

# The JEWISH VOICE

"You heard it in  
The Jewish Voice"

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Wilmington, DE 19802



Israeli children planting trees at Tu b'Shevat. The holiday falls on Feb. 14 this year.

## Cutting Edge

# Jewish Pluralism Predicted For Israel In 1987

By EDWIN BLACK

Israel is still shaking from the implications of 1986. Violence among its own people and in the territories again demonstrated the need to reconcile the anachronisms of Israeli society. At the same

time, opportunities to greatly improve fundamental realities in the state have suggested the potential for a turning point on many issues. Whatever happens in Israel in 1987, the events will be dominated by two factors: Israeli leadership's inherent reluctance to alter the status quo; and the quiet threat from Syria.

A few predictions:

### Pluralistic Society

The neighborhood religious skirmish between Reform and ultra-Orthodox on Simhat Torah in Jerusalem's Baka district was indeed a turning point for pluralism in Israel. It woke many in Israeli society to the notion that there is a middle ground between Orthodox and secular existence. The ranks of the Reform are now growing daily in Israel. Because Israel's version of the Reform movement is actually closer to the American Conservative movement, it may bring many more Israelis into the mainstream of Judaism, a fact that will secretly please many in Israel's religious establishment as soon as they open their eyes and discover that American and Israeli Reform Judaism are worlds apart. A dramatic *de facto* change for Reform is already in the offing in 1987 as people and even government institutions quietly adopt a co-existence attitude. Israel's Reform coalition, known as the Movement for Progressive Judaism, understands this completely and is capitalizing on its Baka momentum with a full schedule of protest actions, legal moves and publicity efforts. The only threat to Reform advances is the aggressiveness of Reform leaders themselves. They are rightly tired of being third class citizens in a Jewish state. But their constant combat is beginning to become counterproductive. For example, when Reform leaders filed a criminal

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**Jewish Family Campus  
Capital Campaign  
Reaches 91% of  
\$2½ M Goal**

**2¼ Million Raised**

**Development Plans Proceed  
For Spring Construction Start**

## Quicksand, Lebanese Style

An Israeli doctor — called up for active military duty during the campaign to oust the PLO from Lebanon in 1982 — later recalled an odd discovery the Israel Defense Forces (IDF) made in Beirut: "We found Lebanese Jews fighting on different sides, some with the Christians, some with the Moslems." Jews living in Christian east Beirut joined their neighbors in battle — as did a few in the Moslem west, neutrality in such a situation being suspect.

The anecdote illustrates the circumstantial nature of alliances in Lebanon. So do some more recent events, which could imperil the past year-and-a-half of relative calm along the Lebanese-Israeli border.

On Jan. 2 and 3 the Israeli Navy stopped passenger ferries from Cyprus to Jounieh, concerned that the PLO was using the route to reinfiltrate its terrorists into Lebanon. The port town of Jounieh, 10 miles north of Beirut, is a Maronite Christian stronghold.

Once enemies of the PLO and its Moslem leftist allies when Lebanon's civil wars erupted in 1975, some Maronites now reportedly are assisting — at \$1,000 to \$2,000 per head — the return of Yasir Arafat's loyalists. One reason is that various PLO factions have been fighting gunmen from Nabi Berri's Shi'ite Amal militia for most of the last three months. In this latest installment of "the camps war" the Syrian-backed Amal has besieged Palestinian Arab districts in and near Beirut and in southern Lebanon. Hundreds have died and thousands have been wounded.

The largely Maronite Catholic Lebanese Forces, allied with Israel in 1982, later lost territory — and therefore political influence — to Amal and its

Druze allies led by Walid Jumblatt. By conniving in the return of the PLO to Beirut and the south, the Christians hope to weaken the Shi'ites and undermine Syrian President Hafez Assad's efforts to rearrange Lebanon to his liking.

Meanwhile, Berri and Jumblatt — another erstwhile ally of Arafat's — have vowed to prevent the PLO's return to a "state-within-a-state." They remember the PLO's earlier deprivations, fear intensified Israeli strikes against Palestinian terror bases in Lebanon, and reflect the hostility of their Syrian godfather toward Arafat. But Jumblatt's Druze have not joined Amal in the latest fighting, and without them — and without Syrian intervention — Amal appears unable to crush the PLO. This is partly because even pro-Syrian PLO groups have joined gunmen loyal to Arafat in fighting Amal.

Assad has been reluctant to commit the estimated 25,000 Syrian troops in Lebanon directly to battle against the PLO, probably fearing the resultant damage to his claims of pan-Arab leadership. The failure of his Lebanese surrogates and the cooperation under fire of pro- and anti-Arafat PLO groups may induce Assad to take a new look at both Amin Gemayel, Lebanon's Christian president, and Arafat and either improve relations or "settle scores."

With Berri's Amal bombarding Palestinian camps, the more radical, pro-Iran Shi'ite Hezbollah — presently sympathetic to the PLO — have staged new attacks on the Israeli-backed South Lebanon Army (SLA), a largely Christian militia in the security zone just above the border. Six SLA men were reported killed in a Hezbollah assault on Jan. 2, after which Israeli helicopters attacked two

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## Community Calendar

- Feb. 1, 8, 15- SHOAH, Claude Lanzmann's Holocaust epic will be shown in three parts, 2 p.m. at Cong. Beth Shalom, Queen & Clara Sts., Dover.
- Feb. 22- Jewish Singles, 21-29. Bagel brunch and JCC activities, 12-3 p.m., JCC.
- Feb. 26- Soviet Jewry rally, 12-2 p.m., lobby of Carvel State Bldg., 820 N. French St.
- March 5- Soviet Jewry Panel Discussion, 7:30 p.m., JCC.
- April 2- Fiddler on the Roof, sponsored by the Jewish community at the Grand Opera House.

Call Federation office  
for details 478-6200.



## Editorial

# Martin Luther King, Jr.'s Pro-Israel Message Forgotten

The birthday of Dr. Martin Luther King has become a day on which Jews try to reaffirm their traditional ties with the Black community. This is appropriate, because Jews stood side by side with King during the civil rights marches and have been at the forefront of the causes that he championed. Jews also feel an affinity to King because of his longstanding support of Israel.

Perhaps the most significant remark that King ever made with respect to Israel was his impassioned statement: "Anti-Zionism is anti-Semitism." One of the causes of tension between the Black and Jewish communities stems, unfortunately, from the failure of many of the professed followers of King to recognize what he found self-evident.

This is particularly true on many of the nation's university campuses, where the most vocal and vitriolic anti-Semitic statements tend to come from Black student groups that insist on portraying Israel as an imperialist nation bent on the subjugation of Blacks in Africa and the Palestinians in Israel. In fact, it was in response to a student's remark that King condemned anti-Zionism.

While Jews believe that Israel should be seen as a model of what can happen in a developing country, it has become fashionable to see Israel as a tool of the United States. Even when Israel took the heroic action to save Black Jews in Ethiopia, the Black community reacted with indifference or worse. The Rev. Jesse Jackson refused to intervene to help save Ethiopian Jews — Blacks — because he saw them as potential assets to the Israeli army and the settlement movement.

The issue of South Africa is particularly problematic for Black-Jewish relations, more so perhaps on the campus than off. Israel is seen as the apartheid government's second biggest supporter after the United States and a collaborator in the South African alleged efforts to develop nuclear weapons. No matter how many letters Jewish students seem to write to campus newspaper editors to rebut these charges and attempt to place Israel's relations with South Africa in proper perspective, Black students insist on singling out Israel for vilification at anti-apartheid protests.

In general, Blacks are far less supportive of Israel than are Whites, according to public opinion polls, and although the vast majority of Black political leaders, including almost the entire Congressional Black Caucus, supports Israel, future leaders will no doubt be drawn from among those who are expressing negative attitudes on the campuses.

Like the Jewish community at-large, Jewish students have made efforts to reach out to their Black classmates, but these overtures often prove futile because of the hostility of the Black student leadership. Those individuals see no compatibility of interests, even when it comes to speaking out against racism and other issues of mutual concern.

Of course, when one looks at the attitudes of the speakers that Black student groups invite to campus, it is no wonder that their attitudes are negative. People like Louis Farrakhan, Kwame Toure (formerly Stokely Carmichael) and various representatives of the PLO regularly tour the campuses to present anti-Semitic diatribes and denunciations of the "racist State of Israel."

What can be done? Well, to borrow Jesse Jackson's favorite buzzword, Jewish students must continue to engage in dialogue with their Black classmates. In addition, there must be a conscious effort to educate them about Israel, which few have any great knowledge about. There is also a need to make clear that difference of opinion on issues like affirmative action do not erase the common goals Blacks and Jews otherwise share.

Just as Sen. Carl Levin (D. Mich.) has criticized Jews for becoming a single-interest group (or at least perceived as such) and called for increasing involve-

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THOUSANDS MARCH

CUMMING, GA. — Coretta Scott King, left, SCLC President Joseph Lowery and Mrs. Lowery, center, and NAACP President Benjamin Hooks march Jan. 24 in Cumming, Ga., to the courthouse of all-white Forsyth County. Between 12,000 and 20,000 civil rights activists marched in Cumming, where a week earlier whites disrupted an interracial walk for brotherhood. More than 2,300 police and guardsmen turned out this week to separate the marchers from hundreds of whites shouting racist slogans. RNS PHOTO/Wide World

## LETTERS to the Editor

### Rabbi Levy An Asset To Delaware

To the Editor:

When my husband and I are home on a Sunday morning, we listen to the WDEL's, program "The Rabbi Speaks." Last Sunday the 25th of January, the sermon was a repeat of the program of the 18th, "Super Sunday" featuring Rabbi Sue Levy of Dover's Beth Shalom.

Rabbi Levy is new to the Delaware Jewish community as well as being the first woman rabbi in our area. In just a few minutes she enlightened her listeners on what it means to be a Jew, and how we were forced in Christian Europe to enter trades that related to money lending. Also she related how the White Supremists blame the plight of the American farmers on "Jewish Bankers," although you have to travel far and wide to find a Jewish Banker in Iowa. In fact there are only a handful of Jews in the critical Farm Belt

altogether.

She talked about how it is a long tradition of Jews to take care of their needy and less fortunate among them. *Tzedakah* is a way of life for Jews.

Sunday the 18th, "Super Sunday," I was a telephone volunteer. No wonder the people that I called from Dover were generous with their donations. The rabbi's voice is warm and friendly and full of inspiration, and influenced her listeners. Rabbi Levy's sermon, must have been part of the understanding to give to help. May she be successful in her chosen profession, because she is an asset to our community, and to the pulpit she occupies so capably.

I have never met Rabbi Levy, but I and my husband liked her message, it was clear and easy to understand.

Sincerely,  
Goldie B. Kagel  
Wilmington, De. 19802

### B'nai B'rith Reaches Out

To the Editor:

On Christmas Day, St. Francis Hospital was honored to have the services of volunteers from Wilmington's Jewish community. In a true humanitarian spirit, 18 members of B'nai B'rith Lodge 470 offered their services to enable more hospital employees to spend time at home with their families.

In giving of themselves for the service of others, these dedicated individuals earned the esteem, gratitude, and affection of our patients and staff.

