

Clergy United In Dover To Lobby Legislature

School Prayer Bill Which Passed State Senate Was Revised To Reflect Clergy Concerns

By PRISCILLA W. SIEGEL
 Special to *The Jewish Voice*

Does Senate bill 34 have a prayer in the Delaware State Legislature?—In its original form it didn't have the blessings of a number of Delaware's clergy. At a press conference on May 31 in Legislative Hall in Dover, an interfaith group of clergy released a statement signed by over 50 clergy throughout Delaware opposing SB34.

This bill which allowed "voluntary student-delivered messages, including political, philosophical, and religious messages on public school property during noncompulsory student assemblies..." was opposed by the signatories on the basis that organized, public prayer would be instituted in the public schools of Delaware. The statement of concern affirmed the right of students to pray in school, but opposed "any suggestion of the existence of a right to impose that prayer upon others."

The statement further expressed concern that the proposed legislation could potentially "bring about divisiveness and increased tension within schools," and finally asserted that "because we hold our religious practices, including prayer, in such high regard, we must insist that they remain free of interference or promotion by the State, and remain the proper domain of the home and religious institutions."

Individual statements of opposition to SB34 also were issued by the Rabbinical Association of Delaware (presented by Rabbi Peter Grumbacher, Congregation Beth Emeth), the American Baptist Churches (presented by Rev. Arlen Vernava, Second Baptist Church), the Methodist Action Program (presented by Rev. John Holden, director), the New Castle Presbytery (presented by Rev. Vin Harwell, First & Central Presbyterian Church), and the Episcopal Diocese of Delaware (presented by Father William Lane, Christ Church).

In addition to opening the door to prayer in public schools, the original bill also could be construed as permission for students, within



Left to right: Rev. Arlen Vernava, Second Baptist Church; Rabbi Peter Grumbacher, Congregation Beth Emeth; Rabbi Maria Feldman, Director of JCRC; and Rev. Vin Harwell, First & Central Presbyterian Church attend the press conference at Legislative Hall.

the school setting, to engage in hate speech and other destructive social behavior. According to Judith Mellen, executive director of the Delaware Chapter of the ACLU, the proposed bill was primarily a school prayer bill and language alluding to political and philosophical freedom of speech is a "smoke screen."

In mid-June, responding to clergy concerns, Senator Robert L. Venables, sponsor of the bill, reconsidered SB34 and offered in its place Senate Substitute No. 1 for SB34. As of press time this substitute bill has passed the Senate. Rabbi Marla Feldman of the Jewish Community Relations Committee and an active member of the interfaith committee opposing the bill, urges that all Delawareans concerned about the passage of a school prayer bill, contact their state legislators to voice their concerns. Up-to-date information on the current legislative status is available by calling the Jewish Community Relations Committee at 427-2100.

Notwithstanding continuing concerns over

any proposed school prayer legislation, some analysts say the substitute bill seems preferable to the original bill since in its impact it seems to go no further than current law. According to Rabbi Marla Feldman, "The JCRC vigorously opposed the original bill, not only because it permitted prayer in public schools but also because it opened the door to hate speech and other potential abuses of student free speech rights. While we oppose the revised bill because graduation prayers violate the Constitutional separation between church and state, we nonetheless were relieved that some of the more problematic provisions were removed. The JCRC will continue to monitor this legislation very carefully."

Critics also are concerned over the bill's potential to lead to expensive litigation. "This has the potential to cost the state one bundle of money," warned Sen. David B. McBride, D-Wilton according to *The News Journal*. One amendment would require the state attorney general to defend at taxpayers' expense any school district sued because it took advantage of the bill's provisions.

The substantive provisions of Senate Bill 34 Substitute No. 1 are as follows: a 2 minute period of silence at the start of each school day voluntary, student-delivered messages at graduation exercises school officials authorized to assure that the content of student-delivered voluntary messages is consistent with Federal and State law Department of Justice to issue annual model rules/regulations for school districts to insure implementation consistent with Federal and State law Amendment requires the State attorney general, at taxpayers' expense, to defend any school district sued because it took advantage of the bill's provisions.

The school prayer issue is not new to Delaware. Senate Bill 34 came before the Legislature in last year's legislative session and passed the Senate, but was too late to go before the House. Are the political winds in Dover strong enough this year to blow down that long-standing wall between church and state?

Levy Out Of Likud To Challenge Rabin and Netanyahu

By DAVID LANDAU

JERUSALEM (JTA) — Israel's election campaign has been thrown wide open with the dramatic announcement by former Foreign Minister David Levy that he will run for prime minister in next year's national elections.

Before a cheering throng on Sunday, Levy announced that he is leaving the Likud and setting up his own party.

Levy indicated last month that he would secede from Likud after party leader Benjamin Netanyahu refused to compromise on the way the Likud is to select its slate of candidates for the next Knesset.

the Moroccan-born Levy, maintaining that the Likud's electoral procedures were biased against his supporters, made it clear that he was ready to bolt from the party.

His decision highlighted an ongoing fragmentation on the right that could conceivably ruin Netanyahu's prospects of a head-to-head fight with the incumbent, Labor's Yitzhak Rabin, for the prime ministership.

It also raised temperatures in the Israeli political arena at a time when accelerated progress in the peace process is already heightening tensions among Israelis.

Under Israel's new election laws, to be applied for the first time in the election slated for November 1996, people will cast two votes: one for prime minister and the other for the party of their choice.

In the past, Israeli voters voted only for the party, with Knesset members chosen on the basis of the party's slate of candidates. The head of the victorious party automatically became prime minister.

Under the new regulations, a prime ministerial candidate would need 50 percent of the votes to win outright on the first ballot. If no candidate achieves 50 percent, a second round would be held between the two leading candidates.

Although Rabin is likely to be the only candidate on the left, there is more competition on the right. Netanyahu has already been challenged by the leader of the staunchly nationalist right-wing Tsomet Party, Rafael Eitan, a former Israel Defense Force chief of staff with wide popularity.

Netanyahu, who has been running ahead of Rabin in recent polls, was already consid-

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BRIEFS

Animal Lovers Cannot Bear To Wear Standard Combat Boots

By NAOMI SEGAL

JERUSALEM (JTA) — Two Israeli animal lovers have asked the Israel Defense Force to exempt them from wearing standard combat boots, which are made of leather.

Ido Eyal and Shai Baklad, both soon to be conscripted, said they neither eat nor wear products made from animals, the Israeli daily Yediot Achronot reported.

An army spokeswoman said she did not know the military's position on the issue.

In a petition sent to the army, Israel's civil rights association said both youths would be prepared to buy U.S.-manufactured boots that are made of artificial leather.

The association called on the IDF to be flexible, saying it already catered to the needs of vegetarians in its dining halls.

Suspect Held In Turkish Car Bombing

NEW YORK (JTA) — Turkish police have a suspect in connection with the car bombing of the president of the Ankara Jewish community, Yuda Yurum, the Turkish news agency Anatoliya reported.

Ismet Kalizir, who is being held in Ankara, reportedly has ties to Islamic fundamentalist movements.

Police captured him in Izmir, Turkey, after he reportedly approached a local television station, claiming responsibility for the attack.

Police reportedly are looking into the claim, though some details of the account supposedly do not match the police's account.

The attack on Yurum was not serious, but it is the latest in a series of terrorist attacks aimed at the Jewish community in Turkey.



In Washington, orthodox rabbis lobby in opposition to continued funding of the PLO. Credit RNS Photo/Reuters

Baring It All In Tel Aviv?

By NAOMI SEGAL

JERUSALEM (JTA) — Tel Aviv may soon have a nudist beach for bathers who like to bare it all.

Tel Aviv Mayor Ronni Milo said he would not raise any objections to the idea.

"We have had a special beach for religious people," with separate sections for men and women, he told the Israeli daily Ma'ariv. "There is no reason not to have a nudist beach."

Nude bathing "does not arouse the curiosity or special attention it once did," he added.

A first step toward bathing au naturel has already been taken with the recent suspension of a municipal code that bars topless bathing.

An Army Radio opinion poll found that 55 percent of the men and women surveyed approved of topless bathing.

The JEWISH VOICE

NEWS & COMMENTARY

Viewpoint:

Extend The MEPFA To Help Win The Battle August Terrorism

By EVIATAR MANOR

Consul-General of Israel

As the U.S. Congress begins considering an extension of the Middle East Peace Facilitation Act (MEPFA), supporters and opponents of the current Middle East peace process are raising their voices.

At issue is continued American aid to the Palestinian Authority in light of its ability to control terrorist attacks. The MEPFA was adopted in 1993 to temporarily override the law which forbids American contact with the Palestine Liberation Organization. Officially, MEPFA expires at the end of June.

To date, America has pledged \$500 million to the Palestinian Authority, about \$100 million of which has been delivered. It is essential that this money flow to the Palestinian Authority so that it can continue to control the Gaza Strip and later the West Bank.

The success of the Palestinian Authority is an important element in the future success of the Middle East peace process. Similarly, American involvement and aid are instrumental for the continued viability of the Palestinian Authority and the peace process; and the peace process is the very best way to fight against terrorism.

Israel is closely monitoring the Palestinian Authority's performance in its efforts to prevent terrorism. Of course, Congress also has a right to ensure that the Palestinian Authority limit terrorist attacks as much as possible. It has a right to know where the money is going. The Palestinian Authority should be held accountable for its actions and policies.

As the recent State Department report on PLO compliance indicated, "the Palestinian Authority and Mr. Arafat have taken several important steps to prevent violence and to punish those responsible for violence and terrorism."

In recent months, Mr. Arafat has gotten a handle on the surge of terrorist attacks. For instance, there were less attacks against Israelis in April than any month since the beginning of the intifada in December 1987. And the statistics for May are likely to be even lower. We hope that this is the start of a sustained and consistent effort to reduce the level of violence in the area.

As part of his crackdown, Mr. Arafat has repeatedly condemned terrorism in public. He has set up a military court to try terrorists and some activists have already been sentenced to lengthy prison terms. He has evidently reached a deal with Hamas and Islamic Jihad, but its con-

tinuation depends on progress in the peace process.

Since Mr. Arafat has headed the Palestinian Authority, none of the organizations loyal to him have been involved in terrorist attacks against Israel. The recent State Department report confirmed it: "We have no information that any PLO elements under Arafat's control were involved in terrorism during the period covered by this report (from 12/1/94 to 5/31/95)," it said.

Israeli Prime Minister Yitzhak Rabin has said that "we are now seeing the first buds of Palestinian authority and governance." The real test, he added, will be if the Palestinian Authority will be able "to improve the economic situation and welfare of the Palestinians."

In my opinion, an economically strapped Palestinian Authority won't be able to fight against today's Hamas and Islamic Jihad terrorists — and it surely won't be able to prevent the rise of the terrorists of tomorrow. If there is any hope of winning the battle against terrorism, it must be done through strengthening Mr. Arafat, and in improving the living conditions of the Palestinians.

(Mr. Manor is the Consul-General of Israel for the Mid-Atlantic region.)

A Yiddish Town - Emigration Trend Signals Paradox For An Autonomous Jewish Region Far From Moscow

By DAVID LANDAU

BIROBIDZHAN, Russia (JTA) — Birobidzhan, an area in Russia established more than 60 years ago as the Jewish Autonomous Region, today epitomizes the paradox of renewed Jewish life in the former Soviet Union.

Along with the freedom to practice Judaism openly has come a sharp increase in the number of Jews making aliyah to Israel.

"Now that the Jewish autonomy has real meaning," says Birobidzhan's mayor, Vladimir Bolotnov, "people are leaving."

A destination for Jewish immigration since 1928 and officially designated the Jewish Autonomous Region by Stalin in 1934, Birobidzhan was long touted by the Soviet authorities as an example of flourishing Jewish life in the Soviet Union.

Yiddish, along with Russian, has been the official language in the 14,000-square-mile region.

A Yiddish newspaper, Der Birobidzhaner Shtern, or Star, appears daily. The sign over the railway station is in Yiddish. The main street of the town of 85,000 is named after famed Yiddish writer Sholom Aleichem, whose bust adorns the city library and museum.

In practice, though, the Yiddish language all but died in Birobidzhan, the name for both the city and the region, after Stalin's bloody purge of the region's first leaders in the late 1930's and his edict banning the teaching of Yiddish throughout the

Soviet Union in 1949. Even after Stalin's death, the edict was never reversed.

The Jewish population, some 10 percent to 15 percent of the more than 2 million inhabitants, actually lived no differently from other Soviet Jews in the days before former Soviet leader Mikhail Gorbachev's sweeping liberalization of the country.

Birobidzhan's Jews were cut off from Israel and the Jewish world, forbidden to engage in their religion or culture and were constantly subjected to the Communist Party's virulently anti-Zionist line.

The only difference was that in Birobidzhan, this propaganda line was delivered in Yiddish as well as in Russian.

Birobidzhan was always cited by the Soviet government as proof that it was not engaged in systematic repression of Jewish religious practice and Zionist sentiment.

But the facade could never sustain close inspection — which explained the almost blanket ban on all foreign visitors to Birobidzhan, a ban that remained in force until the end of the 1980s.

With the gradual easing of restrictions under Gorbachev and the subsequent collapse of the Soviet Union in 1989, however, living conditions for Birobidzhan's Jews changed profoundly.

Some of these changes were reflected in the pages of the Shtern.

In the past, the paper never uttered a word of Jewish content in its

densely packed pages of Communist propaganda. In addition, the Yiddish employed by the paper was carefully neutered of all its Hebrew content and associations.

But much of that is now changed, as could be seen in this year's April 15 issue, when the paper devoted the top of its front page to Passover greetings from the governor of the region and from the Russian president's personal representative in Birobidzhan, Josef Nyechin, who is the scion of a well-known Jewish Birobidzhan family.

There have been other, equally dramatic changes.

Israeli visitors, as well as Jewish books, teaching aids and Passover matzot, began arriving here in 1989.

In the city library's Yiddish reading-room, Chabad Chasidic tracts now jostle for shelf space with Stalin's "On Leninism."

Hebrew, Yiddish and Jewish tradition are taught in Jewish schools to young people and adults who previously knew nothing of their faith and heritage.

The region's government, working in tandem with Israeli and Diaspora Jewish organizations, is actively supporting and funding Jewish cultural programs.

Nyechin's sister, Anna, runs a government school where Yiddish, modern Hebrew and Israeli folk dancing are now optional subjects available to all students, Jews and non-Jews alike.

But now that Jewish autonomy is

Continued on page 27

EDITORIAL

The Last Peace Show

Syrian Inaction and The Election Timetables

Earlier this month U.S. Secretary of State Warren Christopher completed his bar mitzvah round of Middle East shuttle diplomacy missions by securing his main objective: the resumption of military talks between Israel and Syria. The chief of staff of the Israel Defense Force (IDF) Lt. Gen. Amnon Lipkin-Shahak will negotiate in Washington beginning June 27 with Lt. Gen. Hikmat Shihabi, his Syrian counterpart. The two sides are trying to reach agreement on security arrangements for an Israeli withdrawal from the Golan Heights as the linchpin of a peace deal with Syria. It was also announced that negotiations would resume between the Israeli and Syrian ambassadors on non-military issues. Secretary Christopher said "this trip has reinforced my feeling that there is a tremendous opportunity to move now toward a goal of a comprehensive peace, perhaps a better opportunity than at any time during the two-and-a-half years that I have been in office."

