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*May each cup
of Passover wine
be filled with sweetness
during this holiday season*

Federation Annual Meeting To Honor Past Presidents

The annual meeting of the Jewish Federation of Delaware will take place on Thursday, May 18, at the Brandywine Country Club. This will be a dinner meeting and the featured speaker will be Stuart Eizenstat (see box). The community is invited to attend either the dinner or the meeting which will follow the dinner and includes dessert. Included in the business meeting that evening will be the election of officers to the Federation's 1989-90 Board.

The slate of officers includes President - William Topkis; Vice Presidents - Henry Topel, Richard A. Levine and Steven Rothschild; Secretary - Leslie Newman; Treasurer - Jerome Grossman; Assistant Secretary - Steven A. Dombchik; and Assistant Treasurer - Nancy Kauffman.

Board members for a three-year term include Martin Berger, Ellen Conniver, Robert Coonin, Jerome Grossman, Nancy Kauffman, Barry Kayne, Daniel Kreshtool, David Levinson, David Margules, Steven Rothschild, David Slinger and Toni Young. Steven Bernhardt has been nominated for a two-year term. Stephen E. Herrmann, outgoing president, will become a life member on the board.

The nominating committee was chaired by Martin Mand and included Miriam Edell, Martin Lubaroff, Ellen Meyer, Andrew Miller, Howard Simon and Sheldon Weinstein.

Three awards will be presented to members of the Jewish Community at this meeting. The Gilbert J. Spiegel Award will be presented to Jack B. Blumenfeld. Joan Spiegelman will receive the Braunstein Leadership Award. Both of these annual awards are being given for their volunteer activities on behalf of the Jewish Federation. (For more information on these awards, see Page 9.) There will also be a recognition award given to Donald F. Parsons for

his volunteer efforts with regard to the Kutz Home.

This meeting will honor all past presidents of the Jewish Federation of Delaware, according to Shelley Mand, who is co-chairing the meeting with her husband, Marty.

Since the Federation was founded in 1935, 20 presidents have served the organization through the most tumultuous, depressing, anguished and joyful times in modern American and Jewish history — times that began with the deportations and mass immigration of European Jews in the 1930's, the Great Depression, the Holocaust, World War II, and the founding of the State of Israel and times that saw our own community build the Milton and Hattie Kutz Home, the Jewish Community Center, five synagogues, the

Albert Einstein Academy and the new Jewish Family Campus, all within thirty years.

The impact of political, sociological, geographical and technological changes in the world around us has changed our focus, priorities and life styles as we've moved from programs to help Jews become accepted as part of the American mainstream to current efforts to help people have a greater Jewish consciousness, from quotas in college admissions to Judaic study programs at hundreds of universities. We've dealt with Father Coughlin, the Ku Klux Klan, lynchings and cross burnings, McCarthyism, the civil rights movement, and job discrimination.

Each one of the past presidents, listed below, made their "positive impact in meeting the challenges of the times. Each one's imprint was important to what we as a community are today," according to Mand. Most also served as presidents of other Jewish agencies, synagogues, temples, or organizations. All were involved within the secular Jewish community in strengthening the quality of life for all Delawareans.

"The Jewish community owes them our respect and thanks for their total commitment, strength, energy and accomplishments," Mand said.

For more information, or to make reservations, Call the Federation office at 478-6200.

Eizenstat To Speak At Federation Meeting

Stuart Eizenstat, Executive Director of the Domestic Policy staff of the Carter Administration, will be the speaker at the 55th Annual Meeting of the Jewish Federation of Delaware which will be held on Thursday, May 18, at the Brandywine Country Club beginning at 7:30 p.m. The meeting will be preceded by dinner, to which the entire Jewish community of Delaware is invited.

Eizenstat is a lecturer at the JFK School of Government at Harvard University and is a frequent lecturer to college, business and civic groups on a variety of public policy issues. He serves on the Board of Directors of Hercules Incorporated, Israeli Discount Bank, Jerusalem Institute of Management, Near East Research, Inc. and the National Jewish Center for Learning and Leadership. He also serves as Vice-President of the Jewish Community Center of Greater



Stuart Eizenstat

Washington and Vice President of the American Associates for Ben Gurion University of the Negev. Eizenstat is a partner in the Washington law firm of Powell, Goldstein, Frazer & Murphy.

Past Presidents Of The Jewish Federation Of Delaware

Dr. Joseph M. Barsky*	1936-1940
Milton Kutz*	1940-1949
I.B. Finkelstein*	1949-1955
David Braunstein	1955-1956
Daniel L. Herrmann	1956-1958
Sol Zallea	1958-1961
Sidney Laub	1961-1963
Sam Eizenstat*	1963-1965
Edward W. Schall	1965-1968
Irving S. Shapiro	1968-1970
Irving Morris, Esq.	1970-1971
Howard M. Handelman	1971-1973
Richard L. Kane	1974-1975
Bernard L. Seigel	1975-1977
Dr. Nisson A. Finkelstein	1977-1979
Dr. Bennett N. Epstein	1979-1981
Paul R. Fine	1981-1983
Leo ZefTel	1983-1985
Martin G. Mand	1985-1987
Stephen E. Herrmann	1987-1989
* deceased	

Rabbinical Association's Yom HaShoah Service To Be Held At Beth Shalom

The Rabbinical Association of Delaware announces that this year's religious observance of *Yom Ha-Shoah Ve-Hag'vurah* Holocaust and Heroism Day — will be held at Congregation Beth Shalom, 18th — Bayard Blvd., in Wilmington, on Monday evening, May 1, at 8 p.m. Instituted by act of the Israeli Knesset, this somber day of reflection and remembrance has been embraced by Jewish communities around the world, to recall the martyrdom of six million Jews at the hands

of the Nazis and their confederates, to hallow their memory and to remind the world, lest it happen again.

This year, as always, the service will be conducted by children from the Jewish religious schools of New Castle County — Adas Kodesch Shel Emeth, Albert Einstein Academy, Beth El, Beth Emeth, Beth Shalom, and Gratz Hebrew High School. Also participating will be the Adas Kodesch Shel Emeth choir.

The featured speaker will be Dr.

Richard Libowitz, rabbi of Congregation New Tamid of Delaware County, Springfield, Penn. Libowitz is a graduate of the University of Notre Dame, the Haim Greenberg Institute, Temple University, and the Reconstructionist Rabbinical College. He has served as assistant professor of religion and director of Jewish studies at Carleton College, Northfield, Minnesota. In addition to his rabbinic duties, he presently serves as education director of the Anne Frank Institute in Philadelphia, and is a member of the theology faculty at St. Joseph's University and Rosemont College.

A student of that renowned expert on

the Holocaust, Franklin Littell, Libowitz has himself made impressive contributions to the field of Holocaust studies. Invited to speak at numerous international conferences, he has most recently authored the text, *Methodology in the Academic Teaching of the Holocaust*, published in 1988 by University Press. He is currently at work editing and preparing for publication the proceedings of the Annual Scholars' Conference on the Holocaust and Church Struggle. Libowitz will share with the Delaware Jewish Community his insights on the latest trends on Holocaust education. The public is urged to attend.

The Jewish Voice

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

Jewish Federation of Delaware

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Bishop Mulvee To Speak At Community Holocaust Remembrance

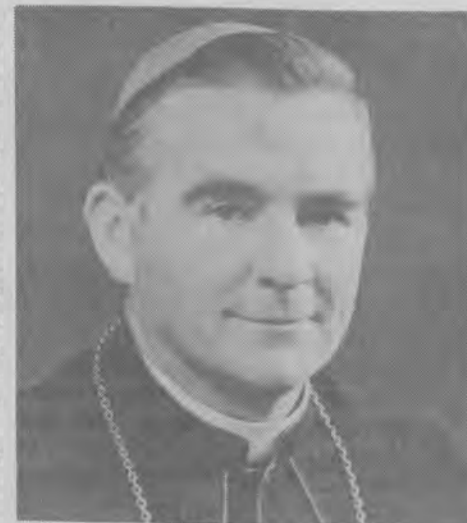
The Most Reverend Robert E. Mulvee, D.D., the Bishop of the Catholic Diocese of Wilmington, will be the featured speaker at the Yom HaShoah commemoration to be held May 2 at noon in the City/County Council Chambers, 800 French Street, Wilmington.

Bishop Mulvee was educated in Connecticut, Canada and Louvain, in Belgium, and was ordained to the priesthood for the Diocese of Manchester in 1957 at Louvain. Since then he has held positions of increasing responsibility within the Church nationally and abroad. He was appointed Bishop of the Diocese of Wilmington and was installed in 1985 in St. Elizabeth's Church in Wilmington.

Since this year marks the 50th anniversary of the beginning of World War II, the Delaware Commission of Veterans' Affairs will participate in the program. Merle Ward, a camp liberator, will speak on his experience on his experience in liberating Nordhausen, a concentration camp in what is now East Germany.

Also participating will be Lillian Balick who will briefly discuss the music of the Holocaust. Her presentation will be followed by Robert Weiner's rendition of Holocaust a song.

The program is free and open to the public and will conclude at 1 p.m.



Bishop Mulvee

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DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, MAY 5. The deadline for stories and photos is noon, FRIDAY, APRIL 28. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, DE 19803. (302) 478-6200. All articles must be typed, double spaced.

Bush Endorses Shamir Proposal For Elections In The Territories

By DAVID FREIDMAN

WASHINGTON (JTA) — President Bush has endorsed Israeli Prime Minister Yitzhak Shamir's proposal for elections in the West Bank and Gaza Strip to allow the Palestinians to choose representatives for negotiations with Israel. "I believe it is in Israel's interest to engage in a serious dialogue with Palestinians," Bush said after a 65-minute White House meeting with Shamir on April 6, 45 minutes of which were a private session between the two leaders in the Oval Office.

"The United States believes that elections in the territories can be designed to contribute to a political process of dialogue and negotiations," the president said.

Both Bush and Shamir made clear that the elections would lead to an interim period of Palestinian self-rule, after which negotiations would be held for a final settlement.

"All proposed options will be examined during these negotiations," Shamir said, in an apparent signal that Palestinians would be free to propose an independent state.

"I am encouraged by the prime minister's assurances that all options are open," Bush responded.

At the same time, both Bush and



Israeli Prime Minister Yitzhak Shamir

Shamir reiterated their opposition to a Palestinian state, which Shamir said was "a prescription for war, not peace."

"We do not support an independent Palestinian state, nor Israeli sovereignty over nor permanent occupation of the West Bank and Gaza," Bush stressed.

Bush and Shamir met later in the

afternoon for an unscheduled visit to the National Air and Space Museum. The visit was arranged after Israeli newspapers reported that Shamir was not being treated as warmly as Egyptian President Hosni Mubarak. After Mubarak met with Bush on April 3, the two went to Baltimore, where Bush threw out the first ball of the baseball season.

Bush announced his support for elections after Shamir had an unscheduled, early morning meeting with Secretary of State James Baker at Blair House, the official U.S. government guest house across from the White House. The meeting was called because Baker and Shamir did not have enough time to complete their talks at the State Department, an Israeli official explained.

Both Bush and Shamir made clear that the means of holding the elections have not been worked out, and Bush

promised to work with Israel and the Palestinians to devise a system. "We urge Israel and the Palestinians to arrive at a mutually acceptable formula for elections," the president said.

Mubarak told Bush that the Palestinians would never accept an election under Israeli control. He indicated that elections could be held under United Nations auspices.

Later on April 6, Shamir rejected any outside supervision of an election in the territories. "We don't think there is a need for international supervision," he said in response to questions after a speech to the American Enterprise Institute. He said Israel has a democratic tradition and "I think we will be able to arrange some common effort to supervise the elections."

The prime minister said he believes "the majority of the Palestinians will be

(Continued to page 53)

Wilmington's Kosher Butcher May Be Forced To Close

By PAULA BERENGUT

There will be no Passover groceries on the shelves of Delaware's only kosher meat and grocery market this year. And, according to Howard Cohen, owner of Modern Kosher Meat Market in Wilmington, if business doesn't improve significantly within the next few months, the market itself will be forced to close. "At the supermarket," says Cohen, "they're selling five pounds of matzah for \$3.89. I can't buy it wholesale for less than \$5. How can I compete with that?"

He claims that there are a number of reasons for the slow business that is threatening him.

First, he says, people are being warned constantly about cholesterol and the first step toward lowering cholesterol is always to cut red meat from your diet. Secondly, Cohen says, prices are high all over — for all types of meat and poultry.

The prices for meat and poultry in his shop are a little higher than in self-service stores, Cohen admits. But there's a difference, he insists, between the self-service grocery stores and his small butcher shop. His service is personal — he says he's "done everything to satisfy the customer. I cook. I cater. I freezer wrap. I carry the finest meats, all from New York, and if a customer complains about the quality of a particular roast, I refund the money with no questions asked. I've tried everything. I really believe in what I'm doing, but there's no reciprocation," he said.

Another factor to which Cohen attributes his problems is a change in the Jewish shopping habits and the declining level of kashruth observance. He believes that this decline is directly related to the fact that some of the rabbis themselves don't keep kosher. Cohen says that when congregants know that the rabbi will eat in non-kosher homes, they see no reason for going to the trouble of keeping kosher themselves.

The community as a whole isn't motivated to support a kosher butcher, Cohen suggests. "In the last year, I've become a Seven-Eleven. People come here when they need me" not on a regular basis. "Supporting a butcher for Passover is not supporting a butcher," he explains. Some communities, he notes, actually support their kosher butchers by supplementing their incomes.

A sign on the wall reads: "Modern Kosher is approved by the Va'ad HaKashruth." The Va'ad is a committee of several private individuals who are trained to approve the kashruth of any business or event in Delaware that carries the label "kosher." According to Cohen, the Va'ad visits his store three times a week. "They have a key," he says and can potentially visit at any time. Cohen says his meats and groceries are strictly kosher.

The Rabbinical Association of Delaware has expressed great concern regarding the matter and has issued a

statement in support of Wilmington's kosher butcher which was mailed to all synagogue members. The statement reads: "In the museum of the diaspora the University of Tel Aviv campus we discover seven 'portals' that give strength to the Jewish people to live.

The third "portal" is the Sha-ar Ha Kehillah, the community portal. There are eight sub compounds in the Kehillah. A few are: synagogue, Beth-Din, Bikkur Cholim, Havrah Kaddishah, abattoir and kosher butcher, etc. Without these institutions there could be no Jewish community, no Kehillah, and no Jewish life.

The Wilmington Kehillah is very fortunate to have its kosher butcher establishment. We should patronize our kosher butcher." Rabbis have also spoken in the butcher's support during recent Shabbat sermons. Rabbi Peter Grumbacher, in a recent sermonette, told his congregation that it was important to support the butcher and the service which he provides this community. "When there is one kosher butcher in a town, it seems to me that especially those to whom kashruth is important would sustain him." Grumbacher told his congregation of the difficult situation that Cohen is experiencing and said that while his family does not regularly buy kosher meat, "we surely try to support Modern Kosher when during those few times a year we buy platters. Communities as large as ours need kosher butchers; and those who keep kosher have an obligation for their own sake to support him. All Jews should have enough feeling to recognize that any assistance is good for us all."

Grumbacher said he is surprised by the number of calls he gets from people interested in relocating to Wilmington who desire to affiliate with a Reform congregation but who base their decisions on whether or not there is a kosher — not just kosher-style — butcher in town.

Cohen, who has been in business in Delaware for 15 years, says it was the Jewish Federation that originally made his move here possible. He was recruited from Baltimore, he says, and was given a loan from the Kutz Assistance Fund by the Federation to set up his store. "The contribution to the community made by Howard Cohen is exactly what that fund was set up for. It is exactly what Milton Kutz had in mind when he established it," said Stephen E. Herrmann, President of the Federation.

Cohen says he needs to realize "at least a 30 percent increase in business" or he will be forced to close his business by the summer. He is less than hopeful, however, that he will be opened at Rosh Hashanah.

"The Federation urges the community to consider whatever it can do to help... It behooves the community to rally around and help to keep this valuable asset in our community," Herrmann stated.

Mubarak: Palestinians Won't Accept Elections In Territories

By DAVID FRIEDMAN

WASHINGTON (JTA) — The Palestinians will not accept an Israeli proposal to hold elections in the West Bank and Gaza Strip, Egypt's President Hosni Mubarak told President Bush on April 3. Mubarak's rejection of the Israeli proposal, which Prime Minister Yitzhak Shamir was expected to present during his own subsequent visit, came during a 55-minute meeting at the White House, 30 minutes of which was a private session between the two leaders in the Oval Office.

Speaking to reporters after their meeting, Bush made one of his strongest statements to date on the need for Israel to withdraw from the administered territories. "Egypt and the United States share the goals of security for Israel, the end of the occupation and the achievement of Palestinian political rights," he said.

Shamir revealed in an interview with *The New York Times* that he would propose the elections in meetings with Secretary of State James Baker and with Bush. But he stressed that elections cannot be held as long as the Palestinian uprising in the territories continues.

Mubarak "felt that elections certainly would not be acceptable to the Palestinians under the supervision of the Israelis," a senior administration official said after the White House meeting. He said Bush asked if elections would be acceptable under other forms of supervision. But the official refused to give any other details of the conversation.

After the White House meeting, Bush and Mubarak made brief remarks to reporters in the Rose Garden before leaving by helicopter for Baltimore, where Bush officially opened the baseball season.

The two leaders declared they shared the common goal of a comprehensive peace in the Middle East, based on United Nations Security Council Resolutions 242 and 338. They agreed that the agreement must be reached via direct negotiations. Mubarak also said that "we are both opposed to the annexation of the occupied territories as firmly as we stand against any irredentist claims and vengeful acts."

This was apparently Mubarak's way of saying that the Palestinians would not be supported in their claims for all of Israel once they achieved their rights in the territories. Neither Bush nor Mubarak mentioned a separate Palestinian state, which the Bush administra-

tion is on record as opposing.

But the two presidents did differ on whether a settlement required an international conference. "That settlement should be achieved through direct negotiations between Israel and all Arab parties, within the framework of the international peace conference," Mubarak said.

Bush would only say that "a properly structured international conference can find a useful role at the appropriate time."

The senior administration official who briefed reporters explained that the United States believes that there is "a lot of ground that has to be covered" before an international conference can be held. The Bush administration has affirmed the Reagan administration's position that an international conference must lead to direct negotiations and not be a substitute for them.

Bush said the meeting was "particularly timely" because it came "10 years after Egypt and Israel signed their historic treaty of peace." He said that "10 years of peace between Egypt and Israel demonstrates that peace works and it can work for Israelis and Palestinians as well."

Mubarak, however, did not mention the peace treaty, which had been signed at the White House 10 years and eight days earlier.

Mubarak left Washington for New York on April 5, the day Shamir arrived here. The Egyptian president turned down a request from Shamir to postpone his departure, so that they could meet with Bush to commemorate the peace treaty. Asked for an explanation, the administration official said Mubarak believes such a meeting should have substance and move things forward rather than just being ceremonial.

During their White House meeting, Bush and Mubarak also discussed the need to end violence by all sides, according to the administration official. Mubarak, who said that the Palestine Liberation Organization "has accepted unequivocally the requirements for peace," reportedly told Bush that PLO leader Yasir Arafat could not end the uprising in the territories even if he wanted to.

Bush told Mubarak that "we are equally concerned by the attempted incursions since December" into Israel by PLO groups, the official reported. He said that Mubarak replied that Arafat cannot control all the factions within the PLO.

