

The JEWISH VOICE

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

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The Jewish Voice"

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Wilmington, DE 19801
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Vol. 20, No. 11

Adar 5, 5747

March 6, 1987

International News Briefs

Talk of Unity Government Collapse Intensified As Peres Arrives In Egypt

JERUSALEM (JTA) — Vice Premier and Labor Party leader Shimon Peres declared in Cairo last week that he would represent the entire Israeli government in his talks there with Egypt's leaders.

But Likud leaders here reiterated Premier Yitzhak Shamir's warnings that the unity government could fall if Peres persisted in pursuing the option of an international conference for the Middle East.

Shamir himself was still en route from home, following a 10-day trip to the U.S., as Peres left for Cairo.

Peres' timing plainly was regarded by Likud as an open insult to the Premier, and political circles said last week that the crisis between the two main coalition partners was at its deepest.

Israel Named Major Non-NATO Ally

A new phase in U.S.-Israel relations began recently as Secretary of Defense Caspar Weinberger and Secretary of State George Shultz officially designated Israel a major non-NATO ally as recommended by Congress. Also named were Egypt, Australia, Japan and the Republic of Korea.

While Israel has long been viewed as a strategic partner of the United States, this measure includes Israel in a select group of important allies. A result of this political statement is that Israel will now be entitled to some of the benefits now enjoyed by NATO allies. Two specific areas important to Israel are cooperative research and development, and joint military productions.

Senators Sam Nunn (D-Ga.), John Warner (R-Va.) and Dan Quayle (R-Ind.) and Representatives Les Aspin (D-Wis.) and Jim Courter (E-N.J.) sponsored several pieces of legislation that made strategic cooperation a reality. The major non-NATO ally designation must be renewed annually.

Kahane Retains U.S. Citizenship

NEW YORK (JTA) — The American citizenship of Rabbi Meir Kahane, a Brooklyn-born member of the Israeli Knesset, has been restored by Federal District Judge Leo Glasser of Brooklyn, N.Y.

Glasser ruled last week in a suit brought by Kahane that the State Department did not have the right to rescind Kahane's U.S. citizenship in 1985. The State Department has argued that by serving in the legislature of another country, Kahane was voluntarily relinquishing his citizenship.

Kahane founded the Jewish Defense League in the United States and the Kach Party in Israel. He immigrated to Israel in 1971.

EEC Ministers Back International Conference On Middle East Peace

BRUSSELS (JTA) — An international conference for Middle East peace was endorsed in principle last week by the 12 member-states of the European Economic Community. It was the first formal statement of support for such a conference by the EEC Foreign Ministers, meeting here under the chairmanship of Belgian Foreign Minister, Leo Tindemans, current president of the EEC Council of Ministers.

The statement did not address the form or composition of such a conference, but suggested it be held under United Nations auspices with the participation of the parties concerned and any other parties that could make a positive contribution to peace in the Middle East and the region's economic and social development.

Catholics, Jews Agree To Remove Carmelite Convent Off Auschwitz

GENEVA, (JTA) — Jewish and Catholic leaders meeting here Sunday agreed that a Carmelite convent established on the site of the Auschwitz-Birkenau death camp in Poland will be removed within two years.

The agreement is expected to resolve the emotionally charged issue first raised by European Jews, who regard the site as a unique symbol of the Holocaust. The agreement provided for the establishment, away from the camp site, of an interreligious center where Catholics and Jews can pray and meditate, hold seminars and greet visitors. The nuns will move off the Auschwitz site to a new building.

Iosif Begun Arrives In Moscow

NEW YORK, (JTA) — Former Soviet Prisoner of Conscience Iosif Begun arrived in Moscow last week following his release from Cristopol Prison in the Tarar Republic of the USSR. He was pardoned after serving three years for "anti-Soviet activities" as a result of his teaching of Hebrew.

Begun was met at the Moscow train station by throngs of supporters in the Jewish movement and hoisted on their shoulders in a jubilant celebration. The Hebrew song "Heveinu Shalom Aleichem" could be heard reverberating through the streets of the Soviet capital.

Begun, an observant Jew, chose not to desecrate the Sabbath by traveling after his release from prison Friday morning. Instead, he and his wife Inna, and son Boris spent Shabbat in a hotel near the prison.

Foreign Minister Says Greece Mulling Full Diplomatic Ties With Israel

ATHENS (JTA) — Foreign Minister Karolos Papoulias said last week that Greece is seriously considering establishing full diplomatic relations with Israel, according to media reports from Brussels, where he is attending a meeting of the European Economic Community (EEC) Foreign Ministers. Israel is presently represented here only on the consular level.

See Letter on Page 3

from
Jewish Federation of Delaware
President Martin G. Mand

re
Nominations of Officers
and Directors for 1987-88



PURIM 1987
Israeli children in Purim garb on the streets of Jerusalem. WZPS photo by Richard Nowitz.

Community Calendar

- March 11- Public workshop sponsored by Del Dot to discuss proposed reconstruction of 202 and Garden of Eden Rd., 4-8 p.m., Talleyville Fire Company.
- March 25- Panel discussion on "Who is a Jew" including all 5 Delaware rabbis. Co-sponsored by the Rabbinical Association of Delaware and B'nai B'rith Lodge #470, evening, JCC.
- March 26- Jewish Singles, 21-31. Happy hour at Cuisines Restaurant, 5:30-9 p.m.
- April 2- Fiddler on the Roof, sponsored by the Jewish community at the Grand Opera House.
- April 4- Matt Haimovitz, 15-year-old cellist in concert at Adas Kodesch Shel Emeth, 8 p.m. For tickets call AKSE office, 762-2705.

Call Federation office
for details 478-6200.

**Extraordinary
Jewish Event
Sunday Evening,
Sept. 20**

Watch Future Issues of
The Jewish Voice
For Details

Editorial

Making Sense Of Arms Sales: The Biden Levine Bill

Last month Sen. Joseph Biden (D-Del.) and Rep. Mel Levine (D-Calif.) reintroduced a bill to amend the Arms Export Control Act. The measure — cosponsored by Sens. Claiborne Pell (D-R.I.), Rudy Boschwitz (R-Minn.), Wendell Ford (D-Ky.) and Frank Lautenberg (D-N.J.), and by Reps. Chris Smith (R-N.J.) and Larry Smith (D-Fla.) — was proposed late last year, but the session ended before it could be acted upon. It deserves to be approved, and quickly, by the 100th Congress.

Known on Capitol Hill as the Biden-Levine bill, it would restore the Congressional intent regarding controversial U.S. arms sales which was overturned in a 1983 Supreme Court decision. That ruling, in a case which had nothing to do with weapons transfers, invalidated the legislative veto. Previously, Congress had been able to reject proposed arms sale by passing a concurrent resolution with simple majorities.

Now, in order for Congress to halt an Administration-proposed sale, Congress must first pass a joint resolution and then be able to override a Presidential veto with two-thirds majorities in both chambers. Last year's missile sale to Saudi Arabia illustrated the problem the decision created.

The Democratic-controlled House rejected the sale of several hundred million dollars worth of missiles to Saudi Arabia by a 365-62 margin; the Republican-led Senate turned it down 73-22. The President then vetoed the resolution of disapproval and, with eight Senators shifting their votes, the veto was sustained and the sale went through.

As Biden noted, a large, controversial arms sale was allowed to proceed "on the basis of support of one-sixth of the house of Representatives and one-third-plus-one in the Senate." "The Biden-Levine bill is intended to make sure that any major sale of advanced American arms to countries not closely allied with the United States has majority backing in both houses of Congress, not a one-third-plus-one minority in one chamber. Exempted from the measure would be NATO nations, Australia and New Zealand, and signatories to the Camp David Accords — at this point Israel and Egypt.

The Administration opposes the Biden-Levine bill, arguing that arms sales to "moderate" Arab countries can help encourage the Arab-Israeli peace process. Unfortunately, there is little evidence so far to support that view.

A second argument for such sales in the Middle East — to help "pro-Western" Arab states resist aggression — has other flaws. A number of such countries are leery of military cooperation with the United States. One such nation is Kuwait. But now that the Iranian offensive in Iraq threatens it, America helps defend Kuwait without such sales — by sending U.S. ships just offshore in the Persian Gulf.

Instead of winning friends and promoting peace, such sales have helped fuel regional arms races, burdened already fragile regimes, and endangered our real friends. Passage of the Biden-Levine legislation — no doubt spurred by the investigations of the secret Iranian arms shipments — will restore needed Congressional oversight to major American weapon sales.

Reprinted from the Near East Report

LETTERS to the Editor

To the Editor:

My name is Kenneth Graw, and I'm a student at Wilmington High School. I'm working in a work-study program to learn how to become a funeral director and have worked in various funeral homes in Wilmington. As a Methodist I have always thought of Christian funerals. I've had the opportunity to meet the people at the Schoenberg Memorial Chapel and have seen them operate. They are excellent. I was told they are the only Jewish funeral home in Delaware. I

know Christians use Christian funeral directors. I also notice some Jews use Christian funeral directors. When I asked some friends of mine, who are Jewish, why? . . . They couldn't answer me. They suggested I ask your newspaper. So, I ask you. Why would a Jewish person call a Christian funeral home for a Jewish funeral when there is such a capable Jewish funeral home here?

Kenneth Graw
Wilmington, Delaware

DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, MARCH 20. The deadline for stories and photos is noon, MONDAY, MARCH 9. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

THE JEWISH VOICE (USPS-704160)

Second class postage paid at Wilmington, De. Published semi-monthly, and monthly in July and August, by the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, De., 19803. Subscription price \$7.50. Mailed to subscribers who are contributors to the Jewish Federation of Delaware. POSTMASTER: Send address changes to The Jewish Voice, 101 Garden of Eden Rd., Wilmington, De. 19803. (302) 478-6200.

Open Forum

Open Forum, a new Jewish Voice feature, provides an opportunity for members of the public to express their opinions to our readers.

A Call For Tolerance

By KENNETH S. COHEN, Rabbi,
Congregation Beth Shalom

I am saddened and dismayed over the recent turn of events in our community, where political or religious partisans of a particular issue have allowed their passions to disrupt the harmony that usually reigns among us. In other places, it is not uncommon to see antagonism between Federation and synagogues, vitriolic interchange amongst the *rabbanim*, and polarization of every imaginable sort. That has not been our experience here in Delaware — we have taken as our motto the biblical passage displayed at the entrance to the Jewish Community Center — "Behold, how goodly and pleasant it is for brothers to dwell together."

Now because of a political issue in Israel (the homeland that should unite us), we here in Delaware have forsaken the moderation and mutual respect that have distinguished us, and have engaged in destructive, divisive polemic, couched oftentimes in the most personal of terms.

We Jews have always been a disputatious people. Abraham argued with God Himself for the rights of the citizens of Sodom and Gomorrah. The children of Israel gave their leader Moses no rest with their quarrels and challenges. We are, indeed, an *am k'sheh oref*, a stiffnecked, argumentative, stubborn people. Sometimes that quality has helped us survive; more often than not, it has led to *sinat hinam*, gratuitous hatred, which permitted our enemies to capitalize on our animosities and triumph over us.

