

The JEWISH VOICE

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"You heard it in
The Jewish Voice"

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16 Pa



Robert Kerbel

Robert Kerbel Is New JFD Executive Vice President

Robert N. Kerbel has been appointed executive vice president of the Jewish Federation of Delaware according to an announcement made recently by Martin G. Mand, JFD president. Kerbel, who has served as assistant executive director since September, 1983, has been serving as acting executive director since Morris Lapidos retired last month.

"Bob Kerbel brought a wealth of knowledge and expertise with him when he came to our community two years ago," commented Mand. "He has capitalized on that background, and our community is the richer for it."

Under Kerbel's guidance, the Leadership Development Program, a valuable means of identifying and developing future community leaders, has flourished. "I view the Leadership Development Program as a way to encourage the development and improvement of effective skills for volunteers, through exposure to Jewish community activities. We realize that the participants come from differing backgrounds, and we attempt to focus on their various strengths," said Kerbel. This year the Leadership Development Program will add two new programs: one for young singles and a post-graduate program for individuals who have successfully completed the initial program.

Kerbel also worked closely with the task forces of the Budget and Planning Committee, and was instrumental in the initiation of an outreach program with the Newark and Lower Delaware communities. A summer day camp in Dover and youth programming in Newark have been established as a direct result of this newly strengthened liaison.

Kerbel previously served as the director of Field Services for the International B'nai B'rith Youth Organization in Washington, D.C., supervising 36 regional BBYO offices throughout North America. He has also served as executive director with the Jewish Federations of Denver, Colo. and Hollywood, Fla.

He received his master of social work degree from Bryn Mawr College and is a licensed clinical social worker. He has served as development consultant for a large national consumer advocate organization.

Kerbel is a founder of the Association of Jewish Family and Children's Agencies and a charter member of the National Association of Jewish Community Organization Personnel. Included among his other professional activities is membership in: the National Conference of Jewish Communal Service, the National Association of Social Workers and the Academy of Certified Social Workers.

Kerbel has been active in many community service activities and has been to Israel more than a dozen times. A dedicated and devout Jew, he is conversant with Jewish history and philosophy as well as Jewish communal work.

"Bob Kerbel has performed all of his professional responsibilities with a high level of enthusiasm, encouragement and behind-the-scenes program enhancement. He has been responsible for the legal, dental, medical and other Campaign divisions all of which showed increases over last year. He works smoothly and effectively with professional staff as well as lay volunteers, and is always willing to take on additional assignments," commented JFD President Martin G. Mand.

"The Delaware Jewish community is fortunate to have such a capable, committed and enthusiastic professional as its executive vice president, and I look forward to working with him in the coming year," Mand concluded.

Protecting And Promoting Israel Bonds

By U.S. SENATOR BILL ROTH

Thousands of Americans and Delawareans buy Israel Bonds as a show of their support and attachment to the State of Israel. However, under new tax rules passed by Congress, very few will be able to afford the consequences of continuing to purchase Israel Bonds.

For decades, Israel has sold low interest government bonds to its supporters abroad. This financial support enables Israel to bear an overwhelming defense and economic burden in its fight to remain an independent nation. Israel offers these bonds at rates as low as four percent so the country does not become crippled by debt service to the bond holders. This saving is of vital importance to Israel in meeting its responsibilities to its citizens, as well as in maintaining a defense capability which is of great strategic importance to the United States in that region.

Congress passed the Deficit Reduction Act of 1984, including in the package a provision aimed at tax avoidance through low-interest loans. At that time, I was not aware of the impact this would have

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BLOWING OF THE SHOFAR
NEW YORK — This painting of Morris Katz depicts a rabbi blowing a shofar, or ram's horn, on the Jewish holy days. RNS Photo.

National Speaker Discusses The U.S.-Israel Alliance

By KAREN MOSS, Editor

Charney V. Bromberg, associate director of the National Jewish Community Relations Advisory Council (NJCRAC), addressed more than 100 people at the Jewish Community Center Monday evening Sept. 9. He discussed the importance of maintaining a strong alliance between the U.S. and Israel. The program was co-sponsored by Hadassah and the Jewish Community Relations Committee of the Jewish Federation of Delaware. Program chairperson was Ruth Kerbel, program vice president of the Wilmington Chapter of Hadassah. Lelaine Nemser is president of Hadassah and Jack Blumenfeld chairs the Delaware JCRC.

Bromberg, an honors graduate of Harvard University, coordinated the national effort of community relations committees and major Jewish organizations which culminated in the passage of the federal Anti-Foreign (Arab) Boycott Law. In 1981, he was a member of the eight-person national steering committee established to deal with the proposed AWACs sale and in 1985 he coordinated the national effort to mark the day that President Reagan visited the Bitburg Cemetery.

Bromberg posed three key questions: Is there a strong Israeli-American alliance? Who maintains that alliance? and Are there threats to maintaining a strong alliance?

The answer to the first question, according to Bromberg, is an unequivocal yes. Israel and the United States share many common interests, he said, and over the past few years, strategic cooperation between the two nations has become "quietly institutionalized." He traces the origin of the present alliance to events in Lebanon which "taught the U.S. and in particular Secretary of State Shultz that the Arabs are fair weather sailors ... Syria was revealed to be deceitful and callous, and Hussein chose, in the wake of Arafat's failure, to excoriate the U.S."

"The United States has come to see that she only has one true, steadfast, stable, democratic ally in the region," he said. Bromberg pointed out several examples of strategic cooperation including: the formation of a joint U.S.-Israel political military group which performs joint exercises, and the release of the American technology needed to build the Lavie. This cooperation extends into the economic sphere as well. Congress has just passed a package of \$2.6

(Continued to Page 15)

ON THE OTHER HAND N. Even-Or



Save The Whale

This is really not about whales. It's about people, and a particular person named Jonah, who was swallowed by a whale. Or was he? The biblical text actually says it was a big fish. A big fish with very gentle teeth and a slow digestive system, because Jonah was inside him for three days and three nights, and he came out unharmed.

The Book of Jonah is the *Haftarah*, the prophetic reading, for the afternoon service on *Yom Kippur*. It has a special significance for me because I have been granted the honor of the *Mincha Maftir*, chanting the Book of Jonah, for the past 15 years, and each year a new facet of this jewel has sparkled for me.

The story of Jonah is well known to all of us, especially the part about the whale. It opens abruptly, with the word of God coming to Jonah and telling him to go to the great city of Nineveh "and proclaim against it, for their wickedness is come up before Me." Because Jonah does not want to go on this mission, for reasons not then made explicit, he tries to flee by taking a boat to the distant city of Tarshish. A terrible storm erupts and threatens to destroy the small ship, so the crew casts lots and determine that Jonah is the cause of their problems. Reluctantly, they cast him overboard, as he tells them they must, and the sea calms. Jonah is swallowed by a huge fish, our famous whale, and spends three days in the fish's belly praying. He is vomited out by the fish, and, once again, receives the word to go to Nineveh and proclaim. This time he obeys, goes and warns the city as directed. The Ninevites repent and are saved from destruction by God's mercy, and Jonah is overwhelmed with bitterness. "Was not this my saying," he cries to God, "when I was yet in my own country? Therefore I fled before hand unto Tarshish; for I knew that Thou art a gracious God, and compassionate, long suffering, and abundant in mercy, who repentest easily of evil."

There are many themes at play in the Book of Jonah, but the central one, of course, is that a compassionate and merciful God makes repentance and pardon possible. That's why the chanting of Jonah is scheduled in what one writer has called "liturgical prime time" on *Yom Kippur*, toward the end of the long day of prayer, just before the concluding passionate liturgy of the *Ne'ilah* service. The organizers of the *Yom Kippur* prayer service attached critical importance to the message of Jonah.

There are, indeed, many messages in the Book of Jonah. One is in the personality of Jonah himself. Why is he so reluctant to go to Nineveh in the first place? He says, in the outburst quoted above, that it's because he knew that God would not destroy Nineveh as he had warned, but would show compassion if the people of Nineveh repented, as they did. Why did this bother Jonah? Why wasn't he

happy to be part of this drama of repentance and salvation?

Some of our sages said it was because he didn't want to be known as a false prophet, one who made prophecies that didn't come true. But this goes against the whole idea of prophecy in Judaism; as exemplified in Isaiah and Jeremiah, prophecy was to warn people of the dire consequences of their actions, precisely in order to induce them to change from their evil ways. Prophecy was successful when it brought about repentance and reform. Did Jonah not understand this?

Some commentators have said that Jonah was particularly lacking in sympathy toward Nineveh because of the suffering which the Assyrians had caused Israel, but there are good reasons to question that approach too. Neither the dates of the Jonah mentioned in the Book of Kings nor the time in which it is believed the Book of Jonah was written support that explanation. Assyrians are not even mentioned in the text of Jonah, and the Babylonians would have been a more likely object of dislike at the time of composition. Moreover the description of Nineveh (its size, its king) doesn't reflect the real Nineveh of Assyria. Nineveh is more likely to represent "a city," any city.

Could it be that the author of Jonah is telling us that his "hero" could not seek forgiveness and compassion for Nineveh because he had no joy, no delight in his own life? Some modern interpreters have seen Jonah as being in a fit of depression, noting the repeated use of the word *down* in the beginning of the story; He went *down* to Jaffa, paid his fare and went *down* into the ship, during the storm was *down* in its innermost parts. Jonah, they say, was in a *down* state. Three times during the tale he seeks to die.

