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U.S. Vetoes Resolution Deploing Israel's Handling Of Intifada

UNITED NATIONS (JTA) — Israeli officials breathed a sigh of relief on February 17 as the United States vetoed a Security Council resolution strongly deploring Israel's handling of unrest in the West Bank and Gaza Strip. The resolution, which condemned "violation of human rights" and "persistent policies and practices

against the Palestinian people," was supported by the 14 other current members of the Security Council.

As one of five permanent members of the Security Council, the United States reserves the power of veto.

Explaining the U.S. move, Ambassador Herbert Okun said the resolution was flawed because it severely criticized Israeli policies without taking into account "the context in which they occur or the excesses of the other side." His statements closely matched those of Israeli officials three weeks ago when they responded to a U.S. State Department human rights report highly critical of Israeli actions in the territories.

Israelis were concerned that the report's critical passages would be reflected in subsequent U.S. diplomacy, like the Security Council vote.

Okun referred obliquely to the human rights report when he said that the United States had made clear to the Israelis its concern over the razing of Palestinian homes, inappropriate use of live fire in riot control and the expulsion of Palestinian residents. In addition, Okun declared that the status quo in the territories is unacceptable, and he called for an overall negotiated settlement of the Middle East conflict.

The vetoed resolution would have strongly criticized Israel for "the opening of fire that has resulted in injuries and deaths of Palestinian civilians, including children." It would have called on Israel to comply with articles of the Fourth Geneva Convention that

protect civilians in time of war, and on the United Nations to help achieve a lasting settlement of the Middle East conflict.

The resolution would also have asked U.N. Secretary-General Javier Perez de Cuellar to follow the situation closely.

The debate, which began February 10, was largely the initiative of the Palestine Liberation Organization's U.N. delegation, now known as the Palestine Permanent Observer Mission.

In four days of debate, virtually all of the speakers criticized Israel for its actions in the 14-month-old Palestinian uprising, in which hundreds of Palestinians have been killed and thousands injured in clashes with Israeli troops.

During weeks of diplomatic jockeying that preceded the debate, the United States attempted to alter what it called the PLO's one-sided statements and to call for restraint by all parties. According to reports, the U.S. propositions were found unacceptable by the other countries and never submitted to the debate.

Speaking at the opening of the debate, Israel's acting U.N. ambassador, Johanan Bein, said that Israel's actions in the territories were justified in the face of violent demonstrations. He said Israel continued to call for direct negotiations with Palestinians and Arab countries versus an international conference.

UJA Launches Special Campaign For Soviet Emigré's

By ANDREW SILOW CARROLL

NEW YORK (JTA) — The United Jewish Appeal will launch a special national fund-raising campaign to help pay for the high cost of resettling the crush of Jewish emigrants pouring out of the Soviet Union. The decision comes amid mounting pressure from local Jewish federations and resettlement agencies hard hit by the largest Soviet Jewish emigration in nine years.

The American Jewish Joint Distribution Committee, which provides basic housing, social and educational services for Soviet emigrants in transmigration centers in Italy, announced early this month that it is facing a huge deficit and will no longer be able to accept Soviet Jewish clients at its facilities after March 31.

Board members of the Council of Jewish Federations, representing some 200 Jewish community federations, adopted a resolution calling on UJA to "give serious attention" to a special campaign. UJA executive committee members, meeting in New York voted to appoint a committee to work out the details of the campaign, sources said. It is expected to be a "separate-line" campaign similar to that used to raise funds for Operation Moses, the Ethiopian Jewry rescue effort.

The Soviet Union's liberalized emigration policy, in effect, has created a financial crisis for JDC and the North American Jewish federations. Nearly 19,000 Jews were allowed out of the Soviet Union in 1988, a nine-year high, and 30,000 are expected to be allowed out in 1989. More than 90 percent of these emigrants are choosing to live in the United States, thereby overwhelming Jewish resources at the transmigration centers in Vienna and Italy, and in the major Jewish communities of the United States.

JDC expects it will need \$53 million in 1989 to continue its services to the Soviet emigrants alone, less \$8 million provided by the United States Refugee Program. By comparison, "care and maintenance" for Soviet emigrants cost \$13 million in 1988 and less than \$1 million in 1987. JDC is almost completely funded by UJA. Last year it received \$52 million from UJA and this year it anticipates a \$59 million allocation. Its 1989 budget for worldwide activities is expected to exceed \$70 million.

Most of the money raised by UJA goes to the Jewish Agency for services in Israel. Local Jewish federations allocate a percentage of their total local campaign to the UJA.

Already this year, JDC has cut back services to emigrants by 10 percent, and it will cut services another 10 percent in March. Another \$7 million in services has been trimmed from JDC programs in many of the 34 countries in which it operates.

Sylvia Hassenfeld, president of JDC, said in an interview of JDC office that the organization has nearly reached its \$10 million ceiling on bank loans. By March 31, she said, JDC centers in Rome and the nearby Italian resort town of Ladispoli will no longer be able to accept additional Jewish clients. "We are having to watch our situation almost daily," said Michael Schneider, JDC executive vice president.

The situation is being compounded by a change in U.S. refugee policy, due to federal budget pressures, toward the Soviet emigrants seeking entry to the United States as political refugees. In recent weeks, immigration officials have been rejecting 20 percent of those Soviet Jews applying for the coveted refugee status. Until last fall, refugee status was granted almost automatically for Soviet Jewish emigrants.

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Jewish Center Opens With Cautious Optimism

By SUSAN BIRNBAUM

NEW YORK (JTA) — The Jewish Cultural Center that opened February 12 in Moscow, though certainly welcome, has not garnered rave reviews among Soviet Jews or their supporters in the West. But those who want something Jewish — of substance — in the Soviet Union, are quick to acknowledge this center as a first step.

"At the moment, it's all they've got," said Glenn Richter, national coordinator of the Student Struggle for Soviet Jewry. But Richter and others pointed out one ominous note, that the much-reviled Anti-Zionist Committee of the Soviet Public has not been disbanded, despite promises that it was. This fact tempered the optimism over the center and of the recent articles in the Soviet press supporting Jewish life and aspirations.

Last week, the Soviet Communist Party weekly, Arguments and Facts, published a long article by the co-chairman of the Anti-Zionist Committee, Gen. David Dragunsky, attacking the cultural center.

Richter said last week that "although Jewish activists in Russia have a very small say in this cultural center, it's far from adequate."

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Commemorating the opening of Moscow's first government-recognized Jewish community center on February 12, a mezuzah is affixed to the doorpost by World Jewish Congress vice-president Isi Liebler. (Photo: RNS)

University Of Delaware Speaker On Economic Price Of Survival In Mid-East

By GAIL LICHTMAN

Special to the Jewish Voice

The economic price of survival in the Middle East was the topic of a lecture delivered by Middle East expert Oded Yinon on February 16 at the University of Delaware. The talk was sponsored by the Israel Interest Group, a University-registered student group promoting speakers and movies about Israel on the Newark campus.

Yinon, an Israeli political analyst, journalist and lecturer, took a novel approach to the Middle East conflict, viewing the various political shifts and developments from an economic perspective. Working from a wealth of statistics he has compiled from both Israeli, Arab and other sources on the economic costs of the various wars and conflicts, he has concluded that economic considerations have played a far more significant role in affecting political change than previously recognized.

With respect to Yassir Arafat's recent decision to say "I do" to U.S. conditions vis-a-vis renouncing terrorism and recognition of Israel, Yinon sees economics behind it. "When the *intifada* began in December 1987, the West Bank and Gaza were in

good economic circumstances," Yinon explained. "Since then, the Jordanian *dinar* (the currency most West Bankers use for savings and business transac-

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SPECIAL INSERT: WEDDING GUIDE

OPINION

Editorial: Keep Intifada In Perspective

In its harshest criticism of Israel's handling of the 15 month old Palestinian uprising to date, the U.S. State Department charged Israel earlier this month with a "substantial increase in human rights violations" during 1988. This, in its annual report, "Country Reports on Human Rights Practices," in which it devoted 22 pages to Israel — more than to any other country.

It should be taken into account that, as an occupying power, Israel is not only entitled but *obligated* to maintain law and order in the territories until a negotiated agreement concerning their status is reached. Certainly, few people would deny that mistakes and poor decisions have been made at various levels within the Israel Defense Forces during those 15 months. There have been several cases of Israeli soldiers being arrested and punished for proven excessive abuses.

But, critical as it was, even the State Department showed a certain amount of understanding for the difficulties the *intifada* has presented to Israel. It pointed out that Israel was caught by surprise and admitted that the Israeli soldiers were not trained in riot control. Moreover, admitted the State Department, the report on the human rights situation in Israel differs significantly from most others by virtue of the greater detail afforded by Israel's open and democratic society. Human rights abuses reported in other countries — including the Iraqis' use of poison gas against the Kurds and "credible reports" of the use of torture by the Egyptian police — are much more difficult to compile.

That being said, Jews in Israel and around the world are nevertheless faced with a dilemma. It is easy enough to fend off the criticisms of those who liken Israel's methods to those of a country like Iraq. It is not so easy to justify Israel's methods in terms of her own moral commitments to herself.

The situation is more complicated than the international press is prone to portray it. In the latest uproar, for example — that over the use of plastic bullets — the press has been quick to list the Arab casualties but has failed to mention the rules the Israeli army is required to follow regarding the use of plastic bullets.

Where have we read, in the general press, that strict instructions issued to soldiers serving in the West Bank and Gaza include the following:

- It is forbidden to shoot at people who are escaping or to shoot people in the back.
- Plastic bullets may be used against stone-throwers, throwers of other objects such as sharpened metal discs and those igniting tires and building roadblocks where the above actions are aimed at harming people or moving vehicles.
- Shots must first be fired into the air to warn the rioters. Plastic bullets are then to be fired at rioters below the knees.
- In situations where these rules cannot be obeyed, don't shoot.
- Those authorized to shoot include officers from the level of platoon commander and above, and NCO's who are in command of a force.
- At night, only officers are authorized to shoot plastic bullets.

One of the most serious effects of the *intifada* is the divisiveness it has created within the international Jewish community. While the reported human rights abuses do indeed reflect the actual situation, the fact remains that they pale in comparison to those of so many other countries. Israel is basically a democratic and just country dealing with the difficult realities in the Middle East.

Being Jews does not mean we have to agree with everything Israel does. War is being waged against Israel in the form of the *intifada* leaving the Jewish state has no choice but to defend itself. If we keep things in perspective, however, even the abuses cited by the human rights report shouldn't cause us to turn our backs. When all is said and done, that's just what Israel's enemies want.



Letters to the Editor

Anti-Semitism Defines Who Is A Jew

The debate about "Who is a Jew" has taken a quantum leap from *The Jewish Voice* to the *N.Y. Times* and network television. It is more than embarrassing; it is humiliating. Everybody in the world knows "who is a Jew" but the Jews themselves.

In his book "To Jerusalem and Back," Saul Bellow defines a Jew as a human being who could be murdered anywhere in the world solely because he or she was Jewish. Six million victims of the Holocaust had proven the validity of Bellow's definition. In Nazi Germany, Barry Goldwater would have been Jewish. Anti-Semitism defines "who is a Jew"; the wrangling of rabbis makes not one iota of difference. The current brouhaha is a religious disputation between rabbis which is, of course, off the mark.

Since its birth in 1948, the State of Israel has been stoutly supported by Jews throughout the world. These Jews run the gamut from the devoutly religious to the atheistic. Obviously, this support for Israel has not been motivated by religious faith alone but by generations of ethnic experience proving that Saul Bellow had it right.

With the birth of Israel, every Jew (by Hitler's definition) had for the first time in millenia, "a safe house" in the event of a pogrom. Even if the "safe house" were not so safe, a Jew would have the dignity of death with a gun in his hand and a Jew at his side rather than the degradation of Auschwitz.

About 50 percent of Jews in America are partners in mixed marriages, with Jewish males predominating. There are probably millions of children born to such marriages throughout the world. These children are at risk of being murdered as much as the offspring of Hassidim. It should not be overlooked that gentle grandparents and other relatives of these children want no harm to come to them; an enormous reservoir of support for Israel is there for the tak-

ing if it were accepted with grace rather than rejected with scorn.

The problem is not one of Orthodox, Conservative or Reformed Judaism. It is not *Halakah* but the safety of Jewish children throughout the world that is at stake. It is also the safety of Israel that is at risk.

Case in point: More than 50 years ago, I collected pennies and nickels in a little blue and white "pushka" with Eretz Israel written across it. From then until last year, I contributed as much as I could to the U.J.A. and its predecessors. But now I have four grandchildren whose mothers are not Jewish. There is no "safe house" for them in Israel. Therefore, I now contribute to those agencies which focus on fighting anti-Semitism and bigotry in the U.S. I will continue to do so until Israel defines a Jew as David Ben Gurion did, "Anybody is a Jew who says he's a Jew."

H.S. Rafal, M.D.

Delaware's Homeless Need Our Help

Emergency shelters in the state of Delaware are serving an increasing number of homeless men, women and children. Delaware State tax forms have a check-off donation for emergency housing as well as for the Children's Trust Fund and for Wildlife Preservation.

The Emergency Housing Assistance Fund is a powerful means to increase support to emergency housing shelters but has been barely supported in the past. If \$1 per person in a household were given, this fund to the Division of Community Services would become significantly greater. This is a simple way to emphasize concern for those in need in Delaware.

Collections for new and used items for the shelters around Wilmington will continue through March. The greatest needs are sheets, towels, blankets, personal hygiene items, laundry soap, warm clothing, especially for men, and food staples. Temple Beth Emeth and Temple Beth Shalom are collection sites.

Sybil Zeftel

(Editor's note: Albert Einstein Academy is also collecting these items for the homeless.)

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On the other hand



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Who Wrote The Bible?

Who wrote the Bible? Hardly a subject to grab headlines, but it did merit a front page review article in The Wall Street Journal some months back, on the successful new book by Professor Richard E. Friedman of the University of California. Friedman has traced the history of a system of bible text analysis known as the Documentary Hypothesis, and done it in such an engaging detective-story manner as to take his surprised publisher through three printings in the first three months of publication.

What is the origin of the Documentary Hypothesis? For almost 2000 years the great bible scholars and commentators from Onkelos on have been intrigued and challenged by places in the biblical text where it appears that the same story is being told in different language with different facts. In the story of Noah, for example, God tells him in one place to put on the ark two of each animal, bird, etc., but in another place the directions are to put on seven each of the clean animals, the meaning of clean having not yet been defined, and two each of the other creatures. The traditional commentators, like Rashi in the 11th C., developed sometimes ingenious explanations to resolve these apparent contradictions, as well as other problems of time and place, within their firm belief that the Pentateuch, the first five books of the Bible, was written by Moses. Starting about 500 years ago, a few church bible scholars began to question the pure Mosaic origin of the Pentateuch based on such problems as how Moses could describe his own death, and how, if he were the narrator/author, he could describe events from a position on the west side of the Jordan River, where he

was never allowed to go. By the beginning of the 19th century the German scholars De Wette, Graf and Vatke were making the bold suggestion that the Pentateuch was not a single document written by Moses or anyone else, but a stitching together of two separate source documents. Two more source documents were subsequently added to the list and, by the latter part of the 19th century, Julius Wellhausen had brought all the pieces together into the organized synthesis we now know as the Documentary Hypothesis.

In its simplest form, the Documentary Hypothesis proposes that the Pentateuch is made up of four source documents, composed by different people in different places at different times: the E document, so-called because it uses the word Elohim for God; the J document, in which the tetragrammaton (YHWH) is used for the name of God; the P document, comprising the ritual and the legal writings of the priestly hierarchy; and the D document, comprising most of the book of Deuteronomy, further divided into a DTR₁ document and a DTR₂. Finally, the whole has been stitched and blended together by a redactor (R), who has inserted here and there a few words and phrases of his own. The separate documents are identifiable to scholars in the field not only by the different terms used for God in the case of the E and J sources, but by other linguistic and stylistic differences as well. In its heyday of activity the Wellhausen school went even further in their dissection of the text by proposing that E could be broken down into E₁, E₂, E₃, etc., and similarly with the J source, resulting in a single verse being assigned three or four different sources for its

component parts. When the analysis of the Wellhausen school and its followers was completed in the first half of this century, the books of Genesis, Exodus and Numbers were seen as combinations of J, E, P and R; Leviticus as entirely P in its origin with the exception of 10 verses; and Deuteronomy virtually all DTR₁ and DTR₂.

The Documentary Hypothesis has been widely accepted as a means of biblical text analysis, and the majority of universities and theological seminaries in this country today have someone on their faculty teaching a course or courses in this area. As might be expected, traditional Orthodox Jewish scholars, along with fundamentalist Christians, will have none of the Documentary Hypothesis, on the basis that it profanes or attempts to profane sacred text.

Friedman and his book have contributed to our understanding by making a rather esoteric subject accessible and even attractive to the intelligent layman. He has made the story into a "Who Done It," literally, and leaped ahead on limited evidence to name names, Jeremiah and Ezra, as the authors and/or redactors of the Bible. It is the strength of the book from a popularization point of view, but also its weakness from the view of scholarship. Moreover, I wish he had been a bit more careful to avoid being carried away in his enthusiasm for the Documentary Hypothesis. Doublets, for example, those parallel and differing tellings of the same story were well known to Rashi (11th century) and even Onkelos, long before their identification by the German school of Bible scholars. It also would have added to the reader's

perspective on the subject to have included some of the arguments advanced, particularly those of the last two decades, against the Documentary Hypothesis. While the latter still remains strongly positioned in the field of biblical text analysis, it is far from unchallenged, and not just by Orthodox scholars. Robert Alter of the University of California, for example, a professor of literature, wrote a book several years ago treating the Bible in terms of its superb passages of narrative. In a detailed discussion and analysis of the Joseph story (Genesis, chapters 37 to 45) he sees a beautifully crafted and unified tale, where the Documentary Hypothesis gives us a rebuilt structure reconstructed from chopped-up sections of J, E and P.

To those of us with traditional views, the Documentary Hypothesis has never presented a threat to faith or religion, nor does it do so in Richard Friedman's eyes. It deals with the text on a very limited literary analytical level, without the many dimensions that are found in it by those of us who accept it as a sacred document.

God gave us minds with which to search, to inquire, to understand. If being exposed to the Documentary Hypothesis will give us some new insight, some new point of entry for understanding Torah, I welcome it to take its place by the powerful tools and techniques of analysis used by our sages over the past two millennia. I agree with the closing sentence of Friedman's book: "The question, after all, is not only who wrote the Bible, but who reads it." If his book will induce more people to read and study this greatest of all books, it will have well served its purpose.

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DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, MARCH 10. The deadline for stories and photos is noon, MARCH 3. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, DE 19803. (302) 478-6200. All articles must be typed, double spaced.

Jewish Unity Requires That We Learn More About One Another

By RABBI ARTHUR GREEN

The furor over "Who is a Jew" and the change in Israel's Law of Return has come and gone. Left in the wake of this sudden storm is a world Jewish community that has come to realize how little we really know one another.

Israelis score poor grades in understanding American Jews and vice versa. Orthodox and non-Orthodox Jews are filled with stereotypes and misconceptions about one another. It's time for a little solid education. Without

accusation or recrimination, let's find out who one another are.

We Reconstructionists are the smallest and newest of the four religious movements in North American Jewry, but we feel we represent the "silent majority" of American Jews. We seek to build a proud and highly committed liberal Judaism, rooted in an unswerving loyalty to the Jewish people and a loving but critical examination of Jewish tradition as we have received it.

Each generation of Jews, we believe,

has a responsibility not only to pass Judaism on to its children, but also to see that the tradition it passes on is enriched and improved by its having lived. In a time such as ours, when the Jewish people is undergoing rapid and earth-shattering changes, we need to combine stability and loyalty with an openness to new ideas and fresh approaches to all the questions that confront us. It is this combination of loyalty and creativity that Reconstructionism

(Continued to page 24)

Fourth Israel Bonds Rabbinic Mission

What A Difference A Year Makes

By RABBI PETER H. GRUMBACHER

What a difference a year makes! In the twelve months since our last Israel Bonds mission to the State of Israel the *intifada*, the uprising in the West Bank and the Gaza Strip, has taken its toll on Israeli leaders and the populace. Most distressing to so many from whom we heard was the fear that the American Jewish Community was backing off from support. How terrible it is for the State of Israel to feel it is being isolated not only from the community of nations but particularly from k'lal Yisrael!

Since it is impossible to present all that we heard and saw, some of the major highlights do require the attention of our community. Perhaps the most significant is the "Phased Plan" of the Palestine National Committee, a plan that was fashioned in 1974 following the Yom Kippur War of the previous

year. It became obvious to the PLO that had the Yom Kippur War been fought on the pre-1967 borders the Arabs would have been militarily successful. Because of that this plan was forged and for the past fourteen years has been dormant until last Fall when it was resuscitated in Algiers.

What is this "Phased Plan?" Simply put, it is one in which any territory surrendered by the State of Israel through negotiations or otherwise becomes the base for future attacks with the ultimate goal of wresting the Jewish State out of Jewish hands. The "Phased Plan" was outlined not only through the words of Deputy Foreign Minister Binyamin Netanyahu but through statements made by PLO leaders quoted in Arabic newspapers. This is a very important point considering what first appeared to be a possible change of heart by the

PLO through the words of Yasser Arafat. We in the West, including American Jews, forget that the Palestine Liberation Organization was borne with one single mission: to destroy the State of Israel. Those who speak about the "exchange of land for peace," a goal ostensibly worth pursuing, should not be so quick to censure Israel for its intransigence if in fact this plan by the PLO is its current *modus operandi*.

We always have an annual presentation by Teddy Kollek, the mayor of Jerusalem. Here, too, a change in his perspective was evident. The dreams of Teddy Kollek were virtually the only ingredient which made for the unbelievable development of Jerusalem for over twenty years. Through his hard work and vision his "One Jerusalem" (Continued to page 22)

Dvar Torah

Parashat Vayakhel, March 4

You've Gotta Have Heart

By HERBERT J. LEVINE

Central to the Torah's teaching about the building of the *mishkan* is the word "heart" (*lev*). Those skilled in building and designing are said to be "wise-hearted," *chacham-lev*. Furthermore, their "hearts stir them up" to do the work, literally, "carry them along. Finally, there are those who are "willing-hearted," *nadiv-lev*, who contribute voluntarily of their means the precious substances necessary for building God's house.

The Torah distinguishes between the wise-hearted and the willing-hearted as follows: God grants wise-heartedness, but willing-heartedness is self-motivated. The wise-hearted artisans, both men and women, are said to have their special skill instilled in them by God. But they, too, like the willing-hearted, must motivate themselves to use their skills on behalf of God. This dual agency is summed up as follows: "And Moses called... every wise-hearted person, in whose heart the Lord had put wisdom, even every one whose heart stirred him or her up to the work to do it" (36:2). Without allowing their hearts to stir them up to do the work, the artisans' God-given skill would be of no avail to the communal purpose.

These skilled persons with stirred-up hearts, who do the building, weaving, and fashioning, are thus parallel to the willing-hearted, who provide the material for the communal work. They, too, it is said, are carried along by their hearts: "And they came, every one whose heart stirred him/her up and everyone whose heart made him/her willing, and brought the Lord's offering for the work of the tent of meeting... nose-rings, and ear-rings, and signet-rings, all jewels made of gold" (35: 21-22). Without their willing hearts, all their lovely possessions would also be of no avail to the community.

