rage," a pro-Palestinian film that caused a storm of controversy over its viewpoint and funding.

Hosted by journalist Hodding Carter, the Jan. 16 program takes its title from an hour-long film by independent executive producers Peter Kunhardt and Richard Plepler and producer/filmmaker Steve Brand that presents an in-depth look at the *intifada* from mainstream Israeli viewpoints.

After the film, a 30-minute panel discussion, produced by WNET/New York and moderated by Carter, will explore the major proposals for peace in the region that have emerged in recent months. The program is presented on public television by WNET/New York.

Carter will introduce "Search," setting it in context as part of PBS' ongoing coverage of issues in the Middle East.

Filmed in Israel in the summer of 1989 and narrated by former NBC News correspondent Richard Valeriani, the program offers a portrait of how Israelis perceive and respond to the uprising on the West Bank and in the Gaza Strip, how it is affecting daily life in Israel, and what Israelis think it means for their future.

Moving from the edge of the West Bank to the Western Wall, from the "front lines" of the conflict to the homes of Israeli families, "Search" features interviews with a wide range of Israelis, including residents (several of whom are former Americans), government officials, military personnel and students, as well as footage of the conflict between *intifada* participants and Israeli soldiers.

The Israelis interviewed in "Search" give voice to the dilemma faced by their country, which they feel must weigh the need for preserving security with the moral cost of occupying lands inhabited by 1 1/2 million Arabs who resent Israel's presence.

The film reveals the fierce debate within Israel over how the country's military is handling the *intifada*,



Israeli perspectives on the *intifada* are the subjects of a 90-minute program, "A Search for Solid Ground: The Intifada Through Israeli Eyes," premiering Tuesday, January 16, at 10 p.m.

whether Israel should negotiate with the Palestinian Liberation Organization and under what terms it should withdraw from the West Bank and Gaza.

Since "Search" underscores the uncertain future that awaits both Israelis and Palestinians, the panel discussion following the film will center around the varied and complex proposals for achieving peace in the region that are currently being debated.

To provide viewers with the latest developments in the peace process, the panel discussion will be taped in early January. Panel participants will be named after the first of the year.

Funding for "Search" was provided by Lester Pollack, Fred Schwartz, Larry Silverstein and Seymour Zises. Funding for the panel discussion was provided by PBS.

## Justice Department Opened Record Number Of Racial Incident Investigations

PHILADELPHIA (JTA) — The Justice Department opened a record 41 investigations into racial violence, involving 62 defendants, during the fiscal year just ended, U.S. Attorney General Richard Thornburgh announced November 2. Among them were five Skinheads indicted in Dallas who "conspired to violate the rights of Jews, blacks and Hispanics."

Thornburgh made his remarks, covering a broad range of subjects of Jewish and general concern, in an address to the National Executive Committee of the Anti-Defamation League of B'nai B'rith, which was meeting here through November 6.

The attorney general, who also spoke about Justice Department ef-

orts to facilitate Soviet emigration, investigate Nazi war criminals and fight international terrorism, said that his department has scored notable successes against perpetrators of racial bias crimes at home. He pledged "to use the full weight of criminal law against hate groups and all those who would deny the civil rights and civil liberties of all Americans."

He specifically mentioned the Ku Klux Klan, American Nazis and Aryan Nations as the kind of groups that "threaten the decency and community sanctity of our nation."

The attorney general also spoke of a "breakthrough" in Nazi war crimes investigations, citing a memorandum of understanding signed with the procurator general in Moscow on cooperation between the two coun-

tries in that area. The agreement between the Justice Department's Office of Special Investigations and the Procurator General's Office in Moscow formalized cooperation that has been practiced for the last eight to 10 years, "but never formally agreed on," he said.

The United States is also seeking Soviet cooperation to combat international terrorism, said Thornburgh, who recently returned from a visit to Moscow.

"The best signal the Soviets could send in laying the groundwork for actual cooperation in investigations of international terrorism would be the condemnation of state-sponsored terrorism, no matter where it exists around the world," Thornburgh said.



"It hasn't been so terrible...we haven't had mortgage payments for 40 years."

## New Year

Continued from 3

She is only 10, still our little girl, but I can see that our influence as parents is beginning to wane. More and more, what happens to her now happens outside our home, or through her books, her carefully rationed hours of TV, her friends. English is our language: my daughter will fill herself up with information she will have to grapple with on her own. America is

our country: she will try on its values and styles while deciding on her own. She is becoming an American Jew.

