

The JEWISH VOICE

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

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505 Market St
Wilmington, DE 19801
SAMPLE

"You heard it in
The Jewish Voice"

Vol. 20, No. 14

Nisan 4, 5747

April 3, 1987

60 Pages

**Why
is this night
different
from
all other nights?**



Passover Seder

In Rome

By Priscilla Siegel

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Mission To Israel: An
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Shoshana Cardin, CJF President Will Speak At Federation Annual Meeting Thursday, May 14

Martin G. Mand, president of the Jewish Federation of Delaware, invites the entire Jewish community of Delaware to the 53rd annual meeting of the Jewish Federation which will be held on Thursday, May 14, 7:30 p.m. at the Jewish Community Center.

Mand said he was "extremely pleased and delighted" to announce that the keynote speaker will be Shoshana Cardin, president of the Council of Jewish Federations. The Council of Jewish Federations is the national association and coordinating body of 200 Jewish Federations, the

central community organizations which serve nearly 800 localities embracing a Jewish population of more than 5.7 million in the U.S. and Canada.

Established in 1932, CJF helps strengthen the work and the impact of Jewish Federations by developing programs to meet changing needs, providing an exchange of successful community experiences, establishing guidelines for fund raising and operations and engaging in joint planning and action on common purposes dealing with local, regional and international needs.

Cardin is the first woman who has held this prestigious post. She also serves on the Executive Committee of the American Jewish Joint Distribution Committee (JDC), The Jewish Agency for Israel, United Israel Appeal and the United Jewish Appeal.

Cardin is a dynamic and knowledgeable person who is aware of the programs, problems and concerns of North American and worldwide Jewry. She was born in Israel, and has been extremely active in women's rights and social welfare issues for more than 20 years.

A reception with refreshments will take place after the meeting.



Shoshana Cardin

Yom HaShoah Commemoration At Downtown Monument

Speaking at Freedom Plaza in Wilmington on Yom Hashoah (the Day of Remembrance of the Holocaust) last year Barbara Mc Closkey said, "Our hope for a future based on decency and freedom lies in seeing the Holocaust clearly — in its horrific entirety. It is a living reminder to all people to refuse to abandon liberties at any cost."

On April 24, at noon our community will gather at Freedom Plaza (between State Office Building and City/County Building) before the Holocaust Monument to commemorate the *Shoah* (storm) that swept away six million of our fellow Jews. We will be marking the day with members of the non-Jewish community, who feel, as we do, that no forget the past is to regretably repeat it. In case of rain the program will be held on the same date and at the same time in County Council Chambers.

The program will include the reflections of Dorothy K. Finger, a Holocaust survivor and remarks by Mary McDonough, a member of the Halina Wind Preston Holocaust Education Committee. There will also be a reading by a student from Yvonne Jensen's class at the Howard Career Center. The class has been studying the Holocaust during the year as part of its English curriculum.

Joan Spiegelman, chairperson of the Halina Wind Preston Holocaust Education Committee, announced



Holocaust Memorial, Freedom Plaza, Wilmington

that this year's program is being jointly sponsored by the Jewish Federation of Delaware, the Jewish Community Center, the National Conference of Christians and Jews, The Delmarva Ecumenical Agency, The

National Association for the Advancement of Colored People and the Minister's Council of Delaware.

Elie Wiesel, speaking at the Days of Remembrance ceremonies in the Capitol Rotunda last May 6 said, "We do not advocate remembrance simp-

ly as a form of self-indulgence or as a submission to melancholy, but as a means of redemption of the future."

It is in that spirit that we invite the community to join in commemorating the Holocaust at the monument in Freedom Plaza on April 24.

Yom HaShoah Yahrzeit At Adas Kodesch Shel Emeth Congregation

On Sunday, April 26, 7 p.m., the annual *yahrzeit* for the *shoah* of the 6,000,000 Jewish *kedoshim* will be commemorated in Congregation Adas Kodesch Shel Emeth when *kaddish* will be recited for them. The whole Jewish community is reminded to attend. "*Lo tishkach!*" "Thou shalt not forget!" (Deut. 25:19)

The theme for this commemorative *Yizkor*, is "Testimony and Legacy," as expressed by a mother and daughter.

The mother Manya Perel, who survived the Holocaust will speak on "Testimony."

The daughter, Sylvia Wagman, a member of Adas Kodesch Shel Emeth Congregation, will speak on "Legacy."

As is done every year, children of the area religious schools will participate in the *Minchah* Service and candle lighting. It is a *mitzvah* to attend.

AIPAC Examines U.S.-Israel Partnership

Nearly 2,000 pro-Israel activists, members of Congress and Executive Branch officials will convene in Washington May 17-19 for the American Israel Public Affairs Committee's 28th annual Policy Conference. This year's annual AIPAC event, with its theme "America and Israel: Exploring the Partnership," will serve to analyze and scrutinize the convergent issues affecting the bilateral relationship.

Secretary of State George Shultz, Israeli Foreign Minister Shimon Peres, Senate Armed Services Committee Chairman Sam Nunn (D-GA) and Senate Armed Services Committee member Sen. John McCain (R-AZ) will brief Conference delegates on the current state of bilateral relations during the three-day lobbying

event. The AIPAC Policy Conference offers the ideal venue to lobby members of Congress for a stronger U.S.-Israel alliance and to meet with grassroots activists from around the country.

"This year's Policy Conference is particularly challenging in light of the turmoil in Washington and its effect on the bilateral alliance. We expect to meet this challenge head on and emerge with a more positive, fruitful and promising course for U.S.-Israeli relations," says AIPAC executive director Tom Dine.

Policy Conference participants will choose from among many groups of concurrent workshops, conducted by experts in the various fields and catered to specific professional and

(Continued to Page 5)

Endowment Fund: Charitable Remainder Trust

The technical name of this endowment instrument should not scare you away from becoming familiar with this very effective way to make a significant charitable gift and yet retain lifetime interests for yourself and/or your beneficiaries. With a Charitable Remainder Trust you place assets in trust for a charity, such as the Jewish Community of Delaware Endowment Fund, for which an income tax deduction is received. At the same time the beneficiaries which you designate receive either a fixed sum or a fixed percentage of the assets each year for a specified period or for the life of the beneficiaries. The Charitable Remainder Trust gives you a yearly income, an income tax deduction and reduces your estate taxes.

Editorial

Because We Did Not Fortify Justice...

By ROBERT E. SEGAL
(Copyright 1987, JTA, Inc.)

The French philosopher Blaise Pascal warned 300 years ago, "Because we did not fortify justice, now we justify force." Keep this in mind when considering some of the activities of the men in Washington, D.C., and others around this nation.

Threats to the freedoms we cherish abound. Self-appointed censors want to ban great works of literature, including some Shakespearean classics, from public school curricula.

Stories out of Washington indicate the the IRS and FBI have been snooping in the provinces of Americans not in love with the Contras, the Nicaraguan rebels backed by the Reagan Administration.

In New Hampshire, when a government psychologist opined that troops from both sides of the Vietnam shared feelings of depression, the Veterans Administration demanded that he be sacked.

Not infrequently, fired-up zealots take violent action, so sure are they of the virtue of their crusade. Note the many bombings of clinics by anti-abortionists.

These and other adherents of thought control and brazen interference with basic rights want increasingly more power placed in the hands of their favorite government official, Attorney General Edwin Meese III.

Meese has been concentrating on wiping out the Supreme Court's Miranda ruling, requiring police officers to tell arrested suspects of their rights to remain silent and to engage legal counsel. Not one member of the Supreme Court wants that ruling overturned, and many police officials oppose Meese on the issue.

But the Attorney General, sworn to uphold the laws of the land, is one of a new breed of Washington authorities. An iconoclast, he looks upon the vital church-state separation principle as "nothing more than a pile of stones here and a pile of stones there."

He has concluded that the Bill of Rights, nearing its 200th birthday, doesn't apply to state and local governments. Like those Southern governors of the 1950s and 1960s (now depicted as the true yahoos they were, in the "Eyes On The Prize" television documentary), Meese wields a huge pair of shears capable of ripping through the fabric of much that the term civil liberties embodies.

Yet, slowly and with determination, a sector of the populace is responding to efforts to undermine the freedoms nurtured by this nation's thoughtful founders, those heroic statesmen who gave us the Bill of Rights, the seedbed of our civil liberties.

Several case histories have recently prompted Rep. Barney Frank (D. Mass.) to press for an amendment to the McCarran-Walter Act. That federal law allows our government authorities to deny citizenship to any individual with opinions alien to major opinion in our nation. Thus, such a famous writer as Carlos Fuentes of Mexico has twice been denied visas to enter this, our free land.

Also, Patricia Lara, a report for *El Tiempo*, Columbia's largest newspaper, found our gates closed to her. Was she fetching drugs? Oh no, just ideas, perhaps about Nicaragua and not in-harmony with thinking now in vogue in the White House.

Frank and other lawmakers find such curbs incompatible with freedom of expression. Here, it is worth noting that the American Bar Association and at least one key Cabinet member, Secretary of State George Shultz also believe in competition in the free market of ideas.

Robert E. Segal is a former newspaper editor and director of the Jewish community relations councils of Cincinnati and Boston.

LETTERS to the Editor

To the Editor:

I was dismayed, and more than a little angry, after reading Bill Frank's recent "commentary" in the *News-Journal* papers (3/11/87). I would have hoped that Mr. Frank would be more sensitive to the position of Jews in Delaware than to wash our dirty linen in public. Where some already question the loyalty and dedication of American Jews, such

commentary can only benefit those with anti-Semitic tendencies. Mr. Frank has done us all a disservice.

I deeply resent that the *Jewish Voice* accords Mr. Frank the privilege of space on its pages; he has abused the honor.

Very truly yours,
Bettina Golden Heiman
Wilmington, Del.

Four New Passover Questions

By Rabbi William Berkowitz
(Copyright 1987, JTA, Inc.)

Most people assume that religion is all about answers. But Passover reminds us that in our tradition, Jewishness is all about questions. In fact, if we didn't have the Star of David as our national symbol, we probably could use the question mark.

Other faiths utter declarations and dogmatic statements. In Jewish texts, we read questions and counter-questions. Who can forget the old saw, "Ask a Jew a question - and he'll answer you with a question." That's the Jewish way: Jews question Jews, themselves and even God.

The Jewish holiday par excellence that's bursting with questions is Passover. Just think of the seder: It's an event that never stops evoking questions and has Four Questions at its centerpiece, asked by the youngest to their parents.

But no Jew is too old to ask questions, and this Passover should be no different. Maybe the only thing different this year, at your seder, should be four new questions:

Next Passover, will there still be hunger? Last year, the American Jewish Heritage Committee undertook a national effort to mobilize rabbis at Passover time to raise Jewish awareness about world hunger. The effort worked.

This year, we are joined by several "stop-hunger" groups who agree with the notion that Passover is a time to be reminded that there are too many people in the world who go to bed every night - not just Passover night - starving. They need feeding, and need it fast. So when you recite the phrase, "Let all who are hungry come and eat," remember that there will be thousands who don't hear you and will starve that night.

Next Passover, will there still be divisiveness? Since when you have two Jews you have three opinions, it's only natural that when Jews get together there should be differences

and disagreements. The Talmud is a record of Jewish disagreements. Disagreement is deeply etched in the Jewish psyche.

But differences need not mean divisions anymore than unity should mean uniformity. The Four Sons of the Seder remind us that at the Jewish table there exist different kinds of Jews, with different views and ways. But what's important is that they sit together at the table despite the disagreements. Those Jews who would refuse to sit with other Jews at the communal table because of their ways and their views are not just wrong - they are downright anti-talmudic.

Our theological stances make us diverse. They need not make us divisive, nor should they stop us from cooperating together in those areas where we can, and certainly should not stop us from sitting down, studying together and keeping the age-old Jewish arguments flowing.

Next Passover, will there still be hatred? Increasingly in recent months we have seen the specter of murderous racism in Howard Beach, N.Y., of Klan bigotry in Forsyth County, Ga., and of deathly hatred in Brooklyn, where Hasidic Jews have been killed in random murders. In 1987, the dream of brotherly love has not been realized yet. And the Demjanjuk trial in Jerusalem which revives the horrid tales of Nazi bestiality brings to mind that hatred unchecked anywhere, in any dose, leads to no good.

The Passover song of "Had Gadya," (the One Kid), tells it straight: Hatred and bigotry accelerate and end in a climax of death and destruction.

Next Passover, will Jews still be enslaved? Passover celebrates the Exodus from Egyptian bondage, but Jews still are enslaved in our world. Soviet Jewry must now contend with the clever public relations tactics of the Kremlin, whose "openness" (Continued to Page 6)

The Jewish Voice

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

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

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

Subscription Price: \$5.00

Circulation 3,000

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

Edwin Golin, Chairman

Editorial Committee: Stanley W. Balick, Cecel Ehrlich, Nisson Finkelstein, William P. Frank, Edwin Golin, Mike Lazarus, Toni Young.

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



DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, APRIL 17. The deadline for stories and photos is noon, MONDAY, APRIL 6. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

THE JEWISH VOICE (USPS-704160)

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

Roth Pushes Bill To Help Protect Religious Property From Violence



Sen. William V. Roth, Jr.

WASHINGTON — "The gaps in current federal law regarding the perpetration of religious violence need to be filled," Senator William V. Roth, JR., (R-Del.), said today in cosponsoring legislation to strengthen the laws protecting religious property from violent acts.

"In recent years, there have been increasing reports from many regions of the country of a violence directed against houses of religion," Roth said. "These reports have included incidents of bombing, arson, vandalism and defacement of religious buildings by the painting of swastikas and other hate symbols.

"Most of such religiously motivated hate crimes have been anti-Semitic and directed against synagogues," he continued. "However, the problem is not limited to those of the Jewish

faith. Protestant and Catholic churches have also been the target of such attacks.

"While the states have the primary responsibility for law enforcement with regard to such matters, the federal government also has a responsibility. But, unfortunately, where organized hate groups have extended their operations across state lines, federal authorities have been able to respond only in limited circumstances," Roth said. "This bill will expand those circumstances so there can be a more effective federal response."

Currently, federal criminal statutes provide very limited protection from religious violence. Some courts have held that statutes which prohibit and provide civil remedies for racial discrimination in connection with property do not cover vandalism and destructive acts motivated by hostility to a religious group. The bill would clarify the current law by providing federal criminal and civil remedies for religious violence which involves interstate activity.

Roth noted that this legislation does not preempt the authority of state and local law enforcement.

There are few more cherished freedoms protected by our Constitution than the First Amendment right to worship where one pleases . . . it is most appropriate that the federal executive be given effective means to protect the right to religious freedom when groups or individuals attempt to interfere with that right through force or violence. This bill represents a strong statement that Americans are united in their commitment to religious tolerance and in opposition to those who threaten it," Roth concluded.

Jewish Singles 21-31 Flourishes Into Spring

Since the first happy hour for Jewish singles less than five months ago, the group has flourished in its size as well as its activities. After hosting two happy hours, an evening at the Comedy Cabaret, and a bagel brunch, the group is boasting an active calendar of events scheduled for the spring. A volleyball team has evolved from the Jewish Singles group, and will have games on the first and third Sunday of April, at the Jewish Community Center, 10:30 a.m. to 12:30 p.m. On Thursday, April 16,

there will be a singles Passover dinner, at the Jewish Community Center, 6:30-9 p.m. Also to welcome in spring, there will be a picnic and day of activities Sunday May 3 at Brandywine Springs State Park.

Reservations are necessary for the Passover dinner. For more information about the activities for Jewish Singles 21-31, or if you are not on the mailing list of more than 200 people, please call Seth Bloom, at the Jewish Federation, 478-6200.

the dynamics of Israeli politics.

AIPAC's 28th annual Policy Conference at the Washington Hilton brings Capitol Hill to the grassroots. It's a three-day exploration of the political process. Conference fee, which includes all meetings, workshops, meals and the AIPAC banquet, is \$295; \$250 if registrations are postmarked before April 15. For more information, contact Brenda Pearson at AIPAC's Washington office, 202/638-2256.

Community Calendar

- April 4- Matt Haimovitz, 15-year-old cellist in concert at Adas Kodesch Shel Emeth, 8 p.m. For tickets call AKSE office, 762-2705.
- April 5- Heritage Trio, a trio of full-time cantors will perform at Beth Emeth, 7:30 p.m.
- April 9- Vital Issues: How Ethiopian Jews are Faring in Israel Today, JCC, 7:30 p.m.
- April 16- Passover Dinner, Jewish Singles 21-31, at JCC, 6:30-9 p.m. Registration absolutely necessary by April 8. Jewish Federation 478-6200.
- April 24- Yom HaShoah Commemoration, Freedom Plaza, Wilmington, noon.
- April 26- Yom HaShoah Commemoration, AKSE Congregation, 7 p.m.
- April 27- SHOAH, part 1, 8-11 p.m., WHY TV12
- April 28- SHOAH, part 2, 8-10 p.m., WHY TV12
- April 29- SHOAH, part 3, 8-10:30 p.m., WHY TV12
- April 30 - SHOAH, part 4, 8-11 p.m., WHY TV12
- May 3- Spring Picnic, Jewish Singles, 21-31, Brandywine Springs State Park, noon.
- May 3- Cafe Tamar, AKSE Choral and Dance Groups, AKSE, 7:30 p.m. Reservations advised, synagogue - 762-2705, or Sylvia Silverman- 658-5689.
- May 4- Yom Haatzmaut- Music by Hanan Yovel, refreshments, JCC, 7:30-9:30 p.m. Early reservations advised, 478-5660.

Call Federation office for details 478-6200.

World Zionist Organization Chairman Ayre Dulzin Resigns

By ARYEH RUBINSTEIN

The controversy over the future of World Zionist Organization chairman Arye Dulzin was settled last month with a compromise exchange of statements at a meeting of the Jewish Agency Board of Governors.

In return for a statement by the Diaspora fund-raisers that Dulzin had acted with "full personal integrity," in the Bank Leumi affair, Dulzin promised that he would resign in January.

But it had been nip-and-tuck for several hours before the compromise was reached and there was considerable concern that the meeting might explode amid acrimony and with no decision.

Shoshana Cardin, president of the Council of Jewish Federations, read a statement on behalf of the fund-raisers, expressing appreciation for Dulzin's devoted service to Zionism and the Jewish people. More significant was her declaration that in the Bank Leumi affair there was "no reason to believe (that Dulzin had acted) . . . in anything but good faith and with full personal integrity."

Dulzin, for his part, read a statement declaring that he would continue at his post until next January 1, with full powers that in the interim he would submit proposals for changes in the WZO-Jewish Agency structure and that this would be his final term as chairman of the WZO Executive.

But before the statements were agreed upon there were over two

hours of debate at a meeting of the WZO Executive, and then another debate at the meeting of the Jewish Agency Board of Governors, which came close to being boycotted by "the Zionists."

According to observers, it was the speech of Keren Hayesod board chairman Mendel Kaplan, of South Africa, that turned the tide and enabled a peaceful end to the quarrel, with Jerrold Hoffberger, chairman of the Board of Governors, giving Dulzin a hug and a kiss.

Kaplan made an impassioned appeal for an end to the "blood-letting." He said that he was convinced Dulzin was not responsible for any of the Bank Leumi irregularities and had acted in complete innocence. He called the WZO people and the fund-raisers "frustrated partners."

Phillip Granovsky withdrew the draft resolution he had submitted at the Board of Governors meeting on Sunday night calling for Dulzin's resignation. But Granovsky and one or two others asserted that the Bank Leumi affair had been only the last straw and that Dulzin had to answer for poor administration, concealing information, and withholding funds.

The exchange-of-statements compromise was reached in the afternoon by a committee of three: Wizo president Raya Jaglom, Swiss fund-raiser Nissim Gaon, and Steven Shalom of the U.S. Sephardi Federation.

Reprinted from the Jerusalem Post.

AIPAC—

(Continued from Page 4)

personal interests. This year's workshops include detailed training and preparation for developing political caucuses, media interaction, becoming a presidential convention delegate and coalition forging. Delegates will also be briefed on current legislation affecting U.S.-Israel relations, Israeli demographics and

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May you enjoy a healthy, happy Passover.

ON THE OTHER HAND N. Even-Or



Absolutes

A man stands on a corner, sobbing. A passer-by tries to comfort him, to no avail. Why are you crying, he asks. Because I'm an optimist. But, if you are an optimist you shouldn't be crying; you should be looking at the bright side. That's my problem, he answers; these days it's not easy to be an optimist.

Those of us who are by nature optimists, and also read history, are having a difficult time of it these days. The parallels between events and practices and attitudes in America today and those prevailing in the declining years of Greece and Rome are disconcerting, to say the least; even frightening if one is prone to brood.

The decay of family life, the lessening of religious commitment, the deterioration of social and business ethics, scandal and default in political leadership, and, perhaps worst of all, the acceptance of all these, with a cynical shrug, as being in the nature of society: these things that we see today are like a movie remade with different costumes and different sets. Is our great country, then, to go the way of Greece and Rome?

What is it about success and power and affluence that leads to decay and decline?

I am neither a philosopher, nor a historian, nor a sociologist, so I have no learned answers, only this question: Could a cause of our national malaise be in the retreat from absolutes? Let me explain.

There was a time, in the dim past, when right was right and wrong was wrong, and most all of us knew the difference. There were things one did and things one didn't do, even if there was little chance of being caught, even if they were not against the law. There was a respect for and acceptance of authority, and a realization that if you broke the rules there was a very unpleasant price to pay. There was a respect for integrity and a disdain for the lack of it.

Then the rules changed rapidly and steadily. The new rules appear to be: I'm number one, you're a distant second; if it feels good, do it; if it's over the line, try it — the worst that can happen is you'll get caught; winning is everything. There is, under the new rules, an overwhelming admiration for success,

for self-aggrandizement, even when it is known to be achieved at the expense of others. There is even a kind of scorn for integrity: those who practice it are losers.

We see evidence of the new rules all around us. In the ill-mannered tantrums of professional athletes; in the unconscionable crookedness of financial manipulators; in the sleaziness of the leaders we vote into office; and in the crime, great and small, which permeates our cities and towns, our streets and highways. And we see it in the way we react: everybody does it, we say.

Most sickeningly we see it in our treatment of those who commit the most socially heinous acts; the rapists, the murderers, the child molesters, the beaters of wives and children and old people. We bring in "experts" who say that they are sick, that they don't know what they're doing, and then we soon put them back on the streets to re-enact their horrors on the innocent.

No, I am not counseling a return to cutting off hands of those who steal, or of swift vigilante punishment without due process of law. But I am charging that in our rejection of religion and moral absolutes of right and wrong, we have virtually revoked the idea of guilt, and we have left a void in its place. No one is

guilty anymore, only misunderstood and in need of help. No one is accountable for his/her actions, not to man and not to God. We're all helpless victims in the power of strange forces beyond us. Tell it to the retarded girls tortured and brutally murdered in Gary Heidnik's basement!

We have become so sophisticated and "civilized" that we have scorned, discarded and forgotten those fundamental laws given at Sinai, and the guilt, the sin, that clings to those who break them. Sin, an out of fashion word! Nobody believes in sin anymore; it's a quaint old concept from the days before the enlightenment, a term reserved for use by those nuns in the pulpits!

And that is why, optimist though I am, I am forced to conclude that we in America, unless we "turn from our evil ways," will go the way of Rome and Greece, the way of all decaying societies that have gone before ours.

And that is why, as I write this on the day before the new month of Nisan, the words of the Rosh Hodesh prayer burn in my mind. We pray for a life that will be characterized by an awe of heaven and a fear of sin, a life without shame and ignominy, a life with love of Torah and reverence for the Almighty. May it be Thy will, Lord, Amen. Selah.

Passover Questions—

(Continued from Page 4)

might mask its real agenda of lulling the Western world into a complacency, in which Soviet Jews would still not be allowed to emigrate.

But not only are Soviet Jews in bondage; American Jews must now contend with those vicious canards of "dual loyalty" whispered by those who would use the misguided and wrong actions of Jonathan Pollard to impugn the American Jewish community. At the same time, U.S. Jews must fend off the remarks of Israelis who argue that our response to the Pollard affair demonstrates Diaspora weakness. When will American Jews be free from such assertions, whether they be from anti-Jewish American critics or outmoded Israeli critics?

These, then, are the questions that we would be asking

at this year's Seder table. Next Passover: Will there still be hunger? Will there still be divisiveness? Will there still be hatred: Will Jews still be enslaved? This answer is: you.

Rabbi William Berkowitz is national president of the American Jewish Heritage Committee.

Bob Weiner
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WEDNESDAYS:

Beginner Lessons, 9:00 - 10:00 a.m.

Intermediate Lessons, 10:00 - 11:00 a.m.