OPINION

Editorial: The Lesson Of The St. Louis

By GERRY SIKORSKI

Fifty years ago this spring, 930 Jewish refugees of Hitler's Germany set sail on the cruiser *St. Louis*. To their horror, the refugees were refused admittance to the nation that advertised its outstretched arms to the "huddled masses yearning to breathe free." After American and Cuban refusal, they anxiously hovered offshore for two weeks before being forced to return to Europe — events later chronicled as the *Voyage of the Damned*.

Today, a capricious change in United States refugee policy has stranded 303 Soviet Jewish emigre families in Ladispoli, Italy, where they await a similarly undetermined fate. Like the passengers of the *St. Louis*, the refugee families of Ladispoli left family, friends, possessions and homeland for the dream of religious and political freedom. After years of waiting for permission to emigrate to the United States, the U.S. now tells them that the political refugee status which they had expected — allowing their emigration to America — will not be granted.

For years, successive Administrations painstakingly negotiated to secure the right of Soviet Jews to emigrate. In summit after summit, American Presidents insisted on addressing the status of Soviet Jews. The Voice of America broadcast invitations to emigrate to the West, replete with promises of freedom. Now, after finally wedging open the door from Moscow, the United States has cruelly slammed shut its own door in the faces of these refugees.

The families of Ladispoli languish in a bureaucratic maze more evocative of a Soviet Gulag than an American consulate. Under the new policy, refugee status is granted only if the emigres can, in a 15 minute interview, convince an Immigration and Naturalization Services (INS) officer of a "well-founded fear of persecution" should they return to the Soviet Union.

The system is broken, and the Soviet Jewish emigres are caught in its gears. Some, like Mikhail Kolkez, waited ten years to be granted permission to leave the Soviet Union. Denied employment and derided in Soviet publications as "an accomplice of international Zionism," Kolkez now tries vainly to understand the INS's denial of his application for political refugee status.

Activist Marina Durnovo's participation in demonstrations on behalf of Refuseniks earned her a string of arrests from the KGB, including one photographed by a visiting Congressional aide. But this, she is told, is insufficient evidence to gain her political refugee status from the INS.

In a letter pleading for assistance from the United States Congress, the Ladispoli families find it "impossible . . . to understand on what basis the Consulate is making its decisions or arriving at the selection of Soviet Jews deemed suited for the United States." Evoking images of Franz Kafka and Shirley Jackson, they observe that "an interview at the (U.S.) Consulate has become an excruciating lottery for all of us."

And they debunk the Pollyannaish assumption of an end to Soviet anti-Semitism which underlies the new U.S. policy. Despite the promises of *glasnost*, the refugee families note: "(Soviet) anti-Semitism has not only not ceased but (has) even begun to increase and to acquire new forms. In addition to the continuation of the well known and serious restrictions on Jews, including (restrictions on) employment opportunities, education and religion, nationalistic organizations like *Pamyat* ("Memory") now have legal sanction and have officially called for pogroms. Both sacrilegious acts as Jewish cemeteries and other cases of violence have become more frequent and have endangered the lives of the Jewish population in the U.S.S.R."

The Kafkaesque irony of their plight is not lost on the Ladispoli families: "Soviets never made distinctions between Jews when persecuting them, and (for the United States) to make distinctions between them now strikes us as completely unjust and surprisingly discriminatory."

Despite their predicament, in the words of Vladimir Gorenstein, the families of Ladispoli retain their faith in "the real America: fair, humane and compassionate." Their plea for assistance from the United States Congress is poignantly signed, "With respect and hope, the new Jewish Refuseniks of Ladispoli."

The United States cannot erase the ugly episode of the "Voyage of the Damned," but we can learn from it. This nation should offer a safe haven to the families of Ladispoli, as it should have to the passengers of the ship *Saint Louis* fifty years ago, and it should ensure that such a voyage never again takes place, by restoring guaranteed political refugee status to Soviet Jewish emigres.

(Gerry Sikorski, a Democrat, represents Minnesota's 6th District in the U.S. Congress.)



Celebrating The Season Of Freedom

By RABBI MARC H. TANENBAUM

Jewish people throughout the world begin the observance of Passover on April 19. It is the oldest and undoubtedly the most influential of Jewish festivals. Known in Jewish tradition as *z'man cherutenu*, the season of our freedom, Passover commemorates the liberation of the Israelites from bondage to Pharaoh in Egypt.

The Exodus from Egypt was simultaneously an event of physical and spiritual liberation that decisively transformed the religious and moral orientation of mankind. To the ancient Israelites, the spiritual liberation was more than a religious piety. It involved a monumental struggle in daily life against the spiritual values of ancient Egyptian culture.

Egyptian life was characterized by cruel human slavery and idolatrous submission to a Pharaoh who was regarded as a god. He was revered as the source of all law but never the servant of the

law. The rejection of Egypt by Moses and the Israelites was thus a transforming victory in the struggle for human dignity and spiritual authenticity.

But Passover celebrates not only the redemption from slavery and oppression as a past event — it is also celebrated, through the colorful Passover seder, as a present-day experience. At Passover services this year, uppermost on Jewish minds will be concern for the continued security of Israel, advancing of the peace process, vigilance over right-wing Nazi groups in Europe and constant caring for vulnerable Jews in the Soviet Union, Iran, Ethiopia and elsewhere.

Beyond all else, there will be the millennial refrain of hope for a better, more humane world, symbolized by the prayer, "Next Year in Jerusalem."

(Rabbi Marc H. Tanenbaum is international consultant for the American Jewish Committee.)

□ 1989, JTA, Inc.

In Defense Of Those Who Say 'We Are Jews'

The great 20th century, existentialist, philosopher, Jean Paul Sartre wrote his classic, *Anti-Semite and Jew* in Paris in 1946 and published by Schocken Books in 1948.

Sartre suggests that Jews come into being, into existence, from two opposite polar factors:

1. The Anti-Semite creates the Jew. "If the Jew did not exist, the anti-Semite would invent him (p. 13) . . . For it is the anti-Semite who makes the Jew" (p.69). *This is the inauthentic Jew* (p. 90).

2. The authentic Jew accepts the fullness of the Jewish condition, the history of the people, the Covenant of the People and the Land and Torah of the People (p. 92).

"The inauthentic Jew flees Jewish reality, and the anti-Semite makes him a Jew in spite of himself; but the authentic Jew makes himself a Jew in the face of all and against all (p. 137).

"Jewish authenticity consists in choosing oneself as a Jew — that is, in realizing one's Jewish condition. . . he ceases to run away from himself and to be ashamed of his own kind. . ." (p. 136)."

For all authentic Jews accept the Kantian imperative (p. 89), "If all Jews acted as I do, what would happen to Jewish life?" If all Jews were Zionists then all Jewish life is strengthened. If all Jews assimilated, there would be no Jewish people. If all Jews denied they were Jews, they would cease to be. If all Jews live a religious life, we become the chosen people.

If some Jews act *inauthentically* they should not chastise their fellow Jews who are authentic Jews.

Rabbi Leonard B. Gewirtz

'Noah's Ark' Valuable

I am a recent subscriber to *The Jewish Voice* and am writing in response to your query of March 10 regarding "Noah's Ark." Please continue to publish the supplement. My family is not affiliated with any Jewish organization or synagogue, and "Noah's Ark" has become one way in which we reinforce our children's sense of their Jewish identity.

Susan Greenberg

Candle Lighting

APRIL
14th — 7:20 PM
21st — 7:27 PM
28th — 7:34 PM

MAY
5th — 7:41 PM

PASSOVER
First Seder
April 19th — 8:28 PM
Second Seder
April 20th — 8:28 PM
April 28th — 8:34 PM
April 27th — 8:36 PM

The Jewish Voice welcomes signed letters from its readers on subjects of interest to the Jewish Community. For verification purposes, include home address and phone number (day and evening). The more concise a letter is, the less likely it will need to be condensed. A name will be withheld upon request.

Send letters typed double spaced, to *The Jewish Voice*, 101 Garden of Eden Rd., Wilmington, DE 19803.

On the other hand



N. Even Or

Haggadah: Once More, With Symmetry

Among American Jews, Pesach, Passover, has long been the most popular of our holidays: more than Purim with all its fun-loving abandon, more than Rosh Ha-Shanah with its deep solemnity. During the past 25 years in particular there has been a broad proliferation of Haggadot of all kinds, both traditional and modern, most with beautiful creative art work. And along with these has come generous instruction on how to conduct a Seder in your own home, how to prepare the various special foods, symbolic and traditional, and how to encourage and obtain participation by all those attending, even those with no past experience in conducting or participating in a Seder. One might almost say that having a Seder has become the "in" thing to do, even among the many whose Jewish activities during the year are quite sparse.

Some have attributed this phenomenon to the civil rights movement of the 60's and the quest for ethnic identity. The story of slavery and emancipation told in the Book of Exodus has, of course, long held special meaning for blacks, slaves themselves, or children of slaves. "Let my people go," God's firm admonition to Pharaoh became a veritable foundation anthem for black church liturgy, first in the South and then quickly expanding to the North. In fact, it has long surprised me that Christianity, despite its great

appeal in other respects, was not rejected by American blacks for its message of submission and acceptance of slavery, because it was with that message that it was presented in the South to black church attendees. Judaism, with its clarion call for freedom, with its message that slavery, even when a part of the social fabric, as in biblical times, should be a temporary condition of man from which he must be redeemed, seemed to be a far more likely choice.

For whatever reasons, however, interest in Pesach and the Haggadah expanded greatly in the 60's and 70's. People throughout the world, enslaved by one or another political or economic doctrine, saw a special message for themselves in the "Festival of Freedom." Interest grew in community Seders involving various of the more liberal Protestant churches with Reform and Reconstructionist Jewish congregations in particular, and there seemed to be a move to make Pesach a universal holiday. Its broad appeal on the theme of slavery and freedom is hard to resist. All kinds of special Haggadot emphasizing one or another of these universal themes appeared with highly creative text and art work, albeit text that sometimes wandered rather far from the traditional with which most of us grew up. Finally, even within the Jewish community itself there are now special Haggadot emphasizing the crises faced

by Jews in the Soviet Union and Jews in Ethiopia. The Seder held by former Secretary of State George Schulz, for example, in the United States' Moscow embassy has become the symbol of our determination to bring freedom to Soviet Jews.

But, as so often happens when a concept becomes universalized, it loses its focus, and there is a danger, I fear, in this happening with the broadened celebration of what is now generally referred to as the "Festival of Freedom." There is a danger that we de-emphasize the symmetry of the message of Pesach, of the Haggadah, for, indeed, there is an important symmetry at the core of both. The Haggadah that we have before us at the Seder must be read carefully, as with all Jewish texts, to search out the *Haggadah-between-the-lines*, to find the *Haggadah of the covenant with God*. Most assuredly, the Haggadah speaks about two kinds of servitude: serving man and serving God. And it is about two kinds of freedom: freedom under the laws of man and freedom under the laws of God. In that sense, it simultaneously celebrates an emancipation, emancipation from the cruel bondage of Egypt, and an indenture of servitude under a far-reaching covenant with God. In one sense Pesach is universal in concept, a festival that may very well be celebrated by all peoples. But, in another sense, to do so misses

the main thrust of Pesach. It is a deeply personal and special holiday for Jews alone, speaking to the establishment 3300 years ago of their very special covenantal relationship with God. We were not just brought out from slavery; we were not just brought out to freedom. We were brought out, to a new "slavery," service to God in which the bargain was set: if you will be My people, I will be your God.

Each Shabbat morning we stand before the open ark and recite the beautiful Aramaic prayer, "*Brich sh'mai*," containing the words, "I am the servant of the Holy One, blessed be He." As with every life cycle event in our tradition; as with every holiday in our calendar; indeed, as with every daily prayer service, we come to affirm and re-affirm at the Seder our covenant with God, our acceptance of the yoke of Torah. Our pride upon the completion of the Seder, as upon the completion of every set of Jewish prayers, is not that we are free, and that we were delivered to this freedom by God, but that, quite the opposite, we are *not* free. We Jews, at Passover, as at all other times, reject the servitude of man-to-man of whatever nature, for whatever purpose, and we replace it, as we did at Sinai 3300 years ago with the personal affirmation: "I am the servant of the Lord." Herein lies the symmetry of the Haggadah, which we must never forget!

Israel/Egypt : Assessing A Decade Of Peace

Visit With President Mubarak Shows Commitment To Treaty

By IRA SILVERMAN

NEW YORK — March 26 marks the 10th anniversary of the Israeli-Egyptian peace agreement. The path to reaching the accord, through Camp David, was tortuous; and implementing it, with the Israeli withdrawal from Sinai settlements, oil fields and air bases, was painful.

The peace has not been overly warm. Nonetheless, the agreement stands as the only peace pact between Israel and any of the neighboring Arab states.

Its merits have been argued in both Israel and Egypt. Some Israeli hawks still call it a dangerous mistake, but there is a near-universal Israeli recognition of the relief from the threat of war, and of the benefit of a first welcome into the Middle East.

Egypt has its skeptics, too: Islamic fundamentalists, radical leftists and a residue to Nasserite pan-Arabists all deride the peace with Israel. A visit to Cairo last month, however, convinced an American Jewish Committee delegation that Egyptian leadership is firmly committed to the peace.

President Hosni Mubarak expressed his absolute attachment to maintaining and improving Egyptian-Israeli relations. He was credible in part on the basis of his record but also because of his personal magnetism.

Mubarak became president seven years ago by accident, upon the assassination of Anwar Sadat on Oct. 6, 1981. There was little reason at the time to expect that the new president would become a charismatic leader.

It was a surprise, therefore, for his AJCommittee guests to see just how "presidential" he has become. He filled the large reception room of his office in the Presidential Palace with his presence.

Emphasizing his commitment to the Egyptian-Israeli peace, he described to the group various cooperative ventures already in place, especially in desert agricultural technology.

He rued the paucity of Egyptian tourism to Israel (in contrast with heavy Israeli tourism to Egypt), explaining that most Egyptians are poor and cannot afford to travel.

Mubarak expressed the hope that Israeli-Egyptian relations would become warmer and dismissed recent

nasty items about Israel appearing in the Egyptian media as the excesses of a free press.

The only negative sentiment he conveyed to his visitors was couched in positive-sounding language: Israeli-Egyptian ties will improve markedly only upon the initiation of active Israeli-Palestinian peace talks.

On that issue, the president broke some new ground by insisting that an international peace conference gives Israel no grounds for fear because no party, including Syria, would have the right to veto successful, mutually agreeable peace arrangements made bilaterally between Israel and Palestinians, Israel and Jordan, Israel and Lebanon, etc.

As he envisions such a conference, it would include a brief convening meeting with international representation and would move quickly to concurrent bilateral negotiations between

(Continued to page 54)

Cold Peace Reflects Continuing Frictions, Arab Intransigence

By ARNO HERZBERG

The pages of the *New York Times* have a rather yellowish look, having been buried under the weight of clippings and books for 10 years now. They must be treated with care lest they fall apart, like the topic they deal with — the peace treaty between Israel and Egypt that was signed 10 years ago this Sunday.

The headlines in Arabic, Hebrew and English are big, taking up almost one-quarter of the full page. "To bring an

ed quietly, with hopes for a better life.

In Israel, there was none of the euphoria that swept the country in 1977, when Sadat visited Jerusalem. The crowds in the streets did not show any enthusiasm for the speeches of Carter, Sadat or Begin. One man who stayed home said, "I could go out into the street and dance if I could be sure we are getting a real peace."

Israel gave up a lot for the promise of peace and for the elimination of a threatening front in case of war. We rarely list it with all of its strategic and financial repercussions. Israel withdrew completely from all Egyptian territories occupied since 1967.

Israel handed to Egypt an area three times its own size, representing valuable strategic depth and air space. It surrendered eight airfields, two with highly sophisticated electronic warning stations; military bases, including the naval facilities in Ophira; control of the Straits of Tiran and a network of roads covering more than 1,000 miles.

The oil fields in Sinai, which, if fully developed, would have given Israel self-sufficiency, were given away. All in all, Israel handed to Egypt \$17 billion worth of construction, power lines and communication networks, agricultural developments, investments in hotels and restaurants and apartments.

That doesn't include the millions spent on restitution for settlers who had to be relocated against their will and in violation of the Zionist principle not to give up any settlements.

What Israel received in return — not one penny of reparations and restitution for the billions spent on account of Egyptian aggression.

If we read today the account of the negotiations that preceded the peace (Continued to page 54)



Two Views



end to the state of war" between Israel and Egypt, the paper says.

To read now the speeches delivered by President Jimmy Carter, President Anwar Sadat and Prime Minister Menachem Begin, to measure their words with the realities that emerged in the years following this unique event, makes us think again and again how large the gap is between expectations and hopes and the changes the flow of time brings to an accident in history.

Carter phrased it very carefully: "We have won, at last, the first step towards peace. . . . We have hopes, dreams and prayers. . . . but no illusions."

Sadat: "It is a historic turning point of great significance for all peace-loving nations. Today a new dawn is emerging out of the darkness of the past."

Begin: "It is a great day in the annals of two ancient nations. . . . Now we make peace the cornerstone of cooperation and friendship."

The *New York Times* reported the reaction from Cairo — peace is welcom-

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Community Honors Finkelsteins At Israel Bonds Dinner

By TONI YOUNG

Rabbis, community leaders, relatives, and friends gathered to honor Rona and Nisson Finkelstein who received the "City of Peace Award" from the State of Israel Bonds at a dinner on April 9 at Congregation Beth Shalom.

The welcoming remarks of dinner chairman Frank Chaiken, the tributes by Harry G. Haskell, Jr., Rabbi Leonard Gewirtz, and Terry Dannemann, and the comments of Rabbi Kenneth Cohen and Rabbi Peter Grumbacher all painted a picture of a remarkable couple who have enriched our community with wisdom and goodness.

Haskell, a former mayor of Wilmington and long time friend and business associate of Nisson's, described Nisson's business career from the early engineering days at Bausch and Lomb, through the formation of ILC Industries, which produced the Apollo space suits, to the establishment of a consulting firm to help troubled businesses. Calling Rona and Nisson "two of the brightest people in the land," Haskell said, "Our community and country are fortunate to have this kind of people."

Gewirtz said he himself felt that he had been honored because he had been asked to honor Nisson and Rona. Speaking of Nisson as a brother and colleague, Gewirtz praised Nisson's dedication to Torah and Mishnah. He credited Nisson with removing the concept of invocations from Jewish events and replacing them with *D'vrai Torah*. Rona and Nisson are true universalists, Gewirtz said, adding that they are concerned with all knowledge and interested in the total community, all religions and races.

Rona and Nisson seek to know everything so they can better know themselves and Judaism, Gewirtz said. Describing the Finkelsteins effect on the community, he said, "As they searched for knowledge, they grew and they took the community with them. Let them be the guide and spark in our existence. Let's build the Jewish community the way Nisson and Rona want it."

Terry Dannemann, who along with her husband Ernest, is one of the Finkelsteins' oldest friends, reviewed Rona and Nisson's numerous career and volunteer activities including Rona's positions as

Chairman of the Department of Philosophy at Delaware State College and as Executive Director of the Delaware Humanities Forum. Mrs. Dannemann gave a poetic portrait of Nisson as "a philosopher with common sense, a realist with a soul, a Republican with a heart, a sentimental executive, a student with love for his teachers, a teacher with love for his students, a conservative when it counts and a liberal when it matters."

Summing up Nisson's influence, she said, "He is a leader way ahead of most of the others. But the rest of us follow, some sooner, some more slowly. If there is a more respected man in Delaware, I have not heard of him."