Yes, before our eyes, our little daughter, deeply engaged in the project of creating herself, is slipping into her own life. I miss her already, even as I look forward to meeting the young woman she will become.

To her and to you, success in the secular new year.  
(David Margolis writes from Los Angeles.)

## 'Public Enemy' Causes Stir Again Tying Jews To Jesus' Crucifixion

**By ALLISON KAPLAN**  
NEW YORK (JTA) — The controversy surrounding the rap music group Public Enemy has reignited with the release of its new album's first single, "Welcome to the Terrordome."

The song's lyrics revive the ancient accusation of Jewish responsibility for the crucifixion of Jesus, and implies that Jews have done the same to the song's narrator:

*Crucifixion ain't no fiction  
So-called chosen, frozen  
Apology made to whoever pleases  
Still they got me, just like Jesus.*

The words appear to refer to the storm of controversy surrounding the group last summer, when group

member Richard Griffin (known as "Professor Griff") gave a newspaper interview in which he made anti-Semitic statements, among them that the Jews "were responsible for the majority of wickedness that goes on across the globe."

After Griffin's statements were roundly condemned, the band's lead singer, Chuck Ridenhour (stage name Chuck D), briefly suspended Griffin from Public Enemy and then temporarily dissolved the group. But less than a month later, the group reassembled and Griffin was reinstated.

During the height of the controversy, one of Public Enemy's managers, Lyor Cohen, arranged for Riden-

hour to speak by telephone to the Simon Wiesenthal Center's Rabbi Abraham Cooper about Jewish sensitivities.

In November, Cooper and Ridenhour met face to face when Cohen brought the young rap singer for an hour-and-a-half-long tour of the Wiesenthal Center's Holocaust museum, but this meeting took place after "Welcome to the Terrordome" had already been written.

Cooper said that he is certain the phrase in the new single, "tell the rab to get off the rag" — street language for "tell the rabbi to stop complaining" — is a direct reference to him, although he said that the personal

reference "is not the issue." Instead, Cooper said, "the issue is the use of the code words of Farrakhan,"

Public Enemy members have stated that they are followers of the Nation **Continued on 23**

## B'nai B'rith Launches Bone Marrow Transplant Awareness Campaign

WASHINGTON, DC — Responding to an urgent need for more bone marrow donors to save the lives of dying cancer patients, B'nai B'rith lodges and units will inform the Jewish community of the needs for Jews to join the national data bank that screens potential donors for matching blood and tissue types.

"This is a dramatic instance where Jews especially need fellow Jews," said Harvey Gerstein, chairman of the Community Volunteer Services (CVS) division of B'nai B'rith International. "Transplant matches are

more likely among members of the same ethnic group, so a Jew stricken with leukemia, for example, has a better chance of survival when more Jews are in the computerized data bank."

Screening involves no more than a blood test, said Gerstein, and the operation represents virtually no risk to the donor. The crying need for more Jewish donors was highlighted by the current case of Allison Atlas, a 20-year-old student from Bethesda, Md., for whom Jews all over the Baltimore-Washington area have

been volunteering in thousands to be tested.

According to CVS director Si Cohen, screening costs more than a normal blood test, so the search for a matching donor can be expensive, and more than medical insurance may cover. B'nai B'rith has therefore donated \$1000 to Lifesavers, the national organization that coordinates the bone marrow data bank, in the hopes that this contribution will help Atlas and others in her desperate situation.

## Holocaust Writing Contest

WASHINGTON, D.C. — The United States Holocaust Memorial Council is now accepting entries in its sixth annual National Writing Contest on the Holocaust. The subject for 1990 is, "What are the Lessons of the Holocaust for Americans?"

The contest, which is open to all students in grades 7 through 12, will be judged in two divisions: Division I - grades 7 and 8; Division II - grades 9 through 12. The deadline for contest entries is March 23; the winners will be announced by April 25.