These descriptions stress each individual's heartfelt action. By contrast, in last week's episode of the golden calf, when jewelry is also brought, the givers are not depicted as individuals but as a mass of

people who approach Aaron and who are told to "break off the golden rings, which are in the ears of your wives" (32:2). A mere half sentence is devoted to the people's action. They are told what to do and they do it, not as a free-will offering, but compliantly, prompted by their own mob psychology. In breaking their covenant with God, they also break themselves apart as individuals, which may be signified by the reflexive verb, *vayitparku*. In this week's parsha, the Torah shows the people rebuilding their individual and collective identity by focusing on them as individuals who join with a communal effort, freely giving their wisdom and their means to glorify God.

It is hard not to find in this story a teaching about how Jewish communities should function. There are many among us who are "wise-hearted" in one way or another, but who see this wisdom as hard-earned, rather than God-given. Similarly, there are those among us who have earned the means to give to others, but who see no communal claim on their wealth. They too have earned it, they say, by their hard work.

This week's Torah portion comes to teach us the *mitzvah* of *tzedakah*, dramatizing it as a willing giving of ourselves, our talents and our means, for purposes beyond ourselves. It is not enough to encourage our children to excel in learning. Our pride in Jewish intellectual and artistic achievements is misplaced if we do not insist that our intellectuals and artists perform God's work in the community. And our pride in Jewish material well-being is likewise misplaced if we do not tax ourselves, so that those with special skills can be given the means with which to serve and teach in our communities.

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(Herbert J. Levine, teaches regularly at the National Havurah Summer Institutes and is a member of the English Department at Franklin and Marshall College and President of the Jewish Day School in Lancaster, PA.)

Election Of Former Klansman Condemned By Jewish Leaders

By ANDREW SILOW CARROLL

NEW YORK (JTA) — Jewish leaders in New Orleans are deploring the election of a former neo-Nazi and Klu Klux Klan leader to the Louisiana state legislature. But they say his election is less a symptom of widespread anti-Semitism or racism than simple political opportunism.

David Duke, a former Klu Klux Klan imperial wizard, won a narrow victory February 18 over fellow Republican John Treen in a runoff for a seat in the state House of Representatives. Duke's victory came despite the intervention of the national Republican Party apparatus, including President Bush and former President Ronald Reagan. The margin of victory was less than 250 votes in a district of 21,000 voters, and Treen has demanded a recount.

Black leaders in the legislature have said they may challenge Duke's election on the grounds that he has not fulfilled the residency requirements for an elected official.

According to local leaders, Duke has traded in his past as a white supremacist for a squeaky-clean image as an arch conservative. He was careful to steer clear of racial and anti-Semitic statements in his campaign and to appeal to the virtually all-white 81st District of suburban Metairie, La., with calculated stands on affirmative action, taxes and welfare reform.

The majority of voters in the district chose "to disregard his longtime record as an extremist and promoter of racial and religious prejudice," A.I. Botnick, director of the South Central regional office of the Anti-Defamation League of B'nai B'rith, said in a statement. Botnick called Duke's election "a gain for the forces of racism and bigotry," but said it must be put in proper perspective. The outcome is disturbing," he said. "Yet ADL has seen no evidence that the result in Jefferson Parish is indicative of a broad turn toward racism among the American people."

In a telephone interview Botnick called Duke's election "a

combination of flukes. But if you believe he has changed and that now he loves everybody, then you believe in the tooth fairy," he said.

Rabbi Robert Loewy of Congregation Gates of Prayer, a reform synagogue in Metairie, said local Jewish leaders will come together to plan a coherent strategy to monitor Duke's actions and to work with Protestant and Catholic leaders on an interfaith response. "I'm not saying this is an isolated incident, but it is somewhat unique," said Loewy. "There is not a wave of anti-Semitism in New Orleans, or racism in New Orleans. There is anti-Semitism and racism," he said, "but I don't think any more than where I grew up in Long Island or experiences as a rabbi in Texas."

Response to Duke's election will be the subject of consultations between leaders of a number of national Jewish organizations that are meeting this week in Washington as members of the National Jewish Community Relations Advisory Council.

ADL Applauds 15-Year Sentence Given To Extremist LaRouche

NEW YORK (JTA) — Common criminality, not his political extremism, was the undoing of Lyndon LaRouche Jr., the Anti-Defamation League of B'nai B'rith commented following LaRouche's sentencing to 15 years in prison for tax evasion and fraud on January 27.

The 66-year-old politician, who ran three times for president, was sentenced by Judge Albert Bryan of federal district court in Alexandria, Va., along with six co-defendants. They were found guilty of scheming to defraud the Internal Revenue Service and deliberately defaulting on more than \$30 million in loans from LaRouche supporters, many of

them elderly.

"The sentencing sends a strong message that this anti-Semitic extremist cult leader cannot use his 'political' activities as a shield for criminal wrongdoing on a nationwide scale," said Abraham Foxman, national director of the ADL.

"This case was not about politics; it was about crime. It was about defrauding the elderly of their savings and spending lavishly to maintain a high life style," Foxman said.

LaRouche was the subject of a 54-page "ADL Special Report" released in 1986. It focused on his bizarre world outlook, heavily laden with anti-Semitism, anti-Zionism,

denial of the Holocaust and allegations that the queen of England, among other things, headed a worldwide ring of drug traffickers.

LaRouche, who gave credence to the wildly anti-Semitic "Protocols of the Elders of Zion," maintained that "Adolf Hitler was put into power largely on the initiative of the Rothschilds, Warburgs and Oppenheimers."

LaRouche posed a danger because he cloaked his lunatic fringe notions by championing popular causes such as strong defense, and legitimate-sounding fronts, for example, the "National Anti-Drug Coalition," the ADL study pointed out.

Japan Envoy Presents Credentials To Israel

By GIL SEDAN

JERUSALEM (JTA) — Japan's new ambassador to Israel presented his credentials to President Chaim Herzog on February 15 and expressed his government's "deep appreciation" of Israel's decision to send Herzog to Tokyo for the funeral of Emperor Hirohito of Japan on February 23.

That decision has been widely criticized by Israelis because Hirohito ruled Japan when it was allied with Nazi Germany and fascist Italy in World War II. But those arguments were overridden by Japan's potential economic importance to Israel.

Commenting on the possibi-

'Oxford Yiddish'

The first new scholarly journal in Yiddish to appear since the Second World War is to be launched this year. The journal, which will appear annually, is to be edited and published in Oxford, England, and will be called "Oxford Yiddish."

ty of trade expansion with Israel, the new envoy, Sadakazu Taniguchi, said it was up to the business community to decide. He suggested exchanges of visits between

Israeli and Japanese businessmen.

Israel's trade with Japan has lagged mainly because of Japan's greater economic interest in the Arab world.

Local Israel Bonds Office Has Record-Breaking Sales

The Philadelphia office of state of Israel Bonds sold a record-breaking \$37.7 million in Israel Bonds and Notes during 1988 — a 10 percent increase over the previous year's sales.

The announcement was made by Jerome P. Epstein, local Israel Bonds chairman.

The record sales placed Philadelphia first among all communities where Bonds are sold throughout North America, Western Europe and Latin America, Epstein reported.

Internationally, a total of \$631 million in Israel Bonds and Notes were sold last year,

setting an all-time record for the fourth consecutive year. The worldwide sales represented a \$27 million increase over 1987, said David Hermelin, Bonds international chairman.

"Despite a very difficult year in which Israel received much adverse publicity," said Epstein, "our Bonds campaign produced dramatic increases and was able to help Israel finance vitally needed development projects for her industry and infrastructure."

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House Subcommittee Chairman Says, OK To Sell Arms To Saudis, Jordan

By DAVID FRIEDMAN
WASHINGTON (JTA) — The chairman of the House subcommittee that deals with the Middle East told a Jewish audience February 19 that the United States must continue to sell arms to Jordan and Saudi Arabia.

"I do not think it is in our national interest, I do not think it is in Israel's interest, for the United States to be replaced as the key military partner to these two Arab countries," said Rep. Lee Hamilton (D-Ind.), chairman of the House Foreign Affairs subcommittee on Europe and the Middle East. On the other hand, he added, "it is not in our interest to sell these countries everything they ask for."

Speaking to the more than 500 delegates attending the annual meeting of the National Jewish Community Relations Advisory Council at the Washington Hilton, Hamilton said that "the bruising battles over arms sales in the last several years has served none of us well." He said they have made "the president and the Congress look bad and our relationship with Israel and the Arab world suffers."

Hamilton suggested instead an arms sale policy of "something between selling everything and selling nothing." Saudi Arabia is expected to ask the United States this year for another major arms package, including tanks, multiple-launch rocket systems and fighter planes.

Earlier in the day, NJCRAC marked the upcoming 10th anniversary of the Egyptian-Israeli peace treaty — which was signed on March 26, 1979 — with a special session that turned into a friendly debate between Moshe Arad, the Israeli ambassador to the United States, and his Egyptian counterpart, El-Sayed Abdel Raouf el-Reedy. The two envoys agreed that the peace treaty has worked despite disagreements that have developed. "And both countries are determined to keep it that way," Reedy said. However, the ambassadors disagreed on how to get to the next step, a solution of the Palestinian problem.

Reedy called for an end to Israeli occupation of the West Bank and the Gaza Strip and the establishment of a Palestinian state, while Arad said such a state would pose a security threat to Israel. The Egyptian envoy said that the Egyptian Israeli peace treaty has created an "evolutionary process" in the Arab world, especially among the Palestinians. Reedy said this has resulted in the Palestinians accepting U.N. Security Council Resolutions 242 and 338, and the two-state solution, "which they had formally rejected."

Reedy called the resolutions adopted by the Palestine National Council in Tunis Nov. 15

and the subsequent statements in Geneva in December by Yasir Arafat, head of the Palestine Liberation Organization, as the "most important breakthrough" since Egyptian President Anwar Sadat went to Jerusalem in 1977.

"The transformation which took place on the Palestinian side needs to be matched by a similar process in Israel's side," Reedy said. "We see a unique opportunity to reach a historic compromise between the Palestinians and Israel provided Israel is ready to give up the occupied land."

But Arad said Israelis are more skeptical about the PNC resolutions since the

statements made by Arafat and other PLO officials are different when they talk to Arab audiences. "If the PNC resolutions are so revolutionary in their context," Arad asked, then why does the PLO maintain that "the arms struggle must continue to be the major way to achieve" the Palestinian goals?

Arad said Israel was eager to reach an agreement through direct negotiations, but would not do so "under the pressure of violence," including the Arab uprising in the territories. He said for those who want to negotiate peace, "the address is Jerusalem, not Geneva or Washington or Europe."

Hadassah Angrily Denies Reports Of Turning Away Arab Patients

JERUSALEM (JTA) — Hadassah has reacted sharply to a report in the *Los Angeles Times* alleging that Arab patients are turned away from its hospitals in Israel. Dr. Samuel Penchas, director general of the Hadassah Medical Organization, called the report "a seriously misleading analysis of a very complex situation."

Carmela Efros Kalmanson, national president of Hadassah, charged that the *Times* story by Daniel Williams, "paints a grossly distorted picture of the health care received in Israeli institu-

tions by Arabs from the West Bank and Gaza."

Penchas denied that Palestinians from those territories were being refused medical care because the Israeli government will no longer pay their hospital bills. "No patient, whatever his or her ethnic origin or ability to pay, has ever been denied care at a Hadassah hospital under any circumstances," he said.

He added that the medical organization, the health care arm of Hadassah in Israel, has an arrangement with the government to provide payment for care of Arab residents

from the West Bank. In that connection, Penchas pointed out that the Health Ministry requires that every patient seeking care at an Israeli hospital must be examined by a physician.

Penchas also termed false the *Times*' implication that a Palestinian youth was denied a bone marrow transplant at Hadassah because the government would not cover the cost of the procedure. He said it may have been delayed "because there is a very long waiting list for bone marrow transplants" at Hadassah hospitals and every other

hospital in the world where they are performed.

According to Dr. Shimon Slavin, head of the bone marrow transplant department at the Hadassah Medical Center, one-third of its patients since its inception have been Arabs from the West Bank and Gaza. He said that reflected the proportion of Arabs and Jews in the general population.

According to Penchas, leaders of the Palestinian uprising strongly discourage West Bank Arabs from seeking medical care at Israeli facilities and often take reprisals against those who do.

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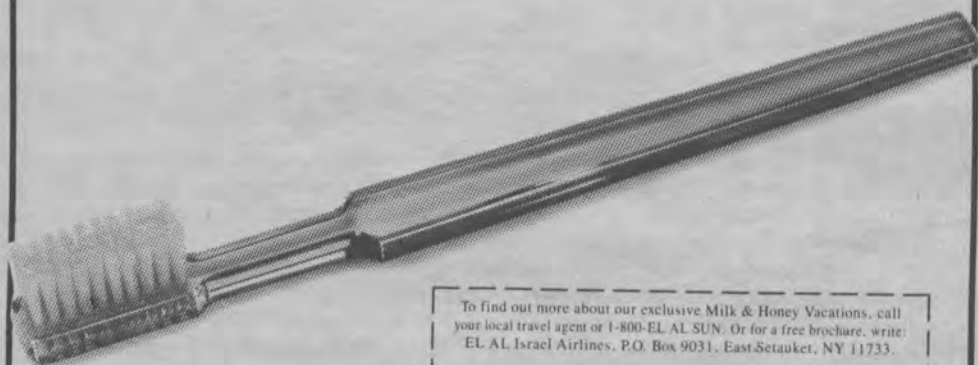
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Delaware Contest For Young Musicians

When The JCC Comes Alive With The Sound Of Music

By PAULA BERENGUT

The once-a-year, big, red "Quiet Please!" signs appeared in the lobby of the Jewish Community Center on February 8 and the JCC came alive with the sound of music. From morning til night, for two days, young contestants — some carrying instruments, many accompanied by parents, all obviously anxious — signed in and waited for their individual performances during the Delaware Contest for Young Musicians.

And behind the sign-in table, ready to offer each of the nervous contestants-in-waiting a reassuring smile and best wishes following his or her performance, was the contest's founder, Lillian Balick.

Balick says she founded the contest at the Jewish Community Center 18 years ago as a way of giving young musicians both the experience of competition as well as valuable criticism. The individualized criticism, written by the judge following each performance during the two-day contest, is mailed to each competitor regardless of the outcome of the contest. This criticism is "more important to the contestants than the cash prizes" because, she says, the judges engaged for the contest are "top-notch."

Judging is done by a non-

local expert who is selected for outstanding qualities of musicianship rather than identification with any one specific musical category," according to the contests guidelines. Balick chooses not to publicize the names of the judges, but says that one requirement is that the judge be from out-of-state.

The competition is divided into three categories — Piano, Instrumental and Voice — and is the largest in the state. It encompasses any instrument as long as a classic repertoire can be presented, Balick explained. Any other competitions in this state are restricted to certain instruments.

During the past 18 years, over 800 young people have participated in the contest. Applicants in the piano and instrumental categories are 16 to 24 years of age. Those entering the contest in the vocal category must be between 19 and 29 years of age. Among the eligibility requirements is the stipulation that participants must either live in Delaware or within 30 miles of Wilmington.

Balick is tremendously proud of the accomplishments of previous contestants and winners, many of whom have "gone on to bigger and better things." She knows many of the musicians who have participated over the years and



Lillian Balick

she keeps in touch. Most of them want professional careers and go on to enjoy great successes, she says. "I try to attend as many debuts as I can."

She calls the Delaware contest a "great grassroots start," smiling as she easily lists the names.

Catherine and Kristine Ciesinski, for example, are both international opera stars, the former having made her Metropolitan Opera debut in March 1988 and the latter singing in opera houses all over the world. Lisa Papili, a pianist, has represented the United States in the annual Chopin Competition in Poland. Other singers have won the Pavarotti competition for singers in Philadelphia and winning instrumentalists have performed with major orchestras around the country and the world, according to Balick.

While Balick has a committee of music lovers in the Delaware area who help her to organize the annual contest, she is undeniably the force behind this event and has been since its inception.

In 1979, Balick founded the Community Showcase performance Inc. as a sort of offshoot of the Contest for Young Musicians. She describes it as a booking agency, which grew out of the demand for the contest's winners to perform following their JCC performances. But this has also grown and now features other performers as well as the JCC contestants. This has grown so much over the years that Balick recently had to replace herself with an artistic director to handle scheduling.

She also serves in a volunteer capacity as the State Chairman of the Delaware Alliance for Arts Education. "These three volunteer things take up practically all of my time," Balick says, leaving the distinct impression that she wouldn't have it any other way.

An arts specialist with the Delaware State Arts Council, Balick is also a music historian, pianist, lecturer and teacher. She is a former faculty member at Temple University College of Music and is currently a member of the Delaware Humanities Forum Speakers Bureau.

There are also two books to her credit. The first, published in 1984, is titled "The Delaware Symphony, Origins and the First Fifty Years," traces the history of the symphony from its nineteenth century roots to the present. In 1985, Balick published "Reflections on Music," a compilation of quotations about music.

In the piano category, the winners were, First Prize,

Susan C. Fou; Second Prize, a tie, J. Joseph Craven and Lisa A. Guglielma; and Third Prize, Isaac A. Chang. In the instrumental category, the winners of this year's contest were, First, Timothy Fioravanti; Second, Paul Douglas Gray; and Third, Glenn P.B. Finnan. In the vocal category, the winners were, First, Gary Matthew Seydell; Second, Patricia Dawn Finn; and Third, a tie, Matthew Pressley and Annette Marie Kramer. Also in the vocal category, an Honorable Mention was awarded to Barbara Anne Boyle.

Cash prizes awarded include \$300 for First Prize, \$200 for Second and \$100 for Third. There is no cash prize for Honorable Mention.

The Janet Cohen Memorial Award, is presented to two artists on the evening of the Winners' Recital. The winners of this award are not announced prior to that recital. This award, one for piano and one for either of the other two categories, is given to the artist who "shows the most promise as a musician," according to Balick. This award is presented by Herman and Mildred Cohen in memory of their daughter, an accomplished pianist, who died when she was 17 years old.

The contest is sponsored by the Jewish Community Center and the Delaware Arts Council. Balick and her committee must do some fundraising as well and this year, for the first time, the contest has patrons.

All winners of the Delaware



Paul Gray warming up for his performance. (Photo: P. Berengut)

Contest for Young Musicians must perform at a winners' recital and awards presentation at the Jewish Community Center. "The recital usually attracts an audience of about 200. I wish it were more," says Balick. This year it will be held on Sunday, March 5, at 7:30 p.m., in the JCC auditorium. Tickets, which will be available at the door, are \$3.50 for general admission and \$2.50 for students and senior citizens.

For more information about the Delaware Contest for Young Musicians or to become a patron, contact Lillian Balick at 655-6123 or 764-8672.



John Lin performing his selections during the JCC's Delaware Contest for Young Musicians. The judge is in the foreground. (Photo: P. Berengut)

Kraft Educational Fund Reaches \$250,000

Contributions to the Rabbi Jacob Kraft Educational Foundation, which was established at Congregation Beth Shalom last summer, have reached \$250,000. "The community's generous response is a tribute to Rabbi Kraft and the vital role he played in our community for nearly sixty years," Toni and Stuart B. Young, co-chairmen of the Foundation's fund raising drive, told the Jewish Voice. "Rabbi Kraft's wisdom and love enriched all of us. Through the Kraft Educational Foundation, our beloved rabbi's influence will be felt by future generations."

The Kraft Educational Foundation will sponsor programs in five basic areas: scholars in residence, congregational kallahs, parallel education for parents of Hebrew School students, continuing education and enrichment for teachers, and special programs for children in the school.

The Board of Trustees of the Foundation, which includes Leah Kraft, Nisson Finkelstein, Jerry Grossman, Ed Jacobs, Ruth Siegel, Ralph Tomases and chairman Sheldon Weinstein, is currently planning the inaugural event to be held in the fall of 1989.

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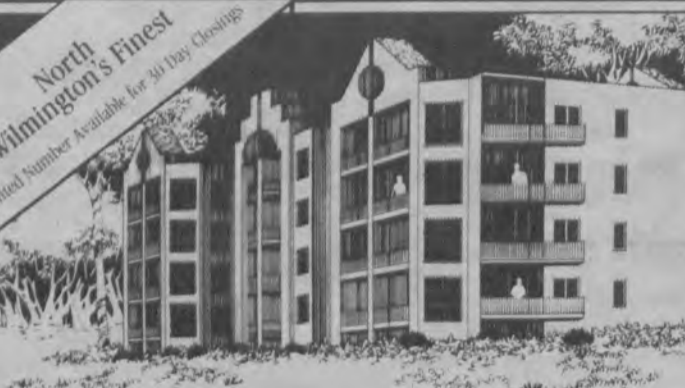
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Russian Jewish Family Arrives In Wilmington, Three More Families Expected Within Months

By PAULA BERENGUT

Yaacov and Dora Galperin, who emigrated from Russia to Wilmington eight years ago, journeyed back to New York on Thursday, this time to welcome five relatives from Russia, including Yaacov's 80 year old brother. The Galperin family was to be reunited at JFK Airport following a three-month-long wait while the family travelled, first to Vienna, then on to Rome before making this last leg of their journey.

The new arrivals include Yaacov's brother and sister-in-law, their son, his wife and their eight-month-old daughter. The family was notified only two weeks ago, in Rome, that it had been granted refugee status, a status that was once commonplace, but is becoming harder and harder to qualify for.

It has been eight years since the Galperin family was together — since Yaacov and Dora emigrated — although Mrs. Galperin was able to travel to Russia two years ago. "I was so surprised that I got a visa," she said. During that trip, she spent time in her own native city of Leningrad and in her husband's home in Moscow.

According to Mrs. Galperin, her husband's family lived with refusenik status in the Soviet Union for about ten years, since applying for emigration invitations from Israel. During those ten years, she said, because they were refuseniks, the older couple's son, an engineer, lost his job and was forced to earn his living by working as a musician in a restaurant. She said his wife was unable to find any employment. Mrs. Galperin could not explain the fact that the family waited for ten years for the Israeli invitation. Once it arrived, she said, the family's release was immediate.

During their wait in Italy, first in Rome, then in the northern seaside suburb of Ladispoli, the Galperin family made many telephone connections with its Wilmington relatives. They were very worried, said Mrs. Galperin, that refugee status might be denied them. "I was praying to God everyday," she said, that they would make this last part of their journey soon. She said she and her family are very excited.

Three other local families are expecting to be reunited with their Russian families or friends within the next few months. Natasha and Boris Vekker expect six members of their family and Ilya and Vera Raskin are awaiting the arrival of three relatives. Leonid Blumberg is awaiting the arrival of friends. Both the Raskin relatives and the Blumberg friends are in Ladispoli and have reapplied for refugee status after being denied it once. The Vekkers' relatives were scheduled to leave Russia for Vienna on Saturday, February 25. Once in Rome, they, too, will apply for refugee status.

The Vekkers' relatives "applied for exit visas many times but the KGB didn't accept their applications," according to Natasha Vekker, who, together with her immediate family, emigrated to the U.S. a little

more than a year ago. During their many years as refuseniks, she said, here family members lost their professional jobs. One year ago they reapplied and after six months were given permission to leave.

Vekker becomes very anxious when she talks about the situation. With her own emigration experience still fresh in her mind, she describes in fluent English, the stress the emigres must cope with.