Cohen spoke of the Finkelsteins' deep faith in Judaism and their role at the forefront of the Jewish community and Jewish learning. He emphasized their belief in *Kol Yisrael*, their recognition that all Jews are responsible for each other, and their unshakeable commitment to Israel. Cohen explained that one of the major uses of Israeli bonds will be to build better housing in Israel in order to attract Russian Jews who are now free to leave Russia.

Several bond purchases were announced, including a \$250,000 by the Bank of Delaware and a bond of \$100,000 from Beneficial Bank.

Bernard Siegel announced the formation of the Nisson and Rona Finkelstein Philanthropic Fund which will be dedicated to Jewish education

and administered by the Jewish Community Foundation. The Fund was created with an initial \$25,000 contributed by friends and which will be expanded with future gifts of bonds or cash.

Rona thanked everyone for coming and said that the presence of such family and friends made them feel honored. Nisson reiterated the thanks, praised Rona as the star who has always guided him, and offered a spark of wisdom.

He suggested that life is a patchwork quilt, often difficult to understand. If we are looking for a guiding motive to explain all our experiences, Nisson offered, we might consider the words of Simon the Righteous in a section of the Mishnah called Ethics of the Fathers. Simon the Righteous said the world rests on three things: Torah, which Nisson interprets as all Jewish learning; Service to God, which Nisson interprets as service to man, not materialism; and Deeds of Kindness. "What does life mean if it is not permeated with deeds of Kindness?"

And why was everyone there to honor Rona and Nisson? Mrs. Dannemann had the perfect answer: "There are couples who can learn, others who can teach; Some who are great leaders, others who are great workers; A few can write, others can speak; Some are cultured, many have a sense of humor; Some have a heart, Some even have a soul. Tonight we are honoring the perfect couple who's got it all."

NCCJ Honors Fines

By TONI YOUNG

The National Conference of Christians and Jews honored Gloria and Paul Fine and Evelyn and Jim Sills at its Annual Award Dinner held April 5 at the Hotel DuPont.

NCCJ Executive Director Evelyn Lobel cited the roles of the honorees in "bringing together diverse religious, racial, ethnic, socio-economic and community groups through cooperation, education and interaction."

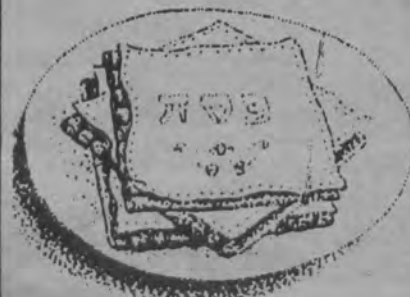
This is the first time, NCCJ has honored couples, Lobel explained. "We believe in the importance of partnership, of dialogue and communication with others. Our honorees serve as role models in both their public and private partnerships."

Irving Shapiro made the award presentation to the Fines. "When thinking of Gloria and Paul, the operative phrase is *sense of community* — that's what's in their hearts and minds," he said. Shapiro cited the long record of community service of both Gloria

and Paul and praised them for living lives of seriousness and emotional commitment, with good hearts.

Mrs. Fine delivered an acceptance speech on behalf of her husband and herself. She called the evening "awesome and exciting, most definitely a celebration of the richness in diversity and partnerships." She and her husband accepted the honor with a "great sense of humility and respect for our heritage. Paul and I would not be where we are today if it had not been for the values that our parents bestowed upon us. They believed in working hard and honestly and being constructive human beings. In addition to their values, they had wonderful partnerships. They served as good role models for us."

Mrs. Fine read a selection, "Brothers All," from the book *Heart of Wisdom* by Bernard Raskas to express why she sees the National Conference of Christians and Jews as such a necessary organization and how thrilled she and Paul were to be chosen as this year's honorees. "We are all a part of humanity and have like emotions — fears and hopes, anxieties and aspirations, despondencies and dreams. When we are cut, we bleed; when we are pinched, we jump; when we are hurt, we cry. None of us likes to be the target of discrimination, oppression or insult. All of us have the right to equal respect and equal treatment — not for any other reason except that we are all human beings."



Student Cantor To Sing At Beth Emeth

Naomi Hirsch, a student at the School of Sacred Music of Hebrew Union College, will be the guest student cantor at Congregation Beth Emeth at the Shabbat services on April 21 and 22, the Shabbat during Passover. Hirsch will sing the musical portions of the service on Friday evening and will sing with the congregation's youth choir on Saturday morning. On Saturday afternoon, she will present a special program for senior members of the Delaware Jewish community. This afternoon program will follow a Passover theme and will include songs of Israel. (See box.)



Cantor Naomi Hirsch

Texas. While in Texas, her involvement in the Jewish community included teaching B'nai Mikvah and adult education and participation in events such as the interfaith Holocaust memorial service, Soviet Jewry rallies, Hadassah functions and weddings.

Hirsch holds a B.A. in Theater Arts from Brandeis University. While a student at Brandeis, she compiled the "NFTY at 40 Shiron" which is used throughout the United States and Israel.

Hirsch, who expresses an intense love for Israel, was a member of the first HUC cantorial class to join the college's rabbinical students in spending their first year of study in Jerusalem. She returned to Israel last summer as a member of the School of Sacred Music Ensemble, which toured the country giving concerts in kibbutzim and in Jerusalem. The Ensemble also participated in the International Zimriya Choral Festival. Hirsch has been selected to join the Ensemble again for its 1989 summer tour.

The community is invited to attend the Shabbat services.

Senior Shabbat At Congregation Beth Emeth

In cooperation with Jewish Family Service, Congregation Beth Emeth has invited community seniors to shabbat morning worship on the shabbat during Passover, April 22, at 11 a.m.

Following services, seniors are invited to a Passover "Lite Lunch" and a program conducted by student cantor Naomi Hirsch.

Call Congregation Beth Emeth by April 19 for luncheon reservations. There is no charge for the program.

Get Well Wishes For Bob Kerbel

The Jewish Voice joins the Delaware Jewish community in wishing the Jewish Federation's Executive Vice President, Robert N. Kerbel, a speedy recovery. We are delighted to report that Mr. Kerbel is doing well following surgery.

In order to speed his recuperation period, he is not receiving visitors or phone calls at this time. Well-wishers are asked to limit their wishes to cards for the time being. The Jewish Federation office is kept up to date on Mr. Kerbel's progress and would be happy to answer any questions in this regard.

PASSOVER RESTAURANT Monday, April 24, 1989

Lunch: 12:00 noon - 2:00 p.m.
Dinner: 4:30 p.m. - 7:30 p.m.

Meal will include Matza ball soup, hot borscht, gefilte fish, salad bar, beverage and dessert.

\$ 3.00 - Children, \$ 6.00 - Adults

All foods will be fresh and Kosher for Passover.

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Jewish Community Relations Committee

Soviet Jewry

The Delaware Council for US/USSR Relations, a project of Pacem in Terris, is presenting a series of lectures at Friends School in Alapocas. The April 24 lecture, *Social Order vs. Individual Freedom: Human Rights in a Revitalized Context* should be of particular interest. The featured speaker is Catherina A. Fitzpatrick, Research Director for Helsinki Watch, a human rights monitoring organization in New York City. She has been with Helsinki Watch for seven years. She has translated two books from Russian to English, *Soviet Dissent* and *Women in Russia*. The programs run from 7:30-9:30 p.m. and are free and open to the public. They are funded in part by the Delaware Humanities Forum.

Homelessness

Homeless Awareness Week in Delaware is being observed April 17 through April 23. Listed below are events which should not interfere with Passover observance and may be of interest to some members of the community.

• Monday, April 17, 11 a.m. to 1 p.m., the Junior League of Wilmington will host a hearing in the Wilmington City Council Chambers. Homeless women and children will tell their stories. Contact Sandy Ebbett 658-8146.

• Tuesday, April 18, 10:30 a.m. to 12:30 p.m., the Delaware Coalition for the Homeless will have its featured speaker Robert Hayes, Esq., General Counsel, National Coalition for the Homeless. To make reservations, call Celeste Hartman (575-0660) or Delores Solberg (678-2286).

• Wednesday, April 19, 1 a.m. to 12:00 p.m., the Mental Health Association is offering a half-day workshop with Laura Van Tosh, executive director for Outreach, Advocacy and Training Services for the Mentally Ill Homeless. Contact Carol Wells (658-8308) for more information.

• Saturday, April 22, synagogues are encouraged to incorporate prayers for the homeless in their services.

Anti-Semitism Up In Canada

By BEN KAYFETZ

TORONTO (JTA) — Anti-Semitic incidents in Canada doubled in 1988, with Toronto and Montreal being the main centers of abuse, says a study released by the League For Human Rights of B'nai B'rith Canada. Reported desecrations of synagogues and graveyards, bomb threats, physical assaults, graffiti daubing, hate mail, hate phone calls and other expressions of hate totaled 112 last year, more than twice the number of 55 reported for 1987.

Frank Dimant, executive vice president of B'nai B'rith Canada, attributed the rise in abuse to "negative images" in the media concerning the Palestinian uprising in Israel's administered territories.

He added that publicity created by the trials of Ernst Zundel, a Toronto man who publicly denies the Holocaust, and convicted Nazi war criminal John "Ivan the Terrible" Demjanjuk also contributed to fanning hatred.

Holocaust Voices Sought

The Video Taping Project of those who survived, witnessed, or acted as liberators during the Holocaust 1933-45, is proceeding under the joint sponsorship of the Halina Wind Preston Holocaust Committee, Yale University, and Station WHYY. To date three survivors and a liberator of Nordhausen in Eastern Germany have been taped. A full taping schedule is being developed for April.

The committee is very eager to reach individuals in both the Jewish and non-Jewish community who may have lived in Europe during the years of the Holocaust and have stories which they would like to share with this and future generations.

If you are such a person, or know of someone in the community who has a story of the Holocaust to tell, please contact Harriet K. Wolfson at 478-6200 on Tuesday, Wednesday or Thursday between 9 a.m. and 3:30 p.m.



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- Dust for cobwebs
- Dust picture frames and knickknacks
- Dust furniture - polish once a month
- Family room area-Vacuum furniture, wash baseboards and pull out furniture
- Clean bottom of closets
- Dust hardwood floor areas

BATHROOMS

- Clean & sanitize baths
- Clean all fixtures, bowls sink & tub
- Polish fixtures
- Scrub tiles
- Scrub floor

KITCHEN

- Wipe off canisters & fixtures on countertops
- Wash front of kitchen cabinets
- Clean and polish countertops
- Wipe off appliances
- Wipe kitchen furniture
- Wash window over sink once a month
- Scrub floor

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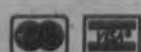
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Soprano Ruth Golden Sparkles

Staff Reporter

The audience at Adas Kodesch Shel Emeth's Eighth Annual Concert on April 1 was treated to an exceptionally interesting program presented by New York Opera soprano Ruth Golden, assisted by pianist Levering Rothfuss. Golden is a radiant singer who possesses a remarkable skill and ease in all registers and who displayed impressive color and beauty of tone.

Her opening Handel arias, to which Rothfuss contributed handsomely, displayed an impeccable coloratura with effortless flow. Her "O Had I Jubal's Lyre" was stunning.

Golden's Bizet group was sung with subtle French elegance and the seldom performed "Les Adieux de L'Hotesse Arabe" was particularly impressive. "Oeuvre ton Coeur" was sung with melodic elegance and flair.

The Richard Strauss lieder were sung with controlled exuberance and freshness and revealed Golden's grasp of German repertoire, with

Rothfuss again playing with great sensitivity.

Ruth Golden's vocal-dramatic ability made an elegant impression in her hauntingly lovely Gershwin group. She proved that Gershwin is a name that grows more artistic with time, and that his songs are lasting American ones. She gave them a beautifully voiced and sensitive account, adopting the lighter, more flexible voice quality usually given to lieder. Golden invited the audience to sing the Gershwin selections along with her if they were so inclined and, from time to time, it did.

Golden noted her affection for the role of Marguerite in Gounod's "Faust" which she said she sang for the first time with the New York City Opera on four hours' notice and which catapulted her into instant recognition. "The Jewel Song," always an operatic show-stopper, was sung with superlative vocal beauty and sweetness. Her "Vilia" charmed her listeners with pure tone and its soaring vocal line.



Soprano Ruth Golden

This performance in Adas Kodesch's concert proved Golden to be an artist of intelligence, finesse and musical sensitivity. She is a seasoned diva and it shows.

If there was any doubt that she had the audience in the palm of her hand, Golden's encore, "O Mia Babbino" from Puccini's "Gianni Schicci" dispelled the thought. The audience melted.

This was another in the list of outstanding artists who have graced the AKSE concert stage.

Passover Recipes

In response to The Jewish Voice's request for Passover recipes, Ella Zukoff has submitted the following four. She noted that the recipes have been collected from various sources, with her own personal touches.

Passover Chocolate Delight

9 eggs, separated
1 1/2 cups sugar
4 1/2 T. cocoa
3 T. orange juice
1/4 cup cake meal
1/4 cup potato starch
3 T. water

Method

Beat egg whites stiff with 1/4 cup sugar; let stand. Beat yolks with 1/4 cup sugar until lemony in color. Sift: cake meal, potato starch and cocoa. Add to egg yolks 3 T. water and 3 T. orange juice. Add dry ingredients to egg yolk mixture at low speed; then fold in whites. Bake in 350 degree oven 45 to 60 minutes. (Tube pan)

Frosting

In mixing bowl, beat 1 cup margarine and 1/2 cup sugar. Add 4 oz. bittersweet chocolate, melted and cooled. Add 4 eggs, one at a time, beating well after each addition. Beat until light and fluffy. Split cake into thirds and put filling in layers and on top and sides. Garnish with almonds, if desired.

Sweet and Sour Meatballs

2 lbs. ground beef
2/3 cup matzah meal
1/2 cup water
1/2 cup grated onion



1/4 t. salt
1/4 t. pepper
1 large onion, diced
1/2 cup lemon juice
1 cup sugar
2 11 oz. cans tomato-mushroom sauce
1/2 cup water
Handful raisins, if desired

Combine beef, matzah meal, water, eggs, minced onion, salt and pepper. Shape into meatballs. In a large pot, combine diced onion, lemon juice, tomato-mushroom sauce and water. Add meat balls. Sprinkle with raisins, if desired. Bring to a boil; reduce heat and simmer for about one hour.

Orange Sherbet

1 1/2 cups sugar
1 cup water
3 egg whites, beaten stiff
2 cups orange juice
3 t. lemon juice

Boil sugar and water for 5 minutes. Cool and add slowly to beaten egg whites. Continue beating, adding juices gradually. Pour into freezing tray and chill in freezer. When firm, place in chilled bowl and beat quickly. (This step is very important!) At this point, I freeze the sherbet in individual parfait or champagne glasses. Garnish with sliced strawberries, if desired.

Broccoli Souffle

2 pkg. (10 ounces each) frozen chopped broccoli
3 eggs
salt and pepper to taste
1 T. Passover onion soup mix
1/2 cup Passover mayonnaise
margarine to grease pan
2 T. matzah meal, divided

Cook the broccoli according to package directions. Drain thoroughly. Set aside. In a mixing bowl, beat the eggs very well with the salt, pepper and onion soup mix. Add the mayonnaise and continue beating until well blended. Stir in the cooked broccoli.

Grease a 7 X 11 1/2" or an 8" square baking pan. Dust lightly with 1 T. matzah meal. Pour in the broccoli mixture and sprinkle with the remaining T. of matzah meal. Bake at 350 degrees for 40-50 minutes, until the top is golden. Serves 4-6.

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Spiegel Leadership Award To Be Presented To Jack Blumenfeld

The 1989 Gilbert J. Spiegel Young Leadership Award will be presented to Jack B. Blumenfeld at the annual meeting of the Jewish Federation of Delaware on May 18. The award was established by Pat Spiegel Chalphin in memory of her late husband to recognize a young person in the Jewish community who has demonstrated outstanding leadership capabilities. The honoree is awarded a trip to Israel.



Jack Blumenfeld

Blumenfeld has been chairman of the Jewish Community relations Committee since 1985. In that capacity he organized regular meetings with the *News-Journal* Editorial Board to discuss matters of concern to the Jewish com-

munity. He kept the Delaware Congressional delegation apprised of community positions on a wide range of legislative issues which affect the local and national Jewish communities,

including Soviet Jewry, Israel and domestic concerns. He was also instrumental in diffusing problems of discrimination involving local business individuals and schools. The responsibility of supervising JCRC Task Force program-

ing and activities were his responsibility.

Blumenfeld, who has been a member of the Federation Board since 1985 and has been an active volunteer in Federation Annual Campaigns, is now Secretary of the Board of

Directors of Federation. At the last JCRC Plenum in February 1989, he was elected to a three year term on the Executive Committee of the National Jewish Community Relations Committee.

(Continued to page 54)

Joan Spiegelman To Receive Braunstein Leadership Award

Joan Spiegelman will receive the Braunstein Leadership Award at the annual Federation meeting at the Brandywine Country Club on May 18. Spiegelman first volunteered for Federation in 1985 when she chaired a most successful Community Awareness Institute. Since 1986 she has

served as the chairperson of the Halina Wind Preston Holocaust Education Committee. In that capacity she has successfully recruited and utilized volunteers who, in turn, have produced both educational facilities and programs.



Joan Spiegelman

Under Spiegelman's leadership the Halina Wind Preston Holocaust Resource Center was organized and dedicated March 13, 1988. On Nov. 13, 1988, "Reflections on Kristallnacht - Gathering the Fragments," a major educational program, was presented at Clayton Hall, at the University of Delaware under the sponsorship of the committee she chairs, with financial assistance from the Delaware Humanities Forum. A multi-faith and intergenerational audience of more than 600 attended a program to which Spiegelman devoted unlimited time and effort.

A project to tape survivors and witnesses of the Holocaust in cooperation with the Yale Archives for Holocaust Testimonies and Station WHYY is currently underway under Spiegelman's leadership.

Committee to the principle that only an informed citizenry can guard against future holocausts, she has worked during her years as committee chair to widen community participation in the annual Yom HaShoah commemoration and is currently involved with her committee in searching for an effective way to introduce Holocaust curriculum into Delaware schools.

Spiegelman has also demonstrated her leadership ability outside of the Jewish Federation. She has served as president of the Brandywine (Continued to page 54)

Donald Parsons To Be Recognized

Donald F. Parsons, Jr., will be recognized for his efforts on behalf of the Milton and Hattie Kutz Home at the annual meeting of the Jewish Federation of Delaware on May 18.

Originally from West Chester, Penn., Parsons is a graduate of Lehigh University and Georgetown University Law School. He and his wife, Ethel, moved to Wilmington in 1977, and after completing a two year clerkship with United States District Judge James L. Latchum, he joined the Wilmington law firm of Morris, Nichols, Arshat and Tunnell, where he is now a partner specializing in intellectual property litigation.

Parsons currently chairs the Jewish Federation's Task Force on the Aging and is an officer of the Kutz Home. He

recently organized a survey of the Jewish elderly at the B'nai B'rith House to determine their needs.

As a board member of the Kutz Home's executive committee, Parsons has provided legal advice, reviewed the financial arrangements of the Home's residents and helped to develop guidelines for the administration of financial aid.

He had recently written a white paper regarding the state's Medicaid system which was distributed to key legislators and he gave testimony at the Joint Finance Committee of the State Legislature and has worked tirelessly at improving the State's Medicaid eligibility level.

Parsons and his wife have two children.



Donald Parsons



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The Rabbi Writes



Rabbi David Kaplan

We Are Commanded To Release Ourselves From Bondage

By RABBI DAVID B. KAPLAN

One of the things we read in the Passover seder, close to the time we actually eat the meal is the following, "B'chol dor vador, chayav adam lir-ot et atzmo k'eelu hu yatza mimit-zrayim. In every generation, each person should feel as though he himself had gone forth from Egypt."