Of course, not all arguments are destructive. Hillel and Shammai could disagree strongly with each other, and both of their opinions appear in the Talmud without censorship. *Aylu ve-Aylu divray Elohim hayyim* — "both are the words of the everliving God," as long as they are spoken *le-shem shamayim* — for transcendent, eternal, unselfish purposes — to bring us closer to godly conduct.

We may disagree — perhaps on occasion we should disagree — with concepts and policies of other Jews and of the Jewish state. The question is, how can we constructively and respectfully voice our dissent? How can we seek to change others to our point of view, without belittling them, insulting them, and breaking the sacred bonds that unite us as one people? And are we acting *le-shem shamayim* or for less worthy motivations?

I recently participated in two conferences involving rabbis and representatives of the Israeli government — one held at the Israeli Embassy in Washington, D.C., the other in Jerusalem under the aegis of State of Israel Bonds, the Israeli Ministry of Tourism, and El Al. Rabbis of every denomination, male and female, were in attendance. One of the issues given highest priority in our discussions was that of religious pluralism, both here and in Israel. No one seemed to be happy with perpetuating the *status quo* established by Ben-Gurion and the religious parties back at the inception of the State. Orthodox rabbis like Haskel Lookstein, president of the New York Board of Rabbis, sincerely called for a "fair shake" for all the Jews and Jewish movements in Israel. For the most part, it is the radical minority, the *haredim*, the ultra-Orthodox, many of whom do not even recognize the existence of the State of Israel, who disagree. Too often, in our polemics, we tar all Orthodox Jews with the same brush of fanaticism, and that is clearly not the case. While I was in Jerusalem, I experienced a wonderful sense of *haverschaft* (collegiality) with my Orthodox colleagues, just as I did with

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The Jewish Voice

Published semimonthly, and monthly in July and August, by the Jewish Federation of Delaware.

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

Jewish Federation of Delaware, 101 Garden of Eden Road
Wilmington, De. 19803. (302) 478-6200.

Subscription Price: \$5.00

Circulation 3,000

Mailed to subscribers who are contributors to
Jewish Federation of Delaware
Second Class Postage paid at Wilm., Del.

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





Ticket Sales Brisk For Fiddler Concert

Fiddler on the Roof

The community has responded with enthusiasm to the "Fiddler on the Roof" concert at the Grand Opera House on April 2. Ellen Koniver and Shelly Mand, co-chairpersons said they are excited by the number of patrons and ticket purchases. The chairpeople attribute the brisk ticket sales to the uniqueness of the event. Koniver stressed the importance of the entire Jewish community getting together for a night of celebrating rich traditions.

A limited reserved section for patrons will be held. All other seats will be assigned on a first purchased basis. Mail a check (\$10 per ticket) to the Jewish Federation of Delaware, 101 Garden of Eden Road, Wilmington, De. 19803 or stop at the Jewish Community Center to purchase tickets.

The following individuals and couples have graciously consented to be patrons as of Feb. 25. More patrons are needed and would be greatly appreciated.

Phyllis & Norman Aerenson
Charles Arsht
Marsha & Howard Borin
Leah & Ben Baker
Helen & Bernard Balick
Wendy & Michael Berkover
Jinx & Jerry Blum
Jean & Jack Blumenfeld
Mildred & Herman Cohen
Shirley & Sidney Cohen
Phyllis & Carl Cobin
Rochelle & Beryl Chaby

Linda & Steve Cook
Yetta & Frank Chaiken
Alice & Ben Epstein
Miriam & Steve Edell
Gloria & Paul Fine
Rona & Nissan Finkelstein
Muriel & Marvin Gilman
Suzanne & Peter Grumbacher
Susan & Stephen Herrmann
Joe Horwitz
Joyse & David Klaristenfeld
Ellen & Garth Koniver
Denyse & Efreim Lieber
Marjory & Richard Levine
Sandra & Martin Lubaroff
Judy & Allan Levy
Vivian & Elias Mamberg
Sharon & Ralph Milner
Judy & David Mellen
Shelly & Martin Mand
Doris & Irving Morris
Esther Miller
Leslie & Jim Newman
Rita & Manny Panar
Nancy & Robert Pincus
Ruth & Roger Pernick
Shirley & Joseph Rudnick
Diane & Norman Shuman
Marcia & Marvin Shepard
Bebe & David Sklut
Rose & Ben Stolper
Ruth & Bernard Siegel
Rene & Steven Spiller
Phyllis & Henry Topel
Zelda & Edel Wasserman
Ruth & Sheldon Weinstein
Roberta & Melvyn Woloshin
Toby & Gene Weiner
Rene & Joseph Yucht

Bagel-Mania

Jewish Singles, 21-31

More than 200 bagels (mini bagels), over 10 lbs. of lox and cream cheese spread, and six dozen donuts, were thoroughly enjoyed by the more than 60 Jewish singles who attended the bagel brunch and afternoon at the JCC, Sunday, Feb. 22. The bagel brunch was the third overwhelmingly successful event for the newly-formed group, which now has a mailing list of more than 200 Jewish singles. The next

event for Jewish singles 21-31 will be a happy hour, Thursday March 26, at the beautiful new Cuisines Restaurant (Rt. 202, Chadds Ford, 2 miles north of Concord Mall), 5:30-9 p.m.

If you're not on our mailing list, or if you'd like to get involved with the planning committee, please call Seth Bloom at the Jewish Federation of Delaware, 478-6200.

Endowment Fund: Life Insurance

Life insurance offers an easy tax-deductible way to make a substantial capital gift to the Endowment Fund. The donor applies for a policy through his or her agent and names the Jewish Community of Delaware Endowment Fund as the owner and beneficiary. The donor makes the annual premium payment on the policy directly to the Endowment Fund thus realizing a charitable deduction. The Endowment Fund then pays the premium on the policy. On the death of the donor the insurance company pays the proceeds of the policy directly to the Endowment Fund. The Single Premium Whole Life Policy can also be used to create a significant endowment with a modest investment.

Open Letter To The Jewish Community Of Delaware

In accordance with the By-laws of the Jewish Federation of Delaware, I have appointed the following persons to serve as members of the Nominating Committee in connection with the election of officers and directors for the year 1987-88:

Pat S. Chalphin, chairperson
Dr. Steven A. Dombchik
Dr. Edward M. Goldenberg
David S. Hefter

Barbara S. Keil
Danna Levy
Robert Meyer

I encourage all members of the community to submit the names of individuals for consideration by the Nominating Committee *in writing* to Pat S. Chalphin, 1403 Shallcross Avenue, Wilmington, Delaware 19806. Your recommendations must be received by Mrs. Chalphin by no later than March 23, 1987.

The list of nominees will be published in the *Jewish Voice* on April 17, 1987. The Annual Meeting of the Federation will take place on Thursday, May 14, 1987 at 7:30 p.m. at the Jewish Community Center. All members of the community are invited.

Sincerely,
Martin G. Mand
President

Holocaust Expert Comes To Delaware

On Sunday March 29, 5:30 p.m., Shalmi Barmore, senior staff member of Yad Vashem in Jerusalem will speak at the Major Gifts Campaign Event at the Delaware Museum of Natural History.

Shalmi Barmore belongs to the young generation of Israeli historians and research workers, dedicated to the investigation of the Holocaust, its roots, causes and aftermath.

Barmore, a young Sabra, has taken on as his life's work the development and teaching of seminars on the Holocaust primarily for the enlightenment of youth in Israel and all over the world, especially for young leadership groups from the United States.

There will be no announcement of gifts during the event. A \$1000 minimum gift to the 1987 campaign per family is required. Dietary laws



Shalmi Barmore

will be observed at the Petite Buffet. For further information, call the Jewish Federation, 478-6200.

Federation To Receive Goldinger Estate

Lawyers for the late Joshua Goldinger have notified the Jewish Federation of Delaware that the Federation is the major benefactor in his will. Mr. Goldinger, who died in September, 1985, resided in Smyrna, Delaware, where he was the owner and operator of Goldinger Bros. Inc., a livestock business.

Goldinger established a Charitable Remainder Trust whereby the income of the trust is divided amongst named beneficiaries for a specified length of time. At the conclusion of the time period the Federation is to receive the total assets of the estate and will make distributions of the income as specified in the will.

Martin Mand, president of the Jewish Federation of Delaware, reported that the Goldinger bequest represents the largest single bequest ever received by the Federation. He

predicts that the Delaware community and Israel will eventually benefit significantly from this most generous bequest.

Connie Kreshtool, endowment director, explained that Goldinger and his lawyer used a Charitable Remainder Unitrust to provide yearly income to his beneficiaries and eventually to create an endowment with the Jewish Federation of Delaware.

The Charitable Remainder Trust is a perfect endowment instrument for persons interested in making a gift to the Federation but wishing to retain lifetime rights to the income from the property. The Remainder Trust enables the donors to obtain an income tax deduction for the estimated present value of the remainder interest and at the same time reduce their estate tax liability. This kind

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ON THE OTHER HAND N. Even-Or

Vive Le Hev'del



There's an ancient French joke about the smallness of the differences between men and women which ends with the punch lines, "Vive la difference." It can have broad application.

One of the signs of maturing democracy in America has been the demise of the "melting pot" metaphor in favor of the "mixed salad." We no longer seek to submerge the identity of each ethnic and national group into a uniform molten mix which pours out to cast modified Anglo-Saxon replicas. Rather, we now celebrate ethnic differences, gastronomically and culturally, and see the strength of our country in the creativity of diversity. Second and third generation Americans no longer seek to blend into the mold as did their parents and grandparents. They want to know more about their origins. They are comfortable in their differences, usually proud. If you need convincing, look at the diversity of names on radio, television, in the theater and arts: no longer does everybody have to be a Smith or a Brown or a Cabot;

unchanged Italian, Polish, Jewish names abound.

We need more of this emphasis on differences in religion and theology. To blur the distinctions among Judaism, Islam and Christianity by saying that we all worship the same God, is to trivialize all three great religions. To emphasize the differences is not to promote intolerance; it can be a step toward understanding and mutual respect. Interfaith dialogue which skirts important differences results in our talking past each other.

A recent example is in the well-intentioned remark by New York Cardinal John O'Connor that the death of 6 million Jews in the Holocaust was a gift from the Jews to the world. It produced shock and angry reaction among Jews the world over. For while the Roman church sees in suffering the possibility of mankind's redemption, this is not a Jewish concept. No man, in Jewish teaching, redeems another by his suffering. One can blame the Cardinal's advisors, I suppose, for allowing him to stumble on this one. But I strongly suggest that we need more emphasis in our interfaith dialogues on differences, that we

may understand and respect them, and that we may work constructively together in spite of them.

For the differences are many and real. We have a different attitude toward wealth, for example. We Jews see nothing wrong in possessions as long as they do not possess us, and we see no particular merit in poverty; one does not become more holy because he is more miserable or destitute — this is not, for us, the path to salvation.

Judaism is very much of the nitty-gritty of this world, as opposed to the world-to-come. Not that we do not believe in a hereafter, but that we are unwilling to postpone the task of building the kingdom of God on earth in order to build it in the next world. We glorify God in the individual small acts of daily living.

We are different, we Christians and Jews, in so many ways. For Jews there has been no ministry, no priesthood, for the last 2000 years. Our relations with God are direct; our rabbis are teachers, not intermediaries.