Perhaps one of the lessons of Jonah is that until we are happy with ourselves, until we delight in our own lives, we are not ready to help others or even to have compassion on them. Perhaps it is also a lesson that when we see only unredeemable evil in others, it is because we see insufficient merit in ourselves.

There's so much more to the Book of Jonah. Read it on *Yom Kippur*. Reading time: about four minutes. Thinking time: life-long. May your fast be an easy one, and may the new year be a good and sweet year for you, one of peace and fulfillment and delight in life.



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Four JFD Task Force Appointments Announced



Rona Finkelstein

Jack Jacobs, chairperson of the Jewish Federation Budget and Planning Steering Committee, has announced the appointments of chairpersons to four of the task forces under his supervision. Rona Finkelstein will chair the Task Force on the Aging, Irwin Engelson will chair the Group Work Task Force, Richard Levine will chair the Task Force on Jewish Education and Roberta Woloshin will chair the Youth Services Task Force.

Finkelstein, who was reappointed to chair the Task Force on the Aging, began her involvement with the Jewish Federation in the late 1960s when she was living in Dover. She and Margaret May were among the first in the nation to found a Jewish Federation Career Women's Division. Finkelstein also helped found a state-based humanities forum in Delaware, and served as its executive director from 1972 to 1981. Her broad community involvement ranges from membership in NOW and the League of Women Voters to past chairmanship of the Jewish Community Center's Adult Education Committee. Fourteen years ago Governor Russell Peterson asked her to serve on the Governor's Council for Women. Under Governor duPont, the council became statutory, and is now the Delaware Commission for Women.

Finkelstein currently serves as a New Castle County vice-chairperson of the commission. She received her PhD in philosophy from the University of Rochester, and has served on the faculty of Delaware State College and the University of Delaware. From 1964 to 1970, Finkelstein was chairperson of the philosophy department of Delaware State. She is currently pursuing postdoctoral research on the history of ideas, including Jewish philosophy and history.

Richard A. Levine, a partner in the law firm of Young, Conaway, Stargatt and Taylor, has been appointed to chair the Task Force on Jewish Education. He has held many key leadership positions in the Jewish community. He is one of the charter members of the Jewish Federation of Delaware's Leadership Development Program, and serves on the Council of Jewish Federation's National Committee on Leadership Development. Levine participated in United Jewish Appeal missions to Israel in the fall of 1981 and the fall of 1984. He has served as a director, treasurer, vice-president and president of Congregation Beth Shalom. He currently serves on the board of the Jewish Community Center, and is a member of the JCC Day Camp Committee. Levine is also active professionally. He has been



Richard Levine



Roberta Woloshin



Irwin Engelson

assistant secretary and secretary of the Delaware Board of Bar Examiners, and currently serves on the board. He has been and continues to be the managing editor of *Delaware Lawyer*, a quarterly publication of the Delaware Bar Foundation. Levine received his J.D. degree from the University of Pennsylvania Law School in 1972.

Roberta Woloshin has been appointed to chair the newly formed Youth Services Task Force. She has already had significant community involvement in the area of youth activities. In 1980 she worked with Diane Polss to initiate "Junior Chai Rock" dances at the Jewish Community Center, and has been organizing them ever since. At her urging, the Jewish Community Center divided children's activities into three different age categories: children, youth and teens. She joined the JCC board this year. Woloshin is a past board member and membership chairperson of Congregation Adas Kodesch Shel Emeth, and is currently chairing the AKSE centennial book. Her community activities also include involvement with the Milton and Hattie Kutz Home where she is a life member and member of the Auxiliary. This year she is a member of the planning committee for the Milton and Hattie Kutz Home Forget-Me-Not Ball. She is also a past member of the League of Women Voters. Woloshin, the previous head of homemaker services at Family Services of Delaware, was on the Family Service staff for 14 years.

Irwin Engelson, a chemical engineer with Stearns Catalytic Corp. in Philadelphia, and formerly employed by E.I. DuPont de Nemours, Inc., has been appointed to chair the Group Work Task Force. Engelson, a past board member of the United Way of Delaware, has served

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Ossining, New York — Marjory Stone Levine of Wilmington recently attended the UJA Young Women's Leadership Cabinet annual retreat at the Hudson River Conference Center in Ossining, New York. Levine, a YWLC member since 1982, has been active in many facets of our local federation. She currently serves on the board of trustees of the Jewish Community of Delaware Endowment Fund and chairs the Legal and Tax Committee. She has chaired the Federation Leadership Development Program and Career Women's Council, the Public Affairs Committee of the Jewish Community Center and the recent Operation Moses Rally. She is a past recipient of both the Gilbert J. Spiegel Leadership Award and the Braunstein Young Leadership Award. The Young Women's Leadership Cabinet is comprised of young women from all over the United States. Founded in 1976, the group is diverse and complex, made up of working women and professional volunteers; yet they possess a common purpose and mutual goals. Each Cabinet member is a highly trained, highly motivated fundraiser well versed in all facets of UJA/Federation structure. The YWLC is both a training and a service group for proven leadership offering the opportunity to gain enhanced skills and an outlet to put those skills to use. Through YWLC, Levine is involved in UJA outreach programs that contribute to better fundraising. She transmits her knowledge and skills through participation in regional and national seminars, speaking engagements and her many other contributions both on a local and national level. Levine is fourth from the right.

Editorials

Respond Generously To The United Way

Thousands of balloons released by people throughout the state ascended over Delaware last week to signal the start of the United Way of Delaware campaign.

The event symbolized that the United Way campaign is the collective effort of all Delawareans. One way or another, United Way agencies touch all of us. As members of the Delaware Jewish community we have a special obligation to the United Way, because they help support the Jewish Community Center, Jewish Family Services and the Milton and Hattie Kutz Home.

This year's goal is \$13.3 million - one million more than was sought last year. But it's a crucial one million.

The emphasis of distribution is changing. The United Way is stepping up contributions to agencies that concentrate on preventative services. In this way, today's children may not turn into tomorrow's adults requiring community support.

Tzedakah is a value inherent to Judaism, and supporting the United Way is very much a part of the Jewish tradition. When you are approached, please give generously.

A New Reckoning

As we pass through this holiday season, it is incumbent upon every Jew to reflect upon the meaning of the holidays and the responsibilities which they represent.

Yom Kippur, the Day of Atonement, will soon be upon us. It is on this day that, according to the tradition, God completes his reckoning and seals the fates of all Jews, for good or for bad. It is a day for us to remember our deeds, repent for our sins, and to consider how to remedy our shortcomings. It is truly a day of Judgement—both for God to judge us, and for we to judge ourselves.

This most solemn day of the Jewish year is followed by the holiday of Sukkot, the Feast of Tabernacles. We are presented with a strange contrast. After undergoing a catharsis of fasting and prayer, we immediately prepare to celebrate one of the most joyous occasions of the year. The mood swings from total solemnity to pure joy, bordering on frivolity. Sukkot is a time to thank God for his bounty, to celebrate our freedom from bondage, and to rejoice in having received our Torah and tradition.

The rabbis explained this anomaly of pure joy following utter solemnity with the following parable.

Upon hearing that a city which owed him its tax would not pay, a king decided to go himself to collect it. When the people of the city heard of the king's approach, the notables of the city went out and met the king 10 miles from the city. They acknowledged their debt to the king, but made a plea for pity, since they had not the money to pay. Seeing that they were seeking a peaceful settlement, the king reduced the debt by a third. When the king came to within five miles of the city, the city councilors came out and entreated him, "O king, our lord, we have not the means to pay." So the king reduced the debt by another third. When the king finally entered the city, that very moment the entire city, men, women and children alike, bowed down and pleaded with him, "Our lord, we have not the means to pay." What did the king do? He wrote off their debt in full. What did the people of the city do? They brought palm branches and myrtles and sang praise to the king. The king said, "Let bygones be bygones; from this moment on we shall start a new reckoning."

The rabbis explain that the people of the city are the Jewish people. On Rosh Hashanah, when God sits in judgment, we gather in synagogues and pray, whereupon God reduces the punishment for our sins by a third. During the 10 days of penitence before Yom Kippur, as we pray for forgiveness, God remits another third of our punishment. On Yom Kippur itself, all of our people fast and repent. When God sees this resolve for complete repentance, he forgives all sins and writes off Israel's debt to him. Thereupon the people of Israel fetch willows and myrtle, build tabernacles and sing praises to God. God then responds, "Let bygones be bygones. From this moment on commences a new reckoning. Today is to be the first day in the new reckoning of sins."

Sukkot is the beginning of our new reckoning. It is a time to realize our strengths and our weaknesses, to start our lives off with a clean slate and be thankful for all the good with which we are endowed. Now is the time to start reckoning what we owe ourselves, God, and our community. We all have a responsibility to get involved and to share our good fortunes. Our Jewish community has many pressing needs: for the aged, the young, the poor, the sick and the oppressed. The community needs everyone's help, whether it be in the form of time, labor or money.

Start your new reckoning with the *mitzvah* of caring. In this way, perhaps we will all have less of a debt to be forgiven in the year to come.

L'Shana Tova Tikatevu V'Techatemu.

LETTERS to the Editor

Dear Editor,

I would appreciate your help if at all possible in aiding me to locate particulars about my second cousins, both deceased within the past 10 years or less. Their names: Samuel Levenberg, Sarah Levenberg. They may or may not have been affiliated.