The experience is remembered as an emotional roller coaster. While there is an undeniable feeling of exhilaration, she says, there is also the sadness and uncertainty of leaving behind all that is familiar. This, she says, is particularly difficult for older emigres.

"Psychologists might be helpful in getting them through the transition," Vekker said. These people have probably never travelled abroad before, they usually don't speak the language of the country they are in and they are dealing with strange currencies and strange

a strange culture, she pointed out.

"Don't misunderstand," Vekker said. "We are still thankful, but it is so difficult."

According to Jewish sources in Rome, a large number of Soviet Jewish families awaiting U.S. visas in Italy have been refused refugee status. Soviet Jews have been entering the U.S. as refugees through Italy for at least 15 years because Italy has a relatively open-door policy as a transit country for political refugees waiting for visas to enter such countries as the U.S., Canada and Australia.

American sources say, however, that about 20 percent of the Soviet Jews who have applied for visas in recent months have not been found to qualify for refugee status. In order to obtain U.S. refugee status, immigrants must demonstrate a "well-founded fear of persecution" in the country of their origin. (Until last fall, refugee status was granted almost automatically to Soviet Jewish immigrants.)

The U.S. State Department

has said, however, that Jews seeking entry to the U.S. will not be turned away. Those not qualifying for refugee status will, according to reports, be allowed to enter the U.S. under the attorney general's parole status, which would disqualify them from receiving U.S. refugee resettlement assistance. It would also make it much more difficult for them to become American citizens.

Under the parole system, potential immigrants must find sponsors in the United States. Soviet Jews waiting in Rome say that if they do not find sponsors within a month after they have been refused refugee status for a second time, their living allowances are cut off, their stay in Italy becomes illegal and they are left with no choice but to immigrate to Israel.

While in Vienna and Rome, according to Helene Rudnick, a social worker at Jewish Family Service of Delaware, the Russian emigrants receive support/resettlement education (including English lessons) and,

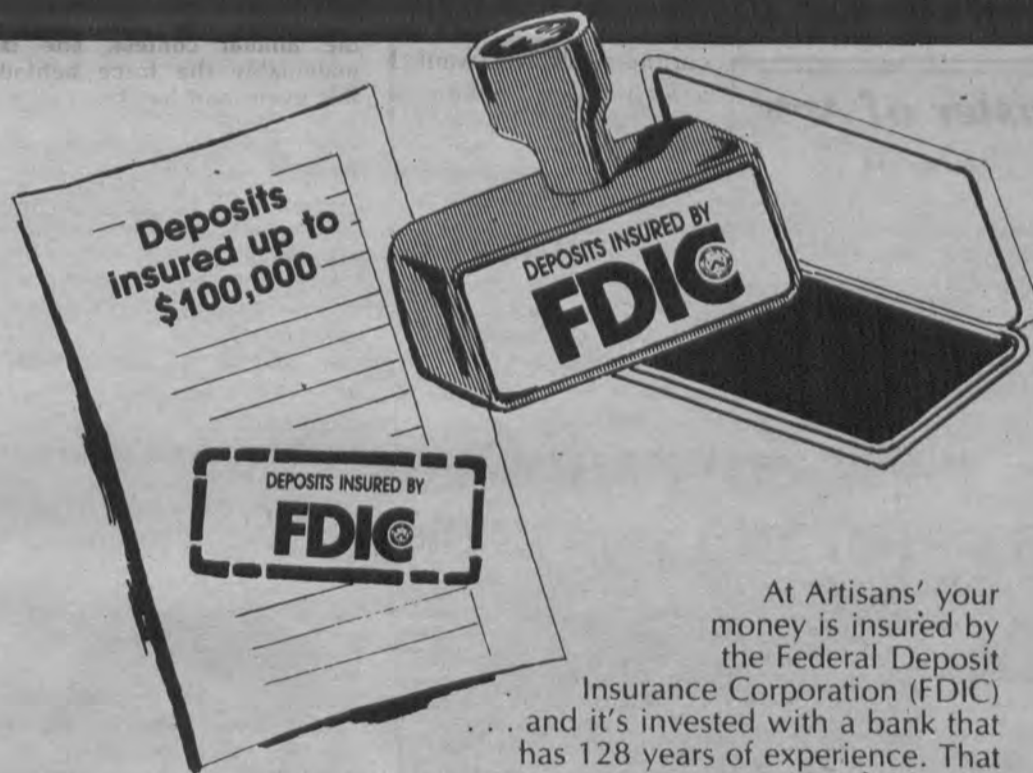
eventually, transportation to the United States of Israel. They are also given a per-diem living allowance.

According to reports, there are as many as 7,000 people awaiting U.S. visas in Ladispoli at the present time.

In preparation for the arrivals of these families, the Jewish Family Service collects furniture and finds apartments. Last week arrangements were made for an apartment for the Galperin family. Family Service also makes arrangements for telephone and electricity service. When the families settle in, according to Rudnick, a budget will be worked on and employment will be sought. For these arrangements both staff and volunteers of Family Service work together, she said.



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The World's A Stage For Beth Shalom's Cantor

By JACK A. MARKELL
Special
to the Jewish Voice

"I could sing and I could daven." That's how Cantor Norman Swerling sums up his Korean War posting as chaplain's assistant in the army medical corps. And, incredibly, it was that assignment which changed the life of Temple Beth Shalom's full-time cantor and part-time entertainer, who will display his talents on March 18 at the synagogue.

Swerling is a man of many talents — but he is keen on using all his talents to ward the same goal: helping Jews "rediscover spirituality." And that's a goal which has evolved over the course of a long and varied career.

Raised in Boston to a "secular Jewish family," Swerling was awarded a scholarship to study theater at Boston College. An actor at heart, he gravitated to New York, where he performed summer stock and repertory work and joined a traveling show, acting out plays for kids across the country. He also trained in radio and TV, once starring in a Jewish-oriented radio show with Leonard Nimoy and directed by Elliott Silverstein. He notes proudly now, "One friend went on to be a movie star, the other went on to win an Oscar and I am a cantor."

The Korean War apparently interrupted his acting career and he ended up spending two years in Virginia and Texas, which was fine with him. "They were overseas enough for me," he says. And it was in the army, as a chaplain's assistant, that the world of Jewish study was really opened up to Swerling, thanks to a reform rabbi whom he assisted.

After two years of attending chapel services, he could sense that it would be time for a career change after he was discharged. While he loved the theater, he also wanted a Jewish lifestyle. Friends suggested rabbinical school, but



Cantor Norman Swerling, playing Papa, reads a letter from his son who has immigrated.

he opted for the School of Sacred Music at Hebrew Union College in New York. He explained, "as a cantor, I could combine the best of both — I could have the Jewish life I wanted and still perform."

It was a Hebrew Union where he met his wife, Naomi. "We were both living at the YM/YWHA in New York and I was running Friday night services and our study group. She came to the group and that was that." The couple have two children and three grandsons.

After being invested as a cantor, Swerling assumed successive posts in Oklahoma City, the island of Curacao, and New York. Although he performed whenever possible, it

was in the last posting that his dual religious/theater career really took off. During the summers in New York, he became the Dean of Arts at the Kutz Camp in Warwick. There, he began to develop the one man shows which have made him a respected and recognized performer throughout the United States.

He wanted to perform music which would inspire as well as educate, so he wrote a show called "The World of the Shtetl," in which he talked and sung of the *shtetl* and its inhabitants, including a man who dreams of marriage, all the time aware that the matchmaker was omnipotent, and a tailor who hopes to escape but is

"sewn to his work."

His performances at Kutz Camp met with rousing success and he was asked to develop a sequel. He did and that is "To a New and Goodly Land," which he will be performing on March 18 at Beth Shalom. In the sequel, the *shtetl* children are grown and emigrated and are corresponding with the landsman at home. With the clever use of makeup and costumes, Swerling shifts between the father reading the letters to his wife, and the children in England, the U.S. and Latin America.

Cantor Swerling is now working on a new "Jewish Music Theater Happening," as he calls his creations. Tentatively titled "Uptown/Downtown," it is an illustrated comparison of Yiddish theaters on Second Avenue and Broadway shows written by Jews. In it, he focuses on the way different historical events or lifestyles, like the depression and the sweatshops, led to different types of music (Broadway and 2nd Avenue, respectively).

Wilmington has been home to the Swerlings since 1986, when he came from the Union of American Hebrew Congregation's Eisner Camp Institute for Living Judaism, in Great Barrington, Massachusetts (where he went from his New York synagogue post). After ten years at the camp, he felt "too bogged down in insurance and plumbing" — and as a result he felt the need to return to a synagogue and a more typical cantor's assignment.

At Beth Shalom, he eagerly participates in a broad array of activities: directing the Bar/Bat Mitzvah program, teaching confirmation class, participating in lifecycle events and directing the musical program. And at the same time, he maintains his commitment and devotion to his own performances and music.

But what some may see as a two-track career, Cantor Swerling had made into one. Whether it be through music or through his other activities, Swerling spreads his message: "In our complex twentieth century America, Jews are in danger of losing our spiritual roots — and the synagogue can serve as our common touchstone. The synagogue



Cantor Norman Swerling, playing Moshe, dreams that he has gotten out of the *shtetl* and has arrived in Jerusalem and is praying at the Western Wall.

must serve as an extended family for each of its members."

He continued, "But if the synagogue reaches out, as it must, then the community must be open; it must be willing to be touched. And that's why I use my Broadway style of music. That's where I can gain my major audiences. That's where I can inspire our young and others to at least try a Jewish life."

Excited as he is by using contemporary music as a message, Cantor Swerling is also committed to "remaining true" to the music of the traditional synagogue service. "Cantorial music," he explained, "is based on modes dating back to antiquity and I must chant those traditional melodies." In that, the artistry comes from "squeezing out the essence of the words — and not just the words themselves." Music and religion. Contemporary music and traditional melodies. Confirmation classes and bar/bat mitzvahs. Cantor Swerling does it all for one reason: to help his congregation and the broader Jewish community rediscover themselves and "rediscover spirituality."

(Jack A. Markell is a management consultant based in Delaware and a freelance writer. His articles have appeared in the Wall Street Journal and the Chicago Tribune.)

New Program Committee For Women's Division

On Wednesday, Feb. 16, members of a new program committee of Federation's Women's Division met at the Brandywine Country Club to formulate plans for this year's campaign and for future activities of the Women's Division. According to Nancy Kaufman, Chairwoman of the 1989 Women's Campaign, the prevailing feeling of all those present was that it is very important for Women's Division to have a year-round presence and more visibility in the community. This can be accomplished through educational and informational programs not necessarily related to fund raising, but which will, ultimately, have a long-range positive effect on our community's fund raising ability, she said.

Women's Division currently accounts for almost 20 percent of the total Federation campaign.

Serving on this committee with Nancy are Ruth Weinstein, President of women's Division, Gloria Fine, Judy Topkis, Rhoda Dombchik, Ruth Rosen-



Ruth Weinstein, President of Women's Division.



Nancy Kaufman, Chairwoman of the 1989 Women's Campaign.

baum, Phyllis Aerenson, Ellen Koniver, Ruth Ann Ger, Susan Paikin, Joanne Singer, Toni Young, Susan Labowitz, Deane Kattler and Ruth Pernick.

This ad-hoc committee is

composed of members for all areas of Women's Division. New members are welcome. For more information, call Nancy Kaufman at 764-3589.

Soldiers Reported To Be Less Affected Than Average

By HUGH ORGEL
TEL AVIV (JTA) — The Israel Defense Force, though it has maintained a presence in the administered territories for more than 20 years, has not been affected by the same negative phenomena found among other armies in similar situations. That was the conclusion of Dr. Yoram Perry of Tel Aviv University's Jaffee Center for Strategic Studies, based on the results of a five-year study of the effects of the occupation on the IDF.

Perry, addressing a recent conference of the Sociological Association at Haifa University, agreed that certain changes have occurred since the Palestinian uprising broke out in the territories in December 1987.

Some of the negative effects the study found that did not affect Israeli soldiers on duty in the territories included

development of disagreement between the army and the political echelon, a self-image crisis and a rift between the military and the civilian population.

Meanwhile, Dr. Reuven Gal, former chief psychologist of the IDF, reported fewer aberrations committed by soldiers in the territories than would be expected, considering the psychological stresses to which they are subject.

Gal, who is director of the Israel Institute for Military Studies, said his findings could be explained in two ways. Either not all aberrational behavior is reported, or the IDF has been very successful in controlling the soldiers and their commanding officers serving in the territories, Gal told a conference of psychologists two weeks ago.

Jewish Agency Plans Program To Urge Soviet Jewish Aliyah

JERUSALEM (JTA) — The Board of Governors of the Jewish Agency adopted a special program Thursday to encourage Soviet Jews in Ladispoli, Italy, to emigrate to Israel. Some 7,000 Soviet Jewish emigrants are in Ladispoli, awaiting clearance to settle in the United States and other Western countries. Of Jews leaving the Soviet Union over the past year, some 90 percent have chosen to live in countries other than Israel.

Under the new program, Soviet immigrants who now live in Israel will serve as emissaries, or *shlichim*, and short-term workers in Ladispoli in an attempt to motivate Soviet Jews to identify with Israel and to make aliyah.

The program, to be implemented with the cooperation of the Hebrew Immigrant Aid Society (HIAS) and the American Jewish Joint Distribution Committee, will focus on educational and

cultural activity and on information about absorption opportunities in Israel, including housing and employment.

The *noshrim*, or drop-out, problem is a source of frustration for Jewish Agency officials. Even though Israel offers safe and immediate haven for Soviet Jews, most emigrants nonetheless wish to enter the United States as refugees.

On February 15, Uri Gordon,

head of the agency's *aliyah* department, said the Ladispoli "facility" should be closed down to "stop the embarrassment." Gordon's comments were based on the hope that the Soviets will change their emigration policy to allow emigrants to apply from the Soviet Union, and not Italy, for entry visas to countries other than Israel.

What the impact of a pro-aliyah educational campaign would be on Soviet Jews is unclear.

Last month, Sylvia Hassenfeld, president of the Joint Distribution Committee, estimated that a pro-aliyah campaign would encourage only an additional 10 percent of Soviet Jewish emigrants to settle in Israel. In New York, Karl Zukerman, executive vice president of HIAS, said a pro-aliyah effort is important beyond numbers. "First is takes away some of the disinformation

about Israel that the Soviet Jews have been fed over the years," he said. "In addition, it says to all that world Jewry is deeply committed to Israel and wants Jews to live there."

The Jewish Agency hopes to establish a school for Jewish studies and a clubhouse for dialogue about life in Israel. "We have an historic opportunity to reach thousands of our Soviet brethren with a positive message about Israel. We must do this efficiently and rapidly," said Mendel Kaplan, chairman of the Agency's Board of Governors. Kaplan did not provide details of the costs of the new program.

Meanwhile, State of Israel Bonds announced that bond buyers will be asked to buy additional bonds to assist the Israeli government in providing absorption opportunities for Soviet emigrants. The call is a response to a request by Prime Minister Yitzhak Shamir.

Rabin Says Intifada Ranks Third In Threat To Israel

TEL AVIV (JTA) — Despite all the attention and headlines the *intifada* has generated, Defense Minister Yitzhak Rabin still rates the Palestinian uprising third among the threats to Israel's security. The first and most serious is posed by the Arab armies, and the second is terrorism, the defense minister told volunteer workers for the Soldiers Welfare Association.

But according to Rabin, all three have the same goal — the elimination of Israel.

He said three Arab states — Syria, Iraq and Saudi Arabia — possess surface-to-surface missiles that can reach Tel Aviv

from their own territory, with warheads containing between a half-ton and a ton of explosives. He said the Arab states are investing \$30 billion to \$60 billion a year to maintain and equip their armies, and, in addition, have weapons such as poison gas, which they did not have at the time of the Yom Kippur War in 1973.

"We'd better have the answers to everything they've got, even if the defense budget keeps getting cut without regard to the tasks incumbent on the IDF," Rabin said grimly. He said the uprising is unlike confrontations between students and police in Paris or

Seoul. "The Palestinians are not fighting for human rights or more freedom as individuals. Their aims are the same as those of the Arab armies and the terrorist organizations," he said. "Whether you want Greater Israel or territorial compromise, we just can't fold up and go away because the situation is unpleasant," Rabin added.

He called for less criticism of the Israel Defense Force and more activity for soldiers' welfare to help the troops deal with the tensions and demands of their active or reserve duties.

Solicitation Underway For Advanced Gifts Division

Dr. Barry Kayne and Dr. Steven Dombchik, Co-chairmen of the Advanced Gifts Division, have organized a team of community leaders to join them in the Federation's

1989 Campaign. They are confident that their Division will attain its goal of a 20 percent increase over their 1988 pledges. They have emphasized the special needs this year of raising funds to meet the skyrocketing costs of the Kutz Home and to provide services for Jewish immigrants here and abroad.

Kayne and Dombchik report that their team of workers will be contacting community members over the next few weeks for their pledges to this 1989 Campaign. "Delaware has been financially very healthy this past year. It would be wonderful if we could share this good fortune with those in our Jewish community who need our help," according to Dombchik.

The Advanced Gifts Team includes ten Captains: Dr. Garth Koniver, Dr. Ralph Tomases, Kevin Gross, Esq., Dr. Howard Zucker, Dr. Jack Sokoloff, Dr. Colin Anolick, Alan Paikin, Esq., Robert Davis, Jack

Blumenfeld, Esq., and Alan Schoenberg. Each Captain has organized a team of five workers. The goal is that all solicitations will be made by March 1.



Steve Dombchik



Barry Kayne

Final Agreement On Taba Near

By HUGH ORGEL
TEL AVIV (JTA) — An agreement of sale is expected to be signed Sunday transferring the Taba resort facilities to Egyptian ownership. Complete agreement has also been reached on the touchy issue of Israeli access to the beach enclave after it reverts to Egyptian sovereignty.

It will mark the end of a six-year border dispute between Israel and Egypt, which narrowed down in its final stages to technical matters and the disposal of tourism assets.

After more than two weeks of hard bargaining that began in Cairo February 6, Egypt agreed Tuesday to pay Eli Papushado,

owner of the luxury Avia Sonesta Hotel, \$37 million in cash and another \$3 million payable out of the hotel's earnings over the next five years. Papushado and his senior staff will stay on to operate and manage the 322-room hotel under a 20-year contract with the Egyptian Ministry of Tourism. The hotel will continue to get its supplies from the nearby Israeli resort town of Eilat.

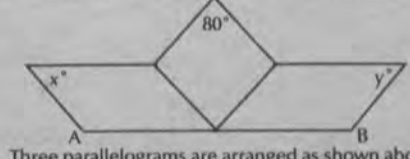
The Egyptians also agreed to pay \$1.5 million for the Rafi Nelson Vacation Village, a less posh resort that shares the Taba beach with the Sonesta Hotel.

All that remains to be settled

before the formal signing is the location of the last 185 yards of boundary separating Taba from Israel. It was left open by the international arbitration panel that awarded Taba to Egypt last year. The negotiations on that and other technical matters have been conducted by Israeli and Egyptian teams meeting in Taba since January. An American observer mission served as an unofficial mediator when talks threatened to break down.

But both sides have now met the February 26 deadline they set for an agreement. Egypt is expected to take physical possession of Taba on March 15.

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The Newlywed Years — 'Beginner's Luck'



Helene Rudnick is a Licensed Clinical Social Worker, and a member of the Academy of Certified Social Workers. She has been a psychotherapist at Jewish Family Service since 1973.

By HELENE RUDNICK,
L.C.S.W.

The minute you said "I do," your life changed, never to be the same again. You hope, of course, that you will live happily ever after. Although you hear about unhappy marriages, separations, and divorces, those happen to other people and, hopefully, not to your self. Right now you are very much in love, optimistic, and eager to begin your life together.

Full of excitement and anticipation, many newlyweds go into marriage with unrealistic expectations. Life after marriage is not always blissful and carefree. Good marriages don't

just happen by accident or luck, often you must work at it.

For many people, the first few years of marriage are a happy time, but for others they are very stressful. These early years are most critical for the relationship, and can make or break marriages. However, if a couple is aware of the pitfalls they face, they can make these years into a solid foundation for the future.

The honeymoon is really over when the everyday reality of living together sinks in. During this period you see the person's "bad" habits and personality quirks. And, basic differences in values, preferences, and interests emerge.

The fact is that your partner might have ideas that clash with yours, and conflict is inevitable. In the first years there are many changes such as living arrangements, relationships with parents and friends, finances, eating and sleeping habits, etc., that have the potential for conflict. Your marriage is still in the testing stages, full of confusion over whose needs take priority, when to bend, and when to insist on your way. Therefore, one of the major tasks of the first years is to adjust to each other and negotiate the petty everyday problems of life, as well as the heavier ones such as sex, money, and in-laws.

The key to adjustments is flexibility. The flexible person is more tolerant, is able to compromise, negotiate, and make an effort to please, to learn what is important to the other person, and respond without resentment. Since anger and disagreements are a natural part of life, however, there will be tense, strained periods, when even the most compatible couples are at odds.

Another common source of marital trouble among newlyweds is expecting your spouse to be a mind reader. Fights between newlyweds often occur because one partner anticipates something from the other and is terribly let down when he or she doesn't get it. Each spouse can harbor resentments when such minor disappointments pile up.

Resolving marital friction doesn't require one partner to always give in to the expectations of the other. Rather, it does require that you communicate your expectations and dissatisfactions to your spouse, but at the same time try to understand your partner's point of view.

Hopefully, during the early years you won't be asking yourself too often "What have I gotten myself into?" — if your marriage is based on effective communication, a caring attitude, realistic expectations,

and a willingness to work together to resolve the inevitable problems.

Not every marriage can be happy every minute. Those who successfully handle their problems in the early years are strengthened and enriched by the experience.

For those who are unable to cope with the many adjustment

problems during the early years of marriage, "luck" can sometimes use a helping hand. Marital counseling can be an effective tool in helping the couple understand and work through their difficulties. For a consultation with a professionally trained counselor, call Jewish Family Service at 478-9411.

Dear Rachel,

I am in the fortunate position of making a wedding for my daughter and her nice Jewish fiance. Recently he told us that he is asking his best friend from childhood to be his Best Man. The catch is that the friend is not Jewish. Can a gentile be Best Man at a Jewish wedding?

Mother of the Bride

Dear Mother,

The bare-bones essentials for a Jewish wedding are a Jewish bride, groom, rabbi, and two witnesses. Everyone else is a frill, and can be of any sex, race or religion.

Mazel tov on your upcoming simcha!

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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Amnesty Intl. Speaker: Many Jews Were Among 'Disappeared' In Argentina

By JOEL GLAZIER

Special to The Jewish Voice

"I heard you're a Jew, is that right?"

"Yes, sir."

"Okay. If you don't behave we're going to make soap out of you, understand?"

"I was expecting him to whip me, but he didn't. Perhaps I didn't take him seriously because I already knew I could be killed at any moment."

So remembered 34 year old Alicia Partnoy, a recent speaker at an Amnesty Interna-

tional Program at the University of Delaware. She was not speaking of memories of World War II, but rather of her three year-long captivity as one of 30,000 "disappeared" persons in Argentina in the late 1970's.

While religion was not the stated reason for Partnoy's imprisonment and torture, Jews were well represented among the disappeared during the years of military rule in Argentina. Also, Partnoy and her hus-

band really had not "disappeared," but their existence in various prisons was never acknowledged by government authorities.