I believe that if we do not fulfill this injunction, we miss much of the meaning of the Pesach experience. Yet, how do we imagine ourselves as coming forth from Egypt? We certainly did not live back then. Few of us have experienced

anything that resembles being slaves. How are we to observe this command under these circumstances?

Some have suggested that it is by study and by imagination. The seder is a kind of psychodrama, where we try to imagine that we are part of the story. We eat a little bit (the *karpas*-parsley) at the beginning of the service which makes us want to eat more, then deprive ourselves of the meal until much later. We partake of *matzah* and bitter herbs. We tell the story of what happened to our ancestors. But, for most of us, it is just that, the story of

our ancestors, not our exodus.

Yet, the command is for us; each of us is to experience a release from bondage, and this requires getting in touch with what is inside of us. For example, most of us, in some way, feel as though we must do certain things that we do not want to do. We talk about, or at least think about, making certain changes in our lives that seem to always get put off. If we were to search deeply, I think that most of us could find areas of our lives in which we could identify as being slaves, though maybe not to the same degree as in Egypt.

One of the children's text books gives an example of being a slave to the telephone. Do you ever remember being involved in a deep conversation when the phone rings? You leave the discussion to answer the phone only to find it is a wrong number. At other times, it is not terribly convenient to answer the phone, yet we leave what we are doing, only to have the phone stop ringing just as we get there. One could almost imagine saying to the phone as we are running to it, "Coming, Master."

Slavery in the United States has been illegal for many years, yet most of us are still slaves. Think for a moment: are you addicted to anything? I don't mean just alcohol or drugs. How about food, cigarettes, television, shopping, reading, working, a hobby? The list could go on infinitely. The point is that, in some way, most of us overuse some things as a means of escape. For example, one can become a slave to running or exercise. If we are addicted to something, even if that something is generally accepted as good, we are slaves.

In the *V'shavta* in the *siddur* we read, "I am the Lord your God who brought you out of the land of Egypt to be your God." Once we see that we are slaves, we are ready for a solution to that slavery. Part of the reason we become addicted to a certain activity may have to do with a part of us, deep inside, that is not totally happy. This unhappiness in turn may come from a lack of a solid spiritual base. We live in an age in which, for many, belief is difficult and faith impossible. Events have changed our theology; technology has changed our beliefs. Belief and faith are not always rational. Through this lack of rootedness in something spiritual, many of us feel a lack of stability.

In some ways, Passover can be compared to the High Holy Days in its ability to move us to spiritual renewal. Yet, it is not just the few that need this recreation of the soul, but all of us. That is why it is part of our tradition. That is part of why we say, "in each generation, each person should feel as though he himself had gone forth from Egypt."

On Passover, we are supposed to feel a spiritual renewal, a rebirth of our own souls, as well

as the rebirth of our people. We are to realize that there is a God, that God will help us, as we read in the Ashrei in the *siddur*, "The Lord is near to all, to

all who call upon the Lord in truth."

May all of you have a meaningful and spiritually fulfilling Pesach.

Swiss Concede Sale Of Chemical Gas

GENEVA (AJTA) — Swiss government authorities have confirmed that Egypt has been expanding its chemical warfare capability with the help of a major Swiss company.

The story, first reported in *The New York Times*, said Swiss officials had "reason to believe" that the firm had helped Egypt build a chemical plant intended to manufacture poison gas.

American and Swiss officials told the *Times* they believe the

plant will be installed at Abu Zaabal, north of Cairo.

Moreover, indications are that the Abu Zaabal plant will be part of a military-industrial complex that some time in the future will also include a joint American-Egyptian plant for assembling the M-1 tank.

Swiss officials confirmed last weekend that Krebs A.G., a firm based in Zurich, has supplied Egypt for several years with the equipment needed to build a poison gas plant.

B'nai B'rith Taps Terrorist As 'Haman Of The Year'



UNITED NATIONS (JTA)—B'nai B'rith International has named terrorist Ahmed Jabril its "Haman of the Year." The honor was bestowed on Jabril — in absentia — at the sixth annual United Nations Purim party. The international Jewish group, which is one of the United Nations' non-governmental organizations, awards the tongue-in-cheek prize annually to someone who has shown outstanding hatred of the Jewish people and others.

The award went to Jabril for "his unique contribution to the random suffering of humanity," announced Harris Schoenberg, B'nai B'rith's director of U.N. affairs.

Jabril, head of the rejectionist Popular Front for the Liberation of Palestine-General Command, broke from the Palestine Liberation Organization in 1983, believing Yasir Arafat's policies toward Israel were too conciliatory.

Jabril's group has been reported the most likely responsible for blowing up Pan American Flight 103 over Scotland, killing 270. Jabril maintains close ties to both Syria and Libya.

Schoenberg said Jabril beat out such worthy rivals as Abu Nidal, Mohammed Abul Abbas and even the Ayatollah Ruhollah Khomeini. No sooner had Khomeini offered a cash reward for the murder of author Salman Rushdie than Jabril claimed his team was already on the case.

Haman, son of Hammadetha the Agagite, was the Persian satrap whose defeat is celebrated during Purim.

Dvar Torah

Parashat Metzora, April 15

A Priest And A Rabbi

By DANNY SIEGEL
Special to The Jewish Voice

There is a disease in Leviticus, *Tzara'at*, and whether or not it is leprosy or some other disease is not what concerns us. What is at issue is that it is contagious. How much that person with *Tzara'at* (the *Metzora*) is an outcast or an integral part of the ancient community is detailed in the text.

We are in pain nowadays in our modern Jewish communities because of other extended contagions, though I think we are not in sufficient pain. Among the "afflicted" are the Jewish alcoholic and chemical abuser, the battered spouse and child, the single parent and child, the Jewish poor, hungry, and homeless individuals, the Jewish deaf and other Jewish disabled individuals (physical, mental, psychological, emotional...). There must be some contagion, because so many of these individuals feel "out-casted," on the fringes, and worse, as if they do not exist. At least in Leviticus it is clear that the community saw they existed. Actually, I cannot tell what the fear is in the current Jewish community, though I suspect it is more shame and embarrassment than fear of contagion. So, it is only a partial analogy.

In all events, it is clear that there are many (read many, many) Jews who cannot even begin to be integrated into the Jewish community, though I suspect it is more shame and embarrassment than fear of contagion. So, it is only a partial analogy.

I found an interesting Talmudic text on this subject by way of a statue of a priest in Honolulu:

It seems that about 100 years ago a leper colony was founded on the island of Molokai, one of the five major Hawaiian islands. (You can still visit the few remaining residents, but it is a long donkey ride or walk down from the road... I will get there sooner or later.) Somewhere in the history of that colony, in the late 19th Century, a certain Dutch priest named Father Damien chose to go live with them, to minister to them. The inscription on the statue to Father Damien says it most clearly, "so that they should know that they had not been abandoned by God nor by man."

Father Damien died of the leprosy he had contracted from his congregants. We would have wished otherwise, but the priest well knew the risks involved.

After returning from Hawaii I thought off and on of Father Damien and began to recall a story from the Talmud (Ketubot 77b), a story about Rabbi Yehoshua ben Levi. The context is a discussion of *Ra'atan*, a nasty, highly contagious disease, and the precautions taken by various individuals. About Rabbi Yehoshua ben Levi it is recorded that he would "*micrach beho*" — stay with them, be with them, "hang out" with them, the people with *Ra'atan*, and engage in Torah study with them.

And his reward? He was blessed as being one of the few to enter Paradise alive, one who did not suffer the pains of dying. (Some texts say there were seven such people, some nine; few go higher than eleven at most who were granted such wondrous blessing.)

The lesson? It is time to do as the Priest and the Rav did — whether with real or imagined contagions or some combination of both.

There are some Jewish AIDS projects. There are people in various communities caring for those who suffer those dreadful sufferings. Perhaps we will find more who will do so.

And, by extension, because of all who have whatever it is that they have that drives us away from them (call it "the shame of not being Middle Class," call it "cooties," call it "addiction")... For the less courageous or for the more courageous among us, for those who would risk real contagion or only imagined contagion, there is room for all of us to do this sacred *Mitzvah* work, now.

(Danny Siegel travels the world speaking of *mitzvot* and *tzedakah*. His most recent book is "*Munbaz II and Other Mitzvah Heroes*," published by Town House Press.)

'Go Slow Approach' On U.S. Backing Of Shamir

By DAVID FRIEDMAN

WASHINGTON (JTA) — President Bush confirmed after his meetings last week with Israeli Prime Minister Yitzhak Shamir and Egyptian President Hosni Mubarak that he does not plan to step out front with new proposals to solve the Arab-Israeli conflict. Instead, he appears to be following the position, advanced by former Secretary of State George Shultz, that the United States can be helpful only if Israel and the Arabs demonstrate a willingness to move the peace process forward.

"If I felt that being immersed in it would help solve the problem of peace in the Middle East, I would do that," Bush said in response to a question at a news conference Friday. "But I would simply say it is not a time where a lot of high visibility missions" can be "helpful in the process," he added.

That view was echoed Sunday by Brent Scowcroft, Bush's national security adviser, who spoke on NBC-TV's "Meet the Press" program. "The United States can't make peace in the Middle East," but can "try to help the parties to bring about a dialogue," Scowcroft said. "We have a conception, but it will depend on the parties themselves each making some compromises to make such a process work."

The president appears to be following the cautious go-slow approach in the Middle East he has exhibited in other foreign policy areas since taking office. "In the Middle East, a little step sometimes can be — proved to be — fruitful," he said.

The president's endorsement of Shamir's proposals for elections in the West Bank and Gaza Strip is in line with this approach.

The election would allow the Palestinians to select represen-

tatives for negotiations with Israel to bring about Palestinian self-rule in the territories. Once an interim period lasting several years demonstrated the ability of Israelis and Palestinians to live together, negotiations would be held on the final status of the territories.

"It is not just warmed over Camp David," Secretary of State James Baker said of the Shamir plan Sunday on ABC-TV's "This Week with David Brinkley." "This is the most intractable foreign policy problem that many U.S. administrations faced, and we ought not to be dissatisfied with small steps. We think it has potential," he said.

Both Bush and Shamir stressed that all options would be open for discussion in these negotiations, apparently including an independent Palestinian state. But both leaders also stressed that their governments are opposed to such a state. "We do not support an independent Palestinian state, nor Israeli sovereignty over, nor permanent occupation of the West Bank and Gaza," Bush said.

Shamir, who also appeared on the ABC program, did not seem concerned about Bush's call for an end to Israeli occupation. He said all sides, including the United States, can bring their proposals to the negotiations for the final status of the territories. "The Israeli representatives will propose Israeli sovereignty and the Arab representatives will propose Arab sovereignty," he said. "The parties will have to continue their negotiations until they find a solution acceptable to both parties."

Shamir added that he does not expect to be among the Israeli negotiators for the final status of the territories, perhaps hinting he will have retired before then.

Both Shamir and Baker indicated the next step is to reach

an agreement on how the elections can be held. Mubarak told Bush that the Palestinians would never agree to elections under Israeli control, but later suggested that they could be held under United Nations auspices.

Shamir made clear again Sunday that the elections cannot be held as long as Palestinians in the West Bank and Gaza attack Israel. "I cannot imagine that elections will be possible under the pressure of violence," he said.

"It's pretty tough to conduct fair and democratic elections in an atmosphere of violence," Baker agreed. But the secretary, who appeared on the program after Shamir, said he did not believe the premier was "saying that, as a requirement for negotiations with the Palestinians on how the elections will be conducted, that there somehow has to be an end to the intifada in advance. I don't think that will work."

Baker aid an effort must be made "to find ways to improve the climate on the ground, improve the atmosphere." He said this includes the Palestinians outside the territories, where factions of the Palestine Liberation Organization have been trying to infiltrate Israel.

The administration has been urging the PLO to cease the infiltration attempts during its talks with the organization in Tunisia. On Monday, the U.S. ambassador there, Robert Pelletreau, had another informal meeting with a PLO representative, during an airport ceremony Monday for Tunisian President Zine al-Abidine Ben Ali.

Baker also reiterated the U.S. position supporting "direct negotiations that will provide for Israeli security and Palestinian political rights." But he refused to say whether the United States considers Jerusalem the capital of Israel. "Jerusalem should remain undivided," but its final status "can only be resolved through negotiations," he said.

Shamir pointed out Sunday that the proposals he made to the Bush administration for moving the peace process forward do not only involve elections. He said his plan calls for the Arab nations to end their state of war with Israel; for the partners in the Camp David accords — Israel, Egypt and the United States — to bring other Arab nations into the process;

and for international aid to provide decent housing for the Palestinians living in refugee camps.

Shamir also maintained that the majority of American Jews, as well as Jews elsewhere, support his policies. And now that they have seen his peace proposals, he added, they are "enthusiastic."

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Moshe Nativ Named Director General Of Jewish Agency

Moshe Nativ, General in the Israeli Army and former Representative of the Jewish Agency in the U.S., has been appointed Director-General of the Jewish Agency. He succeeds Gideon Witkon who has taken the position as Head of the Israel Land Administration. "My first task is to study the Jewish Agency, as there is much to learn," says Nativ. "I have ideas about what the Jewish Agency should be involved in, as a result of my work in the U.S. I consider the Jewish Agency to be the most significant tool for the job of activating the goals of Israelis and Jews in the Diaspora."

"We must initiate new activities which will be suited to Israel and to Jews throughout the world, with the understanding that what is good for Israel is good for all Jews and what is good for all Jews is good for the Jewish Agency."

Prior to moving to New York for his position with the Jewish Agency, Nativ spent 34 years with the Israel Defense Forces. He served as Chairman

for the Negotiating team for release of Israeli prisoners from the Lebanon War.

Born in Romania in 1932, Nativ made *aliyah* in 1946 within the framework of Youth Aliyah. He then attended the residential school of the Youth Aliyah before joining the IDF.

Nativ holds a Bachelor of Arts degree in History from Tel Aviv University. He has also attended Army Staff College and National War Security College. He currently holds the positions of president for the Council for the Beautification of Israel, the Veterans of War College, and the Veterans of Israel Defense Forces.



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Levinson Sworn In To Serve On National Insurance Panel

In Little Rock, Arkansas Tuesday, March 21, Delaware Insurance Commissioner, David N. Levinson, was sworn in to officially begin serving on the Federal Supplemental Health Insurance Panel.

After receiving the oath, Levinson participated in a meeting of the panel while attending a three day meeting of the National Association of Insurance Commissioners, where he is also chairing a panel on the liquidation of insolvent insurance companies.

The Federal Supplemental Health Insurance Panel is a

consumer protection panel established by Congress in 1980 to combat abuses in marketing Medicare Supplement insurance policies. The five member panel is chaired by the Secretary of Health & Human Services and is comprised of Levinson and the Commissioners of Illinois, California and Montana.

The Panel is responsible for reviewing the legislative and regulatory requirements of the states and for making determinations as to whether state standards for Medicare Supplement insurance policies meet the minimum Federal re-

quirements for HHS certification as contained in the Social Security Act. The Panel is charged with the responsibility of assuring senior citizens that the health insurance policies they buy to supplement Medicare meet uniform benefit standards.

Levinson commented, "It is indeed an honor to have the opportunity to serve on this national committee and participate in the process of assuring our senior citizens that the Medicare Supplement policies they purchase will meet the required standard."

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Special Seder Reading Prepared By CLAL In Recognition Of 'Passage To Freedom'

NEW YORK, April 6 — Morton A. Kornreich, National Chairman of the United Jewish Appeal, has announced that the eight days of Passover, which fall this year on April 20-27, have been designated "UJA Passage to Freedom Week."

"Passage to Freedom" is a special campaign launched by the UJA and federations to raise \$75 million in cash by the end of the year to help pay for the resettlement of Soviet Jews in the United States and Israel.

"What more meaningful a symbol of Passover 1989 can there be than the exodus of Soviet Jews from persecution to freedom?" asked Kornreich.

Pointing out that Passover is referred to in Jewish tradition as the "Season of our Freedom," Kornreich said, "The Gates of Freedom have finally opened. Tens of thousands of Soviet Jews are leaving the U.S.S.R. for new lives in freedom. Now funds are urgently required for food, clothing, job training, medical care and to help teach Hebrew and about life in Israel. These services must be provided for newly-emigrated Soviet Jews in Israel, the U.S. and in transit in Vienna and Italy."

"Just as the Haggadah teaches that each of us must

consider ourselves as having personally taken part in the exodus from Egypt, so must we consider ourselves going out in the exodus from the Soviet Union as well," Kornreich said. "Your gift to 'Passage to Freedom' will make the dream of freedom a reality for thousands of Soviet Jews this year."

In recognition of UJA's "Passage to Freedom" campaign, CLAL has prepared a special reading to be placed at the beginning of the Passover Seder when the Afikomen is broken from the middle matzah.



"SPECIAL" PASSAGE TO FREEDOM" PASSOVER SEDER READING

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"In every generation we are obligated to see ourselves as if each of us went out of Egypt."

B'CHOL DOR VA'DOR - Traditions asks us to remember the Exodus every day; but tonight on Seder night - we must tell the whole story, from bondage to full deliverance. We taste the bitterness of slavery and we sing the psalms of joy at our redemption.

B'DOR HA'ZEH - In this generation, tonight, on this Festival of Freedom, our rejoicing is increased by the knowledge that after years of harrassment and persecution, the GATES TO FREEDOM have again been opened to Soviet Jews, allowing tens of thousands of our people to gain their **PASSAGE TO FREEDOM** and reach the West this year. Even as American Jewry linked our lives to the lives of Refuseniks in bondage, so we tonight rededicate ourselves to their complete deliverance. We rejoice in their opportunity to choose freedom and a new life.

B'CHOL DOR VA'DOR - In every generation and at every Seder we break a matzah in half. The hidden Afikomen reminds us that the Exodus was only the first step in redemption.

B'DOR HA'ZEH - In this generation, tonight, let us bind ourselves anew in the covenant of our people. We will become partners in deliverance and commit ourselves to a shared destiny, so that all who pass into freedom may experience true freedom with dignity.

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Editorials Hostile To Israel Spark Debate On Jewish Identity

DETROIT (JTA) — Recent protests over what some Jewish students term "anti-Semitism" and "Jew-baiting" in the editorial columns of the University of Michigan's student newspaper have led to increased debate over the differences between legitimate opinion and defamation.

The controversy erupted at the Ann Arbor campus upon the publication of an editorial in the student-run *Michigan Daily*, according to the *Detroit Jewish News*. It suggested that the Mossad, the Israeli intelligence service, was behind the Dec. 21 bombing of Pan Am Flight 103. Earlier editorials equated Zionism with racism and charged that the "mass immigration" of Ethiopian Jews to Israel "is but a ruse... to provide more occupiers of Palestinian land."

After the Flight 103 editorial

appeared, Michigan student Bradley Krutzberg organized a demonstration in front of the *Daily* office and even contacted *The New York Times* which sent a Detroit-based reporter to cover the event and circumstances.

Defending the *Daily's* editorials, Dina Khoury, president of the Ann Arbor Chapter of the American-Arab anti-Discrimination League, argued that "people make a fundamental mistake in that they confuse Zionism with Judaism." Dr. Amnon Rosenthal, chairman of the supervisory board of publications at the university, contended that the pieces are anti-Semitic because they contain a kind of "harassment and intimidation that are a form of racism."

Nevertheless, Henry Johnson, university vice president for student affairs, says

the board has no interest in censorship.