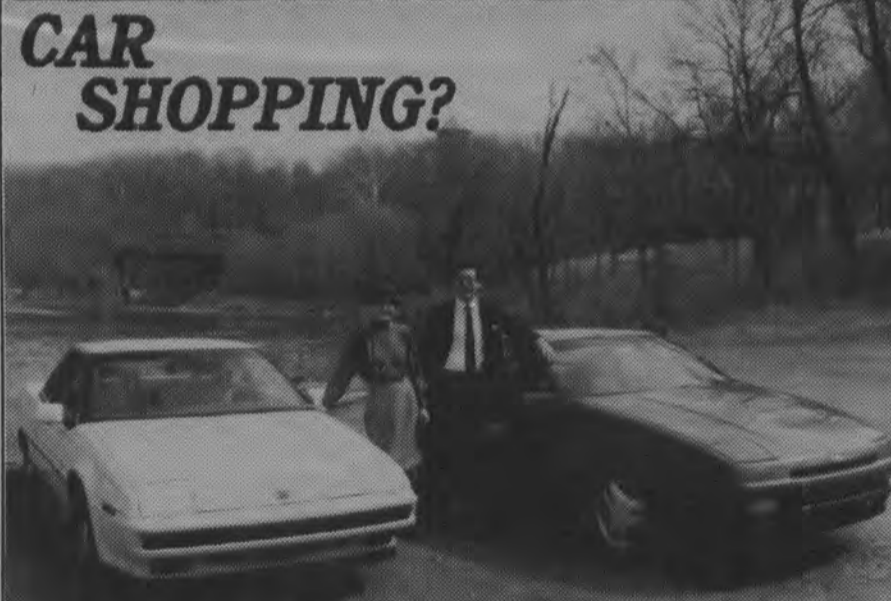
The first place winner in each division will receive a free trip to Washington, D.C., for the award presentation, a library shelf of books about the Holocaust and a certificate of honor. Other winners will receive books on the Holocaust and a certificate. The schools of all winners will receive a matching set of books and their teachers will receive a certificate.

The format is open: entries may be fiction or nonfiction and may be written as prose, poetry or drama. All entries must represent the independent effort of the writer. They will be judged by distinguished Holocaust educators and authors on originality, content and appearance, and must not exceed 2,000 words. The writing contest endeavors to encourage students to learn about the Holocaust and to reflect on its lessons for our society.

Entries should be typed or printed, double spaced, on one side of the page and must be accompanied by a title page which contains the following information: student's name, address and telephone number; teacher's name; and grade. The entries should be mailed to:

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## Review

### Crimes And Misdemeanors

A Review By  
**MORRIE WARSHAWSKI**

Special to The Jewish Voice

Woody Allen in his 19th film, *Crimes and Misdemeanors*, has finally proven himself the Philosopher King of American cinema. No other director wears the crown so proudly, so consistently or so well.

In a script that often veers sharply between tragedy and comedy, Allen grapples with a topic no less grand than the true nature of the universe. Nestled within the large theme lie a honeycomb of major and minor plots and a bevy of nearly interrelated characters.

The universe of *Crimes* revolves around Dr. Judah Rosenthal, played by Martin Landau as an aging ophthalmologist who has a problem on his hands. His mistress, Angelica Huston, has demanded a permanent commitment. She has become increasingly unstable threatening to divulge the affair to Judah's wife and to tell the hospital about Judah's financial improprieties.

While Judah goes about solving his "problem" we meet an unhappily

married Woody Allen who plays a serious documentary filmmaker coerced into shooting a PBS biography about his shallow but successful brother-in-law, expertly and energetically played by Alan Alda. Both men fall in love with and pursue Mia Farrow, who portrays a public television producer.

Allen leans a bit heavily on the symbolism of Rosenthal's profession riddling the dialogue with many references to eyes. Rosenthal's rabbi, Sam Waterston, for instance, goes blind during the film. Many times characters wonder out loud if God sees all things and whether or not eyes are the windows to the soul.

But the seriousness of Rosenthal's dilemma and his somber solution to it, are tempered by the hilarious farce that Allen makes out of his encounters with Alda. Audience's will roll on the floor when they see the scene in which Allen shows Alda the rough cut of the documentary. Instead of a flattering portrait, Allen has chosen all the worst moments of footage and then intercut shots of Mussolini and the talking horse, Mr. Ed, repeating



Alan Alda in a scene from Woody Allen's film, "Crimes and Misdemeanors."

Alda's favorite line — "If it bends it's funny, if it breaks it's not funny."

The film contains many counterweights and parallel stories, much

like a dense novel. The most potent of these rests in the other film-within-a-film that Allen is creating — a documentary about a philosopher,

Professor Louis Levy. Like some omniscient narrator/commentator, Levy's maxims weave throughout the film. Briefly stated, Levy pictures the universe as an essentially empty and cold entity that receives its meaning only through human intervention.