Given such developments an examination is in order of prospects for peace between Syria and Israel in light of present circumstances. Syria is widely regarded as the defacto power throughout most of the Lebanese vacuum. Syrian support for Hezbollah and the like leads directly to the continuing loss of Israeli lives along the Northern border of Israel as well as in the buffer zone. The Katyusha rockets and other firepower of the Islamic extremists in Lebanon rarely make evening news. According to the Jewish Telegraphic Agency, "The latest round of violence left three Israeli soldiers dead Sunday in clashes with Hezbollah fundamentalists. Hezbollah also launched Katyusha rocket attacks last week inside northern Israel, causing damage but no injuries. Israeli experts say the Hezbollah offensive comes as the result of at least passive Syrian acquiescence to their moves." A real peace with Syria certainly requires a cessation of relentless violence imposed upon Israel by Syrian client groups in Lebanon. The *de facto* Syrian control over Lebanon should not be endorsed without making certain it has full responsibility for

preventing terrorist attacks against Israel's north.

At a June 15 colloquium sponsored by the Israeli Policy Forum in Washington, Prime Minister Rabin lamented that "The Hezbollah, which is part of the same ugly wave of Khoumeinism without Khoumeini in Lebanon, fire Katyushas on our land in the northern part of the country. Today, terror is carried out only — and I stress only — by the Islamic terror groups that, on the Palestinian side, are Hamas and the Islamic Jihad. On the Lebanese side, it is Hezbollah." Rabin was there in part to stress the need for continuing economic support for the peace process so that its impact can be felt tangibly by the people of the region.

Were it not for the role for Syria as an obstacle to Mideast peace it might be regarded as an insignificant world player. Some analysts say that this small country has little otherwise to offer the world from the standpoint of commerce, resources, influence or strategic value. The dictator Assad is eager to hold on to his moment in the sun. He has never hesitated to run roughshod over the Syrian people and has scant motivation to yield to them the fruits of peace.

With the American Presidential campaign gathering steam so early the impact of the impending election looms large. To the Middle East peace process a Clinton loss could sharply put the brakes on negotiations between Israel and Syria. Although currently Israel and Syria are negotiating to determine the viability of trading the Golan Heights for peace any such plan would require the security force of a neutral party (the United States) on the land in order to work. Likely Clinton opponents generally sound less inclined to place American troops on the Golan. Assad must know this yet he does not yet take the steps toward peace.

Of course Israeli public opinion can more directly prevent a peace agreement with Syria. Rabin has said that if a tentative agreement were negotiated then Israel would only approve

the transfer of the Golan Heights if the Israeli electorate approves via a referendum. The Israeli public is divided although it unclear whether a people tired of war would reject a real chance for peace. Assad must know this yet he does not yet take the necessary steps toward peace.

Additionally the Israeli elections are approaching with several candidates jockeying for the office of the Prime Minister. It would be very unlikely for a Prime Minister Netanyahu or Levy to conclude a peace treaty with Syria. If Rabin is ousted the Israeli public would have sent a message that it is presently unwilling to accommodate additional concessions to Arab parties. Assad must know this yet he does not yet take the steps toward peace.

Close to a year and a half ago, former U.S. Secretary of State Henry Kissinger told *The Jewish Voice* that Syria had continued to ob-

serve the cease fire he negotiated to end the Yom Kippur war. For more than twenty years there has been no direct military action by Syria against Israel over their mutual border. Kissinger concluded that this proves Syria's reliability under Assad to the strict terms of a negotiated agreement. The surrogate aggression in Lebanon does not violate the terms of that deal. He predicted however that there was little chance of a comprehensive peace agreement between Israel and Syria any time soon.

Rabin added, again at the June 15 colloquium sponsored by the Israeli Policy forum in Washington, "Unfortunately, if we want peace in the Middle East, the only way to achieve it is to achieve it with former enemies." Today it seems as if long delays, dashed hopes, stubborn positions and conflicting self-interests will prevent peace with Syria any time soon.

LETTERS

Response To Reform Article

To the Editor:

As a member of the Board of Trustees of the Union of American Hebrew Congregations, (U.A.H.C.) I feel it is important for me to respond to the article "New Leader In Reform Jewry" in the June 2 issue.

The Union of American Hebrew Congregations is mandated by its Board of Trustees to operate within a balanced budget, and its fiscal responsibility is, and has always been beyond reproach.

The leadership of member congregations have met with the committees within the U.A.H.C. structure, and have agreed to develop a new dues format to be proposed at the biennial assembly in Dallas, Texas in 1997.

Rabbi Alexander Schindler, the retiring leader of the Reform movement, has inspired the movement for the past two decades. One

of the most important programs established is outreach, programs for the intermarrieds, and children of intermarrieds. Prayer in reform congregations has transformed over the years after Rabbi Schindler called for a search for spirituality in the lives of our people. New music has been composed, and tradition has been expanded to meet the needs of the current generation. The Prophetic call for social justice has been broadened into the mandate of "tikum olam," repairing the world.

Rabbi Eric Yoffie was elected to succeed Rabbi Schindler because his vision for the Reform movement is rooted in the accomplishments of his predecessor.

Sincerely
Joan Wachstein
Wilmington

What's A "Nerd?"

Dear Sir:

I found your front page item (June 2) interesting and baffling: "Hillel Gets New Muscle in Rush for Jewish Renewal."

What precisely is meant by the phrase "The De-Nerdification of Hillel?" And also I am curious about the letter from "a female student" who writes that she no longer believes that

"only nerds" go to Hillel; she wants now to participate but is not able to do so.

I have looked up the word "nerd" in my dictionary. The closest I could find was "nereid: sea-nymph; long sea-worm or centipede."

Sincerely
Lionel Clingman
Wilmington

"Nerd" Explained

Editor's note: Thank you for your interest in the article in *The Jewish Voice* concerning efforts by Hillel to be more attractive to most college Jews. The phrase "De-Nerdification of Hillel" refers to creating the perception of a Hillel which is more relevant to those who are not nerds such that typical Hillel members would not be mistakenly thought of as nerds.

The term "nerd" is a slang term for one who is bookish, challenged by social situations, lacks fashion sense and is otherwise undesirable. Macmillan Publishing Company's *A Dictionary of Slang and Unconventional English* (Eighth Edition) by Eric Partridge, edited by Paul Beale (1984) offers the following unsatisfactory definition of herd:

Nerd (or nurd). A foolish person, a 'twit'; adopted, ex U.S., late 1970's. *New Statesman*, competition, 4 Aug. 1979.

A better definition is offered by the *Oxford Dictionary of Modern Slang* by John Ayto and John Simpson (Oxford University Press - 1992) which reads in part as follows:

Nerd noun also nurd. mainly US. A foolish, feeble, or uninteresting person, also, a studious but socially inept person

Oxford's error is in placing the "foolish" definition first. In usage a nerd although so-

cially inept, and feeble is studious and therefore serious as opposed to foolish. *The Slang Thesaurus* by Jonathan Green (Penguin Reference Books - 1986) lists nerd as a synonym to "unfashionable" and also includes it among terms of disparagement.

Film and television have provided helpful examples of the nerd. One such reference is the 1985 20th Century-Fox film "Revenge of The Nerds" which humorously dramatizes the notion that "nerds" are those who are more likely to succeed in the long run than conformists. Actor Henry Winkler, who in recent years has spoken before Jewish audiences (including earlier this year at the South Jersey JCC), in the mid-1970's created a television character "Fonzie" who used the term "nerd" as an antonym to the colloquial meaning of "cool." Jerry Lewis's film characters such as in "The Nutty Professor" typify the nerd. The late comedienne Gilda Radner created the character of Lisa Lubner, a female nerd on "Saturday Night Live."

I trust this explanation of nerds has removed the obstacle to understanding the more central aspect of the article about which you wrote, namely Hillel's progress. |

The JEWISH VOICE

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

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Second class postage paid for *The Jewish Voice* (USPS-704160) at Wilmington, Delaware. Subscription price: \$10.00. Circulation: 3,200. Mailed to subscribers and contributors to the Jewish Federation of Delaware. POSTMASTER: Send address changes to *The Jewish Voice*, 100 W. 10th Street, Suite 301, Wilmington, DE 19801. (302) 427-2100. The FAX number of *The Jewish Voice* is (302) 427-2438. E-Mail #jewishvoice@mcimail.com or 7056105@mcimail.com

OPINION

Group Libel Can Effectively Counter Hate Speech

By JAY EISENHOFER
Special to The Jewish Voice

In the past year, Americans, and particularly Jewish Americans, have been repeatedly reminded that man's capacity for barbarity to his fellow man is never far from the surface. Oklahoma City and the proliferation of armed right-wing militias, the Oscar-winning film "Schindler's List" and the vitriolic attacks on Jews by the notorious Louis Farrakhan and his "brother" Khaled Muhammed are stark reminders of the dangers of hate groups.

The Nation of Islam has distributed the infamous "Protocols of the Elders of Zion" as well as a new pseudo-history, "The Secret Relationship Between Blacks and Jews", compared Jews to Hitler, blamed the Holocaust on Jews and made the nonsensical claim that Jews were the principal owners of slaves in the pre-Civil War South. Muhammed's odious comments about: "Columbia Jewiversity", "Jew York City" and "Synagogue of Satan" are infamous. The militias seek to free true (read white Christian) Americans from the grip of the "Zionist" government manipulated by greedy Jewish bankers and Israel. Incidents of racial and religious hatred and violence have plagued the unlikely mainstream environment of college campuses, which theoretically should be atmospheres of tolerance. College campuses have also provided a haven for Leonard Jefferies and a warm reception for speakers such as Professor Griff and Kwame Ture, the former Stokely Carmichael. Last year, Howard University hosted hateful scoundrels such as Mohammed and Jefferies.

Though society often shrugs off the dan-



gers posed by extremists' speech, Oklahoma City shows the danger of allowing these groups to spread their hatred unchecked. Their hate speech allows these groups to recruit members. Instead of being ashamed, hate groups revel in their outrageous views.

Under First Amendment law, these despicable lies are generally considered protected speech. The consensus view of the First Amendment is that no legal action may constitutionally be taken against those propagating hate speech. In the case of *Brandenburg v. Ohio*, 395 U.S. 444 (1969), the Supreme Court held that expression advocating violence enjoyed First Amendment protection, except if it is directed to incite imminent lawless action and likely will. The wisdom of this broad standard is debatable but after *Brandenburg*, hate speech can still be limited. The way to do so is with the doctrine of group libel.

"Defamation" or "libel", which are false

statements that tend to injure one's reputation, may be constitutionally prohibited. In 1952, in *Beauharnais v. Illinois*, the Supreme Court declared constitutional a state criminal statute prohibiting group libel. The statute banned exhibition of any publication which "portrays depravity, criminality, unchastity or lack of virtue of a class of citizens, of any race, color, creed or religion" thereby exposing such a group to "contempt, derision, or obloquy or which is productive of breach of the peace or riots."

Beauharnais has never been overruled. However, in 1964 the Supreme Court constitutionalized the common law of defamation in *New York Times v. Sullivan*. The Court found an action for libel is only constitutionally permissible when the defamatory falsehood was uttered with "actual malice" - defined as knowledge that the statement was false or made with reckless disregard of its falsity.

Following *Sullivan*, numerous courts have questioned the continued constitutional validity of group libel laws. The court in *Collin v. Smith* declined to prohibit on Group Libel grounds a neo-Nazi march because the applicable statute criminalized speech which was merely "productive of a breach of the peace." It does not follow however that a Group Libel statute without this requirement would be unconstitutional under *Sullivan*.

Conceivably, group libel could still be prohibited under the "malice" standard. If it could

be proven that the speaker of a group libel knew that his statements were false, the constitutional restrictions imposed by *Sullivan* would be satisfied. Once they were subject to lawsuits over their ridiculous ravings, hate groups would be much more careful in choosing their words.

First Amendment purists may throw their hands up in alarm but it must be remembered that other countries have successfully addressed this very problem. Great Britain passed "The Race Relations Act of 1965" forbidding hate speech against racial and religious groups in response to the rise of neo-Nazism. So few actions occurred under the statute that it was modified in 1986 to make it easier to bring cases.

Other Western countries, like Canada, The Netherlands, France and Austria also prohibit hate speech. None of these countries have lost their democratic character and their courts have not been deluged with frivolous claims.

Because it lacks any socially redeeming value and does have serious negative consequences, there is no theoretical basis for permitting speech advocating racial or religious hatred. Restricting these calls to hatred and violence would be consistent with the purposes of the First Amendment. Most importantly, it would help us in the fight against extremism before there are additional Oklahoma Cities.

(Jay Eisenhofer is an attorney and a member of the Editorial Committee of The Jewish Voice.)

The Rabbi Writes:

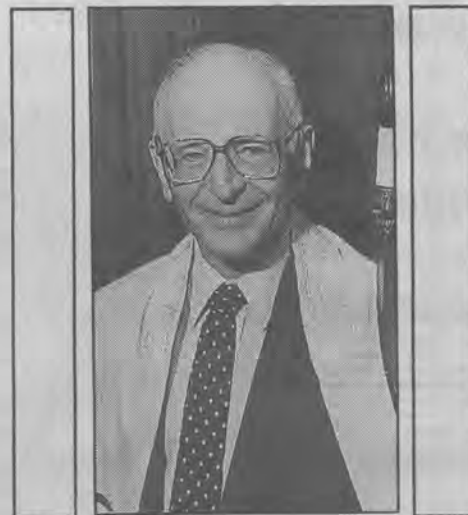
The Greatest Test of All

By RABBI MOSHE V. GOLDBLUM
Congregation Beth Shalom

All of us are deeply affected by the change of seasons. The merchant must have the proper clothing for winter, spring, summer or fall. The grocer must exhibit the fruits and vegetables that are popular for each specific season. The automobile salesman is profoundly sensitive as to whether the season for the coming out of the new models is close at hand or not. The mother of family still pays attention to spring cleaning, outfitting the children for the fall, and finding the swimsuits and beachwear for the summer.

The arrival of the month of June challenges all of us as to what our program will be for the coming summer. What are we going to do with our children? What summer programs can we afford and which are beyond our means? The most important question is "What are we going to do with ourselves?" Many of us attend late Friday evening services quite often but they may be discontinued during the summer season. Many may attend Shabbat morning worship, but the Rabbi and cantor may be away and their roles in the service are quite essential. We may have attended adult education classes and endeavored to be present at most meetings of Jewish organizations within the community, but these activities too have been canceled for the summer season.

The discussion above describes the best of the American Jewish community. These are the people who make the traditions of our people active and dynamic influences in their lives. Those who stand on the periphery of Jewish life lose out in appreciating how much the values, the wisdom, and the insights of the tradition can add to the significance of our own persona lives. We spend time thinking about "whys" in our lives when answers have already been given by the sages of our tradi-



tion, individuals who were so sensitive to the needs and purposes of other people's lives. But the summer season is upon us, and we must face the most difficult test of all. What do we do with ourselves when nobody is here to direct us? What will be the Jewish ingredients of our activities when there are no Jewish activities in the community and there are no programs sponsored by the synagogues?

The sages tell us in the Ethics of the Fathers that when there are no people about who have background and authority, you yourself must endeavor to take control of the situation. What about setting up a list of books of Jewish interest for the summer season? Why not reach out for one Jewish skill that we have not mastered yet? Are we able to make Kiddush on Friday evening, lead a service in the synagogue, chant a Haftarah when assigned, or lead a Passover seder within our own homes? There are friends and teachers within the community who would consider it a privilege to be able to review the necessary material with you

THURSDAY NOON DEADLINE		
DEADLINE	FOCUS	ISSUE
July 7	Books and The Beach	July 14
August 4	Guide To Jewish Life In Delaware	August 11
August 24	Back To School	September 7
September 14	High Holiday Issue	September 22

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not that you may be proficient in this skill as well. Even the skill of reading Hebrew, we may feel is beyond us, but the truth is that Hebrew is one of the most phonetic of all languages and one of the easiest to read. Many of us who did learn to read Hebrew did it as youngsters in a Hebrew school where we sat and pitied ourselves because the seasonal longings for football and baseball were left so unfulfilled. Learning any subject under these circumstances is difficult.