Fees: \$ 50.00/6 Weeks

Begins: Wednesday, April 22

THURSDAYS:

Beginner Lessons, 6:00 - 7:00 p.m.

Intermediate Lessons, 7:00 - 8:00 p.m.

Fees: \$ 50.00/6 Weeks

Begins: Thursday, April 23

Private lessons may be arranged at a time convenient to the instructor. Please call Dot Kropf at 444-4875.



PASSOVER CLOSING DATES:

Monday, April 13, 1987 - Close at 3:00 p.m.

Tuesday, April 14, 1987 - Closed all day

Wednesday, April 15, 1987 - Open at 7:00 p.m.

Monday, April 20, 1987 - Closed all day

Tuesday, April 21, 1987 - Open at 7:00 p.m.

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\$ 25.00 per adult. For reservations, call Gerry Zelson at (302) 478-5660.

Victory For Orthodox Judaism

By DAVID LANDAU

HONG KONG, (JTA) — Orthodox Judaism achieved a minor victory in this unlikely venue here last month when rabbis from around the Pacific region resolved to subordinate themselves *halachically* to the (Orthodox) Melbourne and Sydney Batei Din, (religious courts).

The rabbis, from such far-off communities as Singapore

and Tokyo, decided to submit all their conversions and divorces to these ecclesiastical courts for *halachic* endorsement.

The rabbis, meeting under the auspices of the Asia Pacific Jewish Association (APJA), founded their own rabbinic fraternity and said it would be open to all members agreeing to accept the Australian Batei Din's authority.

Rabbi Michael Schudrich of Tokyo, a graduate of the (Conservative) Jewish Theological Seminary of America, said: "I care about my converts. I want them to be recognized internationally." He expressed confidence that his own teaching program for would-be converts would meet the Australian Batei Din's requirements.

Rabbis Isaac Ben Zakin of Singapore, Meir Bensoussan

of Hong Kong, Schudrich and other regional rabbis present conceded that by no means were all of their congregants Orthodox but they believed

that if they as rabbis were dynamic and caring their congregants would not interfere in *halachic* affiliation.

A number of APJA com-

munities — among them Bangkok, Taiwan, New Caledonia and Singapore — issued a call to Jewishly knowledgeable students or graduates in larger communities to come to the region for six months or a year of service with the communities, especially with their youth.



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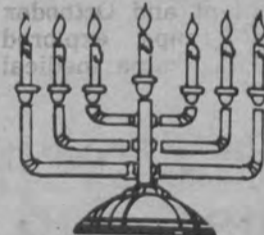
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Intervention In Human Procreation

Jews And Evangelicals Take Differing Stands

By ARI L. GOLDMAN

No other major religious group in the United States, including Protestant evangelicals and Orthodox Jews, has adopted an absolute theological stand against intervention in human procreation as outlined in the new Roman Catholic document, leading religious thinkers said recently.

Evangelicals and Orthodox Jews generally share the Catholic revulsion against abortion, but they allow for a greater degree of flexibility in aiding a couple who are infertile. The Vatican document in all cases rejected the use of either artificial insemination and in vitro fertilization, in which the egg and sperm are brought together in a laboratory.

While disagreeing with some of its conclusions, Evangelicals welcomed the Vatican document for framing in dramatic terms the questions about when human life beings. "Science ought not necessarily do everything that is theoretically possible," said the Rev. Carl F. H. Henry, a leading Evangelical theologian. "It tends to run ahead of moral judgment and it does so at great risk."

An Evil or a Virtue

However, Dr. Moses Tendler, who holds the chair in Jewish medical ethics at Yeshiva University, drew a distinction between the Jewish and Catholic approaches. "The word natural is a holy word to the Pope and unnatural means evil," Dr.

Tendler said. "To us, unnatural is a *mitzvah*," ing a virtuous deed.

"Unnatural is not a sin," he said, "but an opportunity to complete God's work."

As a result, Dr. Tendler said, Jewish law endorses artificial insemination of a woman using her husband's sperm as well as in vitro fertilization when the husband's sperm and wife's egg are involved. In some cases, he added, Jewish law would also permit the use of third-party donor sperm. "You cannot commit adultery with a catheter or a hypodermic syringe," Dr. Tendler said.

Meanwhile, members of the Catholic hierarchy continued to rally around the Vatican document, while feminist theologians severely criticized its conclusions.

Protestant Attitudes Vary

Among Protestants, there is no single position on the issues raised in the Vatican document. Attitudes range from Evangelicals, who believe that procreation is a sacred act, to liberals, who see it a strictly biological matter. The debate on these issues among Christians, which has continued almost since the beginning of Christianity, centers on when the soul enters the body — at conception, in gestation or at birth.

A 1986 policy statement on genetics adopted by the National Council of Churches, which represents more than 30 Protestant and Orthodox Christian groups, explored many of the same medical

technologies, but arrived at few conclusions about the morality of them.

The ethicist who drafted the report was Dr. J. Robert Nelson, director of the Institute of Religion at the Texas Medical Center in Houston. "I think the Vatican has done a real service by forcing the rest of us to clarify our positions on these sensitive issues," Dr. Nelson said recently.

More Agreement Among Jews

There is greater uniformity of view among the different Jewish groups than within Christianity. Thinkers in the Orthodox, Conservative and Reform branches would agree with Dr. Seymour Siegel, professor of ethics and theology at the Jewish Theological Seminary of America, who said, "When nature plays a trick on us, we have to outwit it."

The Jewish branches differ, however, on the issue of surrogate motherhood. While many Conservative and Reform theologians allow its use in certain circumstances, the Orthodox forbid the practice.

Dr. Tendler of Yeshiva, who is Orthodox, said that the Orthodox position stems not from issues of adultery but from the prohibition against putting someone's life in danger. Since a woman giving birth is endangered, he reasoned, a woman cannot take that risk unless she will have the benefit of producing a child of her own.

Jewish Tradition Frowns On Surrogate Motherhood

By RABBI MARC H. TANENBAUM

On February 6, 1985, Mary Beth Whitehead, a 29-year-old housewife, signed a six-page contract with William and Elizabeth Stern agreeing to bear a child through artificial insemination in exchange for the \$10,000 plus expenses. The contract stipulated that the child would be conceived "for the sole purpose of giving said child to William Stern."

When the little girl was born last March 27, Whitehead became intensely attached to the baby and refused to give her up. The case of "Baby M" is now before the Bergen County Court in Hackensack, N.J., and the ethical and legal

issues of surrogate motherhood are now cast sharply before the nation.

This anguishing human nightmare has dramatized the hundreds of cases of surrogate mothers during the past decade. Remarkably, not a single state has yet adopted laws either legalizing or banning surrogate motherhood. The "Baby M" case is the first legal test arising from the larger revolution in reproductive technology.

But this drama also raises deep ethical and moral questions. The first has to do with the sanctity of contracts and agreements. Can a society long endure when good-faith agreements are arbitrarily abandoned?

More profound is the

morality of surrogate motherhood altogether. Traditional Jewish scholars reject it as a form of enslavement, which will create a class of baby-breeders for money. The basic issue from a Jewish perspective is that there are mothers, period. There is no such thing as a surrogate mother.

If a man and woman cannot have their own children, the rabbis say, they should adopt a child. For the greatest *mitzvah* (religious deed) is to raise an orphan — an adopted child — in your home as your own.

Rabbi Marc H. Tanenbaum is director of international relations for the American Jewish Committee.

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Reform, Conservative Leaders Cheer Funding Decision

By LISA HOSTEIN

Local and national Reform and Conservative leaders welcomed a recent decision by the Jewish Agency to substantially increase funding to non-Orthodox institutions in Israel.

But they expressed only cautious optimism that the move reflects a wider acceptance of pluralism in the Jewish state.

"It's a significant start," said Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations, of the Agency's \$1.6 million allocation to Reform activities in Israel.

"This is an important accomplishment, most certainly a victory," agreed Rabbi Michael Greenbaum, vice chancellor of the Jewish Theological Seminary, of the \$864,000 apportioned to 15 Conservative programs in Israel.

Together, the Reform and Conservative movements were granted a total of more than \$2.4 million, close to five times more than they had received in the past.

The decision made by the Jewish Agency's board of governors at a meeting last month was one result of an ongoing debate among

American Jewish and Israeli leaders over how money raised in the United States is distributed in Israel.

While Diaspora Jews in the past were largely content to raise money on the local federation level, apportion a percentage of that to the Jewish Agency and let Israeli leaders decide how the money should be spent, this view is changing, observers say.

Today Diaspora Jewry is looking for more of a voice in the decision-making process, say Diaspora leaders.

Many American Jews, the majority of whom affiliate with the Reform and Conservative movements, have expressed discontent over Orthodox control in Israel.

They point to the ongoing debate over the "Who is a Jew" amendment, which seeks to exclude Jews converted by non-Orthodox rabbis from the Law of Return, and to the official lack of recognition of non-Orthodox institutions by the state.

While American Jews cannot control the Israeli government's allocations of money only to Orthodox institutions through its Interior Ministry, many have said they believe that as contributors to the Jewish Agency they should

have greater input into that body's distribution of funds.

The Jewish Agency receives the bulk of its money from local federations in the United States.

In the past, the largest portion of Jewish Agency funds directed at religious groups went to Orthodox institutions. An estimated \$30 million of a total \$400 million budget was distributed to Orthodox institutions for 1986-87.

Last year, Reform and Conservative institutions combined received less than \$500,000, according to Jewish Agency officials.

Robert P. Forman, executive vice president of the Federation of Jewish Agencies of Greater Philadelphia, said the Jewish Agency's decision "reflects more of an openness on the part of the Jewish Agency.

"Beyond the value of the dollars, it's an indication that the Jewish Agency has become much more flexible and accommodating to the Reform, Conservative and Orthodox," Forman said.

He also noted that the imbalance in the funding is partly due to the fact that historically more institutions in Israel were under Orthodox auspices than under

the auspices of the Reform or Conservative movements.

Some within the Jewish community have suggested the agency's decision was a response to pressure by some Reform Jews who threatened to withhold altogether their donations to the Jewish Agency.

Schindler, who said he disagreed with this approach and did all he could to counter it, said that response reflected "a grassroots sentiment."

"It was not a threat but a reality. A lot of Reform Jews said, 'I am Reform. Why should I give to the Jewish Agency when they don't fund Reform institutions?'"

A member of the board of governors of the Jewish Agency who was at last month's meeting, Schindler said the decision received overwhelming support from the board.

Moshe Nativ, executive vice president of the Jewish Agency, American section, said the board of governors' vote was a concession to what he termed "American pressure" from the Reform, Conservative and Orthodox movements.

He called the decision "historically significant"

because the Jewish Agency had never before allocated money to different denominations.

The decision reflects an understanding that Orthodox Judaism is not the only form of Judaism, Nativ said.

The \$1.6 million allocated to the Reform movement will go to education, outreach and youth programs in Israel, said Schindler.

Schindler said the decision is an indication that "the Reform movement is gaining strength in Israel."

Greenbaum, coordinator of the Conservative effort to secure more funding for its programs in Israel, said that "the recognition of our activities and programs" is as important as the funding itself.

The funding, combined with the recognition, will "absolutely mean a strengthening of the Conservative movement. We are hopeful this will be a turning point for the movement in Israel" he said, adding that "not only the Conservatives benefit, but all of Israeli society benefits from a growth of pluralism."

Reprinted from the Jewish Exponent

PASSOVER GREETINGS

wing wah



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Guide For Older Delawareans Home Health Care

In an effort to avoid the premature institutionalization of persons who are infirm, disabled or chronically ill, Home Health Care agencies provide services which permit an individual to continue to function as independently as possible in their own home. The in-home services offered vary from agency to agency. Many agencies offer Homemaker/Home Health Aide services. A Homemaker performs many household duties which an older person may not be able to do because of a health condition or mobility limitation (personal care, meal preparation, light housekeeping, laundry and marketing). Home Health Aides, under the supervision of a nurse, are trained to provide more health-related care than that provided by a Homemaker. Some agencies offer nursing care, physical/speech/occupational therapy, social services, psychological services and nutritional counseling. In addition to offering quality care to all the ill at home, these programs teach self-care, stress prevention of illness and help families with the demands of caring for a patient.

Because the services offered and the methods of payment accepted vary from agency to agency, the following service/payment keys have been set up so that persons may identify the agency providing the services most appropriate for their needs.

Services

- N-Nursing
- HHA-Home Health Aid
- N-Homemaker
- C-Companion
- ST-Speech Therapy
- OT-Occupational Therapy
- PT-Physical Therapy
- PS-Psychological Services
- SS-Social Services
- MSW-Medical Social Worker
- NC-Nutritional Counselor

Payments Received

- SP-Self Pay
- M-Medicare
- MD-Medicaid
- BC-Blue Cross
- PI-Private Insurance
- VA-Veterans

Administration
ACS-American Cancer Society
SSB-Social Services Block Grant

The following agencies receive Older Americans Act funds to provide Homemaker/Health Aide services to all eligible persons with Delaware subject to the availability of funds and applicable service priorities. Non-profit agencies are marked with an asterisk (*).

WILMINGTON & NEW CASTLE COUNTY

Geriatric Services of Delaware, Inc.*
1304 N. Rodney Street
Wilmington, DE 19806
Telephone: 658-6731
Services: N, HHA, H, ST, PT, OT

Payments: SP, M, MD, PI, VA, ACS, SSB

Quality Care, Inc.
828-830 N. Union St.
Wilmington, DE 19805

Telephone: 655-1283
Services: N, HHA, H, C
Payments: SP, PI, VA, ACS, SSB

Upjohn Health Care Services
Concord Plaza, Webster Building, Suite 207
Wilmington, DE 19810

Telephone: 478-6040
Services: N, HHA, H, ST, PT, OT
Payments: SP, M, PI, ACS, SSB

Visiting Nurse Association*
2713 Lancaster Avenue
Wilmington, DE 19805

Telephone: 658-5205
Services: N, HHA, H, ST, PT, OT, NC, SS

Payments: SP, M, MD, BC, PI, VA, SSB

Commonwealth Building
University Plaza
Newark, DE 19702

Telephone: 366-8773
Services: N, HHA, H, ST, PT, OT, NC, SS
Payments: SP, M, MD, BC, PI, VA

KENT COUNTY

Geriatric Services of Delaware, Inc.*
1126 South State Street
Dover, DE 19901

Telephone: 734-7005
Services: N, HHA, H, ST, PT, OT
Payments: SP, M, MD, PI, VA, ACS, SSB

Quality Care, Inc.
1275 South State Street
Dover, DE 19901

Telephone: 674-8680

Services: N, HHA, H, C
Payments: SP, PI, VA, ACS, SSB

SUSSEX COUNTY

Geriatric Services of Delaware, Inc.*
204 A. North Race Street
Georgetown, DE 19947

Telephone: 856-7774
Services: N, HHA, H, ST, PT, OT
Payments: SP, M, MD, PI, VA, ACS, SSB

Sussex Senior Services*
Georgetown State Service Center
546 South Bedford Street Ext.
Georgetown, DE 19947

Telephone: 856-5605
Services: HHA, H
Payments: SP, PI, VA, ACS, SSB

(Continued to Page 12)

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Home Health Care—

(Continued from Page 11)

Similar Home Health Care services are offered by the agencies listed below.

WILMINGTON & NEW CASTLE COUNTY

Bayada Nurses Home Health Service
222 Philadelphia Pike
Wilmington, DE 19809
Telephone: 764-3000
Services: N, HHA, ST, OT, PT, MSW
Payments: M, MD, BC, PI, VA

Delaware Curative Workshop, Inc.*
(Services available Statewide)
1600 Washington Street
Wilmington, DE 19802
Telephone: 656-2521
Services: ST, PT, OT, SS, PS
Payments: SP, M, MD, BC, PI, VA, ACS

Delaware Division of Public Health*
City/County Health Unit
3000 Newport Gap Pike
Wilmington, DE 19808
Telephone: 995-8615
Services: N, HHA, SS
Payments: SP, M, MD, BC, PI, VA, ACS

New Castle County Health Unit
3000 Newport Gap Pike
Wilmington, DE 19808
Telephone: 995-8653
Services: N, HHA, SS
Payments: SP, M, MD, BC, PI, VA, ACS

Hudson State Service Center
501 Oglethorpe Road
Newark, DE 19711
Telephone: 368-6840
Services: N, HHA, SS
Payments: SP, M, MD, BC, PI, VA, ACS

Middletown Health Unit
214 North Broad Street
Middletown, DE 19731
Telephone: 653-6168 or 378-9596
Services: N, HHA, PT, SS
Payments: SP, M, MD, BC, PI, VA, ACS

Eldercare Convalescent Center/Molter Associates, Inc.
2411 Lanside Drive
Wilmington, DE 19810
Telephone: 475-6101
Services: N, HHA, H, C
Payments: SP, PI, ACS

Family Service Delaware
809 Washington Street
Wilmington, DE 19801
Telephone: 654-5303
Services: N, HHA, H, PT,

SS, MSW
Payments: SP, M, BC, PI
Home Cross Nursing Services
32 C. Trolley Square
Wilmington, DE 19806
Telephone: 429-9300
Services: N, HHA, H, C, PT, MSW
Payments: SP, M, MD, BC, PI, VA, ACS, SSB

Neuro-Care Consultants
(Statewide Service limited to diseases of the nervous system)
1300 Market Street, Suite 401
Brandywine Gateway Plaza
Wilmington, DE 19801
Telephone: 652-8439
Services: N, ST, PT, OT, MSW, NC
Payments: M, SP, BC, PI

Professional Home Health Care Agency*
201 Possum Park Road
Newark, DE 19711
Telephone: 738-9756
Services: N, HHA, ST, PT, OT, MSW
Payments: SP, M, MD, BC, PI, VA, ACS

St. Francis Home Health Care
7th and Clayton Streets
Wilmington, DE 19805
Telephone: 421-4730
Services: N, HHA, ST, OT, PT, SS, MSW, NC
Payments: SP, BC, PI, VA, ACS

Supportive Care Services, Inc.
507 West 9th Street
Wilmington, DE 19801
Telephone: 655-3451
Services: H, C
Payments: SP

Western Medical Services
201 Bancroft Building
Concord Plaza
Wilmington, DE 19810
Telephone: 478-9660
Services: N, HHA, C
Payments: SP, PI, ACS

Wilmington Medical Center Home Health Care Program*
501 West 14th Street
Wilmington, DE 19899
Telephone: 428-2788
Services: N, HHA, ST, PT
Payments: SP, M, MD, BC, PI

KENT COUNTY
Delaware Division of Public Health*
Williams State Service Center
805 River Road
Dover, DE 19901
Telephone: 736-5305
Services: N, HHA, ST, PT, SS
Payments: SP, M, MD, BC,

PI, VA, ACS
Milford Health Unit
11/13 Church Avenue
Milford, DE 19963
Telephone: 422-5188
Services: N, HHA, ST, PT, SS
Payments: SP, M, MD, BC, PI, VA, ACS

Professional Home Health Care Agency*
850 South State Street
Dover, DE 19901
Telephone: 678-8015
Services: N, HHA, ST, PT, OT, MSW
Payments: SP, M, MD, BC, PI, VA, ACS

Visiting Nurse Association*
Dover, DE 19901
Telephone: 422-2010
Services: N, HHA, H, ST, PT, OT, NC, SS
Payments: SP, M, MD, BC, PI, VA

SUSSEX COUNTY
Delaware Division of Public Health*
Georgetown State Service Center
546 South Bedford Street Ext.
Georgetown, DE 19947
Telephone: 856-5163
Services: N, HHA, ST, PT, SS
Payments: SP, M, MD, BC, PI, VA, ACS

Delmarva Easter Seal Rehabilitation Center*
(Services also offered in lower Kent County)
204 E. North Street
Georgetown, DE 19973
Telephone: 856-7364
Services: ST, PT, OT
Payments: SP, M, MD, BC, PI, VA, ACS

Eastern Shore Home Health Agency
P.O. Box 646
Selbyville, DE 19975
Telephone: 856-2616
Services: N, HHA, H (private pay only), C (private pay only)
Payments: SP, M, MD, PI, VA, ACS

Meals on Wheels Nursing Services of Rehoboth Beach and Lewes, Inc.*
P.O. Box 494
Lewes, DE 19958
Telephone: 645-7449
Services: HHA
Payments: SP

Quality Care, Inc.
1 East Laurel St.
Georgetown, DE 19947
Telephone: 856-6331
Services: N, HHA, H, C
Payments: SP, PI, VA, ACS, SSB

Visiting Nurse Association*
18 Olive Avenue
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Births

Faith and Lou Brown of Wilmington are the new grandparents of a baby boy, Benjamin, born in Silver Spring, Md. to their children Marla and Dr. Charles Fogelman. Benjamin was also welcomed by brother Jeremy and sister Deborah Fogelman.

Gayle and Dean Solomon of Bradford, Mass. are the new parents of a baby girl, Bonnie Esther. Grandparents are Charlotte Kanofsky of Kennett Square, Pa. and Ruth and Philip Solomon of Foxborough, Mass.

Mazel Tov

Matt Inden, son of Sheila

and Art Inden of Wilmington recently participated in the National Junior Olympics in New Hampshire. Matt, a seventh grader at Sanford School, is a member of a regional ski team of boys and girls under 14. This team is part of the Pennsylvania Alpine Racing Association (PARA). In New Hampshire he competed against 100 boys from the Northeast.

Matt, who has been racing for five years, comes from a skiing family. His father and sister, Lecia, are instructors at Elk Mountain, Pa., and his brother, Bill is on the Brandywine High School Ski Team.

Jennifer Simon, daughter of Arlene and Howard Simon of Wilmington has been chosen to be one of the two State of Delaware representatives to go to the Hugh O'Brien Youth Leadership Foundation International Conference this summer.

"HOBY" was founded in 1958 by Hugh O'Brien in order to recognize and reward leadership potential in high school sophomores here and abroad.

The 1987 Conference will be held for one week this summer at the University of Denver in Colorado. Jennifer is a sophomore at Concord High School.

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Sending Holiday Packages

Linda Gordon is the proprietor of a booming business because her son went off to college.

Gordon, of Arnold, Maryland, had been active in the Union of American Hebrew Congregations, sitting on its Mid-Atlantic Council. She learned that every congregation is expected to have a liaison with college students, particularly maintaining contact during holidays.

When her son entered college as a freshman, she volunteered for the job at her synagogue because she wanted him to be reminded of the holidays even though he was away from the family.

However, she learned of the obstacles the job involved: purchasing food and religious articles, ensuring kashruth, standing in line at the post office to mail parcels. "I realized that many communities don't follow through with the project because it's so difficult," she said.

Gordon saw a need for a service. She filled that need.

She established her business, Chag Sameach (Happy Holiday) in September 1985, creating kosher food packages for parents to send to college students. "That's still the bulk of my business as an answer for other needs. For example, among the hundreds of packages she has sent this year were many purchased by adults to send to their parents and grandparents in nursing homes for various holidays.

They were ordered from all parts of the country.

For Rosh Hashana, many people purchased the bundles of goodies as hostess gifts for families that shared holiday meals with them. At Hanukkah, several doctors who are specialists sent the parcels to referring doctors, as thank-you gifts.

Gordon, a Reform Jew, works under the strict supervision of the Vaad HaKashrus, the Orthodox council that supervises Baltimore's markets and bakeries. "They act as a *mish giach* for my business," she said. The council supervises the packing of the food after it is delivered to her.

The council was anxious to see her succeed, to enhance the holidays for many people,



A mother and daughter receive a holiday package from Chag Sameach.

within kosher guidelines. Gordon said. "They've been very helpful and accommodating. They have given me part of their office space to pack my bundles and they advise me on everything."

Her packages include about five pounds of food each. The Purim package held a loaf cake, a health-food mix, a can of almond-chocolate kisses and, of course, hamentaschen. Plus a grogger.

"And I always add a message with a lot of love," she said. The messages include the holiday's background and customs, prayers and songs. Gordon also encourages the sender to enclose a personal message in the person's own handwriting.

For Passover, the entrepreneur will pack each carton with a box of matzoh, a can of gefilte fish with a can opener, a loaf cake or brownies and other cookies, a half-pound selection of chocolate-covered creams, nuts and fruits, and a Hagagadah. This costs \$30 plus \$3 postage.

And previous customers have obviously been pleased with the results. "The business is just snowballing," Gordon said. "About 90 percent of our patrons are now reordering."

A great many people will find Pesach a lot more pleasant because someone cared enough to contact Chag Sameach.

Chag Sameach is located at 1656 Comanche Rd., Arnold, MD 21012; (301)974-1771.

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A recipient of a Rosh Hashanah package.