Jewish author and newspaper editor Jacob Timmerman, perhaps the most famous Jewish prisoner of the Argentine military junta, was eventually released and flown to Israel. However, for thousands of other "forgotten" political prisoners, whose only crime was disagreement with

injustices, organizations like Amnesty International work for their safety and release.

Partnoy relayed to students at the University of Delaware that "not staying silent was a way of surviving and keeping alive in prison."

Jon Cohen, Amnesty group leader at the university commented, "those of us living freely have a responsibility to help those whose freedoms are denied. Writing letters of protest to those responsible for such oppression is an easy way to help."

Partnoy also spoke of her return to Argentina in 1984 to help document and testify against those responsible for torture and false imprisonments. She felt it was her duty "as a survivor to help those still suffering injustice." She was quick to mention that international pressure about the "disappeared" helped bring about her release and subsequent acceptance as a refugee to the United States in the final days of the Carter presidency.

Currently Partnoy lives with daughter, Ruth, in Washington, D.C., where she teaches at Catholic University. Some of her tales of disappearance and



Alicia Partnoy survival are documented in her book "The Little School," and she has recently edited "You Can't Drown The Fire," a book of writings by Latin American women living in exile.

Information about activities of Amnesty International is available locally by phoning 762-4889.

Study Explores Jewishness Of American Reform Jews

A new study refutes the stereotypical view of Reform Jews as representing decline in the Jewish community. *Suburban Communities: The Jewishness of American Reform Jews* (Scholars Press, Atlanta, Georgia), presents an in-depth examination of the social and residential patterns and Jewish background and attitudes of contemporary American Reform Jews. The book is by Gerald L. Showstack, assistant professor in the Benjamin S. Hornstein Program in Jewish Communal Service at Brandeis University.

Reform Jews, who do not adhere to Orthodox restrictions on their lives, were often viewed as leading to a dilution of Jewry in the next generation, Showstack says.

"There was a common misconception that Jews who chose Reform Judaism were seeking a way out," Showstack states. "Reform Jews, however, see their involvement as a way of staying in, a way of being connected to their Jewishness."

Showstack's study further refutes the stereotypical view of Reform Jews by stating that

while they are free to blend into the open setting of the American suburb, instead of abandoning their Jewish identities, Reform Jews choose to affirm their Jewishness and create Jewish communities.

"I explore the connection between structural factors, the neighborhood and friendship networks Jews establish, and cultural factors, the pursuit of traditional Jewish values, in order to arrive at an understanding of suburban American Jewish life," states Showstack.

Showstack focuses on Jews who are neither traditional in religious practice nor residents in dense Jewish urban neighborhoods. He shows the connections between the social and residential patterns of

Jews, on the one hand, and how they feel about their Judaism and their Jewishness, on the other.

In his forward to Showstack's study, Calvin Goldscheider of Brown University states, "The theoretical and substantive conclusions from this study have broader applications to the analysis of change and continuity among American Jews and to theories and research on the acculturation and assimilation of American ethnic groups. Those who see only decline and weakness in the social, religious, and residential changes American Jews have experienced should examine the results of Showstack's study."

Baby Talk

The Chinese, who are against having more than one child per family, are known to be experts in various forms of sterilization. But they are also sympathetic to infertile couples and have established the help of a top Israeli gynecologist. Professor Joseph Schenker, an expert in infertility, recently visited China to teach Israeli technology which could benefit the Chinese. The Chinese have now been invited to an Israeli conference on test-tube babies.

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Faisal Husseini: From Prisoner To Partner In Two Weeks

By GIL SEDAN

JERUSALEM (JTA) — Despite serving two six-month terms in administrative detention within the last 13 months, Palestinian activist Faisal Husseini has become the favorite negotiating partner of the left-leaning wing of the Israeli political and military establishments. Husseini attended meetings with key Israeli figures last week.

Observers question whether these developments will condition Israelis to accept as "normal" a dialogue with an avowed supporter of the Palestine Liberation Organization, or, as many fear, further aggravate the deep divisions in the country.

Vice Premier Shimon Peres, the Labor Party leader, told reporters that he approved wholeheartedly of the meetings. Though he said he hadn't known of them in advance, Peres said he thought them worthwhile. "Let them meet and talk by all means," Peres said. But he distanced himself personally from the dialogue. "I myself am preoccupied with Treasury affairs," said Peres, who is finance minister.

While Likud Knesset

members were furious and the far right-wing Tehiya Party apoplectic, Prime Minister Yitzhak Shamir remained calm and seemed studiously bored by the events. His aides dismissed the meetings as "a pathetic pilgrimage" that would "lead nowhere. No good can come of them."

But others in Likud, including Binyamin Begin, son of former Prime Minister Menachem Begin, warned that the meetings furthered the "legitimization of the PLO, especially abroad." They charged that the Labor Party as a whole was swinging to the left.

Rabbi Eliezer Waldman of Tehiya demanded that the Knesset members who met with Husseini be stripped of their parliamentary immunity and prosecuted for violating the law banning contacts with the PLO.

Likud and the far right-wing are not alone in denouncing the private meetings key Labor and Mapam politicians and others had with Husseini this week. They were reviled by rightist elements in the Labor Party as well. Labor Knesset Member Micha Goldman argued that the meetings undermined the

national consensus, setting back rather than advancing state efforts to engage in dialogue with the Palestinians. He said the party's institutions should discuss these dialogues beforehand and they should not be held behind a veil of secrecy.

Husseini, along with other prominent Palestinians, met for two hours on February 14 with the Labor Party's Knesset whip, Haim Ramon, Laborite Haim Zadok, a former justice minister, and two Mapam leaders, Knesset Member Yair Tsaban and former Knesset Member Elazar Granot. The following evening Husseini met with another group of influential Israelis associated with the leftist Shiluv circle of the Labor Party. They included Deputy Finance Minister Yossi Beilin, a close associate of Peres, and Labor Knesset Member Avrum Burg.

Husseini was accompanied by Palestinian journalists Ziyad Abu Ziyad and Mamduh Alakat.

Husseini, 48, was released from prison two weeks ago after a six-month administrative detention, his second such term within 13 months. Administrative detention, a



Palestinian activist Faisal Husseini guides his daughter out of a car to present her to the waiting media outside of the Kfar Yona prison. Husseini, considered one of the leading PLO figures in the occupied territories, was released January 29 after six months of administrative detention. Prior to his release, Husseini held talks with Israeli government officials in his cell. (Photo: RNS)

hold-over from the British Mandate, is applied at the discretion of the military authorities against persons considered a threat to national security. Detainees may be held for up to six months at a time without trial or charges.

The question has been raised why Husseini is now perceived by many high-ranking Israelis

to be more a potential negotiating partner for peace than a security risk.

Burg, who participated in the meeting with Husseini, said the relationship began when the Palestinian was visited in prison by Shmuel Goren, coordinator of government affairs in the administered territories, shortly before his release. Goren is said to have acted on behalf of Defense Minister Yitzhak Rabin.

Burg said the expanding dialogue with Husseini was partly intended to get Israelis used to the idea of talking with Palestinian activists and partly to counter the PLO's peace offensive, which has been notably effective abroad.

But the talks may also be serving Rabin's political agenda. While the defense minister is responsible for the tough measures the IDF takes to suppress the Palestinian uprising in the West Bank and Gaza Strip, he is urging local elections in the territories for a popular Palestinian leadership with which Israel could negotiate. So far the plan is Rabin's private initiative.

He told Israel Television on February 16 that he will not ask the government at this point to approve elections in the territories because he wants to give Shamir and Foreign Minister Moshe Arens "maneuvering space" when they visit Europe and the United States. He said he was confident the government eventually would "move toward" his plan and that it would win American support.

Meanwhile, Rabin is trying to find "partners for the plan" among Palestinians in the territories.

Israelis Oppose New Settlements

By HUGH ORGEL

TEL AVIV (JTA) — A substantial majority of Israelis oppose the establishment of new settlements in the West Bank and Gaza Strip, according to a new poll conducted by the Pori organization.

Among the 1,200 questioned, 49.9 percent opposed new settlements and 32.7 percent approved of them. While 9.9 percent had no opinion, 7.5 percent of the respondents said their opinions were influenced by the current situation.

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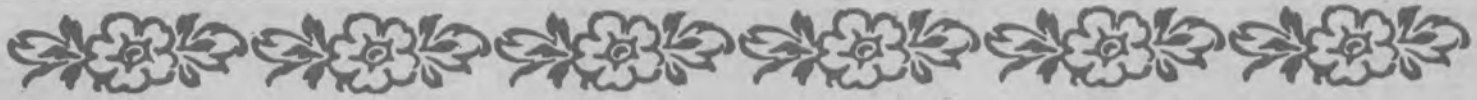
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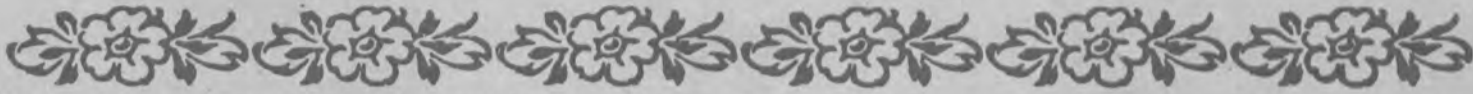
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The Jewish Voice

Wedding Guide



By EDITH SCHULMAN
Special to the Jewish Voice

A marriage license purchased for \$30 and a notary or Justice-of-the-Peace are enough to insure that your upcoming marriage would be legal in the eyes of the state. But having a Jewish wedding means considering traditions and customs which have been handed down from generation to generation. Why the plain ring? the Chupah? bedeking? yihud? Each custom and tradition has a meaning that makes a Jewish wedding an ever-so-special life cycle event.

The Aufruf

While the aufruf can take place on any day the Torah is read, it is most often done on the Sabbath preceding the wedding. This word literally means "calling up" and the groom is called up to read from the Torah. This custom is practiced by Conservative and Orthodox Jews. While the Aufruf can take place on any day the Torah is read, it is most often done on the Sabbath preceding the wedding. The rabbi may ask the bride to join the groom for a special blessing. As they leave the bimah, the family pelts them with candy, raisins, nuts or even rice — all omens of fertility. The family of the groom will often also give a kiddish following services.

The Ring

Did you know that the engagement ring is a custom that harkens back to remote antiquity when the engagement pact was sealed with a ring or other token. In the book of Genesis — Pharaoh said unto Joseph, "see I have set thee over all the land of Egypt,"



and Pharaoh took off his ring from his hand and put it upon Joseph's hand. A Greek ring of the 4th century bears the inscription "To her who excels not only in virtue and prudence but also in wisdom." Another early ring carried an inscription with a single Greek word which is today's colloquialism meaning "honey."

The wedding ring must belong to the bridegroom and be free of any precious stones, but can be of any material, usually gold or some other precious metal.

The earliest record of a wedding ring appears in Egyptian literature. In hieroglyphics a circle represented eternity so by applying the name to a plain band or circle for the finger, marriage was identified with a tie through eternity. Early Hebrew wedding rings were plain and had ceremonial or symbolic meanings, but were often too large for wearing. A concept of servitude symbolized

the wearing of the ring on the left hand as the right hand symbolized power and authority and the left hand subjugation.

It was thought that a certain vein or nerve in the fourth finger of the left hand ran directly to the heart, so the ring was worn on that particular finger. In trying to rationalize a superstition some folks have stated that the fourth finger is the least used and is guarded by other fingers and the ring will get the least wear. During the wedding ceremony, the groom places the ring on the index finger, not the fourth finger and it is changed later by the bride.

Bedeken (Veiling The Bride)

The bridal veil originated in ancient times as a symbol of the bride's submission to her husband. There is a very lovely ceremony done by some couples



where the groom veils his bride to make sure that he is marrying the woman of his choice. This, of course, goes back to biblical times when Jacob was promised to one sister but ended up marrying another without his knowledge. Generally, it is attended by only the immediate families, the maid of honor and the best man.

The groom places the veil over the bride's face and recites the blessing given to Rebekah by her mother and brother before she left for her marriage to Isaac. The rabbi, then the parents extend their words of hope and prayer.

Kittel

This is a short, white linen robe to be worn by the groom over his suit. It signifies his spiritual readiness for marriage and is removed after the ceremony. This is an Ashkenazic custom.

The Chupah

This is the marriage canopy made of four poles under which the wedding blessings are recited. Today it is often made of batiked, silk-screened, woven, appliqued or embroidered or decorated with flowers. However, it might just as well be covered with a tallit worn by a member of the family, with the four poles held by friends of the bride and groom. The huppah is considered to be a symbol of the new home which the bride and groom will create. No other

religion creates a place where the bride and groom and their families stand together to become a part of this very important ceremony in the life of their children. On the one hand, parents bring their children down the aisle to give them to their spouse-to-be, but on the other hand, parents stand together with their children under the huppah to remain always a part of their lives.

financial obligations which the husband undertakes toward his wife. It is given to the bride to keep. It was instituted for the purpose of protecting the woman in order to render it difficult for the husband to divorce his wife by obliging him to pay her, in the event of a divorce, the sum mentioned in the ketubah.

Today, this is much more than

nuptials (nissuins) and consists of the seven blessings and the breaking of the glass.

Breaking of the Glass

This marks the end of the public wedding ceremony. Used is a thin glass wrapped in a napkin. The glass is smashed under the foot by the groom after the seven benedictions.

It is symbolic representing the wreckage of our past glory and the destruction of the ancient Temple in Jerusalem in the first century. It recalls at this most joyous occasion, that there is also sadness.

Yihud

This term refers to the private gathering of the bride and groom following the wedding ceremony. This goes back to the times when an engaged couple were never permitted to be alone together. Therefore, following the wedding they were taken to a room to spend a short time alone. It was a symbolic reminder that the marriage would not be consummated until the couple had been together in sexual union. This is still a sign that the marriage customs have been completed as they should. It is tradition for the bride and groom to break their fast with a light meal before they rejoin their guests for the rest of the festivities.



Tradition Makes A Jewish Wedding Different

just a document. They are often made by artists and calligraphers and are framed and hung for their artistic value. The earliest known ketubahs date from the 10th century.

The ketubah is written in Aramaic, which was the spoken language of the Jews during the Second Commonwealth. In addition to stating monetary terms for the bride, the Ketubah states that the groom pledges to the bride to "work for thee, honor and support and maintain thee in accordance with the customs of Jewish husbands who work for their wives and who honor, support, and maintain them in truth."

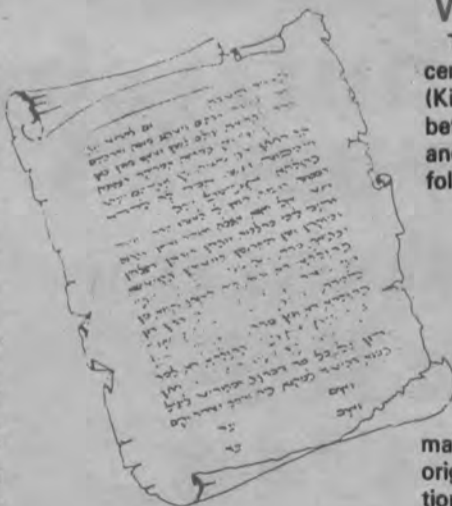
After the ketubah is read during the wedding ceremony, the document is given to the groom for him to hand to his bride and for her to hold in her safekeeping for all the days of their marriage.

Circling

This is a very old custom that varies. Some brides will circle the groom three times, and some seven times and sometimes the bride is led around the groom by both mothers. One explanation is that by walking around the groom, the bride creates an invisible wall to protect him from evil spirits, from glances of other women and from worldly temptations. It may also be symbolic of a new family circle being created.

Ketubah

In its simplest form, this is a document which records the



Wedding Ceremony

There are really two ceremonies: first the Betrothal (Kiddushin) which includes the betrothal blessings, the proposal and the giving of the ring. This is followed by the reading of the

marriage contract first in the original and then in the translation. The second ceremony is the

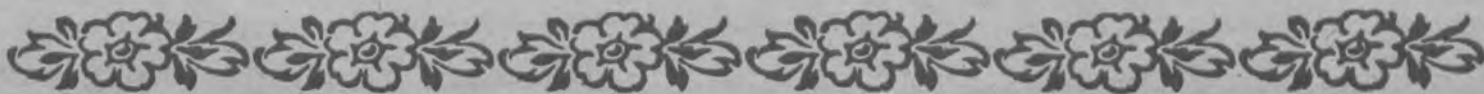


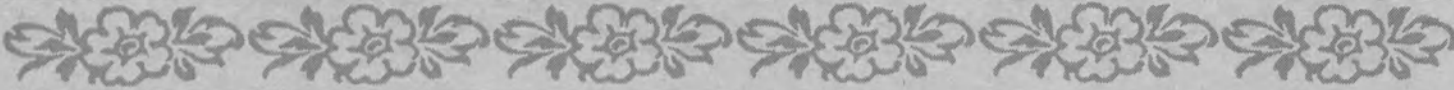
Bencher

This is a booklet given to the guests at the festivities following the wedding ceremony. It includes the birkhat hamazon (blessing after the meal) and the seven marriage blessings.

Thus, these customs and traditions are celebrated by Jewish brides and grooms. There is a comfort in the knowledge that brides and grooms of every generation practice the same rituals and receive the same blessings.

(Edith Schulman is a freelance writer from Maitland, FL. She is also associate editor of Heritage Florida Jewish News.)





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The wedding ring is a relatively modern substitute for the gold coin or other article of value with which a man literally purchased his wife from her father.

According to custom, the ring is of plain metal and without stones, though not necessarily of pure gold. The original purpose of the requirement for plain metal was to eliminate any possible doubt in the minds of the bride and her family as to the true value of the object.

According to Jewish law, the giving and accepting of the ring in the presence of witnesses is the most important part of the ceremony, and the marriage is in fact legalized when the groom places the ring on the bride's right forefinger and says: "Behold thou art consecrated unto me with this ring, according to the law of Moses and Israel."

A double-ring ceremony is frequently performed at Reform, Conservative and even many Orthodox weddings. The bridegroom receives his ring after he has recited the blessing and has placed the ring on the finger of the bride; she in turn slips his ring on the ring finger of his left hand. She need not recite anything, but many rabbis use a special declaration for the bride to recite as well.

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Set Priorities

• Priorities

When deciding on a budget, establish which aspect of the wedding is most important to you — band, flowers, food, etc. Figure on spending the largest amount on the food. Then allot sums of money to other areas in order of importance.

• Plan Ahead

While a wedding can be planned in four to six months, most people feel more comfortable with a nine to twelve month time frame. As soon as you select a wedding date, line up the ceremony and reception sites, caterer, photographer and band since these services are often booked as many as two to three years in advance.

• Organize

Use a system to organize your plans. Keep written records in a folder or book, to help you keep track of deposits, receipts, deadlines, schedules and appointments. Devise a system of lists, tables or charts to remember everything you have to do for the wedding.

• Band

Try to hear the band in person before you hire them. Videotape does not necessarily do justice to some bands. Make sure to have in writing that the band leader will be at your wedding. Keep in mind that the music should encompass a wide range of guests' tastes.

• Photographer

The bride and groom should meet with the photographer before he or she is hired, to make sure all are on the same wavelength at the wedding. Discuss when and where formal portraits will be taken. Discuss the importance of candid as well as how much of a presence you want the photographer to be.



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Checklist

6 TO 12 MONTHS AHEAD

- Determine budget and type of wedding
- Visit your rabbi and set a date
- Plan the reception
- Draw up the invitation list
- Select florist, photographer and music
- Choose your dress

4 MONTHS AHEAD

- Order invitations
- Plan the honeymoon
- Set date for blood test
- Register for gifts

2 MONTHS AHEAD

- Address invitations
- Choose attendants' gifts
- Buy wedding ring(s)
- Set date for marriage license

1 MONTH AHEAD

- Have final fittings of the dresses
- Arrange rehearsal dinner
- Make hotel reservations for guests
- Mail invitations
- Buy groom his gift

2 WEEKS AHEAD

- Record and write notes for gifts
- Send announcements to newspaper
- Arrange seating plan for reception
- Check trousseau
- Move belongings to new home
- If needed, change name on credit cards, license, etc.

1 WEEK AHEAD

- Have final meeting with caterer
- Give bridesmaids' luncheon
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- Relax



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The Art Of Matchmaking Is Serious Business

By GAIL LICHTMAN

Special to The Jewish Voice

They laughed at the *Yiddishe mama* and her cure-all chicken soup — old fashioned, not the modern way we do things — until scientific evidence proved that *mama* did know best all along. Now, like chicken soup, another time-honored Jewish tradition, long by-passed as "not-for-us-to-day," is making a healthy comeback in 1989 in Delaware — the professional matchmaker — in the person of Bella Breger.

The petite, 42-year-old, Russian-born and educated Breger is a far cry from Yentl the matchmaker in manner and style, but not in substance. Her business, the Bella Group, in operation since last September, is an introduction service for selective professionals and business executives who do not want to leave as important a matter as choosing a compatible mate to chance.

For 10 years after arriving in Delaware in 1977 from Leningrad, Breger worked as a design draftsperson for the Du Pont Company. During this time, she and her engineer husband, Igor, met many single professionals who were so caught up in their careers that they had little or no time left for a social life. Breger's desire to help, coupled with some amateur successes at matchmaking in Russia, led to her decision to go professional. "I made up my mind that I wanted to be a matchmaker and that I'd be good at it," Breger said. "Since then, I've tried to understand how to do the best job possible. Matchmaking is not something you can ever read or learn enough about."



Bella Breger

With that philosophy in mind, Breger set out to acquire as much professional training as possible. This past summer, she traveled to San Francisco to study with the Patricia Moore Group, a respected professional matchmaking service.

Breger eschews gimmicks such as computers and videos. She considers her business "a serious a very personal one . . . When computers and videos are used, either people are scared or they don't take things seriously."

"My clients are well educated and serious about their relationships. They want to meet people with like direction to their lives. They want to take control of their personal lives."

Operating out of a modern, comfortable office in downtown Wilmington, Breger first meets

with a prospective client for an informal discussion. This initial, no-obligation interview, helps her to discover what the individual is looking for and interested in. "After this interview, it's entirely up to the client whether to continue or not," she added.

If a client decides to continue he or she then pays a fee of \$1,100 a year for between six to 12 introductions. A second, more in-depth interview is held, delving into such areas as education, personal and cultural background, hobbies, interests and previous marital history (if any). Based on the results of these interviews, Breger matches her clients with other members of her group. She tells each client what the other is like and answers any and all questions before the clients meet.

"I used to wonder how professional matchmakers knew who goes with whom," Breger confessed. "One matchmaker told me she just had this gut feeling about certain people. At the time, I dismissed this. But now, I've found it's true. I see two people and I just know they'll be a good match. And, you know, it works."

"For example, I had a client, a divorced woman in her fifties, who was sure I would have a hard time finding a match for her. But the minute I saw her, I knew she would be perfect for one of my other clients — a man in his late 50s. I just felt they would click, and they did. They both called me the very next day after their first date to say how happy they were with one another."

Although only in business a short time, Breger already has a few dozen clients and is interviewing new ones all the time. While

none have married to date, in addition to the happy couple she cited, two other couples have told her they're a match and do not want any more introductions.

Breger's clients range in age from 25 to 63. They are evenly divided between men and women. All have at least a bachelor's degree and many also hold advanced degrees. The majority are divorced, although there are some who have never been married. Many of the single women in their middle to late thirties are concerned that they may marry too late to bear children. Their concerns fall on very sympathetic ears. "No one is as personally involved with their clients as I am, or looks out so deeply for their interests," Breger claims.