We salute the teamwork and the concerted efforts of these volunteers who assisted the Food Service Department in the tray assembly line for patient meals and assisted with Nursing Department tasks. The care and concern that these volunteers demonstrated were reflected in their many thoughtful efforts to brighten the spirit of those patients who could not be with their families Christmas Day. Exemplary of this caring were the gifts brought and comfort provided for a young child on the Pediatric

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#### DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, FEBRUARY 20. The deadline for stories and photos is noon, MONDAY, FEBRUARY 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.

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





# The Illusion Of 'Glasnost'

## A Survey On The Status Of Soviet Jewry In 1986

For nearly two million Jews in the Soviet Union, 1986 was a year of dramatic, but largely disappointing, developments. Despite a policy of *glasnost* (openness) which dominated Western perception of the Soviet Union, the character and direction of Mikhail Gorbachev's Jewish policy belie this perception.

- Jewish emigration from the Soviet Union totaled only 914 in 1986, a 20 percent drop from 1,140 in 1985.
- Despite Soviet gestures in a few high visibility cases, such as those of Natan Scharansky and David Goldfarb, (or non-Jewish dissidents, such as Yuri Orlov and Andrei Sakharov), nearly 380,000 Jews await being processed for emigration, among them 11,000 refuseniks, and Prisoners of Conscience (POC's) who have been harassed, attacked, arrested and imprisoned because they wish to emigrate, or teach Hebrew.
- The persistent harassment and intimidation of Jewish self-study efforts to sustain culture and religion continues.
- Despite a discernible shift in tactics since General Secretary Gorbachev assumed leadership of the Communist Party of the Soviet Union, the results of the shift, such as a new emigration decree, proved to be merely tactical and cosmetic for Soviet Jews.
- A New Codification of Emigration Decree fixed in law the narrowly defined family as including only parents, children and siblings, condemning hundreds of thousands of Jews from ever applying for, much less receiving, permission to emigrate.
- While Gorbachev is aware of the desire of many Soviet Jews to emigrate, and of Western demands for Soviet compliance with the humanitarian provisions of the Helsinki Accords, the reality of Soviet policy on Jewish emigration proves his many public statements on the issue to be "mere words."
- The Soviet Union has attempted, most notably at the Bern Conference last spring, to "close the book" on Soviet Jewish emigration,

insisting that they could not permit the sending of Jews to the "war danger zone" of Israel.

- The Oct. 11-12 meeting between President Ronald Reagan and General Secretary Gorbachev in Reykjavik saw the issue of Soviet Jewish rights become an important future summit agenda item.
- The United States government is well informed concerning the Soviet record on Jewish emigration. Both President Reagan and Secretary of State George P. Shultz pledged to do everything in their power to help the Soviet Jews achieve human rights, including emigration based on repatriation to Israel and family reunification.
- Jewish activists in the Soviet Union have articulated what they considered to be basic principles in securing their rights. Their primary goal remained repatriation to Israel and reunification with kin. They articulated guidelines, endorsed by the NCSJ, including the granting of immediate exit visas to those in refusal for ten years or more.
- The Jackson-Vanik Amendment linking trade to emigration remains a clear and effective expression of United States commitment as it pertains to the rights of Soviet Jews and others.
- The NCSJ has suggested flexibility to the Administration and told Soviet officials, both privately and publicly, that "goodwill can be achieved, but concrete results must be forthcoming."
- The NCSJ challenged the Soviet Union to issue emigration visas to the hundreds of thousands of Soviet Jews who have initiated the emigration procedure by requesting and receiving invitations from their relatives in Israel.

## B'nai B'rith Sponsors Soviet Jewry Rally Feb. 26

Declaring that Soviet Jewry will not be forgotten, B'nai B'rith, the world's largest Jewish organization, consisting of 500,000 men, women, college students, and teenagers, will focus world attention on the Soviet Union's inhuman treatment of its Jewish citizens.

Beginning with candlelight vigils on college campuses the night before, the mobilization will culminate between noon and 2 p.m., Feb. 26, when B'nai B'rith stages a 43-country rally during which well-known personalities will read the names of some 12,000 Soviet refuseniks at city halls, state and province capitals, and college campuses.

As part of B'nai B'rith's worldwide demonstration in support of Soviet

Jewry, a communitywide rally will be held in Delaware, Thursday, Feb. 26, from 12-2 p.m. in the lobby of the Carvel State Building, 820 N. French Street, Wilmington. Local activist Stanley W. Balick, chairman of the Soviet Jewry Task Force of the Jewish Federation of Delaware will be among those reading names.

B'nai B'rith International President Seymour D. Reich and B'nai B'rith Women President Irma Gertler pointed out that despite the discussion of the issue at the last two United States-Soviet summit meetings, Soviet Jews "are no better off. They still cannot freely emigrate or observe their religion."

Reich and Gertler indicated that among those who will read the names

of refuseniks and state the case for Soviet Jewry are governors, mayors, legislators, and Jewish and Christian clergymen, together with other prominent personalities who have shown themselves dedicated to the cause of human rights. While he was in Reykjavik, Iceland, at the most recent U.S.-Soviet summit meeting, Reich

delivered the names of refuseniks to the American team which then made the names available to the Soviets.

The rally will be coordinated jointly by B'nai and B'rith International and B'nai B'rith Women, in conjunction with the Anti-Defamation League of B'nai B'rith Hillel and the B'nai B'rith Youth Organization.

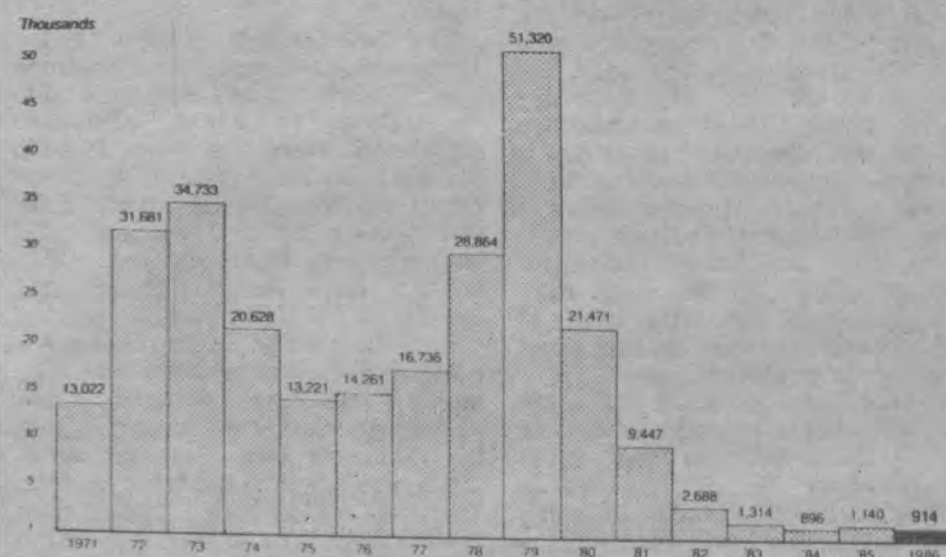
## JFD Soviet Jewry Task Force To Sponsor Panel Discussion March 5

The Soviet Jewry Task Force, of the Jewish Federation of Delaware, is sponsoring a panel discussion, Thursday March 5, 7:30 p.m., for the entire community, at the Jewish Community Center. The panel will consider various perspectives Americans can take on behalf of the 11,000 Soviet Jews who have been denied permission to emigrate from a country which pro-

hibits religious expression. Perspectives will be presented by a United States Government representative, a representative from the National Jewish Community Relations Advisory Council, a political science academician, and an international economist academician.

Future issues of the *Voice* will carry additional details.

## Jewish Emigration from the USSR



1987 NATIONAL CONFERENCE ON SOVIET JEWRY Soviet Jewry Research Bureau

30 First Avenue, Suite 907, New York, N.Y. 10003 (212) 675-6127

707 Massachusetts Avenue, N.W., Washington, D.C. 20036 (202) 265-8117



## ON THE OTHER HAND N. Even-Or



### Astrology And The Jews

**M**ost newspapers have a daily astrology column, but it's rare indeed to find a regular column on science anywhere, even weekly. This is difficult for me to understand, since we live in an age when science and technology have such a continual and major impact, for good and for bad, on our lives. Clearly, more people have confidence in astrology than in science.

In a recent *Chronicle News* article, writer Len Lear says: "From boardrooms to trendy restaurants, young, upscale Americans, among them stockbrokers, fashion designers, restaurant owners, television executives, professional athletes and writers, are eagerly tuning in to messages from out of this world. These days, the classiest datebooks may contain appointments with astrologers, tarot card readers, numerologists, palmists, psychics and other practitioners of the mystic arts." He quotes an Oregon State University study that shows more Americans spending money for such "advice" than ever before. Apparently, for example, the Democratic majority leader in Philadelphia's City Council consults regularly with an astrologer appearing on Channel 12. (So that's how they run the City of Brotherly Love!)

What do our source texts and great sages have to say on the subject of astrology and the occult?

The Torah comes down uncompromisingly hard on those who practice soothsaying, necromancy, dealing with "familiar spirits" and the like, specifying punishments ranging from lashing to stoning.

Astrology, while included by Maimonides under the category of soothsaying, foretelling future events or favorable days, was almost inextricably bound to astronomy in the early days of that science. We find some of the Talmudic sages caught up with it. Rabbi Hanina ben Hama (3rd Century, C.E.), for example, wrote that "the stars make one wise; the stars make one rich; and there are stars for Israel." In several places we find the idea that each of us has a patron star from birth, and that there is some special relationship between those "born under" the same star. Rabbi Akiva and Rabbi Yochanan, while granting that the stars may have influence over the lives of others, taught, however, that they had none over the people of Israel.

In the Middle Ages we find such great scholars and philosophers as Saadia Gaon, Solomon Ibn Gabirol and Abraham Ibn Ezra studying astrology, albeit mixed in with astronomy, and clearly believing in its influence on earthly events. Judah Halevi, on the other hand, voice the complaint that too many Jews were being seduced by the fakery of astrology despite the biblical prohibition against it.

But it was the great Maimonides, the Rambam, who took the strongest stand against astrology, writing in a letter to the Jewish community of Marseilles, "Astrology is a disease, not a science. All sorts of superstitions thrive under its shadow. Only fools and charlatans lend value to it." In his great formulation of Talmudic law, the *Mishneh Torah*, Maimonides teaches that it is forbidden to practice astrology "even if one does nothing more than tell lies which the ignorant imagine to be true and wise assertions." He warns that "anyone whose action is influenced by astrology, arranging his work or trip to take place at the time set by stargazers" should be punished with lashing. In his

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## FRANKLY SPEAKING Zev Amiti



### It's Hard To Be A Jew

**M**any years ago when I was a youngster and the YMHA of Wilmington was in the four story building at the northwest corner of Third and King Streets, I saw a play there that has stuck in my mind ever since.

It was a play in Yiddish and as I can best reframe its title it was: "*Ess Iss Shvare Tsu Zonn A-Yid*" or "It Is Hard to be a Jew."

As I remember the theme, it had to do with a discussion of a young Jew and his friend, a young Gentile. The argument dealt with the view of the Jew that it was really tough to be Jewish. The non-Jew argued this was merely his Jewish friend's illusion. So, it was agreed that the *goy* would pose as a Jew and see what happened.

Well, as it turned out, the Jew was right. By the third act, life had become terribly difficult for the non-Jew and he admitted it.