They had two daughters, names of which I do not know. If I can establish the date of death of the Levenbergs, or their funeral parlor or cemetery, I will be able possibly to get a death certificate and trace from the obituary in the paper the next of kin, which would of course give the married names of the two girls. One was

married I believe to a realtor, the other to a lawyer or possible he became a judge. The daughters may be living in Atlantic City.

Harry Levenberg a brother lives in Phila. But he has lost all contact. We are trying to develop a family tree and have a family reunion after we successfully locate families who have been out of touch for years. Your help will be sincerely appreciated.
L'shanah Tovah! God Bless You.

Bill Netsky

William Jay Netsky

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Roth —

(Continued from Page 1)

on Israel Bonds. Basically, under the Deficit Reduction Act, Israel Bonds would be considered low-interest loans to the government of Israel. People buying them would be taxed as if their bonds were paying the going federal rate, not at a rate of four percent. In August, the Treasury Department issued new rules stating that they could not administratively exempt these bonds from low-interest loan treatment.

Because I am concerned about the adverse impact on the sale of Israel Bonds, I have cosponsored legislation

to specifically exempt them from the low-interest loan rules. Congress did not intend this kind of treatment for the bonds in passing the Deficit Reduction Act, and I do not intend to allow a side effect of that legislation to cut off a vital financial pipeline to the State of Israel.

The Treasury Department has assured Congress that they will cooperate and I will make every effort to support and pass legislation that will ensure the purchasers of Israel Bonds can continue to show their support for that nation without harmful tax consequences.

DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, OCT. 4. The deadline for stories and photos is noon, WEDNESDAY, SEPT. 25. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

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



Final Installment

Will There Be One Jewish People In The Year 2000?

IV. WHAT IS TO BE DONE?

Part four, of a four part series

By IRVING GREENBERG

American Jewry must establish a systematic religious dialogue among the Jewish denominations on the scale of the Jewish-Christian dialogue of the past 50 years. Over the decades, the Jewish community has financed dialogue programs of the Anti-Defamation League, the American Jewish Committee, the American Jewish Congress, the Synagogue Council of America, and the joint National Conference of Christians and Jews to ensure that Jews and Christians would overcome the hostilities of the past. Many have criticized the duplication, but the fact is that an extraordinary success was made possible by this significant investment of resources.

A legacy of eighteen hundred years of hatred--and even murder--has been broadly overcome by people inspired by dialogue, religious sharing and theologizing, as well as by personal and social contacts. There are Evangelical Christians now challenging the anti-Semitism of the New Testament, Devout Catholics and Protestants have reformulated their own traditions to eliminate stereotyping and hatred and to advocate Jewish causes such as Israel and Soviet Jewry. Eminent Jewish thinkers have formulated the most positive Jewish models of Christianity ever developed in all the days of their separate existence.

When it comes to Jewish-Jewish dialogue, however, there has been a shortage of organizations. The Synagogue Council of America (SCA) brings together the three denominations. To prevent *halachic* controversy due to participation in SCA, each movement was given a veto. To avoid straining the weak fabric of the SCA, "divisive" theological issues have been avoided. Moreover, delegates sit not as individuals but as representatives of their movements, which restricts or prevents growing toward each other. Most local boards of rabbis follow this same policy.

At the present time, the National Jewish Resource Center offers the only serious organizational commitment to intra-Jewish ecumenism. NJRC's CHEVRA project for rabbis is committed to *clal Yisrael* and provides a forum for ongoing dialogue.

Due to limited budget, only 120 rabbis in six cities are currently involved. That number is not yet large enough to change the outcome of policies or to reverse the present tendency to polarization. NJRC has sought funding to increase the scope of CHEVRA but has found little receptivity to its requests.

Nationally, the Federations are giving millions for Jewish-Christian dialogue but only pennies for Jewish-Jewish dialogue. The level of consciousness regarding the urgency of the issue is too low. The truth of the matter is, if the growing divisiveness is not stopped, it will split the unity of community, affect the success of local campaigns and cost the Federations millions of dollars.

The internal Jewish discussion should follow the Jewish-Christian dialogue model, in all its aspects (an embarrassing but accurate analogy). There should be a high-level dialogue encompassing systematic theology and studies in *halacha* which respectfully acknowledge divisions between the groups. Theological and *halachic* reasoning that justify and mandate the necessary steps to cooperate and to construct common solutions must be developed within each movement.

For example: within the Orthodox movement, there are scholars already arguing that even if the non-Orthodox movements follow *halachic* procedures, all their acts will be invalid. In this view, non-Orthodox theological assumptions (including the possibility of change in *halacha*) make all non-Orthodox acts *ipso facto* null and void. *Halachic* scholarship that seeks unifying solutions should build on the suggestion of the *Chazon Ish* (the great leader of the most traditional Israeli sector of the past generation!) that disbelief and even atheism should be treated as a modern cultural bias or "pressure," rather than as a willful denial. There are other possible positive Orthodox approaches in the thought of Rabbis Abraham Isaac Kook and Joseph P. Soloveitchik. Yet, for the most part, the *halachic* disciples of these great figures are being educated to simplistic philosophies of *halacha* and socialized to separatist approaches. All three movements need an infusion of high-level scholarship in philosophy, theology, and *halacha*. Developing

such high-level scholarship takes time, talent, and careful cultivation.

In addition, we need middle-level dialogue in which the rabbis and practitioners, as well as the lay leadership of each movement, are brought into systematic and regular contact for learning, for better mutual understanding, and for finding common solutions to common problems.

Finally, there must be a popular level, modeled on the "living room dialogues" of the Jewish-Christian experience. Through such dialogues, people overcome stereotypes. They learn that there is a real commitment in the other groups to values which they also respect and desire. This changes the atmosphere and gives support to the rabbis who seek to overcome some of the legal and theological obstacles. Without such lay sympathy, it would be impossible for spiritual leadership to overcome barriers.

It is time that those Jews who are not totally "denominationalized" assert the principle and the priority of *clal Yisrael* (the unity and totality of the Jewish people). I would call upon all Jews to put pressure -- peer pressure, moral judgment, even economic pressure -- on the leadership of all the denominations. Let a non-Orthodox Jew who is giving money to traditional institutions ask them: What are they doing to advance unity? Are they abusing other Jews? Just asking the question begins to have an impact on policy.

Let Orthodox Jews who are active in the community constantly challenge their non-Orthodox co-workers: What are they doing to insure that their own denominations not act irresponsibly in matters of personal status or issues that affect the overall unity of the Jewish people? It is time to collect I.O.U.s from each other. At least, a combination of moral and political pressure should be brought to bear to advance solutions that favor the good of the total community, rather than the short-term advantages of a particular group.

Among those Jews who view the polarization with equanimity, many are convinced that only their group will survive. But the Orthodox who favor withdrawal should not be so complacent. True, they could turn out to be the saving remnant. They could equally turn out to be

the contemporary "Dead Sea sect"--the group that withdrew to save its own purity and died an arid, nameless death sundered from Jewish history. Those Conservative Jews who feel that Orthodox is reactionary and a lost cause, those Reform and secular Jews who have written off the survival of the traditionalists, all those who are convinced that they alone are modern enough to survive, should ask themselves whether it is not equally likely that they will simply be assimilated into the magnetic culture of the 20th century?

We need each other. The renewal of each group is the best insurance for the survival of all groups. It is time to develop true consciousness of the urgency of the polarization problem and to formulate strategies detailed enough and wise enough to attack problems and find root solutions. The will to unity, and recognition of common fate is extraordinarily powerful among the Jewish rank and

file. The failure lies in the fact that all that energy has gone into political and philanthropic fields. It is time to translate the sense of common destiny into theological categories, *halachic* thinking, and religious behavior.

This call for unity is not based on the hope of unanimity or uniformity. There is nothing wrong with disagreements. The divisions need not be papered over. What is needed is restraint to avoid fundamental breaches, and commitments to find common solutions. No one should underestimate either the tradition, or the will and fertile imagination of the Jewish people. There are positive solutions enough within our grasp. We need the intelligence, the courage and the commitment to pursue it. The time to act is now.

Irving Greenberg is president of the National Jewish Resource Center. The author of this special "Perspectives" is solely responsible for the views expressed.



BAR MITZVAH BOY FOR POLAND
STAMFORD, CONN. -- Twelve-year-old Eric Strom, above, of Stamford, Conn., became the first boy to have a bar mitzvah in Poland since before World War II. On Sept. 7, Eric stood in the Remu Synagogue in Cracow, Poland, accompanied by his parents and three grandparents. Eric is a member of a Reform synagogue, and was chosen for the historic event because of his Polish ancestry. The trip was planned and financed by the Federation of Jewish Philanthropies. RNS Photo.

Israeli Zionism

Editor's Note: Some interesting facts were recently revealed in a Dahaf poll on how the Israeli public identifies with the Jewish nation, Zionism, aliyah and the State.

It was discovered that 86.7% of Israelis consider themselves Zionist and 92.7% think the immigration of Jews to Israel is central to the future of the State.

Andrew Julien reflects on the findings of the poll and their significance.

By ANDREW JULIEN

(WZPS) - In a recent poll conducted by the Dahaf Institute for the Zionist Council of Israel, it was revealed that 92.7% of Israelis think that the immigration of Jews to Israel is central to the future of the State. 90.1% agree with the statement: "The immigration of Jews to Israel was one of the main reasons behind the establishment of the State."