Levy's formula might be called "Existentialism" or "Relativism." No matter the label, this philosophical underpinning for the film places its action on a cynical and unsettling footing that even Allen's funniest lines cannot balance.

The film unsparingly punishes the good, meek and sensitive while rewarding everyone who is evil, powerful or shallow. Allen is too complex a director to make his lessons so simple, and he does leave open the question of inner or spiritual growth. But on the level of pure material survival in the universe, his sermon is clear and audiences will be challenged to decide if the film either bends or breaks their own moral resolve.

(Morrie Warshawski is a freelance writer in St. Louis whose articles on the arts appear throughout North America.)

### Hotel Terminus -- The Story Of Klaus Barbie

By **MORRIE WARSHAWSKI**  
Special to The Jewish Voice

(EDITOR'S NOTE: This movie is available on home video.)

My daughter asked me recently why I have a habit of saying "That's funny" in response to some stories that obviously are not meant to elicit a laugh. I had to explain to her that

"funny" harbors many shades of meaning ranging all the way from "whimsical" and "curious" to "outlandish" and "screwball."

No one could ever apply this adjective to the Nazi war criminal Klaus Barbie — "The Butcher of Lyons." But "funny" in all its permutations may best describe Marcel Ophuls' 4-1/2 hour "Hotel Terminus: The Life and Times of Klaus Barbie," which won an Academy Award for best feature-length documentary and will soon be available for rental in home video stores.

On July 4, 1987, a French jury condemned Klaus Barbie to life in prison for "crimes against humanity." Although the film ends with scenes from the trial, Ophuls uses the bulk of his footage to sift through the rubble of the past with a fine tooth comb.

What begins as a fairly straightforward portrait of and search for the roots of one evil man soon turns into a labyrinthine tangle of international intrigue to rival the best of detective stories.

Ophuls interviews over 100 people. In their aggregate they form an impressive cross-section of intellectuals, artists, Resistance fighters, secret agents, Jewish survivors of concentration camps, ex-Nazis and ordinary citizens.

Ophuls wanted to interview many more, but a large number refused to talk with him on camera. At one point Ophuls becomes so frustrated with Germans who do not want to recall the Nazi era that he stages a mock phone interview on screen with one of his assistants. This is an Ophuls that we are not used to from his previous works ("The Sorrow and the Pity," "A Sense of Loss" and others). This Ophuls has become a combination smarmy comedian, impatient interrogator and outraged judge.

He fleshes out for us a Barbie who, as a child, was often beaten by his alcoholic father. Neighbors remem-

ber the young Barbie as a model student who one farmer liked to call "Sonny." In fact Barbie gets called many things in this film — ruthless, interesting, cunning, frightening, considerate, idealistic and gentle.

One survivor recalls the tortures Barbie imposed at his headquarters in Lyons, the Hotel Terminus. She describes a smallish man with a friendly smile who entered the room one minute gently stroking the fur of a grey cat and the next minute grabbing the hair of a young girl beating her mercilessly against the corner of a table.

The story of how Barbie survived the war and eluded justice for 40 years is so bizarre and outrageous it could only be real. Like some hybrid cross of *60-Minutes* and *Believe It Or Not*, the film follows Barbie after the war as he: becomes a black marketeer, is recruited by American secret service to spy on the Russians, receives U.S. help in fleeing to South America via the "rat line," becomes a businessman and a security advisor to Bolivian and Peruvian military generals, swindles the Director of the German Chamber of Commerce in Lima, is deported to France, and finally defended at his trial by a French lawyer of Eurasian ancestry. One advantage to the home video version is that viewers will be able to rewind occasionally to help keep all this straight.

The film's length may daunt some viewers who might consider watching over a two-night period (the film comes packaged as two tapes). But

the story Ophuls tells and the images he presents are handled in a deft manner that holds our fascination and makes time pass quite quickly. Many moments in *Hotel Terminus* will stick with viewers long after the VCR has been turned off.

- Jacques Verges, Barbie's attorney, saying to Ophuls, "It's cigars you smell — not brimstone."

- An old crone of Barbie sitting next to a Christmas tree explaining — "He [Barbie] was a great guy. My dogs were crazy about him! I thought they could tell the difference between good and evil."

- The retired American secret agent Eugene Kolb, Barbie's former superior, who admits, "Everyone's hands got dirty, but this dirt is hard to wash off."