But he also discovered, to his dismay, he got an awful lot of trouble from pious Jews.

Right now in 1987, I must admit it is real tough being Jewish, not because of anti-Semitism, but because of the conflict in the very midst of Jews themselves.

It is generally okay for a Jew living in the United States to enjoy freedom of religion: to go to *schul* when he/she pleases, eat *traiff* when and where they please, and even work on Shabbat.

But once a Jew goes to Israel to live, he/she finds trouble if either he or she wants to violate the Orthodox Jews laws.

Yes, I've been in Israel about seven or eight times, all the way down from the Golan Heights to southern most beaches of Eilat.

But these visits have been temporary. Would I want to live in Israel under present circumstances? Most definitely not; just as I would not have wanted to live in New England during the Puritan days nor even in Delaware during the full height of the old Blue Laws.

I recall stories I've written about Upton Sinclair and other residents of my former hometown, Arden near Wilmington, having been sent to prison because they were convicted of playing tennis or baseball on Sunday, the Christian Sabbath. I also recall a story where the chief justice of Delaware in 1894, warned Robert Ingersoll, the famous or infamous agnostic, he would be flogged at Delaware's whipping post if he were ever to return to Delaware and deliver his speech against Christianity.

And there was a time in Delaware when church leaders banded together to prevent trains from operating through the state on Sunday.

I also recall men and women in the 1940's actually being arrested in Wilmington for having opened their shops for business on Sundays.

But all that is over. We are now free to behave as we wish on any Sabbath, Jewish, Christian or Moslem.

But in Israel, the story is different, even though the country prides itself as being a democracy.

I was happy to see the *Jewish Voice* recently finally air the controversy known as "Who is a Jew?" but I was dismayed that neither Ze'ev Golin nor Nisson Finkelstein defended the right of a Jew to determine his own life and to adhere to the code of "Do unto others as you would have others do unto you" because the rest of the Jewish law is commentary.

I was highly amused the other day when I read an ad in the *Jerusalem Post* about a book titled, *Judaism*

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## ISRAEL THROUGH MY EYES

### Ze'ev Golin

#### 'Tis The Season



**I**t's the 25th of December in Israel, and business is as usual. There is a holiday feeling in the air, but that is because Hanukkah starts tomorrow night. Instead of tinsel and holly in store windows, there are displays of Hanukkah menorahs (Christmas decorations will be imported in autumn and sold in Meah Shearim to adorn *sukkahs*). The traditional jelly donuts have already made their appearance: The true *soofganiyah* expert knows where to find the fresh, hot ones filled with homemade jam. Our Hanukkah gelt" has a waxy after-taste.

The Christian holiday doesn't go entirely unnoticed here. On Christmas Eve, the Prime Minister did travel to Bethlehem to greet Christian dignitaries. Here and there, Israelis speculate on the origins of the traditional Christmas celebrations. Still, there must be a Christian child somewhere in Israel whining; "Why can't I have Hanukkah menorah, too?"

New Year's Eve celebrations are a somewhat greater problem here. The holiday combines Christian and pagan origins. It is not surprising that the rabbinate frowns on the sumptuous revels held in the luxury hotels. These are well attended, even though most Israelis are expected to work the next day.

Each year, the rabbinate threatens to remove the kashrut certificates from the hotels that hold such celebrations. Each year, a quiet but desperate word from the Ministry of

Tourism causes them to relent. This year, the rabbis declared that since the sixth night of Hanukkah falls on the 31st of December, the New Year's Eve revels would be considered accordingly.

In Israel, one is relieved of the "Why don't we have a tree" problem. In predominantly Christian countries, Jewish parents must often find ways of coping with the situation. These range from trimming a tree to hitting the ceiling. In between are explanations: "Well, we have a nice holiday just like it" or; "Christmas is for other people; it wouldn't be right if we celebrated it."

My children do see pictures of Christmas. For them, however, it is as distant and exotic as a Navajo rain dance. The pious uncle in Jerusalem did think we were pushing things by letting our daughter Yael read the story "Twinkle's Christmas." He dove into his stacks and brought out "Tales of Our Sages for Youth."

All in all, as I walk down Tel Aviv's Allenby Street on Dec. 25, things are not out of the ordinary. From four bakeries near the corner of Mikveh Israel Street emanate smells both enticing and stale. In front of the post office, passersby are asked if they have dollars to sell. A chassid and a bare-headed colleague are amicably updating one another. An elderly couple arguing in Yiddish manage to drown out the considerable workday noise around them.

This is all part of the cycle of Israeli life, as I have come to know it.



# Israeli Trade And Development

By BERTRAM F. LEVIN

A casual observer would be hard-pressed to identify the economic problems confronting Israel. There is an enormous bustle of activity. Construction projects abound. The stores are loaded with goods. Inflation has declined rapidly, though remaining in double digits and threatening to accelerate. The dollar value of the currency was stable for about a year and a half, until the recent 10 per cent devaluation. Where, then, are the difficulties if all of these surface observations appear favorable?

Many different tests can be used to assess economic performance: the level of employment and unemployment; the stability of the currency, internally and externally; the distribution of well-being across individuals; and the growth of real output over time. This last criterion is the most significant in appraising long-term economic performance, and this is the issue where the problems are most serious.

In many ways, this poor growth performance is surprising. The country possesses a vigorous scientific and technical community capable of training individuals to perform in a high growth economy. One would imagine there should be no shortage of entrepreneurial skill. Many Israelis manage world-class businesses. Alas, too few of this group have remained in Israel.

Perhaps the most popular hypothesis for the economic sluggishness is the cost of defense. The significance of

‘ Israel’s internal policies—high taxes, excessive costly regulations, endless bureaucracy, powerful pressure groups—stifle development. ’

these costs does not require elaboration. Yet, the Israeli government receives sizable grants from U.S. government, and continues to receive benefactions from World Jewry. This continuing flow of resources offsets a significant share of these costs.

An alternative hypothesis of Israel's poor long-term growth is the virtual absence of trade within the region. Israel loses the benefits of potential cost-effective exchanges, as do the neighboring countries. The cost of regional conflict can be assessed in many vectors.

Perhaps the most compelling hypothesis is that Israel's internal policies—high taxes, excessive costly regulations, endless bureaucracy, powerful pressure groups—stifle development. A disquieting claim, this view is based on the view that countries grow if they use their resources efficiently. Efficiency requires concentrating production in those areas where organizations are productive and profitable, and importing those goods which are produced more cheaply abroad. Efficiency also requires that new projects, new investment, be undertaken where the expected net real returns are highest. In practice, many low productivity ventures are

subsidized, while high productivity ventures are discouraged by high taxes and excessive regulation. Unproductive firms must be encouraged to reform, or disappear. While a sensible proposal, this policy will have great difficulty being politically successful in Israel (or even in the United States). Economic sense does not win elections. What wins elections is frequently economic nonsense. This problem is not unique to Israel.

Trade liberalization and the reduction of export subsidies and import restrictions has been adopted in Israel with the strong support of the U.S. Secretary of State, George Schultz. With the lure of operating in a free trade zone with the United States, the Israelis have been induced to lower their subsidies and restraints on international commerce. While this process is just beginning, the prospects for improved economic performance are more hopeful now than in some time. Trade liberalization opens a path that contains both opportunities and risks. The opportunities are more efficient production and exchange. The risks are greater exposure to world competition, and the unavoidable ebb and flow of trading options. In this emergent environment,

economic success will presumably depend more on effective performance than political influence.

Reducing the influence of government on production, investment and trade is hardly welcomed by those who have risen to prominence in that regime of restrictive practices. The Histadrut, and particularly its leaders, is one of the more important pressure groups. It not only is the national labor federation, but it also owns and operates large enterprises, and runs Kupat Kulim, the most important provider of health care in Israel. Changes in economic policy in Israel typically are negotiated with the Histadrut leadership. The opening of the Israeli economy to world competition will almost certainly weaken the influence of such pressure groups, although they are not likely to surrender privileged positions gracefully.

The American Jewish community is learning that merely raising funds and transferring them to the Jewish Agency does not routinely lead to better results for Israel. In Maimonides, one can find a sophisticated treatment of the alternative forms of charitable transfers. The highest form of charity is to help the recipient to become self-sufficient; ultimately, charity will become unnecessary as the recipient

becomes independent. Following the precepts of Maimonides would require a careful review of existing policies, and doubtless generate considerable debate.

More rapid economic growth would generate many benefits. Not only higher living standards and greater economic opportunity, but an improved economy would encourage more migration to Israel. On a different front, more sustained and faster growth in Israel would increase the benefits to its neighbors to relax the restraints on trade that have been in effect for so long. Indeed, it could create a more favorable background for negotiating differences. Even if this stimulus for negotiation would be minimal, more sustained growth would make Israel less dependent on charitable transfers.

A growing economy is not devoid of perils. It does provide greater opportunities for productive citizens and attractive careers. Careful thought is required to facilitate this transition to a more open economy, and the American Jewish community is well-situated to provide assistance in this important, and challenging, new opportunity. There is, furthermore, some reason to hope that an economically resurgent Israel would be able to offer greater trading opportunities with its neighbors, and thus encourage the peace process on which movement has been so painfully slow since 1948.

Dr. Levin, who recently returned from Israel, is an economics professor at the University of Delaware.

## Endowment Fund: Letter Of Intent

By signing a Letter of Intent you indicate your desire to participate in the endowment fund program of the Jewish Federation of Delaware through a bequest, a lifetime gift or some other form of tax-exempt contribution. You may designate the Federation and/or other community organizations through the Jewish Community of Delaware Endowment Fund.

The Letter of Intent is not a legal document but it is an expression of your intention at some time in the future or in your will to contribute to the Endowment Fund. Letters of Intent help insure that the community will be able to meet the future needs of our children and grandchildren.

Letter of Intent is a way for those of modest means as well as those substantial means to create a lifetime gift. Let us send you a sample letter for your consideration.

## Quicksand, Lebanese Style

(Continued from Page 1)

Shi'ite villages in southern Lebanon. On Jan. 5, four more SLA men were killed by a roadside bomb one mile north of the border.

After withdrawing nearly all its forces from Lebanon in 1985, Israel has concentrated its attention on southern Lebanon, not on developments in Beirut or the northern part of the country. But Israeli sources say anything which might threaten the security of northern Israel will be answered by whatever means necessary.

Beneath Lebanon's shifting

political alliances are four constants:

- The PLO's desire to use Lebanon as a base of attack against Israel;
- Syria's divide-and-conquer intervention;
- Refusal of Lebanese factions to rise above sectarianism to national responsibility, and
- Failure of the West to help restore even a semblance of order.

Together, they leave Israel with the threat or use of military force as the chief means to protect its northern border.

Reprinted from the Near East Report.



### JCC COMMEMORATES BIRTH OF

MARTIN LUTHER KING, JR. A program commemorating the birth of Dr. Martin Luther King, Jr. recently held at the Jewish Community Center brought out an interested audience of Delawareans. Professor James E. Newton was the speaker and participated in a question and answer period that touched on a wide range of interracial issues and concerns. It is hoped that future programming will continue the valuable dialogue.