The conclusion that continued immigration of Jews to Israel is considered important by Israelis is underscored by a willingness to make personal sacrifices for the realization of this goal. 70% of those surveyed favor

special economic dispensations for new immigrants and 56.5% feel that established families should adopt newcomers. These statistics take on special meaning today, with Israel's economy in such a critical condition.

Judaism and Jewish Identity

A somewhat confusing aspect of life in Israel is the ostensible absence of Judaism. The vast majority of Israel's three million Jews are non-observant and further, are orthodox about their non-observance. One could argue that the political fact of Israel's existence has diminished the Jewish component of its citizens' identity.

Responses to questions touching on Jewish identity, however, lead to a different conclusion. Close to 90% of those surveyed consider it Israel's responsibility to intervene in the struggle for Jews to leave countries where they live in distress or under oppression. 80% see themselves as part of the international Jewish community. To the question: "When Jews are injured or insulted somewhere in the world, to what extent do you feel per-



sonally harmed?", 38.4% responded "to a very great extent," 31.2% felt injured "to a great extent," and 14.6% answered "moderately."

The highest percentage of those who responded positively to questions of Jewish identity live in development towns or religious settlements, and are immigrants from Africa and Asia.

Zionism

The last aspect of Israel's connection with Jews around the world to be considered by this survey was the question of Zionism. Ten years ago the United Nations passed a resolution equating Zionism with racism. The image of Zionism as a legitimate movement to solve a two thousand year old problem had become tarnished. Zionism has come to symbolize oppression and military usurpation. In Israel itself internal conflicts - between religious and secular, Sephardim and Ashkenazim, left and right - have eroded the national consensus, leaving the ideals of *aliyah* and Zionism in a state of confusion.

When confronted with the question: "Are you a Zionist?", 86.7% responded in the affirmative. The question of what constitutes Zionism

found Israelis split. 46% maintained that a Zionist is someone who intends to immigrate to Israel. 47.6% felt it was enough to maintain contact with Israel via visits, activism, donations, etc. to be considered a Zionist. The definition of a Zionist as one who intends to live in Israel was greatest among respondents between the ages of 18 and 22.

The survey failed, however to clarify the significance of the fact that 86.7% of Israelis define themselves as "Zionist." This omission is not a careless oversight but rather a clear reflection of the prevailing reality in Israel. Many Israelis con-

sider themselves Zionists, but rarely think about what that means. Does Zionism end with arrival in Israel or does it have an ongoing practical expression in the State itself? Questions such as these have been overshadowed to a great extent by intense partisanism in the political arena and the manifestation of these rivalries in virtually every facet of day-to-day life in Israel.

Despite the external facade Israelis present, the facts offered by this survey reveal a deep commitment to Zionism, immigration and the solidarity of Israelis with the world Jewish community.

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Births

Dr. Howard Band and Deborah Stromwasser of Newark recently gave birth to a son, Nathan David. Lou Stromwasser of Wilmington is the grandfather.

Karen and William Duncan of Greenville recently gave

birth to a son, Joshua Matthew. Grandparents are Shirley Weiner of Virginia Beach, Va., Art Weiner of Greenville, and Betty and Sam Duncan of Centreville. Greatgrandparents are Esther and Sam Pearl of Lauderdale Lakes, Fla. and Edna Potts of Wilmington.

Engagements

Ellen Chaikin, daughter of Eddi and James Chaikin of Wilmington, is engaged to Bruce Teplitzky, son of Estelle Teplitzky and the late Dr. Arthur Teplitzky. Ellen is a deputy attorney general for the state of Delaware and Bruce is a clinical research associate with Stuart Pharmaceuticals, a division of ICI Americas.

Joan Ellen David, of Washington, D.C., daughter of Sylvia and Dr. Israel David of Wilmington, is engaged to Linton W. Hengerer of Washington, D.C. Mr. Hengerer is the son of Mr. and Mrs. Hengerer of Buffalo, New York. A spring wedding is planned.

Mazel Tov

Rabbi Kenneth Cohen of Congregation Beth Shalom in Wilmington was recently appointed assistant professor by the department of history at the University of Delaware. Rabbi Cohen is currently teaching biblical history at Wilcastle Center.

Dr. Edward M. Goldenberg of Wilmington has been elected governor for the state of Delaware to the American College of Cardiology.

Lisa Messing, daughter of Shirley and Sam Messing of Wilmington, recently graduated from Vanderbilt University Law School. In doing so, she follows her two older brothers, Marc and Jeff, who are members of the bar in Maryland and practice law in Baltimore. She will begin work in the fall at Powell, Goldstein in Atlanta, Ga.

Roxanne Jayne, Joan Rosenthal and Sonia Sloan, co-authored an article on abortion clinic violence for the *Delaware Law Review*.

Chuckles

An elderly but very spry woman walks into the dining room of her retirement rest home. Just as she's about to sit down at her usual place, she notices a new face across the room, an old gentleman. The man notices the old gal looking at him and smiles back. With that the gal is on her way over to the old fellow where she sits across from him staring seriously into his bright blue eyes.

"You're staring at me," the man says.

"I know. I can't believe it..."

"What?"

"You look just like my third husband."

"Third husband?" the old man says, "How many times have you been married?"

"Twice."

The Economy Shop truck stopped in front of Goldman's corner store. The driver hopped out, singing, "Anything to contribute? Kitchenware, furniture? All proceeds go to charity. Old phonograph records—"

"I don't have old records," said Mr. Goldman.

"Old clothes?"

"Old clothes I have—"

"Fine!"

"—but I can't give them to you."

"Why not? What will you do with them?"

"What I'll do with them," said Goldman, "is

every night I'll hang them up nice and neat, and every morning put them on."

Mother with an accent (registering her daughter in elementary school): Her name is Rachel.

Teacher: How old is Rachel?

Mother: Seven.

Teacher: Father's name?

Mother: Herschel.

Teacher: What language do you use at home?

Mother: Clean! Always! Never bad words.

To Mr. Meyers, in the hospital, came Mr. Glotz, secretary of the synagogue, who said: "I bring you the good wishes of our Board of Trustees, that you should get well and live to be a hundred and ten years old! That's an official resolution, passed by a vote of 14 to 7!"

Belinsky could scarcely believe his eyes: There, on the Day of Atonement, at a table right in the window of the Sea King Restaurant, sat his old friend, Herman Hochshuler — eating oysters!

Into the Sea King dashed Belinsky. "Herman! Gottenyu! Eating?! Today?! And oysters?!!"

"So?" shrugged blase Hochshuler. "Isn't there an 'r' in 'Yom Kippur?'"

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Gratz '85 Israel Trip A Success

This summer 70 teenagers participated in Gratz College's 15th annual ulpan-tour, and to listen to the youths speak of their summer experience in Israel is to hear energetic enthusiasm and respectful awe.

The 45-day program consisted of four weeks of Hebrew study in the morning, with afternoons devoted to swimming, sports and trips to historic sites and points of interest throughout Israel. The remaining three weeks were spent on extended trips to the Galilee, the Negev and other regions of the country.

Leading the tour once again was Dr. Uziel Adini, principal of Philadelphia Gratz College High School, and his wife, Tamar Adini, a consultant in secondary education at Gratz College's Division of Community Services.

The group encountered many facets of Israeli life, including meeting with Kamal Monsoor, a special advisor to the president of Israel on

minorities, and a visit with a Bedouin community living just outside the Old City.

The participants spent *Kabbalat Shabbat* at the Western Wall, visited the Knesset, Yad Vashem, Herzl's Tomb and Masada and attended the opening ceremonies of the 12th Macabiah Games.

The group also participated in an archaeological dig, where they found an ancient coin perhaps dating back as much as two millenia, and they planted 234 trees - a Gratz College record - in the Golani Forest.

Gratz College's summer ulpan-tour is open to all Jewish teenagers between the ages of 15 and 17. Subsidies are available. For information on the 1986 trip, contact Elaine Friedberg, principal of Delaware Gratz Hebrew High School at 478-5026. Students currently enrolled at Delaware Gratz receive class hour credit toward graduation requirements upon completion of the trip.

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Views And Reviews

Israel Rabon: Little-Known Chronicler Of Lodz

By JOSEPH COHEN

Few among us have ever heard of the Polish Yiddishist, Israel Rabon. He was born in 1900 in the village of Govorchov and reared in desperate circumstances by his widowed mother, a peddler of second-hand clothes, in Balut, the hell's kitchen of Lodz. His brother, a weaver, was exiled to Siberia, one sister became a prostitute while another married and settled near the Flora Theatre which featured coarse Yiddish drama.

It was in the streets of Balut and in the Flora Theatre that Rabon got much of his education. Largely self-taught, he read everything he could lay his hands on, including Rilke, Villon, Baudelaire and Rimbaud. These and the Norwegian writer, Knut Hamsun, whom he imitated, shaped him as a writer, but

the streets, teeming with life and reeking with death, gave him his subject matter.

Before the Nazis murdered him after his capture in 1941, he had published two noteworthy novels *The Street* (1928) and *Balut* (1934), and two volumes of poetry *Behind the World's Fence* (1928) and *Lider* (1938). Perpetually poor, his pen was always for hire. His expectations were low. Hiding behind multiple pseudonyms, he wrote a succession of cheap novels, detective stories and pot boilers, working harder simply to survive as a writer than to establish himself as a respected member of the Yiddish intelligentsia. That role would have seemed to him pretentious; being a hack was more consonant with his rearing in the streets.