What about some family tours of museums in Washington, Philadelphia, New York and Baltimore. Our children would not only learn much about the holocaust or early American Jewish history, but they would also realize that their parents considered this knowledge to be important as well. Camps Ramah sponsor a family experience where, at the close of the camping season, families are invited to come permitting both parents and children to sit at the feet of experts and to learn some of the most fascinating concepts of Jewish tradition. Those who have participated in this program in the past have been astounded as to how much can be gained in such a family experi-

ence. Other similar programs may be available, both local and national, and we must seek them out or these opportunities will pass us by.

Recordings of Jewish music, tapes teaching Jewish skills, and videos that we can see and hear on TV are all available. Fine cantors have generously shared their skills, and we have to listen and learn. A very dear friend of mine wanted to learn the traditional melody for the Shabbat Minha (afternoon) service. I was able to prepare a cassette for him, and he had this cassette in his car and listened to it wherever he went. He mastered the technique beautifully and gained the admiration of those who attended those services. All of us are capable of the same achievements.

We are not bears who need a season in which to sleep and lie dormant. We are intelligent human beings who are capable of growing spiritually and intellectually each and every day of our lives. Seek the opportunity on your own and feel the satisfaction of living up to the greatest test of all.

(Rabbi Goldblum serves Dover, Delaware's synagogue).

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- Bag & Baggage AND Salad Works pg. 7
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- Away We Go Travel pg. 16

LOCAL

Denn Honored By State Bar Association

Matt Denn, Esq. received the New Lawyers Distinguished Service Award from the Delaware State Bar Association. This honor is in recognition of a lawyer "whose service to the Delaware Bench or Bar and the Delaware community over a period of less than 10 years represents a noteworthy contribution to the legal system, the Delaware State Bar Association

and the community. Denn received the honor at the Annual Bench & Bar Conference. Steven J. Rothschild, Esq. presented the award.

Denn is very active in Delaware Jewish community. He serves on the Editorial Committee of *The Jewish Voice* and he is the vice-chairman of the Jewish Community Relations Committee.

Rothschild Completes Year With United Way

United Way of Delaware held its annual meeting Thursday, June 22, 1995, at the Delaware Museum of Natural History, 4840 Kennett Pike, Wilmington.

At the meeting, Chairman of the Board Steven J. Rothschild, Esq., turned over the gavel to incoming Chairman Kurt Landgraf, President and CEO of Dupont Merck Pharmaceutical Company. Mr. Landgraf has been an active volunteer for the United Way of Delaware, serving on its Board of Directors since 1993 and chairing its Alexis deTocqueville Society during the 1994 fund raising campaign. Last year, he received the Pioneer Award at United Way's Appreciation for Personal Excellence in Volunteerism recognition event for his leadership role as both a participant and for encouraging employee

volunteerism for United Way of Delaware and its agencies.

Teacher Barth Honored

Nedda Barth was named the 1995 Delaware Adult Educator of the Year by the Delaware Association of Adult and Community Education at its annual convention.

Mrs. Barth is a teacher at the Mary Campbell Center, a residential facility for adults with multiple disabilities. She instructs students in Adult Basic Education, GED preparation, and various elementary and high school level courses.

Mrs. Barth lives in Woodbrook with her husband Howard and three children.

Simon Attends CPA Conference

Howard H. Simon, CPA, managing director of Simon, Master & Sidlow, P.A. recently attended the American Institute of Certified Public Accountants' (AICPA) 17th Annual Private Companies Practice Section Conference in Scottsdale, Arizona.

Conference sessions covered tax strategies, business transition and succession, technology, estate planning, defined benefit plans, new service areas and practice management issues.

Mr. Simon is one of the original founders of the accounting and consulting firm of Simon, Master & Sidlow, P.A.

Local Student Wins Scholarship

Brett Levy, son of Mr. and Mrs. Roger M. Levy has been named 1st Place Gold Medal winner of a Discover Card Tribute Award for Outstanding Leadership, Talent, Community Service and Unique Endeavors and awarded a \$2500 scholarship.

Brett, a junior at Brandywine High School was recently elected President of that school's Student Council, Vice President of National Honor Society and named Drum Major of the



PHILADELPHIA -- Rabbi Eric H. Yoffie (center) newly-chosen president-elect of the Union of American Hebrew Congregations, is congratulated by Melvin Merians (right), chairman of the Board of Trustees, and Rabbi Alexander M. Schindler, current President of the Union of American Hebrew Congregations (UAHC), central body of Reform Judaism in North America.

Rabbi Yoffie, 47, was the unanimous choice of the UAHC Board of Trustees. He will succeed Rabbi Schindler, who will retire in June 1996, after serving as UAHC President since 1972. Photo by Alan B. Nilsen

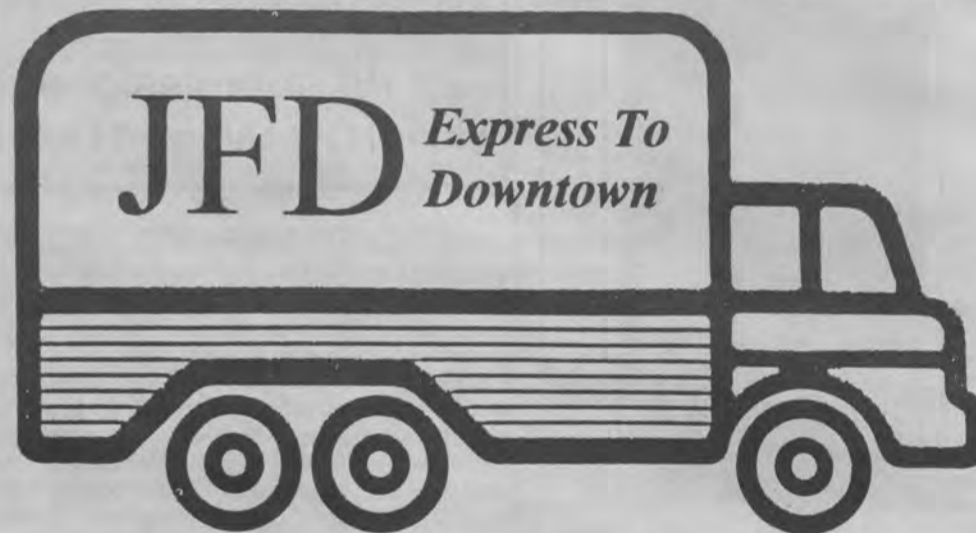
marching band. In addition Brett has been selected to the All-State Jazz Band and to the All-State Academic Wrestling Team.

A graduate of the religious school of Beth Shalom, Brett recently celebrated his confirmation there. He currently attends Gratz Hebrew High School and has been a Haftorah and Torah reader at high holiday services for the past four years.

Bitman Receives Humanitarian Award

Dr. Joseph Bitman received a Humanitarian Award from the Pennsylvania Association of the Blind recently. Dr. Bitman is the father of Mrs. Judy Wortman, the Executive Vice-President of the Jewish Federation of Delaware.

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PANIM EL PANIM

(Face to Face with JFD People)



Camp JCC 1995: Many Units Full, But A Few Spots Remain

Michael Grossman, Camp JCC Director, announced that Camp JCC is filling up at a record pace. With days remaining before the start of camp, many of the most popular programs are already at capacity.

"Our two-week specialty camps are packed," said Grossman. "There are only a few spots left in the last two weeks of Horseback Riding." All of the one-week Sports Camps have space available.

The new computer camp for 2nd and 3rd graders only has space in the second four weeks. 4th, 5th, and 6th graders can still register for either four-week session. Computer Campers spend half of the day in computer camp and the other half in the Camp JCC Traditional Camp program. Another new program, Performing Arts Camp for 3rd - 6th graders, only has a couple of spaces left in the second four-week session.

"We can always make room in our Traditional camping programs," Grossman assures, "because they are at the heart of the ability to mix and match JCC programs for older campers. Also," Grossman adds, "many campers come just for Traditional Camp. After all, where else can campers experience: The Candy Man, the Mud Pit, the Maccabiah, and all of the other fun and exciting programs planned by Program Director Joe Consiglio?"

Camp JCC offers 8 weeks of programming starting on June 26th. Bus transportation is offered throughout most of New Castle County and parts of Southeastern Pennsylvania. Care is offered from 7:15 a.m. - 5:45 p.m.

To register for a fun-filled summer of camp, call Michael Grossman at the JCC, (302) 478-5660.

Broner Book To Be Discussed

The radio station WHYY 90.9 FM program "Storyline" will feature a

discussion of the E.M. Broner book "A Community Of Women" on Tuesday, June 28 at 8 p.m. Broner spoke earlier in 5755 at the JCC in Delaware.

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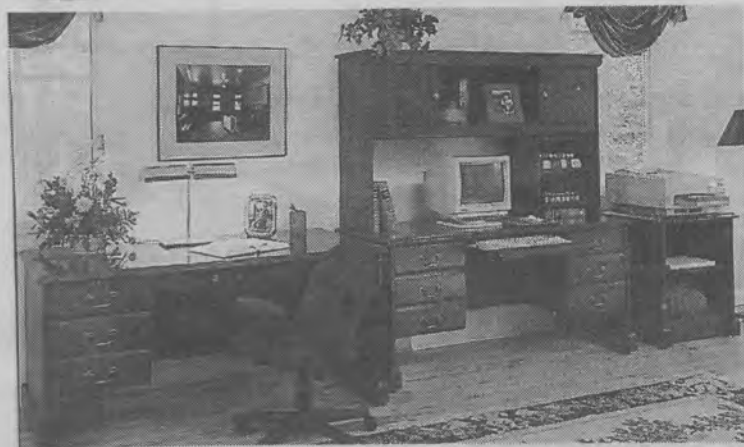
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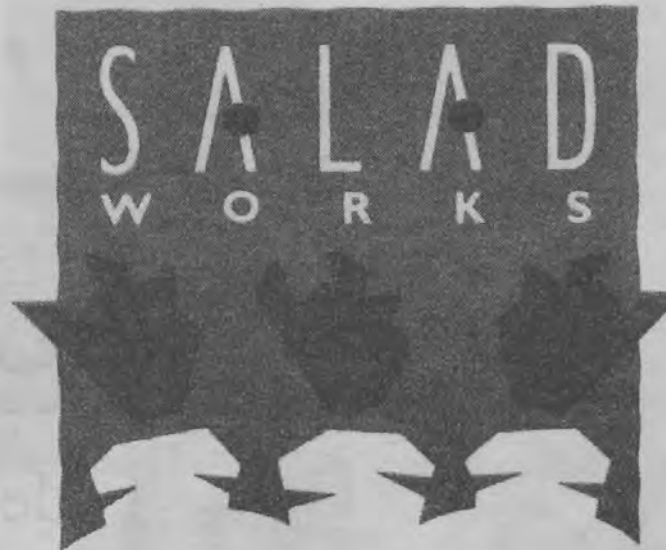
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Interfaith Havdalah Service Held

A Havdalah service was held on June 10, 1995 for a group of interfaith families who have been participating since September in a program sponsored by Jewish Family Service. The event, which included a Seudah Slesheet, the third meal on Shabbat, was held at a group member's home.

Following the meal, families gathered to conduct the service. Members of the group talked about Havdalah and its symbols, including the significance of the braided candle, the spice box, and elements of the service itself. Everyone learned a melody for Havdalah, as well as the tunes for

Eliahu Hanavi and Shavua Tov. Families brought homemade Havdalah candles and spices boxes to use during the service.

The Interfaith Outreach Program is one of the initiatives funded by Jewish Federation of Delaware. For information about interfaith groups and other programs and events, please contact Myrna Ryder, Director of Family Life Education at Jewish Family Service, 478-9411.

Lag b'Omer Field Day At Albert Einstein

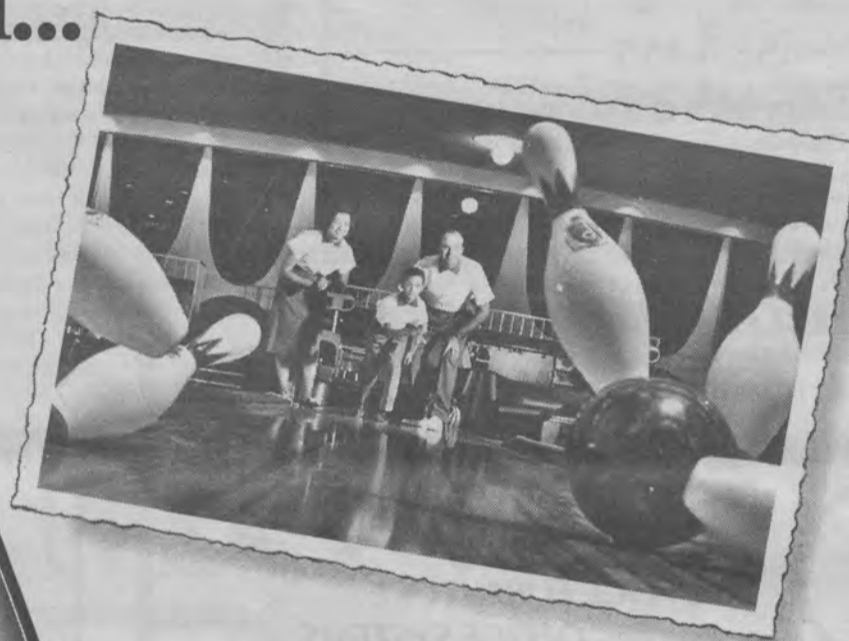
On Thursday, May 18th, the children of Albert Einstein Academy celebrated Lag B'Omer. They learned about the history, customs and ceremonies of the holiday. They had a barbeque provided by the Home and School Association followed by a field day with games.



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Member FDIC





Wortman Attends Executive Institute In San Antonio

NEW YORK, NY — The need for empowerment and the ability to enhance one's management capability in order to become effective advocates for change within the Federation system was addressed by 26 Executive Directors of Intermediate City Federations who recently attended the 1995 Council of Jewish Federations Intermediate City Federation Executives Institute in San

Antonio, TX. Among the attendees was Judy Wortman, Executive Vice president of the Jewish Federation of Delaware (JFD).

"The Institute was the culmination of a multi-year process in which we have primarily focused on reengineering the Federations' role in our Jewish community. This year, we addressed the need to look more closely at ourselves and how we can

change our behavior as managers before we can ultimately change the community," said Richard Fruchter of Southern Arizona, incoming Intermediate City Federation Executives Chair and Institute Chairman.

As facilitators and key speakers for the Institute, Dr. Marc S. Salisch, a consultant specializing in organizational development and strategic planning, and Martin S. Kraar, CJF Executive Vice President, were in-

strumental in stimulating the participants to explore their feelings, experiences and attitudes about being managers and in raising their level of confidence so that they can manage the system and become advocates for change.

The participants were asked to complete a personal relations survey, an empowerment inventory, a productive practices survey and a conflict management survey in order to assess their current attitudes and beliefs. These tools helped from the basis for further discussions with Salisch and Kraar on the issues of dealing with managerial behavior, the need for empowerment and its impact on Federation productivity as

well as one's effectiveness as a manager.

"Marc and Marty forced us to address some tough questions such as how do we blend our values with our behavior and how that affects those around us. How do others perceive us and how can we transform our Federations into organizations that really project Jewish values?" said Institute Program Chair Gary Siepser of Memphis.