- The French television shots of Barbie in Bolivia showing an elderly and quiet man playing piano, sitting on his bed reading, having his shoes shined on a street corner, and saying to the screen "I am not a traitor, I am not a murderer."

- The penultimate scenes in the film where we hear a letter written home by one of the Jewish children hidden in the French town of Izieu, later discovered and condemned to death by Barbie. "Soon it will be Spring," ends the child's note, while Ophuls' camera lingers on the melting drops of ice falling like tears from a snow laden roof.

(Morrie Warshawski is a writer who frequently covers the arts for publications throughout the U.S. and Canada.)

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# Israel Denies Amnesty's Charges That It Condones Killing Of Arabs

LONDON (JTA) — Israel has become embroiled in another conflict with Amnesty International over charges by the London-Based humanitarian agency that it has encouraged and condoned the killing of Palestinians as a means of controlling the intifada.

The charges, published in Amnesty's January newsletter, drew an expression of "concern," from the British Foreign Office.

But a spokesman for Prime Minister Yitzhak Shamir branded them "total nonsense and absolutely baseless" in a statement from Jerusalem. The Israeli Embassy in London also rejected the allegations.

Amnesty International claimed that Israel Defense Force guidelines for the use of firearms against civilians "appear to permit the killing of people who are involved in activities which do not necessarily endanger life." It charged further that the Israeli authorities "appear not to have taken

adequate measures to investigate fatal incidents promptly and punish those found guilty of abuses."

The organization cited details of a dozen killings, several of them involving children, and concluded that "taken together, these factors appear to add up to more than just tolerance of serious abuses and amount to real encouragement of them."

Israeli military sources said IDF guidelines "strictly limit the use of gunfire to situations in which soldiers' lives are in danger or in which they are trying to apprehend suspects and masked youths." The sources added that all killings are investigated and that soldiers who violate regulations are prosecuted.

The Israeli Embassy here disputed Amnesty's claim that only four soldiers have been convicted for civilian deaths. The embassy said 61 have been convicted, of whom 46 were sentenced to prison terms. The

embassy also rejected Amnesty's report that 70 Palestinians died in tear-gas incidents.

Amnesty alleged that leading intifada activists were killed "during operations whose ostensible purpose was arrest" and that "most appear to have been shot while trying to escape."

In Washington, State Department deputy spokesman Richard Boucher noted Wednesday that Israel has denied the allegations contained in the Amnesty report. "We agree that Israel does not have a deliberate policy of the indiscriminate use of deadly force," he said. "At the same time, we have long been strongly opposed to the Israeli military use of lethal fire in civilian disturbances, except in life-threatening situations."

The State Department will come out later this month with its own annual human rights report, which generally includes a section on the situation in the Israeli-administered territories.

# Noriega's Office Contained Portrait Of Hitler



A U.S. soldier looks over a portrait of Adolf Hitler in the Panama City office of Manuel Noriega in the headquarters of the Panamanian Defense Forces after the leader fled American troops. The Jews of Panama were reported seriously affected by the unrest and upheaval in the country which led to the looting of shops, many of which are Jewish-owned. (Photo: RNS)

## Public Enemy

Continued from 21

of Islam, headed by the Rev. Louis Farrakhan. In the past, they have praised Farrakhan in their music, but this is the first time that any reference to Jews has appeared. The phrase "so-called chosen," Cooper said, "is pulled right out of the lexicon of Farrakhan's ideology."

The Jewish Telegraphic Agency was told that because of the holidays, neither representatives of Public Enemy's management nor CBS Records, which is distributing the single, could be reached for comment. But in an interview on MTV

last month, Ridenhour addressed the issue of the upcoming record's revival of the canard of the Jews having killed Jesus. He said the idea "was based on Christian belief, but not my own."

The Anti-Defamation League of B'nai B'rith sent a letter December 26 to Thomas Mottola, the president of CBS records, saying that the ADL is "troubled that CBS plans to facilitate the distribution of the anti-Semitic sentiments voiced in Public Enemy's new recording, thus lending your considerable resources and prestige to the group's bigotry."

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As our Federation moves into a new decade of benefiting the Jewish people of Delaware, Israel, and throughout the world, we gratefully acknowledge the vision and commitment that Milton and Hattie Kutz expressed through the establishment of this foundation which has enabled so many projects to benefit our entire community.



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