It is hardly surprising that Rabon's first novel was entitled *The Street* (now translated from the Yiddish with an illuminating afterword by Leonard Wolf, Schocken Books; \$14.95). A short narrative, it is a remarkable work, drawing upon the author's familiarity with the weavers, with prostitutes, the theatre, army service and post-World War I Jewish life in Poland. Its actions and its scenes are bizarre and haunting yet it bespeaks an innocence that refuses to be transmuted, by the harsh and cruel vicissitudes of being penniless in the wintry streets, into abject despair and capitulation.

The protagonist is an unnamed Jew, formerly an ac-

countant, demobilized after four years in the Polish Army where he experienced all the horrors of modern warfare while fighting on the Polish-Bolshevist front in White Russia. With no home to return to, he goes to Lodz to seek work. There is none. His survival is dependent upon contacts in the streets, the chance encounters that lead to odd jobs or lodging for the night. Frequently, without lodging, he nearly freezes to death sleeping in the streets. Unable to take control of his destiny, he is willingly manipulated by whatever happens to him.

He gets temporary jobs in a circus and a cinema, and the author fashions both of these entities into brilliant microcosms of a universe with little bread and less hope, of a world steeped in bizarre fantasy where the presence of any love is only given meaning by the certainty of its absence. The people the protagonist encounters are practically all outcasts, misfits, loners or invalids, emotionally or physically scarred, yet with the exception of Volgelnest, a poet who commits suicide, they are determined not only to survive but to co-opt the system that is destroying them.

The protagonist's subjection to chance occurrence doesn't make for a compact narrative, though it might be suggested that today this formlessness is rather more a virtue than a fault because in our age of relativity, random interaction seems to be a more accurate description of reality than is an artfully contrived plot. The lack of a plot is hardly noticeable. Suspense sustains our interest. If Rabon's story is occasionally unwieldy, it benefits from its enormous flexibility in generating adventures. These adventures, in turn, produce some incisive reflections upon the devastating psychological impact of the First World War on the eastern Europeans caught in it and in its aftermath.

Just as it did in the West, the war introduced into eastern Europe a callous and cynical reversal of values that made the grotesque attractive and death irresistible. The Roman poet Horace's ancient lie "Culce et decorum est, pro patria mori" (It is sweet and proper to die for one's country), revived by the war, came to have its peacetime uses. Out of this kind of nihilism the stuff of great novels has come.

Rabon's *The Street* is not a great novel, but this translation deserves to be widely read and well known. It isn't as carefully formulated as Joseph Conrad's *Heart of Darkness* but it is a commendable journey into the interior of the soul, and its characters are no less bizarre. *The Street* doesn't have the scope of Abraham Cahan's *The Rise of David Levinsky*, but it compares favorably to this work in its capacity for conveying the monumental yearning David Levinsky experiences. Its knowledge of crowd

psychology and street-life recalls Elias Canetti's *The Crowd*, which life-long work won for that author a Nobel prize.

Given the ease with which these comparisons suggest themselves, it will be apparent that I found much in *The Street* that was satisfying and memorable. An additional source of satisfaction rests in the awareness that while Rabon's talent was uneven it was nonetheless substantial, and, in a sense, the publication of this translation constitutes a kind of recovery of the author, diminishing the Nazis' victory over his life. It is a repossession to be everywhere welcomed.

Joseph Cohen is director of the Jewish Studies program at Newcomb College, Tulane University in New Orleans. He is the author of several books, has published numerous professional articles and writes a literary column for more than 100 American and British Jewish and non-Jewish periodicals.

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Yom Kippur:	
Tuesday, Sept. 24	Close at 3 p.m.
Wednesday, Sept. 25	Closed all day
Sukkot	
Monday, Sept. 30	Closed all day
Tuesday, Oct. 1	Open at 7 p.m.
Shemini Atzeret:	
Monday, Oct. 7	Closed all day
Simchat Torah:	
Tuesday, Oct. 8	Open at 7 p.m.

Help Build Our Sukkah

Sept. 26, at 10:30 a.m. a *sukkah* will be built at the JCC. Everyone is invited to help build the *sukkah* on that day and share in the holiday spirit. Eyal Tieberger, the *shaliach* from Philadelphia, will be lending us a hand for this joyous occasion. The preschool children will help decorate the *sukkah* the following day. Oct. 4 at 1 p.m. a program will be held for the senior/adults in the *sukkah* led by Eyal Tieberger. Everyone is welcome to come and enjoy the *mitzvah* of sitting in the *sukkah* during the holiday. Happy Sukkot to all!

SPECIALS FOR WOMEN

Professional Women's Clothing Seminar

Thursday, Sept. 26, 7-10 p.m.

Fee: \$25/M, \$50/NM

Register by Sept. 23

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Instructors: Alice Cabell, color consultant
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SHADES OF BEAUTY: COLOR CONSULTATION

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Jewish Books in Review

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Celebrating The Holy Days: Two Excellent Guides

The Complete Family Guide to Jewish Holidays. Dalia Hardof Renberg. Adama Books, 306 West 38th Street, New York, NY 10018. 1985. 255 pp. Ages 5 to 8. \$15.95.

The Jewish Holidays. Michael Strassfeld; illustrated by Betsy Platkin Teutsch. Harper and Row, 10 East 53rd Street, New York, NY 10022. 1985. 248 pp. \$24.95 (cloth); \$15.95 (paper).

Reviewed By
GLORIA GOLDFREICH

For better or for worse, the focus of American Jewish life is increasingly concentrated on the celebration of Jewish festivals and the need for adequately researched and creatively conceived texts to serve as guides for those festivals is apparent. Happily, two new books, *The Complete Family Guide to Jewish Holidays* by Dalia Hardof Renberg and *The Jewish Holidays* by Michael Strassfeld are now available and both are welcome additions to the Jewish bookshelf.

Dalia Hardof Renberg's text is geared to children from five to eight, with more sophisticated supplementary information included for parents and teachers. Thus, the children are offered an appropriately simplistic ex-

planation of Yom Kippur which states that it "...is a holiday for people to think how they can be better people," while the adult readers are advised that its observance derives from the 16th chapter of the Book of Leviticus and its celebration and ritual may have been influenced by the Babylonians"... who included in their ten-day new year celebration a 'Kapparu day' - a day for cleansing of sins."

The author does not neglect women. The Hanukkah section includes the story of the often ignored Judith who bravely decapitated Holofernes, and that of Hanna who encouraged her sons to choose martyrdom rather than deny their God. *Dreidel* games, songs, and recipes add a lighter note and, to her credit, the author deemphasizes the materialistic aspects of the holiday.

The chapter on Pesach is justifiably the most detailed. The ritual of the Seder, the most important communal meal of the calendar year (with the exception of the sabbath), is explained in detail and the children are told of *Maot Hitim* - charitable contributions which allow the poor to observe the Seder. Thus, ritual and ideology are deftly blended.

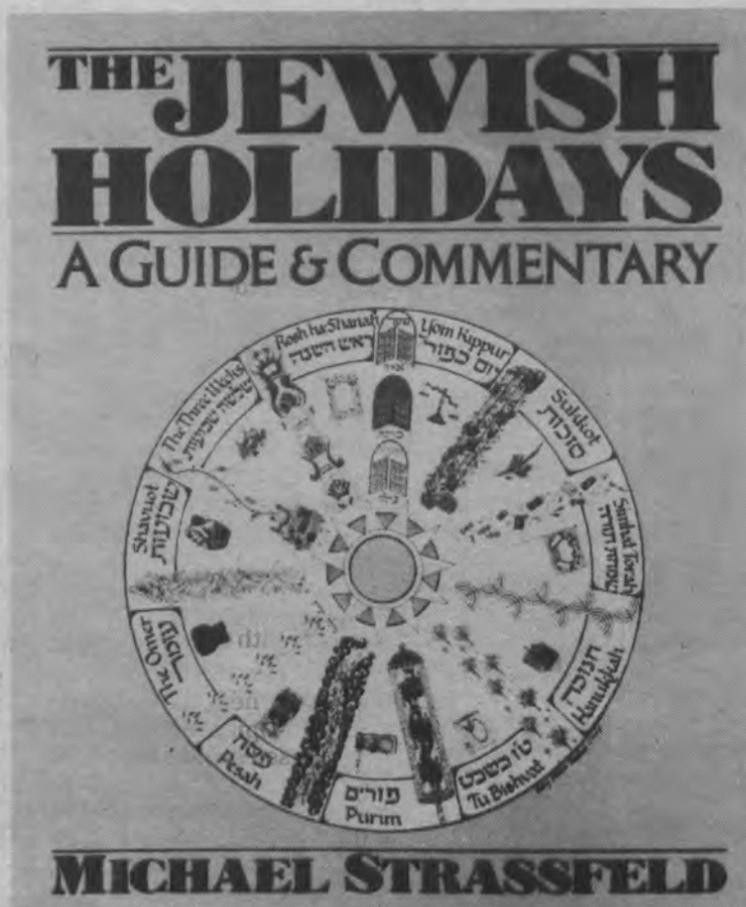
The section on Israel Independence Day includes a synopsis of Zionist history and tribute is paid to "the memory of all who died defending Israel before and after it became a state" with a discussion of Yom Hazikaron, which in Israel is observed the day before Independence Day. Such observance might well be emulated by the American Jewish community, and children who are

taught to kindle Hanukkah flames with joy might also learn to light a *yahrzeit* candle with respectful sorrow.