This year's Institute also featured professional dancer and choreographer Nancy Mellan, wife of Stuart Mellan, Executive Director of the Jewish Federation of the Lehigh Val-

Continued on page 26

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PANIM EL PANIM

(Face to Face with JFD People)



Even Jewish Boys Get The Blues

Study Calls Jewish Men Somber, But Not Soused - JFS' Lieberman Comments

By STEVEN M. ZEITCHIK
NEW YORK, June 13 (JTA) — As

the "angry white male" enjoys newfound recognition, a group of researchers are positing another type of individual — the depressed and sober Jewish male.

A second look at an earlier study has fueled speculation that Jewish men are more likely to be depressed because they do not drink as much as non-Jewish men.

Statistics analyzed by two psychiatrists at Brown University in Rhode

Island found that Jewish men have significantly higher depression rates than their non-Jewish counterparts and have a substantially lower incidence of alcoholism. No significant difference was found among women in the recent study.

The researchers, Drs. Robert Kohn and Itzak Levav, made these conclusions based on data from a 1980s study on general mental health of more than 4,500 white adults, 431 of whom were Jews.

The major 1980s study — the Epidemiological Catchment Program — examined subjects in New Haven and Los Angeles. It was conducted by the American Institute of Mental Health.

The doctors' findings, which were presented last month at the American Psychiatric Association in Miami and have not been published, was a "reanalysis" of that data, Kohn said in a telephone interview.

Kohn and Levav cautioned that the relationship between alcohol and depression is not necessarily a causal one.

"The higher rate of depression is associated with the low alcoholism, not necessarily a result of the low alcoholism," Kohn said.

The researchers also warned of the possibility that non-Jewish men actually have depression rates which are just as high as those of Jewish men, but that alcoholism helps mask recognizable symptoms.

Kohn and Levav initially set out to dispel widely held beliefs that Jews have a higher proclivity to suffer from depression than non-Jews.

Instead, Kohn said, "We ended up confirming them."

They found that among men, non-Jews were more than five times likely than Jews to abuse alcohol. Fully 14 percent of the non-Jewish men surveyed were alcoholics; of the Jewish men, 2.8 percent fell into that category.

However, 13 percent of the Jewish males surveyed had experienced major depression. Only 5.4 percent of non-Jewish men suffered from the disease.

Kohn suggested in an interview that the higher depression rate might be linked to cultural influences.

"It may have to do with belonging to a traditional society, and the norms the society puts upon you," Kohn said.

He cited the higher rate of depression among New Haven Jews, who are generally more traditional than Jews in Los Angeles and therefore, more subject to Jewish cultural influences, according to a Jewish federation study.

Theories for the lower rate of alcoholism among Jews abound.

Some sociologists maintain that the role of wine and liquor in religious ritual demystifies alcohol, in turn leading to lower rates of alcohol abuse.

Kohn said the unique "Jewish family structure" might play a role.

Arnold Lieberman, Director of the Jewish Family Services in Wilmington, Delaware said "The theory was that the others were suppressing their depression and replacing it with alcohol. I don't know if I think that is true. Our experience has not shown anything regarding a lower incidence of alcoholism although that is the general belief. It doesn't follow that all those alcoholics would have been depressed if they were not drinking." Lieberman

added that "depression is higher among the more educated, professional people...that is where the Jewish men are."

What other connections are their between Jews and humor? Speaking to *The Jewish Voice*, Lieberman stated that "humor is often used to offset depression, it's an attempt to deal with it. Jewish humor is among the best in the world." He concluded "Jews are better able to laugh at themselves."

(The Jewish Voice staff contributed to this article)

Transitions-Kutz Provides Booklist For Caregivers

At The Milton & Hattie Kutz Home, growing older is recognized as a special time of life. For the caregiver of an older person, however it can also be a challenging time. Understanding the transitions of later life can help family members to plan and cope better with their role as caregivers.

The Kutz Home has compiled a list of books which provide informa-

Former Soviet Republic To Open Jerusalem Embassy

By NAOMI SEGAL

JERUSALEM (JTA) — The former Soviet republic of Georgia will open an embassy in Jerusalem, according to the country's president, Eduard Shevardnadze.

He made the announcement Monday at the Prime Minister's office in Jerusalem, where he and Prime Minister Yitzhak Rabin signed a cooperation agreement covering culture, communications and agriculture.

Earlier in the day, the visiting leader toured Jerusalem's Old City and the Yad Vashem Holocaust Memorial.

Only a handful of countries maintain an embassy in Jerusalem, with most preferring to maintain their diplomatic headquarters in Tel Aviv.

tion about physical, mental and emotional changes that come with aging. We've also listed books that contain helpful financial information.

Some of these books are available in the library at the Kutz Home and we invite you to borrow them. The Milton & Hattie Kutz Home, located in Wilmington, Delaware, is a Medicare/Medicaid certified 24-hour skilled nursing facility and rehabilitation center dedicated to caring for our elders with the reverence they deserve.

To request a copy of "The Transitions of Later Life" - a booklist for caregivers - please call Sheila Mensch at (302) 764-7000. *The Kutz Home is a beneficiary of the 1995 "Live Jewish" Community Campaign which is administered by the Jewish Federation of Delaware (JFD).*

Covenants and Contracts

Rabbi MARLA J. FELDMAN

Director, Jewish Community Relations Committee

With great fanfare the Christian Coalition recently released its "Contract with the American Family" characterizing it as a "bold plan to strengthen the family and restore common-sense values." These are laudable goals which most of us agree are worthy of attention. Unfortunately, most of the document's ten points have nothing to do with strengthening families and the so-called contract is disappointingly less than bold. In fact, the document is rather predictable, repeating the same rhetoric we've come to expect from the Christian Coalition — calling for more prayer and fewer taxes, more rights for parents and fewer rights for women, demonizing the UN, the NEA, the NEH and PBS, elimination of welfare and legal services for the poor. It mistakes partisan politics for values and confuses economic theories with necessary, meaningful reform of our social welfare policies. At best, it is about some families, not all families.

The document several times ac-

Continued on page 11

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The JEWISH VOICE
PANIM EL PANIM
 (Face to Face with JFD People)



Covenants and Contracts

Continued from page 10

knowledges that its 'provisions are the ten suggestions, not the Ten Commandments.' Even in the negative the comparison is presumptuous and arrogant. It warns government leaders 'to act with all due and deliberate speed' noting that 60-90% of the American people support its provisions. Since the prologue indicates that they only surveyed members of the Christian Coalition, this is a dubious statistic. And while calling its agenda a contract makes for a nice sound-bite, it is, in fact, not a contract at all. There are no parties in agreement to this contract, there was no negotiation, no exchange of something of value to seal the agreement. The Christian Coalition has made no pledge to do anything for American families, it has merely urged Congress to take its ten suggestions... or else. We might take the document more seriously if Ralph Reed or Pat Robertson came forward with a plan for what they personally were willing to do for American families, and what they expect in exchange.

It is truly a shame that these recommendations are wrapped up in partisanship and hyperbole, for some of the suggestions are worthy of serious discussion and consideration. We **should** be talking about societal values and education, about civil rights and civility and about the economy and its impact on American citizens. To its credit, the Contract with the American Family places some of these issues on the public agenda, though a little humility would be refreshing. The Coali-

tion has no corner on the values market, nor is it the arbiter of divine truth. One need not be affiliated with the Christian Coalition to know something of contracts and covenants and these ten suggestions do not define what it means to be pro-family.

The Jewish community has a true contract with families — it has 613 provisions. It is the contract entered into by our ancestors with the Holy One at Sinai. Each person who chooses or is born into our faith becomes part of this covenant with a pledge to keep faith with G-d's laws. The 'Holiness Code' found in Leviticus 19 contains some of the contract's provisions:

When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I the Lord am your G-d. You shall not steal; you shall not deal deceitfully or falsely with one another. You shall not swear falsely by My name, profaning the name of your G-d: I am the Lord. You shall not defraud your fellow. You shall not commit robbery. The wages of a laborer shall not remain with you until morning. You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your G-d: I am the Lord. You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kinsman fairly. Do not deal basely with your countrymen. Do not profit by the blood of your fellow: I am the Lord. You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him. You shall not take vengeance or bear a grudge

against your countrymen. Love your neighbor as yourself: I am the Lord. You shall observe all my laws... You shall rise before the aged and show deference to the old; you shall fear your G-d: I am the Lord. When a stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt; I the Lord am your G-d.



Rabbi Marla J. Feldman

The ten provisions in the Christian Coalition's so-called contract is nothing like ours. Our covenant demands social justice and faith in G-d with equal force. To love G-d is to give to the poor and needy. To fear G-d is to show deference to the aged and provide justice for all. In contrast, Ralph Reed's document is about tax cuts and Christianizing America. It calls for prayer in schools, private school vouchers and tax benefits for the wealthy while eliminating govern-

ment funding welfare and legal and medical services for the destitute.

The first suggestion calls for a Religious Equality Amendment to the Constitution, which would permit prayer in public school and nativity scenes in courthouses. As proof that this amendment is necessary, it offers a parade of horrors in which children are prohibited from reading their Bibles during silent reading time or reading books out loud that mention G-d. Only in the footnotes do the drafters admit that the First Amendment to the Constitution already protects the free exercise of religion; in each of these cases the students' rights were upheld. Every day teachers must make decisions affecting the rights of their students and sometimes they make the wrong call. What's important is that when such judgment calls are challenged, the First Amendment has always provided ample protection for student's rights, while maintaining the fine balance between individual rights and separation of church and state.

Here in Delaware there are similar efforts to breach the wall of separation between church and state by promoting prayer in 'non-compulsory' activities like graduations and sporting events. While it may be true that no student is compelled to attend their graduation or cheer for their school's team, students have the

right to attend these events without being subjected to a religious message. It's ironic that a group that consistently seeks less government intrusion in people's lives would advocate more government interference in a realm traditionally reserved to the family. No parent wants their religious teachings undermined by school teachers or football coaches. That is why clergy representing the largest mainstream faith groups in America joined together to oppose efforts to promote prayer in school.

The presumed majority that favors school prayer seems to have forgotten the lessons of history. Most Americans are descendants of people who came to this country to flee the tyranny of the majority, who came here to worship freely according to the dictates of their own faith. Government intrusion in the religious arena inevitably diminishes the integrity of the religious message. It is the separation of church and state that has allowed religion to flourish in this country. Forcing children to listen to generic, watered-down prayers suitable to everyone's taste and public displays of nativity scenes will not solve the problems facing American families.

The second provision calls for educational reform, correctly noting increased violence in schools and a lack

Continued on page 12

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Covenants

Continued from page 11

of basic skills. Yet all attempts at setting higher standards or increasing funding are viewed as evil; the Christian Coalition seems to have a pathological fear of OBE — Outcome-Based Education — and sees it around every corner. To reform education, the Christian Coalition would give more money to parents, privatize the public schools, eliminate the Department of Education and use funds allocated to education for deficit-reduction. This is hardly a plan to improve public education.

Continuing this theme, the third prong deals with school choice, vouchers, tax credits and charter schools. Some of these are noble ideas and should be considered. However, if these plans are implemented in such a way that public and private schools are treated equally, then all students, regardless of ability, disability and financial resources must have equal access. The playing fields must be leveled to place the same requirements on private schools that public schools currently face. A voucher for a poor family must cover the full tuition and extraneous costs associated with private education. To participate, private schools must be accessible to disabled students and must be willing to accept all qualified students, regardless of racial, religious or ethnic backgrounds. The better proposals would provide for choice among the public schools, which would encourage competition and creativity in a fair and reasonable manner.

The fourth provision calls for passage of a Parental Rights Act and opposition to the UN Convention of the Rights of the Child. Why the Christian Coalition believes children should have no rights or feels threatened by the United Nations is unclear. The purpose of this act seems

Ketubah - The Jewish Marriage Document

By RIVA BROWN

Special To The Jewish Voice

The Ketubah has been a major portion of the work to come out of my studio. The text, in the orthodox tradition follows a model some 2000 years old. So, what does it say? If you have one, you probably don't even know what it says unless you can read ancient Aramaic. Most of the text is written in Aramaic, not Hebrew, since legal documents of that time period followed that model. If you have an English-Aramaic side-by-side version then you will probably have an idea only of the beginning of the text. What I call the "who-what-where's" of the Ketubah. Similar in all branches of Judaism is the information with which the Ketubah begins. The date of the marriage, the place where it is occurring (City, State, Country), the names of the Bride and Groom expressed in the Jewish manner — Shmuel ben Yehuda (Sam, son of Judah) or Shmuel ben Yehudah v' Rivka (Sam, son of Judah and Rebecca). After that, the text in English no longer reflects the Aramaic. It is not popular in our culture to specify contractual obligations within the Ketubah in translation. Neither is it required. In this instance, all branches of Judaism follow the Reform tradition. The Reform text speaks about living together and celebrating the cycles of life, raising Jewish children, performing Jewish rituals, love of Torah, emotional, intellectual and spiritual fulfillment, etc. After writing the Ketubah in Aramaic, the English is



This display of Riva Brown's art work demonstrates the beauty of the Ketubah, the Jewish marriage document.

embellishment, an additional piece that, as long as it does not conflict with the original text, may include a great deal of variety.

So, what does the rest of the ancient Ketubah say? It was originated as a tool for the Rabbis to use to discourage Jewish husbands from divorcing their wives at the drop of a hat. The text requires the husband to put his money where his mouth is. It specifies an amount of money to be paid to the wife in the event of a divorce. "All my property, real and personal, even the shirt from my back, shall be mortgaged to secure the payment of this marriage contract, of the trousseau, and of the addition made to it, during my lifetime and after my death, from the present day and forever." The Ketubah continues to outline the responsibilities of the Jewish husband in detail. "And I will also give you your food, clothing and necessities,

and live with you as husband and wife according to the universal custom." One can only speculate on the sorry state of affairs a woman had to look forward to in marriage before the institution of Ketubah if the addition of a clause requiring food to be provided was deemed necessary.

With all these requirements on the man, what does the woman agree to? She "consented and became his wife." But, the woman is defined more carefully than the man. He is identified only as the designated groom of a particular name, and whether he is affiliated with the division of Cohen or Levi. The woman is identified as the designated bride of a particular name, but also, is she a virgin? a divorcee? a widow? a convert? is her father alive or dead? Most of this information impacts on the amount of money required in the event of divorce.

Finally, the document ends with the space for two witnesses to sign. I find it interesting that the bride and groom do not need to sign this document for it to be legally binding. Since it is usually permissible to add to the Ketubah, many modern versions include spaces for bride and groom to sign, and in some instances many more signatures appear. Among these are the Rabbi, family members, and in the most inclusive instances, all the people who attended the wedding sign the document. This last is a tradition borrowed from the Quakers who typically have all attendees at their wedding sign their marriage document as witnesses.

Modern practices associated with Ketubah include the addition of illustrations and decorations to fulfill the custom of Hiddur Mitzvah — to perform a requirement in the most beautiful way possible. This practice has long and rich heritage and I would direct you to the book "Ketubbah, Jewish Marriage Contracts of He-

brew Union College Skirball Museum and Klua Library" by Shalom Sabar, Jewish Publication Society, 1990, if you are interested in an indepth look at Ketubah.

It is also common to incorporate a quote as part of the decoration. This is often from the Shevah Brachot (the seven blessings of a bride and groom), the Song of Songs, the Torah or the quotes of Jewish philosophers.

To sum up Rabbi Meir (2nd Century C.E.) tells us that it is forbidden to live together as husband and wife "even for one hour", without a Ketubah. So, look through your old papers and make sure you have your Ketubah in a safe place.