James Newton



## Jewish Pluralism Predicted For Israel In 1987—

(Continued from Page 1)

slander complaint against the chief rabbi (ultimately rejected by the police), that did not win friends in Israel — even if it did prove a point. There's a saying in Israel: "slowly slowly." If Reform leaders adopt that approach — although they admittedly waited too long, this year will set the stage for a major Reform expansion in the nineties.

### Minority Relations:

The term "affirmative action" will become operative in 1987. One of two leading minorities, Israeli Arabs and Druze, the Druze have been targeted for special treatment. Government leaders are now speaking openly about a tradition of Druze loyalty and service to the state — in Border Patrol units and in the army — that has been improperly compensated in terms of normal social benefits. By aggressively integrating Druze into the social service network of the state, Israel will not only remedy a wrong situation, it will reinforce its democratic values, among the highest of which is equal treatment of minorities. The "other" minority, however, Israeli Arabs will not advance in 1987. Worse, when they see the progress made by Druze, they will become even more frustrated and alienated. Hopefully, successes with the Druze in 1987 will enable Israeli social strategists to rectify the Israeli Arab problem before the end of this decade, and before it passes the point of no return.

### Foreign Business Climate:

The bureaucratic morass enveloping foreign business efforts in Israel is now recognized as a direct threat to the nation. Scores of willing Diaspora Jews wish to open factories and enterprises in Israel, but find it impossible. Seventeen different

bureaucracies dealing with foreign enterprise, an undecipherable Customs policy, confiscatory taxes and debilitating union demands make foreign investment a frustrating if not risky proposition. Leading Jewish business leaders, including Max Fisher of Detroit, are currently lobbying Israeli leaders to lift pejorative business restrictions, and then follow Ireland's example by creating a central office for foreign investment. If it is going to happen, it will happen this year, while the cabinet is open to reform. Radical progress in this one

outlook for personal liberties is not good. The Iron Fist policy in the territories, and the need to cope with terrorism wields its unmistakable impact on everyday life here. Policemen are less tolerant, and the word "security" is now used to justify any excess. Press censorship is tightening up and at least one journalist may be threatened with a jail sentence to set an example for the rest of the foreign press corps. During 1987, we can expect a continuation of emergency justice procedures. More people will be arrested on suspicion, and

question. Egyptian sources declare they are adamant that the Shamir government honor the pledge of then Prime Minister Shimon Peres to Participate in an "international conference" to solve the Palestinian problem. Shamir, at first categorically opposed, is edging toward acceptance in exchange for the proper bi-lateral developments with Jordan. In many ways, all three countries are waiting for one man to succeed before they commit themselves. His name is Atallah Atallah, a PLO dissident loyal to King Hussein and openly committed to Jordan-Israeli negotiations for "confederation." Atallah is currently engaged in a frontal attack on the leadership of Yasir Arafat: If Atallah can win popular support from Palestinians on the West Bank and in Gaza, he intends to "replace" Arafat as chairman of the PLO, and then transmogrify the PLO into a non-belligerent organization acceptable to Israel — that is, to use the Peres formulation, "then the PLO will not be the PLO." To facilitate his efforts, the Israelis may blink when Atallah supporters set up an

office in Ramallah, and may even issue a permit for Atallah's PLO faction to publish their own newspaper on the West Bank. If Atallah succeeds and autonomy talks go forward, 1987 will indeed be a historic turning point for the Palestinian problem.

### The Threat From Syria:

All progress on all fronts will be subordinated to what is routinely called "the growing threat of Syria." But what is not routine is Syria's development of gas warheads capable of hitting any location in Israel. Israel will not sit still as Syria multiplies its stockpiles and bellicosity. If Israel is unable to neutralize the threat politically — and it almost certainly will not — a pre-emptive surgical attack in the coming months similar to the one against the Baghdad nuclear reactor may be the only answer. But Syria, with its mutual defense pact with Russia, is a far more dangerous adversary than Iraq. An attack against Syria would almost certainly bring in the Soviet Union. If that happens, all bets are off, all predictions rescinded.

## ‘All progress on all fronts will be subordinated to the growing threat from Syria.’

area could produce a virtual economic revolution in Israel, which everyone admits is crucial to the nation's health and survival.

### Tax Reform:

Along with help for the foreign business sector, the average Israeli citizen desperately needs tax relief, and a controversial reform package is now being debated. The Reagan-style tax rebate is shrouded in secrecy and changes from day to day as the Shamir government horsetrades with Israeli political and commercial factions for support. But if approved, oppressive taxes for enterprising Israelis will diminish, and engender a domestic capitalism campaign that will benefit all economic strata. Many here see a direct impact on emigration and even *aliyah* if Israel's oppressive anti-enterprise taxes become more livable. If true, tax relief may not only make life bearable, it may help solve the problem of demographic reactionism.

### Personal Liberties:

Unfortunately, the 1987

held without bail during their investigation. Secret arrest, indictment and imprisonment will continue. Willy-nilly wiretapping, eavesdropping and surveillance is now so common in Israel, the export of exotic miniaturized spy gear to everyone with the dollars has become big business. As long as this state has no peace, its citizens will become accustomed to and indeed find justification for tighter controls on everyday living. The only area of improvement will probably be theater censorship. Key government leaders, such as Cultural Minister Yitzhak Navon, have decided that this type of idea control has no place in a Jewish democracy. If the theater censorship laws — excepting pornography — are done away with in 1987, it will be an important start toward taming the anti-liberty mood.

### Palestinian Question

Ironically, despite recent violence in the territories, 1987 may be a decisive year of progress on the Palestinian

merely because they were born Jewish. Religiousity was irrelevant.

This ad in the *Jerusalem Post* continues:

"Judaism is more than a religion. It is a four thousand year old culture. It has a secular dimension, a secular

history, secular roots. Einstein and Freud are as much a part of it as Abraham and Moses."

I've got to see that book and I wonder what the ultra-Orthodox in Israel said when they read that in the *Jerusalem Post*!

## Frankly Speaking —

(Continued from Page 4)

*Beyond God* by Rabbi Sherwin Wine of Farmington Hills, Mich., He is founder of what is called "Society for Humanistic Judaism" and the ad plays up this attractive note:

"You don't have to be religious to be Jewish, There is more than one Jewish tradition."

Unfortunately, millions of Jews went to Hitler's gas chambers in the 1930s and 1940s learned that you don't have to be religious to be Jewish." So many men, women and children died, starved and were burned to ashes under Hitler's hatred

\*\*\*\*\*  
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# Letters To The Editor—

(Continued from Page 2)

Unit who, for extenuating circumstances, did not have her family with her on Christmas Day.

I would like to thank Lodge 470 Project Coordinator, Gene Wolinsky, and the members of B'nai B'rith for their thoughtfulness. May the joy that they brought to our patients and staff be returned to them throughout the year.

Sincerely,  
Paul C. King, Jr.  
President  
St. Francis Hospital  
Wilmington, DE 19805

*Editor's Note: To date, we have received two letters in response to the series of articles and opinion pieces on Reform Judaism in Israel published in the Jan. 23 issue of the Jewish Voice. They are reprinted below.*

## Facts, Not Propaganda

To the Editor:

Let us deal with facts and not propaganda when it comes to Liberal Judaism in Israel. The questions involved have absolutely nothing to do with conversion, *halacha* or religion.

These points, so strenuously defended by Rabbi Gewirtz, and so sarcastically by Ze'ev Golin are not the cause of the debate. They are an excuse, designed to distract us from the real issues.

There may be Americans naive or dumb enough to think otherwise. But two basic issues are the root of the debate: political power and money.

Very simply put, the religious parties in Israel are not so concerned with religion as they are with their political leverage on the majority of Israelis, and the amount they receive from the state to expand their institutions.

Ze'ev Golin's argument that the "Orthodox alone support over 300,000 school, yeshiva and university students; several thousand synagogues; several hundred ritual baths" etc. is not true. The Israeli taxpayer, secular or religious, Federation members, and anyone else whose donations are given either to the State of Israel or the JNF general funds, support these institutions. The funds are appropriated by the government of Israel in direct proportion to the party in power's need of the religious parties' votes to stay in power.

Many of the "students" and their "supporters" neither accept the State of Israel nor do they contribute to its growth, defense, or economic

well being. They are the modern day equivalent of European monasteries during the Middle Ages. They accept resources from the state in exchange for their political support, and the right to impose their beliefs on everyone else. "Everyone" includes the many religious and tolerant Jews in Israel who do make a contribution to society.

Rabbi Gewirtz' points are reasoned. But, Israeli statutes are not at issue. It is the effort of a minority to impose its will on the rest of the nation, by changing the statutes, that is the problem. (Has Rabbi Gewirtz forgotten that religious freedom is also a law in Israel: though it currently only applies to non-Jews).

Gewirtz' argument fails when he declares that pluralism within the Jewish people makes for divisiveness. Individual thought has always been one of Judaism's strengths. We have been a divisive people throughout our history.

The fear that secularism will fragment Israeli society is falacious. Israeli society is already pluralistic and fragmented into secular, religious and ultra religious Jewish, Moslem and Christian communities.

Liberal Jews did not ask the K'nisset to change the "who is a Jew" laws. Liberals don't spend their Shabbat trying to stone to death Orthodox fanatics.

Liberals, until now, haven't thought of cutting off funds that go to support people who are opposed to their point of view. The Orthodox establishment in Israel can not make those claims. They have refused funds, land, and civil rights to those who don't think the way they would have them think.

The Orthodox establishment has, in the name of tradition and *halacha*, opened new vistas in the field of extortion through the purchase of *gets* in religious divorces, and *Kashrut* certificates in hotels. They have caused infinite, and needless heartache for the wives of men Missing in Action.

Mr. Golin's efforts are self-destructive. he argues: There aren't many Liberal Jews in Israel so why share the wealth with them. And, "Reform has yet to prove itself a viable alternative in Israel." The religious establishment there does not want to find out how viable the competition may be. It would mean the loss of millions of dollars and jobs for the politically faithful.

Perhaps if Liberals weren't the object of religious bigotry, more would go to

Israel. Or, we would find fewer Israelis anxious to make *aliyah* to the land of religious freedom (here, not there).

Daniel B. Drooz  
Newark, DE 19713

## Federation Decision

To the Editor:

I applaud the decision of the Jewish Federation of Delaware which designates that funds from our Campaign be set aside for "projects in Israel supported and endorsed by the Reform, Conservative and Reconstructionist bodies."

My colleague, Rabbi Leonard B. Gewirtz is dismayed at this action, fearing that religious pluralism would upset stability in Israel. But it is a stability based upon injustice that Rabbi Gewirtz defends. Rabbi Gewirtz asserts that, "within the Jewish people pluralism makes for divisiveness," a divisiveness he says - already present in the United States. This is only the case because Orthodox Jews insist that they have a monopoly on righteousness and that they are the only Jews whose standards should not be compromised. Orthodox Jews somehow believe that the blame for divisiveness, here or in *Eretz Yisrael*, lies with the Jews whom they wish to stifle and silence.

The State of Israel grants freedom of religion to

everyone except Jews. Christian pluralism does not upset the stability of Israel, but I am permitted to have only a historical-spiritual homeland in *Eretz Yisrael*. I may visit Israel. I am permitted to contribute my hard-earned dollars to Israel. I may even love Israel - as I do. But I may not live as a Jew in Israel according to the dictates of my conscience. No such sacrifice of integrity is asked of Christians or Muslims who receive building permits for their religious institutions without the delays and harrassment inflicted upon non-Orthodox Jews who care sincerely but differently for our people and our faith.