Jewish activists claim all that they want is for the paper to be more sensitive. Laura Cibul, a founding member of a campus pro-Israel group, Tagar, said, "All of a sudden South Africa is out, and the Palestinians are in. It's just like the occupation just happened."

According to the *Jewish News*, those protesting the paper's policies met in mid-March with *Daily* staff members to discuss points of grievance.

As a result, *Daily* Editor in Chief Adam Schragger has announced an upcoming article dealing with the difference between anti-Semitism and anti-Zionism and has stated that the paper will in the future make a careful distinction between Zionism and the policies of particular Israeli administrations. However, Schragger says the new, more sensitive *Daily* will retain its pro-Palestinian bent.

Schragger, who is himself Jewish, disavowed any connection with the editorials, saying he has no authority over that section of the paper. Several other members of the *Daily* staff are also Jewish, a fact that provokes amazement among Krutzberg and his associates.

Some Jews and Arabs on campus have been reaching out to one another. Salaam-Shalom, a group of Jewish and Arab students, meets regularly to explore points of contention and find those of agreement. They prefer to keep their activities quiet in the university's highly charged atmosphere. Yet these attempts at dialogue are halting. For now, the *Jewish News* reports, the most visible members of the Arab and Jewish student communities are locked in a battle of wills.

Former SS Guard Deported To Austria

By SUSAN BIRNBAUM

NEW YORK (JTA) — Josef Eckert, a former SS guard at Auschwitz who lived for many years in the Los Angeles area, was voluntarily deported to Austria this week. The success of Eckert's deportation was the fruit of a U.S. Justice Department effort that turned into an unexpected tragedy for the department's Office of Special Investigations.

OSI's deputy director, Michael Bernstein, was carrying Austria's agreement to accept Eckert when he lost his life last December in the explosion of Pan Am Flight 103 over Lockerbie, Scotland.

Eckert's deportation was announced here on March 29 by OSI Director Neal Sher, who was in New York to receive the 1989 Raoul Wallenberg "Hero in Our Time" Award from Shaare Zedek Medical Center. Sher was one of seven award recipients at a dinner ceremony here to benefit Shaare Zedek's Raoul Wallenberg Pediatric Day Hospital in Jerusalem. All awards were given for fighting, seeking or capturing Nazis.

Sher, who received the award for his dedication to seeking out and deporting Nazis who have found haven in the United States, said, "The award really belongs to my entire office, whose staff worked tirelessly. And it belongs as well to the

memory of Michael Bernstein, who was murdered on board Pan Am Flight 103."

Sher reminded his listeners that Bernstein was carrying with him that December day the Austrian government's promise to take Eckert. He used the podium to break the news that Eckert was en route to Austria.

Eckert, a native of Yugoslavia, does not face charges in Austria, the country where he requested to be deported.

U.S. deportation proceedings against Eckert began on Dec. 21, 1987. The Justice Department charged that Eckert "participated in the persecution" of Auschwitz inmates as a member of the notorious SS Totenkopf-Sturmabteilung (Death's Head Battalion) from 1943 to 1945. On September 27, 1988, Eckert admitted having concealed his activities at Auschwitz from immigration authorities when he entered the United States from Austria on April 10, 1956. He agreed to be deported without a trial.

Austria did not ask to extradite Eckert and did not initially want to accept him.

In Washington, Attorney General Dick Thornburgh praised Bernstein's work on the case during an official announcement of the deportation Thursday.

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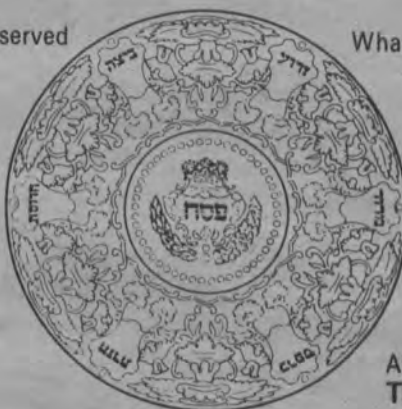


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Arabs Mark Land Day Differently On Two Sides Of The Green Line

By ELLI WOHLGELERNTER

TIRA, Israel, (JTA) — Arabs on both sides of the Green Line marked Land Day on March 30, but with different methods and differing results.

One Palestinian was killed and 11 others were wounded in the West Bank, as Israel Defense Force troops sealed off the area, as well as the Gaza Strip, to any traffic coming in or out. Inside the Green Line, however, all was relatively quiet as Israeli Arabs staged peaceful demonstrations in the northern, central and southern regions.

Land Day marks the day in 1976 when six Arabs were killed during demonstrations against the confiscation of Arab land in Galilee by Israeli authorities.

In this village about five miles northeast of Kfar Sava, a 3 p.m. rally in the town's square attracted some 2,000 demonstrators who chanted nationalistic slogans and held up signs in Arabic and Hebrew calling for the creation of two separate states.

Knesset member Tawfik Toubi, a member of Israel's Communist Party, joined 15 local village leaders, together

with Islamic fundamentalists, in a show of solidarity with Palestinians in the administered territories.

One woman held up a sweater knitted with the black, white, red and green flag of the Palestine Liberation Organization, while all around her teenagers held up two fingers in a victory salute.

In only one other place inside Israel was the PLO flag reported seen: on a building off the road near Zeita, just north of Tulkarm.

"I think the Israeli Arabs, in principle, are loyal citizens, and they want to obey the law," Police Minister Haim Bar-Lev told the Jewish Telegraphic Agency. "Secondly, the massive police presence has a deterring effect, no doubt about it."

Bar-Lev said about 4,000 extra police officers were concentrated around Israeli Arab villages inside the Green Line, the border separating pre-1967 Israel from the West Bank.

On both sides of the line, Arabs observed a general strike that closed shops all day. Israel Radio broadcast a list of a handful of Israeli villages where the strike was not being observed. Published reports said that in the West Bank village of Yatta, near Hebron, about 500 Palestinians marched on City Hall, which had stayed open in defiance of the strike call.

Reports said city guards opened fire and wounded at least two protesters.

A tour of some Israeli Arab villages found almost no trace



Islamic Fundamentalist Israeli Arabs, some carrying green Islamic banners (one has crossed swords and the slogan "Get prepared") march through the Israeli Arab village of Kafr Qanna on March 30, Land Day, marking the shooting in 1976 of six Israeli Arabs in riots over land expropriation. (Photo: RNS)

Shamir Presents Agam Hagaddah To Bush



Israeli Prime Minister Yitzhak Shamir accepts the Agam Passover Haggadah from the artist Agam, prior to its delivery to President George Bush last week. Weighing over 60 pounds, this special Haggadah is one of three Limited Presidential Editions and is the largest and heaviest Haggadah in the world. Each page of illustrations has been personally signed by the artist and utilizes a unique form of the Hebrew alphabet consisting exclusively of circles and lines.

of any commemoration of the day, except for the shuttered store fronts.

In Taiba, a village listed Monday by Police Commissioner David Kraus as one of the hot spots that would be monitored, Mayor Rafek Hagiyhia stood in his second-floor office surrounded by 18 men, talking on

a two-way radio.

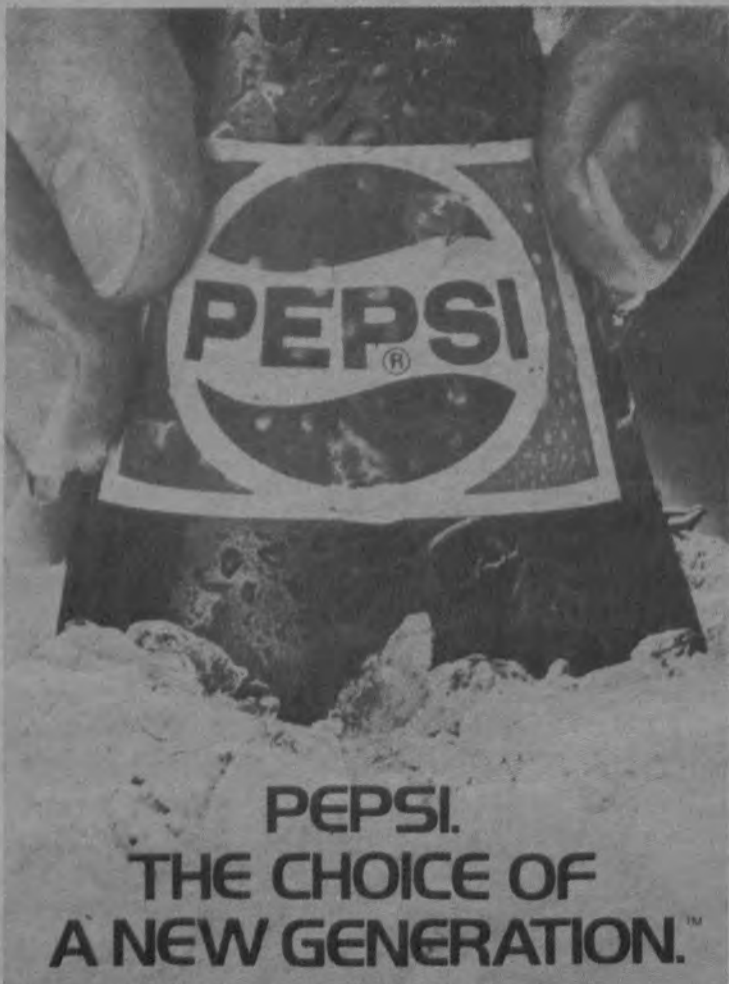
"All is quiet," he told a television reporter in Hebrew. "Do you want to take a picture of the quiet?"

Hagiyhia said he had received cooperation from all the village leaders to maintain calm among Taiba's 22,000 residents.

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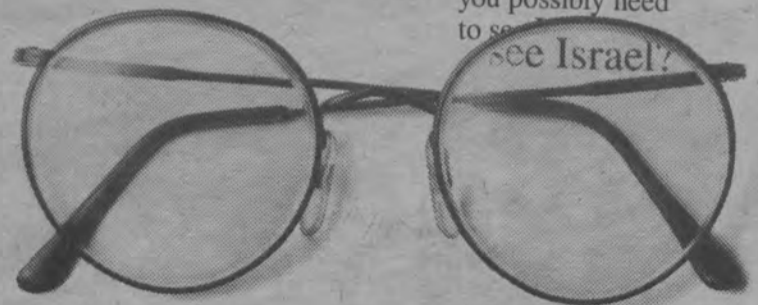
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Palestinians Less Than Total In Rejection Of Election Plan

By GIL SEDAN
JERUSALEM (JTA) — Palestinians have responded to Prime Minister Yitzhak Shamir's proposal for elections in the Israeli-administered territories with deep skepticism, but less than total rejection.

Hanna Siniora, editor of the East Jerusalem daily *Al-Fajr*, said Sunday that elections in the territories, as proposed by Shamir last week in Washington, would not lead to a resolution of the Arab-Israeli conflict. "Elections might come later on, when there is a dialogue between the government of Israel and the PLO," said Siniora, who has insisted that only the Palestine Liberation Organization can represent the Palestinians.

Shamir has repeatedly ruled out Israeli talks with the PLO, and Palestinians have refused to accede to his desire to find alternatives to it. But Israeli policy-makers are saying that Siniora and others who speak similarly are articulating only the opening Palestinian position. Israeli leaders hope the

United States will pressure the PLO to soften its stand on the issue.

Police Minister Haim Bar-Lev told the weekly Cabinet meeting Sunday that Palestinians in the territories have every objective reason to end the status quo. Therefore, he suggested, they will come to reason and take the necessary steps that will lead to comprehensive peace.

Israel and the PLO are each caught in a dilemma. Israel wants elections in the territories, to bypass its rejection of the PLO as a possible negotiating partner. However, Israeli leaders are well aware that free elections would give legitimacy to pro-PLO representation.

At the same time, whereas the PLO leadership regards such elections as an Israeli attempt to keep the organization out of the political game, it recognizes that elections could give the organization legitimacy, as it appears certain that PLO supporters would emerge the victors.

Visiting the Congo last weekend, PLO leader Yasir Arafat said he would agree to the elections if the Israel Defense Force withdrew from the territories, and if the elections were held under international supervision. Arafat's view was echoed by Palestinian Professor Sari Nusseibeh of Bir Zeit University. He said elections would be possible only if part of a bigger scheme, which would include an imminent Israeli withdrawal from the territories and the convening of an international conference.

The East Jerusalem press carried editorials and statements by prominent Palestinians last weekend, all dismissing Shamir's proposals as a ploy aimed at avoiding talks with the PLO and creating an alternative leadership. Editorials expressed disappointment at the U.S. administration's support for Shamir's proposals.

The Palestinian rejection came before it was even clear to the Israelis themselves what form the elections would take.

Defense Minister Yitzhak Rabin of Labor has proposed political elections to select negotiators for peace talks with Israel. Justice Minister Dan Meridor of Likud has proposed municipal elections in the territories, thereby excluding the 125,000 Palestinians in East Jerusalem. Rabin told the Cabinet Sunday that no preparations for the elections will be made before the Cabinet makes up its own mind on the issue.

PLO Seeking New Recognition From United Nations Body

GENEVA (JTA) — The Palestine Liberation Organization will ask to be admitted as a member state at the upcoming annual meeting of the World Health Organization, according to diplomatic sources here. WHO, a United Nations body, convenes its annual conference May 8. If the PLO request is granted, the PLO will then have the right to vote.

The Israeli mission to the European headquarters of the United Nations here is aware of this possibility and has already started to pressure Israel's

friends to oppose the PLO motion.

Israel's argument against PLO membership in the organization rests on the U.M. charter which says that only sovereign nations may benefit from members status in the international organization.

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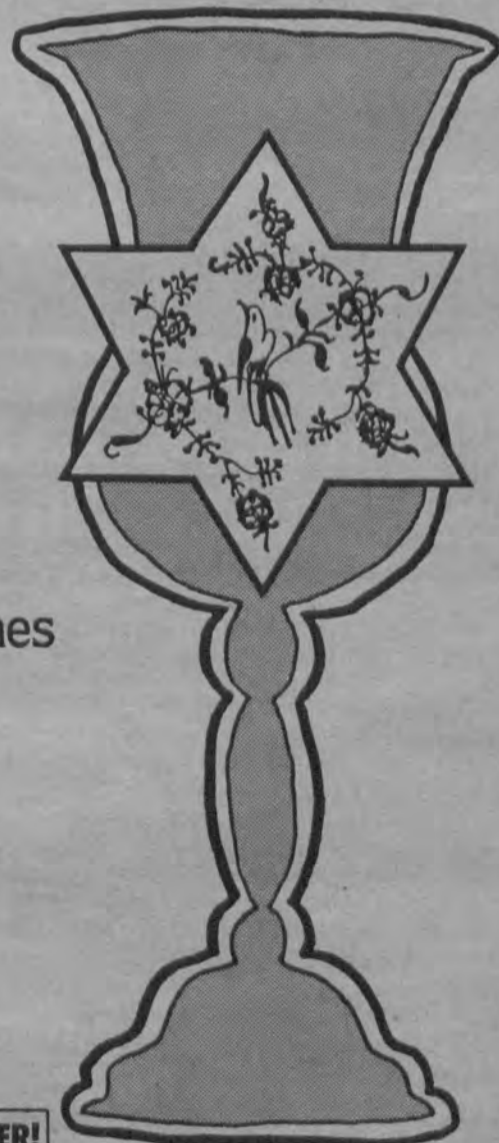
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Two Senators Introduce Bill To Monitor PLO Activities

By HOWARD ROSENBERG
 WASHINGTON (JTA)—Two senators introduced a bill on April 11 that will require the Bush administration to report every four months on Palestine Liberation Organization activities, as long as the United States continues its dialogue with the PLO. Sens. Connie Mack (R-Fla.) and Joseph Lieberman (D-Conn.) said they do not oppose the U.S. decision last December to begin its dialogue with the PLO, and do not see the bill as a first step in ending that dialogue.

"We are trying to put a positive approach on this, that in fact there is now a dialogue, that there has been a positive statement on the part of Mr. Arafat," Mack said. There is a need for more "positive actions" by the PLO, he said.

"We are basically asking the PLO and Mr. Arafat to put their actions where his mouth has been," Lieberman said. PLO factions "are still committing terrorist acts against Israel which Mr. Arafat has not renounced." Israel cannot be expected, Lieberman said, "to go further with regard to the PLO until the PLO does more itself such as removing from its charter its plan to destroy Israel. Those steps will lead to trust that can lead to peace," Lieberman said. Besides requiring Bush to tell Congress of any PLO plans to repeal sections of its covenant, the bill asks Bush to report, "in unclassified form, to the maximum extent practicable," on:

- Any PLO endorsement or participation in attacks against Israel.
- The PLO position toward prosecution or extradition of "known terrorists."
- The PLO position on its "strategy of stages, whereby it seeks to use a Palestinian state in the West Bank and Gaza as the first step in the total elimination of the State of Israel."
- The PLO position toward, and any involvement in, violence in the West Bank and Gaza Strip.
- The extent to which the PLO threatens Palestinians from the territories who seek peace with Israel.
- Any PLO attempts to evict or otherwise discipline members involved in terrorist acts.
- Whether Force 17 and the Hawari group, PLO units that have carried out terrorist attacks, have been disbanded.
- Whether the PLO has called on any Arab state to recognize and enter direct

negotiations with Israel or to end economic boycotts of Israel.

A House version of the bill will likely be introduced by Rep. Mel Levine (D-Calif.).

Mack said he did not know of any co-sponsors to the bill nor did he know of any opposition, adding, "This proposal is supported by AIPAC," the American Israel Public Affairs Committee. An AIPAC source, while objecting to Mack's mentioning of his group, which tries to maintain a low public profile, nevertheless confirmed that AIPAC supports the amendment.

Before a meeting with Shamir on Capitol Hill, Mack told reporters that the Bush administration's meetings during the week with Egyptian Presi-

dent Hosni Mubarak and Israeli Prime Minister Yitzhak Shamir were "helpful."

"The only nuance that might have changed would have been really to have placed a little more pressure on Mubarak to go back and have him encourage the other Arab nations to make positive statements about their willingness to recognize Israel's right to exist," he added.

Lieberman said, "We are at a point now where we have to be careful that we are genuinely evenhanded in the sense that we are putting as much pressure on Egypt, on Jordan, on Saudi Arabia, and now as this bill requires, on the PLO," as the United States places on Israel.

Abortion Rights Marchers Include Jewish Groups

By ANDREW SILOW CARROLL

WASHINGTON (JTA) — Jewish women and men taking part in the April 9 massive abortion rights demonstration here spoke again and again of seizing the "moral high ground" from those who would ban abortion on religious grounds. "Our passion for choice is rooted in Jewish law and ethics," Lenore Feldman, president of the National Council of Jewish Women, told a crowd estimated at 300,000.

"It's very important for us to come out and say that all religious groups are not trying to obstruct the rights of other people," Joyce Lapin, coordinator of residential life at the Jewish Theological Seminary, said in an interview.

"I have seen 513 anti-abortion proposals in 13 years, 152 of which have required roll-call votes," Sen. Howard Metzenbaum (D-Ohio) told a gathering of Jewish marchers.

"They are not giving up. Today their shrill voices will be drowned out by the sounds of our voices and the marching of our feet," Metzenbaum spoke at a pre-march briefing sponsored by the American Jewish Congress at the Sheraton Carlton Hotel here. More than 200 Jews — some from as far away as California — followed the AJCongress banner to join the throngs marching up Constitution Avenue to the rolling lawn of the Capitol.