It's a long road from Leningrad to Wilmington, and one that Breger and her family have never regretted taking. "Life in the Soviet Union is very difficult, and life for a Jew is almost impossible, both for personal and political reasons," she explained.

For four years after the Bregers, along with their small daughter and her mother, applied for exit visas, they were denied permission to leave the Soviet Union. During part of that time, Breger was laid off from work and their situation often seemed very bleak, she says.

It was during this period of refusal that they began to receive letters of support from a Wilmington-area Jewish couple — Marge and the late Sid Maerov. For three years, these letters let the Bregers know that there were Jews outside of Russia pulling for them.

And pulling they were. In 1977,

when the family finally reached Rome, they received, through the Jewish Federation, an invitation to settle in Wilmington, sponsored by Temple Beth Emeth.

"Coming to the United States was a cultural shock. We knew very little English and it was very difficult to adjust to a new country and a new language," Breger recalled. "When we arrived in Wilmington, the Jewish Family Service was waiting for us. They brought us to an apartment and helped us to settle in. We were and still are so grateful for all they did, and have never taken any of it for granted."

Today, Breger and Igor, her mother and now 17-year-old daughter have made the transition to Americans. Another 8-year-old daughter bears the label "born in the USA."

"In Russia, you are not responsible for your own life. Either the government gives things to you or you can't get them," she said. Here, things are different. Many Russians have trouble learning to live with this new-found responsibility, but not Breger. "For me, this was never a problem. I knew I would be responsible for my own life and I am." Her endeavors bear this out.

Those interested in more information on the Bella Group can contact Breger at 475-1129.



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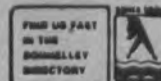
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Canadian Jewish Princess Turns Yemenite Bride

By ROSE MALICHI

My mother had always dreamed that her only daughter would marry under the stars in Israel. What Jewish mother would wish otherwise? Of course, as long as the groom was Jewish and came from a good family, but "Just what and where is Yemen?" she asked on a long distance call from Montreal.

The nine years since my *aliya* to Israel from Canada have sped by and with them the most unexpected of events which I believe can only happen to a "once-upon-a-time Jewish princess." More so this princess who chose to fulfill her romantic Zionist dream in the Holy Land. When age seemed ripe, as the prophets might have thought, I was indeed blessed by having met my husband, a Yemenite Israeli.

In keeping with his family's heritage and what some on-lookers might think was "tribal African worship," we had a traditional Yemenite wedding, with all of the original customs. My childhood visions of a white dress and waltzing with my father while my mother looked on and wept, were suddenly transposed into a Cinderella fairytale for a night I will long remember.

A "Henna," the original Yemenite wedding ceremony, is a ritual that has been carried out for hundreds of years and still is today in some Yemenite-Israeli families. It may be performed in its entirety including the "chupa," or the evening prior to the traditional Jewish wedding as we know it. I am referring to the popular throwing of bouquet and reading of telegrams, followed by the couple's six pieces of Samsonite luggage and ten days in the Bahamas. My wedding did not keep with this tradition. It was so much more.

My husband's parents were certain that I would not want to go through with the traditional ceremony, but having majored in Theater Arts at university, I envisioned a fanfare of spectacle and thus, my first major performance to what was certain to be a captive audience. The "Henna," the honoring of the bride and groom, symbolizes the giving over of the bride to the groom's family and vice-versa. In Yemen, in days of yore, the ceremony would begin one week before the *chupa*. We decided to have our "Henna" for only one evening, two days before our actual marriage ceremony.

Two hundred and fifty guests, cold meats, salads, pita bread, strings of bright lights, music, all in my in-laws garden in Tel Aviv. Having been partially briefed by the "elders," I had a vague idea of what to expect. I was "queen for a day" and from the early hours of the morning, was waited on hand and foot by the family. Five o'clock in the afternoon and Rachel arrived — a woman in her 70's, she wore a floral housedress and had her head covered with an old kerchief. She was carrying two tattered leather cases and a bouquet of red and white carnations. She was my "dresser," and with her, the robes, jewelry and headress I would be wearing that night.

Rachel dressed and 'garnished' Yemenite brides for a living. Her rental fee was a mere \$10 for the evening. Her riches (sterling silver jewelry, a gold embroidered floor length gown with matching harem pants) were the only possessions she brought with her from Yemen 30 years ago. The history, the clothes and jewelry



Canadian Rose Malichi in traditional Yemenite dress at the "Henna" ceremony prior to her wedding. (Photo: WZPS)

belonged to her great grandmother.

I stood in a small bedroom with only Rachel and my mother, wearing no more than a cotton shirt, and Rachel began. She took four cloth diapers and wrapped them around my neck. She then helped me into a black embroidered dress. The dress itself weighed close to 10 pounds, but little did I know that this was only the beginning. Next, she put a heavily weighted breastplate over the diapers. I felt as though I was preparing for a joust!

Opening a small jeweled case, neither I nor my mother could believe what we saw. Strands of beads and silver medallions, pendants, bracelets and a selection of nearly 100 rings. She placed necklace after necklace around my neck. With each one, she blessed me, wishing me good health, happiness and many, many children. The detailed filigree work of each piece, the gold and silver mesh, glistened and as I counted 22 separate pieces, I began to feel the weight of each one. Why the diapers? By this time, I realized they served as a padding for this 5'2" Canadian. Next, the bracelets: Rachel carefully closed five around each of my wrists. Rings: two on each finger, including my thumbs. "I

have to sit down before I fall down," I told her. "You will stand and be proud. Today is like no other," she replied. She then opened up a large cardboard box and took out a gold embroidered headress. It was nearly a foot and a half high and she pinned it to my head, strapping its gold chain laces around my chin. On it, she attached the carnations and bouquets of mint leaves that hung down below my ears.

All this time, I was allowed to look in the mirror, but kept looking at my mother, standing in the corner in her chiffon cocktail dress, tissue clutched in her hand. "I feel like I'm watching a National Geographic film and you're the star," she said. "The 'kalah' (bride) is ready now," Rachel said, as she went to call my husband so that the ceremony could commence.

The crowd gathered outside in the garden and the music began. Music? The orchestra was like no other I had seen before. Rachel, with a large tin can and a stick and one aging great aunt, with the lid of a pot and a wooden spoon. They canted wedding songs and prayers in Yemenite, keeping the beat with their homemade percussion instruments. My husband, in a sparkling silver and black robe, (Continued to page W8)

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Ketubot As Works Of Art

The *ketubah* or Jewish marriage contract, often written as a simple, mass-produced document, can also be a work of art. While the laws governing the

writing of other Jewish texts, such as a mezuza (Torah scroll) or a get (writ of divorce), for example, are very strict, the laws concerning the *ketuba* are very loose.

Many couples are intrigued by the idea of their *ketuba* being a handmade, personalized work of art.

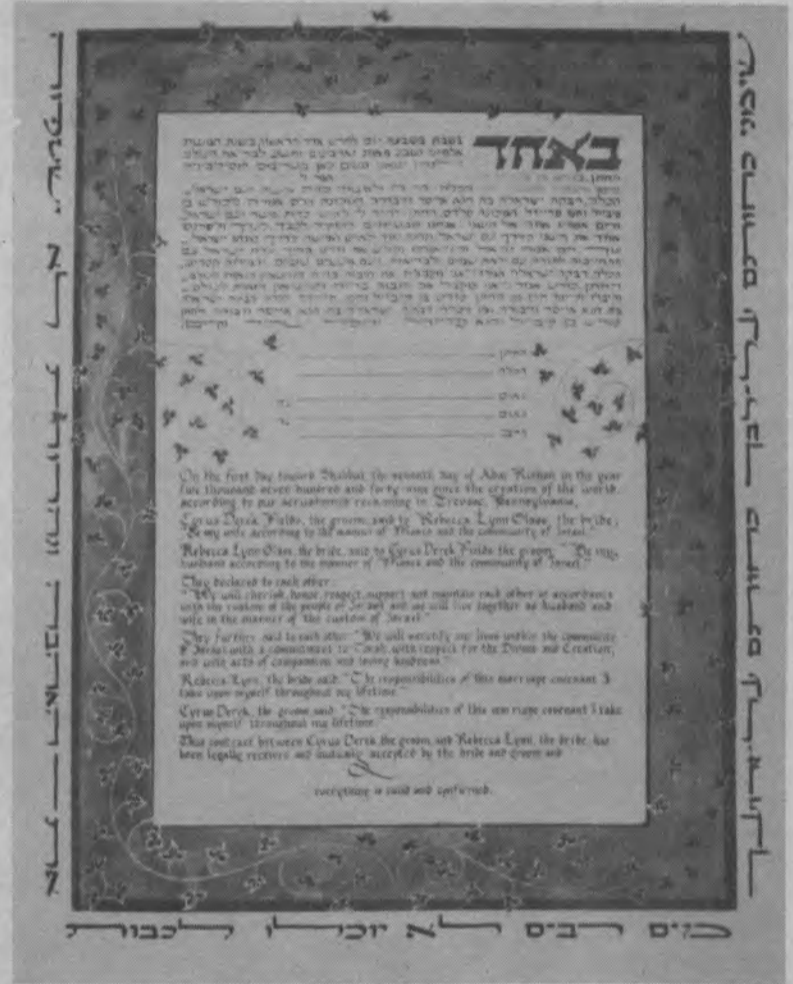
The *ketubah* dates back to the second century BCE and was originally written in Aramaic. The contract assures the bride that she will be cared for and protected during her marriage and provided for in the event of divorce or widowhood. The groom presents it to the bride; it remains in her possession.

In Diaspora communities, two main *ketubah* texts are in use today: the Orthodox and Conservative. Reform rabbis do not usually use a *ketubah*, though they will do so if requested to by the couple.

Some artists and calligraphers, both in Israel and here in the United States, specialize in the *ketubah* as "a beautiful picture combined with the personal symbolism and individuality of the couple who are marrying."

Most artists who do *ketubot* have a prepared number of basic decorative forms a couple can choose from. Color combinations can also be chosen. One artist explained, "People need something to see, something to pick from since they usually don't have a definite picture in their minds about what they want. It's better to do it this way than for me to put a lot of work into the project and then have them ask for changes."

While there is a concern about expenses for some, others are willing to have an artist or calligrapher prepare a completely individualized *ketubah* one that may incorporate certain designs



A *Ketubah*, the traditional Jewish marriage contract, as a work of art. This *ketubah* was crafted by Riva Brown, a Wilmington calligrapher.

that will symbolize their names, for example, such as using birds for the name Tziporah, or biblical images that can be connected to names. It is also possible to personalize the *ketubah* with an original statement added to it in Hebrew or English by the couple.

That is halachically acceptable if it comes after the witnesses' signatures.

An artist who paints original *ketubot* explains the pleasure he gets: "When I understand the couple, I feel as though I'm illuminating their inner selves."

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- June is the most popular month for weddings, followed by (in order) August, July and September. The least popular months are March and November (a tie), February and January (last place).

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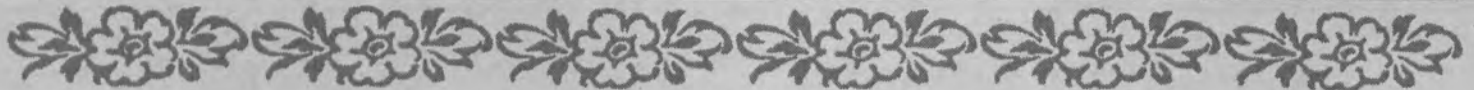
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YEMENITE—

(Continued from W5)
met us at the front door, and off we went, arm in arm. Everyone seemed to know the tunes and joined in the singing. The older men bent down to kiss my forehead, as I, with my 35 pounds of jewelry, tried to be graceful.

After heaving myself out of my chair, I somehow managed to dance and twirl to the tunes of Yemen. In addition to the chorus, we had hired a Yemenite singer, who also came equipped with his own tin can and yardstick. He sang in Yemenite, which sounds like a mixture of old Hebrew and Arabic. The dance step, somewhat like a *horrah* step, starts off very slowly and then, while the tempo turns into a quickened frenzy, feet begin to fly. Men and woman alike danced in circles for hours, with my husband and me in the center.

Eleven o'clock and everyone is looking at "safta" (grandmother). She is a woman of 94, who has blessed each one of her 32 grand-

children at birth and now, would be giving her eldest grandson over to his new bride. In her hands was a bowl of "henna," the ground up seeds of the henna plant. Mixed with water, this turns into a dark brown mud. As we know it today, women use henna to highlight their hair. This was that same cosmetic mixture, only this was home-grown. When placed on the skin, henna leaves an orange/brown stain that washes off only after two weeks.

The mixture was ready and my husband and I took our seats at a festive white table decorated with red roses and tiny lit candles. Grandmother arose and only when all the guests were silent, sang a prayer in our honor. She then took my husband's hand and on his palm put a circle of henna. In her broken Hebrew she recited a prayer, explaining that this stain of color placed on him going to his bride and would always be a blessed and honored member of his family.

She then blessed me and put a

dab of henna on my hand and repeated the procedure with my parents, brothers and sisters. My mother covered her hand with a plastic bag. "Wait 'til I tell the girls at bridge," she laughed, and kissed us both. My father asked for his first grandchild before our first anniversary, as did most of our guests. This, too, is in keeping with Yemenite tradition!

We continued dancing until 4 a.m. — until the last of our guests had gone. Looking back now, three years later, the joy of our

simcha will forever hold a special place in my heart. I had, in one brief evening, experienced the riches and flavors of generations of Jews from a place called Yemen. They had now become my family. I was so proud. The love, the ritual, still alive after hundreds of years.

I knew no more of Yemenite

customs than my mother-in-law knew of Canadian ice hockey. But it was there, at the "Henna," that two worlds so juxtaposed, were brought together. With it, this "mixed marriage" of ours now holds in it generations of Jewish customs that I only hope will survive the next hundred years.

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Four Airlines Paid 'Protection Money' To Arab Terrorists During 1970s

By DAVID FRIEDMAN
WASHINGTON (JTA) — A U.S. airline and three West European carriers paid millions of dollars to Palestinian terrorists in the 1970s not to hijack or attack their planes, an expert on terrorism said two weeks ago.

Neil Livingstone, a professor of national security studies at Georgetown University and president of the private Institute on Terrorism and Subnational Conflicts, would not reveal the names of the

airliners that paid the "protection money" to an arm of the Palestine Liberation Organization. A former adviser to congressional committees and airlines, Livingstone would not confirm whether any of the airlines flew to Israel, but he said the extortion money was no longer being paid.

A spokesman for the Federal Aviation Administration denied any knowledge of protection money being paid, but Livingstone said his information was corroborated by a

half-dozen intelligence agencies in the United States, Europe, Israel and Arab countries. He said the countries in which the airlines were based knew of the extortion.

Livingstone was interviewed by phone at the institute's office, where he had just returned from Israel. He first revealed the existence of the extortion during a three-day international seminar in Tel Aviv on aviation security.

Livingstone said he would

reveal the names of the airlines and other information in a book he has just completed on the covert operations of the PLO. The book's central theme, Livingstone said, is that "irrespective of Israel," the PLO should be a "serious concern of the United States" since it has attacked and killed Americans, including diplomats.

In his talk in Israel, Livingstone said most of the protection money was made to the Popular Front for the Liberation of Palestine, headed by George Habash. "Most of it happened in the 1970s and most of the money was paid to the PFLP," he said. Livingstone said that while Habash resigned from the executive committee of the PLO in a dispute with Yasir Arafat in 1974, Arafat benefited from the extortion through a "secret fund" and "knew very well what was going on."

At the Israeli conference, future plans for airline security were addressed by Brian Jenkins of the Rand Corporation, an American think tank. He said it was essential to recognize that terrorists are aware of what security measures are being planned. He also stressed that terrorists use sophisticated implements which have to be dealt with.

Jenkins also mentioned problems confronting security people, such as insufficient screening of airport employees, how to react to threats and if and when to publicize them.

According to Livingstone, the U.S. airline made the protection payments for three years, while one European carrier paid for nearly a decade. The other two European carriers stopped payments after other Palestinian terrorist groups attacked their aircraft.

The PFLP operations chief from the late 1960s through the mid-1970s was Wadi Haddad, since deceased, who is believed to have masterminded many air piracy operations, including the Air France hijack to Entebbe, Uganda, in June 1976.

Res. Maj. Gen. Aharon Yariv, head of Tel Aviv University's Jaffee Center for Strategic Studies and a former chief of Israel's military intelligence, summed up the discussions. He said an effective war against terrorism required good intelligence and concerted political action against countries supporting it.

He recalled that when he became chief of military intelligence in 1964, the year the PLO was founded, he was told it should not cause Israel concern. "A year later the troubles started and they haven't ended since," Yariv said.

"Had we acted effectively from the start and not been inhibited by the major expenses involved, we might have stopped the developments of the last 25 years," he said, adding, "not for sure, but perhaps."

(JTA correspondent Hugh Orgel in Tel Aviv contributed to this report.)

Publisher Rushes To Translate 'Satanic Verses' Into Hebrew

TEL AVIV (JTA) — An Israeli publishing house is rushing to get "Satanic Verses" translated into Hebrew for speedy publication. Niva Lanir, chief editor of Keter Publications, one Israel's leading publishing houses, said Monday that her company had contracted to publish a Hebrew translation of the 500-page book on the basis of the pre-publication catalogues. Keter is presently negotiating with translators, she said.

Ayatollah Ruhollah Khomeini of Iran offered \$1 million to anyone who would murder him. Islamic fundamentalists have also threatened the lives of other publishers and booksellers.

The Iranian ambassador to the Vatican, Salman Ghaffari, said that the death sentence now also applies to the Italian publishing house, Mondadori, which announced it would publish and distribute an Italian translation.



Indian-born writer, Salman Rushdie, author of "Satanic Verses," in his London study. He is reportedly in hiding following Iranian leader Ayatollah Khomeini's orders to kill him. His book has enraged Islam fundamentalists because its fantasy sequences are considered blasphemous and a direct attack on Mohammed. (Photo: RNS)

Lanir said that Keter's contract was completed long before the writer infuriated Islamic fundamentalists all over the world, who alleged, without ever seeing it, that his book blasphemed their faith.

The author, Salman Rushdie, an Indian-born British subject, has become a target for assassination since the

Meanwhile, Shoshana Bayer, head of the Israel High-School Teachers Association, appealed to the International Teachers Association Monday to support Rushdie. She said that regardless of the contents of his book, teachers all over the world should denounce the assassination threats against him or anyone else and show courage as educators.

West German Banks Will Finance Jordan's Purchase Of Jet Fighters

By DAVID KANTOR
BONN (JTA) — A group of West German banks will finance the purchase of advanced military aircraft by Jordan, a deal the government was recently forced to abandon by public pressure. The banks, led by the Munich-based Bayerische Landesbank, which is owned by the federal state of Bavaria, will lend Jordan \$200 million to buy eight Toranado

jets, one of the world's most sophisticated fighter-bombers. Government sources confirmed the loan and said it was a normal commercial transaction.

An outcry arose three months ago when it was revealed that the Bonn government intended to finance the purchase through the Kreditanstalt fur Wiederaufbau, a state-owned bank. The public scandal caus-

ed the government to withdraw the state loan. Now, however, in face of new protests from friends of Israel and others, the authorities say they are powerless to interfere with the new loan.

The Tornado is produced jointly by Britain, West Germany and Italy.

Bavaria is the site of German plants which manufacture more than 40 percent of the Tornado parts. It is home to other factories that sell co-produced weapons systems to Arab countries through offices in Paris, London and other cities.

Panel To Determine Final Fate Of Wallenberg

MONTREAL — (JTA) — A five-nation commission that will try once and for all to determine the fate of Swedish diplomat Raoul Wallenberg expects to present its findings next May to Soviet leader Mikhail Gorbachev, human rights activist Samuel Pisar said at a news conference here on February 16. The commission consists of Sweden and the three countries that have awarded Wallenberg honorary citizenship — the United States, Canada and Israel. In addition, Mikhail Chlenov, president of the Jewish Cultural Association in Moscow, will assist the commission with his historian's expertise.

Wallenberg is credited with saving some 100,000 Jews in Hungary from deportation to Nazi death camps in the final year of World War II, by sheltering them in the Swedish legation in Budapest and providing Swedish documents. He was arrested by the Red Army when it entered Budapest in 1945 and has not been heard from since.

The Russians first disclaimed knowledge of his whereabouts. Later they said he died in a Soviet prison in 1947. But persistent reports over the years from reliable sources said Wallenberg had been seen alive. His family and others believe he is.

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Announcements/Events

Hadassah Sets Hunger Strike As Expression Of Solidarity With Soviet Jewish Women

Members of the Newark and Wilmington Chapters of Hadassah, the Women's Zionist Organization of America, will join Jewish women refuseniks of the Soviet Union in a hunger strike next month to protest Soviet emigration and human rights policies.

Rochelle Katz, the Newark Chapter President, said the local hunger strike set for March 8, International Women's Day, is part of a nationwide Hadassah effort to focus public attention on the continuing plight of Soviet Jewry.

The national event is the fulfillment of a promise made to the protesting women refuseniks by a group of Hadassah leaders during a visit to Moscow, Leningrad and Kiev last Spring, Mrs. Katz stated. "We vowed that we would not let the world forget their courage in the face of the repression that is still a face of Soviet life. Our action on March 8 is a modest symbol of the enormous hunger for freedom and justice that Soviet Jews must live with every day."

Hadassah, with 385,000 members in 1,500 chapters throughout the United States and Puerto Rico, is the largest Jewish women's volunteer group in the nation and the largest Zionist organization in the world.

Local Hadassah members are also joining in a national letterwriting campaign to let Soviet refuseniks and Soviet leader Mikhail Gorbachev know of the American women's solidarity with the Jews of the U.S.S.R., and the region Soviet Jewry chairpersons across the country will place personal telephone calls

of support to the fasting women.

"We urge all the women of Newark and the greater Wilmington area to join with us in this effort," Mrs. Katz added.

"We are expressing our support not only for Soviet Jewry, but also for the cause of freedom and justice everywhere."

Additional information about

the Hadassah hunger strike is available from Mary-Lee Lutz, 41 Bradley Drive, Newark, (302) 834-9601, or Judy Stiebel, 6 Devon Court, Wilmington, (302) 478-6822.

Beth El Hebrew School Students Celebrated Tu B'Shvat With Seders

Recently, Temple Beth El held Tu B'Shvat seders for its religious school children. The tradition of such seders dates back to the 16th century Kabbalists, although the practice was lost for many years.

The modern Tu B'Shvat seder serves several purposes. First, it helps us become more aware of and grateful for this world God created. By tasting various categories of fruits, thinking of the various seasons and the corresponding agricultural events, we are more in touch with nature and feel more a part of this world.

This in turn leads us to a second reason for the seder, for as we feel more a part of our surroundings, we also feel responsible for our environment. Tu B'Shvat has the potential to help us be ecologically minded.

The Reconstructionist Movement has just initiated a new project called Shomrei Adamah - Guardians of the Earth. Shomrei Adamah goes back to the Biblical and Talmudic tradition of protecting our environment.

At Tu B'Shvat seders, the students not only enjoyed a different kind of seder with the various fruits, but also gained insight into Jewish traditions regarding ecology and began to learn about responsibility for the preservation of our earth.



These children from Temple Beth El are enjoying samples of different kinds of fruit and responding to Rabbi David Kaplan's questions.