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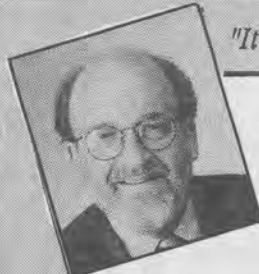
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Reviewed by MARTIN F. SLOAN
Special To The Jewish Voice

This film, based on the true story of a journalist's secret mission to expose hate groups in Germany, is a fine example of how marvelously TV can create a message by dramatizing current events. In this case the message is timely and worth listening to.

The Israeli-born journalist, Yaron Svoray (played by Oliver Platt), went to Germany in 1992 to write a story about neo-Nazi violence. After witnessing a skinhead attack on some immigrants, Svoray gets arrested by mistake along with the skinheads. Through this contact he is able to meet and eventually befriend an older, middle-class neo-Nazi, Gunther Fischer, who opposes the violence but not the goal of driving unwanted immigrants out of Germany.

The horror of more violence that Svoray encounters drives him to contact the Wiesenthal Center for Holocaust Studies, where he talks with the dean of the Center, Rabbi Heir

(played by Alan King) and the associate dean (Peter Riegert). They convince him to go undercover to locate the leadership of the neo-Nazis.

Svoray masquerades as the representative of a wealthy American pro-Nazi publisher who is eager to bankroll the movement in Germany. Eventually, through his friend Fischer, he is introduced to the leader of the National Front, the largest of the sixteen major right-wing groups in Germany, and he also learns of the direct contacts this group has with neo-Nazi groups in the U.S.

With the resident Nazi expert (played by Arless Howard) of the Wiesenthal Center posing as Svoray's wealthy publisher, they set up a sting operation to record transfer of money to the National Front, and hopefully, deal a blow to the neo-Nazi movement both in Germany and throughout the world.

The film is suspenseful, exciting and sometimes chilling, and throughout the message is never lost — the drive to create a society of "ethnic purity" in Germany, in the United States, and elsewhere still flourishes. As Rabbi Heir has said: "today's fringe groups can be in power to-



Oliver Platt, left plays Yaron Svoray in *The Infiltrator*, an HBO film based on a dramatic true story.

morrow."

The other "take-home" messages from the film are summarized in the end captions:

No one was ever prosecuted based on the evidence presented by Yaron Svoray.

There are 82 right-wing extremist groups still operating in Germany, and in the last three years there have been over 6000 racial attacks.

In the United States, membership in race-hat groups is at an all-time high.

There are currently 300 active white supremacist groups including 160 skinhead gangs operating in forty states.

I found the film an entertaining way to learn more about the threats presented by the world's modern hate groups. It probably will not be an eye-opener for Jews, but it may for many in the rest of America. If you have access to HBO, the film is well worth the 90 minutes.

[In the theater this film might get an R rating. There is profanity, some violence, and even a little bit of nudity in a simulated rape scene.]

(Delaware's Martin F. Sloan writes reviews for *The Jewish Voice*.)



Oliver Platt, Arless Howard, Peter Riegert and Alan King in a scene from *The Infiltrator* which chronicles an Israeli's undercover penetration of neo-Nazi groups in Germany.

Words & Music:

I'll Take Berlin

By STEVE COHEN

Special To The Jewish Voice

I like to imagine, when I attend the revival of a show, what it must have been like at the premiere. With ANNIE GET YOUR GUN at the Valley Forge Music Fair, it's easy to

recapture that feeling of excitement. When Irving Berlin wrote ANNIE GET YOUR GUN in 1946, it was the most ambitious production of his career. Though apparently past his prime, he astounded everyone by writing the best score of his life.

The song hits poured forth, one after another, in every scene of the show: "The Girl That I Marry," "They Say That Falling in Love is Wonderful," "There's No Business Like Show Business," etc., etc. Four ANNIE GET YOUR GUN songs were simultaneously among the top nine songs on the Hit Parade, surpassing even OKLAHOMA's record.

Today, when our standards of reference are Sondheim and Lloyd Webber instead of Rodgers & Hammerstein, the impact of Berlin's music is just as great. I hadn't seen this show in over 20 years, and was delighted all over again with the melodies and the cleverness. The script holds up surprisingly well, too, with its portrayal of tensions caused when the woman is the principal wage-earner in a relationship. Andrea McCordle is the perfect Annie Oakley.

I saw Ethel Merman in this part in a 1966 revival, and loved her. McCordle sings almost as well (Don't laugh...Merman did sing these songs beautifully, with some unexpectedly lovely soft notes) and Andrea is much

The First Electronic Jewish Bookshelf

An innovative new multimedia product brings useful Jewish resources to your computer. *The First Electronic Jewish Bookshelf*, is a general interest Judaic CD-ROM produced by ScanRom Publications in New Jersey. The First Electronic Jewish Bookshelf includes in a digitized form Jewish books, songs and photographs available at the touch of a few keystrokes. Among the books are: *The Jewish Books of Why: The Jewish Book of Knowledge; A Treasury of Jewish Folklore; The Jews In Comedy Catalog; Kosher Cookery: Classic and Contemporary; This is the Torah; Great Jews In Stage and Screen; Joys of Jewish Folklore; Great Jews In Sports* and *Great Jews In Music*.

Publisher Irving Green says the product will be useful to what he calls "Der Pintele Yid" individuals who identify with Judaism — but know almost nothing about their heritage. He suggests its not for the serious student.

Nonetheless it is a handy reference which is easy to use. The First Electronic Jewish Bookshelf facilitates a fast search through multiple sources for words or phrases of interest. At exactly the size of an audio CD it takes up less room than a shelf of books. The First Electronic Jewish Bookshelf is available through bookstores and computer stores or from ScanRom Publications, 1-800-269-2237. It can be ordered via e-mail at FEJB@aol.com or by fax at 516-25-2237. ScanRom can also be reached via mail at P.O.B., 72, Cedarhurst, N.Y. 11516. The First Electronic Jewish Bookshelf runs under windows and requires a sound card in addition to the CD-ROM drive. The cost of the disc itself is \$99.95 plus \$5 for shipping and handling.

According to Steve Zeitchik, writing for the Jewish Telegraphic Agency, a few months ago "The First Electronic Jewish Bookshelf," caught the attention of Microsoft Corp. The huge software company claims that the title infringes on its trademark "Bookshelf" and "Bookshelf Series" software packages.

The company has issued a letter through its lawyers to Green express-

ing hope that an arrangement can be worked out under which Green would agree to discontinue use of the term.

"We own the 'Bookshelf' trademark and feel we have an obligation to protect it," said Erin Carney, a spokeswoman for Washington-based Microsoft.

While she acknowledged that Green's package, a potpourri of Judaic information ranging from Jewish law to chicken soup recipes, has not hurt sales of the Microsoft package of the same name, she did stress the importance of keeping a firm grip on intellectual property.

"It's not a sales thing. We simply want to retain what is ours," she said. The Microsoft "Bookshelf" and "Bookshelf Series" are compendiums of reference books such as the World Atlas and the American Heritage Dictionary.

Green, founder and president of ScanRom Publications, insists that the mistake was harmless and would simply be too expensive to rectify.

"I have the product name on every screen of the program," he said in an interview. "I estimate it would cost about \$100,000 to change that as well as repackage the whole thing."

At present it is uncertain how this dispute will be resolved.

While The First Electronic Jewish Bookshelf is an enjoyable and useful product a second such effort could be improved. Content in a second such effort might be expanded to include Yiddish and Hebrew dictionaries and contemporary Israeli music such as that of performers David Broza, Ofra Haza and Noa. The art of Marc Chagall could be included. Video can be stored on CD-ROM and viewed on a computer so Green could feature clips from *Fiddler on the Roof* or *Yentl*. Other multimedia products more effectively combine text, sound and/or graphics at the same time and this would be marked improvement for Green's next edition.

If you are looking to have access to Judaic content on your computer the First Electronic Jewish Bookshelf is a recommended purchase.



This illustration on the subject of the Book of Ruth is on display at the Yeshiva University Museum in New York. The exhibition is titled "A New Book of Ruth: Calligraphy and Illustration" by Sharon Binder. It's on display through July 31, 1995.

ARTS • ENTERTAINMENT • BOOKS

Jackson Considers Anti-Semitic Charge To Be Off The Wall

By TOM TUGEND

LOS ANGELES (JTA) — The pop star Michael Jackson and his wife, Lisa Marie Presley, granted an hour-long interview to ABC's Diane Sawyer on June 14.

After dispensing with the really major questions, such as whether the couple engaged in marital relations and shared the same bed (affirmative on both counts), Sawyer hones in on the lyrics of the song "They Don't Care About Us," featured on Jackson's new album, "HIStory Past, Present and Future, Book I."

The staccato hip-hop song, in which the multimillionaire entertainer casts himself as the voice of universal victimhood, contains the words "Jew me, sue me, everybody do me/ Kick me, kike me, don't you black or white me." Later in the song, Jackson reprises the theme with "Kick me, kike me/Don't you wrong or right me."

Sawyer asks whether these lyrics may be considered anti-Semitic. Jackson is shocked at the suggestion, saying the song symbolized all victims of prejudice.

"It's not anti-Semitic, because I'm not a racist," pronounces the Gloved One. "I could never be a racist. I love all races from Arabs to Jewish people."

To prove this assertion beyond all doubt, Jackson notes, "My accountants and lawyers are Jewish."

"My three best friends are Jewish — David Geffen, Jeffrey Katzenberg and Steven Spielberg," he adds, naming three of Hollywood's most influential players, who recently joined forces in DreamWorks SKG.

Rabbi Marvin Hier, dean of the Simon Wiesenthal Center, says, "It's the ambiguity [of the words] that I'm afraid of, when they reach 20 million buyers around the world."

He points out that Jackson had been among the first visitors to the Los Angeles-based center's Museum of Tolerance and its Holocaust exhibit two years ago, and was visibly shaken by the experience. David Lehrer, ADL's Western regional director, comments that "the words are hateful and harmful, and hate is too serious a subject for subtleties. Why single out Jews?"

The spokesmen say they believe that Jackson is not an anti-Semite, but wonder why no one in his entourage, which includes a fair number of Jews, had flagged the offensive words along the way.

One veteran Hollywood insider observes that Jackson writes his own lyrics and "when you reach the superstar status of a Michael Jackson or Barbra Streisand, no one around them would dare criticize them."

On June 15, music mogul Geffen testifies that "there's not one iota of anti-Semitism in Michael. He's not a hater of any kind. At worst, sometimes he's naive."

Spielberg is rather less enthusiastic and clearly unsettled that a booklet accompanying each album quotes the mega director-producer as lauding Jackson as "a phenomenon" and "one of the world's most precious resources." A formal statement by Spielberg declares that his words of praise were written in August 1993

for what he was told would be a retrospective. "Best of Michael Jackson" album. Spielberg's 1993 quotes "are by no means an endorsement of any new songs that appear on what has now been released as Michael Jackson's HIStory album."

On June 16 Jackson calls Rabbi Abraham Cooper of the Wiesenthal Center and insists that "I don't have a racist bone in my body. My intention was to write an anti-racist song," he says. Later, Jackson faxes letters of apology to the ADL's Lehrer and to Hier and Cooper at the Wiesenthal Center.

He promises that the following paragraph will accompany all his albums, except for the 2 million copies already shipped out.

"There has been a lot of controversy about my song, 'They Don't Care About Us.' My intention was for this song to say 'no' to racism, anti-Semitism and stereotyping. Unfortunately, my choice of words have unintentionally hurt the very people I want to stand in solidarity with. I just want you all to know how strongly I am committed to tolerance, peace and love, and I apologize to anyone who might have been hurt."

The ADL and Wiesenthal Center declare themselves satisfied with the apology, though Hier vows to monitor the follow-through by Sony's Epic Records, which is distributing the album.

(Editor's note: Sawyer also questioned a promotional film prepared to help sell Jackson's album which featured a style reminiscent of fascist propaganda. In an unrelated matter, Jackson performed in Israel within the last twelve months.)

Continued from page 18



Michael Jackson and his wife Lisa Marie Presley pose with Diane Sawyer for a publicity photo. Jackson was asked about anti-semitism. CREDIT RNS Photo/Reuters.



Wednesday, July 5, 9 p.m. WHY TV 12. The Wonderful, Horrible Life of Leni Riefenstahl.

Leni Riefenstahl has secured her place in film history, yet her story remains a sensitive topic. Widely acclaimed for her cinematic innovations that profoundly affected the documentary form, she is simultaneously reviled for her association with Hitler and the Nazis.

The Wonderful, Horrible Life of Leni Riefenstahl, which airs Wednes-

day, July 5 at 9 p.m. on TV 12, traces the life and career of this talented, glamorous, daring and controversial actress-turned filmmaker — now in her 90s and still working — through clips of films in which she performed, footage from her famous documentaries *Triumph of the Will* and *Olympia*, and Producer Ray Muller's unflinching, sometimes contentious, interviews with her. *Triumph of the Will*, a 1932 documentary, glorified Hitler and forever linked her name to the Nazis, resulting in the abrupt end of her filming career after World War II. The Wonderful, Horrible Life of Leni Riefenstahl airs Wednesday, July 5 at 9 p.m. on TV 12.

Words & Music: Berlin

A former member of our community, Paul Rudnick, has become one of today's foremost stage and film writers. His screenplay for *ADDAMS FAMILY VALUES* won awards, and his *I HATE HAMLET* was the best production at the Delaware Theatre Company last year, among many other venues. Paul's mother, Selma Rudnick, was a prominent member of the Delaware Valley artistic community until her recent move to New York. Rudnick's play *JEFFREY* is a wicked, hilarious comedy that also manages to touch the heart with its depiction of how the fear of AIDS can chill feelings of love. Rudnick and most of his characters are gay, but it would be a mistake to think that this play is only for that audience. Rudnick uses his specifics to illustrate a universal problem.

Cannon Honored

Captain's Deck Retirement Community announces Ollie Marie Cannon, as the May 1995 Employee of the Month. Mrs. Cannon, who lives in Wilmington with husband Tony and their three sons, has been a member of the Housekeeping Department for just over one year.

For information call (302) 798-3500.



The supremely entertaining Diana Ross smiles as she touches the Western Wall in Jerusalem. She was in Israel to perform and is travelling to the former Soviet Union. CREDIT RNS Photo/Reuters.



A model wears a creation in Israel which features flags of several countries. Designers gathered recently in support of the peace process. CREDIT RNS Photo/Reuters.

his own original music in *BRIGHT NIGHT*, an AIDS benefit at the Delaware Theatre Company.

A *LITTLE NIGHT MUSIC* is now playing at the Arden Theatre Company's temporary headquarters, the Arts Bank in Philadelphia. This is the "waltz musical" collaboration of Stephen Sondheim and Harold Prince. (Prince is yet another former member of Philadelphia's Jewish artistic community.) In many ways it is Sondheim's most accessible, easy-to-love show.

The Arden has cast *NIGHT MUSIC* with fine actors who don't usually sing, and the result is an effective comic drama. The musical quality is fine too. Susan Wilder as the leading lady, Desiree, sings better than the original cast's Glynis Johns, acts more impetuously and looks more desirable.

The American Jewish Theatre just presented a new musical, *SHABBATAI*, a modern, satiric retelling of the story of the false messiah Shabbatai Sevi. This New York company shocked and moved us with Bruce Jay Friedman's *HAVE YOU SPOKEN TO ANY JEWS LATELY?* earlier this season. *SHABBATAI* has a milder impact.

Michael Schubert and Michael Edwin created the book, music and lyrics. They're at their best when they write dialogue like this for two medieval rabbis:

"It is said, when the Messiah speaks, people will listen."