There the colorful parade of women, men and children — both seasoned activists and first-time protesters — gathered to wave banners and hear speeches by politicians and celebrities in support of freedom of choice. The demonstration surpassed some of the largest ever held in Washington, including the December 1987 solidarity march for Soviet Jewry, which drew 200,000.

Forty-two rabbinical and cantorial students from the Jewish Theological Seminary, the Conservative rabbinical training institution, were among those who crowded onto buses before dawn for the ride to Washington. Women's American ORT, a co-sponsor of the march, and the American Jewish Committee sent contingents, as did synagogues

from throughout the East. Jews were also represented by the Religious Coalition for Abortion Rights, an intergroup organization.

"Some of our opponents have claimed that choice is not a Jewish response," said Feldman of NCJW as the Capitol rotunda loomed behind her. "To those critics I say: Read the Talmud, the Jewish book of law. In Judaism, the mother's rights always come first."

Feldman and others also voiced objections to abortion opponents who compare the effects of legalized abortion to the Holocaust. Among the handful of abortion opponents who faced the crowds were some waving banners reading "Abortion makes Hitler look good."

Some Stars of David were also included in a mock "cemetery" for fetuses erected by anti-abortion activists near the demonstration site.

Responding to the Holocaust comparison, Henry Siegman, executive director of AJCongress, said, "If Auschwitz and the concentration camps hold a lesson, it is this: that sacredness of life is diminished most at the point when an individual loses control over his or her own body or destiny."

A number of Jewish organizations have joined in a friend-of-the-court brief urging the Supreme Court not to overturn the 1973 Roe vs. Wade decision, which declared a woman's choice to have an abortion a constitutionally protected right.

The court will begin hearing a challenge to Roe vs. Wade by the state of Missouri on April 26.

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From Secular To Observant . . . And Back Again

By DAVID MARGOLIS

Special to The Jewish Voice

Ed Rosenblatt, a jazz guitarist and "New Age" spiritual seeker, was raised in an assimilated Jewish home. In 1980, he and his wife Diane, a convert, became attracted to traditional Judaism. They moved to Brooklyn, enrolled their children in yeshiva and immersed themselves in a "black coat" community.

The change in diet from organic rice-with-vegetables to gefilte fish and cholent wrought havoc with their digestive systems for a while, but their transition seemed otherwise smooth. Ed — renamed Yitzhak — cut his long hair, grew a beard and exchanged his loose cotton clothing for the formal black suit and hat of his new community. The community helped him through a computer training program and into a job. Meanwhile, Diane — renamed Divsha — took satisfaction in managing a traditional household and raising her kids (she soon had four).

But, Ed and Diane felt compelled to hide basic facts about their old bohemian ways and to drop their old interests in music, art and popular culture. Most telling of all, Ed gave up playing guitar as irrelevantly secular and *goyish*.

Eventually, the burden of self-denial became too great. Last year, feeling that their lives as Orthodox Jews had become a charade, the Rosenblatts ended all affiliation with Jewish life. "We realized we didn't like being Jewish and Orthodox," says Ed, captioning his family's six-year romance with the Torah.

An extreme or quirky case? Perhaps. Yet increasing numbers of *baalei teshuvah* (returnees to the faith) are back

A Sometimes Unsuccessful Search For Answers In Traditional Judaism

on the secular streets again, and their defection suggests second thoughts about the much-touted success of the *baal teshuvah* phenomenon.

Opponents of Orthodoxy's *kiruv* (outreach) enterprise, however, should not be heartened by the phenomenon of defection. None of the lapsed *baalei teshuvah* interviewed for this article have substituted affiliation with Reform, Conservative or secular Jewish organizations. All but one have completely bailed out of the Jewish world.

No reliable statistics are available about any part of the "return" phenomenon, let alone about the rate of recidivism. "The numbers of *baalei teshuvah* are so small that the margin of error may be larger than the sampling," says sociologist Herbert Danzger, whose book-length study of the Orthodox revival is due out in the spring.

Most *kiruv* rabbis deny defection, at least from their own institutions. The director of West Coast Chabad, for example, asserts that Chabad does not have the problem. "But," he confides, "if you ask the *misnagdim* (non-Chasidic Orthodox), you'll find plenty." A spokesman for non-Chasidic Agudath Israel likewise knows no *baalei teshuvah* who have left his community. But, he suggests off the record, "take a look at Chabad. They have plenty of people like that." A regional director of Aish Ha-Torah says he knows no *baalei*

teshuvah who have left Orthodox life.

Suri Kasirer, director of Outreach at New York's (Orthodox) Lincoln Square Synagogue, however, acknowledges knowing "a lot" of lapsed *baalei teshuvah*. And Rabbi Ephraim Buchwald, director of the National Jewish Outreach Program, even suggests why they leave.

"The greatest source of alienation," according to Buchwald, "is the failure of *baalei teshuvah* to find suitable mates." Sociologist Danzger agrees. "Getting married and raising children is what ties you into the community," he says.

Unmarried former *baalei teshuvah*, however, point out the difficulty of assimilating old sensibilities into new lives.

Take the case of a 35-year-old college professor who, like most of the former *baalei teshuvah* interviewed for this article, requested anonymity. A lively woman who grew up in a Conservative home in suburban New York, she chose Orthodoxy because Jewish law was "a system aimed at making a better world." As an adult, she devoted herself to prayer, Jewish study and left-wing political causes. But after 15 years as a traditional Jew, she lost her long inner struggle with Orthodoxy's "right-wing" political positions, "too particularistic" attitude toward non-Jews and restrictions on women's opportunities for learning. She abandoned observance and all Jewish affiliation. "I feel strange in the secular world," she admits a bit wistfully, "but other options seem superior to Judaism for making a better world."

One of the best-known accounts of the *baal teshuvah* experience is Michael Graubart Levin's *Journey To Tradition*, published two years ago. Though strictly observant for five years, Levin maintained his old social and professional ties. But moving back and forth between worlds made him increasingly alienated and lonely. "The most successful *baalei teshuvah*," he wrote, "are the ones who most completely cut the ties with their old way of life."

Levin's actual path, however — he stayed in the Jewish world and is currently reconnecting himself to Orthodoxy — would seem to recommend synthesis of secular and religious identities. Nevertheless, Levin, 30, still believes that the simpler path is to leave the secular world completely. "The people who have it easiest," he insists, "accept the whole package. They shut off a part of their old selves."

But that's the wrong choice, says Orthodox Rabbi Yitz Greenberg, director of the National Jewish Center for Learning and a longtime observer of the *baal teshuvah* movement. "The more drastic the change," he insists, "the less stable it is." In Greenberg's view, the *kiruv* movement often errs by aiming at making the returner an Orthodox sectarian rather than just a more

Jewish Jew. "If you provide people with multiple models — from non-observant all the way to very observant — more of them will distribute themselves along the spectrum than if you offer them only one big jump," he says.

The larger problem, however, may be that almost no effort is made to match seekers with the rabbis or communities best suited to them. "Each rabbi holds on to the *baal teshuvah* for himself," laments Rabbi Meir Fund of Brooklyn, who has worked extensively with *baalei teshuvah*. "But if you go to the wrong surgeon, you can die on the operating table." Rabbi Buchwald voices a similar concern. "The outreach rabbi," he says, "must demonstrate that there are different ways of being Orthodox."

It is not surprising that most lapsed *baalei teshuvah*, even from Orthodoxy's liberal wing, see non-Orthodox Judaism as inauthentic. For example, a 26-year-old round-faced editor from a totally assimilated home who was *frum* (Yiddish for observant) for nearly two years is now married to a non-Jew. She rejects the idea of affiliating with the Reform movement, despite its emphasis on outreach to intermarrieds. "There's no substance in Reform," she says. Similarly, a social worker leaving Orthodoxy after five years does not foresee affiliating elsewhere. "After Orthodoxy," she says, "Reform and Conservative Judaism seem, well, trite."

The indifference of so many former *baalei teshuvah* to *klal Yisrael*, the Jewish collectivity, suggests a failure in how they have been trained. "I cared only for the *halachic* system and feel no connection to Jewish peoplehood," the college professor could say after 15 years in the Orthodox world. "The one thing I never had, didn't gain and still don't have," Ed Rosenblatt remarks, "is a feel-



Rabbi Yitz Greenberg, Director of the Center for Learning and Leadership, speculates that most "baalei teshuvah" end up leaving the Orthodox world.

ing for the Jewish people." For many returners, the search for spirituality or community apparently remained purely personal.

Because former *baalei teshuvah* typically leave behind them no family in the community, they tend to be forgotten, barely remembered or untraceable: a woman in New York five years *frum*, now living with a Japanese man; a couple in Chicago who left the community suddenly after six years; a former Chabad rabbi in Santa Cruz, California, now riding a motorcycle somewhere in the Northwest — all Jews who dramatically and out of conviction changed their lives for God.

And then a few years later changed their lives again. (David Margolis, a Los Angeles-based writer, is himself a *baal teshuvah*. This article was made possible by a grant from The Fund for Journalism on Jewish Life, supported by the CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.)



Ed Rosenblatt, clean-shaven and long-haired, holds ID card from the days when he was Orthodox, short-haired and full-bearded. (Photo: David Margolis)



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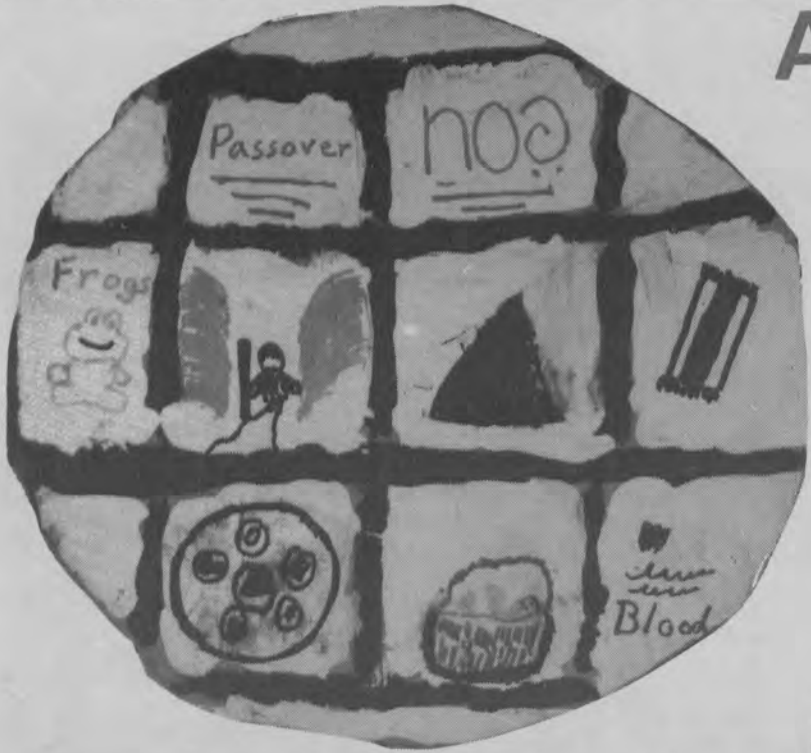
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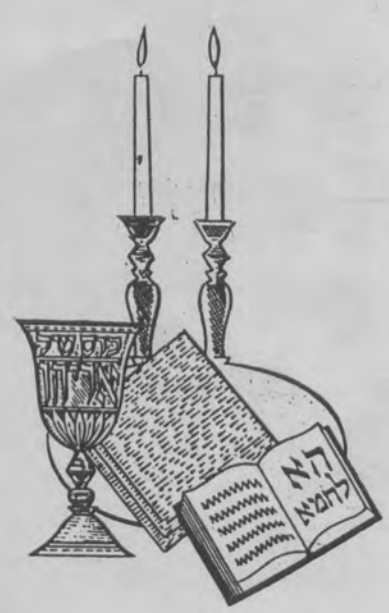
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New UAHC Video Alerts Teens To Dangers Posed By Hebrew-Christian Missionaries

"The Target Is You," a new half-hour videotape to help Jewish teenagers and their parents resist the proselytizing efforts of Jews-for-Jesus and other missionary groups, has just been released by the Union of American Hebrew Congregations, the central body of Reform Judaism.

The video is designed for use in religious school classes, and as part of special family education programs. It has been issued in advance of the Christmas season, when missionary activities are usually on the rise.

To help Jewish young people respond effectively to Christian missionary efforts, "The Target Is You" pays a behind-the-scenes visit to "Hebrew-Christian" congregations and offers a concise, clear look, with the help of live interviews and animation, at the key differences between Judaism and Christianity. Rabbis offer advice on how best to combat missionary tactics.

The videotape opens with a Friday night worship service at Congregation Bet-Ami in Oklahoma City. It looks like a Jewish service, since the congregants wear prayer shawls and skullcaps, and a woman leads in the blessing over the Sabbath candles. But it soon becomes clear that the prayers are offered in the name of Jesus Christ and that the Jewish ritual has been altered to become part of a Christian Protestant Fundamentalist worship service.

According to "The Target Is You," Hebrew-Christian missionaries have organized more than 100 congregations similar to Bet-Ami across the United States and Canada and in Israel.

Interviews with ex-converts to Hebrew-Christian congregations who have returned to the Jewish faith offer insights into



This montage of materials reflects the missionary efforts by groups like Jews For Jesus. "The Target Is You," a new half-hour videotape released by the Union of American Hebrew Congregations, attempts to respond to such appeals to Jewish youth by explaining the differences between Judaism and Christianity, a distinction that is deliberately blurred by the publications shown here.

why young Jewish men and women become involved with such groups — many of them when they are away from home, at college, or starting a new job in a city where they have not yet made friends.

Rabbi Davidson, chairman of the UAHC committee on inter-religious affairs, sums up: "Judaism and Christianity are unique, distinctive religions. The Hebrew-Christian strategy of blurring the distinction between the two faiths is deceptive. Judaism does not find its fulfillment in Christianity."

A young woman student attending religious classes at Temple Emanuel in Beverly Hills, California, puts it more bluntly: "It's a con."

For more information on the video, contact the VAHC TV and Film Institute, 838 Fifth

Avenue, New York, NY 10021. The video is available in Beta and VHS format.

The young people explain how they were approached, what tactics were used to persuade them, and why they returned to Judaism. The UAHC videotape not only describes the disenchantment of converts but also depicts the growing opposition to these missionary groups by both Jews and mainstream Christians.

Rev. Jay Rock, director of the Office of Christian-Jewish Relations, National Council of Churches, declares in an interview: "I am disturbed by the blunt assertion of having to bring the Jews into Christianity in order to be saved. A lot of Christians don't really believe that."

United Synagogue Publishes Handbook On Teen-Age Suicide

NEW YORK (JTA) — For over a decade, a frightening number of American teen-agers have chosen suicide as their only solution to frustration and despondency. Some 5,000 youths between ages 15 and 25 kill themselves each year, a steady figure since 1977.

Though there are no statistics for Jewish teen-agers, a Commission on Teen-age Suicide has been established by the United Synagogue of America, Conservative Jewry's congregational body.

A recent publication from the commission, "And Therefore Choose Life — A Jewish Response to Teens in Crisis," provides information on perti-

nent myths and facts, warning signs and ways to help in a suicide crisis. Included in the handbook, designed to be used by rabbis, youth leaders, teachers and others involved in services to teen-agers, is a concrete activities guide which suggests appropriate intervention techniques for teen-agers who are coping with fear, rejection, loss, depression, and hurt pride.

The handbook also features a resource guide which includes a bibliography, speakers bureau, films and training materials. It is available through the Commission on Teen-age Suicide, 155 Fifth Ave., New York, N.Y. 10010.

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JDC Shipping Passover Supplies To Soviet Union

"Mah Nishtanah?" What distinguishes the 1989 JDC Annual Passover program from all others? For many Jewish homes in Leningrad, U.S.S.R., the answer is clear. When they obtain their matzot for the seder they will receive a Hebrew-Russian Haggadah, supplied by the American Jewish Joint Distribution Committee.

This year, for the first time in over 50 years, the JDC is sending shipments of Passover supplies to Jewish com-

munities in the Soviet Union. In addition to the 1,000 Haggadoth, JDC will be sending oil and powdered milk to the Leningrad Synagogue to be distributed among the local Jewish community as part of a shipment which, it is hoped, will fortify the tradition of the Passover seder for this very special group of Jewish people.

"This is an historical moment for JDC and the entire world Jewish community," remarked Sylvia Hassenfeld, President of JDC. "We are delighted to be

able to send these kosher for Passover goods to the Jewish people of Leningrad. It is especially significant that this first shipment should come as JDC is in the midst of commemorating its 75th Anniversary. For 75 years, we have reached out to Jews in need around the world, and now, we are excited and pleased to continue this tradition in the true spirit of the Jewish people."

The Soviet Union is just one of many countries which will be

receiving Passover goods from the JDC this year. As part of its annual "Operation Passover," JDC is sending matzot, matzot meal, soup and other goods, all kosher for Passover, to Jewish communities in need all over the world.

Michael Schneider, Executive Vice President of JDC, said "Operation Passover has a significant meaning for JDC, for Passover is a very special holiday in the Jewish calendar. It marks the event that united the Jewish people as one, and, with that in mind, we try to ensure that every Jew, from the villager in Ethiopia to the holocaust survivor in Eastern Europe, to the small com-

munities in Portugal, Vienna, and even Egypt, the very place where the events depicted in the Haggadah took place, can celebrate a traditional, kosher Passover."

The American Jewish Joint Distribution Committee has been the overseas relief arm of the American Jewish community for 75 years. Since 1914, JDC has provided relief, reconstruction, rehabilitation, and education services to millions of Jews in more than 70 countries on all continents except North America. Its services are supported with contributions to UJA-Federation campaigns throughout the United States.

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That's The Way The Matzah Crumbles

By **RABBI BERNARD S. RASKAS**

Special to The Jewish Voice

Passover is surely a very serious Jewish holy day, but it has lighter aspects as well. In the midst of the recollection of the beginning of the Jews as a

people, there are also moments of humor that, of course, are typically Jewish.

We might begin by noting that there are more printed editions of the Haggadah than any other Jewish book. It has been noted that there are almost

3,000 editions of the Haggadah and close to 400 different commentaries. Today there exist dozens of art reproductions of the most valuable editions of the Haggadah, several Kibbutz Haggadahs, a Holocaust Haggadah, a Shalom Haggadah, a women's Haggadah, a vegetarian Haggadah, as well as Orthodox, Reform and Conservative haggadahs. There are even secular and humanistic Haggadahs. The list is endless.

Some Haggadahs add a fifth cup of wine in honor of the establishment of the State of Israel and use a biblical verse to justify it. Others delete the passage "Spill forth your wrath upon the nations" as being too harsh, and some even translate the plagues into modern terms, the vermin being the diseases in the slums and the death of the first-born representing a possible nuclear holocaust.

In light of this, it is worth recalling that one medieval Jewish humorist once remarked: "If I had been Moses, I would have improved upon the Passover arrangements. I would have given the Egyptians only four plagues and I would have provided for the Jews 10 cups of wine."

Matzah, the unleavened bread, is, of course, the most important symbol of Passover. It recalls that the Jews left Egypt so rapidly that they did not even have enough time to permit the bread to rise. Matzah seems to come from the Hebrew term "matzatz," or to press, hence "pressed bread" or flat, unleavened bread. But, the origin of the word "matzah" is not entirely certain.

It might be interesting to cite an old question to be found in Jewish lore. "Why is matzah called matzah?" The answer is: "Because it has the shape of matzah; it has small holes like matzah; it is dry as matzah; it tastes like matzah. What else can you call it but matzah?"

Ma'ot chittim (wheat money) is a Jewish concept to insure that every Jew, even the poorest, is able to celebrate Passover in a proper manner.