Eighth National Seminar On Jewish Genealogy To Be Held In Philadelphia

"The Philadelphia Connection," the eighth national seminar on Jewish Genealogy will be held Sunday, June 25 to Thursday, June 29 at the Holiday Inn, Independence Mall, 4th & Arch Streets, Philadelphia. Hosted by the Jewish Genealogical Society of Philadelphia, and headquartered just minutes from Philadelphia's Judaic centers, the Seminar will provide the opportunity for important research, contact with leading experts from the genealogical community, and practical help for the beginning genealogist.

Registration will take place Sunday afternoon. At 5 p.m. the National Museum of American Jewish History will host guests at a Welcome Reception. On exhibit will be "The American Jewish Experience," a narrative survey of more than three centuries of Jewish life in America. Karen Spiegel Franklin's comprehensive exhibit of family history and genealogy, "L'dor Va Dor: From Generation to Generation" will also be on display at the Museum.

An Orientation meeting will feature directors of the major research facilities who will describe their holdings. The seminar will encourage members to do serious research in the city's resource centers (e.g. the Balch Institute, the Historical Society of PA, Gratz College, the Philadelphia Jewish Archives Center at the Balch, and many more.)

The schedule has been designed to maximize the daytime hours for research, and the late afternoon and evening hours for lectures by recognized authorities on genealogy related topics. "Birds-Of-a-Feather" meetings of groups sharing common concerns (e.g. newsletter editors, program chairmen, professional genealogists and

members concentrating on Russian, Polish and German research) are also being planned.

Seminar highlights will include: Rabbi Malcolm H. Stern, Dean of American Jewish Genealogists, and genealogist for the American Jewish Archives who will speak on "Where Was Bubba Born? The Changing Map of Europe, 1492-1952". Dan Rottenberg, author of "Finding Our Fathers," one of the first guidebooks to Jewish Genealogy will also be a featured speaker. Rottenberg is a monthly guest Op-Ed columnist for the "Philadelphia Inquirer."

For additional information about "The Philadelphia Connection," please write Jon E. Stein, Chairman, 332 Harrison Avenue, Elkins Park, PA 19117. Enclose a stamped, self-addressed envelope with any inquiries.

Young Jewish Adults

The Young Jewish Adults of Delaware (for Singles 21-35) has planned several activities for the month of March.

The Chavurah discussion topic "The Highs and Lows of Dating," will be on Thursday, March 9 at 7:15 p.m. Call the JCC at 478-5660 for information.

On Sunday, March 12, the singles will meet for Brunch at 11 a.m. at Alyson's Restaurant on Kirkwood Highway. After brunch, the Singles will go bowling at 1 p.m. at Pike Creek Lanes. For more information, call Mike Cook at 368-1982.

The Singles will celebrate Purim with the reading of the Megillah at Temple Beth El, 301 Possum Park Road, Newark at 6:30 p.m. on Monday, March 20. At 8 p.m. the group will go for dinner at

McGlynn's Pub, Polly Drummond Shopping Center, Newark. Call Julie Scher for information at 731-7951.

The monthly cocktail party will be from 6-10 p.m. on Thursday, March 23, at Apples Cafe (in the Hercules Plaza), 1313 N. Market St., Wilmington. Admission is \$6, and food and cash bar will be available. Call Ron Grosz at 762-7411 for information.

On Tuesday, March 28, the group will meet for dinner at 6 p.m. at Ming Gardens, 618 N. Union St., Wilmington. Call Pam-Sue Katz at 737-0958 for reservations.

There will be a wine tasting seminar on Sunday afternoon, April 2. For information, call Kathi Rosen at 762-2962 or Amie Jamison at 888-2338.

Mended Hearts

A regular meeting of the Mended Hearts of Delaware will be held on Monday, March 6 at 7:30 p.m. in Room 1306 of the Christiana Hospital. The guest speaker will be: James K. Bouzoukis M.D. of Emergency Service of the Wilmington Medical Center. The topic will be "Organ Donors and

Transplant."

The community is invited to attend. The Mended Hearts is a National Organization providing moral support to all cardiac patients and their families while experiencing the trauma of heart attack or open heart surgery.

1807 & Friends In Concert

1807 & Friends Monday Night Concert Series will continue at the Gershman YM & YWHA Branch of Jewish Community Centers on March 6, 8 p.m. at 401 South Broad Street, Philadelphia.

The program includes works by Vivaldi, Villa-Lobos, Poulenc and Thuille performed by the distinguished members of 1807 & Friends, who have been critically acclaimed as "delivering the best chamber music in the city."

Tickets are \$10; Y Members and Senior Adults are \$8, and students with ID are \$5. Call (215) 545-4400 ext. 243 for reservations and information.



1807 & Friends will perform at the Gershman YM&YWHA in Philadelphia on March 6.

Naches

Simon

Howard Simon, CPA, Managing Director of the accounting firm Simon, Master & Sidlow, P.A., has recently been elected to the Board of Directors of CPA Associates. As a board member, Mr. Simon will develop policies and procedures for this international organization of accounting firms.

Mr. Simon has over 25 years of experience in the accounting field and is one of the original founders of Simon, Master & Sidlow, P.A. The firm, located in Wilmington, offers accounting/auditing, tax and management advisory services to local businesses.

Fischel

Lisa Anne, a daughter, was born to Jared and Sharon Fischel on December 27, 1988. The Fischels also have a five-and-a-half-year-old son, Gary Benjamin. Jared is Vice-President of the Tax Department of American Stores Company in Irvine, California. The family resides in Mission Viejo, California. Grandparents are Cal and Mildred Fischel and Milton and Helen Haber of Wilmington.

Announcements/Events

Kutz Scholarships For Summer Israel Programs

The Milton and Hattie Kutz Foundation makes available financial aid for those students interested in participating in educational programs in the State of Israel during the summer of 1989. Those interested in applying should write to Rabbi Peter H. Grumbacher, Chairperson, Israel Allocations Committee, Congregation Beth Emeth, 300 West Lea Boulevard, Wilmington, DE 19802. The deadline is April 1, 1989.

When applying the student should indicate the name of the program and preferably include a brochure which details the content of the educational experience.

Many Delawareans have taken advantage of this wonderful opportunity in the past. Those interested are encouraged to write for an application as soon as possible.

Hadassah Dinner And Fashion Show For Youth Aliyah

The Wilmington Chapter of Hadassah will hold its Youth Aliyah dinner and fashion show on Monday, March 13, at 6:00 p.m., at Wanamaker's. Hadassah members will model.

The donation to Youth Aliyah of \$20 will aid Jewish children by financing Youth Aliyah villages and centers which assist hundreds of thousands of Jewish youth, including ones who recently arrived from Ethiopia.

Reservations may be made by contacting Dorothy Flippen, 200 Old Mill Lane, Wilm., DE 19803, 762-0907; Lois Chalawsky, (w)478-6200 or (h)475-3423; or Joan Lubitz, 762-2709. Those made by February 28 will be eligible for an early bird drawing. There is also a \$12 plate charge. Husbands are welcome.

The Youth Aliyah raffle drawing will take place at the dinner.

Beth Emeth Purim Bazaar

Congregation Beth Emeth has scheduled a Purim Bazaar on Sunday, March 19, from 11 a.m. to 3 p.m. at the temple, 300 Lea Boulevard.

Several activities are planned to take place throughout the day. Boutiques will be set up to sell jewelry, clothing, accessories, stoneware and Discovery Toys, among other things. Raffle tickets will be sold in advance as well as at the door and drawings for many prizes will be held during the day.

Children's activities will include a visit from Billy Bob at 1 p.m. and cartoons at 2 p.m. Face painting, spin art, "Purim Graffiti," a fish pond and thumbprints are among the other activities for children.

The Beth Emeth Sisterhood will hold a bake sale. Its Judaica Shop will also be open during the bazaar and will have for sale Purim treats as well as Passover candy. Limited copies of the Sisterhood cookbook, "Taste It, You Might Like It," will be available.

Refreshments, including falafel, stuffed pita, corned beef sandwiches and hot dogs, will be available during the afternoon.

Advance ticket sales will be held on Sunday, March 5 and 12, during religious school hours. Advance tickets will be sold at five for \$1; tickets sold at the door on March 19 will cost 25 cents each. The event is open to the community.

Day For Jewish Women



Sheina Konigsberg, left, heroine of the best-seller, "Holy Days," autographing the book at the Day For The Jewish Woman luncheon. The event, attended by over 70 women, was held at the Grand Opera House on February 5. Pictured with Konigsberg are Shelly Mand (center), who moderated the program, and Oryah Vogel, project coordinator.

Family Celebration At Museum

The Philadelphia Museum of Art is sponsoring a daylong Jewish family program entitled "Tradition!" on Sunday, March 12, from 11 a.m. to 5 p.m. The multi-faceted family celebration will include storytelling with Syd Lieberman, entitled "Jewish Folk Tales for Everyone," a collage workshop and an workshop on manuscript illumination.

A program, entitled "Heritage," will include a film, discussion and a book-making workshop presented by the National Museum of American Jewish History in cooperation with the museum. Preregistration is required for the "Heritage" program.

In addition to the programs and workshops, concerts will

be given throughout the day by the Philadelphia Klezmerim, the Fairmount Brass Quartet and the Gratz Jewish Community Chorus.

The museum is located at 26th and Benjamin Franklin Parkway in Philadelphia. It is open Wednesday through Sun-

day from 10 a.m. to 5 p.m. and on Tuesdays for group tours by reservation only. Admission is \$5 for adults; \$2.50 for senior citizens, students with ID and children under 18; and children under 5 are free. For more information, call the museum at (215)763-8100.

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Akiba Admission Tests

Akiba Hebrew Academy has scheduled admission testing for the 1988-1990 school year on Sunday, March 19, 1989 at 8:15 a.m. The test will be given at the school, located at 223 North Highland Avenue in Merion. Akiba is an independent, co-educational day school for grades 6 through 12.

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Reform Movement Schedules Service In Los Angeles For AIDS Victims

A religious service for AIDS victims scheduled for March 12 in Los Angeles by the Reform movement; Schindler to speak "Jews with AIDS are among us. Many are afraid to come forward. Let us show them they have a home in our community." With these words, the Union of American Hebrew Congregations this week issued a call to a religious service in Los Angeles in support of people with AIDS and their loved ones, inspired by the AIDS masses and similar ser-

vices of hope that have been initiated by the Christian community in recent years.

Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations, will be featured speaker at the service in Leo Baeck Temple, Sunday afternoon, March 12.

The service is the first project to be undertaken by the new regional AIDS committee established by the UAHC's Pacific Southwest Council. The UAHC is the central body of

Reform Judaism in North America, representing 820 congregations in the United States and Canada.

Composed of informed professionals and lay people, the new UAHC regional committee on AIDS will help congregations in the area formulate responsible and realistic policies to deal with those who fall victim to the disease, according to Rabbi Lennard R. Thal, director of the Pacific Southwest Council. The committee was organized in

response to a call from the UAHC's National Committee on AIDS urging every arm of the Reform Jewish movement to educate the 1.25 million members of Reform congregations about the epidemic.

The UAHC was the first national Jewish organization to take action on the AIDS issue. In addition to producing and distributing educational materials about AIDS under the leadership of its chairman, Dr. Boris O'Mansky of Baltimore, the UAHC has called

for increased government spending to fight AIDS and an end to discrimination against AIDS victims.

"This is a matter of *pikuach nefesh*, the Jewish imperative to save lives," said Ginger Jacobs, chair of the UAHC regional AIDS committee. She added; "Fear is generated by ignorance. Education and supportive action are the only solution until a cure is found. It is time for our community to confront AIDS and become involved in the work of healing."

Entries Sought For Fifth Holocaust Writing Contest

WASHINGTON — The U.S. Holocaust Memorial Council is now accepting entries in its fifth annual National Writing Contest on the Holocaust. The subject this year 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 the contest is April 7; the winners will be announced by May 5.

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.

The format is open — entries may be fiction, nonfiction, poetry or drama. Isaiah Kuperstein, director of education for the Council and coordinator of the writing contest, emphasizes that all entries

must represent the independent effort of the writer. They will be judged on originality, content and appearance, and must not exceed 2,000 words.

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, home address and telephone number; school's name, address and telephone number; teacher's name; and grade. They should be mailed to: Writing Contest, U.S. Holocaust Memorial Council, 2000 L Street, N.W., Suite 588, Washington, D.C. 20036.

The U.S. Holocaust Memorial Council was established by Congress in 1980 to plan and build the United States Holocaust Memorial Museum in Washington, D.C., and to en-

courage and sponsor observances of an annual, national, civic commemoration of the Holocaust known as the Days of Remembrance. The Council also engages in Holocaust education and research pro-

grams. It consists of 55 members of all faiths and backgrounds appointed by the President, plus five U.S. Senators and five members of the House of Representatives.

Russian Emigre Spied For PLO

TEL AVIV (JTA) — A 35-year-old emigre from the Soviet Union has confessed to spying for the Palestine Liberation Organization. The man, who immigrated in the early 1970s and reportedly worked for a government organization, was remanded in custody by a Petach Tikva magistrate earlier this month.

The court forbade disclosure of the man's identity or details of the charges against him.

The man reportedly told the authorities he spied for money and meant no harm to Israel, though he was quoted as say-

ing he was "fed up with the conditions in Israel."

The man who was arrested at Ben-Gurion International Airport January 31, when he arrived on a flight from Athens, admitted to having contacts with PLO agents in Athens and passing information to them in exchange for a promise of \$1.5 million.

He told the court that when his contact failed to pay, he went to the Israeli Consulate in Athens and disclosed he had passed information to PLO agents.

Fifty Years Ago In Jewish History

February 17-23, 1939

JEWES TURN DOWN MACDONALD PLAN: WEIZMANN HOLDS IT COMPLETELY UNACCEPTABLE

LONDON, Feb. 17 (JTA) — Colonial Secretary Malcolm MacDonald's three-point scheme for a compromise solution of the Palestine question was flatly rejected by the Jews today when their considered reply to the proposals was delivered to the British Government representatives at this morning's British-Jewish session at St. James Palace. The proposed compromise, providing for restrictions of Jewish immigration, curbing on land acquisition by Jews and establishment of Arab-Jewish political equality, had been submitted to the Jews on Wednesday.

RECORD NUMBER OF COMMUNITY CAMPAIGNS CONDUCTED FOR UNITED JEWISH APPEAL

NEW YORK, Feb. 19 (JTA) — As evidence of the unprecedented nationwide response to the campaign of the United Jewish Appeal for Refugees and Overseas Needs, a record number of more than 250 community campaigns will have been completed during the first three months of 1939, it was announced today by Rabbis Abba Hillel Silver and Jonah B. Wise, national chairmen of the campaign.

1,700 POLICE GUARD NAZI RALLY AT MADISON SQUARE GARDEN.

NEW YORK, Feb. 20 (JTA) — More than 1,700 police — a record number for a mass meeting — were on hand tonight at

the Madison Square Garden vicinity to preserve order at a Washington's Birthday "Americanism" rally called by the German-American Bund. Acting Mayor Newbold Morris this afternoon appealed to anti-Nazi elements to refrain from demonstrating at the Garden. Jewish organizations and newspapers urged Jews not to gather in the neighborhood. Some radical organizations, including the Socialist Workers Party, rallied their members to the Garden for picketing demonstrations.

ARABS AND JEWS TO MEET INFORMALLY FOR FIRST TIME TODAY

LONDON, Feb. 22 (JTA) — Jewish delegates and representatives of Arab states will meet face to face tomorrow morning for the first time in the two-week-old Palestine conferences.

MATZOH-BAKING BANNED THROUGHOUT REICH: IMPORT FROM ABROAD PLANNED

PARIS, Feb. 23 (JTA) — Baking of matzoh has been prohibited throughout Germany, it was indicated today by reports reaching Paris. Jewish organizations here received an appeal from Vienna stating that local authorities in every part of Austria had prohibited baking of the unleavened bread and urging Jewish organizations abroad to send in matzoh lest Austrian Jewry go without it for the first time in its history next April. Parallel with the matzoh problem, Reich Jewry is facing a meat problem for Passover since kosher slaughter is prohibited.

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Miriam Weiner

Guide To Oral History Interviews

By MIRIAM WEINER

Is it too late to interview an immigrant member of your family? For many of us, a portion of our family history has been lost because we waited too long to ask questions about the past and to record the memories of our relatives on tape.

The first step in researching Jewish roots is to sit down with the oldest members of the family, even distant relatives, and ask them to share their memories with you. By preserving this information on tape, there is less chance for error and misunderstanding in the future. On a personal level, the family stories are more meaningful when you can listen to them directly from the source.

Try to avoid an interview which resembles an interrogation format of question/answer only. What you are striving for is a comfortable setting, minimal noise and distractions with a general outline of your questions.

For the reluctant relative who says "I don't remember" or "who cares about all that — it happened so long ago," remind them that each family history is unique and forms part of the Jewish heritage which is passed from generation to generation.

The following list of questions is meant as a guide. Obviously,

the answers you receive will lead to additional questions.

- Was our name changed? If so what was the original name?
- Do you know the origin of the name?
- What is your Hebrew name? Who were you named

• Do you have any old family documents or old photos?

- What are some of your early childhood memories?
- What were the family occupations — here and in the "old country."
- Were any family members in the military armed forces,

of relatives who continue to live in Europe?

- Is there a "cousins" club or family circle in existence for your family?
- Do you know of any relatives who have recorded the family history? Has anyone published a history of the fami-

grandfather, Alexander Rabkin, recommended me to his customer, Mr. Finch, at the National Commercial Bank in Albany. I completed the application, but when a week went by with no further contact, Rabkin put on his best blue serge suit and went to visit Mr. Finch who told him the nephew would be employable, but unfortunately, the policy of the bank was not to hire Jews or Catholics. It was suggested that if, overnight, my name were to become Robert or Edward or Philip, instead of Israel, my chances would improve dramatically. Presto! I became Edward Leader and got the job. As an aside, since that time, several of my cousins who were named after my namesake, Israel Odnopozoff, all became Edward."

"Remember the days of old, consider the years of many generations!"
(Deut. 32:7)

Miriam Weiner, a certified genealogist, has prepared a beginner's guide (55 pages) on how to research family history that includes charts, list of archives and libraries, bibliography, maps, family group sheets and more. It can be ordered for \$10 & \$2.50 postage/handling by writing to her at 136 Sandpiper Key, Secaucus, NJ 07094.

"Ask your father and he will declare to you, your elders and they will tell you.

(Deut. 32:7)

after and how are you related to that person?

- What towns did your family come from in Europe? Where were those towns located?
- In what other nearby towns did you have family members?
- Who was the first ancestor in your family to immigrate from the "old country?" When did he come?
- When your ancestor came to this country, did he/she travel with other relatives? Who were they?
- Who received your relative when he first immigrated and did he join a landsmanshaftn society?
- What was the name of the ship and port of entry?
- Was your immigrant ancestor naturalized? If so, in what court and when?

either here or in the old country?

- Were there any special family traditions, recipes, heirlooms which were handed down through the years?
- What were the names and relationships of family members who perished during the Holocaust?
- What contact continued with the "old country?" Did you receive letters from relatives who remained in Europe? Were those letters saved?
- Do you know of any (distant) cousins who immigrated to the U.S., Canada, South America, England, France, Australia, South Africa and Palestine/Israel before and after World Wars I and II? Do you have names and addresses

ly?

It helps to begin sentences with "tell me about . . . which will invite a narrative answer rather than just names and dates. During an oral history interview, you could ask the subject to show you family pictures and documents. Usually, it will inspire stories about various individuals. Bring your family photos to the interview for the same purpose. This is a good time to identify the people in the photos, noting name and relationship on the back of the photo.

In a 1982 interview, my cousin Edward Leader (then a young 88), disclosed the history of his name change from Israel to Edward as follows: "My first job was in the banking industry. Your

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Breast cancer will touch the lives of one out of every ten American women. That's why the American Cancer Society recommends monthly breast self-examination for every woman, and for many, a mammogram every one to two years.

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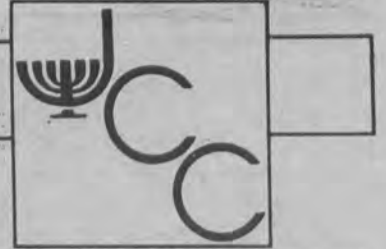
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At St. Francis Hospital, mammograms are scheduled on Saturdays, in addition to weekdays, for the convenience of working women. During your visit, if you don't already know how to examine your breasts, we'll teach you this simple life-saving technique.

For women who do get breast cancer, the news is more hopeful than ever. New procedures are helping doctors remove cancerous tissue with less damage to the breast. St. Francis Hospital, for example, was one of the first to use a "dedicated specimen radiography system," which helps surgeons verify removal of a cancerous tumor, allowing them to remove less healthy tissue and keep more breast intact.

For more information about mammograms and other women's health services available at St. Francis Hospital, ask your physician, or call Health Hook-Up, our free information and physician referral service, at 421-4180. St. Francis and you, partners for life.

Jewish Community Center



Teen Camp Open To 7th, 8th And 9th Graders

Shelly Gitomer, Teen Camp Coordinator, is planning a summer of activities for teens in 7th through 10th grade. Her enthusiasm is contagious as she talks about camp program plans. "The teens are my priority," she said, "I want them to have a fun summer and to really enjoy themselves. But I'm also stressing leadership. Our CIT training will be a growth experience." Gitomer has been the Teen Program Coordinator for over two years. Moises Paz, JCC Assistant Executive Director and Camp JCC Director, explained that the Teen Camp is really a separate camp, featuring its own staff, camp areas, independent trips and more. "It really gives them a separate identity," he commented.

The 7th, 8th and 9th grade campers are called "Giborim," which means heroes. This group of campers can attend either 4-, 6- or 8-week sessions. They are staffed with Senior Counselors who are either college students, teachers or trained specialists.

The camp program for teens includes day and overnight trips as well as an extensive camp schedule. The morning will feature specialty camps, when campers can pursue their individual interests by par-

ticipating in horseback riding, tennis, computers, racquetball, soccer, baseball and more. The afternoon will feature sports, nature activities, instructional and free swim, drama, arts and crafts, Judaics and other areas of interest. The wilderness and camping activities will feature an outdoor overnight and camp will also feature theme days such as Israel, sports programs and more.

The Teen Camp will also have an Israeli *Shaliach* who will serve as a Teen Unit Head and will possess scouting skills and knowledge of Judaics as well as Israeli culture and politics.

The goals for the Teen Camp are for the campers to have an enjoyable experience, while at the same time, developing independence, self esteem and leadership skills. Gitomer, who has been Teen Program Coordinator for over two years, commented that it is her hope that the *Giborim* campers would aspire to be CIT's. "We really try to instill leadership in our campers. I hope that as they are having a ball, learning and growing, they will set some personal goals for themselves. Becoming a CIT is an attainable goal and we really encourage the teen campers to

move toward that next step," she said.

The CIT program is for 9th and 10th graders. (The 9th graders also have the option to be in the *Giborim*). It is an eight week program that features a half day of skill development, while the other half of the day features regular camp activities. There is intensive training in camping skills, lifesaving, CPR, instructional swim, social issues, drug and alcohol education, outdoor and wilderness training, how to be a counselor for both small children and older campers. They are also exposed to all of the specialty camp areas such as sports, arts and crafts, Judaics, drama and music. These are all taught to the CIT's by trained specialists.