We Jews are a people of commandments, of laws. In the split that took

place almost 2000 years ago, the followers of the Nazarene substituted faith in Jesus for the Law, belief for study.

That is why "Judeo-Christian tradition" is virtually an oxymoron, a juxtaposed contradiction in terms. There is a Jewish tradition and a Christian tradition. While they intersect in many areas, they are distinctly different traditions, and understanding each other is not aided by blurring the distinctions.

Interfaith dialogue at all levels can be a positive force for improved understanding, but only if it is engaged in knowledgeably and forthrightly. Perhaps we have sought too much to find common ground and not enough to point out differences. The tacit assumption that differences are a block to mutual respect and cooperation is destructive and ill-founded. Perhaps the common ground is to be found in the very grappling with these areas of difference so that we may guard against affronting each other by our lack of insight.

So, "vive la difference." Or, as we might say it in Frenbrew or Hebrech, "Vive le hev'del."

Demjanjuk On Trial For Crimes Against Humanity And Jewish People

JERUSALEM, INS — The trial of John Demjanjuk, accused of committing crime against the Jewish people, crimes against humanity, and war crimes, opened on February 16 in Jerusalem. Approximately 850,000 Jews perished at the Treblinka death camp, where Demjanjuk, alleged by the state of Israel to have been the camp's notorious "Ivan the Terrible," played "an essential and active role in all stages of the annihilation of the Jews in the gas chambers, according to the indictments. Demjanjuk is also charged with having murdered individual prisoners at the

camp. If convicted, he could face the death penalty under the Nazi and Nazi Collaborators (Punishment) Law of 1950.

The defense does not deny that there were heinous crimes committed at Treblinka, or that a man nicknamed "Ivan the Terrible" was active there. The defense, however, maintains that John Demjanjuk, formerly Ivan Demjanjuk, is not "Ivan the Terrible" from Treblinka. Demjanjuk was extradited to Israel from the United States one year ago, arriving in Israel on Feb. 28, 1986.

Editorial Comment

Yediot Ahronot (Independent) said that "many will ask at this stage whether it was necessary to present the drama, in front of the entire world, of a man fighting over his identity in a Jerusalem courtroom. Such questioners need to be reminded that, unlike the Eichmann trial, the current trial is not one in which those who planned and carried out the Holocaust stand accused by the Jewish People. This time we are dealing with the Holocaust's 'small horrors,' the greatest horror of which may have been in their becoming a routine matter of life-and-death during the Holocaust."

Ma'ariv (Independent) wrote that "from an historic and media point of view, Adolf Eichmann's trial was of greater importance than John Demjanjuk's trial. However, from the viewpoint of education and of the justice which must be done by the Jewish People against those who attempted to wipe the Jews off the face of the earth, the importance of the trial is beyond any doubt." Noting that some Israelis will be hard-pressed to accept the fact that Demjanjuk is represented by an Israeli lawyer, the paper notes that "the fact the U.S. extradited to Israel a man who stubbornly insists he isn't the man the charge sheet claims he is, is proof that the American legal system was confident of its Israeli counterpart. Nazis, terrorists and other criminals will all be given a fair trial in this country."

Hatzofeh (NRP) wrote that "while the Eichmann trial was a trial of the Germans and Austrians who headed the murder apparatus, the Demjanjuk trial symbolizes the forces which aided in the slaughter and which were comprised by other peoples whose hatred of Jews was no less than that of the Germans. The Demjanjuk trial is also an additional symbol of the thousands who aided in murder of

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FIRST WITNESS

JERUSALEM—Yitzhak Arad, director of the Yad Vashem memorial, explains how the Treblinka death camp operated. Mr. Arad, who spoke Feb. 17, was the first witness to appear in the trial of retired U.S. autoworker John Demjanjuk, who is charged with the murder of 850,000 Jews in the Treblinka camp during World War II. RNS PHOTO/Wide World.



"THERE IS IVAN THE TERRIBLE" JERUSALEM—With these words, death camp survivor Pinchas Zukerman identified John Demjanjuk as the sadistic gas chamber operator at Treblinka. Mr. Zukerman, shown wiping away tears, testified for seven hours Feb. 23. RNS PHOTO/Wide World.

Promoting Tourism From The Pulpit

Rabbi Cohen Joins 100 Colleagues To Boost Israel Tourism

By WENDY ELLIMAN

Rabbis are expected to lead their congregants — but not usually across distances of 6,000 to 9,000 miles. Rabbi Kenneth S. Cohen of Wilmington's Beth Shalom Congregation however, is planning to do just that.

He would like to lead as many members of his synagogue as he can on community tours to Israel, because he sees supporting Israel and reinforcing ties between Diaspora Jews and the Jewish State as integral to the role of a Jewish spiritual leader.

"For every Jew, an Israel visit is a central event," he said in Jerusalem last week. "For Israel, tourism is the greatest source of foreign revenue earning. And in addition to both of these, the encounter between Diaspora and Israeli Jew in Israel contributes to Jewish unity."

Rabbi Kenneth S. Cohen joined over 100 leading Orthodox, Conservative and Reform rabbis from the United States and Canada mid-February, on the State of Israel Bonds Second Annual Tourism Mission to Israel, sponsored by Israel's Ministry of Tourism and El Al Israel Airlines.

"The indispensable role of the rabbi as inspirer and motivator of the North American Jewish community shouldn't be underrated," says Israel Bonds Rabbinic Cabinet National chairman, Rabbi Stanley Davids of New York, who led the delegation. "When Israel tourism suffered a downswing early last year, we responded to an Israel government request and held an emergency rab-

binic delegation on tourism to Israel. By the end of 1986, rabbis had helped organize no fewer than 113 congregational visits."

The importance of the Rabbinic Cabinet delegation was underlined by the caliber of people who received them. As well as Science and

Technology, Minister Gideon Pat, who stressed the importance of the role of the rabbi as community leader and Israel link, the rabbis met with Israel's President Chaim Herzog, Finance Minister Moshe Nissim, Knesset Member Yosef Burg, Yosef Ben Aharon, director general of the Prime Minister's Office, Dr. Yossi Beilin, director general of the Ministry of Foreign Affairs and Jerusalem Mayor Teddy Kollek.

Minister Nissim told delegation members of the vital contribution of tourism to Israel's economy, and President Herzog emphasized the safety of the country to its residents and visitors.

Mayor Teddy Kollek received a tangible symbol: a small branch from an Israeli olive tree. This was presented to him by Rabbi Stanley Davids in the 20th year of Jerusalem's reunification.

"The three days really brought home to me that we have a duty to promote tourism to Israel," said Rabbi Cohen, "and the role that I can play. We learned a lot of useful details — such as hotels, programming and how to develop a tour logistically."

In addition to the practical, however, delegation discussions dealt with how a synagogue tour led by a rabbi can offer a different kind of Israel experience. "North American Jews want to enjoy a sun, sea and sand holiday in Israel like any other tourists," says Rabbi Cohen, "but many of them want more than that. Israel, for them, is more than just

another country. It's special, and they want access to a special kind of experience when they come home."

The Jewish sense of unity with Israel is increasing, believes Israel Bonds. It is one of the reasons for the organization's all-time Bond annual sales record last year — a total of \$603 million — \$98 million more than in 1985. Bonds international chairman, David B. Hermelin of Detroit, describes 1986 as "the most productive Bond campaign by far in the 35-year history of our organization."

Rabbis in 1,100 North American synagogues were responsible for raising more than a fifth of this year's total — including a record-breaking \$57 million in Bond sales during the High Holy Days appeal last fall.

The rabbis were in Israel not only to promote tourism, but also for their annual National Rabbinic Cabinet meeting — which discussed, among other issues, the reinvestment of \$400 million in the Yom Kippur War Bonds, which mature this year.

For Rabbi Cohen, there is yet another reason why his visit to Israel this February was so important. "We let Israelis see us — Orthodox, Conservative and Reform, Ashkenazi and Sephardi rabbis, praying, learning and celebrating together. People too often get caught up in negatives, but there's another spirit here as well. That's what we'll carry back with us: that Jews must visit Israel — not in search of American values, but because they're Jews."



LOCAL LEADERS ATTEND SPECIAL BRIEFING AT ISRAEL'S WASHINGTON EMBASSY

A special briefing limited to 20 rabbis and laymen, sponsored by the Synagogue Council of America (which represents the congregational and rabbinic bodies of Conservative, Orthodox and Reform Judaism,) and the Embassy of Israel, was held earlier this month.

The private briefing by members of the Embassy staff included political and economic matters as well as such issues as the current situation in Iran and Lebanon, Soviet Jewry, the Black Hebrews, and Relations with Congress, the White House and the State Department.

Shown left to right are: Ambassador Meir Rosenne; Rabbi Kenneth Cohen; Asher Naim, Minister of Information

A Call For Tolerance —

(Continued from Page 2)

just as I did with Reform, Reconstructionist, and Conservative rabbis. There are strong differences that set us apart — and to accommodate these differences and hammer out a compromise on issues of personal status will take tremendous efforts and boundless good will. But these efforts are, in fact, being made. As President Herzog and Teddy Kollek indicated to us, efforts are being conducted quietly, to lessen the need for strident posturing. Such efforts are also being made here in the United States, with such groups as CLAL, headed by Rabbi Yitzchak Greenberg. And as for the controversy over UJA funds being withheld from Arza, I was given private

assurances that there is in the works a solution that will resolve the differences that have erupted between Arza and the Jewish Agency, which will render moot our Federation's new policy of earmarking funds for non-Orthodox institutions in Israel.

Maybe I'm naive, but I've found over the years that problems get solved, not with threats, invective, and club-wielding, but through patient persistence and adherence to the virtue of *mensch lichkeit*. When Rav Kook, the first chief rabbi of British Mandate Palestine, was assailed by opponents on both the left and the right, his disciples asked him how he could cope with such vicious *sinat hinam*. He replied, "It's

easy. Counter *sinat hinam* — gratuitous hatred — with *shavat hinam* — gratuitous love." Even if the other person seems implacable, persist in your attempts to win him over as a friend. For he, like you, is a child of God.

I honestly believe that all of us in Delaware seek the good of Israel, a good that is based on a sense of justice and fairness. Our methods might cause dispute, but not our intentions. Let me suggest that if we seek a greater sense of toleration and moderation in the policies of our beloved Jewish homeland, we start right here, in our own backyard, and focus once again on what binds us together as an *am ehad*, an *am segulah*, one people, treasured by God.



Joining other mission participants are Rabbi Kenneth Cohen of Congregation Beth Shalom (front row, left) and Rabbi Sholom Stern, former assistant rabbi of Congregation Beth Shalom (front row, right).

The Cutting Edge

Egyptian Ambassador Serves On All Fronts

‘Egypt has been more helpful than she’s willing to admit, especially in clearing the way for the [Shimon] Peres trip to [King] Hassan [in Morocco].’

By EDWIN BLACK

Although Egyptian Ambassador Mohammad Bassiony is Egypt's longest serving diplomat in Israel, he remains a man who sees his presence in Tel Aviv as a "sacrifice for the Arab nation."