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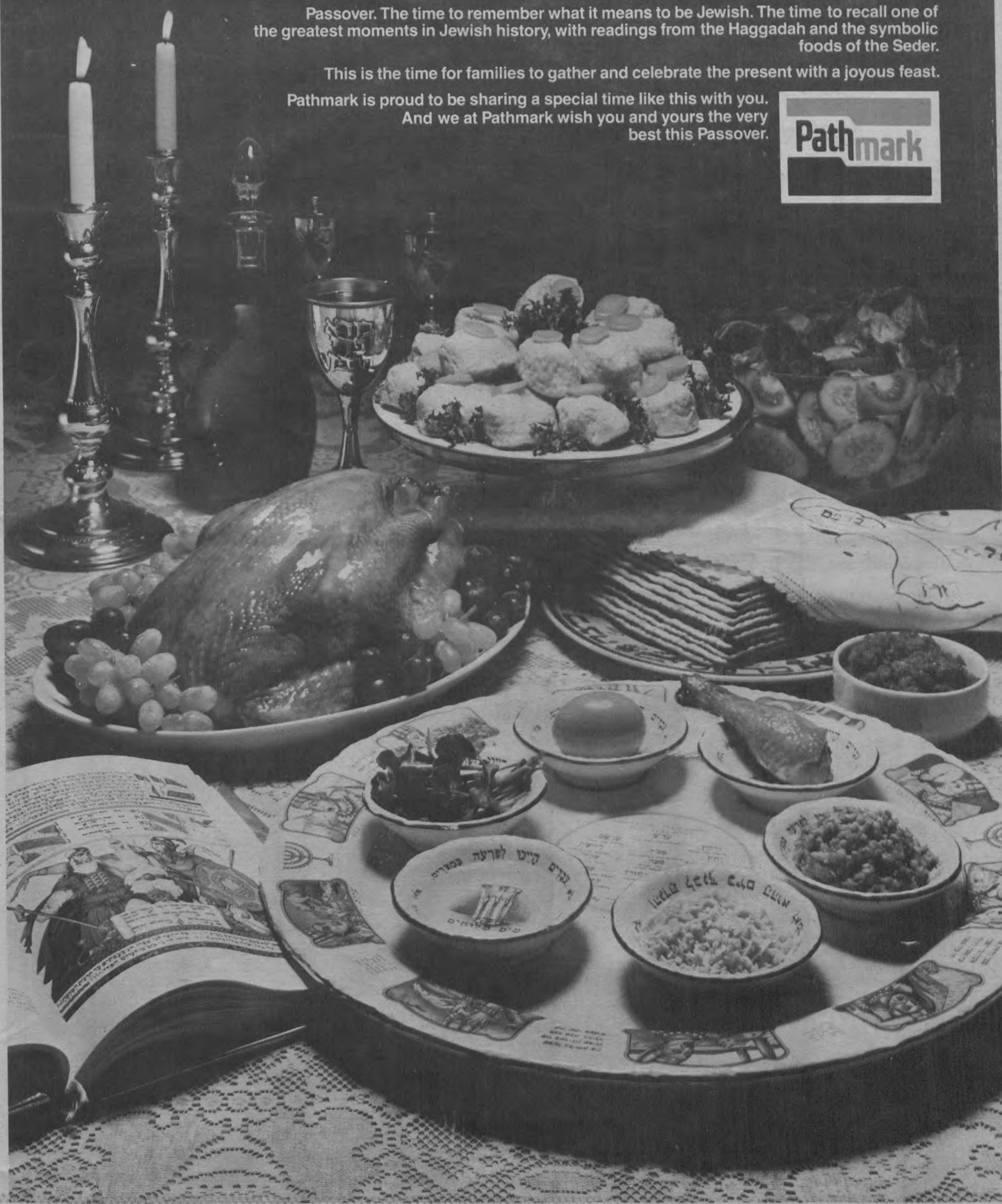
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A Passover Seder To Remember

When In Rome...

By PRISCILLA W. SIEGEL

If you're ever in Rome and need a Jewish connection try the nearest souvenir stand. We happened to be in Rome on Passover — it was the day of the first seder and we were feeling sad about not being with our families and involved in seder preparations. But we were on a busy, self-guided sightseeing schedule, and the Forum was on our itinerary that day. As we dawdled at the Forum entry where a souvenir stand was located, I spotted, among the crucifixes and replicas of Christian statuary, an open bottle of Carmel wine. Of course, the stage whisper to

my husband calling attention to the wine was overheard by the proprietor of the stand, who announced "it is my holiday tonight." (What he didn't say was that he was beginning the celebrations a little

early.) We immediately informed him that it was our holiday, too, and asked if it was possible to participate in a seder.

"But, of course! We're having a community seder — my

son-in-law, Massimo, who runs the souvenir stand down the street is in charge of the arrangements. I'll tell him to find out if we can still make reservations for you. Meanwhile, make your tour of the Forum and check back with me when you're finished."

He reminded us that the Roman Jews would not walk through the Arch of Titus, a Forum monument, until after Israel had been declared a state, because the Arch commemorated Titus' destruction of the Temple of Jerusalem. He followed this information with a disgusted, but proud, gesture toward the Colosseum ruins. "See that? — We built it!"

We returned to our souvenir stand as soon as we finished wandering through the Forum, and it was apparent that Jacopo (our host) and his son-in-law, Massimo, had been busy all afternoon trying to make the necessary seder arrangements. They had, however, been unable to reach anyone by phone — apparently all the relevant people, the *machers*, were busy in the communal kitchen preparing the seder meal. But Jacopo was adamant — if we didn't eat with them, then

where else would we eat, he asked — it was impossible to eat in a regular restaurant! So he insisted he would take us to his home when he closed his stand, and from there, he and his wife would arrange for us to participate in their seder. We accepted, of course, and Jacopo drove us to a quiet residential quarter in the environs of Rome where a "new" Jewish community exists.

Jacopo's wife became flustered when she saw that her husband brought company — she had not quite finished her Passover cleaning. The apartment was immaculate! The marble floors sparkled and the atmosphere was vintage *erev Pesach*. Jacopo offered us brandy, but his wife reminded him that it wasn't kosher l'Pesach — instead we had wonderful Italian coffee. Jacopo's wife made our seder reservations by discussions from her highrise apartment window, and we were then invited for a stroll through their neighborhood. The shopkeepers, mostly Jewish, were preparing to close, and they were all wishing one another the Italian equivalent of *gut Yomtov* — it felt like a New York Jewish neighborhood from the late 30's.

During our walking and talking, we heard about the concerns of Jacopo and his wife regarding their younger daughter, who had recently been involved with a drug dealing, non-Jewish man, and who was currently seriously dating another non-Jew. The problem of integrated marriages was just beginning to

'The souvenir stands of modern Rome are owned by Jews whose licenses have been passed from generation to generation.'

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When In Rome...

emerge in this closely-knit Italian-Jewish community, and the anguish and anger of the family was apparent.

We also learned, during our pre-seder walk, about Roman souvenir stands. Historically, the Jews of Rome were the merchants and peddlers, and had licenses permitting them to carry out their businesses. These licenses were highly prized and were handed down within families. Thus, the souvenir stands of modern Rome are owned by Jews whose licenses have been passed from generation to generation. An association of souvenir stand owners administers strict control over new licenses, and we were told that just recently, for the first time, a non-Jew (an Iranian) was permitted a license.

Finally, it was time to go to the synagogue for the seder

service. The synagogue, relatively new, was well-hidden in the residential district. Aside from the melodic songs, what I most remember about the synagogue experience was the sense of family and community. Beautifully dressed and scrubbed children whose shining faces almost outshone the marble interior of the synagogue, ran uninhibitedly up and down the aisles during the services. Their parents gave them pseudo-stern warnings (a hug and a slap), while the parents, themselves, used the synagogue alternately for prayers and discussion. In the women's section, wedding and grandchildren pictures were exchanged along with gossip. And the rabbi, obviously accustomed to this "undisciplined" congregation, seemed unperturbed by the synagogue hubbub. We

were greeted warmly after the services by members of the congregation, and then escorted to an adjoining dining hall for the seder.

Such a seder! Each family or group had its own table, and places were found for us with our host family. The seder was tumultuous — it was impossible to follow the order of the seder because of the conviviality and bustling.

Everyone seemed to know when to sing, however, which they did with great enthusiasm. The menu, unusual by Eastern European standards, was deliciously Italian: rice with Italian tomato sauce, deep-fried artichokes, oregano-garlic chicken, and limitless bottles of kosher Frascati. The matzos were round and the perforations made a lacey

floral pattern. Our host got drunk, his wife and daughter got mad, and we had a wonderful evening. By the time the seder was over, I felt that the Italian-Jews really know how to celebrate the Exodus and the freedom of the Jews from slavery.

So head for a souvenir stand when you're in Rome, and if you meet Jacopo, please tell him "Shalom."

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The Samaritans And The Passover Sacrifice



Samaritan priests and elders on Mount Gerizim at the Passover sacrifice of the paschal lamb. WZPS photo by Nitzan Shorrer.

By ZEV GOLAN

Israel's Samaritans strictly adhere to the Pentateuch, the first five books of the Bible. They thus practice very specific laws, customs and traditions regarding the keeping of kosher, women's "purification" period, matchmaking and marriage ceremonies, the eight-day period for the circumcision of a newborn son, special prayer position and the holding of festivals.

Zev Golan tells us a little about the Samaritans' observance of the Passover sacrifice of the paschal lamb, which incidentally marks the beginning of the Samaritan year.

(WZPS) — "Preparations for the sacrifice are complete," says Benjamin Tsedaka. "Every family already has its matzah. The fires have been burning for hours. No meat, bread or matzah has been eaten all day, to ensure an appetite for the lamb. The High Priest arrives at dusk, ascends the high stone and reads the Haggadah. The lambs are slaughtered, cooked and eaten with matzot and bitter herbs."

Benjamin Tsedaka's account of a Passover sacrifice may sound as if it took place in Jerusalem 2,500 years ago, but Tsedaka lives in Holon, Israel in the 1980s and is describing events he has seen and participated in. While Jews today no longer make the Passover sacrifice or even pray on the disputed Temple Mount in Jerusalem, another "Temple Mount" — today less disputed but once the subject of fierce controversy and even battle in ancient Israel — is the object of regular pilgrimages by those children of Israel who

are called the Samaritans.

"We are Israelites," declares Tsedaka. "When the Jewish people returned to Israel from exile in Egypt, the Samaritans were already here. We never left." According to Tsedaka, he is a 125th generation Israeli. The Samaritans have in fact been centered around their holy mountain, Mount Gerizim near Nablus in Samaria, for thousands of years. Although they numbered over one million people in the 4th century, their numbers dwindled through pogroms, persecution and forced conversions, to a mere 146 by the end of Ottoman rule.

The creation of Israel was a great boon to the Samaritans who are now enjoying a renaissance of sorts and about 535 of them today live in Nablus and Holon. "We still use the ancient Hebrew script," notes Tsedaka, "our priests are descended from Aaron and our music has been recognized as the oldest religious music in the world." The Samaritans, however, are probably most famous for having kept alive the tradition of the Passover sacrifice as described in the Bible.

The Samaritans' Passover sacrifice of the paschal lamb takes place on Mt. Gerizim, 80 meters from the summit. The high priest climbs upon a large stone and gives the signal to slaughter as the congregation raises its voice in prayer, then the sheep are cleaned, rinsed and salted. They are then placed in ovens that have been dug into the earth and sealed with shrubs and wet earth. Six hours later the ovens are opened and each family comes for his portion of the sacrifice. An outsider at the ceremony may feel as if he has been transported back 3,000 years in time.

"Even the Jews continued the ritual of sacrifice after their Temple's destruction," Tsedaka continues. "But the Samaritans believe that God chose Mt. Gerizim as his only holy place. Historians and rabbis are divided over whether the conflict over the relative holiness of Jerusalem and Mt. Gerizim caused the split between the Northern and Southern Kingdoms of Israel in 930 BCE. In any case, today's Samaritans say they are the descendants of the 10 northern tribes, never completely "lost" as Jewish tradition holds, while rabbinical sources regard the Samaritans as descendants of the Assyrian colonizers brought to Nablus in 721 and who consequently converted to Judaism.

The Samaritan Pentateuch, interestingly, resembles the Jewish version except that Mt. Gerizim, not Jerusalem, is referred to as God's chosen dwelling place.

On top of the holy mountain, Mt. Gerizim, are 12 stones supposedly put there by Joshua when Israel entered Canaan, as an altar to Adam and his son Seth. The altar is said to be the place where Abraham prepared Isaac for sacrifice. Archaeologists are currently attempting to determine whether any Temple ever stood there, but have so far found no evidence of this sort.

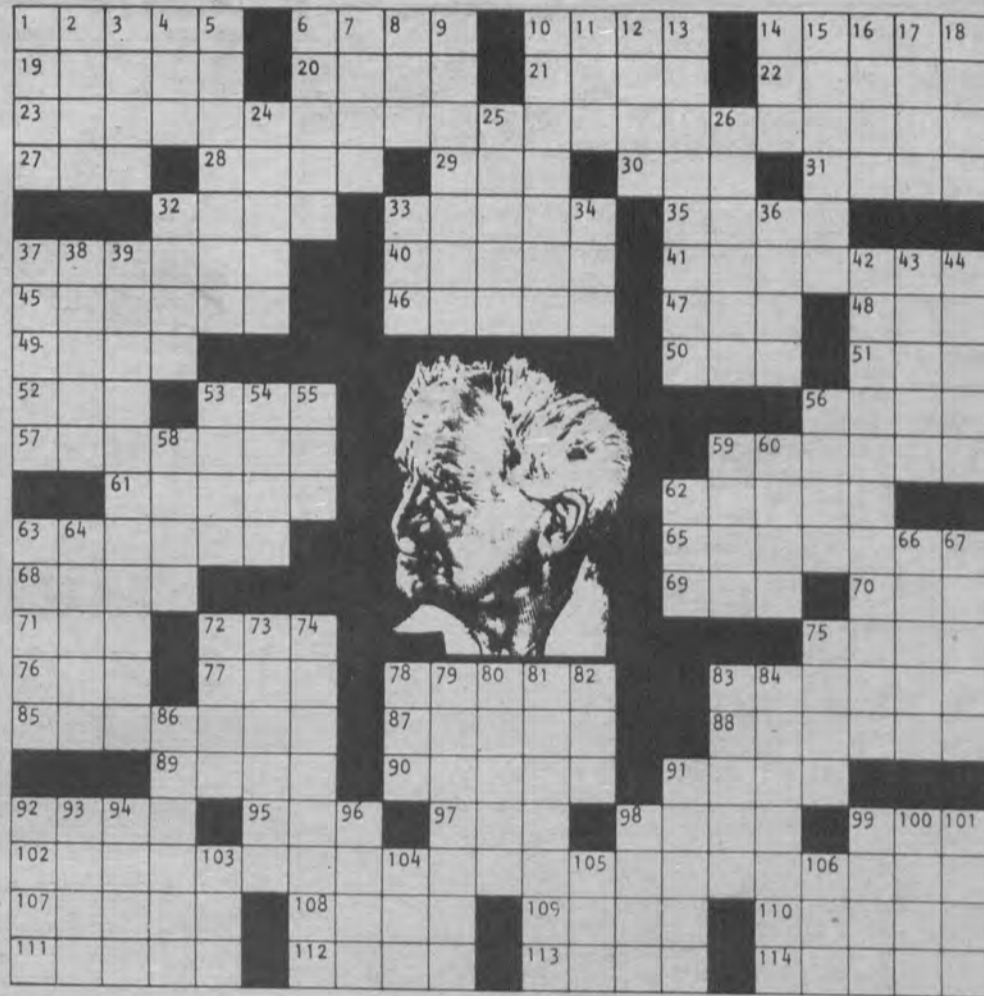
Benjamin Tsedaka and his brother Yefet have published the world's only bi-weekly quadri-lingual (English, Hebrew, Arabic, Ancient Hebrew) newspaper, "A.B.," for 17 years and are fanatically devoted to preserving the fascinating history of their people and furthering the study of their history and literature.

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by Stanley Newman


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 - 34 Realize
 - 36 The Bee
 - 37 Spoke shrilly
 - 38 Orange variety
 - 39 Citizenship measure Ben-Gurion introduced
 - 42 Hebrew-speaking group formed by Ben-Gurion
 - 43 Wake up roughly
 - 44 Alphabetizes
 - 53 "Somebody bet bay": Foster
 - 54 "The doctor
 - 55 Zodiac sign
 - 56 FDR's dog
 - 58 Roof overhang
 - 59 Destiny
 - 60 Art Deco artist
 - 62irate
 - 63 Author Ferber and actress Best
 - 64 "Too-Ra-Loo-Ral"
 - 66 Prepare to be knighted
 - 67 Sinai substances
 - 72 Cadabra preceptor
 - 73 Like Noah's animals
 - 74 University that awarded Ben-Gurion an honorary degree
 - 75 107 Across, for example
 - 78 Road-service specialists: Abbr.
 - 79 Cotton fabric
 - 80 Immigration to Israel
 - 81 Apply more insecticide
 - 82 Boker (Ben-Gurion's retirement kibbutz)
 - 83 At the Movies alumnus Roger
 - 84 Chanukah need
 - 86 Reaches
 - 91 Ben-Gurion was compared to him
 - 92 Investment risk, for short
 - 93 Music for three
 - 94 Slithery swimmers
 - 96 Negev rarity
 - 98 Talking bird
 - 99 Ben-Gurion's son
 - 100 Supplies a crew for
 - 101 Bus Stop playwright
 - 103 "The State turns face resolutely toward the future . . .": Ben-Gurion
 - 104 Pan Am competitor
 - 105 Caviar, essentially
 - 106 Take advantage of



Created expressly for the David Ben-Gurion Centennial Committee of the United States of America

Answers on page 36



PASSOVER GREETINGS

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National Conference on Soviet Jewry



THE MATZAH OF HOPE מִצָּה זוֹ—עַל שׁוֹם הַתְּקוּהָ

At the seder, we drink four cups of wine for the first four of the following five expressions of freedom declared to the Jewish People when we were slaves in Egypt.

"I will **bring you out** from under the burdens of Egypt and I will **deliver you** out of their bondage and I will **redeem you** with an outstretched arm and with great judgments; and I will **take you** to me for a people . . . and I will **bring you** in to the Land which I swore to give to Abraham, Isaac and Jacob." (Exodus 6:6-8)

Tonight, when we drink the four cups, let us dedicate our thoughts to Soviet Jews.

Our work will not cease until you are **brought out** from under the oppressive thumb of Soviet harassment.

We will do all in our power to **deliver you** out of the prisons and labor camps to which you are sentenced.

Our hearts and our hands stretch out across the ocean in untiring efforts to **redeem you**.

We pray that our labor will **take you** from repression to liberty.

We anxiously await the day when the fifth expression of freedom will be fulfilled—

When the Jews of the Soviet Union are **brought** into the Land of our ancestors.

National Conference on Soviet Jewry
10 East 40th Street, Suite 907, New York, NY 10016
In cooperation with the
Coalition to Free Soviet Jews

At an appropriate point during the Seder, the leader takes a matzah and says:

מִצָּה זוֹ, שְׁאֵנוּ מִיְחָדִים, עַל שׁוֹם מָה?

עַל שׁוֹם הַתְּקוּהָ שִׁישׁ לְאַחִינוּ בְּנֵי יִשְׂרָאֵל, יְהוּדֵי בְרִית־הַמוֹעֲצוֹת. מִצָּה זוֹ מַעֲלָה עַל לְבָנוּ אֶת הַקֶּשֶׁר בֵּינֵינוּ לְבֵינֵם אֲשֶׁר בֵּל יִנְתַּק לְעוֹלָם.

עֵתָה, בְּחַג הַפֶּסַח שֶׁהוּא זְמַן חֲרוּתְנוּ, נֹכַח שִׁיְהוּדֵי בְרִית־הַמוֹעֲצוֹת אֵינָם בְּנֵי חוֹרֵין.

אֵינָם בְּנֵי חוֹרֵין לְצֵאת וּלְעֵלוֹת צִיּוֹנָה. אֵינָם בְּנֵי חוֹרֵין לְלַמַּד מְסוֹרֶת אֲבוֹתֵינוּ וּלְשׁוֹנָם. אֵינָם בְּנֵי חוֹרֵין לְהַכְשִׁיר מוֹרִים וְרַבָּנִים לְדוֹרוֹת הַבָּאִים.

נֹכַח אֶת אֵלְפֵי אֲסִירֵי צִיּוֹן שֶׁבְקִשׁוּ חַיִּים יְהוּדִיִּים בְּאַרְצֵנוּ הַקְּרוּשָׁה וְעִכְשָׁיו נִפְשָׁם יוֹצֵאת בְּבֵית הַכֹּלָא סוֹבֵיטִי, מִלְחַמְתָּם נִמְשַׁכֵּת.

אָנוּ עוֹמְדִים בְּצַדָּם, וְנַעֲמֵד יַחַד אִתְּם עַד שִׁירְאוּ אֶת הָאוֹר הַגָּדוֹל — אוֹר הַפְּרוֹת וְהַגְּאוּלָּה.

This matzah, which we set aside as a symbol of hope for the Jews of the Soviet Union, reminds us of the indestructible links that exist between us.

As we observe this festival of freedom, we recall that Soviet Jews are not free to leave without harassment; to learn of their past; to pass on their religious traditions; to learn the language of their fathers; to train teachers and rabbis of future generations.

We remember the scores who sought to live as Jews and struggled to leave for Israel—the land of our fathers—but now languish in Soviet labor camps. Their struggle against their oppressors goes on. They will not be forgotten.

We will stand with them in their struggle until the light of freedom and redemption shines forth.



A special prayer to be inserted into the Passover Seder before opening the door for Elijah

The Fifth Child

THE ONE WHO CANNOT ASK
שאינו יכול לשאול

בנגד בן חמישי מדברת בנסת ישראל:
בן השואה שנספה ואינו יכול לשאול
לפיקך אנו שואלין בעדו, "מדוע?"

כבן התם אנו. ומה נאמר, מה נדבר, מה נצטדק?
אין לנו אלא ללכת אחרי רבי אלעזר בן עזריה שאמר,
לא זכיתי שתאמר יציאת מצרים בלילות עד שדקשה בן זומא

"למען תזכר את יום צאתך מארץ מצרים
כל ימי חייך (דברים טז)

"ימי חייך" - ימי האור והטוב;
"כל ימי חייך" - הלילות שבהם אבדו לנו בכורינו ולא בכרינו בלבד.
וחייבין אנו לזכור את יציאת מצרים.

וכנגד שאלתו אנו יושבין דוממין.
יושבין דוממין וזוכרין את החשך.
יושבין דוממין וזוכרין שקימו בני עמנו צלם אלהים במאבק החיים.
יושבין דוממין וזוכרין אנו את לילות הפסח. ביצה, בגטו, ובמחנה.
אנו זוכרין את ליל הסדר שבו קמו ומרדו בגטו ורשא.

(lift the cup of Elijah)

יושבין דוממין אנו ומעבירין מיד ליד כוס הגאולה, כוסו של אליהו.
אנו מזכירין את שיבת בני עמנו לציון ראשית צמיחת גאולתנו.
אנו מוזגין את הכוס בתקנה שבזכות מעשינו תקרב שעת גאולתנו.

נעמד ונפתח את הדלת ונזמין את אליהו שיביא קץ ללילות עמנו.
נשיר כמותם: אני מאמין

אני מאמין באמונה שלמה בביאת המשיח;
ואף על פי שיתמהמה, עם כל זה אני מאמין!

On this night, we remember a fifth child.
This is a child of the Shoah (Holocaust), who did not
survive to ask.

Therefore, we ask for that child - Why?

We are like the simple child. We have no answer.
We can only follow the footsteps of Rabbi Elazar ben Azariah,
who could not bring himself to mention the Exodus at night
until Ben Zoma explained it to him through the verse:

*In order that you REMEMBER the day of your going out
from Egypt, all the days of your life. (Deut. 16.3)*

"The days of your life" indicates the daylight and the goodness
of life. "All the days of your life" means even in the darkest
nights when we have lost our firstborn, we must remember
the Exodus.

We answer that child's question with silence.
In silence, we remember that dark time.
In silence, we remember that Jews preserved their image
of God in the struggle for life.
In silence, we remember the seder nights spent in the forests,
ghettos, and camps; we remember that seder night when
the Warsaw Ghetto rose in revolt.

(lift the cup of Elijah)

In silence, let us pass the cup of Elijah, the cup of the final
redemption yet-to-be. We remember our people's return to the
land of Israel, the beginning of that redemption. Let us each fill
Elijah's cup with some of our wine, expressing the hope that
through our efforts, we will help bring closer that redemption.