At times in history, some Jewish communities leveled a compulsory community tax to be collected on the eve of Passover, to provide for the

less fortunate Jews. In light of this, the following event takes on meaning: A community representative went to the home of a wealthy Jew on the eve of Passover to solicit ma'ot chittim. He rapped on the door, awakening the affluent one from his afternoon nap. Angry that his rest period was disturbed, the wealthy Jew opened the door in a sour mood.

His mood was soon translated into action when he

part of contemporary life, found in art, literature, music and even humor. The following illustration makes the point very well.

One day, a lover of art brought home a large canvas in an ornate frame. Displaying it to his wife with deep pride, he said:

"Look at this beautiful Passover painting I bought!"

The wife stared in amazement at the canvas, for it was



saw the community representative and he slapped his face. The community representative placed one hand on his face to soothe the stinging pain and extended his other hand to the rich man, saying, "The slap you have given me. Now, what will you give to the poor?"

Hospitality is the hallmark of the seder service. Jews go to great lengths to make certain no one is alone on this sacred night.

This is expressed in the ritual words that are recited at the very beginning of the seder service, "Let all who are hungry come and eat with us." It is appropriate for the host to be especially considerate and gracious on this evening.

Rabbi Akiva Ager, a great talmudic scholar, was very zealous about offering hospitality at the Passover seder. Once, at the seder table, a guest tipped over a goblet of wine. To spare the visitor embarrassment, Rabbi Akiba quickly moved the table, knocking over his own cup of wine, and remarked apologetically "It seems to me that the table is not standing properly."

This brings us to the modern era. Passover has become a

completely blank.

"I do not see anything on this canvas. Did you buy it at the Gallery of Modern Art?" the wife naively inquired. "What is it supposed to be?"

"This is a painting of the Jews crossing the Red Sea," the husband replied condescendingly.

"But where are the Jews?" "The Jews already passed through the sea and they are on the shore."

"And where are the Egyptians?"

The Egyptians are still pursuing the children of Israel and they have not yet reached the sea."

"And where is the sea itself?"

"The waters of the sea are divided and have receded to the shores so that the Jews should be able to cross."

In sum, Passover is a unique festival. It is a remarkable blend of history, religion, literature, music, and, yes, even humor.

(Rabbi Bernard S. Raskas serves Temple of Aaron Congregation in St. Paul, Minn., and is author of the trilogy "Heart of Wisdom.")

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Supreme Court Rules On Sabbath Work

By **DAVID FRIEDMAN**
WASHINGTON — (JTA) — The U.S. Supreme Court ruled unanimously last month that someone cannot be denied unemployment benefits because he refused to work on his Sabbath. The decision in the case, Frazee vs. the Illinois Department of Employment Security, reversed the denial of benefits to a man who refused to work on Sunday because he belonged to no organized church or denomination.

The American Jewish Congress hailed the decision as "an important vindication of the right to observe your religious tradition in a way that is appropriate to your personal

belief. It is an important victory for religious belief," the organization said.

In another case AJCongress has asked the Supreme Court to review a lower court decision requiring an Omaha, Nebraska, school board to give official recognition to a student Christian Bible Club.

If the high court agrees to hear the case, Mergens vs. Westside Community Schools Board of Education, it could use the opportunity to rule on the 1984 Equal Access Act. That law required public schools to grant the same access to religious clubs as they do to other extracurricular groups.

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Great Zionist Personalities

Henrietta Szold

By PHILLIP REDELHEIM
Special to The Jewish Voice

A household word in the American Jewish community is Hadassah, the Women's Zionist Organization, and in Hadassah the household word is Henrietta Szold, its founder and first president.

Henrietta Szold was a remarkable woman, indeed. Her contributions to the American Jewish community and to Palestine are unparalleled in modern Jewish history. Among her many accomplishments, we can count the organization of a night school for immigrants in Baltimore, Md., in 1888 the unheard of study of Talmud, by a woman at the Jewish Theological Seminary; serving as Secretary of the editorial board of Jewish Publication Society and editing its American Jewish Year Book; the founding of Hadassah in 1912; serving as director of a medical unit and nurses' training school in Palestine and becoming appointed to the Executive Committee of the World Zionist Organization.

Her greatest achievement came in 1933 when she became director of the newly-organized Youth Aliyah, which brought Jewish children from Nazi Germany to Palestine. By the time of her death, in 1945, almost 30,000 children had been resettled in Palestine through this program.

Her satisfaction knew no bounds when she had the privilege of laying the cornerstone of the new Rothschild-Hadassah-University Hospital on Mt. Scopus in 1934. From the inception of Youth Aliyah, until she died at 85, there was no slackening in her efforts on behalf of "her children" and the Palestinian Jews fleeing from Arab attacks.

Miss Szold (she never married), came from a deeply religious background. Her father, Benjamin, was rabbi of Congregation Ohev Shalom in Baltimore and as there were 8 daughters and no sons, he gave Henrietta, his oldest child, the attention and education usually reserved for the eldest son. She learned history, mathematics, German, French,

Hebrew and bible, most of which she taught classes in Hebrew, bible and Jewish history at the synagogue. While working at the Jewish Publication Society, she translated more than a dozen works and also collaborated in the compilation of the Jewish Encyclopedia.

Her life was a full and rewarding one. Unfortunately, she did not live long enough to see the establishment of the State of Israel, the new Hadassah Hospital in Jerusalem and the growth of Hadassah into the largest Zionist organization in the world. She would have been so proud.

So we remember Henrietta Szold because she made history in Zionist circles and in American Jewry by organizing a mass movement of women whose work unified for them the historic past, with present-day reality and a goal for the future. A scholar and a statesman, selfless and self-denying, a realist and a visionary, she is a unique figure in Jewish life and reminiscent of the finest traditions of Judaism.

First Gay Congregation Enlisted By Reconstructionist Movement

NEW YORK (JTA) — Bet Haverim, a 75-member gay-lesbian congregation, has become the first such congregation to affiliate with the Reconstructionist movement and the first Reconstructionist congregation to be established in Atlanta.

The four-year-old congregation was approved for member-

ship by the Federation of Reconstructionist Congregations and Havurot at the federation's January board meeting — bringing the total number of Reconstructionist congregations in North America to 64.

Bet Haverim reportedly explored membership in both the Reconstructionist and Reform movements before making application to FRCH. Both Rabbi Mordecai Liebling, executive director of FRCH, and Rabbi Frank Sundheim, regional director of the Union of American Hebrew Congregations, were invited to address the congregation.

Sundheim reportedly told the congregation that the UAHC, which has several gay-lesbian congregations among its members, has been a "pioneer in pushing for acceptance of gays and lesbians in the Jewish

community." However, he said, the question of ordaining gays and lesbians for the Reform rabbinate remains under discussion within the Central Conference of American Rabbis, the Reform rabbinical group.

During a separate visit last summer, Liebling reportedly told a group of Bet Haverim members that the Reconstructionist movement "welcomes gays and lesbians." The Reconstructionist Rabbinical College, also based in Wyncote, is the only rabbinical seminary that openly accepts and trains gays and lesbians for the rabbinate, according to Liebling.

Israeli Film Honored

An Israeli film, "The Summer of Aviya," won the Silver Bear award, the second highest award of the Berlin International Film Festival. Starring Kaipo Cohen, a 10-year-old actress, the film is the first Israeli movie ever to take a prize at the annual film festival, which is considered one of the movie industry's main galas.

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New Crop Of Kosher Vintners Crushes Old Stereotype

By JUDITH BRODER
SELLNER

Special to the Jewish Voice

"Please excuse the shirt — we're in the crush now," said the gray-bearded man in the black yarmulka and purple-spotted white shirt. With a twinkle in his eyes, as blue as the sky on that early-autumn morning, he welcomed me to the Hudson River Valley winery. A tanned, muscular man atop a nearby pickup truck dumped basketfuls of red grapes into a huge steel bin, "the hopper," explained the bearded man. "Then, this



Craig Winchell, president and wine maker of Gan Eden wines, developed a taste for premium wines at a young age under his father's tutelage.

machine," he said, pointing to a larger vat, "takes off the leaves and stems before we crush the grapes into juice."

My guide, Ernest Herzog, Grand Winemaker and Chairman of Kedem Royal Winery, is the dean of American kosher wine makers. At 54, the seventh generation Herzog to make kosher wine, he continues the family business that started in 1848 in a Czechoslovakian village and eventually became the exclusive wine supplier to Kaiser Franz Joseph.

After surviving the Nazis, Ernest's father fled to America in 1948 when the Communists overran his homeland. In New York, Ernest and his brothers and sister worked after school without pay at the Lower East Side winery where their father received a partnership in lieu of wages.

Things have changed. Today Ernest presides over a state-of-the-art wine facility. The world's largest producer and importer of kosher wines, Kedem imports from Israel, France, Italy, and Spain and produces more than a million cases a year between the New York winery and its California Domaine de Baron Jaquab de Herzog.

What makes wine kosher? "It's what doesn't get into it," he explained. "No meat products or gelatin, no grains or corn products. And from the pressing on, only Sabbath-observant Jews can handle it."

Passing on the tradition, Ernest introduced his apprentice and son, Michael, soon to be the family's eighth generation wine maker. The Herzogs and a handful of others are crushing old stereotypes by producing award-winning, premium kosher wines.

In Healdsburg, California, 28-year-old Robert Weinstock, is the youngest producer of kosher wine in the United States. A Reform Jew, he is president, wine maker, vineyard manager, and general factotum of Weinstock Cellars, the first to produce kosher wines in Sonoma County. In a custom winery, shared by other wine makers and made kosher for his production, Weinstock produced 18,000 cases in 1987. Orthodox Jews come to the rural town to process the wine under Weinstock's instructions.

"Knowing what I knew," said the husky 31-year old, "it was easy to sell wine." His blue eyes narrowed as he grinned. Once in the business, he wanted a technical background and entered the Department of Viniculture at the University of California-Davis, where he met Jennifer Lum, a food technology major, now his wife.

Following graduation with departmental honors and a year of graduate study, he became chief wine maker at a small nonkosher winery in Washington State and produced two award-winning wines. Feeling isolated from Jewish life and unable to adhere to Sabbath observance, he returned to California. Again at a small nonkosher winery, he arranged a contract that released him from work on Saturday. "But when problems arose, I had to work on Shabbos, and I felt guilty," he said.

Starting Gan Eden in 1985, Craig remained in wine production on his own terms, purchasing grapes from nearby farmers. He produced 25,000 cases in 1987. He and Jennifer, the company's only full-time employees, operate under their infant son's watchful eye.

The first California premium kosher wines came from the renowned Napa Valley, where Ernie Weir produced Hagafen Cellars' first vintage in 1980. After graduating from UCLA as a sociology major, he had his first agricultural experience in Israel on a kibbutz, "collecting eggs in the chicken house and picking grapefruit in the orchard," he said. Back in California, he bypassed his hometown, Los Angeles, and earned a master's degree from UC-Davis in viniculture.

"I found you could work in agriculture and still be sophisticated," he said, a smile crossing his tanned face. "My first job was in vineyard management with a large Napa Valley winery." Besides making Hagafen wines, he still holds a full-time management job.

Married to an Israeli he met in California, Weir describes himself as "culturally Jewish." He attends a Conservative synagogue, thought not every week. However, he doesn't work on Friday afternoon, Saturday, or Jewish holidays, and his wine production is supervised by the Rabbinic Council of San Francisco.

"I make the stylistic decisions," he said. "Rather than say we make kosher wines, I prefer to say we make Napa Valley premium varietal wines that are also kosher." Hagafen's 1987 production was 7,000 cases.

At Napa Creek Winery, where Ernie Weir produces Hagafen wines, we met Philip Steinschreiber, who helped start Israel's Golan Heights Winery, a cooperative that makes wines under the Gamla, Golan, Mount Hermon, and Yarden labels.

The sandy-haired son of concentration camp survivors, a UCLA graduate, worked for a year in psychology "when I realized I wanted to do something else. I traveled for a year in Europe and became exposed to wine — the way Europeans drink it — and grapes," he said. "My father opened a wine store, and I took some courses and started buying and



Joseph Zakon began a winery in Brooklyn's Crown Heights at age 21 and now produces award-winning wines under the Kesser label.

selling." Tiring of retail, he pursued a master's degree in enology at California State University at Fresno.

"The timing was perfect. A group in Israel was looking for a Jewish wine maker to start a winery — from the ground up," he explained. "I started the pilot plant in 1983, and we produced 4,000 cases. Our Sauvignon Blanc won a bronze medal at the 1983 International Wine Show in London — the first Israeli wine ever to win a medal." The next year production was up to 20,000 cases, and they took a silver medal. Before leaving Israel with his American wife, also a wine maker, Phil had started the 1984 Yarden Cabernet Sauvignon that won a gold medal in London in 1987.

Ed Salzberg also went to Israel with his American wine education and expertise, but he remained. Born in Washington, D.C., and raised in Rochester, N.Y., he went to California after high school, "seeking the romantic ideal," he said. After graduating from UC-Davis in 1975 with a degree in fermentation sciences, "pipe dreams of developing my father's eight acres in the Finger Lakes vanished," he added, stroking his Lincoln-esque beard. Instead he worked in Napa Valley wineries and then upstate New York, where he made Wild Irish Rose.

Having visited Israel, he made *aliyah* in 1980 with his wife and two young daughters — their son was born there. "Living in Israel has helped me to develop as a Jew," he said. "My life here allows me to explore Judaism... It's a good feeling."

Ed's first position there was as director of quality control for Carmel, Israel's largest wine producer and exporter. Five years later, when Baron Wine Cellars opened, he was asked to become wine maker, "and I jumped at it," he said. "We have all ultra-modern, stainless steel equipment, and I'm involved in every step of the production," he continued. A small, family-owned winery — they also grow their own grapes — Baron Cellars is located on the way to

Benyamina from Zichron Yaacov, site of Baron de Rothchild's first agricultural college. Baron wines have not reached the North American market, but import negotiations are in progress.

Salzberg's departure notwithstanding, Carmel still has a resident UC-Davis-trained production person, Israel Flam. An Israeli since age 3, a year before the State's creation, the tall, clean-shaven father of three "got into wine making by chance. After I finished my arm duty, I got a job with the Israel Wine Institute while I was at the university. I found it so interesting I decided to study enology."

After working at a winery in South Africa, Flam enrolled at UC-Davis in 1965. He joined Carmel in 1970, helping to develop the new varietals. Part of four-man team — three wine makers and a technical director — he is involved in all the processes from the arrival of the grapes to the bottling.

Unlikely as it may seem, Joseph Zakon started a winery in Brooklyn's Crown Heights. In 1981, at 24, he was the youngest person to own and operate a winery in the U.S. "My motivation came from two directions," he said. "I went to a Lubavitcher Yeshiva, and I didn't like the taste of the wine we used for *kiddush*; I thought there must be something better. Then, at 18, I was a counselor at Camp Gan Yisroel in the Napa Valley," he continued. "Coming from Brooklyn, I asked, 'What is this all about?'"

The two parts came together in 1977, and he began experimenting with wine making in the basement of his parents' home. After his first attempt turned out "disastrous" — he used table grapes instead of wine grapes — he read up on wine making, bought some California grapes, and improved. His 1979 Kesser Concord — not over-sweet or syrupy — was a hit and sold out.

Although proud of his medals in wine competitions and the fact that his Crown Regal wines are on the River Cafe's wine list, Zakon has other ambitions: to convert congregations to his dry Concord wine for *kiddush*, to own a vineyard in Israel, and to start an international wine center, with offices, a museum, and an operating winery with tours and tastings — under the Brooklyn Bridge. "Over 100 years ago, when the bridge was first built, they stored wine under the arches," he said, injecting a touch of reality to his innate romanticism — he made his wedding wine and named it Michelle for his bride.

These eight men are as different from one another as white grapes are from red, yet a common desire seems to connect them — to produce quality wines that are also kosher so observant Jews can use them for rituals and at their tables. Joe Zakon's philosophy seems basic: "It's something I can give to society for people to enjoy on holidays and special occasions."

(Judith Broder Sellner is a New York-based free-lance writer specializing in arts, travel, and Jewish lifestyle subjects. She is a communication management consultant to corporations and nonprofit organizations.)

Rabbis Joining Together To Heal Interdenominational Rift

By BEN GALLOB

A national organization committed to healing the wounds created by interdenominational rivalries in Jewish life is developing local groups of rabbis from all four rabbinical denominations who meet monthly for dialogue on a range of ideological issues.

There are now eight such groups of Orthodox, Conservative, Reform and Reconstructionist rabbis, including women rabbis, and more are being formed, according to Paul Jeser, executive vice president of CLAL, the National Jewish Center for Learning and Leadership. The co-founder and president of CLAL is Rabbi Irving (Yitz) Greenberg, a New York Orthodox rabbi who has warned repeatedly against the threat to Jewry of denominational rivalries.

Jeser told the *Jewish Telegraphic Agency* that CLAL is the only national Jewish organization that has interdenominational programming as its major priority. He said Am Echad, CLAL's interdenominational department, and Chevra, its interdenominational rabbinic project, are the

American Jewish community's first major organized efforts in this area.

Rabbi Shael Siegel, recently named director of the Chevra program, said Chevra chapters are open also to Jewish academicians. Chevra chapters have been set up in Boston, New York, Philadelphia, Washington, Dallas, Los Angeles, San Francisco and Chicago.

Eric Levine, associate director of Am Echad, explained that Jewish academicians are scholars who have significant impact on the Jewish community through their writings and teachings on Jewish issues. He estimated that from 10 to 25 percent of the membership of Chevra chapters are non-rabbinic Jewish scholars.

As far back as 1981, Levine said, CLAL leaders and other Jews sympathetic to Greenberg's approach recognized that there was an urgent need for a unique forum that would allow rabbis and scholars to engage in dialogue or study on divisive interdenominational issues, such as the "Who is a Jew" controversy.

A similar goal is sought in national conferences, convened annually. Such gatherings of rabbis and scholars have taken place in Los Angeles and New York. The next one is planned for Stamford, Conn. Levine said such forums, whether in local chapter meetings or national conclaves, provide an opportunity for participants to meet quietly to discuss means of solving disputes, without

public observation of rabbinic participants.

He said participation in such activities often presents difficulties for Orthodox rabbis. He said more and more chapters are "going public" in identifying members, but some chapters are still careful about anonymity of members because of the sensitivity of Orthodox rabbinical members. There is more reluctance among Orthodox rabbis than others in joining the study groups, Levine said, but every Chevra chapter has Orthodox rabbinical participation.

Chapters meet monthly for periods of one to two hours. Each chapter develops its own program with the general goal of creating respect among representatives of each denomination for the outlook of the other participants.

The view of CLAL program planners is that it is not enough to teach participants about the history or the philosophies of the respective groups. It is also necessary to enhance communication, understanding and interpersonal relationships across denominational lines.

The chapter participants do not simply study, Levine said. "We refer to it as study and dialogue. The purpose is problem solving."

One may not see a dramatic global resolution to major divisive problems confronting Jews as a religious entity emerging from a Chevra chapter meeting or from a national conference, Levine said. But "one should not minimize the importance of individual

relationships growing out of these local meetings," he added.

He said Chevra chapter meetings bring together rabbis to examine halachic problems out of which rancorous disputes have previously developed. The chapter members are "seeking common solutions for common problems."