In 1973, Bassiony was Egypt's military attache in Syria, coordinating Arab plans for the Yom Kippor War. "Then I was shuttling between Cairo and Damascus preparing for war," he says, "but now I shuttle between Cairo and Tel Aviv preparing for peace. I am like a soldier. My country may send me to any front, and I will serve. In fact, I think I'm doing the same job — before with tanks . . . but now fighting in a passive way for a comprehensive peace."

The words "comprehensive peace" are a fundamental diplomatic code word meaning progress on the Palestinian issue. "When we signed the Camp David peace treaty, it wasn't a separate peace," reminds Bassiony, "it was one step for achieving the comprehensive peace. Our main job now is pushing for this comprehensive, just and lasting peace."

Comment—

(Continued from Page 4)
this kind who are still freely walking about in Western countries while concealing their identities... Putting these criminals on trial is the obligation not only of the Jewish People, but of all enlightened peoples throughout the world, who must aid in the search for such criminals wherever they may be."

Davar (Histradrut) maintained that the task of proving that the accused John Demjanjuk is indeed "Ivan the Terrible" is the most difficult issue in the Demjanjuk trial — more difficult than proving the crimes of Ivan the Terrible or rejecting the claim that an Israeli court has no jurisdiction to handle the case. The paper called on the judges to convict the defendant only in case his guilt is proved beyond a shadow of a doubt, and opined that "if they acquit him due to the existence of doubts, their deci-

Two-Pronged Agenda

Located in a quiet, residential district of Tel Aviv, the ramshackle Egyptian Embassy's visage is a facade of bleak iron gates crowned by the Egyptian national emblem. Fewer than 50 Egyptians reside in Israel, nearly all of them associated with the Embassy. Hence, there are almost no Egyptian nationals to look after. The almost autonomous, if understaffed, visa office at side of the building handles the hordes of anxious Israelis who queue up daily for tourist visas. Diplomacy and the peace process, then, is the Embassy's dominant function. As such, Bassiony spends his days in numberless meetings dedicated to his two-pronged agenda: bi-lateral normalization, and the peace process.

On one typical day, the ambassador met with peacenik Abie Natan about his ideas for peace; with representatives of the Zionist youth movement Hashomer Hatzair about improving relations between Egyptian and Israeli youngsters; with Communications Minister Amnon Rubinstein about improving

telephone and telex service between the two nations; and with Foreign Minister Shimon Peres' political advisor and director general about continuing the momentum of last year's Alexandria summit.

But Bassiony reports that he scrupulously avoids acting as a middle man for Israel. "Never, ever do we carry a message from any Arab country to Israel," insists the Ambassador. Israeli foreign ministry sources refused to contradict the statement, but at least one Jerusalem source asserts, "Egypt has been more helpful than she's willing to admit, especially in clearing the way for the [Shimon] Peres trip to [King] Hassan [in Morocco]."

Committed To Arafat

On the other hand, Egypt regularly carries messages between Jordan and the Palestine Liberation Organization, "because we are constantly trying to bridge the gap between Jordan and the PLO," explains Bassiony. In that regard, he considers PLO chairman Yassir Arafat "the only representative of the Palestinian people" and indispensable to the peace process.

Yet Egypt rejects the PLO's quest for statehood. "The last stage of the peace process is confederation between Jordan and the Palestinian people," qualifies Bassiony. But he believes this is impossible without a *modus vivendi* between Arafat and King Hussein leading to a joint Jordanian-Palestinian delegation "to join the international conference."

"The international conference" is in fact now the bedrock of Egyptian policy and not open for negotiation. "[Egyptian] President [Hosni] Mubarek and Mr. Peres in the summit meeting in Alexandria in September [1986], agreed upon an international conference," Bassiony says. However, the Shamir government rejects the Peres commitment as "unauthorized" and non-binding. Bassiony answers, "Mr. Peres was the Prime Minister of Israel — not Shimon Peres [a private individual] — when he came to

Egypt. This is international dealing and we must respect it."

Foreign Ministry sources and Bassiony agree that the international conference itself does not contradict Israel's known position, because the meeting would only facilitate the requisite face-to-face negotiations. They argue that given the history of Palestinian and mideast rejectionism, no negotiations could be considered "legitimate" unless the framework were hammered out under broad international auspices.

The Paper Peace

In the meantime, Israel bitterly complains that its peace thus far is a mere paper peace. Bi-lateral trade with Egypt is almost non-existent. Bassiony answers, "There are no Egyptian government obstacles to trade with our private sector, but we cannot force private citizens to trade. If any Egyptian company does business with Israel, they will lose 24 other countries (because of the Arab boycott). Even still, there are a lot of Egyptians doing business with Israeli companies."

Nonetheless, new impetus has been injected into strictly inter-governmental commerce. Bassiony confirms that the long sought after direct telephone line from Israel to Egypt will be operational by June 1987. Telex and telegram communications are soon to be inaugurated via Italy; at the same time, Egypt will complete a direct cross-Sinai cable by mid-1988.

The much talked about gas pipeline from Egypt has also been approved in principle, as soon as production levels saturate Egyptian's domestic demand. "Instead of exporting the gas to Europe," declares Bassiony, "it will be better for both of us to export it to Israel."

Even the concept of joint oil exploration has been revived. "The Minister of Petrol in Egypt and the Minister of Energy in Israel are very good friends," says the Ambassador, "the cooperation between them is very good. And it means that anything in the national interest of both countries can be done."

Headline seeking Jewish philanthropist Armand Hammer of Occidental Oil, has already expressed his interest in such a venture.

Little Hope For Tourism

The question of bi-lateral tourism, however, will probably never improve. Despite thousands of Israelis touring the attractions of Egypt, reciprocal Egyptian tourism into Israel is essentially non-existent. Bassiony explains the imbalance. "First, Israeli citizens like to go abroad. You can't compare them to Egyptian people who like to stay home. Second, compare the standard of living between Egypt and Israel. Can you imagine a trip from Israel to Egypt, staying in a five star Sheraton hotel eight days and seven nights — including transportation and the visa, only \$180. For Israelis, it's cheaper than staying at home. Yesterday alone we processed 1200 visa applications for Israeli tourists. But you can't match those prices here, it's much more expensive. Egyptians simply can't afford to travel in Israel."

But the greatest obstacle to tourism and general trade is the "psychological one," according to Bassiony. "When Egyptian television shows what happened during the Israeli invasion of Lebanon — thank God it's finished now, or what is happening in the West Bank, there is the psychological point of view." Indeed, Bassiony indeed tied bi-lateral progress on all fronts to momentum on the Palestinian issue. In Cairo's mind, that momentum has now been equated with "the international conference." Pounding his fist on the table, Bassiony declares, "Without progress here [the peace effort and the conference], Egypt will not stay here [Tel Aviv] one extra minute, not one extra second. But I am optimistic," he adds. "We are closer now than ever before. This year, 1987, will be the year."

Edwin Black in the author of The Transfer Agreement: The Untold Story of the Secret Pact Between the Third Reich and Jewish Palestine (Macmillan) winner of the Carl Sandburg Award for the best nonfiction of 1984.



John Demjanjuk

sion will mean that Israel will not settle its account with the Nazis via a person whose guilt was not proved.

Shamir's U.S. Agenda Also Included Yordim, Soviet Jews, Jewish Unity

NEW YORK, (JTA) — The business of government was not Israeli Premier Yitzhak Shamir's only reason for visiting the United States last month. He also came with Jewish concerns.

And as of early last week, when he met with a dozen editors of the Jewish press at the Regency Hotel here, Shamir said he had found willing listeners to his worries about Israelis and Soviet Jews going to live in the United States and the various branches of Judaism going at each other. "Since the last year I have tried to concentrate my efforts on Jewish problems," he explained.

The premier said he offered to 1,200 yordim (Israeli emigrants) he spoke to Sunday in Encino, Calif., the services of the Absorption Ministry to help them find jobs and housing in Israel and cope with personal problems.

"It was a start of a campaign," he said. "It will not be the only meeting." He asserted that he hoped yordim could establish ongoing contact with Israeli consulates, which are working with the Jewish Agency.

Several hundred thousand Israelis are thought to live outside Israel. "We would like to get them back — if not the parents, then the children," Shamir said.

He contended that living outside Israel was most painful for the children, who are uprooted from their native language and culture. Moreover, he claimed that many of the yordim of all ages would have a better lifestyle in Israel, as they're not doing so well financially in the



VISITS U.S.
WASHINGTON—Israel's Prime Minister Yitzhak Shamir, left, shakes hands with President Reagan Feb. 18 as he departs from the White House after meeting the president. RNS PHOTO/Wide World.

United States and since the Israeli economy is on the rebound.

He admitted that Israelis, even the leaders, used to feel "a kind of contempt" toward the yordim. "We never spoke directly to them. Now we have determined that it's useless to ignore them."

Soviet Refugee Status

The premier also reiterated his and his government's desire to have the

United States stop granting refugee status to Soviet Jewish emigrants. That would mean all emigres would go directly to Israel, as their visas indicate. Shamir made this point publicly in Washington last week, and the Cabinet echoed him on Sunday.

About 80 percent of the most recent emigres have come first to the United States and stayed, he said. To allow this to continue undermines Israeli efforts on their behalf, according to Shamir. He said the Soviet government has "partially accepted" Israel's ongoing contention that Jews have no ethnic place in the USSR and instead belong in Israel.

'Who Is A Jew'

Finally, the premier said he was concerned about "the problem of the Law of Return and, as it is defined in Israel and here, 'Who is a Jew?'" The law allows all Jews citizenship in Israel; however, certain religious elements have sought to amend the law to define Jewishness religiously. The issue becomes especially volatile when focussed on non-Orthodox converts to Judaism.

Shamir recently appointed a ministerial committee, which he chairs, to examine solutions to the

issue, and he said he would meet that week with leaders of American Conservative, Orthodox and Reform Judaism and invite them to make suggestions to the committee.

International Conference

In response to questions, the premier downplayed the differences between himself and the Reagan Administration on the prospect of an international conference to discuss peace in the Middle East.

He claimed that Administration officials have suggested the conference as only a possibility, and have not applied pressure. "They are very far from being enthusiastic about such a conference," he said.

He didn't indicate if his disagreement over the conference with Foreign Minister Shimon Peres could rupture the Labor-Likud government, as he did later to another group of journalists.

As for the Lavi, Israel's fighter plane that the Pentagon wants to discontinue because of cost estimates that exceed Israel's, Shamir said, "I think we will find another solution together with the American government."

UJA Summer 1987 Family Missions

Three UJA family missions will be held this summer: June 14-24, June 28-July 8 and Aug. 9-19. round trip airfare between New York and Tel Aviv and all land arrangements are included in the packages.

Special activities and programs of interest to youth are included, as are several optional side trips. Families will visit absorption centers with Ethiopian olim, view agricultural developments, visit Youth Aliyah villages and have lunch with the children, attend Kabbalat Shabbat at the Western Wall, tour archeological sites, swim in the Kinneret, visit Yad Vashem, Beth Hatefusoth and the Israel Museum and participate in Israeli life in ways not always available to the traveller in Israel.

For further information contact the Jewish federation of Delaware at 478-6200.