We rise now and open our door to invite Elijah, the forerunner
of the future which will bring an end to the nights of our people.
We sing as they did:

*Ani maamin b'emunah shleimah, beviat Hamashiah,
V'af al pi she yitmameah, im kol zeh ani maamin.*

*For I firmly believe in the coming of the Messiah, and even though
the Messiah may tarry, in spite of this, I still believe.*



Home Away From Home For Lonely Soldiers

By ANITA ERLICH

The "Warm House for the Lone Soldier" program, now in its sixth year, is doing an excellent job in bringing some warmth into the lives of Israel's lone soldiers.

Working in co-operation with volunteer units at the Ministry of Labor and Social Affairs and the Federation of the Kibbutz Movements, the project provides a physical

and emotional resting place for immigrant soldiers and soldiers from broken homes, who would otherwise have had no one to care for them and nowhere to go on weekends and holidays.

(WZPS) — When Moshe Joseph was inducted into the Israeli army a year and a half ago, he came to the departure station alone. It was not unusual for him to be alone; he had adjusted over the

years. Moshe's mother had died when he was seven, and his father sent him to a boarding school, breaking all contact with him. His induction day wasn't special to anyone.

Moshe remained a loner in the first months of his military service. Whenever his unit had a free weekend the other soldiers rushed home, returning refreshed and rejuvenated on Sunday morning with freshly washed

uniforms and homemade cakes in their duffle bags. Moshe, however, couldn't figure out where to go at the weekend, and often volunteered to take someone else's place on duty, thus avoiding the problem.

'Adoption'

When a friend told him about the "Warm House for the Lone Soldier" program, which would enable him to be "adopted" by a family for the duration of his military service, Moshe applied with great trepidation. In order to arrange a good "match," army social workers screened a large number of families and eventually a meeting was arranged between the adopters and Moshe. Moshe approached the meeting with some anxiety but, he says, "From the first moment, I knew we were going to be okay," and they were.

Today, when Moshe gets off the bus on Friday afternoon, four youngsters race to greet him, showering him with questions about his week. He is part of the family dishwashing schedule, and the subject of a never-ending squabble over who gets to sleep next to him and sit next to him. Sometimes he has to pinch himself to be sure that it is for real.

Bayit Cham, as the pro-

gram is called in Hebrew, was established six years ago to help soldiers like Moshe find a physical and emotional resting place and to enable them to see a healthy family model. It also serves immigrant soldiers whose families are living abroad.

Mendel, a 29-year-old *oleh* from the United States, came to Israel to join the army. He had no family and few friends in the country. The army turned to the Shimmel family in Jerusalem for placement. Eveline, a psychologist, and Mickey, a pediatrician, already had six of their own children ranging in age from 11 months to 13 years old, but this posed no problem. "This became a family project," explains Eveline. "We talked about it together. The children were as eager as we were."

Mendel quickly became part of the family. He doesn't mind sleeping on the living room floor or queuing up for the bathroom with everyone else in the morning. Grandma expects him for Shabbat lunch along with the rest of the family; Eran loves to romp on the carpet with him; and they all enjoy the treats he brings when he comes. Mendel often spends long hours discussing his future plans or debating controver-

(Continued to Page 26)



Mendel, an "adopted" soldier in the "Warm House for the Lone Soldier" program, has some fun with three of his "brothers and sisters." WZPS photo by Richard Nowitz.

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Sesame Street With An Israeli Accent

By SUSAN BIRNBAUM
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"Sesame Street," the popular children's program that made stars of the Muppets and the alphabet, made *aliyah* three years ago, becoming the truly Israeli "Rehov Sumsum."

Oscar the Grouch is reprised by his cousin Moishe Oofnik and the gentle Big Bird is replaced by a blunt orange-quilled porcupine named Kippi ben Kippod (Kippi, son of Porcupine).

Bert and Ernie keep their looks and personalities, but not their names. But Bentz and Arik, like Kermit Hatzfardei'a, retain their voices while speaking Hebrew.

While borrowing heavily from the techniques and concepts of its American parent, "Rehov Sumsum" incorporates the sights and sounds of Israel as well as Middle Eastern nuances.

In an effort to bring this look at Israeli culture to American children, "Rehov Sumsum" and its parent show are being integrated, debuting as "Shalom Sesame" with host Itzhak Perlman, the virtuoso violinist born in Tel Aviv and now living in New York.

Five half-hour videocassettes of "Shalom Sesame" are available in select American cities through Jewish organizations for home use or classroom. Each program focuses on a different theme, including entire programs on Jerusalem, Tel Aviv and kibbutz life. The shows are accompanied by a family magazine with lessons, games and stories.

Sales arrangements, like those for production, are the responsibility of the American Friends of Rehov Sumsum, a volunteer group created for both projects with

Lewis Bernstein as its executive director.

Bernstein "wears three yarmulkes," as he puts it, being as well the project director of "Rehov Sumsum" for the Children's Television Workshop (CTW) and executive producer of "Shalom Sesame." An observant Jew, Bernstein has been research director at CTW for 11 years. He was in on the conception of "Shalom Sesame" with Eli Evans, president of the Charles H. Revson Foundation, the New York-based philanthropic fund that provided more than \$1 million for both shows.

The idea of "Rehov Sumsum" and the adaptation of "Shalom Sesame" were part of a project five years ago, Evans told the Jewish Telegraphic Agency. "The reason that we went ahead with 'Rehov Sumsum' was that there would be an American dimension to it," Evans said.

"The idea, which for me goes back to 1969 and 'Sesame Street's' beginning, was to try to create a marriage between the CTW here and the Israeli government's Instructional Television Center," said Evans, who in those days was on the staff of the Carnegie Foundation that was putting together the original "Sesame Street."

"The impression that Israel gives in this country is one of tension, warfare and controversy, and here are images of neighborhood, friendship, cooperation and love," he said, adding, "One can't measure the impact of this on kids 20 years from now, but it could be really profound."

"Shalom Sesame" copies "Rehov Sumsum's" pattern of putting together people of different backgrounds — Sephardim with Ashkenazim, boys with yarmulkes playing

with non-religious Jewish children and Arab children. On "Rehov Sumsum" live Macram, an Arab college student; Miki, an Israeli young woman who owns the fix-it shop; Chaim, an observant Jew from Ethiopia; and Ofirah, the youngest grown-up on the street, whose parents came from Yemen in 1948. Ofirah teaches Yemenite songs, and visiting singers add music from other cultures.

In the first half-hour show, Perlman sits in the ancient Roman amphitheater in Caesarea surrounded by children and tells them, "The Romans used this place for violence, and we use it for violins."

Perlman represents the Sabra, the native son who knows Israeli culture from birth and American culture as an adult. "Do you know me?" he asks in a take-off from his credit card commercial, and then takes off on a tour of Israeli sites, from a cafe on Tel Aviv's Dizengoff Street to Arab and Jewish villages throughout the land.

American television and Broadway star Bonnie Franklin plays the visitor. Franklin really did make her first trip to Israel for this program, and in the shows she is constantly asking questions and learning Hebrew words. "We carefully cast two dif-

ferent roles for our hosts: the insider and the first-time visitor," Bernstein said. Evans added: "The fact that Franklin is recognized as Anne Romano (on the TV show "One Day at a Time"), a mother, is very powerful for children, important especially when kids can teach her because they know more than she."

In "Shalom Sesame's" opening scene, the viewer is literally caught up on a magic carpet as Bert and Ernie pack and mount a flying prayer rug that zips past the skyline of New York, across the ocean and Europe, and comes in for a landing past the domes and minarets of Jerusalem. This was the first time Bert and Ernie have been animated, Bernstein said.

Within moments, animated animals and dancing lines are teaching the word "Shalom," and a chugging choo-choo train of two cars is teaching the number "shtayim" (two). The Israeli animation was done on Kibbutz Ein Gedi. A novel scenario pits Bert and Ernie as Bentz and Ernie, Bentz telling Ernie in Hebrew not to eat cookies in bed and Ernie answering in English, giving the audience a feel for the sound of the Hebrew rather than teaching individual words.

The scene was done by

splicing the original American scene with its Israeli version, said Mark Saltzman, writer for "Shalom Sesame" who also went to Israel for his first time to work on the project. He laughed triumphantly at this reporter's amazement that there are no seams showing. In fact, much of "Shalom Sesame" is a fusion of previously done English and Hebrew programs, with added footage.

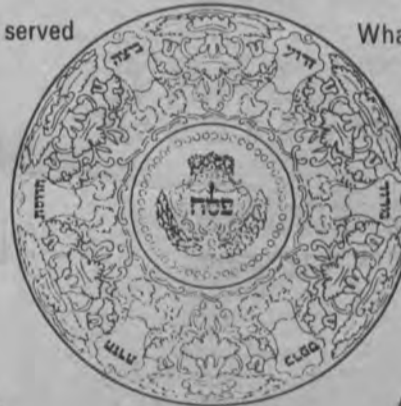
The overt curriculum of "Shalom Sesame," said Bernstein, is to introduce people and places. And as it plays as a unique travelogue, it imparts the issue of social tolerance and introduces Hebrew as a second language. Bernstein said his dream is that "American-Jewish children who are already affiliated and know something about their heritage will feel a sense of validation that they are recognized on TV, and for unaffiliated children, I hope that this will be an introduction and motivation for them to learn about Israel and their heritage."

The cassettes can be ordered for \$34.95 each, including the magazine with the first tape, or \$150 for all five plus magazine, from American Friends of Rehov Sumsum, One Lincoln Plaza, New York, NY 10023

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Research On 'Sight' For The Blind

Students and faculty at the Jerusalem College of Technology (JCT) are developing a touch-sight device, designed to enable the blind to perceive images of objects around them, announced JCT president, Professor Zvi Weinberger.

According to Prof. Weinberger, the human eye locates and identifies objects by recognizing their edges. A pen is perceived as a separate object from the desk on which it rests because the eye registers the boundaries between the two objects. That boundary is perceived as the difference between brighter and darker areas. The JCT touch-sight device will make use of advanced optics and computerized image processing technology to locate the edges, or boundaries, of objects and to then register those boundaries on a small, hand-held device. The blind person can feel, with his or her fingertips, the variations in light which represent the outlines of the objects around them.

The JCT touch-sight device will present images of objects in a simplified, cartoon-like style which will require training to recognize. Once the technology is refined, however, subsequent generations of the device will present images in detail, easily recognizable by a blind person with very little training.

Once the stuff of science fiction books and films, the JCT touch-sight device is one of a number of research projects designed by students at JCT



JCT RESEARCH ON "SIGHT" FOR THE BLIND

Students at the Jerusalem College of Technology are combining advanced optics research and computerized image processing technology to develop a touch-sight device which will enable the blind to "see" objects around them by sensing their outlines. Every JCT student must, during his four year academic program, create an original research project, applicable to industry, in order to receive his baccalaureate degree.

in fulfillment of the college's requirement that every student must, during his four year academic program, create an original research project, applicable to industry, in order to receive his baccalaureate degree. In conjunction with their technological studies, JCT students also pursue a full program of Torah and Talmudic studies. JCT graduates are both top-flight, innovative scientists and proficient Talmud scholars.

Treating Crossed Eyes In Infants

JCT researchers are also using optics technology to

develop a new device for the detection and accurate measurement of the degree of crossed eyes in infants. The problem causes a loss of three dimensional vision and the development of a "lazy eye" which does not perform adequately. To minimize the problem, crossed eyes must be accurately diagnosed, and the squint angle of the eye determined precisely, so that treatment can begin at an early stage. The testing process in use today is difficult, time consuming and requires the cooperation of the infant, which is usually difficult to obtain. As a consequence, test results are often inaccurate.

The new JCT device will combine optics and computer technology in an image processing system to make possible an accurate and relatively easy measurement of the exact squint angle of the infant's eyes. JCT researchers expect the new system to provide ophthalmologists with an invaluable tool in the treatment of crossed eyes in infants.

Measuring Minute Blood Vessels

Other research projects currently underway at JCT include a computerized optical image processing system to enable precise measurement of the diameter of the very small blood vessels which carry blood to the eyes. Such precise measurements are not possible with existing technology. The new JCT device will serve as an indispensable diagnostic tool and will play an important role in treatment programs to stave off the onset of blindness which often accompanies diseases such as diabetes and S.M.D. (senile macular degeneration).

Home Away From Home —

(Continued from Page 24)

sial issues with Eveline and Mickey.

Kibbutzim

Many kibbutzim sponsor ulpan and work programs for youngsters from abroad. Participants are routinely assigned to a family with whom they often form close ties. This personal contact with Israelis helps young people develop a love of the country and the kibbutz. Many choose to stay on, make *aliyah*, and join the army. When they do, they already have an adopting family which maintains the ties for the duration of the service.

This was the case with the Singer boys. The Singer family had lived in Israel for four years when Danny was seven. Though the family returned to Washington, Danny never forgot his experience, and when his senior high school class came for a stint at kibbutz Ein Tzurim, Danny felt he was coming home. By the end of the kibbutz experience, Danny had cancelled his college plans and joined the

Israeli army. His kibbutz parents, Michal and Yehudah, and their four children were delighted that their extended family remained intact.

Danny's surrogate parents are about 20 years younger than his real parents, but they all get along fine. "I'm particularly fond of Danny's grandmother. She calls from America all the time, just wanting to check up on her soldier," Michal says. The idea spread back to Washington, and soon Danny's older brother Alex, then graduating from college, decided to join the kibbutz family and the army. Both boys are outstanding paratroopers and recently became officers, their proud American father coming across the ocean for the ceremony.

Each year, all of the families involved in *Bayit Cham* get together for a picnic outing. One need only observe the smiling faces to know that this is a project that really works.

Doesn't like chocolate
she said, he said
the content
the content

Chocolate Keeps Congress On The Go

Washington, DC — According to a recent survey, the days of three martini lunches in Washington are gone! What keeps members of the U.S. Congress and their staffs revved up these days is chocolate. The study, conducted by Karina Chocolate, made in Sfat, Israel, indicates that 84% of all members of Congress surveyed love chocolate. Only 10% of the 535 members surveyed did not like chocolate.

Congressional staffers take the lead, however, with 99% loving chocolate.

"Now that the numbers are in, we know that Washington is the perfect city for Karina's national debut. It's clear that Washington runs on chocolate these days," said Stuart Elsberg, chairman and CEO of Kol Foods, exclusive distributor of Karina Chocolate.

In the U.S. House of Representatives, Republicans love chocolate more than Democrats, 87% to 80%. Congressman Clarence E. Miller (R-OH) keeps a stash of candy bars in a coffee can which he calls his "supplies" and keeps it locked in his closet for quick chocolate fixes, according to his personal secretary.

Twenty-three percent of the Republicans and 19% of the Democrats request chocolate as an afternoon snack. Congressman James F. Sensenbrenner (R-WI) loves chocolate so much that his personal secretary often catches him eating it for breakfast!

In the U.S. Senate, more Republicans are again chocophiles as compared to their Democratic counterparts, 87% to 85%. While campaigning in 1980, Senator Robert Dole (R-KS) experienced several cancelled flights and hours of delays, but was described as "happy as a clam" by his personal secretary when he got his two chocolate bars with almonds.

Twenty percent of all senators request chocolate bars as afternoon snacks from their staffers.

Although Republicans love chocolate more than Democrats as a group, Democrats are more passionate about their love for chocolate. In the Senate, 11% of Democrats surveyed were characterized as "chocoholics" by their staffers. Only 7% of Republicans were termed the same.

Senator George J. Mitchell (D-ME) "shares all gifts of food from constituents, except chocolate," said a member of his staff.

"Whenever the senator gets chocolate, she said, he eats it all up himself."

In the House, the same results appeared. Seven percent of Democrats as compared to 5% of Republicans were described as "chocoholics" by their staffers. Congressman Gerry Sikorski (D-MN) was described by his personal secretary as "a health nut" whose only vice is chocolate. "He's a real chocolate freak," she said.

According to one of his staff members, Congressman James L. Oberstar (D-MN)

"has been late to several meetings because of his chocoholism. Also, since chocolate bar machines are located next to the congressional subway, the congressman has missed several trains in his quest for chocolate." One day, reports a staff member, after a long day in the district, the staff was exhausted and while driving back to their hotel, the congressman made them "do a 180" so he could get something chocolate.

KARINA CONGRESSIONAL CHOCOLATE SURVEY

| I. 100th U.S. Congress: 539 members | | # | % |
|--------------------------------------|--|-----|-----|
| Loves chocolate | | 451 | 84% |
| a little | | 60 | 11% |
| somewhat | | 187 | 35% |
| a lot | | 204 | 38% |
| Doesn't like chocolate: | | 54 | 10% |
| No comment | | 15 | 3% |
| Not sure | | 19 | 4% |
| Admitted chocoholics | | 35 | 6% |
| Marginal chocoholics | | 59 | 11% |
| Requests chocolate bars | | 111 | 21% |
| Congressional Staffers | | | |
| Loves chocolate | | 533 | 99% |
| Doesn't like chocolate | | 6 | 1% |
| III. The Senate (101) | | | |
| Loves chocolate | | 87 | 87% |
| a little | | 15 | 15% |
| somewhat | | 24 | 24% |
| a lot | | 48 | 48% |
| Doesn't like chocolate | | 9 | 9% |
| No comment | | 4 | 4% |
| Not sure | | 1 | 1% |
| Admitted chocoholics | | 9 | 9% |
| Marginal chocoholics | | 7 | 7% |
| Requests chocolate bars | | 20 | 20% |
| Senate staffers (101 surveyed) | | | |
| Loves chocolate | | 98 | 98% |
| Doesn't like chocolate | | 1 | 1% |
| No comment | | 2 | 2% |
| IV. Senate by Party Lines (55D-46R) | | | |
| | | D | R |
| Loves chocolate | | 85% | 87% |
| a little | | 14% | 15% |
| somewhat | | 24% | 24% |
| a lot | | 47% | 48% |
| Doesn't like chocolate | | 9% | 9% |
| Chocoholics | | 11% | 7% |
| Marginal chocoholics | | 4% | 11% |
| Requests chocolate bars | | 24% | 15% |
| No comment | | 5% | 4% |
| VI. House by Party Lines (261D-177R) | | | |
| | | D | R |
| Loves chocolate | | 80% | 87% |
| a little | | 9% | 12% |
| somewhat | | 37% | 37% |
| a lot | | 34% | 38% |
| Doesn't like chocolate | | 11% | 9% |
| Admitted chocoholics | | 7% | 5% |
| Marginal chocoholics | | 27% | 14% |
| Request chocolate bars | | 19% | 23% |
| No comment | | 3% | 2% |
| Not sure | | 5% | 2% |
| V. House of Representatives (438) | | | |
| | | # | % |
| Loves chocolate | | 364 | 83% |
| a little | | 45 | 10% |
| somewhat | | 163 | 37% |
| a lot | | 156 | 36% |
| Doesn't like chocolate | | 45 | 10% |
| No comment | | 11 | 3% |
| Not sure | | 18 | 4% |
| Admitted chocoholics | | 26 | 6% |
| Marginal chocoholics | | 52 | 12% |
| Requests chocolate bars | | 91 | 21% |
| House staffers (438 surveyed) | | | |
| Loves chocolate | | 432 | 99% |
| Doesn't like chocolate | | 5 | 1% |
| No comment | | 1 | ** |

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Inbal-Israel Dance Troupe

By ANITA ERLICH
From the days of the Second Temple and through persecution under Turkish Ottoman rule, Yemenite Jews faithfully preserved their ancient traditions, maintaining

the teachings and customs of their fathers.

However, when Yemenite Jews began arriving in Israel after the establishment of the State, no one felt it necessary to encourage their native

traditions, hoping thus to "modernize" the Yemenites.

One person who cares deeply about preservation of her roots is Sara Levi-Tanai, founder and artistic director of the Inbal Dance Theater,



The Inbal Dance Troupe in a sequence from "Carry Us To The Desert." WZPS photo by Richard Nowitz.



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Greetings

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ALVIN SCHWARTZ, Pres.



As you gather with your families and friends to observe Passover, we in County government wish you peace.

Sincerely

Rita Justice

RITA JUSTICE
County Executive



Preserves Yemenite Tradition

who through her dance troupe is succeeding in keeping the spirit of the Jews of Yemen alive.

As a result of unlimited immigration during the 1940s and 50s, Israel experienced an influx of foreign tradition, music, dress and life styles, each indigenous of the communities the *olim* had come from: Morocco, Yemen, Iraq, Tunisia, Kurdistan, etc. Many of these immigrants gradually discarded their traditions and heritage, thinking them outdated. Ethnographers, musicologists and sociologists have, in recent years, begun to realize that for this reason a wealth of culture is disappearing, and will be lost forever unless something is done to capture and preserve it.

Preserving Roots

One person bent upon preserving her roots, long before it became "fashionable," is Sara Levi-Tanai, founder and artistic director of the Inbal Dance Theater, a troupe established 39 years ago to keep the spirit of the Jews of Yemen alive. Unlike some of her dancers who actually came to Israel

in "Operation Magic Carpet," which brought 49,000 Yemenite Jews to the country in 1949-50, Levi-Tanai is a sabra, born in Jerusalem to Yemenite parents and brought up in an orphanage. It wasn't until adulthood, and after having lived and worked in a kibbutz teaching dance and music, that she began to feel the desire to identify with her heritage.

Inbal, which means "tongue of the bell," began as a folk dance group, bringing the music, costumes and movements of the Eastern Oriental communities to the Israeli stage. As early as 1951, the internationally acclaimed choreographer Jerome Robbins, returning from a trip to Israel, wrote: "I found Inbal the only unique dance, all else was ersatz-western Europe, outmoded and outdated." In 1972, Sara Levi-Tanai was nominated "best choreographer of the year" by the Theater of the Nations in Paris, and in 1973 she was finally acclaimed by her own country by being awarded the Israel Prize.

Dancers and Teachers

Today, Inbal, whose permanent home is at Neveh

Tzedek in Tel Aviv, is a tight knit group of 12 dancers ranging in age from 20 to 50. Since its choreography and expression is drawn from real, everyday life experiences, a dancer at Inbal can't be "too old." Young members, mainly from Sephardi families, generally come with no formal dance training, but once accepted, begin the rigorous 12 hour a day, six day a week routine which is Inbal's. Several of the dancers, who have been devoted followers of Levi-Tanai for over 20 years, are now choreographers and teachers of dance in their own right, spreading the "Inbal idiom" throughout the country while continuing to work and perform with the troupe.

Inbal recently participated in a conference on Jewish dance in New York and perhaps the greatest testimony of its success is the invitation it received to return for a two week tour later this year. One of the highlights of this appearance was "An Ode to a Teacher." The tribute was to 80-year-old Ann Sokolow, teacher and choreographer, and long time friend of the troupe. Here the dancers express veneration

for their teacher and leader, very much like the way a rebbe receives homage from his scholars. The teacher is presented with gifts, entertained and shown constant adoration. Judging by the devotion and commitment I saw given to Levi-Tanai, it seems quite obvious where this expression is drawn from.

Yemenite Ritual

Inbal performances often include Yemenite ritual, such as "The Wedding," complete with traditional dress. This includes the "Bar'a," the first part of the festivities which always takes place after the Sabbath; the "Henna" ritual celebrated prior to the wedding, when the bride's hands are painted with henna, a red dye made from the leaves of the hawsonia alba plant, and the wedding ceremony itself. Another favorite is the dance "Shabat Shalom," depicting the traditional Jewish sabbath. Also included in the company's repertoire are biblical themes such as the "Song of Deborah," and more recently the "Song of Songs," in which King Solomon expresses his love for Shulamit, the

Shepherdess, an allegorical interpretation of the love of God for the Jewish people. Sara Levi-Tanai's choreography elaborately combines the expression of love and religious ecstasy, and uses movements from the religious rites of various Jewish communities.

Sara Levi-Tanai sees herself as an educator, spreading knowledge about a precious heritage, and establishing a sense of pride and identity in the hearts of Yemenites in Israel. Hence, she and several of her dancers stage "happenings" in the form of all day dance seminars, or evening programs at schools and community centers throughout Israel. And sharing her devotion, is a group that is a credit to Israel and the Yemenite tradition.



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1987 UJA/Federation Mission to Is

Mission Overview



Caesaria

On March 1, 26 members of the Jewish community of Delaware left on a Federation/UJA Mission to Israel. For most, it was not only their first mission but first visit to Israel. A mission is not just a tour or a visit. Missions provide the opportunity for an inside look at Israel, understanding its needs, people, programs and concerns. Sights and sounds are seen that few tourists ever see or hear.

We were greeted at the Jewish National Forest at Modiin by the village children's choir. We were all hosted by kibbutz families at Sdot Yam, a 50-year-old kibbutz which has a population of 700. Situated next to Caesarea, the kibbutz served as the training camp for the future Israeli navy in the 1930s and 40s. Many of the illegal refugees and survivors of the Holocaust landed at Sdot Yam.