The black-and-white drawings and illustrations and the numerous photographs will interest older readers more than children. It is a matter of curiosity as to why, in a book designed for American Jewish children, the holiday photographs are all centered in Israel. On balance, however, Dalia Hardof Renberg's book is exactly what it purports to be - it is indeed "The Complete Family Guide to the Jewish Holidays."

Michael Strassfeld's *The Jewish Holidays* is a sophisticated and in-depth approach to "the festival cycle" which the author perceives as "...purposeful occurrences that draw their power from multiple sources -- the natural world and its seasons, myth, religious traditions, folk customs and decisive historical events in the life of our people." In order to explore these "multiple sources" the author has organized each chapter on a specific festival into four sections - a general introduction, followed by Traditions which concentrate on rituals and customs, *Kavvanot* which explore the intention of the holiday, and *Derash* which examines spiritual and historic themes unique to each festival. The author has chosen the talmudic format of marginal comment and on almost every page the margins include observations by five Jewish thinkers, Arnold Eisen, Everett Gendler, Arthur Green, Edward L. Greenstein, and Zalman Schachter-Shalomi.

The commentaries are the most exciting aspect of the book, providing unique intellectual insights, whimsical historic speculation, soaring poetry and, inevitably, an occasional bit of nonsense. The same commentator may travel, within the space of a single page, from the ridiculous to the sublime. Thus Zalman Schachter-Shalomi, who perceives the Seder as "an archetypal event" during which, according to Mordecai Kaplan "the reconstitution of the Jewish people takes place" advises us, only two pages later, to kasher certain uten-



sils for Pesach "fill a bathtub with Drano..."

This occasionally disconcerting practical approach to ritual is not ignored by the author who employs the folksy "how to" approach that prevailed in the stupendously successful First, Second and Third Jewish Catalogs, which he co-edited. Shopping lists are offered and precise instructions for the construction of a *sukkah*, complete with measurements and materials, are included. There are suggestions for innovative family services, such as including different Psalms in the service of lighting Hanukkah candles. The focus is always on enriching the festival at hand and exploring it in every dimension.

Historic analogies are drawn and (sometimes, but not too often) overdrawn. The various interpretations of the origin of Lag B'Omer, for in-

stance, are debated including the May Day parallel which Everett Gendler, in a rather startling commentary, tells us he and his family have incorporated into an annual ritual with a "May/Omer pole... Attached to it are brightly colored pieces of fabric inscribed with appropriate verses from the Bible, from Chaucer, or from e.e. cummings..."

On the whole however, discussions are thoughtful and contemplative and important questions are both asked and answered. Michael Strassfeld and his learned colleagues have provided us with a valuable guide and commentary to our festivals and Betsy Platkin Teutsch's illustrations provide the book with a special vitality.

Gloria Goldreich is the author of several novels, the most recent being *Leah's Children*.

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Jewish Books in Review

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Exciting New Children's Books For The Holidays

It's Rosh Hashanah! Ellie Gellman. Pictures by Katherine Janus Kahn.

It's Chanukah! Ellie Gellman. Pictures by Katherine Janus Kahn.

Where is the Afikomen? Judge Groner and Madeline Wikler. Pictures by Chari R. McLean.

Shai's Shabbat Walk. Ellie Gellman. Pictures by Chari R. McLean. Kar-Ben Copies, 6800 Tildenwood Lane, Rockville, Md. 20852. 1985. 12 pp each. Beginning readers. \$4.95 each or \$18.00 for the set of four.

What Do You Do on a Jewish Holiday? Sol Scharfstein. Illustrated by Arthur Friedman. Ktav Publishing House, 900 Jefferson Street, Hoboken, NJ 07030-7205. 1985. 16 pp. Ages 5-7. \$7.95.

Jewish Holidays. Judith E. Breenberg and Helen H. Carey. Franklin Watts, 387 Park Avenue South, New York, NY 10016. 1985. 68 pp. Ages 9-11. \$9.40.

Reviewed by Naomi Kleinberg

The Fall-Winter season, traditionally the biggest, most active time of year in publishing, heralds the arrival of the first of the new crop of books for Jewish children. And in this fresh batch are to be found some tried-and-true concepts in so-called "kids' lit," newly come to Jewish children's publishing: the first board books and a first "flip-the-flap" book (somewhat akin to the popular pop-up books in which pulling tabs and/or opening the pages of a book causes cut-out figures to pop

up, thereby creating a three-dimensional scene).

Kar-Ben Copies (keep your eye on these folks as they continue to grow) offers a set of four full-color board books, charmingly illustrated in bright, bold colors. Board books, with their stiff, laminated pages, are built to withstand the wear and tear of many "readings" by young children, who love to leaf repeatedly through them (often with sticky fingers) and who appear to be delighted with the solid feel of the pages.

The four new books from Kar-Ben Copies (which can be purchased separately or as a set) are simple and entertaining introductions to three holidays plus Shabbat and each one also teaches some early concepts in a simple and unobtrusive way.

For example, *Where is the Afikomen?* not only highlights some of the ritual and religious symbols of Passover and the practice of hiding the afikomen, it also illustrates the concept of where objects can be placed in the world — that is, that objects can be located (or, in the case of afikomen, hidden) under, on top of, behind, or in other objects, and so on.

It's Chanukah! is even more ambitious. While presenting some of the rudiments of the Festival of Lights it also introduces the concepts of shape, color, and counting, encouraging children to think about the familiar objects in their own environment in terms of these classifications. It also helps

readers count up to the number — can you guess? — eight.

It's Rosh Hashanah! cleverly shows and tells about the Jewish New Year while at the same time gently introducing somewhat more abstract ideas about the passage of time, growth, and learning skills. Last year Sara and Benjy could help celebrate the holiday by doing such simple things as mixing challah dough and saying "Happy New Year" to friends. Now they're a year older and are able to elaborate on last year's skills by braiding the bread dough and by saying the holiday greeting in Hebrew. Children will certainly find this volume close to their own experiences.

Finally, *Shai's Shabbat Walk* tells about the ideas and activities that make the day of rest so special, and, along the way, easily explains such concepts as resting, sharing, and so on.

Each of the board books shows happy children enjoying the various holidays, which conveys to readers the joy that can be found in observance — yet another special and subtle message. The last page (back cover) of each volume neatly rounds off the whole by displaying the appropriate holiday greeting.

What Do You Do on a Jewish Holiday? is a question - and - answer book made up of brightly colored pages (one for each of eight holidays including Shabbat, which gets two, and three for temple activities). Each has a question about the holiday and flaps that hide the answer, which is given in both word and picture form.

Children will love opening the flaps, which are part of the entire illustrated spread, to find out if their answers are right or to learn the correct reply for the next time around.

This is an activity book that can be used by parents (or educators) as a teaching tool, as a game that kids can play together, or as a way for older children to play with and teach younger siblings and friends.

It's a happy day in Jewish publishing when new offerings cause excitement and anticipation about what is to

follow. We're catching up and we're getting better. It looks like a good year ahead.

It is also worth mentioning that Franklin Watts has published *Jewish Holidays* by Judith E. Greenberg and Helen H. Carey. It's a solid, workmanlike effort, illustrated with several black-and-white photographs and sturdily bound. Holidays are grouped by category (High Holy Days, harvest, historical, festivals, modern) and there is a chapter on recipes and crafts, plus suggestions for further reading and an index. While this is not a particularly remarkable offering, it is a decent, informative book, particularly appropriate for day school, synagogue, and general libraries.

Naomi Kleinberg is a freelance writer and book reviewer.

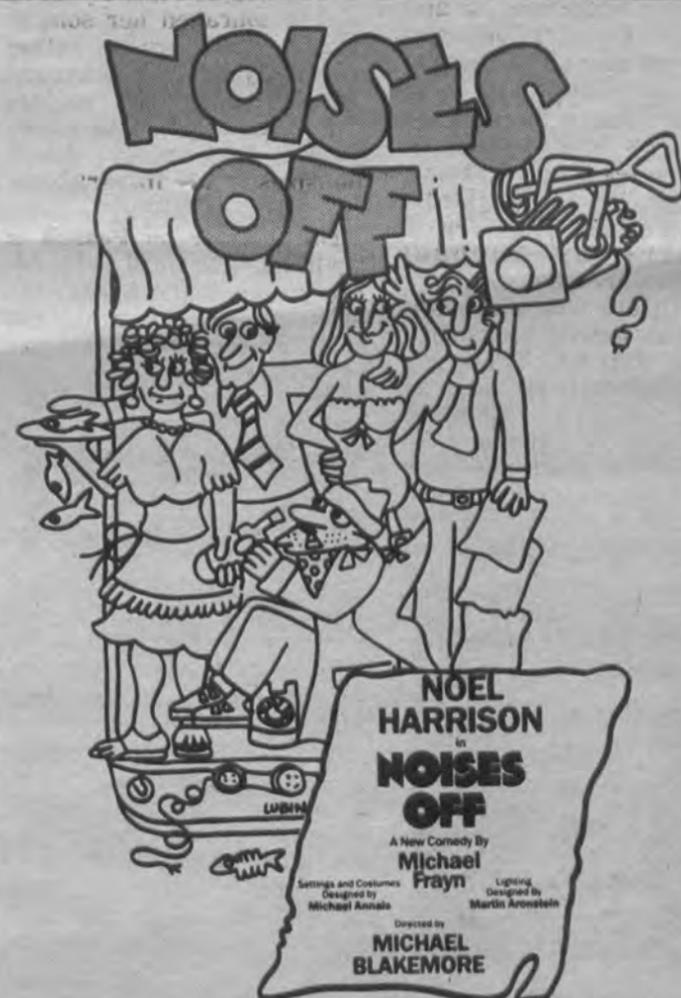
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WHAT WILL SHE REMEMBER?