Seventh National UJA Super Sunday Raises \$25.4 Million

NEW YORK, N.Y., —The United Jewish Appeal's seventh annual Super Sunday phonathon has raised a total of \$25,411,341 for 161,746 gifts to the 1987 UJA/Federation Campaign in the 87 communities reporting to date, according to Michael M. Adler of Miami, UJA Super Sunday national chairman.

Sixty-three communities held their events on Feb. 1, the national Super Sunday date; 45 of them have reported that over 10,000 volunteers

tallied \$11.8 million in pledges. Bergen County (N.J.), Los Angeles and New York City each raised more than \$1 million.

Adler attributed the early successes of Super Sunday '87 to the new "Donor Motivation-Based Fund Raising" training program for telephone solicitation, which was recently introduced by UJA's Developmental Services and New Gifts Department and is now in use in many communities.



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Church-State Wall Seen 'Crumbling'

FORT LAUDERDALE, Fla. — Supreme Court Associate Justice Harry A. Blackmun told Jewish community relations leaders last month that in this year of the 200th anniversary celebration of the U.S. Constitution the wall of separation between religion and the state "is crumbling a little."

Decrying what he termed the "increasing tendency to bring religion into government," Blackmun, in his ad-

dress to the National Jewish Community Relations Advisory Council meeting here, said the Constitution and the Bill of Rights "are our roots for government and political freedom . . . and must be protected every day constantly."

The justice asserted that the First Amendment states Congress shall make "no law" establishing a religion or prohibiting the free exercise of religion. "It doesn't say Congress may make a lit-

tle law," Blackmun added.

Also addressing the plenary session, Michael A. Pelavin, NJCRAC chair, called characterizations of the Jewish community as a single-issue community a "misperception."

He urged the community to pursue a full agenda — including coalition building on important domestic social issues — while recognizing the primacy of Israel among communal causes.

Goldinger Estate—

(Continued from Page 3)
of endowment may be very beneficial for those who have property which has increased many times in value but yields very low income. By transferring the property to the Federation and setting up a Remainder Trust the

donors receive a substantial increase in yearly income and a charitable tax deduction; they pay no tax on the capital gains; and their estate taxes are reduced.

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Israel wants to say "Thank you"...

Israel wants to say "thank you" by giving you credit for up to 22 months advance interest on your maturing 1972 or 1973 Israel Bonds when you reinvest in an Israel Bond of a higher denomination.

Bring your '72-'73 Bonds on Purim Sunday Morning, March 15 to your Synagogue for Reinvestment!

An Israel Bond representative will help you effect your easy reinvestment... If you are not going to Purim services, or if your synagogue is not participating and you have an eligible Bond you wish to reinvest, call the local Bond office.

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Local Purim Effort In Synagogues To Secure Reinvestment Of Israel Bonds

The Purim festival of Jewish rededication and renewal will be the occasion for a major effort in Wilmington and Delaware to secure reinvestment of Israel Bonds purchased in this community during the Yom Kippur War Year of 1973, it has been announced by Rabbi Kenneth S. Cohen, Beth Shalom, serving as chairman of the special effort.

"The reading of the Megillah, the Scroll of Esther, reminds us of Jewish deliverance from extinction," Rabbi Cohen noted. "It is an appropriate time to remember the outpouring of support for Israel in 1973,

when Israel's enemies sought to destroy the nation, and when more than one million Jews purchased a record \$515 million in Israel Bonds - funds that helped postwar reconstruction in Israel."

Holders of 1972 and 1973 Bonds can receive the full maturity value of the Bond up to 22 months in advance by adding funds and reinvesting in a Bond of a higher denomination.

He announced that the following congregations in our community will have Israel Bond tables on Purim Day, March 15, at which the simple Israel Bond Reinvestment can be effected:

Adas Kodesh Shel Emeth,

Beth Emeth, Beth Shalom, Beth Shalom, Dover and Beth El, Newark.

Reinvestors who purchase a new \$1,000 Israel Bond will be invited to sign a "Megillah of Reaffirmation with Israel," which will be presented along with hundreds of similar scrolls signed in synagogues throughout the United States and Canada to the State of Israel's archives in a special ceremony to be held there in April.

Children in families which reinvest in new Israel Bonds on Purim will be awarded attractive Israel Certificates as a memento of the family's renewal of its partnership with Israel.

The Senior Cycle At Gratz

The students of High School III and IV of the Delaware Branch of Gratz College Hebrew High School are combined each year for studies which alternate between the fourth and fifth year schedule. They are: Alisa Aibinder, Ethan Cooperson, Jonathan Deitch, Johanna Goldlust, John Greenberg, Shana Hart, Deborah Kerbel, Lynne Miller, Phillip Nathanson, Beth Panitz, Faun Riebman, Eric Shore, Meredith

Tucker, Talia Vega, Stephanie Wohlman, Natalie Woloshin and hope Zucker.

This year the level IV program takes place. In Bible classes with Gladys Gewirtz, the students study the Five Megillot in conjunction with the associated holiday. They also cover the Book of Jonah stressing the ideas of repentance, Israel and prayer.

In Hebrew classes, taught by Ronit Keret, they are offered advanced intensive

Hebrew language study to further develop their skills in reading, writing and speaking the language. They also examine selections of Hebrew literature with emphasis placed on the transmission of values found in the original texts.

A course in Jewish literature with Lori Hubne is designed to familiarize the class with well-known themes and works of modern Jewish authors. These themes include the Holocaust, the shtetl, war, yearning for peace, Israel and Jewish life.

A history class, taught by Jane Hormadaly, deals with the medieval period in the Jewish past. It includes the gaonic period, the golden age and the northern European Jewish expulsions.

In a Jewish Issues course, Jack Vinokur guides the students in examining current and crucial Jewish debates and dilemmas. Jewish perspectives on moral issues and conflicts of this decade are investigated and discussed.

Gladys Gwartz teaches a Jewish Life course. Its objective is to familiarize the stu-

(Continued to Page 17)

PUBLIC WORKSHOP

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Talleyville Fire Company

The proposed reconstruction of the Route 202 and Garden of Eden Road intersection denies direct access to the JCC from Silverside Road and from northbound Route 202. The proposed new traffic pattern creates potential safety hazards for JCC users. For additional information contact Irv Kaufman at the JCC.

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- Christa McAuliffe Scholarship Loan
Application Deadline MARCH 31, 1987
Graduating high school students who are in the upper half of their class and have combined SAT scores of 1050 or higher; and current college students with cumulative grade point averages of 2.75 or higher may apply if they intend to pursue careers in the teaching profession.
Awards are renewable for up to four years of undergraduate study, but may be used only at Delaware colleges with teacher certification programs, and must be repaid with interest if the recipient does not teach at a Delaware public school one year for each year of participation in the program.
- Congressional Teacher Scholarship Loan
Application Deadline MARCH 31, 1987
for the 1987-88 academic year
Individuals who wish to pursue careers in the teaching profession may apply if they graduated, or are graduating, in the top 10% of their high school class. Awards are renewable for up to four years of undergraduate study, and must be repaid with interest if the recipient does not teach two years for each year of participation in the program.

Applications for these programs are available to high school students at Delaware high school guidance offices.

Further information and applications for current college students are available by contacting:

Delaware Postsecondary Education Commission
(302) 571-3240
820 North French Street
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The Teen Scene

Is BBYO Just Social?

There have been many controversies that I have faced in my life, many of which have drawn me to one side or the other. However, there are some issues that I find myself not able to decide which side, in my own terms, is right and which is wrong. The question that I ask myself after every BBYO convention is whether it is right to go to the conventions or programs for only social reasons.

Some people think that belonging and being active is reason enough and there are some who think that social reasons are the only reasons. However, there are people who feel that BBYO is like a television set, filled with many different channels, such as religious, community service, and many others. They watch, participate and learn.

At every convention, I watch as people take no pleasure in the Friday night service, Saturday morning service and have no respect for those who try their hardest to make Havdalah so special. These people feel as if workshops and lectures were created to bore them. What these people fail to realize is that BBYO is more than just a party, it is a learning experience that gives a special kind of knowledge that will be

extremely beneficial for anything you do.

I always thoroughly enjoy the dances, free time and socializing opportunities that we have, but only recently I have realized the other aspects of BBYO. The lectures and workshops are not to please Hope, regional

director, and the advisors, but to teach us valuable information that we would never have learned had we not attended the convention or program.

I know that after every convention and program I have learned something new.
(Continued to Page 11)

BBYO Summer Programs

I.L.T.C. - This stands for International Leadership Training Conference. It is for three weeks at B'nai B'rith Perlman Camp. It deals with all aspects of leadership in BBYO and for the rest of your life.

Kallah - This is for four weeks and is also at B'nai B'rith Perlman Camp. It offers ways to help you build your Jewish identity and helps you understand the meaning of being Jewish.

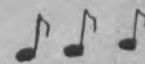
C.L.T.C. - This stands for Chapter Leadership Training Conference. It teaches you how to organize and run a chapter, how to develop programs and how to increase and retain members. This is for two weeks at B'nai B'rith Beber Camp.

I.S.I. - This stands for Israel Summer Institute. It consists of six weeks traveling in Israel. Some of the places the tour visits are Jerusalem, Eilat, Tel Aviv, and Galilee-Golan. You may also visit a kibbutz, and archaeological dig or an Israeli's home.

I.C. - This stands for International Convention. The election of new international board members takes place during this one week summer program.

Call your BBYO President
for more information.

Lights Camera Action Teens of Delaware will Present "BYE BYE BIRDIE"



(Grades 7th through 12th)

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or

Sunday, March 15, 1987

1:30 pm to 5:00 pm

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This JCC Teen Show will be held June 13 and June 14

The Teen Scene

Calendar Of Events

- March 11 — "BYE BYE BIRDIE" Tryouts at the JCC
- March 13-15 — MAFTY Northern Sub—Regional
- March 14-15 — Dover USY Sleepover
- March 15 — "BYE BYE BIRDIE" Tryouts at the JCC
- March 15 — Newark BBYO Iceskating Party
- March 16 — BESTY Membership Meeting
- March 17 — Volleyball and Dinner
- March 26 — JCC Teen Hangout
- March 22 — Newark BBYO Membership Meeting
- April 4-5 — BESTY Camping Trip (tentative)
- April 4-5 — BBYO Beau Sweetheart Dance

Important Numbers

For more information on Youth Group Activities or Memberships in these Organizations - Contact these Presidents

Dover USY	Shana Kopp	482-8070
Newark BBYO	Barry Herman	737-2090
Wilmington AZA	Greg Mand	478-5692
Wilmington BBG	Faun Riebman	478-3565
Wilmington BESTY	Todd Barasch	478-2010

BBYO—

(Continued from Page 10)
With this realization, I have come to know that, yes, there is more to BBYO than just being with my friends, so I feel at ease with myself about the dilemma. However, I do not feel content with all those who feel BBYO is all social. I hope that with time BBYO

becomes more to them. Maybe they will take control and switch channels. What they will find is what I found, a sort of Utopia. A place filled with the greatest people in the world and the chance to learn something that will be beneficial for the rest of your life.

Natalie Woloshin
Brandywine
12th Grade

Volleyball And Dinner

(7th through 12th)

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Deadline for registration is Sunday, March 15.