We visited Nativ HaSarah, a new/old Moshav that had to transfer completely from the Sinai as part of the peace agreement with Egypt. Even now it is located on the border of the Gaza strip, to be a first line of defense if needed.

Of course we visited Jesse Cohen — our Project Renewal neighborhood. We met with Moazia Segal, project director, and members of the neighborhood council. We saw a children's enrichment program, day care center and Sephardic senior club... more is said about Jesse Cohen on the next page.

We were hosted at a Youth Aliyah Village — Yohanna Jabotinsky — where 1000 teenage boys and girls from broken homes who had had problems adjusting to public schools are learning to be the future mechanics and computer specialists of Israel.

From there we moved on to Caesarea and Tiberias. In between we attended lectures, participated in discussions, and spent an afternoon

visiting Bet Hatefutsoth (The Diaspora Museum). And all this in the first 2½ days!

The group visited a Tank brigade in the rain and mud on the Golan Heights just 100 yards from the Syrian border where we had lunch in very primitive surroundings. Speaking with and seeing these young men and women stationed on the border to protect their friends and families brought chills to all assembled.

At Sfat, besides a walking tour and lecture on history, (again in the freezing rain), we visited an Ethiopian crafts work shop where the newly arrived Ethiopians from a nearby absorption center are keeping their ancient crafts alive. An Ethiopian managed the store with the assistance of an Israeli volunteer who translated and made sure the shop was being run properly.

Best of all was the crowning glory, and majesty of Jerusalem: The "Shehecheyanu" atop Mt. Scopus, the four and half hour walking history by our guide "No No" (more about him later) our study of the Second Temple period and the Western Wall.

There is a legend in Israel that when the Temple was being built, the work was divided among the different sectors of the population. The building of the Western Wall fell to the lot of the poor and they worked hard to construct it, as they could not afford to hire labourers to do their work for them. When the enemy destroyed the Temple, the Angels descended from on high and, spreading their wings over the Wall, said: "This Wall, the work of the poor, shall never be destroyed."

Of course Yad Vashem was so moving!! They have recently opened a museum of Art of the Holocaust which was just heart-rending. But for most of the participants

the most moving experience was visiting the Military Cemetery at Mt. Herzl on the day that Israel commemorates all those young men who have died and whose bodies have never been found. One of the guides said that these young men, all under 25 years of age, had given their lives so that our children will be Jewish, and reminded us that the Diaspora's role is to strengthen and enhance Jewish life.

Our guide, "No No" is a seventh generation Israeli. His nickname was his code name before and during the War of Independence in 1948 when he served in the Intelligence Corp. He was a walking, living history book of Israel and Judaism. He was steeped in knowledge of Torah and Talmud and taught our group well. Whenever we confused facts with stories, his favorite expression was *Gournisht mit Gournisht*. (Nothing with Nothing). He told us the *Emet* the Truth — as he perceives it. He is truly a scholar and friend.

Twenty-six individuals from Delaware went to Israel on a mission but one group returned. Each had individual expectations — all returned with personal impressions far more than they had hoped.

There is no single country that has so much to teach Jews. Israelis say they have four needs — water, peace, more immigration and that the Diaspora will remain strong.

The Delaware participants on the Mission were: Steve & Sonia Bernhardt, Arnold & Gail Budin, Sig & Betty Ettinger, Eileen Kates, Manfred & Barbara Katz, Richard & Marjory Levine, Don & Joyce Francisco, Rabbi Sue & Irwin Levy, Alan & Sue Paikin, Leonard & Barbara Togman, Bill & Judy Topkis, Howard & Judy Zucker, Morris Gross, Bob & Ruth Kerbel.



Sig and Betty Ettinger



Alan and Sue Paikin at Mt. Scopus



L-R: Leonard and Barbara Togman



Sonia Bernhardt and Arnold Budin at Caesaria....



Holocaust Museum at Yad Mordechai



Tank brigade on the Golan Heights



Fred and Barbara Katz

Articles written by Bob Kerbel

Israel: An Unforgettable Experience

The Residents Of Jesse Cohen: The Delaware Jewish Community's Family In Israel

The Jesse Cohen neighborhood located near the southern border of Holon was founded in memory of Max and Jesse Cohen of Wilmington in the 1950s. We visited with the residents and neighborhood council members, and toured the neighborhood during our recent mission. It was impossible not to feel a deep connection to this project when we viewed the original cornerstone. Engraved on the cornerstone were the names of the Testamentary Committee of the Jewish Federation that helped provide funds for the first housing in the area: Delawareans Philip Cohen, William Feinberg, I.B. Finkelstein, Morris Leibowitz, Nathan Miller, H. Albert Young, and Ben V. Codor, Secretary. The first street of the neighborhood is named Jesse Cohen Street.

Project Renewal neighborhoods began with the waves of immigration that flooded Israel during the early years of statehood. Their residents came from North Africa, Asia and the Arab countries... refugees from persecution, oppression, discrimination and exile. They are immigrants, their children and grandchildren who needed help to become absorbed into modern Israeli society....help that the young, physically threatened nation was unable to provide.

On our trip we visited an art enrichment program for pre-kindergarten children and their parents, a Sephardic senior center and a day nursery. Moazia Segal, project director, is an amazing person. Though he lost both legs, an arm and one eye in the Yom Kippur war, he has unbounded energy and enthusiasm. He works on street

corners and playing fields, directing the group of paraprofessionals, volunteers and the neighborhood council.

With few exceptions, buildings in Jesse Cohen are one to four story walk-ups. Extensive renovations are being done to the older, more rundown buildings through Project Renewal, and much has been done to improve public areas. Much remains to be done, however, and planners stress that the long-term success of physical work depends upon a viable social basis. New buildings are being erected in the neighborhood to accommodate young couples and priority is given to neighborhood residents for purchase.

The socio-economic level of the neighborhood is generally low. Working residents are employed in unskilled, low status occupations for the most part in the building trades, in housework, etc. Most women are unemployed outside the home.

It is the hope of Project Renewal to give the residents of Jesse Cohen a chance for a better life and to change the negative image of the neighborhood and its institutions and encourage young couples to remain and build their future in the neighborhood.

Before Project Renewal began, Jesse Cohen had one of the highest juvenile delinquency, crime and unemployment rates in all of Israel. Now with the partnership of the Jewish communities of Delaware, Dayton and Columbus, Ohio, the residents of the community and the Israel government, all of the negative statistics are down. Today there are teen clubs, educational and trade schools

for adults, two senior citizen centers, and day care nurseries for working mothers. Many of the apartments have been completely rehabilitated. A new community center will soon be completed.

In 1979 Delaware made a financial commitment to Project Renewal for Jesse Cohen - a commitment that we have not kept - to raise \$500,000 as our fair share. We have raised only \$285,000 to date - the Federation Mission that just returned in March pledged over \$20,000 of this amount.

No other program in Israel has captured the imagination of the world Jewish family as has Project Renewal.

Project Renewal is UNIQUE...Helping more than 300,000 Israelis including 200,000 children, rebuild their neighborhoods, rejuvenate their lives and join the mainstream of Israeli society.

Project Renewal is INNOVATIVE....involving neighborhood residents in all aspects of neighborhood revitalization.

Project Renewal is A PARTNERSHIP...linking American Jewish communities directly to particular Israeli neighborhoods...to provide financial assistance, moral support and a direct involvement that is the very heart of this special program.

Today, Project Renewal is strengthening Israel internally... bridging the social gap... reweaving the fabric of Jewish society... helping to create ONE ISRAEL.

The residents of Jesse Cohen and the government of Israel have done their part. We have the responsibility to do ours.



The two synagogues (both Sephardic) at Jesse Cohen



The children learn about colors



Rehabilitated housing at Jesse Cohen.



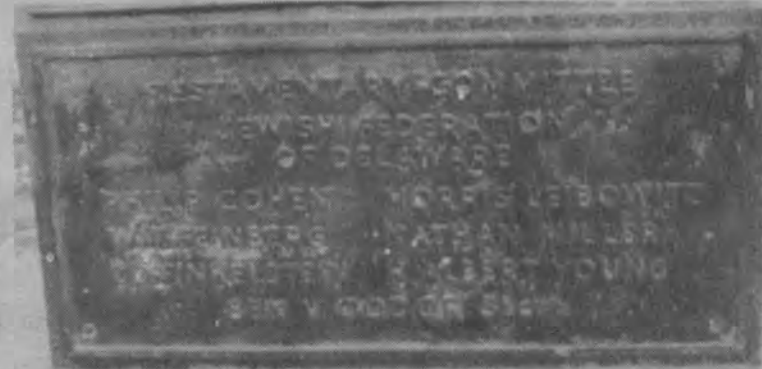
Two soldiers home on leave at Jesse Cohen



An elderly Jesse Cohen resident.



Majory Stone Levine (L) and Richard Levine (center) talk with Moazia Segal, project director.



Delaware Testamentary Committee of Jesse Cohen

Teen Scene

Soviet Jewry — We Can't Forget

Nearly two years ago, Mikhail Gorbachev became the leader of Russia with hopes that life would get better for the Soviet Jews. It definitely has not. Gorbachev's plan is to reunite an average of only 60 Soviet Jews — the lowest amount since the mid sixties. Among the 375-000 Soviet Jews who are trying to emigrate, we know 12,000 names of people who have been turned down at least once. There could be an additional 10,000 Jews whose names aren't known.

Even non-delivering of mail and interference of telephone conversations has become common.

What can we, as Jews in the United States, do? We want to get a higher level of emigration, an end to all harassment of those who apply to emigrate and the release of those who have gone to jail for sticking up for what they believe in — "Prisoners of Conscience."

Laura Herman
Newark High School
9th Grade

What Is BBYO?

BBYO, BBG, AZA, you may have heard these terms the past few months and wondered what they meant. BBYO stands for B'nai B'rith Youth Organization. BBG is B'nai B'rith Girls and AZA is Aleph Zadik Aleph, which is the B'nai B'rith Guys. You're probably thinking, so now I know what they mean, so what? But BBYO is not your ordinary youth group, it's the largest youth organization in the world. It offers everything from huge dances to religious conventions and everything else in between. Wilmington BBG and AZA are just small, but important parts of the entire organization. Many chapters from Delaware and Pennsylvania make up Central Region East, with over 500 members. There are numerous summer programs, such as trips to Israel and leadership conferences, where you can meet members from all over the world.

Our region offers a lot for everyone. There are conventions every month, chapter

programs, meeting and inter cities quite often. Some of these conventions are: a weekend just for new members to teach them about BBYO, a primarily social convention, a mainly religious convention, a weekend full of competitions against chapters and a retreat at a camp. You are not obligated to go to everything, but as you get involved you'll find that you will want to go to as much as you can.

Wilmington BBYO is one of the biggest chapters in central Region East. We just won the second best city trophy and spirit award, at the convention Tournaments. We ran a very successful convention in the Fall and are constantly having programs. These programs range from a dinner dance to attending a Soviet Jewry rally.

If the chance of meeting new people, especially of the opposite sex, gaining close, lasting friendships, learning Jewish belief, acquiring leadership abilities and just plain having a great time appeal to you, then joining BBYO is for you!!

Right now, new members may join for the rest of this

year, all of the summer and all of next year for just \$15. This entitles you to a chapter newspaper, regional newspaper, international newspaper, and the opportunity to attend meetings, programs and convention.

If you have any questions, please call one of the names below:

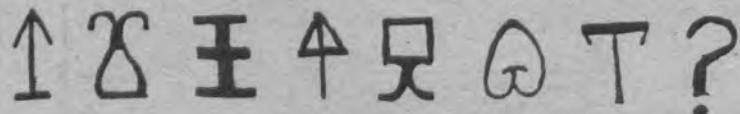
- Faun or Denise Riebman 478-3565
- Greg Mand 478-5692
- Brian Dombchik 475-7150

Denise Riebman
Brandywine
10th Grade

Baltimore Inner Harbor Trip (Grades 7-12)

DATE: Wednesday, April 22
TIME: Leave JCC 9 a.m.
Return JCC 6 p.m.
PLACE: Baltimore, Md.
COST: \$7 (includes transportation only)
THE DAY IS YOURS TO ENJOY!!!
Call the JCC to sign-up 478-5660
DEADLINE TO REGISTER: Thursday, April 16

BRAIN TEASER



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ANSWER IN NEXT TEEN ISSUE OF THE VOICE.

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Teen Scene

Shelley Gitomer
Teen Program Coordinator
478-5660, Ext. 217

Rafting Down The Lehigh (Grades 7-12)

DATE: Thursday, April 23
TIME: Leave JCC 6:45 a.m.
Return JCC 6:30 p.m.
PLACE: White Haven, PA
COST: \$50 (includes transportation, wet suit, trip down the Lehigh)

Bring a bagged lunch
Call the JCC to sign-up 478-5660
DEADLINE TO REGISTER Thursday, April 16.
Sponsored by Besty and Teens of Delaware

Volleyball And Dinner (Grades 7-12)

The JCC is the place to meet your friends for volleyball and dinner. Deadline for registration is Monday, April 27. Call the JCC to register, 478-5660.
DATE: Tuesday, April 28
TIME: 5:30 to 7
PLACE: JCC
COST: \$2.75

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BRAIN TEASER

Answers to Brain Puzzlers in March 6 issue of The Jewish Voice.

- | | |
|-------------------------|-------------------------------|
| 1. Easy on the eyes | 13. Reading between the lines |
| 2. Touchdown | 14. Dark ages |
| 3. To Mutter | 15. Crossroads |
| 4. Black overcoat | 16. 3 degrees below 0 |
| 5. Time and time again | 17. Long underwear |
| 6. Sandbox | 18. Die |
| 7. Hurry up | 19. Backward glance |
| 8. I quit | 20. Tricycle |
| 9. Be level | 21. Highchair |
| 10. Neon light | 22. Downtown |
| 11. Man overboard | 23. Circles under the eyes |
| 12. He's beside himself | 24. I understand |

JCC Hangout (Grades 9th through 12th)

Join your friends at the JCC. Enjoy a night of movies, swimming and open gym. Naturally, food will be served. Deadline for registration is Thursday, April 23. Call the JCC to register, 478-5660.
DATE: Saturday, April 25
TIME: 8 to 11 p.m.
PLACE: JCC
COST: \$3.50

Important Numbers

FOR MORE INFORMATION ON MEMBERSHIP OR YOUTH GROUP ACTIVITIES IN ONE OF THESE ORGANIZATIONS CONTACT THESE PRESIDENTS

| | | |
|------------------|--------------|----------|
| DOVER KADIMA | ADAM KOHN | 734-2156 |
| DOVER USY | SHANA KOPP | 482-8070 |
| NEWARK BBYO | BARRY HERMAN | 737-2090 |
| WILMINGTON AZA | GREG MAND | 478-5692 |
| WILMINGTON BBG | FAUN RIEBMAN | 478-3565 |
| WILMINGTON BESTY | TODD BARASCH | 478-2010 |

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Congressman Tom Carper

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The Visual Zionism Of Dan Reisinger

By SIMON GRIVER

Tel Aviv painter and graphic designer Dan Reisinger defines himself as a visual Zionist whose aim is "to develop a visual civic Jewish culture" within Israel.

In this he has been more than successful, with his corporate design for El Al Israel

looks like a Jewish state. The challenge has been to develop a visual, civic Jewish culture."

Reisinger's designs have become an ubiquitous part of Israel's commercial landscape. The logos and products of Delek Oil, the Hamashbir Department Stores, Tadiran, Amcor and Teva Phar-

of Art and Design that he met his wife Annabelle, who came originally from Newport, Wales, married and settled in Israel. "When I was single I was happy to remain the wandering Jew," he recalls. "I suppose I will always be something of a wandering Jew. But I wanted my children to have permanent

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Miriam Epstein,
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Tel Aviv based graphic designer and painter, Dan Reisinger with some of the better known logos he has designed for Israeli industries and institutions. WZPS photo courtesy Reisinger.

Airlines, environmental designs, and imaginative posters and logos for many of Israel's large companies and institutions.

But despite his vast contribution to improving Israel's "visual" environment, in Reisinger's words, "There is still much to be done."

(WZPS) — Israel has compelled the Jewish people into making a new set of visual statements. In the Diaspora Judaism is confined to the home and synagogue, while the street and public places are not considered the arena for expressing Jewish images.

Philosophy

This is part of the philosophy and motivation of Dan Reisinger, a Tel Aviv based graphic designer and painter. He is an artist of international stature and is the only Israeli who has been invited to become a member of the Art Directors Club of America. "I define myself as a visual Zionist," explains Reisinger. "That is to say I came to live in Israel because I wanted to make my contribution in creating a country that was not only a place where lots of Jews happen to live but somewhere that truly

maceuticals are amongst many of his works. His influence can be seen on dozens of commodities from toilet paper to telephone books, from aircraft to hotels.

Moreover, Reisinger is much more than a commercial artist. He has sculptures at Yad Vashem and paintings around the country. His most acclaimed achievement is a series of 52 paintings at the Diaspora Museum in Tel Aviv depicting the 2,000 years of Jewish exile.

Roots

Reisinger is 52 years old, though because he dresses in bold colors, he seems younger. Born in Yugoslavia, his entire family, except his mother, perished in the Holocaust. Together with his mother he reached Israel as a 14-year-old boy and began housepainting so that they could eat. In his spare time he would draw and one of his mother's friends, recognizing that he possessed prodigious talent, strongly suggested that he be sent to college.

Reisinger received a BA with distinction at the Bezalel Academy of Art. After serving in the air force from 1954-57 he worked and travelled in Europe. It was while studying at the London Central School

Jewish roots. Only Israel could supply that. So far my three sons seem determined to stay in Israel. My oldest boy Yoram, now 26, was even offered a scholarship by a New York college some years ago but declined because he wanted to remain at home."

Commercial Art

Reisinger himself has built up a prosperous Tel Aviv business which today employs nine people, including Annabelle who manages financial matters. His office and personality exude the dynamic spirit of Tel Aviv. Located on the eighth floor of the textile Fashion Center between Tel Aviv and Jaffa, his office overlooks the Mediterranean coastline he has helped to renovate.

It was back in 1971 that Reisinger initiated a project to paint Rehov HaYarkon, a crumbling street on Tel Aviv's coast, in bright primary yellows and reds. The innovative project captured the attention of the world's press and though Rehov HaYarkon has returned to normal colors, it is now the hub of a burgeoning tourist district. It also started a new trend in more daring

(Continued to Page 35)

Israel's Galilee Becoming Key Tourism Center



BUILDING FOR TOURISM IN ISRAEL'S GALILEE. New construction, such as that shown above, is underway in Israel's Galilee, its northern section, where tourism is expected to become an increasingly important industry. American Jews are playing a role in development here through the UJA/Federation Campaign. — UJA Press Service Photo

By **BILL CLARK**
UJA Press Service

MIFRATZ AMNOM, ISRAEL — A holiday is serious business in the Galilee. It is one of the new keys for expanding Jewish settlement, bringing in vital foreign currency, and providing livelihoods for hundreds of settlers in this underpopulated part of Israel.

Here on the northern shores of Lake Kinneret, heavy machinery is opening new roads, setting in water and electric lines, and preparing this lakeside site for a \$12 million tourism center. When it's done, Mifratz Amnom will sparkle with holiday villages, beaches, marinas and other tourist attractions.

According to Tal Peri, chief of tourism in the Galilee for the Jewish Agency, this United Jewish Appeal/Federation Campaign-supported project will provide continuous employment for at least 200 Jewish settlers in a region where the Arab population has been gaining the numerical advantage. Mifratz Amnom will also likely draw about 100,000 (mostly

Jewish) tourists a year.

Peri said that the project will be run by a consortium of *kibbutzim* and *moshavim* (Israeli communal settlements), and is intended to provide profitable employment to settlers in the region, therefore helping to assert the Jewish presence in the eastern Galilee. Other UJA/Federation funded efforts are present in the area —

- Moshav Amirim is offering good health and country living to tourists who take advantage of their low cost "Guest of the Family" program. This completely-vegetarian settlement attracts visitors interested in swimming, and hiking, and offers a full ration of sunshine, exercise, relaxation and good diet.

- MaGiliot, settled by Jewish immigrants from Iran, has a folkloristic restaurant featuring the decor, costumes, music and menus of the Kurdistan Jewish tradition.

- When the new settlers of Moshav Kahal moved into their permanent homes a few months ago, they went right

to work sprucing up their original temporary homes. Today, tourists can stay in those renovated caravan homes at prices much cheaper than hotels, and benefit from the moshav's store, private kitchen and extraordinary views.

- Near Sfad, other settlers are establishing a school for lovers of the land. The more adventurous types can learn forest survival techniques while the leisure class can ride across the landscape in an old-fashioned horse-drawn carriage.

Scores of other projects are sprouting in the Galilee. Ehud Zuk, the Jewish Agency's head of tourism for all Israel, said these small, UJA/Federation-sponsored ventures by American Jews who give to their local UJA/Federation Campaign, fulfill critical functions. They set a self-sufficient Jewish presence into key areas. They provide alternative work for Jews who are no longer needed in agriculture because of mechanization. They draw foreign currency into Israel, and encourage *aliyah*. They encourage Israelis to stay in the country for their holidays. And, they encourage preservation of the natural environment.

Zuk recalled that David Ben-Gurion said tourism would make Israeli Jews "servants" of foreign tourists. But Yigal Allon told Ben-Gurion, "You think it is honorable to be a farmer and feed a cow? Is it not also honorable to feed a human?"

Ben-Gurion recanted and the Israel tourism industry was born. Today, it is an important cornerstone of the Israeli economy.

universal rather than parochial appeal," he stresses. "My designs are international rather than Jewish, though of course because we are working in Hebrew that is itself Jewish. Some designs have a deeper symbolism and I suppose that is Jewish too. We Jews always seek an underlying message. For example, my El Al logo forms a bridge between Hebrew and Latin and thus between Israel and the West."

Reisinger —

(Continued from Page 34) environmental design in Israel.

At that time Reisinger was already world famous. His corporate design for El Al Israel Airlines, including logo, tickets, adverts and the interior design of aircraft, has won him international recognition. In hotels he works with the architect to ensure visual continuity throughout the building. "Commercial art has a

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Shopper's Guide To Israeli Products Published

An up-to-date listing of Israeli food, wines and apparel now being sold in the United States has just been published by the Committee for Economic Growth of Israel to bolster its ongoing "Buy Israel Products" program. The pamphlet is available to individuals and

organizations without charge, according to Elmer L. Winter, chairman of CEG-I.

For copies, write to CEG-I, 5301 N. Ironwood Rd., Milwaukee, WI 53217, or phone (414) 961-1000.

"Promoting the sale of Israeli products is one important way in which every Jew

in America can help strengthen Israel's economy," said Winter, adding:

"Only an economically independent Israel can be a politically independent Israel."

To help motivate consumers to be on the lookout for products made in Israel, the CEG-I pamphlet lists a wide variety of Israeli-made items. Under foods there are soups, cookies, fruits, preserves, candies, cheeses, fish, crackers, honey, olives, pasta products, and more. Many of these items are stocked in the kosher section of supermarkets. Israeli beverages — wines, liquors, juices and tea — are easy to find and competitively priced, the pamphlet notes.

In addition to culinary items, shoppers are advised to look for the "Made in Israel" label on a variety of clothing items. These range from designer dresses, leather wear and bathing suits to sportswear, coats, infant knitwear and even stockings and pantyhose.

Other Israeli-manufactured items include toys and games, gifts — from inexpensive baubles to precious diamonds — fur-

niture and housewares.

Noting that retailers will not go out of their way to stock Israeli-made merchandise unless there is a strong consumer demand — backed by sales receipts — Winter added:

"To buy Israel, you have to ask Israel."

In light of the severe austerity measures imposed

on Israel in the last year and the prospect of reductions in future economic support from the U.S., Winter said, "it is imperative for American Jews to help Israel expand its exports and thereby improve its trade balance. Stocking Israeli-made products in American retail stores and buying these products is a major step in this direction," Winter concluded.

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AJ Congress Report Analyzes Controversy Over Lavi Jet

Proponents of Israel's projected new Lavi fighter plane are convinced that scrapping the controversial aircraft would cost more in the long run than completing the project as planned, according to a report by the American Jewish Congress.

At the same time, the AJCongress study cites opponents of the Lavi program as maintaining that building the expensive plane would drain needed resources from other worthwhile military and civilian projects in Israel.

The eight-page report, entitled "The Lavi Jet Fighter Controversy and Its Impact on U.S-Israeli Relations," weighs the pros and cons of the Lavi project, then concludes that until the controversy is resolved, it "can only have a seriously damaging effect" on relations between the two nations.