I couldn't sleep last night. I lay awake staring blankly into the darkness, the iridescence of my clock radio glaring back at me. My thoughts were jumbled, and I reviewed my day.

I had been to see my lawyer in the morning. We had spent several hours discussing my estate plan. Since my wife, Sarah, died last year I knew I had to make other arrangements for the disposition of my estate. I had put off this appointment for months because, well, because I didn't like thinking about my own mortality. My lawyer had advised me months ago that if I didn't rethink my estate plan and have my will redrafted, the government would take a large part of what I spent a lifetime building. So, I finally made the appointment.

I told Sam, my attorney, that I wanted my children and grandchildren to get everything at the least cost to my estate. We talked about trusts, guardianships, valuation of my assets, gifts and taxes. Toward the end of our meeting Sam asked, what I thought at the time, to be a very curious question. "Do you want to leave anything to the Federation Endowment Fund to perpetuate some of your philanthropic interests?"

"I've given all my life," I said. "Through good times and bad times I made my annual pledge to U.J.A. I give to capital fund drives, to Israel, my temple and even bought tickets annually to the policeman's ball. It's enough," I said. "My children and grandchildren should get all my property. The Jewish community can take care of itself. I did enough."

In the afternoon I went to the office, but I couldn't work. I went to my son and daughter-in-law's for dinner and played with my two grandchildren until it was time for them to go to bed. I listened to their tinkling laughter and thought how they would benefit from the plans I had made today.

Now I am lying here awake. It's 2:00 in the morning. I am tired, but I cannot sleep. I think I know why. I have been asking myself the same nagging question over and over again for the past few hours. What will they remember?

What will my grandchildren remember about me after I die? Oh, there will be pictures around. My son will remind them of the good times we spent together. But as the years blend into one another and time ticks away, what will they remember about ME?

I've lived a full life. I was honest in business and I prospered. I've given money and time to my Jewish community and over the years I've helped bring it to the vibrant point it is today. I want my children and grandchildren and, yes, G-d willing, great-grandchildren to know not only that there are Jews, but to take responsibility as a Jew in the community. But I won't always be here to talk about these things and to act as an example.

My mind drifts back to the appointment I had with Sam. "Do you want to give anything to charity to perpetuate your philanthropic interests?" That is the key — perpetuate my philanthropic interests.

My children and grandchildren won't love me any less if I give a portion of my estate to my Jewish community's endowment fund to help insure the quality of Jewish life that my dear departed wife, Sarah, and I helped to build. A permanent fund may give me that touch of immortality I desire. But more important, when grants are made from my fund in future years to supplement the charitable projects that need help, that will be their example. That they will remember, and they will remember ME.

At last — sleep.



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Jewish Family Service of Delaware

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

Relationships — What Life Is All About

By Arnold Lieberman,
Executive Director



Most people who come to our agency for counseling are having problems with relationships. Whether it's man and woman, husband and wife, parent and child (of all ages), brother and sister — it all comes down to people getting along or not with each other.

Unless one lives the life of a hermit, our lives are made up of many different relationships — each one unique and complex. A few people have trouble with many or all of their relationships, but most people handle most of their relationships quite well and have trouble with only a few or even just one in particular.

There is really no one who truly wishes to remain alone and have no contact with other people. When someone says or acts as if they don't need people, it usually means that as a result of past experience, they anticipate unsatisfactory relationships and they wish to avoid the experience. People who are seen as "snobbish" or "stand-offish" are often those who most desperately want a close relationship, but are either afraid or don't know how to make it happen. The defense mechanism that is operating says "reject them before they reject you, because you know their rejection of you is inevitable."

Since there are so many different types of relationships and each is unique, it is very difficult to speak about relationships in general. However, the relationships

we are discussing always involve two people. (Larger groups, such as a family, contain a constellation of different relationships).

We can also say that there are three levels of relationships, based on how they occur. The connection may occur "by chance, choice, or design."

A chance relationship occurs when two people meet and find some common denominator or attraction between them and decide to get together again. There is usually less at stake and these relationships are generally easier to end when they are unsatisfactory.

Marriage is an example of relationship by choice. How much is at stake and how easy this relationship is to end varies greatly.

The third category is relationship by design and the prime example is birth. Unless an infant is abandoned at birth, he will have a relationship with his parent or parents and any siblings. These relationships have the most at stake, and usually can't be ended. They may take many forms, but they will always exist in some form, and frequently they do not even end with the death of one of the people.

In future issues, I will discuss how we help people who are having relationship problems. In most cases, we can be of help and you can discover this for yourself by calling us at 478-9411 and making an appointment.

Dear Rachel

Dear Rachel,

What is your opinion about keeping children out of school for the holidays? My husband and I feel very differently about it. He is in favor of pulling them out for the full six days this fall. I understand his point about wanting them to celebrate the holidays, but I worry terribly about them missing out on so much work at the beginning of the school year. I also remember that my fourth grade teacher had it in for me a whole year when the principal forced her to give me a make-up exam after Yom Kippur. I don't want my kids to get off on the wrong foot with their teachers. I favor taking the kids to services in the morning and sending to school in the afternoon. Are you aware of any consequences either way — especially psychological consequences? Thank you for your advice, Rachel.

Jewish Mother

Dear Jewish Mother,

Put yourself in your children's place, so you can see what messages you are sending them. The first message is a positive one: two caring people can disagree about an important religious issue and still have the children's best interests at heart. A second, less positive message, is that observing Jewish holidays and rituals can lead to unpleasant consequences in a gentile world. Since feelings about one's ethnic background have a direct relationship to self-esteem, it would be psychologically harmful to leave your children with the latter impression only.

Your experience has shown that, in fact, acting Jewish or being different can have negative results. Throughout their lives, your children will encounter subtle and not-so-subtle negative messages about being Jewish. You must therefore strive to help your children develop defenses that will protect them when they encounter hostility or subtle anti-Semitism.

One of the strongest aids to building defenses is developing positive feelings about Judaism and belonging to the Jewish people. Among the many ways of creating that positive sense of belonging is through holiday observance and synagogue attendance. If you choose to keep them out of school, make it a positive Jewish experience.

While no full-fledged bigot will be deterred by anything

you do, it might help to prepare your children's teachers for their absence. Ask in advance for makeup work and homework assignments. After your own difficult experience, you may be agreeably surprised by the teachers' responses. If you clearly stand up for what you are, you, the children and the teachers will feel good about it.

The decision on whether to send the children to school for a half-day is yours; my advice is to structure positive Jewish experiences for them whichever way you go. Have a happy, healthy new year.

Rachel

Send letter to "Rachel, c/o Jewish Family Service, 101 Garden of Eden Rd., Wilmington, DE 19803." Names and details will be altered in published letters to protect your privacy.



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Obituaries

Charles Siegel

Charles Siegel, 75, of 4400 Stuart Ave., Richmond, Va., died at home Aug. 30.

Mr. Siegel was owner, president and co-founder of Siegel's Super Markets Inc., which has five locations in the Richmond area.

His wife, Edyth, died in 1981.

He is survived by two daughters, Willa Siegel Kalman and Charlotte Siegel Yancey, both of Richmond; and five sisters, Mary S. Kaminsky, Anne S. Raskind and Minna S. Schwartz, all of Richmond, Mrs. Reggie S. Behrstock of California and Ruth S. Segal of Claymont, Del.

Services were held Sept. 1 in Richmond.

David H. Smith

David Howard Smith, 18, of 8 Ryder Lane, Lexington, Mass. formerly of 523 Andover Road, Edenridge, north of Wilmington, Del., died Saturday, Aug. 31 at home.

Mr. Smith was born in Minneapolis and lived for eight years in Wilmington, where he attended Charles W. Bush School. He moved to Lexington with his family in 1982.

He is survived by his parents, Jerome and Sharon Smith; a sister, Judy Smith at home; his parental grandparents, Israel and Eve Smith of Tyler, Texas; and his maternal grandparents, Isadore and Edna Greenberg, also of Tyler.

Services and burial were Tuesday, Sept. 10 in Lexington.

In memoriam the family suggests contributions to Adas Kodesch Shel Emeth Synagogue, Washington Street and Torah Drive, Wilmington 19802; or to the Delaware Association of Retarded Citizens, Rosemont Avenue and Bowers Street, Wilmington, 19802.

Morris Herson

Morris A. Herson, 75, of 13 Lakeshore Pk., Watervliet, N.Y. died Sept. 8.

He is survived by his wife,

Eve; two daughters, Florence Littman of Minneapolis and Diane Franklin of Forest Hill Pk.; a brother, Cy Herson of New York City; a sister, Rose Calderon also of New York City; and five grandchildren.

He was a member of the American Bar Association, Washington Lodge #85 F&AM, Cyprus Temple Shrine & Ancient Accepted Scottish Rite Consistory.