N. Even-Or writes that there is no precedent in the Jewish tradition for the giver deciding *how* the recipients of *tzedakah* use the funds given to them. He misunderstands what is at stake. I wish to decide *who* receives my money. I contribute to those Jewish organizations, here or in Israel, who I can trust not to lengthen my exile. Next year in *Jerusalem*, as we have prayed for so many years, may the *entire* household of Israel be free - even mine.

Sincerely,  
Rabbi Sue E. Levy  
Congregation Beth Shalom  
Dover, Del. 19901



**KOCH VISITS JEWISH CEMETERY**  
KRAKOW, POLAND — Czeslaw Jakubowicz, left, head of Krakow's small Jewish community, shows New York Mayor Edward I. Koch around the Jewish cemetery at the 16th-century Remu Synagogue in Krakow Jan. 26. RNS PHOTO/Wide World

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# The Teen Scene

## Beth Emeth Senior Temple Youth

Beth Emeth Senior Temple Youth is a closely-knit Jewish youth group which operates out of Temple Beth Emeth of Wilmington. It is affiliated through the North American Federation of Temple Youth (NFTY), and is part of the region MAFTY; Mid-Atlantic Federation of Temple Youth. MAFTY is an organization devoted to social action, Jewish education, the unity of the Jewish people, religious programming, and fun. It is the unifying force between Reform Jewish youth groups from North Carolina to Delaware, providing a forum

for ideas and improvements. As a region of the North American Federation of Temple Youth (NFTY), MAFTY has opportunities that would otherwise be unavailable to individual youth groups. MAFTY meets several times each year at conclaves, conventions, institutes, and summer camp. At these events it is evident that MAFTY is more than just an organization. It is a community of friends who share Jewish responsibilities, rewarding experiences, and a special feeling of togetherness.

A conclave is a gathering of temple youth groups from a sub-region (part of MAFTY — there are four sub-regions) or all of MAFTY. Conclaves are packed with activities, learning experiences, services, song sessions, and social events all in a fun and casual atmosphere. Conclaves are places to meet Jewish youth from all over the region and to learn how other Temple Youth Groups operate. They are hosted by different Temple Youth Groups and housing is usually provided by the families of MAFTYites. Other conclaves are held at NFTY affiliated camps such as Kutz in beautiful Warwick, N.Y., and Camp Harlam in Pennsylvania. Conclaves are places to learn, strengthen Jewish identity, have fun and make friends.

"This sounds great! How can I get involved?" You are saying to yourself. It's easy. MAFTY is comprised of temple youth groups. Each temple youth group has obligations and commitments to its temple. Members help out at synagogue functions, voice their opinions on the temple board, work with adult members of their temple to achieve common Jewish goals, and are provided with an adult advisor by the temple. The most important facet of a temple youth group is balanced programming. Each group has educational programs, strong social action projects, creative worship services, and social programs that are just plain fun. Beth Emeth Senior Temple Youth is just such a group. Its programming varies from

membership picnics to sleepovers and weekend trips. Every member of a temple youth group is important. Each is responsible for coming up with ideas for events. The board of a youth group coordinates the programs and helps members to run events. By working together within a youth group, individuals find a strong Jewish identity at home. TYG participation enables members to feel comfortable with Judaism and provides for lasting friendships. To join, or for more information, contact Temple Beth Emeth, Todd Barasch (president) 478-2010 or Steve Rothberg (advisor) 454-7697.

Todd Barasch - President  
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### JCC Hangout.

The JCC is now the place to be on Saturday nights. Come and meet your friends for movies, swimming and open gym. Naturally, food will be served. This program is for 9th through 12th grades.

Deadline for registration is Thursday, Feb. 26, 1987.  
DATE: Saturday, Feb. 28  
TIME: 8 p.m. to 11 p.m.  
PLACE: JCC  
COST: \$3.50

### Calendar Of Events

- Sunday, Feb. 8, Wilmington BBG Meeting
- Friday, Feb. 13, Bowling and Pizza
- Sunday, Feb. 15, BESTY Meeting
- Monday, Feb. 16, Ski Trip
- Tuesday, Feb. 17, Volleyball and Dinner
- Friday to Tuesday, Feb. 20 to 24, NFTY Convention
- Friday to Sunday, Feb. 27 to March 1, BBYO Kallah
- Saturday, Feb. 28, JCC Hangout
- Sunday, March 1, BESTY Meeting
- Friday to Sunday, March 13 to 15, MAFTY Convention
- Friday to Sunday, March 20 to 22, BBYO Convention

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### Soviet Jewry Poem

A single candle,  
Flickers its dim light,  
A symbol of their destiny,  
A never ending night.

Frozen land,  
Cold in the heart,  
Frozen tears,  
Melt barriers apart.

Locked in...  
An unjust land,  
Locked out...  
Of their homeland.

Their silent tears,  
We never hear,  
Their soundless cries,  
Fall on a deaf ear.

Caught in a hopeless situation,  
They'll never give up hope,  
Reaching for something,  
That invisible bonding rope.

Our warm homes are waiting,  
We are safe and free,  
We turn and look away,  
pretending not to see.

That single candle,  
Waivers in the breeze,  
A single cry calls out,  
Oh, help us, please.

Denise Rieberman  
Brandywine  
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# The Teen Scene

## Ski Trip To Doe Mountain



No school! What to do? Join us on a fun filled trip to Doe Mountain. Doe Mountain with its seven lifts and 10 slopes in Macungie, Pa. near Allentown. This program is for the seventh through 12th graders.

Deadline for paid registration is Wednesday, Feb. 11. We are offering three packages so take your pick.

**Plan A**  
Transportation and Lift tickets \$26.

**Plan B**  
Transportation, Lift tickets and Rental of equipment \$38.

**Plan C**  
Transportation, Lift tickets, Rental of equipment and Lessons \$47.

Date: Monday Feb. 16  
Time: Leave JCC 8:30 a.m.  
Return JCC 6:30 p.m.

## Masada Israel Summer Programs

Masada Israel summer programs offer nine different programs to fit the interests and needs of young people, ages 13 through college. They are: Teenage Camp; Teenage Tour; Leadership Training Course; Summer in Moshav; Masada Kibbutz Program; Masada Institute for Water Sports (scuba-diving and windsurfing are highlights); Maccabi Institute for Sports Training (soccer, basketball, tennis, and exploratory hikes are highlights); Masada College Seminar Program; Masada Student Tour.

their Israeli peers and make long-lasting friendships. They will not only enjoy the beauty of the land, they will eat exotic foods of the Israelis, participate in all kinds of sports, and have loads of fun and enjoyment.

Masada has a reputation for quality programs, the best supervision provided by any Israel summer program, with the experience of more than 25 years of summer programs. Masada Israel summer programs offers the chance of a lifetime... be part of 1987 summer in Israel.

Participants will become acquainted with the ancient and the new. The history of the Jewish land and the Jewish people. They will meet Jews from all over the world. They will get to know

For more information, phone the Jewish Community Center on Tuesdays and Thursdays and ask for the Shaliach, Eyal (302) 478-5660. Or, you may call 1-800-847-4133 or (215) 546-1665.

## Afternoon At The JCC (7th & 8th Graders)

Enjoy an afternoon of pizza and bowling with your friends. For dessert, enjoy sampling fruits and nuts in celebration of Tu B'Shevat. This program is for 7th and 8th graders.

Deadline for registration Wednesday, Feb. 11.  
Date: Friday Feb. 13  
Time: 12 p.m. to 4:30 p.m.  
Place: JCC  
Cost: \$4 Includes: Lunch, bowling and shoes.

## Trivia Answers To Jan. 9 Issue Questions

- |                    |                |
|--------------------|----------------|
| 1. Donkey Kong     | 9. Laurel      |
| 2. To your door    | 10. Frogs      |
| 3. The Hall        | 11. Egypt      |
| 4. Five            | 12. St. Eligus |
| 5. Charlie Brown's | 13. Crayons    |
| 6. Wood            | 14. 2          |
| 7. Snow            | 15. 5 MPH      |
| 8. 2               |                |

## Volleyball Dinner For Grades 7-12

Enjoy a night of Volleyball and Dinner at the JCC — the place to meet your friends.

Deadline for registration Sunday, Feb. 15.  
DATE: Tuesday, Feb. 17  
TIME: 5:30 p.m. to 7 p.m.  
PLACE: JCC  
COST: \$2.75

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For more information on Youth Group Activities or Membership in an Organization — Contact these Presidents:

Wilmington AZA	Greg Mand	478-5692
Wilmington BBG	Fran Reibman	478-3565
Wilmington BESTY	Todd Barasch	478-2010
Dover USY		734-5578
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We apologize for any inadvertent omissions.



# Organizations in the News

## Shalom Singles

The Shalom Singles will be hosting a social at the Cafe Montego, located in the Beaver Valley Plaza (RT 202 near the Brandywine Racetrack) from 3-7 p.m. on Sunday, Feb. 15. This will be the first of monthly socials to be held on the third Sunday of every month. Come and enjoy a fun afternoon of dancing, snacks, old and new friends, and discount drinks. The cost is members, \$4 non-members, \$5. All Jewish singles are invited. Please call Joan (302) 762-4039 or Betty (302) 478-5838 for reservations or more information.

## Beth Emeth Sisterhood

Evelyn Lobel, executive director of the Delaware Region, National Council of Christian and Jews Since December, 1985, is the featured speaker at the monthly meeting of the Sisterhood Congregation Beth Emeth, on Tuesday, Feb. 10. She is eminently qualified to speak on the subject of "The Psychology of Prejudice." As the full-time chief executive of the NCCJ in Delaware,

Lobel oversees the agency's interfaith and human relations activities, e.g., youth programs, clergy dialogue luncheons, brotherhood and sisterhood-week observances, community leader awards annual dinner and other pertinent projects. Prior to her association with the NCCJ, Lobel was a staff associate of the Jewish Federation of Delaware, having directed the Women's Division Campaign and the Jewish Community Relations Committee. Luncheon will be served at noon. Please make reservations for luncheon and complimentary child-sitting by calling Carole Bernstein at 475-6259. Thank you.

## Beth Shalom Faculty In-Service

On Tuesday, Feb. 17, Sallie Olson, instructional consultant in the Division of Community Services at Gratz College, Philadelphia, and coordinator of the Division's Teachers' Educational Game Center, will present a two-part workshop entitled, "Mainstreaming the Special Child" and "Games and Activities for the Classroom."

This teacher in-service will be held at Beth Shalom and the facilities of all Delaware religious schools will be participating.

## Hadassah Sabra Group

On Monday, Feb. 9, the Sabra Group of the Wilmington Chapter of Hadassah will present a program entitled "Women in Transition." It will be held at the JCC at noon.

The speaker, Trudy Halprin, representing the Mental Health Association of Delaware, will speak on coping with the problems which women face during our rapidly changing times. She is the Delaware president of the National Association of Social Workers. She is a family counsellor at Family Service of Delaware. Halprin is a licensed clinical social worker and has spent 25 years in the social work field.

The afternoon will begin with a delicious mini-lunch prepared by Hadassah members.