Israeli government policy currently supports further development of the Lavi, while the Reagan administration — particularly the Pentagon — opposes it as too costly.

However, the report notes that in addition to straining relations between the U.S. and Israel, the Lavi has triggered heated controversy within Israel itself.

Reviewing the history of the Lavi project the AJCongress observes that the jet fighter had its inception shortly after the 1973 Arab-Israeli war, which saw Egyptian and Syrian Soviet-made anti-aircraft missiles inflict heavy losses on Israeli planes.

As a result of that experience Israel decided to acquire a new generation of jet fighters capable of penetrating exceptionally dense air defenses to attack ground targets in enemy territory.

Israeli officials asked the Pentagon for licenses to build the advanced American F-16 jet in Israel so Israeli

engineers could adapt the aircraft to meet the specific combat needs of the Jewish state. The request was turned down.

Israel then decided to produce an entirely new Israeli jet fighter, the Lavi, initiating its development in 1978. It asked the American government for permission to use part of the U.S. military aid allocation for Israel to continue building the aircraft, but this proposal was also denied by the Pentagon.

Israel renewed its earlier request to produce the F-16, offering this program as a substitute for the Lavi project — but the Pentagon rejected it for the second time.

As a result, the Israelis decided to shift back to the Lavi. In 1983, with the help of Secretary of State Shultz, they finally received licenses authorizing them to apply advanced American-developed technology to the development of the Israeli jet. The U.S. Congress, in addition, earmarked \$500 million of the 1984 military aid budget for Israel for use in developing the Lavi.

In the meantime, stiff U.S. opposition to the Lavi project continued to develop, particularly in the Pentagon, because of the high costs involved.

Last month, ironically, the Pentagon, in an effort to persuade Israel to scrap the Lavi, proposed that Israel be licensed to co-produce the F-16 — the same proposal U.S. officials had rejected seven years earlier when the Israelis initially suggested it.

The Lavi controversy centers almost entirely around the project's costs, both in money and manpower, the AJCongress report observes. Israeli experts claim the Lavi will cost \$15 million per aircraft. Pentagon specialists, however, contend the unit price will be closer to \$22 million, as compared to an F-16 which, they say, can be purchased "off the shelf" at less than \$15 million.

But the controversy has not been limited to a difference of opinion between the Israeli and American governments. An explosive argument has also been triggered within Israel itself, according to the study, which was prepared by Phil Baum, associate executive director of AJCongress, and Raphael Danziger, assistant director of its Commission on International Affairs.

Israeli critics of the Lavi, says the AJCongress report, question its necessity for security purposes, arguing that since Israel has no trouble obtaining the best fighter planes in the world from the U.S., why should it spend billions and drain highly skilled scientists and engineers from Israel's civilian and military industries."

But the Lavi's defenders in Israel, the study continues, respond to these arguments by noting that the Pentagon proposal for co-production with Israel of the American F-16 may not be feasible because it could be impeded by European co-producers of the aircraft — Belgium, the Netherlands, Norway and Denmark — whose approval would be required for such a co-production arrangement with Israel.

The report notes that Israel's Lavi advocates also argue that even if coproduction can be arranged, the final per unit cost of adapting the American jet to Israel's special defense needs would be as high as the Lavi's.

In the Lavi, the AJCongress study explains, the airplane itself — the airframe — and its guidance and detection technology — avionics — comprise an "integrated system." The plane's defenders maintain that cancelling the Lavi at this stage would not only mean the waste of enormous effort and expense already invested in the project, but that a costly and time-consuming new avionics program would have to be devised to the F-16.

Lavi's proponents feel the prospects for the successful outcome of such a project is uncertain, and that in any case the cost of the F-16 or equivalent U.S. aircraft, plus the expense of developing new avionics, would cost as much as the Lavi.

The debate over the jet fighter, the report concludes, "is far from academic and, unfortunately, appears far from over."

While the study suggests the U.S.-Israeli relations will survive this disagreement, it nonetheless predicts that as long as the issue remains unresolved, the "continuing controversy can only have a seriously damaging effect upon the already overburdened, overly-complicated relations between the two states."

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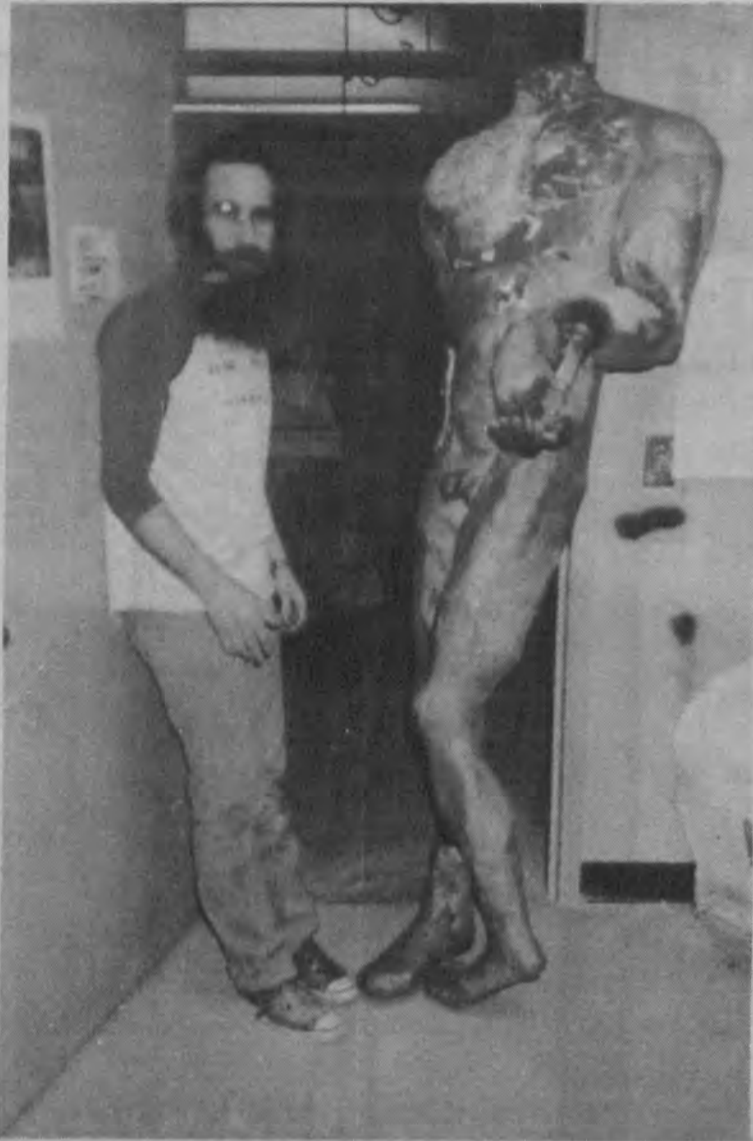
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Artist Ofer Kotler stands beside one of his "superman" sculptures.

Ofer Kotler, Israeli Artist,

By PRISCILLA W. SIEGEL

Of the mythic images that exists in western civilized culture, the hero is one of the most pervasive. A hero is a male figure who projects a larger than life image, and whose well proportioned body emphasizes highly developed muscles of the torso, shoulders, arms and legs. Representing superhuman physical and moral strength, he knows no obstacles. The Greeks created a mythology around Hercules and made sculptures celebrating his great strength. The Old Testament tells of Samson and David, and artists throughout history have used these figures as symbols of potency.

Ofer Kotler, an Israeli ceramic sculptor, enrolled in the master of fine arts program at the University of Delaware, is currently preoccupied with heroic imagery. One wall of his office is covered with reproductions that range from classical Zeus figures to Michelangelo's "David" to a Rambo poster of Ronald Reagan. Soft spoken and gentle, Kotler is nevertheless cynical about society's ongoing adulation of the super-

man. Whether good or evil, the basic attraction, he believes is power. In a recent show "Ceramic gods" held in the Student Center at the University, Kotler exhibited a gigantic fallen figure, "Prototype Hero," feebly struggling to rise. Made of clay and wood, with one club-like screw-on arm of large rocks this helpless giant reflects Kotler's philosophy about the absurdity of society's worship of strength and might. The fragility of the media reinforces this message.

Kotler is currently working on another "superman." This standing figure of huge, large limbed muscular proportions wears a pink satin and sequined bikini with a revolver stuck through the waist band, while small, impotent testicles hang down limply from beneath the bikini. One leg is drawn up in a caricature imitation of a little girl needing to urinate. The figure, also of clay, will stand on a mock-marble base, and conveys the artist's sardonic attitude toward idle idolatry of the hero. Kotler's work is in the pop-art tradition of the 60's which satirizes icons of modern society: the ready-

made, the pre-digested, the assembly line product. Artists such as Warhol, Lichtenstein, and Johns, with their larger-than-life representations of everyday objects, would seem to be his spiritual ancestors.

Kotler's richly inventive intellect is reflected in his portfolio. For example, in 1984 while still in Tel Aviv, he had a sculpture exhibition based on chair forms. With whimsical imagination and a highly sophisticated eye for aesthetic form, he changed chair parts, balance or orientation and created objects of art related to, yet separate from, the realm of chairs.

In talking with Ofer Kotler and in looking at his work, I am again impressed by the importance of the artist in society in helping us see the good, the bad, and the mundane in the world around us. However, society has a schizophrenic attitude toward the artist. As Kotler says "Society likes to have artists around — they add a certain dimension. But what parents want their daughters to marry an artist? Always, the parents ask, why an artist, why not an engineer, or a lawyer or a doctor?"

When I asked Kotler what

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Demythologizes The Hero

influenced him in his choice of profession, his answer was unequivocal, with a touching story behind it. "I always knew I was meant to be an artist," he said. "When I was eleven, living in Tel Aviv, and still unable to read or write, the teachers in school said I was retarded. When the other children were writing, I was drawing. In my geography class, I couldn't answer the questions, but I always made the most beautiful maps." Rather than follow the school's recommendation that Ofer be placed in a special school for retarded children, he opted to live on a kibbutz, where he participated in the work of the kibbutz and attended its school. At age 13, he was enrolled in a boarding school near Netanya and after several years it was recognized that Ofer's scholastic difficulties were associated with dyslexia. After high school he attended Betz Alel art school in Jerusalem where he earned a BFA and is now in the MFA program at the University of Delaware. His strong creative and inventive bent were the obvious determining factors in choosing art as a career. But his father's faith and encouragement must

have been considerable. Ofer's father was ten when he immigrated to Israel from Russia in 1926, and as one of Israel's builders with the vision, energy and determina-

tion typical of that generation, helped establish several kibbutzim and fought with the Hagannah. The faith he had in the new State of Israel was passed on to his faith in his ar-

tist son. When Ofer, seeking, like most of us, parental approval, asked his father if he was satisfied with his son, the response was: "I am very satisfied — you are good, you

are honest, you are dedicated to your work which you do well — what more could I want?"

Perhaps the world will one day celebrate such fathers and such sons as life's real heroes as opposed to the power house images satirized by Ofer Kotler. The Jewish community can well be proud of the continued enriching contributions made to the cultural environment of Delaware by the Jewish artists who live and visit in the state.

Art historian and Newark resident Priscilla Siegel writes frequently for the Jewish Voice.



One of Kotler's fallen heroes feebly struggles to rise.

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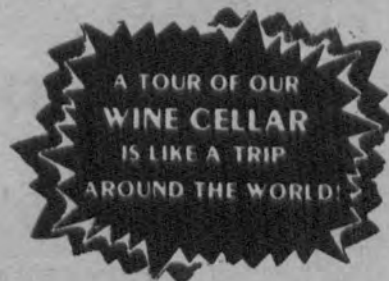
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Passover: The Jewish

By YITZCHAK DINUR

Almost every festival in the Jewish calendar has an agricultural, as well as historical or religious aspect. Passover is no exception.

But of the various aspects of the Passover festival, the theme of spring, is the least considered.

(WZPS)—In addition to being a festival of freedom and redemption from slavery, Passover is a festival of spring — a festival of rebirth of nature and nation. As Passover occurs in the month of March or April (depending on the correspondence of the Jewish lunar calendar with the civil calendar); it coincides more or less with spring in the northern hemisphere. In the land of Israel, this is the time when the heavy rains of winter are being replaced by the dews of spring. For this reason, the morning prayer for the first day of Passover contains a prayer for dew, and many of the poems in the Passover prayers evoke spring and nature.

Themes

Like most Jewish festivals, the Passover festival has a number of separate aspects, now considered inseparable. This particular festival has four distinct aspects, each of which is given a name in the Bible or in later Jewish traditional literature: The Festival of Pesach (Exodus 34:25); The Festival of Matzot (Exodus 23:15 & 34:18); The Time of Our Freedom (Mishna Pesachim 10:5); The Festival of Spring and Agriculture (Deuteronomy 16:1).

Today the themes of the Passover sacrifice, the eating of matzot, national redemption by divine providence and the idea of national freedom are more prominent, whereas the theme of the Festival of Spring is less significant, too often taken for granted and sometimes entirely forgotten.

In the Bible, Nissan, the Jewish month in which Passover falls, is called the Month of Spring (Aviv). Just as spring begins the year in nature, so Nissan is the first month in the enumeration of the months of the year. The word 'aviv' is also the Hebrew agricultural term for barley, in the early part of spring, which is not yet ripe. This is the beginning of the barley harvest; and the counting of the Omer (the sheaf) which begins on the first day of Passover, the morning after the Seder and which continues until the end of the barley harvest. The beginning of the wheat harvest fifty days later at Shavuot, is a reminder of the ceremonial cutting of the sheaf (Omer) at the beginning of the barley



A Yemenite family from Moshav Yakhini in the Negev celebrating the Passover seder. WZPS photo by Richard Nowitz.

harvest in First and Second Temple times. In those times, the sheaf was placed on the Temple altar.

Among city Jews in the Diaspora, this aspect of Passover is the aspect that is least felt and most neglected. Yet even in such cities, spring is all around. Trees begin to put out leaf buds and to bloom in the boulevards, and wild flowers burst forth on vacant land and in neglected corners.

In the Haggadah, spring does not receive much attention. The Haggadah stresses the divine redemption and the covenant aspects and leaves the reading of the Song of Songs, that celebrates spring and God's love for the Jewish people, to the end.

Matzot and Haggadot

The eating of matzot is also connected with the spring. It is not just a ceremonial procedure following an arbitrary divine command; nor is it merely a remembrance of the haste with which the Israelites left Egypt so that their bread had no time to rise.

Flavius Josephus, the ancient Jewish historian, asserts that the matzot had to be made of the previous year's grain, and that the Jews were not allowed to partake of the new grain until after the sheaf of barley had been ceremonially placed on the Temple altar. After that,

they might partake of the new year's grain, but leaven was still forbidden until the end of the festival, because the leaven somehow made the grain impure.

This is of no modern significance, as today matzot are all factory made before the Passover, and most Jews are city people who have no contact with unripe barley at any time and certainly not at Passover. Even in Israel today, barley is no longer grown, having been almost completely replaced by wheat.

At the beginning of the revival of Jewish settlement in the Land of Israel, the elements of spring at Passover were seized upon. Jews returning to agriculture and striving for national rebirth found that the Festival of Spring and the rebirth of nature were sympathetic accompaniments to the rebirth of Jewish national feeling and the revival of life in the ancient homeland.

Kibbutz Haggadot, which were recast in a more contemporary vein, adopted medieval and modern Hebrew poems of spring and dew, as well as extracts from the Song of Songs.

One such poem is "A Coat of Many Hues" by Moses Ibn Ezra (about 1055-1135):
*The garden dons a coat of many hues,
The embroidered carpet hath enrolled,*

Festival Of Spring

The woods are brave in chequered mantles,
Now a wondrous scene may every eye behold.

The newborn flowers acclaim the newborn spring,
And forth to meet his coming gaily throng;
High on their head on sovereign throne is borne the rose,
The flowret's queen — queen of my song.

Abraham Shlonsky, one of Israel's leading contemporary poets, wrote in "Dews" which was included in the Haggadah of Hashomer Hatzair kibbutzim:

The haze spreads over shade and moisture,
Whispering grass, now tongues released,
Talk dew and rain and naked sigh.
Withered yellows cross the arid country which these hills contain.

So rests the field, speechless in captivity,
And fettered to these ranges

by a burning hand,
Till night possess it (cruellest in humanity),
And dew, increasing dew, soaks through the thirsty land.

Not only kibbutz members added these and similar poems to the Haggadah. In the cities as well, beautiful melodies that modern Jewish composers have dedicated to many of the moving lines of the Song of Songs are sung before, during and after the official seder service, such as:

Let us lodge in the villages,
Let us rise early to the vineyards,
Let us see if the vines have blossomed
Whether the young grapes have opened to view
Whether the pomegranates have budded.
The mandrakes are fragrant, and at our door

Are all manner of precious fruits.
Song of Songs is full of such

nature poetry. Also its celebration of physical love is as impassionate and uninhibited as the verses of John Donne, the 17th century English divine. Of course, the Jewish sages understood the Song of Songs allegorically as symbolizing God's love for Israel, not as describing a physical relationship. This understanding, combined with the many lyrical descriptions of spring, worked in favor of the book becoming an orthodox accompaniment to the Passover festival. Hardy souls read the Song of Songs in its entirety at the end of the Seder and on every succeeding day of Passover.

Thus Passover, with its several levels of meaning, also combined the theme of the Jewish people's issuing forth from slavery and entering into a life of freedom, with the springtime breaking forth of nature from the bonds of winter to a season of freedom and flowering.

Conservative, Orthodox Rabbis See Jewish Law As Prohibiting Smoking

By BEN GALLOB
(Copyright 1987, JTA, Inc.)

It's not only the U.S. Surgeon General who cautions against smoking.

A number of Conservative rabbis and their congregational boards have banned smoking in their synagogues at any time, including social gatherings, according to Rabbi Akiva Lubow, secretary of the Committee on Jewish Law and Standards of the Rabbinical Assembly, the association of Conservative rabbis.

Moreover, said Rabbi Wolfe Kelman, RA executive vice-president, Conservative rabbis regularly devote sermons to the hazards of smoking and seek to persuade congregants to stop.

They are bolstered by the Law and Standards Committee's responsum (ruling) last June that warns against smoking. The responsum was based on a report by former chairman Rabbi Seymour Siegel, who concluded that Jews are forbidden from using any substance harmful to the body. Siegel cited reports by U.S. Surgeons General on the dangers of smoking.

He recommended that Jewish ethics and law "could" prohibit the use of tobacco and that "smoking should be strongly discouraged in synagogues, Jewish schools and Jewish gathering places."

The responsum declared that movement leaders "fervently hoped that the consideration of health, risk and dangers to health by smoking might become internalized so that those who now shorten their lives by use of cigarettes will hear God's command and will stop smoking."

Yet the committee decided not to ban smoking, but rather to issue a warning. Lubow explained that the committee was reluctant to promulgate a ruling likely or certain to be widely violated. The nicotine in tobacco is addictive, he explained.

Kelman considered the ruling an effort to mobilize "moral force" behind the anti-smoking endeavors of the movement, hoping it might lead more rabbis and boards to prohibit smoking inside their synagogues.

Independently, Conservative Rabbi Aaron Gold of Tifereth Israel Congregation in San Diego came to the same conclusions about smoking, according to the *Orange County Jewish Heritage*. He declared that: "Many rabbis are known smokers. They must be aware what cigarette smoking does to the body."

Gold asked the Law and Standards Committee to rule on the kashrut of smoking. Lubow said he wasn't surprised that Gold was unaware that the committee already

had rules against smoking, as Lubow still is compiling the RA's book of responsa from 1985 to the spring of 1987.

Heritage asked Orthodox Rabbi Abner Weiss of Beth Jacob Congregation of Beverly Hills, Calif., about Gold's contentions. Weiss replied that an Orthodox ban on smoking is not imminent because "many are wary of making inadvertent sinners out of people who are addicted to smoking and now cannot conquer their desire. It is a question of pragmatism."

Weiss indicated that he practiced what he preached. A former chain smoker, he told *Heritage* that smoking "was a difficult habit to kick" but "I kicked it."

Dr. Fred Rosner, an Orthodox scholar of medicine, agrees in his new book *Modern Medicine and Jewish Ethics* (Yeshiva University Press/Ktav Publishing House) that smoking violates the biblical injunctions to "take heed of thyself and take care of thy life."

Approaching the topic similarly to Siegel, Rosner traced the development of Jewish precepts that could be considered anti-smoking. He noted that few rabbis have prohibited smoking on Jewish legal grounds. Those who did include Rabbi Chaim David Halevy, Tel Aviv's Sephardic Chief Rabbi.

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The Bar Mitzvah Mother's Manual by Alice Keidan Lanckton was published this fall by HIPPOCRENE BOOKS.

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Israel Estimates 480,000 Israeli Immigrants Live In North America

By YITZHAK RABI

NEW YORK, (JTA) — A new report by the Israeli Ministry of Labor puts the number of Israeli *yordim* (immigrants) in the United States and Canada at about 480,000, the highest ever official Israeli estimate.

The report, recently submitted to Labor and Welfare Minister Moshe Katzav by Consul Amos Haddad, head of the Labor Ministry Delegation in the United States, characterized the new estimate as "astonishing." It said that the number was derived from information supplied by the United States Immigration and Naturalization Service (INS) authorities and files from the Israeli consulates in the United States and Canada.

According to the report, in December 1986 alone about 70,000 Israelis were registered at INS, awaiting the immigrant status that includes the coveted "Green Card" that will allow them to work. The report noted that INS data show that from 1966-79, 96,000 Israelis received the

status of immigrants, while 30,000 more were granted the same status between 1980-86.

The new estimate of 480,000 *yordim* includes the American-born children of the Israeli immigrants and Israelis who immigrated to the United States and Canada after living for many years in other countries, former Israeli students and academicians who came to study here and then remained, and "many Israelis who live in the United States illegally," the report said.

The report claimed that about 50,000 Israeli immigrants are living in Canada in addition to "many" illegal Israelis.

'Indicate A Trend Of Mass Migration'

"These numbers (on the *yordim*), although they might not be completely accurate, indicate a trend of mass migration of Israelis, among them tens of thousands of the best of Israeli youths — Israel-born, kibbutzniks and Israeli "brains" — who cannot be replaced," the report stated.

As for North American *yordim* who returned to live in Israel, the report noted that 2,109 who live in the United States and Canada from two-11 years returned to Israel in 1986. "This is an increase of 17.5 percent compared to 1985, during which 1,776 Israelis returned to Israel from the United States and Canada," the report stated. The *yordim* returned through the offices of the Labor Ministry Delegation in the United States, the report noted. The report also provided the findings of a 1986 survey among the *yordim* on their reasons for living abroad. The survey included 760 heads of Israeli families living in the United States and Canada, 562 of whom were academicians and 198 non-academicians. The reasons were: economic, quality of life in Israel, employment, Israeli bureaucratic red tape and educational opportunity.

"None of the respondents cited Israel's security problems as a cause for *yerida*," the report stated.



STONES FOR U.S.

JERUSALEM — A Palestinian Arab stone cutter dresses a stone that will eventually be part of a Jewish community center in Boston. This effort marks the first time stones have been imported from Israel for use in the United States. RNS PHOTO/Richard Nowitz

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Jewish Books in Review

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A Miracle Of Survival In The South Bronx

The Miracle of Intervale Avenue: The Story of a Jewish Congregation in the South Bronx. Jack Kugelmass; with photographs by the author. Schocken Books, 62 Cooper Square, New York, NY 10003. vi + 231 pages. \$17.95

Reviewed by Nathan M. Kaganoff.

The Intervale Jewish Center of the South Bronx was established in 1917. It might seem unusual to describe a synagogue's activities on its 69th anniversary, but the Intervale Jewish Center is a very unusual synagogue. It is situated in one of the worst slums in the world — a neighborhood called Fort Apache by the local police. In fact, it is an area that a German film crew considered a suitable representation of Dresden after its devastating bombing in World War II.

The Intervale Jewish Center still functions as an

Orthodox synagogue. This is all the more surprising considering the fact that even during its Jewish heyday 30 to 50 years ago, the Bronx was more a center of secular Judaism than of Orthodoxy.

Perhaps, the Center's popular claim to fame might well be that Herman Wouk laid the building's cornerstone while still a child of five. Wouk's father was a founder of the congregation and his grandfather was its rabbi for many years.

True, the synagogue no longer has a *minyan* every day, but it does have services every Saturday and Sunday. The "miracle" in the book's title refers to the fact that despite the age of the congregants, someone always seems to arrive to replace a member who has died or moved away.