DATE: Tuesday, March 17

TIME: 5:30 to 7 p.m.

PLACE: JCC

COST: \$2.75

JCC Hangout

9th through 12th Grades

Join your friends at the JCC. Enjoy a night of movies, swimming and open gym. Naturally, food will be served.

Deadline for registration is Thursday, March 26

DATE: Saturday, March 28

TIME: 8 to 11 p.m.

PLACE: JCC

COST: \$3.50

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Cooking In Delaware

By SYLVIA F. PANITZ

"Oh, once there was a wicked, wicked man, and Haman was his name" If you children have been singing those words around the house then you know they must be learning about Purim in their Hebrew school classes. Purim, a very festive and happy holiday, comes on the 14th of Adar, which this year is March 14. The Megillah (Book Of Esther) will be read on Saturday evening in the synagogue. It will be repeated on Sunday morning. Bring your *groggers* (noisemakers) with you so that you can use them to drown out Haman's name.

Purim is the time when we search through the closets to see if we can come up with any interesting costumes that the kids (or adults) can use. Besides being Queen Esther, King Ahasuerus or Haman, almost any other costume can be used. It's dress up and be merry time! Besides eating *hamantaschen* on Purim, another traditional food served is *kreplach*, triangular pieces of dough filled with chopped meat. While we are feasting and enjoying ourselves we are reminded that on Purim gifts to the poor (charity) should be given. Another tradition of this holiday is the custom of *shalakhmones*. Everyone is supposed to send presents of fruit, candy etc. to one or more friends. The *seudah* or Purim feast, held on the afternoon of Purim, gives the opportunity to entertain friends and show off culinary talents.

In some communities cooked beans, called *nahit*, are served on Purim. This vegetarian dish is in remembrance of Esther's diet while she was the wife of King Ahasuerus. It is said that she was limited to beans and peas so as not to violate the dietary laws.

There are at least a half-dozen or more different recipes for *hamantaschen*. Experiment and see which one your family enjoys the most. Make your own filling or purchase one of an assortment of flavors put out by Baker's or Solo, both of which are kosher.

Don't forget to take your children to the synagogue, with or without costumes, to hear the Megillah!

Sour Cream Hamantaschen

2 packages active dry yeast
 ½ cup warm milk
 ½ tsp. sugar
 4 cups flour
 2 eggs
 ¼ cup sugar
 ¼ lb. (1 stick) butter, melted
 ½ cup sour cream
 Sweet wine and walnut filling
 warm honey

Pour the yeast, milk and half teaspoon of sugar into a small bowl. Let sit at room temperature for about five minutes until mixture is frothy. Stir to dissolve yeast. Put the flour into a large bowl and make a well in the center. Drop in the eggs, quarter cup sugar, melted butter, sour cream and yeast mixture. Combine at low speed of mixer or by hand until a soft dough is formed. Grease the inside of a 12 inch square plastic bag with some oil. Turn dough into the bag, tie loosely and refrigerate overnight. Filling may be prepared at this point and refrigerated until needed.

Remove dough from plastic bag. Roll out on a floured board to ¼ inch thickness. Cut into circles 3 inches in diameter. Place a rounded teaspoonful of filling in the center of each circle, brush edges with water and pinch edges together to make a triangle shape. Place on well-greased baking sheets, brush with warm honey to glaze and leave at room temperature for two hours. Bake at 375° for 20 minutes or until nicely browned.

Sweet Wine And Walnut Filling

1 cup walnuts
 1 cup dates
 ½ cup golden raisins
 2 Tbsp. sweet wine such as kosher Concord grape
 1 Tbsp. apricot jam
 grated rind and juice of ½ lemon
 ½ tsp. cinnamon

Chop walnuts, dates and raisins in food processor or by hand. Add wine, apricot jam, rind and juice of lemon and cinnamon. Stir well. Mixture may be stiff. Makes about one cup.

Hamantaschen (cookie dough)

½ lb. margarine
 ¾ cup sugar
 4 eggs
 4-5 cups flour, sifted
 2 tsp. baking powder
 ½ tsp. salt
 1 tsp. vanilla

Beat the margarine with the sugar until fluffy. Add the eggs one at a time, beating well. Sift together the flour, baking powder and salt and add egg mixture with the

vanilla to form a soft, not sticky, dough. Roll out on wax paper and cut with a cookie cutter. Place some of the filling on each cookie. Pinch the sides to form a triangular hamantasch. Put the hamantaschen on a greased cookie sheet. Bake at 375° for 25 to 30 minutes, depending on the size of the hamantaschen.

Goldie Kagel has been kind enough to send in the following recipe and for that I extend my thanks to her.

Hamantaschen

4 cups flour
 ½ tsp. salt
 3 tsp. baking powder
 1 cup sugar
 4 large eggs
 1 cup oil
 ¼ cup orange juice
 rind and juice of 1 lemon

Sift flour, salt, baking powder, sugar together. Beat in eggs, oil, orange juice, lemon juice and lemon rind. Knead lightly to a soft dough. On a floured surface, roll out about ½ inch thick dough and cut into 3-inch rounds. Use the rim of a glass or a cookie cutter. Poppy seed or prune lekvar may be used for a filling. Add chopped nuts and strawberry jam to soften the levkar. Fill the round cookies with one teaspoon of either filling and pinch the corners of the cookies like a three cornered hat, but let some filling show through the top. Arrange on a greased cookie pan and bake at 350° for 20 or 30 minutes or until the desires of brown is reached.

Nahit

1 lb. dry chick-peas
 1 tsp. baking soda
 salt and pepper to taste

Soak the chick-peas overnight with the baking soda in water to cover. Pour off the water and rinse twice in cold water. Put in a pot with plenty of cold water. Bring to a boil and then reduce the heat to simmer. Cover and cook for 2 hours or until chick-peas are soft. Be careful not to overcook the chick-peas. Add some salt. When soft, strain the chick-peas well. Add pepper and more salt if desired. Spread out on a clean towel to dry. Keep refrigerated until served.

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The Young And The Old

By Arnold Lieberman,
Executive Director



In a recent issue of *Modern Maturity* magazine, an article addressed the generational conflict between young and old. It pointed out that the term "generation gap" entered our vocabulary in the 1960s when younger and older family members sometimes found themselves at odds over the wisdom of the Vietnam War.

The current squabble seems to revolve around the idea of "intergenerational inequity" — the notion that older persons are benefitting enormously from government spending while young workers, new families starting out, and children are being shortchanged.

The article went on to discuss various economic and political aspects of the problem and focused on Social Security. The final conclusion was that there is no direct correlation between the improved state of the elderly (12.6 percent poverty) and the declining state of children (21 percent poverty). It also concluded that it is a relatively small group who are highly articulate who are promoting the squabble rather than the general population.

I was particularly interested in some references to the family that appeared in this article. For example, another disadvantage of one-parent families was explain-

ed. Numbers determine political power, and since children can't vote, they rely on their parents. Since one-parent families are still increasing and currently only about one-third of all voters live with children, the political clout of children has decreased.

It is pointed out that a fundamental value of our current society is that people must support their children, and the government less. With the elderly, the expectations now seem to be the opposite.

Both groups are hurt by this principle. Older persons may be hurt by the stereotype of the "deserving poor," in which they are depicted as helpless victims who have nothing more to contribute to society. Children may be harmed by the notion that young families always ought to make it on their own and are labeled the "undeserving poor."

Our theory at JFS is that anyone in trouble is deserving of help. We can help the young, the old, and everyone in between. What may be even more important is that we can also help the young and old to live together and to overcome "gaps" and "squabbles" that may arise. That is our theory. To learn about our practice, call 478-9411.

Dear Rachel,

I have two sons. The older is a junior in high school, and the younger is a sophomore. Both are good students. They both usually make the Honor Roll, getting all A's and B's. While they could probably get into Ivy League schools, neither one is brilliant enough to get big scholarships.

My problem is this. I could take out an equity loan on my house, plus big student loans for them, and send them to the prestige schools. Or I could insist on a state school and let them take their chances as far as future careers go. I value education, just like any Jewish mother, but I'm afraid to mortgage the rest of my life away. What would you do if you were me?

Wise or Miser

Dear Wise,

Some 2,000 years ago, the historian Josephus wrote, "Above all, we pride ourselves on the education of our children." Students such as Hillel and Akiva made enormous sacrifices in order to study with brilliant teachers. Nevertheless, I am not suggesting that you spend every penny you have for any college.

Our rabbis advocated a balance between studying and making a living. "Im ayn kemach, ayn Torah," "Without bread, there is no Torah," they said. However,

Dear Rachel

by "bread" they meant making a living, not Harvard Law or investment banking. The rabbis devoted themselves to the study of Torah. As a Jewish mother, you are under no obligation to press for prestigious colleges or lucrative careers.

You and your sons need to decide what it is they want out of their college educations. What educational environment best suits each child? What Jewish services do they need? Explore these

personal questions with school guidance counselors, college admissions personnel, and older friends. Knowing what you are spending money for before you spend a cent will produce the best choice for all concerned.

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.

Seasons: Lifecycle Events In Intermarried Families

Rituals provide a concrete way of recognizing the growth and the changes that mark the seasons of a person's life. In intermarried families, choosing the forms of ritual can raise questions for both immediate and extended families. "Seasons: Lifecycle Events in Intermarried Families" provides a forum for exploring the issues that concern these families. It is taking place Monday, March 9, 7:30 p.m., at Temple Beth El, 301 Possum Park Road, Newark.

The discussion will be led by Hedvah Campeas-Cohen, director of Family Life Education at Jewish Family Service. Campeas-Cohen is a therapist and nationally known speaker on issues of Jewish identity. This support group is open to intermarrieds and conversionary couples free of charge. It is sponsored by the Newark Committee of the Jewish Federation of Delaware, Temple Beth El, and Jewish Family Service.

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Turned Upside

By **RABBI NORBERT WEINBERG**
 (WZPS) — This year, Jews around the world will celebrate Purim, the Feast of Esther on March 15 (Adar 14), but in Jerusalem, Jewish heritage insists on celebrating on March 16 (Adar 15), Shushan Purim, the Purim of the ancient Persian capital, Susa.
 This vagary of the Jewish calendar is but one of many peculiarities of the festival about which one can say, in the words of the Scroll of Esther to describe this day 24 centuries ago, "Venahafoch Hu" — "It was turned upside-down."

Humor and Levity
 It is too easy to think of Jewish teaching and heritage as straight-laced. Prominent ancient rabbis frowned upon levity and light-heartedness. The prophets certainly could strike no one as being humorous; the festivals surely deal with weighty themes of liberation, revelation, dedication or mourning.

For that reason, Purim is of even greater value in setting aright a lop-sided vision of the heritage of Israel. The Midrash *Shohar Tov* declares, "All the festivals will be abolished in the end of days, but Purim will never be abolished." The statement is a vital reminder that joyousness and levity are indelible and undeniable aspects of humankind. Purim, by celebrating the triumph of the innocent over the wicked, gives legitimate expression to this essential facet of our nature.