## Montefiore Mutual Benefit Society

The Montefiore Mutual Benefit Society is Delaware's oldest ongoing Jewish organization, and this year 1987, marks the beginning of its second century of existence. The society recently held its annual election of officers and its Board of Trustees. The officers elected were: Leon Chambers, presi-

dent; Edward Simon, vice-president; I. Paul Drowos, recording secretary; Jeffrey M. Seidel; financial secretary; Joseph Kaufman, treasurer. Those elected to the board of trustees were: Harold Kruger, Albert Sachs, Stephen Seidel, Alan Schoenberg and Robert Goldstein.

## Kesher Israel Holds Scholar -In-Residence Weekend

The community is invited to attend a scholar-in-residence series weekend Feb. 20-22, in West Chester, Pa. at the Kesher-Israel Synagogue on Church and Chestnut Streets. The well known rabbi and scholar, Dr. Yaakov Rosenberg will be the scholar-in-residence.

Currently Dr. Rosenberg is vice chancellor of the Jewish Theological Seminary of America. His topic for the West Chester weekend will be "Applying Judaism to Daily Life."

To make luncheon reservations and for further information, please contact Ben Strauss, 53 Horseshoe Drive, Thorndale, Pa. 19372.

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

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# Cooking In Delaware

By SYLVIA F. PANITZ

While we are enduring bone chilling temperatures and the snow is piled high, signs of spring are starting to appear in Israel. Soon the sap will be starting to move through the trees and fruit will start appearing. The almond trees are covered with white flowers. Tu Bi Shevat, Jewish Arbor Day, comes on the 15th day of Shevat, which this year is on Feb. 14. It is during this time that the school children in Israel will plant new trees. In the United States we celebrate Tu Bi Shevat by eating some of the fruits and

nuts grown in Israel — grapes, oranges, figs, dates, pomegranates, almonds. It is also a good time to buy trees to be planted in Israel from the Jewish National Fund. It is said that some parents in Israel plant a tree for each newborn baby. When the baby grows up and gets married the tree branches are used to make poles for the wedding canopy.

In February we also celebrate Presidents' Weekend by remembering the birthdays of Washington and Lincoln. The American Heart Association picks February as its month for major fund-raising. This February is the 75th (diamond Jubilee) Anniversary of Hadassah. We extend a *Mazel Tov* to all its members and know they will continue their excellent work. Henrietta Szold, of my native city, Baltimore, founded Hadassah on Feb. 24, 1912.

## Date And Nut Cake

- 1 cup chopped nuts
- 1 cup seedless raisins
- 1 cup chopped dates
- ½ cup boiling water
- 1¼ cups flour
- ¾ cup sugar
- 1 tsp. baking soda
- ¼ cup butter
- 1 egg beaten
- 1 tsp. vanilla

Combine nuts, raisins, dates and boiling water. In another bowl combine flour, sugar, baking soda, butter,

egg and vanilla. Combine two mixtures. Place in a well greased loaf pan. Bake at 350° for 50 to 60 minutes or until toothpick comes out clean. May be frozen. Serve plain or with whipped cream.

## Date Nut Squares

- ½ cup chopped walnuts
- 1 package pitted and chopped dates
- 1 tsp. baking soda
- ½ cup shortening
- ½ cup chocolate bits
- ½ cup raisins
- ¾ cup sugar
- 1 cup boiling water
- 1 egg
- 1½ cups flour

Pour boiling water over dates and raisins which have been mixed with baking soda; let stand. Cream shortening with sugar and egg. Add flour. Mix the 2 mixtures together. Add nuts. Spread in greased 8x8x2 inch pan. Sprinkle chocolate bits over mixture. Bake at 350° for 35 to 40 minutes.

## Chocolate Cherry Logs

Here is a recipe that you can use to honor both Washington and Lincoln. The cherries are for Washington's famous story about chopping down the cherry tree. The logs are for Lincoln, who grew up in a log cabin.

- 3 (6 ounce) packages semi-sweet chocolate chips
- 1 (14 ounce) can Eagle Brand

Sweetened Condensed Milk (NOT evaporated milk)  
1 (6 ounce) container candied cherries, chopped (about 1 cup)  
1 teaspoon almond extract  
1½ cups slivered almonds, toasted and chopped

In heavy saucepan, over low heat, melt chips with sweetened condensed milk. Remove from heat. Stir in

cherries and extract. Chill 30 minutes. Divide in half; place each portion on a 20 inch piece of waxed paper. Shape each into 12 inch log. Roll in nuts. Wrap tightly; chill 2 hours or until firm. Remove paper; cut into ¼ inch slices to serve. Store covered in refrigerator.

*Mazel Tov Hadassah!*  
Enjoy!



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# Obituaries

## Jacob Rosenbaum

Jacob Rosenbaum, 83, of The Kutz Home, 704 River Road, died Sunday, Jan. 18 in Wilmington Hospital.

Mr. Rosenbaum was manager of Rosenbaum's Toy Store at Ninth and Market streets for several years and he later managed a branch of the store in Newark.

Before entering The Kutz Home five months ago, he lived with his son in Weldin Woods for three years. Before that, he lived in Chateau

Orleans Apartments, Shipley Road.

His wife, Jennie, died in 1981. He is survived by a son, Dr. Leonard of Weldin Woods; a daughter, Gloria J. Rosenbaum of New York; three grandchildren and a great-granddaughter.

Graveside services were in the Workmen Circle-Montefiore Section of the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to The Kutz Home Inc., 704 River

Road, Wilmington 19809.

## Phyllis Winokur

Phyllis Winokur, 53, of Ashbourne Hills died Friday, Jan. 30 in Presbyterian Hospital, Philadelphia.

Mrs. Winokur was supervisor of employee relations for the Delaware Department of Labor, where she had worked for 15 years. She also worked part time at the former Exercise Center of Wilmington.

She previously had been a private ballroom dancing instructor for many years and an employment counselor at Snelling & Snelling for six years.

She is survived by a son, Bruce H. of Santa Monica, Calif.; a daughter, Shelly A. Winokur of Newark; her parents, Nathan and Selma Schwartz of Wilmington; two brothers, Gerald of Oxnard, Calif., and Allen Schwartz of Wilmington; and a sister, Barbara Goldinger of Newtown, Pa.

Services were in Schoenberg Memorial Chapel, 519 Philadelphia Pike, Claymont.

## Jonathan Moyed

Jonathan S. Moyed, 25, public information officer for the Delaware Department of Transportation, died early Friday Jan. 30 in New York City, where he had been visiting friends.

Mr. Moyed, of Northridge near Claymont, had worked as a spokesman for the department since February 1984, coordinating information about state transportation developments with the news media and the public.

He also conducted public hearings on highway issues and wrote news releases for the department.

Mr. Moyed was born in Lancaster, Pa., and lived most of his life in Delaware. He was a graduate of Mount Pleasant High School and George Washington University, where he received his degree in urban studies in 1983.

He was an avid writer, and often told his family he had "a love affair with the English language." Mr. Moyed was a member of the Delaware Valley Press Club.

He is survived by his mother, Myra S., and father, Ralph S., a *News-Journal* col-

umnist, both of Northridge; a brother, Mark F. Goldberg of Northridge; a sister, Nancy Leah Dunlap of Wilmington; and his maternal grandfather, George A. Snyder of Wilmington.

Services were at Chandler Funeral Home, 2506 Concord Pike.

In memoriam, the family suggests contributions to the Leukemia Society of America, Delaware chapter, 824 Philadelphia Pike, Wilmington 19809, or the Delaware Hospice, Suite 100, Ridgely Building, 3519 Silverside Road, Wilmington 19810.

## Charles Israel Belfint

Charles Israel Belfint, senior partner and founder of the accounting firm Belfint, Lyons & Shumen, died Saturday Jan. 31 at home. He was 84.

Mr. Belfint, of Rodney Court Apartments, 1100 Pennsylvania Ave., was a semiretired certified public accountant, the oldest CPA practicing in Delaware.

After graduating from Wilmington High School in 1920, he worked in the accounting division offices of the Pennsylvania Railroad until 1927. During that time he took evening courses at the Wharton School of Finance of the University of Pennsylvania, and received a degree in accounting and finance in 1925.

He was certified as Delaware's 16th public accountant in 1927. After working briefly for another firm, he established his own business in 1928 and practiced independently in Wilmington. He later founded Belfint, Lyons & Shumen accounting firm at 200 W. Ninth St.

From 1934 until 1969, he was a member, secretary and

president of the State Board of Accountancy. When he left that position, the Delaware Society of Certified Public Accountants honored him with a testimonial dinner for his 35 years of service.

He was a member of the Delaware Society of Certified Public Accountants and the American Institute of Accountants.

He was one of the organizers of the Jewish Federation of Delaware and served several years on its board of directors. He was instrumental in reorganizing the Young Men's and Young Women's Hebrew Association, serving three terms as president and on the board of directors.

He was a founding member of the Brandywine Country Club, a charter member of the Rodney Square Club, a member of the University & Whist Club of Wilmington, the Vesper Club, and the University of Pennsylvania Alumni Association - Delaware chapter.

He was a member of Congregation Beth Emeth and Congregation Beth Shalom.

He was affiliated with Alpha Epsilon Delta and Wilmington Lodge 470 of the Independent Order of B'nai B'rith.

He was born in London, came to the United States in 1904 and moved to Wilmington in 1905. He attended Wilmington public schools.

He is survived by his wife, the former Eleanor Kenney; and a sister, Sarah Spire of Baltimore.

Services were in Temple Beth Emeth, 300 Lea Blvd.

Interment was in Silverbrook Cemetery, Lancaster Avenue and DuPont Road.

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## Other Hand—

(Continued from Page 4)

famous letter to the Jews of southern France, he goes so far as to say that the Second Temple was destroyed and national independence lost to the Jews because they were busying themselves with astrology: "They erred and were drawn after them (the themes of the stargazers), imagining them to be glorious science and to be of great utility."

The persistence of old errors is such that we are all innocently engaging in a bit of astrology every time we say *mazal tov* to someone who just had a baby, a grandchild, a promotion or some other happy event. We now use the expression as a means of saying *good luck*, but the word *mazal*, coming from the Babylonian, really means *star*, and we are wishing the recipient a *good star* for the future. In fact, when we sing "*mazal tov, siman tov*" with rhythmic and joyous clapp-

ing of the hands at a celebration, in or out of the synagogue, we have a double astrological figure, because *siman tov* means a *good sign*. We are expressing our wish for the celebrants that they should be under the influence of a *good star* and a *good astrological sign*. Again, next time you see a beautifully illuminated *ketubah* (marriage certificate), old or new, look at the top and you will likely see the words *siman tov* and *mazal tov* featured there. A bit pagan, what?

At any rate, if you're an avid astrology column reader, next time someone gives you a hard time about it, tell them it's because you're a follower of Saadiah Gaon, Ibn Gabirol and Ibn Ezra — it should stop them cold! And if you are really hooked, I noticed a new sign on Naamans Road near 202: it advertises GINA, ASTROLOGY. As for me, I'll stick with the Rambam on this one. Sorry about that, Gina.



## Engagement



Irene Mandel

### Mandel-Wolpert

Announcement has been made by Dr. and Mrs. Harvey I. Mandel of Pleasant Plains, Staten Island, New York, of the engagement of their daughter, Irene Frances Mandel to Jan Stephen

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Wolpert, the son of Mr. & Mrs. Maurice L. Wolpert of Wilmington, Delaware. A May wedding is planned.