The author of the book, an anthropologist, has described a fascinating tale. He has poignantly portrayed the cast

of characters who make up the *minyan*. The author himself is part of the miracle. Having come at first to study this unusual synagogue for research purposes, by coincidence he replaced a regular congregant who had just died. So fascinated was he by the experience, he continued to attend services for five years.

The book is primarily an in-depth study of a small group of men and women who continue to live in the neighborhood and compose the membership of the Center. Of the regular attendees, almost all are quite elderly; three are black Jews. Most have lived in the Bronx for 50 or 60 years. Most readers will be very much surprised by the author's findings.

The congregants are not poor. In fact, some are quite comfortable and even own property. They feel quite safe where they are, although they do not take any chances. They

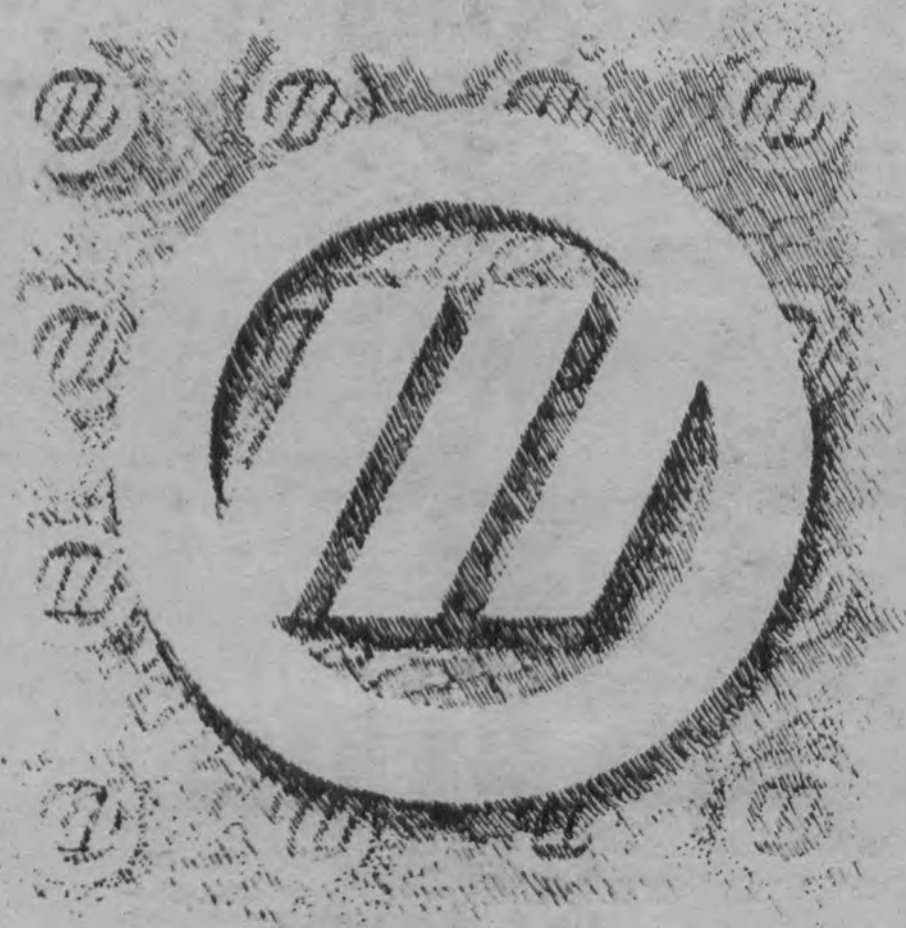
do not remain in the neighborhood because they have nowhere to go. All are constantly urged by their children who live elsewhere to move. By persisting they are asserting their independence. The author suggests that essentially they are all, each in their own way, survivors. Each congregant openly declares that old age must be accompanied by dignity and freedom and this is the place where they can most easily preserve both. Perhaps there is also the hidden feeling that if they can survive in such circumstances, they may be able to cheat death itself, and if not cheat, at least to delay it as long as possible.

The account is well written. In many instances, the author has merely transcribed the conversations that were recorded. The illustrations provide an additional dimension to the narrative — those of the individuals reveal their

strength of character and personality; those of the neighborhood are stark and distressing.

Anyone interested in American Jewish history, sociology, or contemporary events will find this volume informative and fascinating. Perhaps there is a larger lesson to be learned here as well. In the *Goldene medineh* of America there are Jews in the late 20th century living under conditions worse than those found in almost any area in the world. And they are surviving. They would probably thrive if not for their advanced age. Are they perhaps a poignant example of Jewish survival of the last two thousand years. And should some of our fears for the Jewish future in America be somewhat allayed?

Nathan M. Kaganoff is the librarian at the American Jewish Historical Society.



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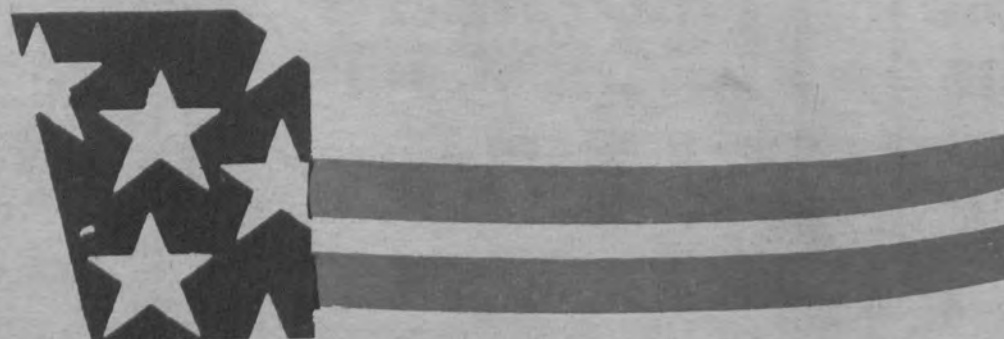
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Celebration: Cafe Tamar

Celebrate Yom Ha-atzmaut at Cafe Tamar on May 3! The AKSE Choral and Dance Groups invite the community to an exciting evening of music and dance on Sunday evening, May 3, at 7:30 p.m. in the social hall of the synagogue. This year's program is entitled "Celebration!" because it celebrates Israel's 39th year of independence, the 20th year of Jerusalem's reunification and the 30th anniversary of the AKSE Choral Group.



Cindy Slomowitz Goldstein

ple will be performed by the Choral Group and guest soloists from the congregation. The soloists are Elayne Soltz Penn, Bob Weiner and Cindy Slomowitz Goldstein. The Choral Group is directed by Faith Brown with accompanists Sara Berman and Stephen Marks.

The Dance Group will introduce the newest dances from Israel in costume. The group is directed by Faith and Lou Brown with Harriet Ainbinder. Chavee Lerer Mellon will introduce the program. Refreshments will be provided by the Sisterhood.

Reservations are advisable due to the popularity of this annual event. Call the synagogue office at 762-2705 or Sylvia Silverman at 658-5689 for tickets. Don't be left out! Reserve now to avoid disappointment! Adults \$5 children (under 13) \$2.50.

Documentary III Seeks To Preserve History Of Jewish Farming Communities

DOCUMENTARY III, a non-profit tax-profit tax-exempt corporation founded in 1980 to develop educational materials, is concentrating its efforts on recording and preserving histories of ethnic farm communities, particularly Jewish communities, a seriously neglected area of Jewish American history. It invites those who find its activities interesting, significant, and worthy of support to share in its work and to contribute financially to its efforts.

Like much of rural America, Jewish farm communities are undergoing radical change and are in danger of disappearing without a trace. An urgent priority of Documentary III is to preserve their histories. Towards this end, it will be a resource center and clearing house for collecting material and establishing archives which will then be deposited in the special collections and archives of state universities. Documentary III will provide information and train community members to gather the recollections, records, and personal memorabilia of farmers and others, organize the material into a coherent archive, and to share it


through publications, films, and exhibitions.

Current projects of Documentary III, include the production of a half-hour film for public television on New Jersey Jewish farm communities. Initial funding has been provided by the New Jersey Jewish farm communities. Material from an archive known as *The Farmingdale Collection* will be used as appropriate in the film. The film will be an important vehicle in encouraging individuals and organizations to start collecting the documents and records of their farm communities.

The Farmingdale Collection is the work of Documentary III's president, Dr. Gertrude Dubrovsky. It spans the years 1898 to 1975 and reflects the total history of a Jewish community of small family farmers.


Documentary III's current financial goal is \$200,000 which it hopes to raise from New Jersey's public and private sector. The company is located at 244 Hawthorne Avenue, Princeton, New Jersey 08540. Those with information on the Jewish farming communities are urged to write or phone (609) 924-7527.





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For further information, contact, Ron Makar, AEA Fundraising Committee chairman, at the school, 478-5026.

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Rabbi Sacks explained the procedure, showed the instruments used, and taught the blessings to be recited.

Rabbi Andrew Sacks, a mohel (someone who performs ritual circumcision), visited the class. He explained that on the eighth day after the birth of a Jewish boy, a *brit milah* is performed. It is at that time that the child is given his Hebrew name.

The students followed up by having a simulated baby-naming ceremony and are busy drawing family trees to see after whom they are named and learn more about their roots.



Rabbi Andrew Sacks, a mohel, demonstrates the pad upon which a baby boy is lain for circumcision.

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Passover Recipes With A New Twist

By SYLVIA F. PANITZ

The Passover holiday always seems to bring a flood of memories. When I was growing up in Baltimore my parents had a variety store — it was one of those where you lived over the store. It is something that you find fewer and fewer of today. There were only a scattering of Jewish families in the neighborhood and most of them had some type of business. Although we lived in a non-Jewish area, our family adhered to the holidays and *kashrut*. Our kitchen was on the same level as the store. It served not only as a kitchen but family room, dining room, etc. About two weeks before Passover, cleaning for the holiday began. Each year the kitchen walls were washed down and a new coat of paint was applied. As the days went on, all the dishes and glassware were taken out of the cupboards and packed up. The Pesach dishes, pots and pans were taken out of storage and put into the freshly painted cupboards.

The refrigerator and stove were cleaned thoroughly from top to bottom. I remember my mother had a special piece of tin that she put over the stove burners. The refrigerator was lined with extra paper on the shelves. Besides all this cleaning my mother and my aunt, who lived with us, had all the cooking and baking to do. It was a lot of work (I realize that now) and I must admit that I doubt if I was very much of a help!

After I married we always went "home" (to Baltimore) for the seders. We packed up the kids and looked forward to showing them off as they were able to ask the Four Questions and take part in the seders. It also helped to have my in-laws live in the same city so the children could

share the holiday with both sets of grandparents.

I imagine that the most difficult Passover for my mother was the year in which my father passed away. He died about three weeks before the holiday. It was a sad time and the years were beginning to take their toll on my mother. But my mother insisted that my brother and his family and my family come together for the seders as we had in the past years. We all continued to come together for another 10 years but unfortunately poor health and age took our parents from us — and left us with many memories.

This year Passover (Pesach) begins on the evening of Monday, April 13 with the first Seder. The second Seder is held on Tuesday evening, April 14. The eighths and last day of the holiday is on Tuesday, April 21. Yiskor is recited on that day.

The following recipes for *haroset* are from Andreir Nathan. They are a part of her *Mid-East* recipes.

Haroset

(Spanish and North African)

1 cup minced dates
¼ cup wine
½ cup chopped walnuts
some walnut halves for decoration

Mix dates until you achieve a smooth paste. Add chopped nuts. Put into serving dish and decorate with halved walnuts.

Haroset

(French, Italian, Turkish, Syrian, Corfu, Greek)

1 lb. dark raisins
½ cup water
½ cup chopped nuts
walnut halves to decorate

Boil raisins in water till mushy. Mash in foodmill. Simmer slowly while stirring, until of pudding consistency. Add chopped nuts and

decorate with walnut halves.

This is an easy to make chicken recipe from the Empire Co.

Passover Chicken Delight

1 Empire broiler cut in eighths
8 Tbsp. Passover (parve) margarine
½ cup honey
¼ cup lemon juice
1 16 oz. can crushed pineapple

Brush chicken pieces with 4 tablespoons melted margarine. Place skin side down in roasting pan. Bake at 350° for 30 minutes. Melt the other 4 tablespoons in sauce pan. Add honey, lemon juice and pineapple, stirring till well mixed. Turn chicken skin side up. Pour sauce mix over chicken. Continue baking 45 to 60 minutes till done. Baste frequently.

Carrot Cake

¾ cup cake meal
¾ cup potato starch

½ tsp. salt
2 tsp. cinnamon
9 eggs, separated
1 large lemon, rind and juice
1½ cups sugar
1 cup applesauce
1 cup shredded carrots
½ cup chopped almonds
½ cup chopped raisins

Sift together cake meal, potato starch, salt and cinnamon. Set aside. Combine applesauce, lemon rind and juice, carrots, nuts and raisins. Set aside. Beat whites stiff with ½ cup sugar. In another bowl beat yolks with the remaining sugar. Add dry ingredients and applesauce mixture, just until mixed. Fold in whites. Bake at 320° for 1 hour and 20 minutes in a 10 inch ungreased tube pan.

Fruited Matzo Kugel

3 cups matzo farfel
5 eggs, separated
1 tsp. salt
4 Tbsp. sugar
1 tsp. cinnamon

1 stick margarine, melted
2 cups applesauce
small can crushed pineapple, drained
cinnamon and sugar

Put farfel into a colander and pour hot water over it. Beat egg yolks, salt, sugar and margarine. Mix with farfel. Add pineapple, applesauce and cinnamon. Fold in stiffly beaten egg whites. Sprinkle top with cinnamon and sugar. Bake in a 9x13 pan in a 350° oven for 35 to 45 minutes.

Happy Passover
Enjoy!

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Hadassah Women March Through Jerusalem

By HAIM SHAPIRO
 Many Israelis regard Hadassah as a powerful organization, but they never

realized just how powerful it was until recently: apparently in answer to the heartfelt prayers of 2,000 Hadassah women, the sun shone on their Purim parade in Jerusalem.

The women, some of whom are accompanied by their spouses, are here to celebrate the 75th anniversary of the founding of the American women's Zionist organization. Their parade, along King George and Keren Hayesod streets, provided the climax to the city's outdoor festivities for Shushan Purim.

Although few women dressed in costumes, one group did wear bright blue berets. Another carried pale blue umbrellas inscribed with the slogan, "Rainy weather or fair, Hadassah will be here."

"You wouldn't see this in Riverdale," said Sandra Kotces, adding that in the U.S. Purim celebrations are restricted to synagogues.

"It was great," said Judy Lowe of Milwaukee. "I'm only sorry we didn't bring a band."

But if the women didn't have a band, they did have an enormous storytale house to lead them and enthusiastic youngsters, many of them involved in Hadassah sponsored programs, marching with them.

In addition to representatives of the giant Hadassah Medical Organization, there were marchers from the Hadassah Community College, the Hadassah Vocational Guidance Center, the Young Judea Year in Israel Programme and Kibbutz Ketura, which is founded by Young Judea graduates.

"When we saw all those people hanging from their balconies, we felt like we belonged," said Marilyn



Karen Venezky, of Newark, President of the Northern Region of Hadassah, (left) and Ruth Popkin, National President of Hadassah, march through the streets of Jerusalem, carrying specially inscribed umbrellas, on the joyous festival of Purim, during the Hadassah Diamond Jubilee Mission to Israel. The Mission marks the 75th anniversary of the creation of Hadassah.

Moosnick of Lexington, Kentucky.

"I liked all these people on the sidewalk shouting 'we love you' said Norma Robbins of Columbus, Ohio.

As the marchers reached the bottom of Keren Hayesod Street, they mingled with the crowds enjoying an outdoor

carnival in front of the railway station and in Liberty Bell Park.

And just as if to prove that the sunshine had been for them alone, clouds covered the sun and a cold wind began to blow soon after the parade ended. An hour later it was raining again.

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Communication

By Arnold Lieberman,
Executive Director



The recent tragic episode of the suicides of four young people in New Jersey and the following nationwide wave of suicides among teenagers have prompted a great deal of media coverage.

It has been reported that suicide is now the second leading cause of death among Americans aged 15 through 24. It is second only to death by car accidents, which also makes for interesting analysis due to the correlation with alcohol and drugs.

Several theories are put forth in an attempt to explain the increase in suicide among young people which now equals the percentage of suicides among the older people in our population.

Among the most common factors pointed out as possible causes, are the rampant use of alcohol and drugs, the pressure to achieve in our society, the prevalence of violence in movies and television, and family stress.

Most teenagers who are exposed to disruption in their families do not resort to suicide. They will more likely become depressed to various degrees or they may act out their feelings. It is also important to remember that children are individuals and may react to family problems very differently than their parents or siblings.

One piece of advice to parents that is repeatedly stressed is, "Talk to your kids: if you think there may be a problem, don't wait - talk about it." It is essential to communicate to young people that there are other options, other solutions to their problems.

Many people feel that "communication" has become an over-used term and they tend to "turn off" at its mention. However, anyone who works with people will confirm the fact that communication is so vital to all good relationships that it cannot be overstressed. Whether it be a couple, parents and children, siblings, or the total family, the level of communication is generally a valid measure of the quality of that relationship.

Communication in the sense that I am using it, means more than just talking. It means meaningful talk, which consists of sharing ideas feelings. It means each person learning where the other person stands. It means talking and listening to each other with an open mind.

Giving orders and telling someone what to do is often necessary in many relationships, but it cannot represent the only communication. Just talking or just listening isn't enough either; each person must do both.

Regardless of the nature of the problem brought to our agency, if a relationship is involved, it is almost a sure bet that communication is not what it should be. Much of our counseling involves teaching people how to communicate more effectively. This should be undertaken long before a problem reaches the point where suicide seems to be the solution of choice.

We are available to help improve communication. Call us at 478-9411.

Dear Rachel,

Ten minutes ago, my sister called from Washington to say that she will be late for the seder, and she'll be bringing a friend. My mother says she is taking the early afternoon train down from New York, and will I pick her up at the station. My brother is driving in from school. What's wrong with this picture? I didn't invite any of them. Everyone assumes that I am making seder at my house, plus running a hotel for up to a week. No one ever asks me, let alone volunteers to make it themselves. If this is freedom, maybe slavery wasn't so bad!

Still a Slave

Dear Slave,

The Jewish people spent 40 years in the desert ridding themselves of the slave mentality. Unlike our ancestors, no one can impose on you for Pesach unless you let them. Cleanse yourself of the hametz on your mind by taking control of the seder situation.

Freedom consists of taking responsibility for your own decisions, and accepting the consequences. First decide what you want. Do you want someone else to hold the seders, or is it some respect for your autonomy and freedom that you need? Next, gently but firmly let people know how you feel. It is possible that your family isn't even aware that the burden is becoming overwhelming. While it is a bit late to do anything about this year's seder, make it clear to everyone that Pesach celebrates freedom, not martyrdom.

Hag kasher vesameach!

Rachel

Dear Readers,

"She Deserves Better," the mother who didn't approve of her daughter's fiance; and "Come On, Rachel," who was shocked at my failure to recognize and support true love, have provoked numerous responses. Here are your thoughts:

Dear Rachel,

Tell "Come On Rachel" that it's easy for her to talk about LOVE now but five years down the road it's harder. My daughter just moved back in with me and my husband, bringing her 1- and 3-year-olds with her. I knew the man was a loser from the start, but "Carol" loved him. I can handle it, but my husband's dream of a peaceful retirement is no

Dear Rachel

more. Sometimes mothers do know best.

Disillusioned and
Depressed

Dear Rachel,

Three cheers for you, Rachel! I say that parents should have a say in who their children marry because they continue to carry the responsibility. My daughter married a wealthy young man of dubious character against my wishes. She calls me almost every day with a tale of woe. I have long distance bills that look like telephone numbers. Pretty soon I'll have psychiatric bills to match. Bring back *shadchans!*

Responsibility
Without Authority

Dear Rachel,

Thirty six years ago my husband and I eloped across the border and were married

by a Justice of the Peace. Both sets of parents disapproved of us getting married and cut us off without a cent. Life was very hard for a while, but we had each other.

On our 30th anniversary our kids threw a surprise party and had a rabbi marry us religiously. Looking back, I realize that we were probably closer than we would have been if we had had parents to fall back on during bad times. We made our own traditions, Rachel, so don't be so hard on the daughter in love.

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News

Two Million Israelites

By EDWIN BLACK

Approximately two million Children of Israel are now encamped in the Sinai following their extraordinary exodus from Egypt yesterday. Just days ago, they were slaves to Pharaoh. Today, they are free men and women, destitute for self-determination in a land of their own. Only now are the details of their fantastic experience coming to light.

The dramatic sequence of events began some weeks ago with the unexpected return of exiled prince Moses, who previously fled Pharaoh's wrath after slaying a taskmaster. In his daring appearance at the palace, the inarticulate Moses, speaking through his brother Aaron, declared himself to be the personal emissary of a powerful new God, previously unknown to the Royal Court. This God, asserted Moses, was the protector of the Children of Israel, who have been in bondage in Egypt for more than four centuries.

The entire Royal Court was aghast as Moses demanded

your 'God' I know him not, Nor will I let Israel go.!"

Showing little patience, Pharaoh cited reports that Moses had been "disturbing the people from their works" in various building projects wholly dependent upon slave labor. As a punitive measure, Pharaoh proclaimed that henceforth slaves would be compelled to gather their own straw, even as their daily brick quota was maintained.

But Pharaoh's maneuver backfired, and indeed became the opening volley in an escalating series of punitive measures against Egypt. Without warning, Moses called upon mysterious divine powers and turned all Egyptian water to blood. Reports from every district indicate that not only were rivers and streams turned bloody, but so were waters already contained in jugs and troughs.

Bloody waters continued for about a week, followed by an uncanny infestation of frogs. Amid complaints from every corner of the kingdom that frogs had invaded every "oven and bedchamber,"

"plague," this one an infestation of lice. Pharaoh now offered to allow the religious feast Moses demanded, but only if situated within Egypt proper. Moses countered that the feast would include sacrifice of lambs which was anathema to Egyptian religious precepts and might incite the Egyptian populace to violence.

Impressed by the first plagues, Pharaoh finally yielded to the desert site, but with the strict proviso that the Israelites "Not go very far away." This verbalized Pharaoh's true fear that the three-day excursion was but a pretext for a general exodus, and that once out of Egyptian territory, the Israelites would not return. Precious slave labor for Egypt's ambitious building programs would then be lost.

Court sources note that Moses cleverly sidestepped the issue of returning to Egypt following the feast. Instead, he simply assured that the lice infestation would be terminated. But in view of Pharaoh's previous broken promise, Moses warned that



The multitude departs

that the Children of Israel be permitted to travel three days into the desert for an unprecedented "feast and sacrifice" to their God. Making clear that he was not asking a Court indulgence, Moses looked straight at Pharaoh, stamped his roughewn staff and issued the ultimatum that would be his rallying call during the coming days: "Let my people go."

Laughter echoed throughout the hall as Pharaoh sneered, "Who is

Pharaoh agreed to negotiate.

During a palace meeting, Pharaoh reportedly told Moses, "Take away the frogs... and I will let your people go." This was at first interpreted as a total victory for the Children of Israel. But the next day, as soon as the frogs retreated, Pharaoh reneged and canceled permission for the three day religious exercise in the desert.

Pharaoh's reversal prompted a third so-called

the monarch should not this time be "deceitful."

Observers predicted it, and indeed no sooner did the lice vanish, than permission for the desert ritual was again rescinded. Moses returned to court and in quick succession brought plagues of livestock disease, boils and then hail.

So much destruction now covered the land, that Moses was summoned for an emergency round of negotiations. This conference marked a turning point, with the

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Flash! Encamped In Sinai

hitherto mocking Pharaoh finally conceding the power of Moses' God. Court sources reported that Pharaoh's mood was grim as he confessed, "I have sinned . . . I and my people are wicked." Without prolonged debate, even as an unending barrage of hailstones the palace, Pharaoh declared, "I will let you go."

But true to form, as soon as the hail stopped, Pharaoh reneged a third time. An angry Moses now returned to the palace and warned, "Let my people go" or an infestation of locusts will cover the land, devouring any remnant the hail had not already destroyed. Without waiting for a reply, Moses walked out.

Frightened royal advisors now sought a face saving compromise. A messenger summoned Moses back to the palace for another round of intensive negotiations. Pharaoh's new offer conceded the desert site, but stipulated that only Israelite men could participate. With women and children left behind, the Israelite men would surely return, and the national slave force would be retained.

Moses totally rejected this proposition, declaring, "We must go with our old and our young, with our sons and our daughters." Pharaoh might have agreed, but now Moses added a new demand — that "the flocks and herds go with." Pharaoh's suspicion that the desert festivity was merely a pretext for a general exodus was now greater than ever. Accusing Moses of harboring evil intentions, Pharaoh held firm: male adults only. At that, negotiations were abruptly broken off, and Moses was literally escorted out of the palace.