"The CIT's will also participate in day, overnight and extended overnight trips, which will provide them with a mix of intense training, fun, friendship and learning," said Moises Paz.

"Early bird" registration deadline for this program is March 1. Applications for CIT's are available now. All CIT's must be interviewed when they apply. For more information on camp opportunities for teens, call Shelley Gitomer at 478-5660.

Burton Bernstein Is Physical Fitness Director

The Jewish Family Campus, located on thirty acres of wooded parkland, adjacent to the Jewish Community Center and the Brandywine Creek State Park, has been specially designed to be used in every season. This summer, day camp, pool parties, arts and crafts, softball, family ho-downs, musical performances, dances and many more activities are being planned. The Family Campus features a 6,000 square foot outdoor pool which is one of the largest in the Tri-State area and use of the facilities is free with a JCC membership.

David Sorkin, Executive Director of the JCC has appointed Burton Bernstein as the new Recreational Services Director and Family Campus Director. Bernstein comes to the Wilmington JCC with a wealth of programming experience for children and families. Most recently, he served as the Physical Fitness Director and Camp Director for children ages 4 through 6 at the Younstown JCC in Youngstown, Ohio. Previously, Bernstein worked at the St. Paul JCC directing the aquatics program and serving as the Camp Director for children in kindergarten through sixth grade.

"The Family Campus is more than just a swim club, it is the centerpiece for a variety of activities for the entire family," said Bernstein. "The Campus is special because, here, everyone from babies to grandparents will find new and exciting activities everyday."

A grand re-opening of the Family Campus is being planned for the Memorial Day weekend. JCC members will be receiving more information regarding the opening in the coming months. For information regarding the Family Campus, call the JCC at 478-5660.



Burton Bernstein

New Programs Announced For Adults

Judie Drexler, Chairperson of the Adult Program Committee has announced many new programs being offered to the JCC adult population.

A film series entitled, Yiddish "Expressions", Concert Series, Lecture Series and Financial Planning Seminars are a few of the upcoming programs scheduled through the efforts of our dynamic Adult Program Committee.

"I take particular delight in acknowledging the outstanding efforts of our Sub-Committee Chairpersons, Jeanne Davis, Al Horowitz, Sid Davis, Judy Mellen and Joan Rosenthal, as well as Lynn Greenfield, Director of the Adult Division at the JCC," Drexler commented. "I invite all interested members to join the Adult Committee on its quest for developing outstanding adult programs."

'Steel Magnolias' At Kennedy Center

Members of the JCC Senior Center will travel to the Eisenhower Theatre of the Kennedy Center in Washington, D.C., to view "Steel Magnolias" on Sunday, March 19. "Steel Magnolias" opened quietly in New York last year and quickly blossomed into one of the most enduring and talked about presentations in off-Broadway history. This play, starring Barbara Rush and June Lockhart, is a funny, sassy and sentimental production focusing on the

lives of a beauty shop owner, her assistant and four regular customers. Each character has a distinct personality and endowed heart of gold.

The seniors will leave the JCC at 9:15 a.m. and will pick-up members at the B'nai B'rith Building at 9:30 a.m. For more information on Senior Center

trips and activities, contact Ray Freschman, Senior Center Coordinator, at 478-5660.

Camera Club

The Delaware Camera Club will present a 55-minute presentation of color slides taken by some of the world's best photographers at the JCC on Wednesday, March 1, at 7:30 p.m. A wide variety of subjects including people, sports, animals, flowers, scenes and travel will be featured in this presentation.

Dual projectors will provide an un-interrupted display as the images dissolve from one to another. An accompanying audio-tape will provide narration and a musical background. This program is free of charge and open to the entire community.

JCC Karate Students Score Well

The JCC Karate program, under the direction of Larry Long, scored well at the U.S.T.A. (United States Tae Kwon-do Association) regional testing, held on Saturday, January 21, at the U.S.T.A. Karate Academy in New Castle, Delaware.

Chelsie and Graham Beck, Paul Gevurtz, David Paz, Amit Synderman, Brian Steinberg and Joey Weisberg represented the JCC at the regional testing, which included over 100 students from New Jersey and Delaware. Testing included demonstrating a form with over 30 movements, answering questions on the goals, discipline and high ethical standards of Tae Kwon-do, as well as a highlight sparring opportunity with two opponents.

Bert Koller, National Executive Director of U.S.T.A., was present to provide opening comments on the philosophy,

JCC Planning Monte Carlo Night

The Board of Directors and Staff of the JCC are gearing up for a Monte Carlo Night fundraiser scheduled for Saturday, April 8. A special planning committee, chaired by Rand Snyderman and Ellen Koniver, has been appointed to coordinate this event. The evening will include entertainment and gambling, including Black Jack, Poker, Beat the House (craps), Wheel of Fortune and a special

50/50 raffle. Admission for the night is \$10 per person and all proceeds will benefit the JCC. Monte Carlo Night will also include a cash bar, sweet shoppe and various boutique items will be available.

Volunteers are needed to assist in all aspects of the event, to volunteer, contact Moises Paz, Assistant Executive Director at 478-5660.

Art Gallery Exhibit

The JCC Art Gallery will present an exhibition of the works of Gail Rubin, internationally known nature photographer who was killed in Israel by PLO terrorists in 1978. Rubin's photographs of the natural beauty of Israel will be on display and available for purchase during the month of March. For more information, call Lynn Greenfield at 478-5660.



David Paz (right) from the JCC karate class spars with a student from another karate school during a test last month at the U.S.T.A. Karate Academy. The JCC's instructor, Larry Long, is seated, center, at the judging table.

Great Zionist Personalities

Dr. Leo Pinsker

By PHILLIP REDELHEIM
Second in a series

Another modern precursor of the Zionist movement was Dr. Leo (Yehuda Leib) Pinsker. Born in Poland in 1821, he grew up in a traditional environment - his father was the famous Hebrew scholar, Simha Pinsker - but early on, as so many of his contemporaries, he gravitated toward secular enlightenment.

Pinsker went to the university and became a physician. He showed little indication of Jewish national consciousness. Instead, he began to take an interest in public affairs in the "Society for the Dissemination of Enlightenment." This organization imparted to Jews a knowledge of the Russian language and introduced them into the life of the Russian state and civilization.

At the end of the 1860's, a wave of virulent anti-Semitism swept across Europe and the "enlightened" Jews were shaken to the core. When pogroms broke out, again, in the early 1880's, Pinsker, personally, witnessed the riots in Odessa in 1881. He then saw the futility of his current activities. He began to devote himself, whole heartedly, to the relief of the victims of the pogroms and assisted Jews to leave Russia. Gradually, he realized that this was not the way to help the persecuted. What was really needed was an independent homeland. Pin-

sker expanded his thoughts in a pamphlet "Auto-Emancipation," written in 1882.

The major thrust of the pamphlet was a warning to world Jewry that they should not regard anti-Semitism as a passing phase, a nightmare that would disappear. It derives from the very existence of Jews as a dispersed and homeless people and Israel would never find peace as long as it was stateless. He expressed this in a number of ways:

"The Jews comprise a distinctive element among the nations under which they dwell, and, as such, can neither assimilate nor be readily digested by any nation";

"They home everywhere, but are nowhere at home";

"In seeking to fuse with other peoples they deliberately remove, to some extent, their own nationality, yet nowhere did they succeed in obtaining from their fellow citizens recognition as nationals of equal status", and his most famous statement of all,

"Judeophobia is a psychic aberration. As such, it is hereditary, and as a disease transmitted for 2,000 years, it is incurable."

Interestingly, at this point in Pinsker's life, Palestine was not necessarily a goal for him. Neither was Hebrew as a language. He said that if we obtain the Holy Land, all the bet-

ter, but we must not dream of restoring ancient Judea. We must direct our present endeavors to acquire a land of our own (presumably any land) to which destitute, persecuted Jews may go immediately.

At about the same time, the Hovevei Zion (Lovers of Zion) movement came into being which actively promoted colonization in Palestine. They were responsible for the first modern aliyah to Eretz Yisrael in 1882. Pinsker became active and eventually its recognized leader. It was then that the importance of Palestine, in the Jewish scheme of things, made its impact upon him. For six years, he labored to promote the movement and he won sympathizers and attracted many influential Jews to the cause.

But his strength and energy began to fail and he died in 1891. In 1934 his remains were brought to Palestine and interred on Mt. Scopus, near the Hebrew University in Jerusalem.

Yehuda Leib Pinsker had come home.

(Phillip Redelheim is Executive Director of Congregation Beth El in Cherry Hill. He has been in the field of Jewish social service for 42 years. A student of Jewish history, Redelheim has studied with particular emphasis on the Zionist movement and the State of Israel.)

Reunion In China Set For Passover

NEW YORK (JTA) — The seder table in Shanghai this Pesach will trigger sweet and sour memories, both for Jews that found refuge in China during the Holocaust and those with deeper roots in the Chinese culture. Members of the China Jewish community, Jewish leaders and Jews from around the world will unite at the International Assembly of Jews in China, to be held April 18 to 30.

The story of Jews in China predates Marco Polo but the first modern Jewish settlement was established in Shanghai in the 19th century by Sephardic Jews who were primarily from Iraq.

While the United States and other Western nations refused

entry to Jewish refugees during World War II, Shanghai practiced an open-door policy. The effect was that some 30,000 Jews lived in China during the war. When Japan gained control of the city, Jewish refugees were forced to live in Shanghai's Hongkew slum area, where they were subjected to numerous restrictions. Nevertheless, the Jews managed to create cultural and communal institutions — newspapers, synagogues, schools, theaters and cafes.

Since the end of World War II, though, the Jewish community has increasingly dispersed, and today the sites of Jewish institutions have been converted to other purposes without any reminder of

their origins.

To remember that cultural life, the assembly will place appropriate signs on all existing buildings that were important to the Shanghai Jewish community. Among the highlights of the tour will be a speech by Yosef Tekoah, chancellor of Ben-Gurion University of the Negev and a former resident of Shanghai.

Along with the recent formation of the Shanghai Judaic Studies Association, the International Assembly of Jews in China reflects a thaw in Chinese-Israeli relations.

Israel Satisfied With Egypt's Offer

TEL AVIV (JTA) — Israeli officials expressed qualified satisfaction with the compensation Egypt offered last week to the six families of seven Israeli tourists shot to death in October 1985 by a berserk Egyptian border policeman at Ras Burka, in Sinai.

There was no official comment, pending clarification of the offer. It is believed to total about \$500,000. But since the offer was made in Egyptian currency, without an exchange rate specified, the exact sum is not known.

Officials here estimate that the families of the three adults slain would each receive about \$100,000 and those of the four children would get \$50,000 each.

Sentence Outrages Jews

By ANDREW SILOW CARROLL

NEW YORK — Jews in the Flatbush section of Brooklyn were outraged two weeks ago after a state Supreme Court judge recommended sentencing an adolescent synagogue vandal to four months of weekends in jail, five years' probation and 200 hours of community service.

Spokespeople for the community called the sentence a slap on the wrist and urged Judge Thaddeus Owens to change his mind before formal sentencing on March 1.

Lewis Franceschi, 16, pleaded guilty in Brooklyn Supreme Court to arson, burglary and criminal mischief charges for last September's High Holiday attack on Orthodox Congregation Rabbinical Institute Sharai Torah in the Midwood section of Flatbush. In New York, the Supreme Court is the court of first jurisdiction, rather than appeal.

Franceschi, who was 15 at the time of the incident, and a 12-year-old accomplice were charged with setting fires throughout the synagogue and desecrating at least five of the synagogue's Torah scrolls.

The Anti-Defamation League of B'nai B'rith has called the attack on Sharai Torah one of the most serious anti-Semitic incidents of 1988.



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Let Off Steam Write A Letter To The Editor

The Jewish Voice's First Annual PASSOVER RECIPE SEARCH

Do you have a recipe you'd like to share with your neighbors?

Have you come up with innovative substitutes for the usual matzoh-and-egg-laden recipes?

Does a particular Passover specialty always bring rave reviews from your Seder guests?



Passover will be here before we know it and The Jewish Voice would like to publish as many of its readers' favorites for the holiday.

Recipes should be typed and submitted to *The Jewish Voice* by Friday, March 24, for inclusion in the Passover issue on April 14.

When submitting a recipe, please include your name and phone number (for verification) and any comments you think might be helpful.

Cautious Optimism —

(Continued from page 1)

In Chicago, Marilyn Tallman, co-chairman of Chicago Action for Soviet Jewry, said Jewish culture in the Soviet Union "is Jewish culture as interpreted by the Soviet government, not freely and independently by Jews."

Neither Richter nor Tallman believes that the cultural center yet represents that independent Jewish culture. But hoping that it one day will, leaders of Soviet Jewry groups in the United States flocked to the opening, to rub shoulders with foreign ambassadors and refuseniks.

Yuli Edelshtein became the first former prisoner of Zion to return to the Soviet Union, returning from his home in Israel to participate in the history-making event. Edelshtein, who emigrated 19 months ago, said before his flight from Ben-Gurion Airport, "I think I can perform a mitzvah by returning to Moscow. I hope to develop connections with the emerging Jewish cultural groups there and, as a Jewish educator, to contribute to what is taught at the cultural center."

Edelshtein was granted a visa to return to the Soviet Union through the Soviet Embassy in Canberra, Australia, with the assistance of Isi Leibler, who

arranged Soviet visas for the entire Israeli contingent.

Leibler, vice president of the World Jewish Congress, is the main person responsible for the Solomon Mikhoels Jewish Cultural Center.

Both Micah Naftalin, the executive director of the Union of Councils for Soviet Jews, and the group's president, Pamela Cohen, were there, as were Shoshana Cardin, chairwoman of the National Conference on Soviet Jewry, and Myrna Shinbaum, the National Conference's outgoing director.

Shinbaum, in a telephone conversation from Vienna, characterized the event as a mixture of joy and caution. "All the Western speakers, while applauding the opening of the Jewish cultural center, expressed caution that there not be too much euphoria, and that we see the actual operation of this cultural center open to all Soviet Jews," Shinbaum said.

Shinbaum described a tumultuous scene at Taganskaya Square, in which hundreds of people packed the inadequate theater that was most recently the Moscow Jewish Musical Theater and which accommodates only 300. Outside, teeming crowds gathered to witness history, dancing



Nobel Peace Prize laureate Elie Wiesel signs autographs at the opening of Moscow's first government-recognized Jewish community center. (Photo: RNS)

and singing in Hebrew.

The five-hour program, which began at 5 p.m. with the affixing of a mezuzah by Leibler, was heralded by a group recitation of the "Shehecheyanu" — thanking God "for giving us life, and sustaining us and bringing us to this day." The ceremonies took place in four languages: Russian, English,

Hebrew and Yiddish.

Nobel Peace Prize laureate Elie Wiesel, who dedicated the center, admitted that 25 years ago, when he described Soviet Jews as the "The Jews of Silence," he did not believe they would become a major Jewish presence. "I did not have enough faith in you," he told the crowd. He called on the Soviets to establish relations with Israel and reveal the facts about Raoul Wallenberg, who the Russians say died of heart failure of the age of 35 in a prison.

The ceremony was addressed as well by the daughter of slain Yiddish actor Solomon Mikhoels, whose name now graces the center. She came from Israel to speak at the opening.

There were speeches by Roman Spekto and Mikhail Chlenov of the Jewish Cultural Association, as well as Leibler and WJC President Edgar Bronfman, who met Monday with Soviet Foreign Minister Eduard Shevardnadze to discuss U.S.-Soviet relations and the Middle East.

A brochure, printed in Russian, English and Hebrew, contained the speakers' messages and included one from Yuli Kosharovsky, the longest-waiting refusenik until he received permission in December. Kosharovsky, present at the ceremony, expects to leave for Israel March 1. He expressed hope "that others will not have to wait the 17 years" and "not have to go through" what he did.

Shinbaum and Cardin met with "scores of refuseniks," whose "greatest concern was that these Jewish associations be recognized and that there be institutionalization of their right to exist." Refuseniks told Cardin they were concerned "that

attention not be diverted from their situation." Cardin assured them that "the issue of emigration would remain a priority."

Now, said Shinbaum, the National Conference "will closely monitor activities within the Soviet Union to assure that this was not a one-time shot."

Upstairs at the center, refuseniks and Jews who have not applied to leave milled through two exhibits, the "Courage to Remember" Holocaust exhibit from the Simon Wiesenthal Center, and photographs of Soviet Jews by Yuri Lev, husband of Olga Goldfarb and son-in-law of former refusenik Prof. David Goldfarb, who returned to visit Russia in October 1987.

But Jews were sobered by the fact that the Anti-Zionist Committee still lives. In November, the committee's co-chairman, Samuel Ziv, while visiting New York, told Jewish leaders that the committee would be disbanded by the end of December.

Rabbi Adolph Shayeich of Moscow wrote on January 1 to Bronfman, "I announce unequivocally that I am not a member of the anti-Zionist committee and that the committee was dismantled."

"Shayeich is wrong," Shinbaum said on February 13. "No Soviet authority has ever disbanded the committee." In fact, she said, the Soviets have established "what they call the 'Shalom Club,' which is in effect an anti-Zionist group that is supposed to be a Jewish cultural association."

As for Ziv, he was not at the Jewish Cultural Center's opening, said Shinbaum, "because the people in charge made it very clear that Ziv would not be welcome... and if Ziv appeared, the Western delegation would leave."

UJA Launches Campaign —

(Continued from page 1)

The rejections have increased the backlog of emigrants in Ladispoli, thereby skyrocketing the costs to JDC and the Hebrew Immigrant Aid Society, which provides additional resettlement services. Some 7,000 Soviet Jews, in various stages of the emigration process, are now crowded in and around Ladispoli. Approximately 700 have been rejected for refugee status, and most are appealing the decision.

JDC officials said they have tried a number of approaches to reduce costs at the transit centers. Most focus on reducing the average 75-day waiting period it now takes most Soviet Jews to obtain clearance for entry to the United States. Federal refugee funds are only available for the first 30 days of waiting.

JDC officials also have begun working closely with the Jewish Agency in order to try to convince more Soviet Jews to settle in Israel.

In addition, JDC is urging Soviet Jews to seek help from family members already living

in the United States and other countries (See related story, this page.)

Hassenfeld said a separate-line fund-raising campaign is preferable to a drastic increase in JDC's UJA allocation. Such an increase would come at the expense of the Jewish Agency for Israel, the major beneficiary

of money raised by the UJA. "We hope it wouldn't come to that," said Hassenfeld. "That would be a very divisive thing in the Jewish community."

The leadership of the Jewish Federation of Delaware has scheduled a meeting on March 1 to discuss the feasibility of such a line on its campaign.

San Francisco Launches Separate Resettlement Drive

NEW YORK (JTA) — San Francisco's Jewish federation has become the first to announce a separate fundraising campaign to meet the costs of sharply increased Soviet emigration.

The Bay area's Jewish Community Federation moved this month to mount a \$2.7 million Soviet resettlement drive about its combined annual campaign of \$20 million, the Northern California Jewish Bulletin reported.

San Francisco is one of six U.S. communities hardest hit by the largest wave of Soviet Jewish emigration to the United States in nine years. The others are Boston, Chicago, Los Angeles, Philadelphia and the North Shore communities of Massachusetts.

Rabbi Brian Lurie, executive director of the San Francisco federation, said the federation is already facing a deficit of \$500,000 because of the refugee influx. He said their needs are too pressing to wait for a decision to mount a national drive.

Hundreds Fill Ballots For First Separate Election

Tel Aviv (JTA) — Israelis will have 580 candidates for mayor or city council president to

choose from when they cast ballots February 28 in the first municipal elections to be held separately from national elections.

They will also have to select town council members from among 1,160 local lists, representing some 14,000 candidates.

The Knesset decided last year to hold parliamentary and local elections on different dates.

The mayors and council heads are elected directly by personal ballot. The councils themselves are elected by pro-

portional representation — as are members of the Knesset. This may create a divided government in the two largest cities.

While Mayor Teddy Kollek of Jerusalem, a Laborite, and Mayor Shlomo Lehat of Tel Aviv, a Likud maverick, seem assured of re-election, their respective parties are not likely to retain majorities in the city councils, political analysts say.

In Haifa, however, an unpopular mayor, Laborite Arye Gurel, is expected to be returned to office on the coattails of a Labor Party victory in the town council race.

Economic Price Of Survival —

(Continued from page 1)

tions) has lost 50% of its value. The West Bank and Gaza are now dead in business terms."

According to Yinon's statistics, the Arab world pumped \$182 billion into the Iraqi war effort in the Gulf, almost all the oil profits accrued over the past few years. Now, the war is over and the Iraqis, their economy destroyed, cannot pay off their debts. This has adversely affected the economies of all the Arab countries. "The Saudis today cannot help the Arab world. The Arabs had their chance in oil but they blew it," Yinon claimed.

For Yinon, the watershed year in the Middle East was 1973 and the Yom Kippur War. Until then, all previous wars had not been really costly to the Arabs (with the exception of the Six Day War to the Jordanians — which effectively removed them from the war option).

"The Yom Kippur War brought home the fact that war was no longer a luxury for the Arabs; something it never was for Israel," Yinon said. "In the past, the Arabs had gone to war for economic reasons, hoping to gain money from other Arab countries. This was true of Nassar in 1967 and Sadat in 1973."

But the Yom Kippur War nearly destroyed not only Israel's economy but Egypt's

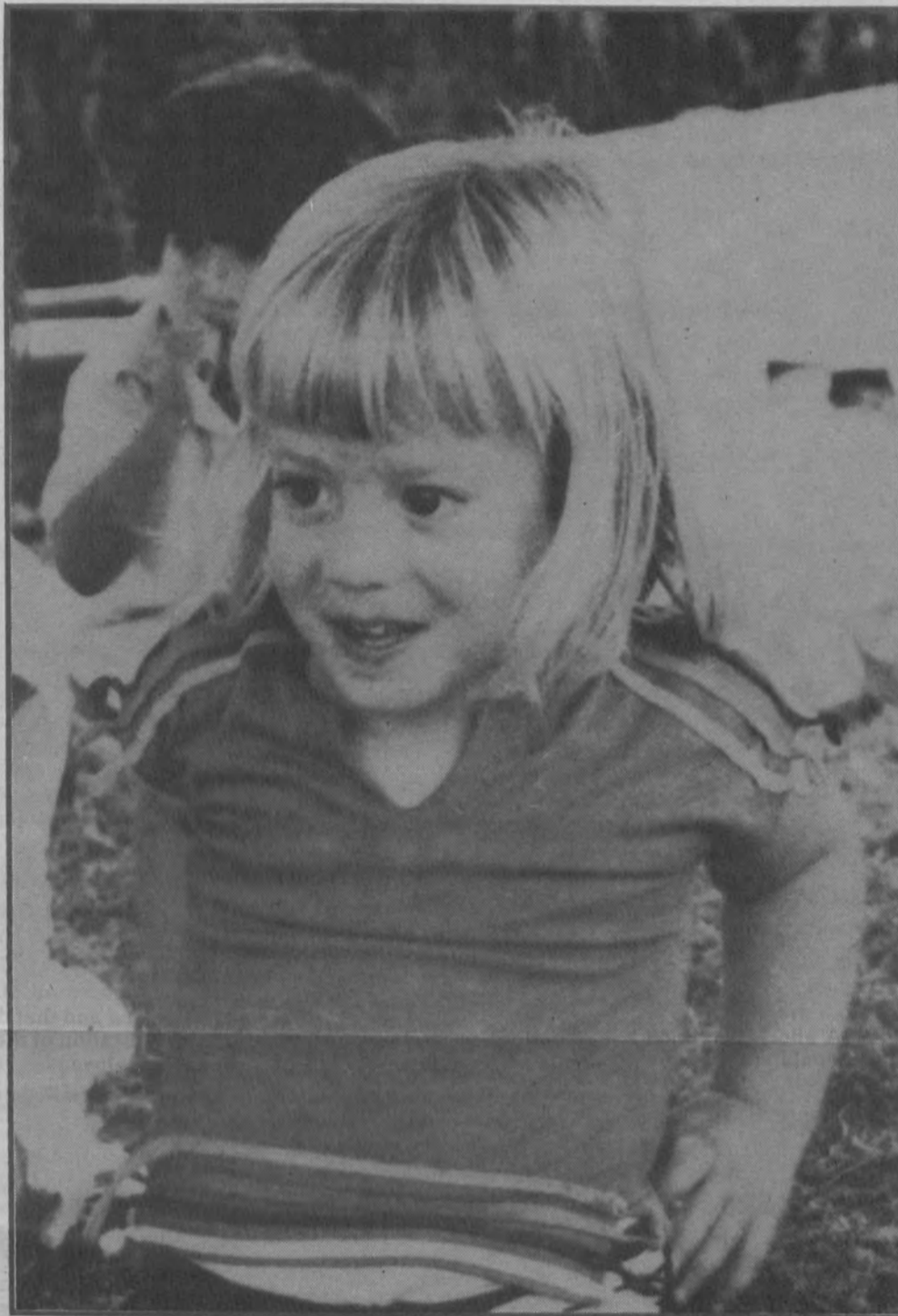
and Syria's as well. It cost Israel \$20 billion, but this disaster was offset by the U.S. paying the cost of the war. The Egyptians lost \$40 billion, but no one picked up their tab. The Syrians lost only \$5 billion, but in four days the Israel Air Force destroyed 50 percent of their industrial capability. In light of this, according to Yinon, full-scale war is no longer an economically feasible option for Egypt, Syria or Jordan.