"So what? People listen to Rush Limbaugh. Some people even listen to Neil Diamond!"

But too often the play becomes sentimental, undermining the satire. *SHABBATAI*'s production was thoroughly professional; the cast filled with singing actors of Broadway caliber.

The American Jewish Theatre Company starts next season with a proven winner, the 1930 Marx Brothers comedy, *COCOANUTS*, with music by Irving Berlin.

SYNAGOGUE LIFE

Beth Shalom Confirmation

Wilmington's Congregation Beth Shalom Religious School confirmed three students as part of the Shavuot Service recently. Devora Greenberg, Ashley Lange and Brett Levy completed the required studies and received their awards and gifts on Sunday, June 4, 1995 from Mrs. Cindy Imber, Religious School Committee Chair and Dr. Neil Goldstein, Congregation Vice-President. Each of

the confirmands presented a D'var Torah, Ashley Lange on Shavuot, Devora Greenberg on the Ten Commandments and Brett Levy on the Meaning of Confirmation. The Shavuot service was conducted by the confirmands with Cantor Norman Swerling officiating. Parents of the confirmands are Renee and Barry Greenberg, Robing Lange and Danna and Roger Levy.



Beth Shalom Confirmation Class. From left: Brett Levy, Ashley Lange, Devora Greenberg and Cantor Norman Swerling.

Beth Shalom Religious School Mitzvah Program

Students of Wilmington's Congregation Beth Shalom Religious School collected needed infant and baby supplies as their project of the recent Synagogue's Annual Mitzvah Day Program. Under the guidance of Arlene Davis, Educational Director, the students filled a baby crib with

disposable diapers, infant and toddler clothing, skin care products etc. These items were collected for the Delaware Adolescent Program Inc. (D.A.P.I.) at the New Castle County Center. Daniel Levin and Steven Millman, representing the religious school students, recently presented these items to Doris Patterson-Griffin, D.A.P.I. Director and her associate, Orville E. Smith III. "These much needed supplies will be distributed to needy pregnant and parenting teenagers, and they will be most appreciative" said Ms. Patterson-Griffin.

Beth Shalom's Mitzvah Day is a congregation wide community service program whereby Synagogue volunteers participate in day long projects to reach out and help their neighbors in a variety of programs. This year's projects included work at the Newark Food Bank, painting at the Wilmington Senior Center and entertaining residents at the Delaware State Hospital and The Layton Home

Candle Lighting

JUNE

23RD - 8:16 PM

30TH - 8:16 PM

JULY

7TH - 8:15 PM

14TH - 8:12 PM

21ST - 8:07 PM

See related photo on page 25

Yom Ha-atzmaut Celebrated At Cafe Tamar At AKSE

In a time when many community events go begging for an audience, Cafe Tamar at Adas Kodesch Shel Emeth synagogue continues to draw S.R.O. crowds. The overflow audience on May 29, Yom Yerushalayim, enjoyed the singing of the 18 Voice Choral Group, plus four dance groups. Participants in the program, all members of AKSE, range in age from 8 to 80 and include three generations of performers from four families in the congregation.

The Adas Kodesch choral group actually began in 1955 when four members of the congregation entertained residents of the Kutz home, then known as the Bichor Cholem Home for the Aged at Third and West Streets. Subsequently, this small group performed locally for other Jewish organizations and grew in

membership until in 1957 they presented their first formal concert in the Esther Topkis Auditorium at 6th and French Sts. Unique in the state of Delaware, the Adas Kodesch Shel Emeth Choral and Dance Groups have been bringing the music and dance of Israel and the Jewish people to our community since 1957 with their annual celebration of Yom Ha-atzmaut. In addition, they are frequently invited to perform at schools, elder hostels and folk life festivals as well as other community ethnic programs. One of the highlights of this year's Cafe Tamar was a surprise performance by members of the Russian Ballet Theater of Delaware. They delighted the audience with a rendition of "Hava Nagila," a dance they choreographed using steps learned from the AKSE adult dancers.

The choral group is directed by Faith Brown and accompanied by Sara Berman and the Tamar Musicians. The dance groups are led by Faith and Lou Brown with Harriet Ainbinder. Melinda Weinstein directs

Perry Goldlust Re-Elected To Head AKSE

On May 30, 1995, the Congregation of Adas Kodesch Shel Emeth held its annual meeting. Yearly reports were given and approval of the 1995-96 operating budget took place. Election of officers and board members was held.

Perry Goldlust, a partner in the law firm of Aber, Heiman & Goldlust, was elected as President for a second term. Others who will take office on July 1, 1995 and serve until June 30, 1996 are:

Elliott Echt - V.P. Finance; Harriet Ainbinder - V.P. Education; Mark Wagman - V.P. Religious Affairs; Helen Gordon - V.P. Administration; Sarah Goldstein - V.P. Ways & Means; Vivian Goldberg - V.P. Membership; Marilyn Harwick - V.P. Community Affairs; Herb Silon - Treasurer; and Lisa Elliott - Secretary.

Board Members to serve for the term 1995-1997 are:

Barry Brown; Mike Cabelli; Earl Erdman; Albert Goodman; Arnold Harris; David Lawton; Steve Miller; Karen Moss; Joel Roisman; Sam Samuels; Narda Silon - Shofar Editor; Bert Tanzer and Marty Zukoff.

Members continuing to serve out the 1995-96 term are: David Berengut; Stuart Drowos; Nellie Mazouk; Ronald Makar; Joel Panitz; Barbara Schoenberg; Craig Sternberg and Gail Tolpin.

Other groups that serve the congregation are Life Members and Past Presidents.

Life Members are: Morris Ashkanasi; Gerald Blum; Esther Goldberg; Sarah Goldstein; Sidney Gross; Jacob Hoffman; Bernard Panitz and Isadore Silverman - Gabbi.

Past Presidents are: John Elzufon; Alan Goldberg; Richard Harwick; Edward Kauffman; Harvey Rubenstein; Howard Simon and Philip Simon.

The religious leaders of the congregation are: Leonard B. Gewirtz, Rabbi Emeritus and Daniel Leeman, Cantor.

the youngest groups of dancers. "Cafe Tamar brings a special joy and magic to the music and dances of our people!" Faith Brown says.



Lou Brown, center, and Mark Wagman, second from right lead the men at Cafe Tamar.



Among the performers at Cafe Tamar shown here are Linda Vodovis (far right) and Albert Einstein Academy's Principal Rabbi Ellen Bernhardt second from right.

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Abe Pollin Addresses Teens On Jews and Politics

By YOSEF I. ABRAMOWITZ

"We're put on this earth to do more than just take care of ourselves," Abe Pollin, owner of the Washington Bullets, Capitals and the US Air Arena told a gathering of Jewish teenagers and Washington community leaders earlier this year. "The more you know about Judaism, the more you know how important it is to be involved in the political system."

Pollin, chairman of the Centre Group, has long been involved with both Jewish and non-Jewish causes including AIPAC and UNICEF and believes that "we have a dual role to play in this country, as American citizens and as Jews." His remarks were delivered to a Trustee-Student program of The Washington Institute for Jewish Leadership and Values, which sponsors Panim el Panim High School in Washington. The Jewish teenagers in the audience came from Delaware, Missouri, New Jersey, Pennsylvania and Tennessee to participate in the four-day learning and leadership seminar, which was underwritten by Irene and Abe Pollin.

"I have come to admire Panim el Panim because it does two things," said David Ifshin, who co-chaired the evening and introduced Pollin. "It exposes Jewish youth to the politi-

cal process and connects them with their Jewish identities."

"As I look out here at your young faces," Pollin said, "I have a real special charge. You are the future of the Jewish people and it is going to be your responsibility to take over when we are no longer around. Panim el Panim teaches you what you can do, how one person or a group of people can make a difference. I want to tell you that's absolutely true."

Students lobbied a dozen members of Congress to fax letters to Russian authorities on behalf of Jewish prisoner Semyon Livshits, who has been held for five years on trumped up charges since receiving permission to emigrate to Israel.

Panim el Panim participants also wrote letters to Boris Yeltsin on the topic and delivered them to the Russian embassy.

The 4-day Pollin-sponsored seminar included debates on abortion and poverty, a keynote address by Mark Talisman, a briefing at AIPAC, a tour of the U.S. Holocaust Memorial Museum, and various study sessions on Jewish values and social action. Students also distributed food to the homeless throughout the program.

"We are in the golden age of Judaism," Pollin told the students. "It is incumbent on you to get to know

what brought us here and how to be a part of it. Never forget that your voice, your work, your letters to congressmen — Republican or Democrat — can make a difference."

"Pollin is a wonderful role-model for Jewish young people," said Jonathan Kessler, a community leader who is co-chairing with his wife Ellen the Institute's Jewish Leadership Dinner on May 24 honoring White House counsel Abner Mikvah.

The student-trustee event was co-chaired by Mark Levitt and was also attended by a select group of two-dozen lay leaders from the Washington area.

(The writer serves as assistant director of the Washington Institute for Jewish Leadership and Values.)

NACHES



GOLD-MARKOWITZ

Elaine Danielle Gold and Jason Louis Markowitz were married Sept. 18 in Crystal Plaza, Livingston, N.J. Their parents are Ronald and Marion Gold of Livingston and Martin and Frances Markowitz of Wilmington. The bride, a graduate of Ridgewood High School and the University of Delaware, works for the state of Delaware as an institutional abuse coordinator. A graduate of Concord High School and the University of Delaware, the groom works for Associates National Bank as a credit analyst. The couple will live in Wilmington.

THANKS!

Our valuable volunteers improve the quality of life for the residents of the Kutz Home. They visit, take residents to medical appointments, accompany them on ambulance trips, run bingo games, feed, assist with group activities, help with mailings and entertain.

Volunteers contributed 3215 hours in 1994. Their dedication and compassion are much appreciated by the residents, staff and the Board of the Home.

Volunteers are always needed. Call 764-7000, even if you have only an hour a week to help.

MARGE MAEROV, Director of Volunteers

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Commentary: Disagree, Yes, But Rancor Can Be Lethal

By Rabbi GERALD I. WOLPE

Special To The Jewish Voice

The petulance that exists in the Jewish community is a slow-working virus that is a frightening threat. One has to remember the haunting rabbinic legend that reflects an observation of the historian Josephus.

The Roman general Titus, who was directing the siege of Jerusalem, cautioned his troops against overexposure. He knew that while his army tightened the siege lines, contesting Jewish groups were fighting and killing one another within the Jerusalem walls. "Don't try too hard," he advised. "Leave the Jews alone; they will kill one another and do our work for us." Evidently, our people did not recoil from this imagery. Our history is replete with this destructive tendency. The followers of Maimonides and Nachmanides extended their theoretical differences, to the disgrace of mutual excommunication. The intellectual and religious bloodletting that exploded between Misnagdim and Chasidim in 18th and 19th-century Eastern Europe misdirected community energies that could have concentrated on the legitimate needs of the shtetl.

Major scholars have theorized that the fiery conflict between two noted rabbis, Emden and Eybeschutz, divided European Jewry and undermined the prestige of rabbinic institutions. It was a lethal blow to the unity of 18th-century Jewry.

Israel parade incident

One only has to listen to the fractious horrors of a Knesset debate to realize that we have learned nothing. As this column is being written a news report reveals that a leader of the Israel Independence parade in New York struck Shulamit Aloni, a controversial Israeli minister. What could be more indicative of this horror than the scene of a marshal of a parade dedicated to the joy of the establishment of a Jewish state strike a minister of that state?

The communal recessive gene strikes again. Somewhere Titus must be watching with a wry smile of recognition and satisfaction.

There are legitimate areas of disagreement among Jews. As a Conservative rabbi, I have significant differences with the Reform movement. However, in no way would I diminish its honest concern with the future of the Jewish people. It struggles with the challenges to our community in the trenches of the battle.

As a Conservative rabbi, I have significant differences with the Reform movement. However, in no way would I diminish its honest concern with the future of the Jewish people. It struggles with the challenges to our community in the trenches of the battle.

If our approaches and solutions are different, they can be debated in a healthier atmosphere of mutual respect and brother/sisterhood.

I have the same sense of difference and mutual destiny with Orthodoxy. If I do not accept its understanding of Jewish law, I can still respect its commitment to a Jewish life based on the fulcrum of halacha.

The same sense of key-word relationship exists with Reconstructionists, secularists, involved and non-involved Jews. What frightens me is the way Jews reject Jews as individuals because of a difference of interpretation or religious or intellectual position.

A healthy debate

Elie Wiesel tells of Jews arguing points of Jewish law amid the horrors of the concentration camps. If I hear the *nigun* of the traditional talmudic arguments, then the fervor of the different opinions had to be expressed in spite of the bizarre surroundings. The healthy nature of their debate did not blind them to what they shared.

The anachronism was and should remain the strength of the Jewish people.

Let us stop calling each other the names that have been used so often by our enemies.

Let us stop maligning one another by imputing motives that are not in keeping with the gentleness that we so often attribute, with admiration, to Hillel Rabbi Levi Yitzchok of Bereichev, Rabbi Israel Salanter et al. They saw the weakness and the vulnerability of Jewish women, men and children. Yet they loved their fellow Jews without reservation.

After all, we are told that the Lord loved the Jewish people and chose them for a special purpose. We are taught that the purpose of all of our teaching is *Imitatio Dei*, the Imitation of God. If our history is based on His love for Jews, dare we do less?

(Rabbi Gerald I. Wolpe is senior rabbi of Har Zion Temple in Penn Valley, a Conservative congregation. He is chairman of the Jewish Exponent's Journalistic Standards Committee.)

Zionism Copes with Israeli - Diaspora Drift

The mission of Zionism in the next century is to renew the value of a Jewish collectivity that will, at the same time, restore the relationship between diverging American and Israeli cultures, two prominent Israeli social scientists told a Zionist strategy seminar symposium in New York this month.

Participants in the final session of a five-part series conducted by the American Zionist Movement (AZM) to examine future directions for the American Jewish community were Steven M. Cohen of Hebrew University, a sociologist, and Charles E. Liebman of Bar-Ilan University, a political scientist. Both panelists are former Americans who have made aliyah, and both stressed the need for sustained contact and a continued relationship between Israelis and Diaspora Jews in a global Jewish environment.

Noting that Israelis have moved away from world Jewry and "have developed a different emphasis from Diaspora Jewry on what it means to be Jewish," Prof. Cohen said:

"American Jewry has become extremely universalist and has adopted a personal and voluntarist way of expressing its Jewishness. Israeli Jewry, on the other hand, is more particularistic and Zionist, focusing on land, State, and the Hebrew language." He continued:

"The new Zionism must focus on the unity of Jewish people, emphasizing the centrality of the State of Israel to Jewry worldwide. Relationships between American and Israeli Jews must be built on issues that they can relate to — art, medicine, the environment. Together, they should explore items of shared interest."

Prof. Liebman noted: "Israeli experiences for Americans can strengthen these connections." In addition, he indicated that American Jewry formerly consisted of two types of Jews: the total Jew — usually Orthodox — who does not feel completely at home in the Diaspora and who lives his emotional life in Israel, and the ethnic Jew, whose Jewish commitments were shaped by memories of the Holocaust and the birth of the State of Israel.

He noted that the generation of ethnic Jews is dying out and is "be-

ing replaced by private Jews who have internalized American ideals of self-reliance. They have removed their Jewishness from the public arena and relegated it to the private one." He added:

"For Zionism to succeed in the United States, it must speak to these privatized Jews and look for ways to give them spiritual meaning." But he added:

"Since privatized Jews lack a commitment to the Jewish people as a whole, Zionism must restore the spiritual potential of belonging to a Jewish collectivity."