A graduate of Tottenville High School, the future bride majored in computer science and graduated cum laude from Brandeis University, Waltham, Mass., and received an M.B.A. from the Wharton School of the University of Pennsylvania, Philadelphia. She is a senior financial analyst at the General Foods Corporation in White Plains, N.Y. Her grandparents are Mrs. Tillie Mandel, the late Dr. David Mandel, and the late Dr. Alexander and Irene Brewer of New York.

Mr. Wolpert attended Mt. Pleasant high school in Wilmington and received a B.S. in electrical engineering from the University of Maryland. He received also an M.B.A. from the Wharton School of the University of Pennsylvania. He is a member of the Eta Kappa Nu Honorary electrical engineering fraternity. He is a management consultant with Theodore Barry and Associates in New York.

## Schutzman Opens Tel Aviv Branch Of Franchise Brokers Network

By Simon Louissou

TEL AVIV. — American businessman Norman Schutzman spent a year fighting for Israel during the War of Independence. Now he wants to serve on the business front.

The Delaware businessman has what he calls a unique business as a franchise consultant advising both those wishing to obtain franchises and those who want to sell them.

Franchise Brokers Network (FBN) of which Schutzman is president, has a network of 61 offices throughout the U.S. Its newly established Tel Aviv branch will be the first one outside the U.S.

FBN's expansion to Israel was spurred by Schutzman's Jewish background as well as his memories of serving as captain of a company in Mahal, the units of volunteers who fought in the 1948 war. During this visit Schutzman revisited his old Seventh Brigade on the Golan



N. Norman Schutzman

Heights, once a rag-tag infantry but today an armoured mechanized unit.

On the business side he held a conference at the American embassy where he promoted his company and the concept of franchising.

In the U.S. franchising is a \$500 billion-a-year business, responsible for one-third of the food and service industries' annual turnover. By the year 2000 this proportion is expected to rise to half.

Schutzman says franchising is an ideal way for Israeli businesses to expand into the U.S. and is also a great way for people to begin a new business here.

There are only three ways to begin a new business, he

says. You can start on your own, but statistics show 85 per cent of such enterprises fail within three years. An existing business can be bought, but it is likely to be in the market because it is not thriving, and if it is, it is like to be expensive. The third alternative is to buy a franchise license.

Franchising is so successful because the seller has a commercial interest in the buyer doing well.

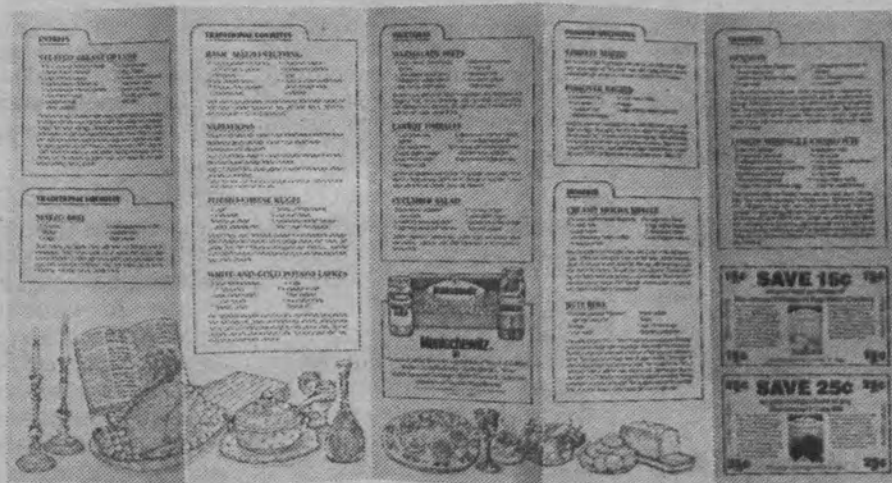
A typical franchise in the U.S. initially costs between \$15,000-25,000, including expenses for training and getting the business up and running. After that the franchiser gets royalties of around 5 per cent.

FBN's role in this is to draw on its network of banks, lawyers and accountants to provide background and financial assessment of potential clients. Once both client and FBN are satisfied, an appointment is set up with executives of the franchiser.

"If the chemistry is right then they get married, and we get a finders fee," says Schutzman.

Reprinted from the Jerusalem Post

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# Guide For Older Delawareans

## Death With Dignity Declaration

Living will is a common name given to a written statement or declaration which expresses a person's desire not to have medical treatment started or continued, if that person is in a terminal condition, and unable to make decisions about treatment.

Terminal condition is defined in the Delaware Death with Dignity Act as "any disease, illness or condition ... from which there is not reasonable medical expectation of recovery and which, as a medical probability will result in death" whether or not medical treatment is used to prolong life. Two physicians must confirm in writing that a terminal condition exists.

Any competent adult may make such a declaration. This may be done by a person declaring in writing that any physician should cease or not begin medical or surgical treatment, if the person should be in a terminal condition at some time in the future.

It can also be done by a person naming, in writing, another person to make decisions about medical treatment, if the person doing the writing would be incapable of making such decisions for himself/herself in the future.

### THE REQUIREMENTS FOR A LEGALLY BINDING DECLARATION ARE:

1. It must be in writing.
2. It must be signed by the declarant (the person making the declaration/living will) or at his/her direction by another person present.
3. It must be dated.
4. It must be signed in the presence of two witnesses who must state in writing that they are not related to the declarant by blood or marriage, are not entitled to any share of the declarant's estate, have no claims against the declarant's property, have no financial responsibility for the declarant's medical care and are not employees of any health care facility where the declarant is a patient.

The document can be revoked by a writing which is contrary to the original declaration or which states the original declaration is revoked. It can also be revoked by the declarant destroying it or mutilating it in some manner with the intention of revoking it. An oral statement made in the presence of two adults, expressing an intention contrary to that in the declaration, can also revoke the declaration.

A declaration/living will cannot be given effect unless someone knows it exists. If you have a living will, tell those who would be involved if you were to be in a terminal condition. Your wishes cannot be followed unless your doctors know about them.

If you made a living will before July 12, 1982 it probably does not comply with Delaware law and should be redone.

There is no specific form required for the declaration but it must meet all of the requirements described above. The Delaware Division of Aging has forms available by calling (302) 421-6791 or writing to them at 1901 N. Dupont Highway, New Castle, Delaware 19720. Many Delaware attorneys also have their own forms and can provide further information about the Death with Dignity Act.

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

## Nursing Home Visiting Tips

Visits are especially meaningful to the nursing home resident. Visitors of all ages are welcome to the Kutz Home and well-behaved pets are welcome, too. When you do visit the Kutz Home, here are some suggestions on how to make your visit enjoyable and of benefit for you and your resident.

1. Individual attention is a wonderful thing. Make sure your friend or relative knows that he/she has your undivided attention. Look at him/her when he/she speaks and as

you talk to him/her make eye contact.

2. Touch. We all need physical contact with other human beings. Use your visiting opportunity to hold your loved one's hand. Give encouraging and affectionate pats and a hug.

3. Identify yourself. Don't play guessing games. Do say, "Hello \_\_\_\_\_, I am \_\_\_\_\_," not "Hello \_\_\_\_\_, do you remember me?"

4. Reminisce. The old

remember what it was like to be young and feel pride in past accomplishments. Ask about life in the "old days." Bring a photo album or other memorabilia to share and learn something.

5. Provide an atmosphere of pleasant concern and security. We all respond and do better when we feel approval and caring. Find some way to give a compliment or find something to appreciate.

6. Be positive. Try to distract or redirect a complaining resident by bringing up a cheerful event, telling a joke, or recalling a pleasant incident. Do not get caught up in the negative aspects of living. Make your visit a happy event.

7. Bring a special treat. When you bring a present to the resident, make it non-edible such as cologne, slippers, a small plant or flowers, mouth wash, soaps, photographs.

Living in a nursing home does not mean you are cut off from the rest of the community, indeed the nursing home resident should be encouraged to continue to actively participate in and get out to family functions where at all possible.


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**"STARLIGHT EXPRESS" MAY 6  
\$65/members**

STARLIGHT EXPRESS has been the hottest ticket in London for over two years. Written by Andrew Lloyd Webber, the creator of "Cats" and "Evita," and directed by Trevor Nunn, "Cats" and "Nicholas Nickleby", STARLIGHT EXPRESS creates a world of railroad trains all performed by actors on roller skates and the conflicts and adventures that befall them. Come and see this unusual and incredibly exciting musical!

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**Call the Center for more information.**

## TU B'SHVAT SEDER

**Friday, Feb. 13**

**12:45-1:45 p.m.**

The Senior Adult Services Department will hold a Tu B'shvat Seder on Friday, Feb. 13. The Seder will take place following lunch. Eyal Tiberger, Israeli Shaliach at the JCC, will present a slide show of the Jewish National Fund projects in Israel during lunch. Call Ray Freschman or Gal Shifron at the Center for more information.

### RAFFLE WINNERS!

The following were the winners of the drawing held at the Chanukah Choopla. First prize - Linda Stat, Second prize - Linda Cook, Third prize - Shirley Klein, Fourth, Fifth, and Sixth prizes - Charles Goodman, Cathy Vinograd and Robin Berstein.

## LE JARDIN DANCE ACADEMY at the JCC

Director/instructor: Bonnie Castagna

Le Jardin Dance Academy at the JCC provides many opportunities for students to receive individualized instruction. Under the direction of Bonnie Castagna, who holds a Bachelor of Arts in dance and choreography, the Dance Academy offers smaller class sizes with a greater emphasis placed on self-awareness and poise.

Children are encouraged to develop a professional attitude toward performing while enjoying themselves. Parents' Day Programs will be scheduled throughout the course.

Sign your child up today for this exciting and educational dance class. Call the Center to register.

### SPRING COURSES:

PRE-BALLET I (Ages 3-4)  
Tuesdays: March 31-June 9  
2:45-3:30 p.m. 9 sessions  
No classes April 14 & 21  
\$45/mem. \$55/non-member

BEGINNING BALLET I (Ages 5-6)  
Tuesdays: March 31-June 9  
3:30-4:30 p.m. 9 sessions  
No classes April 14 & 21  
\$45/mem. \$55/non-mem.

BEGINNING BALLET I (K-2nd grade)  
Tuesdays: March 31-June 9  
4:30-5:30 p.m. 9 sessions  
No classes April 14 & 21  
\$45/mem. \$55/non-mem.

BEGINNING BALLET II (Ages 7-9)  
Wednesdays: April 1-June 10  
4-5 p.m. 10 sessions  
No class April 15  
\$50 mem. \$60/non-mem.

BEGINNING BALLET I (Ages 5-6)  
Thursdays: April 2-June 11  
2:45-3:45 p.m. 11 sessions  
\$55/mem. \$65/non-mem.

PRE-BALLET I (Ages 3-4)  
Thursdays: April 2-June 11  
3:45-4:45 p.m. 11 sessions  
\$55/mem. \$65/non-mem

TAP/JAZZ (Ages 7-9)  
Fridays: April 3-June 12  
4-5 p.m. 11 sessions  
\$55/mem. \$65/non-mem.