Significantly for Yinon, "Sadat came to Jerusalem after there were food riots in Egypt. This opened the door to massive American foreign aid at a time when the Arabs were not helping Egypt enough."

What are the prospects for the future? American budgetary problems will probably force a significant reduction in foreign aid. Up until now, American aid has enabled Israel to match Arab military growth. Now, Israel must begin to look elsewhere to sustain this growth. Yinon cautioned that in 1952, 1966 and 1972 when Israel made substantial cuts in its military budget during times of economic crises, war followed.

As for the Arabs, Yinon stated that the biggest force in the Arab world today is Islamic fundamentalism, which is not conducive to peace. Viewing the Middle East from an economic perspective implies a rational approach, but in the case of Islamic fundamentalism Yinon warned "the heart is not connected to the mind."

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She could go home to her parents in Wisconsin or she could stay in Wilmington and find employment as a legal secretary — a position she held before Sara's birth — and place Sara in the Jewish Community Center Day Care Center.

Further consultation clarified the pros and cons facing Millie. She wanted to be independent. Could she afford to be? How could she pay for Sara's day care fee? Could she cope being a single parent? What kind of housing could she afford?

With the support and intervention of the social worker, a family budget was developed, a scholarship was arranged for Sara at the Jewish Community Center and Millie began an employment search.

Millie is now working. Sara is doing well at day care from 7:30 a.m. to 5:30 p.m. The appointments with Jewish Family Service still continue — problems come up and solutions are found. Day by day Millie is stronger, more confident — she has joined a social group for social adjustment to her new life. The synagogue has provided a membership and support system also. She's on her way.

Both the Jewish Family Service and the Jewish Community Center are supported by your contributions to the Jewish Federation's annual campaign. If the necessary funds are not raised, their programs might have to be curtailed. Do we want this to happen?



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Obituaries

Mary Baer

Mary Baer, 84, of Chateau Orleans Apartments died February 8 of heart failure in Edwards Hospital, Chicago.

Mrs. Baer was a homemaker. She was a member of B'nai B'rith Women, Hadassah and Adas Kodesch Shel Emeth Congregation.

Her husband, Irvin, died in 1988. She is survived by two sisters, Beatrice Stecker of Lauderhill, Fla., and Edith Green of Philadelphia; a nephew, Alan Stecker of Atlanta, who was her guardian; and a niece, Nancy Jacklich of Naperville, Ill., who was caring for her.

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

Reba Maslovich

Reba Maslovich, 71, of 19 W. Salisbury Drive, Edgemoor Terrace, died February 9 of heart failure in Riddle Memorial Hospital, Media, Pa.

Mrs. Maslovich was a homemaker.

She 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 Sawczuk of New Castle; three sisters, Della Fox of Baltimore, Dora Kissileff of Pompano Beach, Fla., and Shirley Payes of

Philadelphia; and 10 grandchildren and a great-granddaughter.

Arrangements were made by Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to the Diabetes Association, Wilmington.

Morton Greenwald

Morton Greenwald, 73, of Merion, PA, a retired physician, pathologist and professor, died February 11 at Osteopathic Hospital of Philadelphia.

Dr. Greenwald was professor emeritus of pathology at the Philadelphia College of Osteopathic Medicine, where he was chairman of the pathology department from 1970 until he retired in 1975.

He was a 1933 graduate of West Philadelphia High School, where he was ranked first in his class. He was a 1937 graduate of the University of Pennsylvania.

He received a doctorate in osteopathic medicine in 1941 from the Philadelphia College of Osteopathic Medicine, where he obtained a master's degree in anatomic pathology in 1970.

He received several teaching awards at the college, including the Christian Lindbach Award.

Dr. Greenwald maintained a general medical practice in Southwest Philadelphia from

1942 until the late 1950s, when he started teaching full time.

Surviving are his wife, the former Lillian Abrams; a son, David; three daughters, Sarah Martha Brennan, Miriam and Irene Plotzker; three grandchildren, and a sister, Estelle Bienstock.

Gerry G. Berman

NORTH MIAMI, Fla. — Gerry G. Berman, 70, of 2980 Point East Drive, formerly of Brandywine Hundred Apartments, Wilmington, Del., died February 17 of vascular disease in Parkway Medical Center.

Mrs. Berman was president of House of Watches in Delaware, which she and her husband operated for 40 years. She retired in 1980. She was a member of Hadassah and B'nai B'rith Women and a former member of Congregation Beth Shalom and Congregation Beth Emeth.

She is survived by her husband, Theodore W.; three sons, Gilbert of Green Acres, Del., Robert of Webster Farms, Del., and Michael of Milton, Mass.; her mother, Bertha Bonnette of Wilmington; a brother, Harold Green of Coffee Run, Del.; a sister, Evelyn Goldberg of Wilmington and six grandsons.

Arrangements were made by Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to a charity.

Difference A Year Makes —

(Continued from page 3)

seemed to be a reality. He was able to involve Jews and Moslems to cooperate on most municipal projects; and the nurturing of both Moslem East Jerusalem along with Jewish West Jerusalem showed a deep concern by the mayor to truly unify the city in deed as well as words. Unfortunately the *intifada* has affected Jerusalem, although not to the

same degree as the West Bank and the Gaza Strip. He is still trying to do what he can in this regard, but one of the points made by the mayor was that the divisions within the Jewish community were, in a sense, potentially more explosive than Jewish/Moslem conflicts. Kollek told us there are 103 distinct Jewish communities in Jerusalem and some of them seem to be growing farther apart than together.

I believe I can say we were deeply touched by the concerns Teddy Kollek presented to us.

We were privileged to hear Prime Minister Shamir, Vice Premier Peres and Natan Sharansky, the former Soviet "Prisoner of Conscience" now being considered to become Israel's Ambassador to the United Nations. We heard various cabinet ministers as well as a host of other speakers. Their joint message was very clear: Israel needs tourists, Israel needs foreign investments particularly through the auspices of Israel Bonds and, above all, Israel cannot be isolated by Western Jews.

As I mentioned to an audience at Congregation Beth Emeth two weeks ago, American Jews appear to forget that "Israel is real." They still have in their minds

images of a young nation, the settlers of which danced the *Hora*, worked the land and protected each other from marauding terrorists. As long as every aspect of that early vision is acceptable to us we will support Israel wholeheartedly. We tend to forget, however, what Israel has meant to us and particularly what the Jewish world was like before the establishment of the State of Israel before 1948. We cannot play games with her survival; and while there are so many decisions made by the leaders of Israel which are in conflict with our deepest values and our sensibilities, we cannot close our hearts, eyes, nor hands to her needs. We are pulled as never before by contradictions, but are there not contradictions within our own families? Do we not love the members of our family in spite of those contradictions? Let me suggest that the best thing each of us can do is to visit Israel — for the first time or for the fifteenth time. She cannot be viewed as "just another country," but everything she has become these past forty years must be understood by us...her accomplishments and her trials. That is the least we can do.

(Rabbi Grumbacher is spiritual leader of Congregation Beth Emeth in Wilmington.)

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Yiddish Theater Goes Public With New Musical

By ELLI WOHLGELERNTER
NEW YORK (JTA) — Yosef Papirofsky is a very smart guy. He didn't get to be the most influential theatrical producer in America today just following trends. This is a man who sets them.

For years now, Yiddish theater has been relegated to small neighborhood stages showing old chestnuts — classics typically from the pen of Sholom Aleichem and I.L. Peretz, with one piano tinkling in the background. Papirofsky saw those shows, and loved them. If only there were a way to make them speak to a new generation of theatergoers, one weaned on some of his most innovative shows, like his long-running mega-hit, 'A Chorus Line.'

You never heard of Yossi Papirofsky? Perhaps you know him better by his stage name: Joe Papp. He's the producer who brings inexpensive theater to the public in his Public Theater, and who presents free Shakespeare every summer in Central Park as the director of the New York Shakespeare Festival.

The innovative Papp looked around and saw that the signs were unmistakable: Yiddish is happening, from bulging classes at universities to Jackie Mason, the Yiddish-inflected comic who just finished a triumphant two-year run on Broadway. "There seems to be so much interest in it," Papp said. "Those who have a marginal knowledge of Yiddish, who number in the thousands, and then those who speak it — older people, Holocaust survivors, and their children.

"There's a curiosity about the language itself, even from those who have no experience with it. It's a feeling of Yiddishkeit, of roots."

Papp knew something was in

the air. "There are energies that I feel are around us," he said.

A year ago, Miriam Hoffman, a child survivor of the Holocaust and a writer for the Jewish Forward, and Rena Berkowicz Borow, a child of survivors and a Yiddish translator who has worked with I.B. Singer, approached Papp with the idea of a Yiddish acting troupe. When they asked him if he would lend his name to the project, he knew he was hearing an idea whose time had come. "We need a home,"



Joseph Papp

Hoffman told Papp. "And you can do it."

Papp was moved by the request, and more than happy to put his imprimatur on the project, hoping that his sponsorship would enable it to get off the ground. Thus, the Joseph Papp Yiddish Theater was born. "It is the greatest feeling in the world," 67-year-old Papp said, "putting my name and Yiddish together. It's the mama loshen."

It's what he knew best. "I was raised Orthodox, and spoke only Yiddish till I went to school." Even today, he said, both his sisters are Orthodox. Papp is proud of his heritage.

"I had my name in the Brooklyn Botanic Gardens' celebrity walk, for people born in Brooklyn. They had my name as Papp. I had it replaced with Papirofsky."

He said that for many professionals, "especially in certain circles, it's considered prust (common) to say you're Jewish. You don't necessarily have to mention it, but I always make a point of it."

Not surprising, then, that the first production of Papp's Yiddish Theater is a hilarious contemporary musical based on the book of Genesis. "Songs of Paradise" is co-authored by Hoffman and Borow, and based on the work of poet Itsik Manger.

It has Adam sunning himself in a beach chair, Cain as a 6-year-old brat running around with a toy machine gun, Esau as a Yiddish Marlon Brando sporting a motorcycle helmet and bargaining over lentil soup, and a boxing match between Rachel and Leah as they fight over who gets Ya'acov. All this, mind you, is told to the tune of rock 'n' roll, doo-wop, jazz, blues and gospel, as well as a hand-clapping Yiddish minstrel number. The buoyant and dazzling songs were written by Rosalie Gerut, who also stars in the five-member cast.

"Songs" first opened at the Riverdale (New York) Y. When Papp went to see it, he was shocked at how professional it was. "When it started, I didn't know how good it was going to be," Papp said last week. "But there's a lot of talent, a good ensemble of people. I decided to bring it into my own house because it matches our standards."

At the opening night party, Papp got up and read the review in next day's *New York Times*. It was all thumbs up. Originally scheduled to run for



Members of the cast of "Songs of Paradise."

three weeks, "Songs" has now been extended to two months. For Papp, it was a commercial, artistic and personal success.

Once upon a time, there were 20 Yiddish theaters that lined Second Avenue. Now, all that's left is the Folksbiene Playhouse — which has moved uptown — where you can currently catch a production of Aleichem's "The Big Winner," starring Zypora Spaisman and David Rogow. It, too, has enjoyed an extended run.

Papp has no illusions that "Songs" will trigger a rebirth of the old Yiddish theater. "The *mashiach* isn't coming with this production," he said. Nevertheless, he doesn't feel that Yiddish theater is just "limited to small reviews, as a side show. It can make it in the mainstream, too."

What's most important, he said, is that "the language not disappear. That's paramount in my mind. But it's something that can only be addressed by

young people. It's hard to preserve the language when people who speak it are dying out."

Still, Papp fervently believes that this show, and other Yiddish productions, can survive. "The numbers (who come to see "Songs") will increase the people who are interested in Yiddish. It doesn't take many people to make it effective," Papp said.

In the future, he would like to "commission first-class American Jewish playwrights — or Jewish American playwrights, whichever you prefer — like David Mamet, to write a play for this group. "I'd work with David." He can write an original play and we'd have it translated into Yiddish."

What next for the Joe Papp Yiddish Theater? *A Miten Zumerdiker Nachts Cholem, eppes?*
*Translated: A Midsummer Night's Dream, maybe?

B'nai B'rith Resolutions Call For Activism On Many Fronts

WASHINGTON, DC — The Board of Governors of B'nai B'rith, the world's largest Jewish organization, adopted a number of resolutions last month pressing for action in key areas of international Jewish political life.

Foremost among the concerns of B'nai B'rith leadership were issues of oppressed Jewry worldwide and solidarity with Israel. The B'nai B'rith governors expressed fear for the welfare of Jews in the Soviet Union, Syria, Yemen and Ethiopia. A special appeal

was made for the right of family reunification for Yemenite Jews. B'nai B'rith also reminded the Soviet regime of its responsibility to check the anti-Semitic organization PAMYAT.

B'nai B'rith reaffirmed its strong identification with Israel, urging its members to visit the Jewish state as tourists and to replant trees destroyed in forest fires set by Arab arsonists.

Several resolutions dealt with the United Nations, specifically calling for the negation of the

Zionism-is-racism resolution and ratification of covenants associated with the Universal Declaration of Human Rights. B'nai B'rith also resolved to work for International Red Cross recognition of the Magen David Adom.

Ben-Gurion's Grave Defaced

JERUSALEM (JTA) — The grave of David Ben-Gurion, Israel's first prime minister was defaced with swastikas by vandals earlier this month. Police suspect the perpetrators were members of an extremist religious group called Keshet.

The grave near Sde Boker, the Negev kibbutz where Ben-Gurion made his home, is a national shrine.

Police said the attack might have been in retaliation for the arrests in Jerusalem several days earlier of nine alleged members of Keshet, who were taken into custody on unrelated charges. They are suspected of a series of small explosions and attempted bombings of news kiosks that sold non-Orthodox newspapers near the religious township of Bnei Brak.

UAHC Publishes Guide For Divorce

NEW YORK (JTA) — A new guide for Jewish couples contemplating divorce has been issued by the Union of American Hebrew Congregations.

"When There Is No Other Alternative," written by Rabbi Sanford Seltzer of Brookline, Mass., is the reportedly first book to deal with this painful subject from a progressive

Jewish point of view.

Beyond the legalities of *halacha*, Seltzer's guide addresses apportionment of property, how to explain divorce to one's children, how to work out problems of custody, and accepting the role of a marriage counselor.

For copies of the guide, write to UAHC, 1330 Beacon Street, Brookline, Mass. 02146.

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Baker Rejects Calls For U.S. To Speed Mideast Peace Process

By DAVID FRIEDMAN
WASHINGTON (JTA) — Secretary of State James Baker rejected European suggestions, during his recent visit to 15 NATO countries, that the United States move quickly to achieve a Middle East peace settlement. "If you had to balance risks here, the risk would be greater in taking precipitous action than it would in waiting a while," Baker said Sunday in an appearance on NBC-TV's "Meet the Press" news program.

He said the situation requires analysis and "working on the

ground carefully, tilling the ground and making sure that when you do go in there, you have some reasonable prospect of success."

During Baker's visit to The Hague on February 16, Dutch Foreign Minister Hans van den Broek urged the secretary of state to undertake a Middle East peace mission as soon as possible. The Dutch official said that the foreign ministers of Spain, Greece and France believed there were good prospects for a negotiating breakthrough. The three had just concluded a fact-finding

mission to the Middle East on behalf of the European Community.

Baker said Sunday that he told the Europeans, "Look, we understand the importance of the United States involvement if we are ever to achieve peace in the Middle East. We understand that. But we're not sure that the process is best served by a big, highlevel, high-visibility international conference begun too early."

After the meeting in The Hague, a senior American official accompanying Baker told reporters "there is a need for us to sit down and work with the Israelis and others in the area and also in the context of the dialogue" with the Palestine Liberation Organization to "see what the traffic will bear."

Israeli Appeal For Child Protection In Uprising

TEL AVIV (JTA) — Two prominent Israelis appealed to the defense establishment this month to refrain from killing or injuring children in the course of repressing the Palestinian uprising in the administered territories. They also urged parents and influential figures in the territories to prevent

children from participating in disturbances.

The calls were made by Dr. Moshe Etzioni, a retired supreme Court justice who heads the Israeli branch of the International Child Protection Organization, and Dr. Menahem Howowitz, director-general of the branch.

RFK'S Arms To Israel Speech Triggered Assassination

By SUSAN BIRNBAUM

NEW YORK (JTA) — Robert Kennedy's promise of military aid to Israel was the trigger that led to Sirhan Sirhan's decision to kill the Democratic presidential hopeful, who had just won the California primary election in June 1968. Sirhan gave that explanation in an interview with television host David Frost on NBC's "Inside Edition" on February 20.

The Jerusalem-born Palestinian, who immigrated to the United States as a child and is now 44, is serving a life sentence at the California Correctional Facility at Soledad. He will be eligible for parole in May for the 13th time since he began his sentence in 1969.

Although he has been denied parole three times, Sirhan told Frost he has learned his lesson, is not a menace to society and should not be further punished for what he says was a political crime.

In the interview, the first with Sirhan since he shot Kennedy at the Ambassador Hotel in Los Angeles more than 20 years ago, the Palestinian said he hadn't planned the killing because Robert Kennedy "was my hero, my champion," who stood up for the underdog.

Sirhan recalled hearing Kennedy at a rally in Oregon promise warplanes to Israel. It was then that he targeted the senator to die.

"To hear him say he was going to send 50 Phantom jets to Israel... to deliver nothing but death and destruction on my countrymen, that seemed like it was a betrayal," Sirhan said.

Jewish Unity —

(Continued from page 3)

has to offer.

Most of us became Reconstructionists because we were unable to feel at home with other interpretations of Judaism. For some, this had to do with our understanding of God, for others with the acceptance of Jewish law as ruling our way of living.

Some of us felt we wanted a more complete Jewish life, one that extends far beyond the walls of the synagogue. Others came for more particular reasons, seeking a Judaism that truly accepted equal roles for men and women, one that did not disparage non-Jews or one that was strongly committed to Israel and the revival of Hebrew culture within the Jewish people.

Reconstructionists are religious believers, but in a special way. We address prayer to God in mostly the same language as do other religious Jews. But we are no naive believers: We do not think of God as the superperson who rules the world, rewards and punishes and reveals His will to the Jewish people alone. Our God is rather more abstract, an ultimate reality that cannot quite be expressed in human language.

For some of us, God is the unifying force within the cosmos, the universal mind that contains all minds within it. Others see God as the force within the world and within the human soul that leads us toward goodness. Still others see God as the center of a mysterious inner faith, an "other" so close to us that it is finally revealed to be one with our deepest souls.

We believe it important for Jews to think about these issues and to define a faith that appeals to us as mature and

thinking adults. Too many Jews end their education — and their thinking about Judaism — with Bar or Bat Mitzvah. Once they grow beyond their childhood conceptions, they are left with nothing. We are committed to the ongoing search for an honest and believable adult Judaism for our day.

When we speak of the will of God, we mean it only in the very broadest and deepest sense. In the face of the endless bestialities that have confronted us in this century, we Jews continue to assert that a life of kindness and decency fulfills the intent with which we humans were created.

A life that takes Judaism seriously demands an ethical way of conduct, a treating of all people as created in God's image. The Torah, representing the most ancient and revered traditions of the Jewish people, embodies our earliest attempt to create that way of life.

Judaism has evolved and grown over the ages, and should do so in the future as well. At the same time, we continue to love our Torah, and we consider the basic forms of Jewish religious observance to be holy, sanctified for all time by the ongoing devotion of the Jewish people. These forms, including Shabbat and the festivals, prayer and celebration, kashrut and other aspects of Jewish home life, have a claim upon us at the same time that we seek to reinterpret them to have greater meaning for our own lives as contemporary Jews.

Along with preserving and updating the traditions of the past, Reconstructionists take a positive role in creating new Jewish forms of observance and celebration appropriate to our times.

These include such well-known forms as Bat Mitzvah (a

Reconstructionist innovation), naming ceremonies for girls, celebrations of Yom Ha'atzmaut (Israel Independence Day) and memorial programs for Yom Hashoah (Holocaust memorial day). They may also encompass the renewal of Tu B'Shevat as a day of Jewish ecological awareness and Rosh Chodesh (the new moon) as a special time for women's religious celebration.

Above all, Reconstructionists are committed to education. Because we believe in a fully participatory Jewish community, one in which all may share in the decision-making process, we need a community open to constant growth in Jewish knowledge and awareness. Only Jews who know our history and tradition are capable of making informed decisions that have bearing on the Jewish future.

We are committed to obliterating the disgrace of Jewish illiteracy in our otherwise so highly educated community. Ongoing Jewish learning — for adults as well as for children — is a hallmark of Reconstructionism.

The problems that confront Jewry today are manifold and do not admit of simple solutions. How do we build Jewish loyalty in an open society with its tremendous assimilatory pressures? How does a Jewish community so deeply divided by differing versions of Judaism maintain its sense of oneness? How can we create a Jewish education that is truly exciting to our children? Or a synagogue that becomes a real and vibrant community for us?

How do we help Israel both to survive its enemies and to be a state in which we can all take pride? How can our Judaism have a role in making for a more livable, sane and peaceful world?

To deal with these and a host of other problems, we need the help and participation of all Jews. Each of us can contribute — intellectually, spiritually and materially — to the great task we all have in common: building a strong and proud Jewish future. We Reconstructionists invite you to join us in this task.

(Rabbi Arthur Green is president of the Reconstructionist Rabbinical College in Wyncote. This article was previously published in the Jewish Exponent.)

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