Left with no choice, Moses called forth the locust invasion. Agricultural sources are only now tabulating the damage, but one reliable survey reported, "There was not left any green thing in the trees . . . or fields." More detailed assessments were impossible because the locust plague was followed by an eerie round-the-clock darkness lasting three days. This latest crisis precipitated the final negotiating session.

A "final offer" was placed on the table: the Children of Israel — men as well as families — could journey three days into the desert for their religious ceremony. But under no circumstances could the goats and cattle go along. As before, Moses refused all compromise. He explained the desert ceremony was un-

precedented, and there was no way to predict exactly how many animals God would command them to sacrifice. Therefore, the entire flock would have to be taken. Pharaoh refused, and Moses snapped back, "Not a hoof shall remain." At this, Pharaoh broke into almost uncontrollable rage. Barely restrained, the king vowed never to negotiate with Moses again — and warned that if the two ever met again, Moses would be executed.

The details of what happened next are still sketchy. In Goshen, Israelites were observed painting their own doorways with lamb's blood — itself a bad omen in Egyptian dogma. By nightfall, all Israelites were off the streets and in their homes. At midnight precisely, an unexplained affliction began sweeping the Egyptians, while passing over the Children of Israel. Health authorities claim no rhyme or reason to the plague. But unconfirmed reports assert that it was always the eldest in each family generation to be stricken.

This latest plague was the final blow. After just a few hours, it was clear that no family had been spared. Even Pharaoh lost a child. Palace messengers were dispatched in the middle of the night, searching streets filled with wails and cries of horror. They finally located Moses and brought him to a pre-dawn meeting with a humbled and beaten Pharaoh. All demands were accepted. In a trembling voice, the once all-powerful monarch beseeched the slave leader with simple words: "be gone."

There was no time to lose. Before Pharaoh could again change his mind, Moses organized the Israelites into a makeshift but massive caravan. So speedy was their withdrawal, that, as one Israelite described it, "the people took their dough before it was leavened."

Crowd estimates of the departing throng were as high as two million persons — some 600,000 Israelite men, their wives and daughters, and what was termed "a mixed multitude" of recent converts. This latter group was drawn from various desert tribes and nomads who had joined the Children of Israel seeking the protection of their seemingly omnipotent God.

But the ordeal of the Israelites was not over. Intelligence reports reaching Pharaoh quickly confirmed his worst suspicions. The Israelites were fleeing into the

desert without any effort to commence their festival. Soon they would all be out of Egyptian jurisdiction.

Pharaoh openly conceded to one advisor, "What is this that we have done, that we have sent Israel away from serving us?" An angry Pharaoh then declared the Red Sea a "Line of Death" that he would not permit the exodus to cross. An army of 600 chariots was immediately organized. With Pharaoh in the lead chariot, the force raced after the Israelites.

It is still unclear why Moses chose the south route toward the Red Sea. Unpredictable tides fording risky at best. Indeed, as the Sea came within view, the Israelites realized they could not cross. Panic gripped the entire caravan as columns of dust rising from Pharaoh's charioteers could be seen in the distance. One well-placed Israelite who requested anonymity recalled that Moses himself was confronted by one follower crying, "Were there no burying places in Egypt that you took us to die in the desert." Another reminded Moses that such a confrontation was predicted back in Goshen, taunting, "It will be better to serve Egypt than to die in the desert."

Faced with a total breakdown of morale, backed against the Sea, and with 600 deadly chariots rushing toward them, Moses beseeched his people, "Fear ye not . . . God will fight for you." Asking God for a miracle, Moses simply waited. Sources close to Moses reveal that he was rebuked by his God, who answered, "Wherefore criest unto me? Speak unto the Children of Israel that they journey onwards."

God's intention was not immediately clear, insiders say, because the Sea was clearly un-crossable. The debate has only begun over what next occurred. Was it the culminating miracle of Moses' all-powerful God, as the Israelites insist? Or was it a combination of bizarre natural phenomena that saved the day? But this is what happened: a sudden, fierce sandstorm gripped the wadi separating the Egyptian charioteers and the fleeing Israelites. This effectively halted the Egyptian advance.

Meanwhile, the same east wind that whipped up the sandstorm over the Egyptians, also swept back waters of the Red Sea, thus revealing high ground for a ford. Moses dramatically lifted his arms,

(Continued to Page 57)

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Saul Litant Cohen, Former Del. Community Leader, Dies

Saul Litant Cohen, of West Palm Beach, Fla., a civic leader and retired vice president of the Allied Kid Co. in Wilmington, Del., died Wednesday, March 18 at home. He was 89.

Mr. Cohen was honored many times for humanitarian and civic enterprise in the Jewish and Wilmington communities.

Mr. Cohen joined his father in the leather business as a boy in Boston. He ventured out on his own as the principal owner of Lynn Tanning Co., specializing in tanned sheep and goat skins, in 1921. He merged his firm with H.S. and M.W. Snyder in 1926, then left in 1928 to start Bell Leather Co., which merged with Allied Kid the following year. He combined the



Saul Litant Cohen

business and moved it to Wilmington in 1931.

He was proud that Allied Kid — without need for a labor union — in 1932 pioneered the racial integration of its cafeteria and restrooms.

He helped Ed Loper, a well-known Wilmington painter, by offering him a studio on the third floor at the Allied Kid building at 11th and Poplar streets.

"At the time, that was a big help to my career," Loper said. "Mr. Cohen had seen me painting a picture of men at work. He liked it and bought it for the company and offered me the studio. Black workers did not get an opportunity to work on decent jobs for decent pay (during the 1930s), and he was one of the first to offer blacks good jobs and pay."

Mr. Cohen retired from Allied Kid as an executive vice president and continued working for the company as a consultant until 1968.

He was highly organized and meticulous in every detail, a friend recalls, yet he also knew every employee by name.

He helped organize the Milton & Hattie Kutz Home on River Road near Bellefonte, was its first president, and helped develop the home's occupational therapy program and a day-care program for elderly people who do not need to be institutionalized.

He was among the five men who purchased land for the Brandywine Country Club in Talleyville, and was the "guiding light in the formation of the club," according to a long-time member. At the time, Jews were barred from all golf courses in Wilmington except Rock Manor, a nine-hole, public golf course. For many years he continued to play an integral role in the functioning of the club, and the BCC established Sol Cohen Day in the 1950s in his honor.

When plans were made to move the Jewish Community Center from downtown Wilmington to its present location on Garden of Eden Road, he was asked to raise a certain sum of money from the business and corporate community. In just a few weeks he reached and exceeded the goal, and was forced to call the campaign to a halt.

Mr. Cohen was a former member and chairman of Wilmington Draft Board 4. He received the Alfred I. du Pont Award for outstanding service to older people in Delaware in 1968 and the National Human Relations Award in 1959. Former Wilmington Mayor John L. Babiarz presented him with a symbolic key to the city in 1963.

In 1961 he was named chairman of the national award dinner and Brotherhood Week by the Delaware board of the National Conference of Chris-

(Continued to Page 57)

Obituaries

Pearl Greenstein Roth

Pearl Greenstein Roth, 84, of Bayonne, N.J. formerly of Wilmington, Del., died Tuesday, March 17 in Beth Israel Medical Center, Newark, N.J.

Mrs. Roth lived in Wilmington from 1956 until 1969.

She was a member of the Mental Health Association of Philadelphia. She was active in many Jewish organizations.

Her husband, S. Edward, a Getty Oil Co. engineer, died in 1969. She is survived by a son, Jay of Warren, N.J.; a daughter, Ellen of Florham Park, N.J.; a sister, Dorothy Solomon of Fort Lauderdale, Fla.; and three grandchildren.

Services were held in Gutterman-Musicant Chapel, Jersey City.

Interment was in Mount Lebanon Cemetery, Brooklyn, N.Y.

Sol Fink

Sol Fink, 79, of 4002 Bryon Road, Brandywine Hills, died Thursday, March 19 in Christiana Hospital.

Mr. Fink was a certified public accountant for more than 50 years, practicing in offices around Wilmington and most recently out of his home.

He was a member of the Delaware Society of Certified Public Accountants and the American Association of Retired Persons.

Mr. Fink was also a member of Congregation Beth Shalom, Jewish Community Center Seniors, the Deborah Foundation and the Kutz Home. He was a gold-card member of B'nai B'rith Lodge 470.

His wife, Beatrice, died in 1982. He is survived by two daughters, Ruth Ellen Jacobson of Edina, Minn., and JoAnn Barnard of Tarleton; a sister, Dora Butler of Brooklyn, N.Y.; and four grandchildren.

Services were held in Schoenberg Memorial

Chapel, 519 Philadelphia Pike.

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

In memoriam the family suggests contributions to Congregation Beth Shalom, 18th Street and Baynard Boulevard, Wilmington 19802; the Jewish Community Center, 101 Garden of Eden Road, Wilmington 19803; or the American Heart Association of Delaware, Inc., 4-C Trolley Square, Wilmington 19806.

Isadore I. Caplan

Isadore I. Caplan, 82, of 26 Green St., Brookview Apartments, Claymont, died Saturday, March 21 at home.

Mr. Caplan retired in 1980 from the state Division of Revenue, after many years.

His wife, Pearl Berkowitz Caplan, died in 1980. He is survived by two sisters, Jeanette Sandler of Holly Oak Terrace and Rose Gross of Philadelphia.

Graveside services were held in Har Jehuda Cemetery, Lansdowne Avenue, Upper Darby, Pa.

In memoriam the family suggests contributions to the Wilmington Chapter of Deborah, c/o Mrs. Edith Steinberg, 614 W. 28th St., Wilmington 19802.

Bernard Sachs

Bernard Sachs, 70, of 613 W. 31st St., died Monday, March 23 in Wilmington Hospital.

Mr. Sachs was a co-owner of City Dressed Beef Co., 723 King St., for 35 years. He sold the business and retired in 1976.

He was a member of Congregation Beth Shalom. He also belonged to B'nai B'rith Lodge 470 and managed the Economy Shop of the Jewish Federation of Delaware in 1984 and 1985.

He is survived by his wife, Jean L.; two sons, Marvin of Edenridge and Steven A. of River Ridge; four sisters, Evelyn Winokur of Chalfonte.

(Continued to Page 57)

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Death And Dying
What To Do When Death Occurs

By ALAN SCHOENBERG
 This article is being reprinted by a special request so that it may serve as a guide at a time of need.

One of the most emotionally draining, stressful, and confusing times a person can experience follows the death of a loved one. The anxiety is compounded when no previous plans were made or advance information was obtained.

When death occurs the rabbi should be notified first. He or she will be able to assist the family with their immediate needs. This is especially important when the synagogue or cemetery have specific ritual or other requirements. Next, the funeral director should be contacted. Be sure the funeral director is qualified to provide the services in accordance with the ritual requirements of the synagogue. The funeral director will guide you through the arrangement process.

If the death occurs in a hospital, a request for permission to perform an autopsy may be solicited. Generally, gratuitous autopsies are contrary to Jewish law. However, if such an examination could specifically save another life or enhance the life of another person it may be permissible. If for any reason the medical examiner takes jurisdiction, he has the authority to order an autopsy for legal reasons.

If the death occurs in a private residence or in a nursing/convalescent home, the

deceased should be transferred to the funeral home as soon as possible.

With a few exceptions, such as a request for a public viewing, embalming may not be required.

The funeral director in coordination with the rabbi will assist the family in deciding the day and time of the funeral. While the period between death and burial should not be unduly prolonged, it is permissible to await the arrival of a next of kin who may be coming from some distance.

Even though arrangements for the time and place of the service should be completed in a relatively short period of time, the family need not feel unduly pressured to make other decisions in the funeral plans. The selection of clothing and the casket may be restricted by the synagogue or cemetery in order to conform to ritual laws. The family may want to wait until other relatives are available before completing

funeral arrangements.

The funeral director should make himself available to meet with the family either at their home or at the funeral home at a mutually convenient time to complete the arrangements. When necessary, the arrangements can be made over the telephone.

Questions related to funerals or related matters may be submitted to:

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Saul Cohen, Community Leader —

(Continued from Page 54)

tians and Jews.

Mr. Cohen, a past Jewish Federation of Delaware campaign chairman, received the Federation Community

Award in 1960.

He was honored by B'nai B'rith for "combining gifts of the worker and leader" and for being a man who had "opened his heart and his

purse to his fellow man."

He was on the boards of Blue Cross, Wilmington General Hospital, the United Jewish Appeal, the Jewish Federation of Delaware, the Jewish Community Center, the Wilmington Development Council and the United Way.

Mr. Cohen was influential in organizing the state's Catholics, Protestants and Jews in the United Way.

He was a 32nd-degree Mason and a former member of Corinthian Lodge, the Delaware Consistory and Nur Temple.

He was a trustee of Brandeis University in Waltham, Mass., was a member of B'nai B'rith, and was an associate member of Temple Beth Emeth in Wilmington.

He and his wife of more than 57 years, the former Rosamond Godelph, moved to Florida in 1971. Mrs. Cohen died in 1976.

Surviving are a son, Jerome M. of Palm Beach Gardens; a daughter, Carol Fried of Long Island, N.Y.; four grandchildren and a great-grandson.

Services were held in Town & County Funeral Home, Hypoluxo Road, Lantana, Fla.

News Flash —

(Continued from Page 53)

pointing the way throughout the night as the two million Israelites bustled across.

The fleeing slaves had barely reached the opposite shore when an advance unit of Egyptians found their way through the sandstorm. They led the others, and suddenly the entire Egyptian force was racing at top speed toward the Line of Death.

Cries of terror filled the Israelite camp as they awaited their doom. But then the same blistering sandstorm shifted to the seawaters. The lead chariots were confounded, lost their way and quickly became mired in mud as they veered off the ford. Ironically, one group of charioteers trying to find their way out of the storm, spotted Moses on the shore. In a brilliant tactical move, Moses again dramatically raised his arms, and pointed. Thinking this to be the way out, the Egyptians organized their comrades to flee in that direction. But a close aide of Moses reveals that when Moses stretched out his arms this second time, he could see flash flood waters from the morning rains racing through the wadis. Within moments, the flood waters overtook the

ford, covering all that stood in its path.

Thousands of Egyptian charioteers and fighting men along with their horses were drowned. Royal search teams were unable to recover a single survivor, and as of now, Pharaoh himself is still listed as missing.

The Children of Israel were overwhelmed by the miraculous turn of events. They broke into songs thanking their all-powerful God, vowing that they would "glorify Him forever." Moving through the camp on the east shore of the Red Sea, one could see jubilation on every face. And one could understand and believe the words of one of Moses' closest advisors who predicted with confidence, "We are now free men. Our troubles are over!"

Editors Note: All details of Edwin Black's Passover coverage are taken faithfully from Exodus chapters 5-15, plus Rashi's Commentary.

Edwin Black is the author of The Transfer Agreement: The Untold Story of the Secret Pact Between the Third Reich and Jewish Palestine (Macmillan), winner of the Carl Sandburg Award for the best nonfiction of 1984 and nominated for the Pulitzer Prize. His syndicated weekly column is published by Jewish newspapers in 40 cities.

Obituaries —

(Continued from Page 54)

Ann Burstein of Fort Lauderdale, Fla., Faye Shapson of Warminster, Pa., and Cynthia Baylinson of Willingboro, N.J.; and four grandchildren.

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

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

In memoriam the family suggests contributions to Congregation Beth Shalom, 18th Street and Baynard Boulevard, Wilmington 19802; or to your favorite charity.

Mildred Goldstein

Mildred Goldstein, 69, of 7104 Society Drive, Thomas West House, died Tuesday, March 31, at home.

She was a member of Hadassah and was a former

member of the Sisterhood of Ohev Shalom Congregation in Wallingford, Pa.

She is survived by her husband, Henry, four sons, Carl and Larry, both of Wilmington, Robert of Newton, Mass., and Richard of Mount Laurel, N.J.; a brother, Jack Gross of Wallingford; and nine grandchildren.

Services were held in Congregation Beth Shalom, 18th street and Baynard Boulevard.

Interment was in Mount Sharon Cemetery, Springfield Road, Springfield, Pa.

In memoriam the family suggests contributions to Congregation Beth Shalom, Wilmington 19802; the Delaware Hospice Inc., Suite 100, Ridgely Building, 3519 Silverside Road, Wilmington 19810; or the American Cancer Society, 1708 Lovering Ave., Wilmington 19806.



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Organizations in the News

Wilmington Hadassah To Hold Monte Carlo Night

The Wilmington Chapter of Hadassah will hold a Monte Carlo Night on Saturday, April 11, at 8 p.m. at the Jewish Community Center, 101 Garden of Eden Road. A night of fun and festivities will offer such favorite games of chance as Bingo, Blackjack, Craps, the wheels, and more.

Also, the winner of the Trip for Two to Israel raffle will be announced.

Admission is \$7.50 per person in advance or \$8.50 at the door. This includes a drink, hors d'oeuvres, and play money.

For reservations call or send your check made payable to Hadassah to: Irene Aber - 764-2281; Rhonda Lehr - 475-0573; Cheryl Jacobs - 764-2240; Marion Zimmerman - 656-9070 P.O. Box 4042, Greenville, DE 19807.

AKSE Sisterhood Meeting

Passover Desserts

Tired of compote and macaroons? Plan to attend AKSE Sisterhood's next general meeting on Monday evening, April 6 at 8 p.m. New and delicious desserts for Passover will be demonstrated by Linda Mohl, Rivka Ini, and Dianne Seidel. Participants will be able to sample these tasty treats at the meeting in addition to learning how to prepare them at home. Please bring some of your favorite Pesach recipes to share. These recipes will be compiled into a booklet to be distributed to those attending. There will be no charge and refreshments will be served.

Casino Trip

AKSE Sisterhood is sponsoring an all-day trip to the Golden Nugget Casino in Atlantic City on Sunday, May 31. The bus will depart from Adas Kodesch Shel Emeth at 9 a.m. and will return at 7 p.m. The cost is \$12 per person which includes \$12 in coins, \$3 in food and a \$5 deferred voucher. Friends and spouses are welcome.

For reservations, please call: Rhonda Lehr 475-0573 or Vivian Goldberg 478-7250. Space is limited, so please call right away. Deadline for reservations is April 7. This trip will be cancelled if there are not enough reservations.

Beth El Men's Club Breakfast Program

Temple Beth El's Men's Club will hold its monthly Sunday Breakfast program April 12 at the synagogue, 301 Possum Park Road, Newark. Breakfast of bagels, lox, scrambled eggs, salad, donuts and beverage begins at 9:30 a.m. The program, "Missionizers: Methods and

Response," will begin at 10:35 a.m. The entire community is welcome to participate in these programs.

The guest speaker, Michael Skobac, is director for the Task Force on Missionary Activities of The Jewish Campus Activities Board of the Federation of Allied Jewish Agencies of Philadelphia. Skobac has been involved with Jewish education since 1974, with anti-missionary work since 1983.

He has spoken on this subject nationally, appeared on radio and television, and he counsels students at Temple University, the University of Pennsylvania and other area public and religious institutions.

What can we do when Christian missionaries confront us and our children? If we do not know the Bible or Jewish history and are not theologians - how do we respond? What is the scope of this problem?

Skobac will talk about the methods and tactics that Christian missionaries take when they try to convert Jews. He will suggest how we can reply appropriately, even if we are not biblical scholars or theologians.

Beth Emeth Evening Sisterhood

The evening group of the Sisterhood of Congregation Beth Emeth will meet on Tuesday, April 21 at 7:30 p.m. in the temple lounge. The speaker for the evening, Yvette Rudnitsky, will talk on the subject "Reform Judaism and Its Women."

She will discuss what there is in our teaching and our texts that is sexist and non-productive for the womanhood and personhood of women. She will be reading some contemporary *midrashim* written by women who are asking that question of themselves and their religion. The meeting is open to the public. Dessert and coffee will be served.

Beth Emeth Sisterhood

The Sisterhood of Congregation Beth Emeth will hold its annual donor luncheon at noon, on Tuesday, April 7, in the temple auditorium. A champagne reception will precede the luncheon. The program: "An Overview of Music of American-Jewish Composers will be performed by soloists of the Community Showcase Performances, Inc., who will present compositions of Jerome Kern, Leonard Bernstein, George Gershwin, Steven Sondheim, Oscar Hammerstein, Richard Rodgers, etc. Funding for this program has been granted by the Delaware State Arts Council.

Beth Emeth New Members Party

A Wine and Cheese Party for new and potential members of Congregation Beth Emeth will be held on Sunday, April 5, from 1 p.m. to 4 p.m. at the home of Libby and George Zurkow, 1902 Academy Place, Wilmington. To reach their home take Augustine Cutoff to Wawaset Street, follow to the deadend and look for the balloon welcome.

This party is an opportunity for new members of Beth Emeth to informally meet Rabbi Grumbacher, members of the board, and members of the congregation. This event is sponsored by the Membership Committee of the congregation. For further information call Kathy Greschler at 478-0253.

National Council Of Jewish Women

The April 22 meeting at the home of Leslie Goldenberg, 205 Owls Nest Road, Greenville, will feature Leni Markell as the guest speaker. Her topic will be "Adult Children and Aging Parents—The New Generation Gap?" The meeting will start at 10 a.m.

Markell is a social worker, LSCW, and a medical social consultant for the Division of Public Health. She has a private consulting practice, consults at nursing homes and trains professional staff. In 1986 she received the Woman of the Year Award from the University of Delaware Women's Club.

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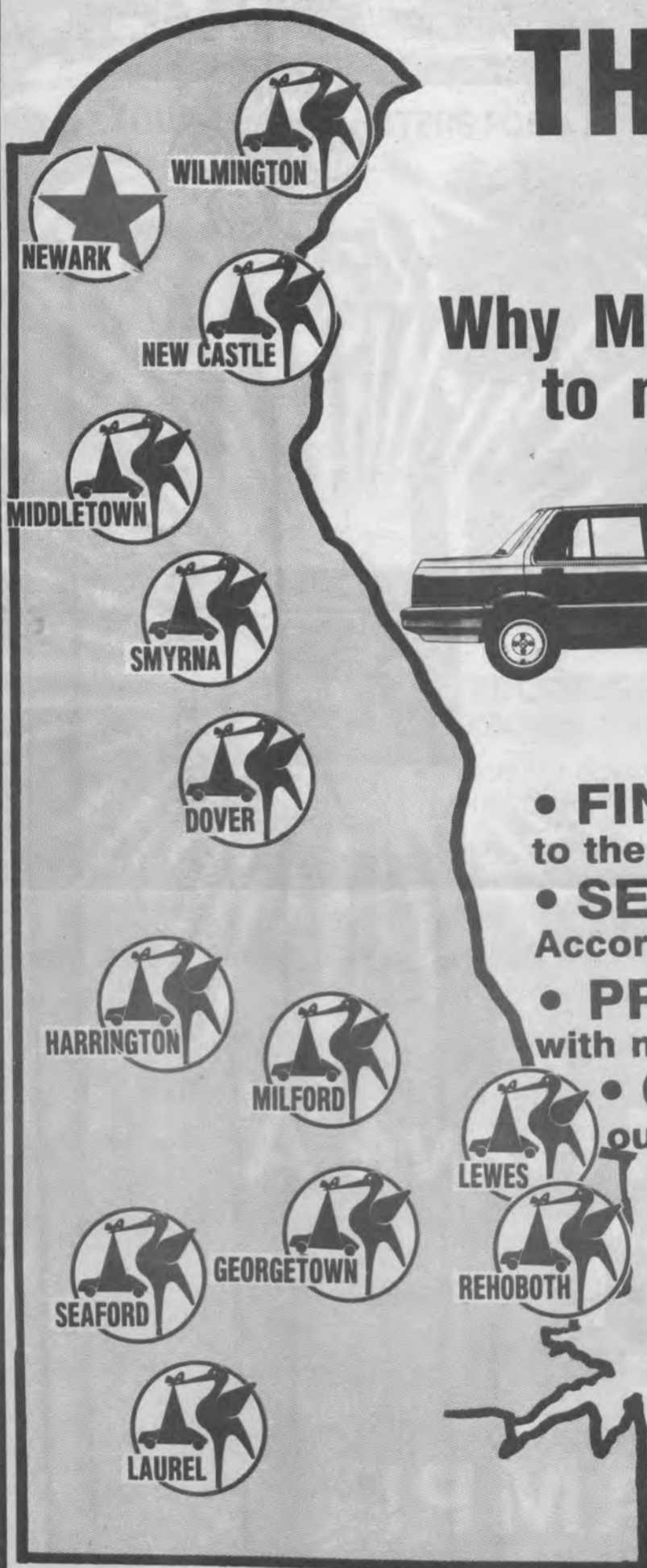
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