Prof. Henry Feingold, co-chair of AZM's Department of Academic Affairs and moderator of the series, concluded: "Israel can let go of its role as a recipient of good will and become an instrument in rebuilding a common Jewish culture."

French Far Right Gains Jewish Leaders View Election Results As Grim

By MICHEL DI PAZ

PARIS (JTA) — France's Jewish leaders view the success of France's extreme-right National Front in this week's second and final round of municipal elections as a gain, but nonetheless historic, moment in the history of French politics.

"This is a turning point in the political history of France," said a member of CRIF, the umbrella organization representing French Jewry.

"For the first time in 50 years, an extreme, right-wing, nationalistic party that is heir to the ones existing before World War II has won mayorships. This is very disturbing and it enables [National Front leader Jean-Marie] Le Pen to forward his ideas.

The electoral showing of the National Front, which won municipal races in three French cities, reportedly prompted former Socialist Premier Laurent Fabius to call for a boycott of the cities now under the National Front's sway.

Fabius, who is of Jewish descent and who has long been the object of attacks and cartoons in the far-right media, said companies, artists and sports personalities should avoid doing business in the three cities.

He added that "it was up to everyone" to show "in practical terms that

stand. So too, says Aiken, Jews have to sometimes trust God regarding matters they do not understand. A maturing relationship with God, developed through prayer, can yield a deeper level of understanding. Aiken explained further that "G-d often creates situations of need for us so that we will turn to Him to get what we require. At the same time, G-d hopes that prayer will enable us to create an intimate relationship with Him, and that we will grow spiritually through this encounter, and through trying to be the best recipients possible when G-d gives us what we ask for." Our physical limitations, Aiken says, and daily needs were purposefully created, Aiken says, so that we may forge a relationship with G-d.

Aiken compares the effect of the frequency of traditional prayer to a parable about a King. The monarch provides allowance to his children on

a daily basis, rather than an annual lump sum, so that he may see his children daily. She compares the need for frequent prayer to the need for frequent communication with one's spouse. "How does she feel when you call to day hello in the middle of the day?" Aiken asks. The frequency of prayer allows a maturing of a Jew's relationship with God through prayer that relates to God in a personal manner.

Aiken received her Ph.D. in clinical psychology from Loyola University in Chicago. She has written a scholarly study of the role of women in Judaism from a traditional point of view, entitled "To Be a Jewish Woman." Dr. Aiken coauthored "The Art of Jewish Prayer" with Rabbi Yitzchak Kirzner. Aiken is also a personal friend of AKSE's Cantor and Mrs. Daniel Leeman.

voting for the National Front backfires" on those who vote for them.

The National Front, which ran on an anti-immigrant platform and has made no secret of its past anti-Semitic leanings, won the races for city council members in the Riviera port of Toulon, where France maintains its Mediterranean naval headquarters; in the industrial town of Marignane, near Marseilles; and in the city of Orange, which, like the other two, is located in the south of France.

Toulon was the site of the National Front's most important victory. With a population of 170,000, it is believed to be the largest city in Western Europe now under the control of a far-right party.

Marignane has a population of 32,000; Orange, 26,000.

France holds elections every six years for city councilmembers in municipal districts across the country. The council members have the responsibility for electing mayors; they also from part of the college that elects senators, who sit in France's upper house of Parliament.

In the cities they now run, members of the National Front say they intend to introduce the so-called "National Preference."

The practice, which gives preference to French nationals seeking jobs and housing, is illegal under French law.

If this electoral promise is implemented by the National Front, the country's prefects, officials who represent the authority of the state on a local level, say they will have to act against the new mayors.

But observers say that if this takes place, it will only provide more ammunition for Le Pen and his followers, who have repeatedly maintained that the more moderately-conservative and recently elected French Prime Minister Chirac is more concerned with immigrant rights than with those of French nationals.

ORT's New Slate Of Officers

35 Brandywine chapter ORT members gathered at Cuisines restaurant on June 8, 1995 to welcome in the new slate of 1995-96 officers. The slate is as follows: President-Ruth Rosenberg; Vice Presidents-Amy Leiton, Joan Addicks, Annette Aeronson, Ellen Doran; Treasurer-Barbara Leeman; Financial Secretary-Rachel Harad; Recording Secretary-Karen Melnick; Corresponding Secretary-Jodie Pezzner.

Brandywine chapter announced 3 new officers to this year's slate: Joan Addicks, Rachel Harad, and Barbara Leeman. In her presidential address to the Brandywine chapter, Ruth Rosenberg focused on the theme of "Success," recognizing the chapter's fundraising efforts for the past year. The Brandywine chapter exceeded all of its financial and recruiting goals for the 1994-95.

Psychologist/Scholar Completes AKSE Visit

By DAN WEINTRAUB

Editor Of The Jewish Voice

Late last month the AKSE Adult Education Committee presented Dr. Aiken, described as "a modern, Torah-observant Jew who is a psychologist in private practice." She spoke on the topics "Dear God: What Have You Done For Me Lately?" and "What Really Happened in the Garden of Eden."

Although a short summary here cannot convey all the meanings and nuances of Dr. Aiken's message; this abbreviated effort is intended to convey aspects of her talk about Jewish prayer for those who could not attend. Note that where Dr. Aiken is

quoted God is spelled G-d but this convention is not used in the remainder of the article.

Aiken proposes that crisis and need often brings Jews to prayer. For example she recalls praying that she would make it through Calculus. Aiken says prayer should be more than simply a means by which we seek the things we want.

Just as a child's understanding of the world matures over time, Aiken says a Jew grows to understand God. Initially the child must trust the parent in situations she or he does not understand. So too, says Aiken, Jews have to sometimes trust God regarding matters they do not under-

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CALENDAR

Entries for the Calendar of Events are due on the Thursday deadline, published in *The Jewish Voice*. Copy should be typed and double spaced. Entries are preferred on 3 1/2" floppy disk or via E-mail. Please include day, date, time, place, brief description, and contact person.

JUNE

Sunday _____ 25

Young Jewish Adults of Delaware (YJAD) - CANOE TRIP down the scenic Brandywine. \$21 per person. Call David at (609) 678-8029 for directions and further info.

JULY

Friday _____ 7

Beth Emeth Summer Series at the JCC. Guest speaker Mrs. Myrna Ryder. 8 p.m. Jewish Family Life Education, JFS.

Sunday _____ 9

Young Jewish Adults of Delaware (YJAD) - Post-July 4th Picnic at the Gross Mansion. 2:00 p.m. Come join us for food, friends and fun. Reservations are required by June 29th. Call Phil at (302) 652-6688 for directions, cost and further info.

Friday _____ 14

Beth Emeth Summer Series at the JCC. Guest speaker Dr. Henry Schenker. 8 p.m. "What's a Nice Jewish Boy Doing in Church on Sunday Morning?"

Tuesday _____ 18

Young Jewish Adults of Delaware (YJAD) - YJAD Chavurah DISCUSSION GROUP. 7:00 p.m. Join us for a lively discussion and hors d'oeuvres. Please call Merrily at (302) 477-1302 for further details.

Friday _____ 21

Beth Emeth Summer Series at the JCC. Guest speaker Mr. John Elzufon. 8 p.m. Jewish Community Relations Committee, JFD.

Sunday _____ 23

Young Jewish Adults of Delaware (YJAD) - Annual picnic and olympics. 12:00 noon at the J.C.C.'s Family Campus. Join us for food, fun, swimming, and the least competitive and wackiest olympics you'll ever see. Reservations are required by July 16th. Call David at (609) 678-8029.

Friday _____ 28

Beth Emeth Summer Series at the JCC. Guest speaker Mr. Robert Coonin. 8 p.m. Jewish Community Center.

Sunday _____ 30

Young Jewish Adults of Delaware (YJAD) - Co-Ed Noncompetitive SOFTBALL. 1:00 p.m. No reservations are required, but there is always a shortage of gloves, so, if you have one, please bring it. Call Sandi at (609) 678-8190 for directions and further info.

AUGUST

Friday _____ 11

Beth Emeth Summer Series at the JCC. Guest speaker Mrs. Judy Wortman. 8 p.m. Jewish Federation of Delaware.

Friday _____ 18

Beth Emeth Summer Series at the JCC with Rabbi Laurence Malinger. 8 p.m. Jewish Federation of Delaware.

Friday _____ 25

Beth Emeth Summer Series at the JCC. Guest speaker Mr. Dan Weintraub. 8 p.m. The Jewish Voice.

Ongoing

Yjad Weekly Activities. Young Jewish Adults of Delaware's (YJAD's) co-ed, noncompetitive volleyball league will continue every Wednesday night from 6:00 p.m. - 8:00 p.m. Behind the J.C.C. as of May 31, 1995.

Exhibit Highlights Henrietta Szold "Daughter of Zion: Henrietta Szold and American Jewish Womanhood," a new exhibition, will be open at the Jewish Historical Society of Maryland (JHSM), 15 Lloyd Street, Baltimore, from April 9 through December 10, 1995. "Daughter of Zion," will reveal and reinterpret the life and work of Henrietta Szold through artifacts, audiovisual materials, label text, documents and rare archival photographs. A native of Baltimore, Szold (1860-1945) is best known as the founder of Hadassah, the women's Zionist organization. For more information, call at The Jewish Historical Society of Maryland, (410) 732-6400.

"Coming To Delaware: The Amish, Jewish and Italian Farm Communities" will be on display through June 30, 1995. The exhibit will feature the stories of three ethnic groups which settled on farms in Delaware during the first quarter of the 20th century. The goal of the exhibit will be to foster an understanding of multicultural differences and similarities in farming and farm life in Delaware. The history of why the Amish, Italians and Jews mi-

grated to Kent County, Delaware, how they approached farming, their success as farmers, and their lifestyles will be explored in the exhibit.

Protection From Abuse Seminars. The Project For Domestic Violence Reform, Inc. will sponsor monthly seminars on the use, filing and hearing of Protection From Abuse Petitions by victims of domestic violence. The seminars will be conducted by an attorney trained and experienced in family law. It will be the fourth Wednesday of every month from 7:00-9:00 p.m. at the Delaware Technical and Community College, Wilmington Campus, Fourth and Orange St., and is open to the public without charge.

The new Protection From Abuse Act makes it possible for victims of domestic violence to get protection from their abusers without bringing a criminal action. Victims can request no contact orders; removal of deadly weapons; and custody of children and support for a limited time. The seminars will provide information and answer questions about how to obtain and use these petitions.

Handbook Available On Internship Opportunities In Israel. Have you ever considered working in Israel as an intern or volunteer? A book, entitled *Volunteer and Internship Possibilities In Israel*, can make that dream a reality. Published by the Joint Authority for Jewish-Zionist Education, this handbook is perfect for students, young professionals and potential olim interested in exploring employment opportunities in Israel.

To order *Volunteer and Internship Possibilities In Israel* send \$10 for each book to: USD/AZYF, 110 E. 59th Street, 3rd Floor, New York, NY 10022 or call: (212) 339-6941 or 1 (800) 27-ISRAEL.

The End is Near Says Ag. Museum

DOVER, DE — *Coming to Delaware: The Amish, Jewish and Italian Farm Communities* closes soon. This unique exhibit designed to help visitors understand the impact and importance of these immigrant groups on the State will be closing the end of June. During the year it has been on display, this exhibit has gained recognition throughout the region. More than 26,000 visitors have enjoyed the vignettes presented and have learned about the differences and similarities these groups possessed. "Don't be left out of the crowd," say Museum officials. "Once the exhibit closes June 30, the Museum's interpretation of this important aspect of Delaware's history...will be history."

The Delaware Agricultural Museum and Village, a private, non-profit organization, is located just south of Delaware State University on Rt. 13 in Dover. Admission is charged. Information on *Coming to Delaware: The Amish, Jewish and Italian Farm Communities* and other exhibits and events at the Museum is available by calling 302-734-1618.

Fraternity Contribution

Members of the University Of Delaware, Sigma Alpha Epsilon (SAE) Fraternity, Newark, DE, recently conducted a fund drive to provide funds for Breast Cancer Research at the Medical Center of Delaware. Through a series of social events throughout the academic year the fraternity raised funds to support ongoing research at the Cancer Center located at the Medical Center. The check was presented by three members of the fraternity to Dr. Irving Berkowitz, Medical Director of the Cancer Center as part of Wilmington's Beth Shalom Community Health Fair Day.

"All too often fraternities and sororities are unfairly criticized as being self centered and insensitive to community needs and this is a perfect example of notable project that contributes to the community," said a Beth Shalom spokesperson.

Joan Wachstein To AJFCA Board

Joan Wachstein of Wilmington, Delaware was elected to the Board of Directors of the Association of Jewish Family and Children's Agencies (AJFCA) at the Association's Annual Conference held recently in Dallas, Texas. AJFCA is the parent organization of over 140 Jewish Family Service agencies across the United States and Canada. The Association provides information, advocacy and support services to its member constituency. The AJFCA board is comprised of lay and professional leadership from across the continent.

Albert Einstein Academy Holds Gym Show



Rachel Sawicki (1st grade) shows her skill on the balance beam.



Robin Wasserman (1st grade) does warm up exercises before the presentation

On Wednesday, May 31st, Albert Einstein Academy held a gym show. The students, in grades Kindergarten through 5th grade demonstrated skills on the mats, balance beam, in hockey, basketball, gymnastics and much more.

Special Persons' Day At Albert Einstein Academy

Albert Einstein Academy help Special Persons' Day on Wednesday, May 24th. Grandparents and other guests spent time visiting the classrooms, heard a performance by the children and ate lunch with their hosts.



Left to right. Lillian Kesselman, Frank Kesselman, and Chelsea Weisbord.



Left to right. Bunny Wasserman, Robin Wasserman, and Nancy Schroger.



Left to right. Brian Rosen and Cyrilla Rosen.

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Albert Einstein Academy Joins Academically Talented Students In Delaware Who Were Honored

Albert Einstein Academy students Nathan Blumenfeld, Rachel Blumenfeld, Rebecca Neipris, Elana Caplan and Elana Romirowsky joined the Johns Hopkins University Center for Talented Youth as they honored hundreds of students from throughout the State of Delaware for their outstanding verbal and/or mathematical abilities. The students' talents were discovered in CTY's annual Talent Searches, conducted by Hopkins.

Fifth and sixth grade students who scored at or above the verbal or quantitative mean scores of eighth and ninth grade students, respectively, on the PLUS Academic Abilities Assessment will receive certificates of merit and special awards.

Last fall, public and private schools in Delaware identified 121 students who qualified for the Young Students



Upper row left to right: Rachel Blumenfeld, Nathan Blumenfeld, Elana Romirowsky. In front: Elana Caplan and Rebecca Neipris.

Talent Search. Those students took the PLUS test in January and February; approximately 45 percent of

those who took the test will be honored.

Seventh grade students who scored well above the mean for high school seniors on the College Board's SAT: Reasoning Test will also receive certificates. More than 140 seventh grade students qualified for the Talent Search; approximately 45 percent of those students will be honored.

Celebrations of talent and award ceremonies were held Thursday, May 4 at the University of Delaware and Monday, May 8 at Smyrna High School.

More than 4,000 students from 19 states and the District of Columbia participated in CTY's 1995 Talent Searches.

Beth Shalom Religious School Mitzvah Program



From left; Daniel Levin, Doris Patterson-Griffin, Steven Millman, and Orville E. Smith. Congregation students collected items for the Delaware Adolescent Program Inc. (D.A.P.I.) See story on page 20.



Kutz Volunteer Luncheon. From left: Lillian Balick, Miriam Lieblein, Millie Ackerman and Vicky Erdman.