Purim Irregularities
 At the heart of the celebration is the Scroll of Esther, a book, which from chapter one to the end is laden with irregularities and difficulties. Some thinkers, gentle and Jew alike, have had trouble digesting the work - for Abraham Geiger, it was in "bad taste and mean feeling," and Martin Luther complained, "They Judaize too much and have too much heathen corruption."
 The book poses many pro-

blems. There is a Persian King, Ahasuerus, yet there is no record of such a king having had a wife named Esther; for that matter, no Shah of old could pick a wife by beauty contest - the queen had to be a daughter of one of the seven noble families of Persia. A search for reference to a Queen Vashti, or an advisor Haman, leave us empty handed.

What of our hero and heroine, the bearers of such classically Jewish names as Mordechai and Esther. Are these not rather Marduk and Ishtar, the god and goddess of Babylonia? Finally, for a Jewish book, where is God to be found? Nowhere in the pages!

Respondent Chord
 What made this book win its place in the Jewish heart? There is a feeling of a righting of historical wrong. Mordechai is "descendant of Kish, the Benjaminite" and Haman is an "Agagite." The story echoes the battle, centuries earlier, between Saul and Agag, the Amalekite; the clash between two courtiers is the metaphor for the eternal war of Israel against Amalek — the ethical and just against the devotees of groundless hatred and malicious evil.

Certain other lines and images struck a respondent chord in the Jewish heart over the centuries. Haman's accusation, "There is a certain people scattered abroad and dispersed...their laws are diverse from those of every people; neither keep they the king's laws," portend of the accusations of a Torquemada or a Hitler.

Esther's predicament spoke to later generations as well. The Jew who has "made it" in the world at large must choose — assimilate or remain loyal to one's heritage. "Think not with thyself that thou shalt escape in the king's house, more than all the Jews," is the warning posed by Mordechai to all court Jews.

Deliverance
 As for pagan names, and the absence of God's name, it has been suggested by scholars that the author deferred to religious sensibilities of his day. Jews did carry pagan names, as the Yiddish name, Feival, attests (from Phoebus Apollo, the sun-god). On the other hand, it was indelicate to mention God's name in the same breath with beauty contests and scheming courtiers. Mordechai's words to Esther also made the statement for



PURIM 1987
 A 19th-century hand-made Scroll of Esther, from Turkey, with parchment and scroll cover, given by a bride to her groom. Bottom right is a blessing and dedication. The Scroll was recently on sale at an auction of the Society of Judaica Collectors, Jerusalem. WZPS photo by Shuki Kook.

Correction
 The name of Linda Harwitz, Hadassah Chapter president, was omitted from a list of Delaware Hadassah presidents in the Feb. 20 issue of the Jewish Voice. She has completed one year as Chapter president and will soon begin her second year. The Voice apologizes for the inadvertent omission.

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Down For Purim

Jewish faith: "deliverance will come from another place." The word for place (*makom*), in later Hebrew is a euphemism for God, and it attests to the classic Jewish belief that God is the prime mover behind the great events of human history.

It is as an outcome of this perception of perpetual delivery out of misery, that the Purim celebration was highlighted by ribaldry and jest-making.

Rabbi Isserles, author of the key amendments to the Code of Jewish Law, the *Shulchan Arukh*, could also write, for Purim, a parody, "the Price of Wine," poking fun at the work of rabbis such as himself.

The poet-philosopher, Ibn Gabirol, whose teachings became accepted even in medieval Christian circles, could compose a poem, praising wine and denouncing sobriety on Purim.

To enhance the sense of *venahafoch hu*, of topsy-turvy, the ancient rabbis commanded that one should imbibe (but not too much) *adloyada* — until he cannot distinguish between "blessed in Mordechai" and "cursed is Haman."

Comedy

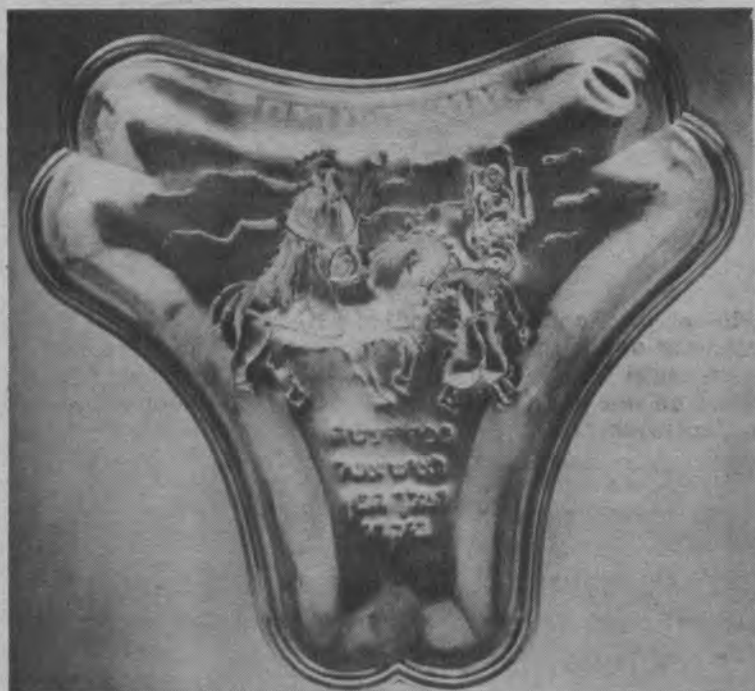
All such attitudes attest to the fact that the story of Purim is a comedy on both a petty and grand scale. In the petty sense, it is a comic pastiche, built up around a historic core. There is a feminist rebellion, internal palace intrigue, an implausible bevy of beauties, the midnight indigestion of the king, the turning of tables by victim on villain, and a rousing battle scene.



Alan Goodman in a megillah costume designed by his wife, Devara, at an Albert Einstein Academy Purim party.

There is comedy on the grand scale as well. In the classic scheme of literature, the line between tragedy and comedy is fine. In both tragedy and comedy, hero and heroine are in danger. In tragedy, they die; in comedy, they live. The Book of Esther, and with it, the Feast of Esther, is an affirmation of comedy on a grand scale, a

universal scale. For the tragedian, the hero, no matter how noble, is doomed. For the Story of Esther, "deliverance" will always come from "another place." Thus, the Jewish view of history is one of "Comedy" — in each generation, there may be troubles without end, yet there is the faith, that through the worst, goodness and good triumph: that for all Crusades, inquisitions, and even gas chambers, the Jewish people survive and thrive.



PURIM 1987

A silver Purim plate in the form of a three sided hamantaschen (a triangular shaped pastry which represents Haman's ears). In the picture Haman is leading Mordechai on the king's horse. The inscription reads: "Thus shall it be done to the man whom the King delights to honor." (Esther 6:11). WXP's photo.

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Susan Hilary Stein
Susan Hilary Stein, 34, of 2133 Westminster Drive, Holiday hills, died Saturday, Feb. 21 in Wilmington hospital.

Miss Stein was an assistant manager at the Friendly Ice Cream Shop in Concord Mall for several years, and worked part-time with Ambric Testing & Engineering Associates Inc. of Philadelphia.

She returned to school and graduated with honors in August 1986 from Delaware Technical & Community College with a degree in nuclear medical technology. She was listed in Who's Who in American Junior Colleges, according to a family member.

She previously attended Upsala College, East Orange, N.J.

She is survived by her father and mother, Walter M. Stein of Green Acres and Marian A. Stein, with whom she lived; her stepmother, Ruth Govatos Stein of Green Acres; two brothers, Paul L. of Stony Brook, N.Y., and Steven G. of San Jose, Calif.; and a half sister, Margo J. Stein of Wilmington.

Services were in Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was private.

In memoriam the family suggests contributions to the Cystic Fibrosis Foundation, 311 S. Juniper St., Philadelphia 19107, or to Congregation Beth Emeth, 300 W. Lea Blvd., Wilmington 19802.

Caryl Schweitzer

Caryl Schweitzer, 64, of 2108 Westminster Drive, Holiday Hills, died Tuesday, Feb. 24.

She is survived by her husband, Jerry; a daughter, Martha of Washington, D.C.; a son, Seth D. of Nashville; and two brothers, Joseph Belmont of Chicago and Maxwell J. Epstein of Alamo, Calif.

Funeral services were held in the Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was private.

In memoriam the family suggests contributions to the American Cancer Society, Delaware Division, 1708 Lovering Ave., Wilmington, Del. 19806 or Congregation Beth Emeth, 300 W. Lea Blvd., Wilmington, Del. 19802.

Georgia L. Paris

Georgia L. Paris, 72, of 134 Shelley Drive, Ashbourned Hills, died Saturday, Feb. 28 in Christiana Hospital.

Mrs. Paris was a homemaker. She was a member of the Women's Club of Claymont, the Literary Guild of the Woman's Club and Adas Kodesch Shel Emeth Congregation.

She is survived by her husband, George M.; four sons, Rodney A. Johnson Jr. of Wilmington, Richard E. Johnson of Claymont, Melvyn L. Johnson of Bear, and Jon N. Paris of Claymont; two daughters, Virginia N. Aiello of Newark and Deborah K. Rubin of Lancaster, Pa.; two brothers, William E. Shepherd of Wilmington and Warren V. Shepherd of Claymont; a sister, Marguerite Willard of North Bergen, N.J.; 10 grandchildren and six great-grandchildren.

Services were in Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was in the Adas Kodesch Shel Emeth section of the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to The Arthritis Foundation, Delaware Chapter, 224 Philadelphia Pike, Wilmington 19809, or to Adas Kodesch Shel Emeth Congregation Library Fund, Washington Boulevard and Torah Drive, Wilmington 19802.

Freda B. Freiberg

Freda B. Freiberg, 80, of 8401 Society Drive, Claymont, died Sunday, March 1 in Wilmington Hospital.

Mrs. Freiberg was an office manager for R. Baylin Co. in New Castle, formerly of Wilmington, for 40 years. She retired in 1965.

She was a member and past president of the Fort Lauderdale, Fla., chapter of Hadassah and a member of B'nai B'rith Women, Deborah and the Jewish Community Senior Center.

Her husband, Irvin J., died in 1983. She is survived by two sisters, Rose Stolper of Thomas West House, Claymont, and Harriet Kruger of Wilmington.

Services were in Schoenberg memorial Chapel, 519 Philadelphia Pike.

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

In memoriam the family suggests contributions to Hadassah, in care of Molly Lipshultz, 2511 Raven Road, Chalfonte, Wilmington 19810.

Resolution Honoring Marie Jacoby



Marie Jacoby

WHEREAS, Marie Jacoby, the Resident Representative on The Milton & Hattie Kutz Home Board of Directors recently passed away; and

WHEREAS, the Board of Directors wishes to pay a formal tribute to her in recognition of the significant contributions she made to the Kutz Home;

IT IS HEREBY UNANIMOUSLY RESOLVED that the following tribute to Marie Jacoby be presented to her family and that a copy of this Resolution be posted on the bulletin board of the Kutz Home and another copy of this Resolution by permanently retained with the records of the meetings of the Kutz Home Board of Directors:

Marie Jacoby was the type of person who inspired us all. During the six years that she was a resident at the Kutz Home, Marie Jacoby was involved in almost every activity the Kutz Home has to offer. She was the Resident Representative on the Board of Directors for five years and also sat on the Auxiliary Board. At every Board meeting she presented a carefully prepared report of resident activities. Her reports were highly detailed, often humorous and always the highlight of the meeting.