**CALL BONNIE CASTAGNA at 798-0456 or  
THE JCC at 478-5660 to register!**





# Jewish Family Service of Delaware

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

## Another Year Of Service

By Arnold Lieberman, Executive Director



Despite being referred to on occasion as "one of the best-kept secrets in our community" and periodically being told "I wish I knew that your agency was available to help me," Jewish Family Service managed to serve well over 2,000 different people during 1986.

Our Family Counseling services were provided to 235 different families, 190 of whom were Jewish. Seventy-five of these families had also used our services previously.

Our Services to the Aged were provided to 384 different families, 250 of whom were Jewish. Ninety-six of these

families had also used our services prior to 1986.

We provided 80 Jewish Family Life Education programs to a total audience of 1,413 people, made up of 300 different people. Co-sponsors of JFLE programs included the Jewish Community Center, B'nai B'rith House, Congregation Beth Emeth, Temple Beth El, Congregation Beth Shalom, the Rabbinical Association of Delaware, and the New Castle County School Counselors.

Our Brandywine Social Club held 91 activities during the year with a total attendance of 1,872 people. Ninety-seven members and over 100

guests participated.

In addition to our formal programs, staff and volunteers also helped Jewish families around holiday times, visited Jewish patients in various institutions, and prepared and served meals at the Emmanuel Dining Room.

The over 2,000 clients were served through about 10,000 in-person and phone contacts. Statistics are necessary to show the size and scope of an agency or service such as JFS, but the true essence of our service is reflected in each individual contact. Each person we help or each life we touch is what JFS is about.

I have written about our philosophy and practice of treating each person we deal with as a unique individual. Where they are in their life and what they are experiencing at the given time is what we deal with. Our service to each person is our contribution; the statistics show you how we spend our working time.

If you need help and prefer a personal approach, call us at 478-9411.

## Dear Rachel

Dear Rachel,

When my best friend "Lauren" got married, she swore she would never let her life be limited to talking about buying a dining room table or decorating the den. She didn't. We skied every winter, same as always, and just brought our men along. She worked, paid and unpaid. She made me feel good about marriage.

Four months ago Lauren had a baby. The baby is basically a boring blob. (I know all babies are supposed to be cute but there's a limit!) Not only is she living a boring life, she isn't interested in hearing me talk about my life either. Can this friendship be saved?

Forlorn Forgotten Friend

Dear Friend,

Becoming a mother is probably the single biggest change that can take place in a woman's life. Anything that big and new is all consuming. It takes a lot longer than four months until the change is absorbed and digested. Eventually Lauren will go back to being herself, although "herself" will permanently

include her role as mother.

You can handle the meantime by arranging evening dates that are clearly adults only. Let Lauren and her husband talk about the baby for a while, but change the subject eventually. You can also learn to enjoy the baby. Offer to play with him/her, or babysit. You wouldn't want Lauren to feel that you are getting boring, now would you?

Remember what the rabbis said,

"If love depends on some selfish end, when the end fails, love fails.

But if it does not depend on a selfish end, it will never fail.

...An example of love that did not depend on a selfish end? That was the love of David and Jonathan."

— Ethics of the Fathers, Chapter 5  
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.

## Justice Department Seeks Witnesses To Nazi Crimes In Braetz

The U.S. Department of Justice has requested the assistance of the World Jewish Congress in locating witnesses to Nazi crimes committed during the Second World War at the Nazi police prison at the town of Braetz, near the larger city of Schwiebus (now known as Swiebodzin) in what was part of wartime Germany (now Polish territory).

These witnesses are being sought by the Justice Department's Office of Special Investigations (OSI), which is

in the process of gathering evidence in connection with its investigations of suspected Nazi war criminals residing in the United States.

OSI is especially interested in contacting former inmates of the prison and anyone else who can provide information concerning the activities of interrogators, interpreters, and other Gestapo personnel at the prison between 1943 and 1945.

Survivors, or those who might be of assistance in locating survivors, may communicate in any language they choose and are asked to contact: Ms. Bessy Pupko, World Jewish Congress, One Park Avenue, New York, New York 10016, (212)679-0600.

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# Death And Dying

## The Jewish Funeral

By ALAN SCHOENBERG

Jewish law does not dictate a standard or fixed service for funerals, but most rabbinic manuals offer a form or suggestions for service content. There is usually a service at a funeral home or memorial chapel and an interment service at the cemetery. As an alternative, some families will select a combined funeral and committal service held at graveside.

Some congregations will permit funerals from the synagogue. Please refer to the rules and regulations of your synagogue for specific authorization and requirements.

Graveside services are usually selected for simplicity. Such services require much less time and are less expensive than full funeral services.

When the survivors arrive at the chapel, they are taken into a room where they have privacy if they desire or where they may receive those wishing to express their condolences. In most funeral homes the family is given the option of staying in the family room or going into the chapel prior to the service.

Approximately five minutes prior to the service, the mourners are asked to return to the family room if they have previously left to perform the ritual of *kriah*. This service is usually performed with only the immediate family present. This ritual dates to the time of Jacob, who, upon hearing of the supposed death of Joseph rent or tore his clothing as a symbol of grief.

Many of the Orthodox will still rend the actual clothing or a necktie. However, most Jews today will wear a black ribbon which will be cut and torn. This ribbon is transferred to clothing worn during the *shloshim* or 30 days following the funeral except on shabbat and festivals.

Children of the deceased will wear the ribbon on the left side as a sign of the special obligation a child has for their parent. All other relatives wear the rent on the right side.

If the family had chosen a graveside service, the *kriah* service is usually performed prior to going to the gravesite.

Following *kriah*, the family joins the congregation for the funeral service. The order of the service is generally to recite a psalm, read a passage from scripture, deliver a eulogy, chant the memorial prayer.

The eulogy is used to reflect on life values, exemplify

them by remembering the life of the deceased, and console the survivors by reflecting on the legacy in family and deeds left by the deceased. The eulogy should not exaggerate facts but it may be charitable in expression.

After the memorial prayer, the family may depart for the family room. The pallbearers are asked to come forward. While the congregation stands and Psalm 91 is recited the casket is carried to the hearse.

The pallbearers are relatives or close friends. Active pallbearers are those that actually carry the casket. Honorary pallbearers stand as an honor guard past which the casket is borne.

The congregation leaves the chapel and those going to the cemetery will compose the funeral cortege. The family will then go to their family car(s).

The cortege will proceed to the cemetery. In a future article I will discuss the planning and operation of the funeral cortege.

At the cemetery the family should remain in the family cars until the casket has been placed at the grave. The pallbearers should come to the hearse as soon as possible. If there are honorary pallbearers, they will form a guard of honor through which the casket will be carried. Once all of the active pallbearers are present they will carry the casket to the grave possibly stopping seven times representing the seven stages of life and a reference to the Book of Ecclesiastes.

Different rabbis have various methods for the interment service. Some prefer that the casket be lowered immediately and the grave covered with artificial grass to symbolize the covering of the grave. Others prefer just to have the casket lowered and not covered. Another may want to leave the casket above ground and lowered

during or after the interment service.

Once the grave site is prepared the family will be escorted to the grave and have a seat if seating is available. They will be given a copy of the *Kaddish* which will be recited later in the service.

During the service the rabbi will place a small shovel of earth on the casket. We provide Israeli earth to symbolize return to Israel.

The service will conclude with the memorial prayer followed by the recitation of the *Kaddish* by the mourners. This is the beginning of the *shiva* period.

Before leaving the grave some in attendance may want to either put a small amount of earth into the grave or may even want to fill in the grave.

Everyone in attendance except the mourners are asked to form a guard of honor toward the family car(s) for the family to pass through as one last prayer is recited.

Where available water may be provided at the cemetery to wash the hands upon leaving the cemetery. The usual practice is to have water available at the house of mourning for this purpose. The washing of hands according to Rabbi Isaac Klein is proscribed in the *Shulchan Arukh* (Code of Jewish Law) so that all can say that they have done all they could for the departed in life and in death. Also to remove the cemetery earth from the hands.

Some people follow the custom of plucking some grass on leaving the cemetery and recite "And they blossom out of the city like grass of the earth" and "He remembereth that we are dust." Both passages represent the frailty of life and the hope of the resurrection.

In the next article I will discuss *shiva*, *shloshim*, and the first year.

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### King —

(Continued from Page 2)

ment in issues unrelated to Israel at the national level, so, too, must students take more visible positions on local and campus issues that are of interest to other minority groups. With regard to Israel, curricula, pamphlets and speakers must be prepared to tell the story of Israel's development and its efforts to aid other developing nations.

This is a crucial long-term project for the community which the major Jewish organizations must pursue.

There has been an increas-

ing awareness in recent years of the problems of anti-Israel propaganda on the campus, but there has been less sensitivity to the antagonism which exists between Jewish students and minority students. Given the increasing level of political participation by non-whites, it is imperative that a trend of indifference or hostility toward Israel not be allowed to evolve among tomorrow's leaders.

*Mitchell Bard, the author of this article, is a policy analyst at the University of California-Irvine. February is Black History Month. (Copyright 1987, JTA, Inc.)*

Rose and the Lily: An Introduction to Jewish Mysticism." The course will be taught by Rabbi Kenneth S. Cohen of Congregation Beth Shalom. Classes are being held at the Wilcastle Center on Mondays from 7 - 10 p.m. beginning Feb. 16.

The course will present a critical, objective introduction to the various historical forms of the Jewish mystical tradition. Gershom G. Scholem's classic study, *Major Trends in Jewish Mysticism*, will be used as the basic text to analyze the general philosophical, psychological, and religious components of the Jewish mystical experience and examine how these characteristics are manifested in Judaism's major mystical teachings, such as Merkavah speculation, medieval German Hasidism, Abulafia and prophetic Kabbalism, the Zohar, Lurianic Kabbalah, Sabbatarian Messianism, and eastern European Hasidism.



## Beth El To Host Kallah On Jewish Mysticism



Arthur Green

On Shabbat Shekalim, Feb. 27-28, Temple Beth El will host Dr. Arthur Green, president of the Reconstructionist Rabbinical College. Dr. Green is a scholar in the field of Jewish mysticism and Hasidim and seeks to relate his work in those areas to a contemporary Jewish theological agenda. He is author of the widely acclaimed *Tormented Master: A Life of Rabbi Naham of Bratslav*.

Dr. Green was ordained by the Jewish Theological Seminary and received his Ph. D. from Brandeis Univer-

sity. He served as associate professor of religious studies at the University of Pennsylvania from 1973 to 1984, when he became dean of the Reconstructionist Rabbinical College. He was the founder of Havurat Shalom community in Somerville, Mass. in 1968.

During Friday evening services, which begin at 8 p.m. Dr. Green will speak on, "A Look at Jewish Mystical Tradition and Contemporary Judaism." On Shabbat morning, beginning at 10 a.m. Rabbi Green will interpret the weekly portion, Mishpatim, from the vantage of the mystical tradition.

Services will be followed by lunch, and an opportunity for discussion. Cost for the luncheon is \$3.50 for Temple members, \$4.50 for non-members. Pre-registration is required. Please send your reservations and checks by Feb. 13, to Temple Beth El, 301 Possum Park Road, Newark, Del. 19711.

This program is cosponsored by Temple Beth El and the Newark Committee of the Federation of Delaware. The public is welcome to attend.

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