Brandywine ORT Upcoming Event

The Brandywine ORT Planning Conference will be at 7:00 p.m. on Tuesday, June 27, 1995.

Call Ruth Rosenberg (302) 529-1296 for details.



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Solar Synagogue?

According to an item in the Summer 1995 synagogue newsletter "Temple Beth El Shofar" the Ecology Committee of Temple Beth El is "exploring the possibility of solar panel to power the Eternal Light, the ark and hot water heaters."

Kutz Home Volunteers Honored At Luncheon

At the Kutz Home volunteers are a most valuable asset and resource. They provide a measure of caring and grace that is vital to the well-being of the residents. The "friendly" visitors, bingo callers, feeding volunteers and trip escorts enliven life at the Home. Those who assist with clerical work and mailings expedite the efficient functioning of the Home.

All 80 dedicated and caring volunteers deserve much more than a day of tribute. On May 24th the Kutz Home honored 45 of their wonderful volunteers at a reception and luncheon prepared by the Home's dietary staff.

Eileen Conner, President of the Kutz Home Board of Directors, expressed the sincere appreciation of the directors, residents and staff for their efforts, compassion and their support of the goals of the Home.

Director of volunteers, Marge Maerov thanked all present for the 3,125 hours of time and energy they contributed to the Milton & Hattie Kutz Home.



Kutz Volunteer Luncheon. From left: Ruth Seidel, George Paris and Renee Gold.

LATE BITS

The following summaries relate to late breaking stories and other items of interest. Much of what follows was not available at press time in a more substantial form. Other items are included in summarized form to reflect current developments. These news summaries are adapted from what has been provided to *The Jewish Voice* from the Jewish Telegraphic Agency (JTA). Some of these items appear in a more substantial form in this issue.

WASHINGTON — Jewish charities will face massive funding gaps if Congress follows through on plans to slash federal contributions, according to a new study.

JERUSALEM — Though still 17 months off, Israel's election campaign is suddenly thrown wide open with the announcement that David Levy will run for prime minister.

NEW YORK — A new study of anti-Semitism worldwide finds a significant increase in serious incidents.

NEW YORK — The militia movement in the United States is gaining, not losing, strength in the wake of the Oklahoma bombing, according to a new report issued by the Anti-Defamation League.

NEW YORK — An international group of Orthodox rabbis issues halachic rulings on the peace process, but disagree over whether Israel's leaders should be assassinated.

WASHINGTON — Moving the U.S. Embassy from Tel Aviv to Jerusalem, once a bread and butter issue for U.S. Jews, continues to be embroiled in American Jewish disputes over the Middle East peace process.

WASHINGTON — In a mock debate, teen-agers decide now is not the time to move the U.S. Embassy from Tel Aviv to Jerusalem.

JERUSALEM — Avraham Burg, the new chairman of the World Zionist Organization, unveils his plans for the future of the organization.

PARIS — French Jewish leaders call the political victory of the far-right

National Front a "turning point" in the history of France.

NEW YORK — Germany's economics minister reassures Jewish leaders that he is investigating allegations of anti-Semitism at the German Tourist Office here.

Covenants

Continued from page 12

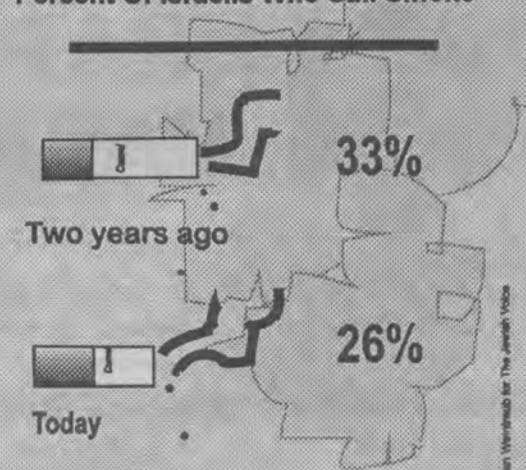
to be to prevent government removal of children from their parents' control without good cause. Certainly we know of cases where over-zealous government agencies made mistakes. But we also can cite cases where failure to remove children from known abusive environments had disastrous results, including permanent psychological scarring, perpetuating cycles of violence and even death by negligence or murder. Parental rights must be respected, but also must be balanced by society's obligation to protect children.

The document fails to explain how this provision, which guarantees the right of parents to direct the upbringing of their children, including their religious training, is to be reconciled with the first provision, which would permit religious messages in public schools. It also fails to address the recent recommendations made by supporters of the Christian Coalition that children be removed from their homes if their mother receives government assistance. Certainly poverty is insufficient reason for state officials to forcibly remove children from loving homes.

The fifth suggestion would provide "Family Friendly Tax Relief" by awarding a \$500 tax credit for children and a standard deduction of \$8000-10,000 per dependent child. While these government grants may benefit some families, there is no comparable relief for poor families that under current welfare reform proposals would lose government assistance upon the birth of child. Here we see that this contract is with some American families, not all. Other recommendations made here are sound and have been endorsed by mainstream and liberal groups for years — the removal of the marriage penalty embedded in the tax code and Individual Retirement Account

Continued on page 26

Percent Of Israelis Who Still Smoke



Source: the Association for the Prevention of Smoking

Graphic prepared by Dan Weinraub for The Jewish Voice

OBITUARIES

EDWARD PLATT

Edward Platt, a Wilmington cobbler for 53 years, died June 18 of cancer at home.

Mr. Platt, 72, of 401 Shipley Road, Wilmington, worked with his father, Joseph for 32 years. After his father's death in 1972, Mr. Platt relocated Platt Shoe Repair to 12th and Market streets. He had been with New York Cleaners for the past 10 years.

He is survived by his wife, Betty Platt, two sons, Robert of Cranford, N.J., and Michael of Allentown, Pa.; a brother, Dr. David of Ridgewood, Penny Hill; two sisters, Freda P. Evans and Frances P. Kramen of Ridgewood, Penny Hill; and four grandchildren.

The family suggests contributions to Delaware Hospice, Wilmington.

ETHEL WEISS

Ethel Weiss, 91, died May 29 in the Kutz Home, 704 River Road, Bellefonte.

Mrs. Weiss was a retired furrier. She was a member of the Pioneer Women and Adas Kodesch Shel Emeth Congregation for many years.

Her husband, Louis Weiss Jr., died in 1969, and her second husband, David Weiss, died in 1975. She is survived by two daughters Jean Schendowich and Doris Braunstein, both of Wilmington; five grandchildren and six great-grandchildren. The family suggests contributions to charity.

Covenants

Continued from page 25

provisions that recognize the economic contribution home-makers provide families. These recommendations should be adopted.

The next provision calls for "restoring respect for human life" yet it has nothing to do with respect and everything to do with restricting access to safe and legal medical services for women who choose to terminate a pregnancy. Family planning options would once again be reserved for families able to obtain private medical services, while financially challenged families relying on public benefits for health care would not have access to the same range of options.

Item seven claims to encourage support for private charities but is more accurately an endorsement of the Republican welfare reform proposals including block grants to states and automatic cut-offs. The Christian Coalition would privatize welfare, relying upon private donations to solve the problems of the underclass. A taxpayer's donation to charity would result in a reduction in federal welfare spending to the taxpayer's state, thus creating competition between the public and private sector for donor dollars. Again, we must somehow reconcile this call for tax provisions designed to induce charitable contributions with the contract's endorsement of a flat tax, which would eliminate the charitable deduction already in the tax code. As desirable as this 'culture of caring' envisioned by the drafters might be, it is ludicrous to believe that philan-

thropic dollars can replace government dollars for the poor and needy. It will never happen... the poor will simply get poorer while the rich get richer.

The eighth suggestion would restrict pornography on the Internet and cable television and strengthen federal child pornography laws. These are sound recommendations. Current laws balance the rights of adults and protection for children, yet failed to consider the growing technologies of cable and on-line computer services. Appropriate means of restricting access to pornography by children should be developed within the framework of the Constitution.

The ninth provision calls for privatizing the arts and eliminating government funding for the National Endowment for the Arts, the National Endowment for the Humanities and the Corporation for Public Broadcasting. Curiously, the Christian Coalition includes in this list the Legal Services Corporation, which provides legal assistance to the poor. The reason? Because some clients seek legal assistance for divorce proceedings and statistics show that single-parent families are more likely to be poor. To suggest that access to an attorney for a divorce or any other legal dispute leads to poverty is absurd! To the contrary, having an attorney in a divorce proceeding can make the difference between obtaining child support and going on welfare. In a landlord-tenant dispute, an attorney can make the difference between safe housing and homelessness for a family. Legal Services provides critical access to our judicial system for those who cannot afford to hire an attorney — the program is not designed to eliminate poverty but to ameliorate the injustice which may result when only the wealthy can have their day in court. Once again, we see that this document is more about budget-cutting than policies which will benefit all American families.

Finally, the Christian Coalition recommends that federal funds given to states to build prisons should encourage work, study, and drug testing as well as restitution to victims subsequent to release. Mainstream groups agree that literacy programs and job training should be encouraged.

In the final analysis, the Christian Coalition's Contract with the American Family is a smoke-screen for partisan politics. Sound-bites and hype will not solve the problems of America's families. The challenges

facing us as we move into the 21st Century will require imagination and creativity, both sadly lacking in the Christian Coalition's document. We need a real contract with America's families; one in which we as members of society pledge to do our part to make the American dream a possibility for all families: where all children have access to a free appropriate education, where all who are willing and able to work have access to jobs that pay a reasonable living wage, where all families can live secure in their homes and neighborhoods. This is the true pro-family agenda.

San Antonio

Continued from page 9

ley, PA, who presented an interpretative dance performance entitled "The Dance of Prayer." She also began each morning with a spiritual wake-up call comprised of reading and interpreting biblical passages and responsive readings. According to Fruchter, "It was a physical as well as spiritual experience. I found it to be very delightful, engaging and a great way to start the day."

Judy Wortman chaired the Jewish learning components of the Institute and performed song and storytelling with Nancy Mellan.

The program also included a presentation on changing donor profiles and megatrends as they relate to Israel fundraising with Vicki Agron, Assistant Vice President, Planning, at National UJA, and an Ideas Exchange, where participants shared

successful programming efforts.

In addition, Robert Hyman, CJF Assistant Executive Director and Director of Community Services, led a discussion on restructuring the CJF General Assembly in light of the upcoming Centennial celebration of the Federation movement.

Norman Olshansky of Sarasota, FL, received special recognition for having served as this year's Chair of the Intermediate City Federation Executives.

The following executives had been appointed to positions for the 1996 Institute: Gary Siepser of Memphis, Institute Chair, and Sandi Goldstein of Long Beach, CA, Institute program Chair.

Steven Edelstein, CJF Associate Director of Community Services and Director of the CJF Midwest Area Office, serves as coordinator for the annual Institute.

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Levy Out Of Likud

Continued from page 1

ered likely to be robbed of the chance of an outright first-round victory by Eitan's challenge.

But now, with Levy entering the fray and other potential candidates considering their options, speculation is growing that the Likud leader's showing in the first round could be seriously eroded.

Indeed, certain powerful friends of the National Religious Party leader, Zevulun Hammer, are known to be urging him to run for prime minister — and arguing that he has a fair chance of success.

Others who might join the contest for prime minister are the still-unelected leader of the nascent "Third Force" party, which opposes any Israeli withdrawal from the Golan Heights, and possibly former Soviet refusenik Natan Sharansky, who recently announced the creation of a movement that would be sensitive to the needs of the country's recent immigrant population.

For their part, Labor members of Knesset did nothing to conceal their glee at Levy's break with the Likud.

"We like Levy," said Labor Knesset member Haggai Merom. "We like his constituency — people from the development towns and the outlying parts of the country."

His colleague, Eli Dayan, put it even more bluntly.

"This is bad for them and good for us," he said.

Officially, Labor officials said they would be glad to cooperate with Levy and his party in a new coalition to run the country after the elections.

Levy, a minister in every Israeli Cabinet from 1977 to 1992, is considered a relative moderate in Likud terms. Some Laborites have even long regarded him as a potential ally for their party.

The 57-year-old Moroccan-born Levy draws strong support at the municipal level, particularly in devel-

opment towns in the Galilee and Negev.

Of Israel's 4.5 million Jews, nearly half are Sephardim.

Political observers say Levy's success in his risky new venture would depend largely on the list of candidates he manages to put together.

Levy said he would not publish his list of candidates for another year, leaving him ample time to approach a broad range of electorally attractive individuals — and to keep the public and his rival politicians guessing.

While Levy will try to find ways to stay in the public mind over the coming months, his arch rival, Netanyahu, for his part, pushed for an early confrontation — and consequently Levy's ouster from the party — in the hope that the public would forget the episode by the time the election campaign begins in earnest.

Meanwhile, Levy, who was foreign minister from 1990 to 1992, is carefully refurbishing his image as a statesman who is familiar with the diplomatic arena and who represents firm but not extremist views.

In his speech, Levy said his new movement would focus on social and economic issues.

He placed himself in the political center, saying he would "not be dragged to extremes which imperial national unity."

He also lashed out at the Rabin government for what he called its "so-called peace policy."

He called for the suspension of talks with Syria in light of the latest upsurge of violence in southern Lebanon.

The latest round of violence left three Israeli soldiers dead Sunday in clashes with Hezbollah fundamentalists. Hezbollah also launched Katyusha rocket attacks last week inside northern Israel, causing damage but no injuries.

Israeli experts say the Hezbollah offensive comes as the result of at least passive Syrian acquiescence to their moves, explaining Levy's hawkish stance toward Damascus.

With regard to Israel's ongoing negotiations with the Palestinians, Levy is sharply critical of the Rabin government, but significantly less vehement than Netanyahu.

With the July 1 target now fast approaching for the scheduled, but not-likely-to-be-concluded negotiations over the second phase of Palestinian self-rule, Netanyahu speaks of Rabin as "the man who cannot say no to Yasser Arafat."

A Yiddish Town

Continued from page 3

emerging as a reality after decades of a cynical sham, the area's residents are finding that their community can flourish only as long as there are Jews in Birobidzhan to enjoy and promote it.

Hundreds of families already have made aliyah to Israel, mainly to Ma'alot, Carmiel and Upper Nazareth in the Galilee. Hundreds more are actively planning to leave.

"They only go for economic reasons," says Bolotnov, the non-Jewish mayor who has visited Israel, where his town has as its sister city the Jewish-Arab city of Ma'alot.

"In our country, the time has come when each person can choose what he wants," says Bolotnov.

"I am not prepared to influence them to stay," he adds, "but, for those who do stay, we will help provide them with all they need to pursue their culture, their festivals and studies."

Some in Birobidzhan express resentment at the impact aliyah may have on the survival of their community.

Opponents of aliyah include regional officials whose status and livelihood are tied to the well-being of the Jewish Autonomous Region.

The opponents also include Jews who are not contemplating aliyah for various personal or family reasons.

One Yiddish teacher at a Sunday school criticized a Jewish Agency program that encourages teen-agers to complete their high school studies in Israel.

The Jewish Agency representative in the area "wants to do away with Birobidzhan," says the teacher.

"But not everyone can leave," the teacher added. "We have to have culture for those who stay."

Another teacher in the school, who learned Hebrew at seminars in Israel and in Moscow, says she would like to make aliyah, but her husband, a gifted musician, fears that he may not find work in his field in Israel. To boost his income in Birobidzhan, he

plays nightly at a local restaurant.

However, the couple are sending their eldest son to study in the high school program. They know that if the boy is successfully absorbed into Israeli life, the pull on them to move may one day be irresistible.

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