Funeral services were held Thursday, Sept. 12 from the Schoenberg Memorial Chapel, 519 Philadelphia Pk.

Interment was in Beth Emeth Memorial Park on Faulkland Rd.

In memoriam the family suggests contributions to either Shrine Crippled Children's Hospital, Springfield, Mass. or the Albany Public Library, 161 Washington Ave., Albany, N.Y. 12210.

Murray Rosenthal

Murray Rosenthal, 72, of 1211 Painters Crossing, Chadds Ford, died Sunday Sept. 15 in Christiana Hospital, near Stanton, Del.

Mr. Rosenthal formerly was a manager for Joy Shops, a department store chain in New York City. He retired in 1978 after more than 30 years in the retail clothing business.

He was a member of Congregation Beth Emeth in Wilmington, Del., and the congregation's Chitauqua Society and Beth Emeth Brotherhood. He was a member of the Jewish Community Center near Talleyville, Del.

He is survived by his wife, Pauline; a son, Anton H. of Chadds Ford; a sister, Claire B. Rosenthal of Philadelphia; and a grandson.

Services were held Wednesday Sept. 18 in Congregation Beth Emeth, 300 Lea Blvd., Wilmington.

In memoriam the family suggests contributions to the Rosenthal Library Fund, Congregation, Beth Emeth, 300 Lea Blvd., Wilmington 19802.

Richon Israeli Wines To Be Introduced To U.S.

Richon Chenin Blanc 1982 and Cabernet Sauvignon 1981 — two new varietal wines from Israel — were introduced to the U.S. this spring by Monsieur Henri Wines, Ltd.

Richon Chenin Blanc 1982 is produced from 85% Chenin Blanc and 15% French Colombard grown in the Samson region of Israel, located southeast of Tel Aviv. The wine has an attractive straw color, fragrant bouquet, and an off-dry flavor with an excellent balance between fruit and acidity.

The Cabernet Sauvignon, from the 1981 vintage, is a blend of 85% Cabernet Sauvignon, 10% Carignane and 5% Petite Sirah, also from the Samson region. It was aged in 75 gallon French Limousin oak barrels for two years. The wine is deep red with purple tints, has a slightly fruity nose and a dry, well-balanced, full-bodied flavor.

Richon wines are produced according to Jewish religious tradition and law under the supervision of the Kashruth Division of the Union of Orthodox Jewish Congregations of America. They are designated 'Kosher' and 'Kosher for Passover'. Therefore, in addition to being suitable year round as



good quality table wines, they are excellent for Passover and other Jewish holidays.

Both wines are produced by the Societe Cooperative Vigneronne des Grandes Caves at Richon-le-Zion, a

growers' cooperative whose heritage dates back to 1882. In that year, a group of pioneers

settled in the Samson region and founded Richon-le-Zion, which means "first to Zion." (Continued to Page 16)

Wine Cup Ritual Derived From Two Ceremonies

By RABBI SAMUEL FOX (JTA)

Why is the wine cup filled twice (or some use two different cups) during the marriage ceremony under the *chuppah* (canopy)?

Actually what we refer to as a Jewish marriage "ceremony" is actually two distinct ceremonies. The first is called *Erusin* (binding). The second is called *Nisuin* (tithing). Originally, they did not take place in succession as they do today. They took place two different places and with a significant interval of time elapsing between them. Obviously, in the original practice there would be two different occasions in two different places at two different times. Hence there would be two different cups of wine at two different locations.

Even in our practice, where one of these ceremonies precedes the other, we usually read the *Ketubah* (marriage contract) in between the two acts indications that they are two different acts.

In general, when two different *mitzvot* are performed they are required to be distinguished from one

another. This is also seen after the wedding feast when two cups are used. One of these is the cup over which the benedictions that usually come after the meal are pronounced (*Birchat ha-Mason*). The other is the cup over which the marital blessings are recited (*Sheva*

B'Rachoth). Each religious act thus deserves its own distinction.

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Organizations in the News

AKSE Sisterhood News

The Adas Kodesch Shel Emeth Sisterhood's first meeting will be held on Oct. 21, at 11:30 a.m.

A soup and salad luncheon will be served at a cost of \$2 per person. Reservations should be made by Oct. 7.

The guest speaker will be Ruth Balick of Charlie B. Travels. Come and find out the best rates for your winter vacation!

For reservations call: Ann Leibman 764-3151; Jean Chamish 475-7008; Rhonda Lehr 475-0573.

Beth Emeth Sisterhood

Margaret May is featured as the guest speaker at the Oct. 8 meeting of the Sisterhood of Congregation Beth Emeth. She will speak of her experiences during a recent trip to China, as

National Speaker —

(Continued from Page 2) billion dollars, all in grants, to Israel.

Perhaps the most exciting outcome of the U.S. -Israel alliance is the institution of a Free Trade Area. The FTA, now law, provides Israel a barrier-free trade relationship with the U.S. as well as the European Common Market. This protection will last for 10 years.

The answer to Bromberg's second question, "Who maintains the alliance?" is self-evident.

The third question, "Are there threats to maintaining a strong alliance?" is more insidious. Bromberg considers the recent proposal to provide Saudi Arabia and Jordan with arms and the proposal that the U.S. sit down with the

Task Force —

(Continued from Page 3) on the Jewish Federation board of directors several times in the past 10 years. He has been and remains very active in Jewish Family Service activities. He joined the board in 1976, served as treasurer from 1979-82, served as president from 1982-84, and continues to sit on the board of directors. Engelson was president of Temple Beth El in Newark in the 1970s. As the initial chairperson on the Temple Beth El Building Committee, he was responsible for finding a site, and designing and planning the new synagogue in its beginning stages.

chairperson of People-to-People, International. Other honored guests will be Mrs. H. Sturm and Mrs. L. Simpson, president and executive vice-president, respectively, of the Northern Region, District #8 of the National Federation of Temple Sisterhood. They will discuss shared concerns and objectives of the District #8 Sisterhoods. Luncheon will be served at noon and complimentary babysitting is available. Please call Carole Bernstein at 475-5269.

Volunteer Conference

The State Division of Volunteer Services is sponsoring a fall conference on Nov. 14 and 15, entitled, "volunteerism: catch the spirit!" The keynote speaker at the dinner meeting on Thursday, Nov. 14, will be Alan Benedeck, director of Community Relations, Allstate. A variety of workshops will be offered all day on Friday, Nov. 15. The

Palestinians, to be causes for concern. "The PLO may be fractured," Bromberg cautioned, "but they're still terrorists."

"Why are King Hussein and the U.S. so eager to interpret Arafat's 'minuet' as a prelude to peace?" Bromberg asked the group. The answer, he suggested, is that the situation is going to be used as a "back door" to get the U.S. talking to the Palestinians. Jordan requires that Israel return to her 1967 frontiers, and Israel will not and cannot give up that land, creating an impossible situation.

Is the situation intractable? There are Palestinian leaders that are unaffiliated with the PLO, Bromberg maintained. The NJCRAC plans to put the question to Assistant Secretary of State Murphy: "Why does the U.S. consider only those with the guns to be legitimate spokespeople?"

"The goal of the PLO is to hold discussions with the U.S.," said Bromberg. "How much time and how many chances should the PLO be given to recognize Israel?" Quoting Prime Minister Shimon Peres, Bromberg added, "You don't tame a tiger by calling it a pussycat."

The NJCRAC is calling on the community to speak out in order to maintain and strengthen the crucial U.S.-Israel alliance, he concluded.

conference is open to the community. For further information, call 736-4456.

ORT Paid-Up Membership

Speakers Alice Cabell and Lillian Storrer Brown, from "Directions," will highlight the Women's American ORT, BAL, paid-up membership evening. Professional consultants, dedicated to the art of positive image training, they will cover every aspect of today's business and social role functions for women. In addition, they will talk about wardrobe and color.

This program will be held at 600 Wynyard Road, at 7:30 p.m., on Oct. 3. Admission will be your WAO membership dues, which may be paid at the door. There will be two raffles: a wardrobe consultation and a color consultation. Refreshments will be served in the *sukkah*.

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AKSE Religious School News

Hebrew Play Group

The Hebrew Play Group at Adas Kodesch Shel Emeth, now a permanent feature of the Pre-Aleph Program of the Religious School, has reached its full enrollment for its Sunday sessions. Children may still be enrolled for the week-day session which will be held on Wednesday afternoons from 1:10 p.m. - 3 p.m. The ages of children who will be accepted into this session has been changed to include children who will be 4 years of age in the spring of 1986.

This class meets each week during the school year for an exciting program of stories, songs, games, crafts, snack, and play, with their teacher, Rivka Ini, speaking and teaching in Hebrew. Enrollment is limited to 12 children. For further information about this unique program in Wilmington, please call Helen Gordon at 762-2705.

School Sukkot Celebrations

Students of AKSE Talmud Torah are busy preparing model *sukkot* for display in the lobby of the synagogue

during the festival of Sukkot. Everyone is invited to participate in services on the first night of Sukkot on Sept. 29 at 7:30 p.m. Kiddush will be chanted in the synagogue *sukkah*, and everyone will have the opportunity to recite the appropriate *b'rachot* for eating in the *sukkah*.

In the classrooms, students will recite the *b'racha* on the *etrog* and *lulav* during Chol Hamoed. On Shabbat, Oct. 5, a special kiddush, sponsored by Sisterhood, will be held in the *sukkah* for all students immediately following Jr. Congregation services.



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