Marie Jacoby will be remembered for all that she

gave to the Kutz Home and its residents. She helped bring Shabbat observances to her more incapacitated peers, greeted new residents and sent cards to those who were hospitalized. She knitted items to be sold for the benefit of the Home, assisted with Succah decorations and pitched in on many of the projects designed to improve the Home and enhance the quality of life of its residents. On top of all of this, Marie Jacoby made use of her training as a teacher by tutoring school children in reading and math.

By her example, Marie Jacoby showed us all that the limitations that come with age do not have to stand in the way of a meaningful and productive life. Marie Jacoby

(Continued to Page 17)

Organizations in the News

BBW Career Group

The Career Group of B'nai B'rith Women will hold their March meeting on Wednesday, March 18 at 6:30 p.m. at the Thomas West House Social Room, 7000 Society Drive, Claymont.

The program, Sexual harassment in the work force, will be presented by (WAJE) Interfaith Women's Alliance for Job Equity. Sexual harassment is a problem that affects 70-90% of all working women during their working years. The victims include clerical workers, lawyers, waitresses, managers, factory workers, doctors and even teachers.

Participants will hear first hand the situation women have encountered the last few years. Become aware of daily situations that you may not consider harassment or discrimination. Don't miss an extremely interesting and beneficial meeting. Join us for supper before the parlor discussion.

For reservations, send \$10 to Rhoda Dombchik, 2334 Empire Drive, Wilmington, De. 19810 by March 16. Call 475-7150 after 5 p.m. for additional information.

Beth Emeth Sisterhood

At last, Jewish Cooking on T.V.! Finally - a cookbook that shows you the "how to's" of Jewish cooking! The "Jewish Mothers Video Cookbook" will be shown on screen in the Beth Emeth auditorium at Sisterhood's March meeting on Tuesday, March 10 at noon. Watch Jackie and Joann of Temple Emanuel in Denver, Colorado demonstrate, step-by-step, how to concoct succulent and sinful delights with savory results. Please call Carole Bernstein at 475-6259 for luncheon- and complimentary child-care.

Beth El Sisterhood

Temple Beth El Sisterhood presents another "designingly yours" fashion show and luncheon on Sunday, March 8, at 12:30 p.m. at Temple Beth El, 301 Possum Park Road, Newark.

Fashion will be by Town and Country and other local merchants. Call 366-8330 to make your reservations. Friends and neighbors are, as always, welcome. Donation: \$10.

Beth El Men's Club Breakfast Program

Temple Beth El's Men's Club will hold its monthly Sunday Breakfast program March 22, at the synagogue, 301 Possum Park Road, Newark. Breakfast of bagels, lox, scrambled eggs, salad, donuts and beverage begins at 9:30 a.m. The program, on anti-Semitic and anti-Israel organizations, will begin at 10:35 a.m. The entire community is welcome to participate in these programs.

Anti-Israel and anti-Semitic organizations, both American and international, have been waging a propaganda war to turn World and U.S.A. opinion against Israel. Some of this has been outrageously direct, but much of it has been more subtle. A speaker from AIPAC will discuss strategies being used against Israel, and what the Jewish community can do to fight back.

AIPAC, the American Israeli Political Action Committee, is the only officially recognized and registered political lobby that the State of Israel has in the United States, based out of Washington, D.C. AIPAC works to influence U.S. legislation and official policy on issues that involve Israel.

We have to be alert to recognize the skirmishes in this propaganda war. Once we spot a problem, how can we react to offset it? What sort of support is available through AIPAC and other organizations to counter the organizations, speakers and the media that are fighting to turn American citizens against Israel? Come to learn what is happening and how you can help keep America a strong ally of Israel.

NCJW Meeting

The National Council of Jewish Women will be having a light luncheon meeting at the home of Wendy Berkover, 19 Saddle Lane, Weldin Farms, Wednesday, March 25, at 11:30 a.m. Our speaker will be Kathy Segars whose thought-provoking topic will be "Meeting Needs Within Your Marriage." She will be discussing how to take care of yourself and care for your spouse's needs at the same time. Additionally, she will teach communication skills which will enable people to become aware of one another's needs as well as some strategies for working together to meet those needs.

Segars has given many courses over the years on such topics as "Creative

Grandparenting," "Parenting Options," "Women in Transition," "Assertiveness Training," and "Stress Management." Through her own company, Branch Options, she is affiliated with Growth Lines, Inc., management consultants and trainers of Houston, Texas.

R.S.V.P. to Faith Goldman at 652-4498 or Wendy Berkover at 764-7655.

AKSE Sisterhood Deli Dance

Adas Kodesch Shel Emeth Sisterhood will hold a deli-dance in the AKSE Social Hall on Saturday evening, March 21 at 7:30 p.m. The community is invited to enjoy a deli supper and dance to favorite from the 1940s through the 1980s. Make reservations before March 14 by calling Vivian Goldberg (478-7250) or Vicky Erdman (evenings 478-7658). The cost is \$25 per couple.

Israel Scholarships

Please remember that the deadline for submitting applications for financial aid for summer and semester trips to Israel through the Kutz Foundation is March 11. Those planning on educational trips to Israel should contact Rabbi Peter H. Grumbacher, chairperson of the Israel Allocations Committee of the Kutz Foundation, at 300 West Lea Blvd., Wilmington, DE 19802.

Jacoby -

(Continued from Page 16) will be sorely missed, but her many contributions to the Kutz Home will not be forgotten.

IN WITNESS WHEREOF, I have hereunto set my hand and seal this 29th day of January, 1987.

Doris S. Kane
Secretary

Gratz -

(Continued from Page 9) dent with laws, customs and ceremonies associated with the Jewish life cycle. This course uses original sources and stresses the religious, national and human values embodied in the *halakhah*.

The above program presents a varied and comprehensive selection of Jewish studies which Delaware Gratz Hebrew High school is proud to offer to its 11th and 12th grade students.

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Death And Dying

The Funeral Cortège

By ALAN SCHOENBERG

Except when an exclusively graveside service is selected, there is usually a cortège or procession to the cemetery.

Funeral services may be conducted in a funeral home, a memorial chapel, a temple, or even in a private home. After services a procession of automobiles is formed and proceeds to the cemetery. In order for the cortège to form, travel, and arrive safely, smoothly, and efficiently advanced planning is essential.

If a parking lot is available it will be used and the cars parked so that a cortège is automatically formed. Supplemental parking may be in nearby lots or on the street. In the event that a procession cannot be performed it will be formed in a designated area at the conclusion of the chapel service. Attendants near the chapel exit will direct motorists to the assembly area.

Escort vehicles with amber beacons are usually provided. These vehicles are strategically placed to help form the procession and guide it safely to the cemetery. The general public may not be alert to a passing funeral procession; therefore the duty of the escort is to alert the other motorists of the cautionary situation.

When available, police officers with motorcycles or marked police cars are used to escort funerals. These personnel are off duty and providing this service for pay. Many times insufficient time is available to schedule such a police officer.

Routes to the cemetery are preplanned. Most have been used many times previously. Practice runs are made to new or unfamiliar cemeteries when time permits. Others times instructions from cemetery personnel or other sources must be relied upon. Obstructions, traffic lights, hazards, road conditions, traffic density, and other relevant information is noted. The best overall route or the least problematic routes are selected. The best route for a single automobile may not be the best for an entire procession.

Special events in a community may cause a change from the normal route. A good example is the route from north Wilmington to Beth Emeth Memorial Park on Faulkland Road. The best route passes Brandywine Park, Baynard Stadium, and Rockford Park. Such events as the Art Festival in Brandywine Park, a sports event in Baynard Stadium, or the Flower Market in Rockford Park make it necessary to avoid these areas.

Under some circumstances expressways offer the best route because they offer continued flow of traffic without intersections or traffic lights. On the other hand high speed entrances, merging lanes, and exits and entrances on the right and left can present other problems.

To assist in overcoming some of these concerns, printed instructions may be provided. These handouts contain narrative instructions to the cemetery with suggested alternate routes. In

addition a strip map is provided.

Even with all of this preplanning conditions may change enroute. The escort vehicles monitor CB Channels 9 & 19 which can provide some information regarding conditions ahead. Traffic jams, accident areas, fire areas, etc. may be avoided in this way. If such a situation is discovered the escorts which are in radio contact with others in the procession may redirect the procession onto a less troublesome route. If possible all of those in the procession will be informed as to the reason for the change. However, this may not be possible while the procession is moving.

If the unexpected occurs during the procession, the escorts, the hearse driver and the limousine driver will do the best they can to minimize the negative effects and overcome the problem. But a procession is composed of individual automobiles with individual drivers. Each driver is responsible for his passengers and vehicle. Therefore the driver of each vehicle must be alert to possible changes and be able to react appropriately. Safety must be the primary concern.

Cooperation between all of the elements of the procession will enable it to proceed safely and orderly.

If you have any questions, comments, or suggestions regarding this or any related topic please submit them to Alan Schoenberg, Schoenberg Memorial Chapel, 519 Philadelphia Pike, Wilmington, DE 19809.



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PURIM MASQUERADE BALL

**Saturday, March 14, 1987
9 P.M.-?**

**\$5.00 Individual Member
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A Purim Masquerade Ball will take place on Saturday, March 14, 1987 for the benefit of the entire Delaware Community. The Masquerade Ball is under the planning and

sponsorship of the Israeli Club. The evening will include a juggling act, prizes for the best costumes, refreshments and dancing. The Purim Masquerade will take place at the Jewish Community Center. Participants in this event are urged to come in costume. High spirits are a must, fun guaranteed. Call 478-5660 for information and registration. Space is limited, don't delay -sign up today.



UPCOMING LECTURES

FREE LECTURE: Helping Your Adolescent Succeed: At Home, In School and In The Community.

Tuesday, March 17, 1987 at 7:30 p.m.

Taught by GLORIA GRANTHAM, a Ph.D. candidate at the University of Pittsburgh and coordinator of the University of Delaware's Awareness Program, this lecture offers insightful information on adolescence and parenting. Call the Center to register for this free lecture. A course will be offered at the JCC from April 22-May 27 on this topic. The course is \$55 for the six sessions. For more information, call Arlene Bowman at 478-5660.

THE IMPACT OF COMPUTERS ON SOCIETY

**Wednesday, March 25, 1987
8-9:30 p.m.**

**Dr. Toni Cohen, Speaker
Free/members - \$5/non-members**



Dr. Toni Cohen from the University of Delaware will be speaking about how computers impact on our society. Dr. Cohen is the director of programming language research, at the Computer and Information Sciences Department. She is a member of the Association of Computing Machinery and various other professional groups. Dr. Cohen has published numerous papers and books throughout her career. She provides her audience with new and interesting facts about computers and today's society. For more information or to pre-register, call Gal Shifron at 478-5660.

The Center will be CLOSED on the following dates for Passover:

- Monday, April 13: Closed at 3 p.m.**
- Tuesday, April 14: Closed all day**
- Wednesday, April 15: Open at 7 p.m.**
- Monday, April 20: Closed all day**
- Tuesday, April 21: Open at 7 p.m.**

ADULT JEWISH SINGLES INTRODUCTORY MEETING

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