One Orthodox rabbi was quoted by Levine as explaining his interest in the Chevra chapter program in these words: "I want to be involved in this level of interdenominational dialogue, because I consider these issues crucial to the quality of Jewish life and survival, and I felt it was a per-

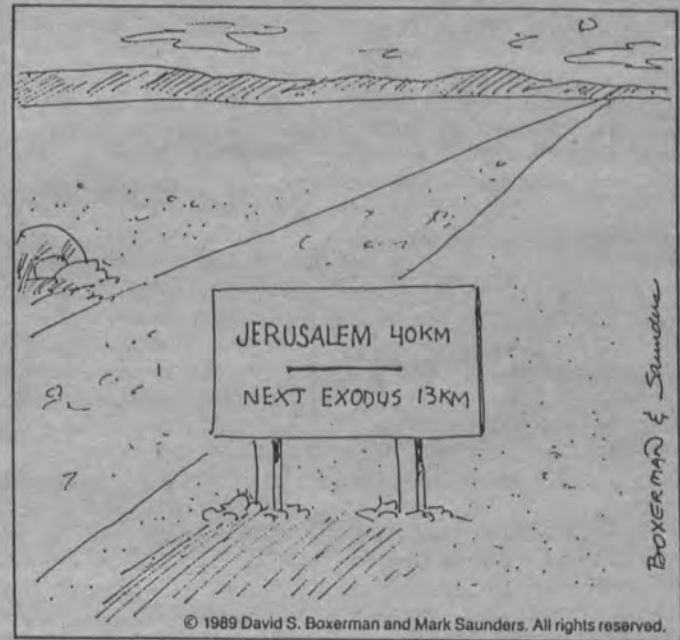
sonal responsibility to become involved."

Levine said there is "a parallel thrust" in CLAL programs toward lay people and professionals in Jewish communal service. There are many one-day conferences built around individual workshops, among many ongoing CLAL programs.

Rabbi Siegel said Chevra is not formally linked with any of the denominations. "We see ourselves as an umbrella group — maximalist, if you will — seeking out ways and pioneering paths by which we can be inclusive of all ordained rabbis and Jews, rather than exclusive," he said.

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Prime Minister's Conference On Jewish Solidarity With Israel

By HELEN DAVIS

Special to The Jewish Voice

JERUSALEM — When he stepped into the White House for his first meeting with President Bush last week, Israeli Prime Minister Yitzhak Shamir can honestly say that more than 1,500 Jewish men and women from nearly 50 countries came to Jerusalem in late March to pledge support for his government. Indeed, that was the primary purpose of his Conference On Jewish Solidarity With Israel. But he would be hard-pressed to say the majority of participants were authentic leaders, that they represented a cross-section of world Jewry, or that Diaspora leaders will continue to support indefinitely his policies of hanging tough.

In a sense, two distinct conferences took place. One was an impressive and uplifting display of unity among Labor and Likud leaders appealing from the same platform for Jewish support in the face of intense international pressure and some 1,580 delegates renewing their commitment to Israel.

But there was a smaller, more private conference as well, several steering committee sessions of some 200 leaders meeting with Shamir. It was during these sessions that even the most mainstream representatives urged Shamir to come to Washington with an initiative — ANY kind of initiative — to change his image from a stubborn nay sayer to a reasonable diplomat seeking peace.

While press coverage focused on the fact that Jewish leaders from around the world had responded to Jerusalem's summons, there was little questioning of just who these leaders represented.

Of those attending (about half were from America), several hundred were recognizable leaders of national Jewish organizations, but the rest were an amalgam of ambitious younger people flattered to be invited and rank-and-file supporters of Israel. And as many as half of the American delegates were American Jewish tourists who happened to be in Israel as part of organizational missions and were "recruited" to help fill the convention hall.

The result was a sense of support for Shamir's policies that many leaders say was not at all representative of an American Jewry growing increasingly frustrated, confused and insecure about Israel's stand.

"I looked around and wondered who all these people were," said one American Jewish leader.

"From the sentiment in the room, I would say that most people were to the right of Shamir," said Rabbi Henry Siegman, executive director of the American Jewish Congress. "The largest ovation of the conference was for Ariel Sharon, and I had the feeling that a motion to expel all Palestinians from Israel would have passed overwhelmingly. I don't know who those people were but it is clear to me that they were totally unrepresentative of American Jewry. Shamir can truthfully say that world Jewry expressed support for his policies in the large public sessions, but that would not be true of the sentiment ex-

pressed in the steering committee sessions."

Shoshana Cardin of Baltimore is chairman of the National Conference on Soviet Jewry and played a key role in drafting the Declaration of Solidarity. She acknowledged

the conference did achieve a real sense of unity. And so the original Declaration of Solidarity, a lengthy and rambling statement critical of those with alternative suggestions for achieving peace, was scrapped. It was replaced by a brief state-

were not wounded and submissive.

"He wanted to show that they were not weak-kneed and that they could be counted to rally behind us and support us," said one senior Israeli official bluntly.

Many of those who attended the conference did so in a mood of outright skepticism — and then only after much soul-searching. Many others chose to stay away.

Sir Isaiah Berlin of England, one of the many "celebrities" who declined an invitation, made no attempt to hide his feelings: Talking with Shamir, he declared, was like talking to a rock.

Ted Mann, a former chairman of the Conference of Presidents of Major American Jewish Organizations, said he "never held out much hope" for the conference being a meaningful dialogue. He said he signed on in support (he did not attend because of business obligations at home), but was concerned that the conference would leave the impression that all the participants supported Shamir.

Notably missing were large numbers of Federation executives and lay leaders from the United States who were unhappy with the lack of process involved in planning the conference and Jerusalem's seemingly haphazard style in inviting participants.

For those who did make the journey, the gathering was an opportunity to suspend disbelief, if only for a few days, and to hear what they have wanted to hear for so long: an Israeli government speaking with a single voice.

(Delegates needed to close off reality, though, to believe the message of unity. The major news the day the conference opened was of a leaked Israeli intelligence report indicating the government will have to talk to the PLO if they want to deal with Palestinians. This was no doubt leaked to embarrass Shamir and undermine the conference's theme. Within days after the delegates returned home there were leaks regarding Peres's own peace plan.)

It was clear that Likud controlled the conference and many delegates expressed their concern about the political implications, including Albert Chernin, executive vice chairman of the National Jewish Community Relations Advisory Committee (NACRAC).

"Our major concern about the conference," said Chernin, "was that we would be expected to give a blank check to Shamir's policies."

He noted that a "significant minority" of his members were pushing his organization toward open support of Labor

Party positions, adding that in the past year, it has become more acceptable for American Jewish leaders to voice skepticism over Jerusalem's policies.

Were the Israelis listening? Shoshana Cardin felt they were. The former president of the Council of Jewish Federations sensed "a new receptivity to expressions of concern from Diaspora Jews."

Arden Shenker, president of the National Jewish Community Relations Advisory Council, said that while he had been skeptical of the conference beforehand, he was impressed with its spirit of openness and unity.

Other delegates expressed optimism that, as one said, "Shamir was listening hard to what we had to say in the steering committee sessions, that he had to take something new to Washington."

The harsh fact, however, is that while the Israeli leader issued a clarion call to the delegates to "go back to your homes and stand up and be counted whenever the needs of our people and our land will require it," he gave them little ammunition with which to rally their foot-soldiers.

"I think a lot of them are flying on faith," said one Israeli official. "Basically, they are trusting that Shamir will come to Washington with something in his hand, something they can work with. If he does that, then this conference might be a real landmark, maybe the beginning of a real dialogue between the Israeli government and Diaspora Jewry."

"But if he goes to Washington determined to tough it out, then the glow of enthusiasm kindled by this conference will go out and it will be a long time before any Israeli leader will be able to call Diaspora leaders to Jerusalem for a solidarity conference again," the official said.

The point was underscored by Burton Levinson, national chairman of the Anti-Defamation League, who contrasted the positive emotional experience of the gathering with a warning: If Shamir goes to Washington and appears stubborn and recalcitrant, "what has been achieved here will be lost."

That was the unequivocal message Diaspora leaders conveyed to Shamir in private, even as they linked hands in a public gesture of eternal solidarity.

(Helen Davis reports on the Mideast and international affairs from London. This article was made possible by a grant from The Fund For Journalism on Jewish Life, a project of the CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.)

Prime Minister Urged To Take A 'Human Rights Offensive'

By HELEN DAVIS

Most delegates to the Prime Minister's Conference on Jewish Solidarity with Israel agreed that a fresh, innovative departure was necessary to allow Israel to break out of the cycle of perceived rejectionism and international obloquy.

Professor Irwin Cotler, a specialist in international law at Toronto's McGill University and one of the brightest lights in the North American Jewish firmament, was no exception.

Cotler, who has invested much of his prodigious energy and considerable legal skills in the defense of prisoners of conscience — from Anatoly Sharansky to Nelson Mandela — did not offer Prime Minister Shamir advice about territorial compromise or the merits of negotiating with the Palestine Liberation Organization.

Instead, he urged that Israel — and Jews everywhere — embark on a "human rights offensive" by taking a more activist role in such issues as arms control and apartheid issues.

Cotler said he understood why many Jews shied away from activism at a time when Israel's enemies were cynically using human rights in their campaigns against the Jewish state. But for Jews to ignore human rights issues was to both "diminish ourselves as Jews and to imperil the Jewish case."

Human rights, said Cotler, had become a central plank of Western political culture, and in the West — particularly in the United States — the Middle East conflict had become a human rights issue.

In this context, Israel was perceived as denying Palestinian rights to self-determination and a major human rights violator in the territories.

"I, too, am critical of human rights violations in the territories," said Cotler, "but I am also highly critical of the kind of blanket criticism of Israel that one now hears from human rights organizations."

The reality, he said, was that Israel compared favorably with the great majority of Western democratic nations. It had a democratically elected government and the appropriate mechanisms for petition and redress. It had an independent judiciary and a free press that rigorously monitored events and exposed violations.

Israel, and Jews in the Diaspora, must convey this message to the world, said Cotler. At the same time, Diaspora Jews and the government of Israel should "re-engage" in human rights. "Otherwise," he said, "we are always going to be on the defensive."

French film director Claude Lanzmann, best known for his epic film on the Holocaust, *Shoah*, delivered a short statement, but one that electrified the conference.

"Being of a pessimistic nature, I see no easy solution to the problem," said Lanzmann. "But I want to remind my brother Jews about basic issues for me."

"The Holocaust was a massacre of innocents, of a people who had foregone for hundreds of years the use of force. Today, we take for granted the existence of an Israeli Army ... I regard it as an invaluable treasure."

"The perception of the world and our perception of ourselves is something we owe to Israel and we must carry it in mind forever," he said. "European Jews of my generation carry in their bones and their blood an old fear. The Jews of Israel are different from us — but they are the same, too."

"I believe the Israeli Army is dramatically different from any other army in the world — in its relationship to violence, to honor and to courage."

that the conference delegates were largely "a self-selected group" in the sense that many of those Jewish leaders who disagreed sharply with Likud policy stayed home. (And she noted that while Sharon's speech did receive a great ovation, about 100 of the most enthusiastic applauders left when the general did, leaving the impression that he brought his own supporters to hear his talk.)

"I think the conference achieved its goal of bringing together a large number of people from all over the Diaspora, of many different perspectives, to show their unity for the people and the State of Israel, regardless of specific policies."

For a brief moment in time,

ment that steered clear of specific peace plans, supporting Israel's "deep yearning in its 40-year quest for a just lasting peace and backing the unity government's efforts 'to achieve peace and security with its neighbors.'"

Some could say the statement was bland, but it encompassed the feelings of all the delegates, and after all, this was a conference that emphasized style over substance.

After 15 months of media assaults over the intifada, after Washington's decision to open a formal dialogue with the PLO — with the apparent acquiescence of America's Jewish leaders — Shamir wanted a clear demonstration that American Jewish leaders

HAPPY PASSOVER



'Passage To Freedom' Campaign Will Be Test Of Jewish Philanthropy

By ANDREW SILOW
CARROLL

NEW YORK (JTA) — As any successful fund-raiser knows, Jews give best when it comes from their "kishkes," or guts, rather than from their heads. A recent example is the emotional outpouring that marked the 1984 Operation Moses drive, when Jews contributed \$60 million on behalf of Israel-bound Ethiopian Jews.

But a different mood marks the beginning of the United Jewish Appeal's \$75 million "Passage to Freedom" campaign on behalf of Soviet Jewish emigrants. According to UJA leaders who discussed the new campaign at a news conference here Monday, the driving force behind the campaign is cool pragmatism rather than philanthropic zeal.

The reason lies in the unprecedented nature of the Soviet Jewish exodus. The "Passage to Freedom" campaign is designed to relieve the financial burden on Jewish agencies helping to resettle an influx of Soviet Jews that could reach 40,000 this year. Fund-raising missions are being planned, speakers are being booked, and April has been designated as "Passage to Freedom" month. Communities will be asked to conduct fund-raising phone-a-thons during the intermediate days of Passover.

The efforts are aimed at tapping compassion for Soviet Jews, which reached a high point in December 1987, when 200,000 American Jews descended on Washington to rally for their Soviet brethren's freedom.

UJA leaders speak emotionally of the historic responsibility of settling the new immigrants and the uncertainty of the Soviet Union's relaxed emigration policies.

But an irony tempers their enthusiasm: The Soviet Jewry movement was based on Zionism and its beneficiaries usually leave the Soviet Union with Israeli visas. Yet some 90 percent of recent emigrants have chosen to live in the United States rather than

Israel. Israelis are frustrated by the phenomenon they call "dropping out," and some blame the Americans for enticing Soviets with a host of social services.

American Jewish leaders sympathize with the Israelis but defend their actions. "I think it is fair to say that the overwhelming consensus of American Jewish organizations would wish that all Soviet Jews would go to the State of Israel," UJA President Stanley Horowitz said last month. "However, what is an appropriate response — once the determination is made — to those who will not go to Israel?" he asked. "The American Jewish community is dedicated to the idea of responding to fellow Jews."

Horowitz said he has been telling Israeli leaders that the purpose of the special campaign is to prevent a repeat of 1980 and 1981, the years immediately following the exodus of some 59,000 Jews from the Soviet Union. "The UJA lost a great deal of money in 1980-81, as some federations used for local needs money that might have gone to the UJA. We're helping Israel to avoid that problem," said Horowitz.

The UJA raises its money in partnership with the local federations, who ultimately decide how much of the year's campaign will go to the UJA and how much to local needs. The "Passage to Freedom" campaign is being conducted above and beyond the \$720 million-plus that UJA and the federations raise jointly each year.

Ambivalence is expressed in other ways as well. Approximately 80 percent of the emigrants are settling in seven communities: Boston, Chicago, Los Angeles, New York, Philadelphia, San Francisco and the North Shore communities of Massachusetts.

At a meeting here last month of representatives of 35 of the 42 largest Jewish federations, some expressed concern that their communities are having to carry the burden of what have

ANALYSIS

come to be known as the "affected seven."

"There is some concern, but I think it will work itself out through discussions at the committee level," said Marvin Lender, the New Haven, Conn., investor who chairs the special campaign.

The mechanism for working out details is a "monitoring" committee coordinated by the Council of Jewish Federations. The committee has representation from all of the agencies affected by the Soviet emigration. They include the federations, the Hebrew Immigrant Aid Society, UJA and its major beneficiaries: the Jewish Agency for Israel and the American Jewish Joint Distribution Committee.

The committee already has determined "community quotas," or the amount federations are expected to raise on behalf of the campaign. The quota will be based on how much an individual federation contributed to last year's general campaign — the higher the percentage, the higher the quota, according to Lender.

Lender said federation leaders "accepted the quota we assigned them and made personal contributions." He said that UJA national vice chairmen already had contributed \$1 million to the campaign.

The 1989 special campaign thus appears to be well on its

way. But what about the future? If Jews continue to flow out of the Soviet Union, will the special campaign then become a yearly event? "We thought about that a lot," said Lender,

who added he hoped that the doors of the Soviet Union will remain open. "But right now we're dealing with the realities of 1989. We have to deal with what is now."

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B'nai B'rith Prisoner Conference Considers Novel Approaches

WASHINGTON, DC — If the American criminal justice system had taken a few lessons from Jewish tradition, Willie Horton, the furloughed Massachusetts rapist, would probably not be a household name.

Two experts at the Second International Conference On Service To Jews in Prison suggested ways that problems like overcrowding and recidivism can be alleviated through a look at Jewish perspectives on criminal justice. The International Coalition for Jewish Prisoner Services, a prison volunteer and professional clearinghouse sponsored by B'nai B'rith International, con-

vened the conference at B'nai B'rith's Washington headquarters in January.

Dr. Nicholas Kittire, former president of the American Society of Criminology and the current head of the Bar Association for the Supreme Court, and Rabbi Reuben Landman, past president of the Rabbinical Assembly of Greater Washington, treated participants at one session to a thought-provoking comparative view of the two justice systems.

"By and large, emphasis in Jewish law was on compensation," noted Kittire. "Great emphasis is on the victim." By contrast, the American judicial system does not propose a

compensation mechanism as an alternative to imprisonment. One of Kittire's suggestions for reform is that we place the victim "on center stage" in the judicial process.

Kittire also pointed out the inadequacy and ineffectiveness of our current prison system. The United States has more prisons per capita than any other nation — but it would still have to triple national prison capacity in order to incarcerate everyone who is sent to prison each year. This overcrowding leads to the furloughs and early releases which provoke such "outrage in the press." Kittire is therefore a proponent of fines and victim compensation as alternatives.

Kittire also argued that prisons should provide job training, in an effort to reduce recidivism rates. To many people, he observed, "crime is a job."

Rabbi Landman emphasized the internal deterrent to crime inherent in Judaism, as opposed to American external deterrents like a police force and the threat of imprisonment. "The Torah is perhaps the greatest internal police force ever," he declared. He spoke of the responsibility which each individual has to society as part of Jewish law. This responsibility prohibits Jews from hurting one another, said Landman.

Kittire agreed that Jewish tradition's emphasis on values and responsibility to the com-

munity is indeed a most effective deterrent. Without education that stresses values and conscience, he noted, "you cannot have enough police officers standing behind you" to protect society.

Richard Heideman, a criminal defense lawyer and B'nai B'rith International vice president, chaired the discussion and put forth his own advice for bringing about reform. According to Heideman, criminal lawyers are overworked and undertrained, and many are "more motivated by money than by cause or by justice." "Take on the lawyers," he challenged. "Lawyers are not sacrosanct."

Approximately 40 people participated in the three-day conference, including lawyers, prison chaplains and volunteers. The conference, held under the auspices of the B'nai B'rith Community Volunteer Services division, included sessions on strengthening the coalition, meeting the needs of Jewish prisoners and religious rights of prisoners.

Participants were especially moved by the presentation of a former Jewish prisoner who now operates a prison ministry. Sid Kleiner spoke of the "stigma" which haunted him and his wife even after his release. His wife's business still suffers, and they often feel ostracized by the Jewish community. "We went to services. Nobody would look at us," he related. However, Judaism was

important in helping him deal with prison. He went to services every Friday night at an Air Force base chapel. "Being in a room with 35 to 40 people of my faith," he said, was one of the few "good things" about his prison term.

The conference also heard of the work of *Bet T'shuvah* (House of Return), a half way house for Jewish ex-offenders directed by Coalition member Harriet Rossetto of Los Angeles and viewed a video cassette on the subject — the video is available without charge from the Coalition. It also heard first hand accounts of volunteer work by Larry Karlin and Leonard Silverman, both of Philadelphia.

The work of the Coalition was praised by Chaplain Charles Riggs, Chief Chaplain of the U.S. Bureau of Prisons who pointed out that "unless all of us have religious freedom, no one does."

Avlin Bronstein, executive director of The National Prison Project, reported some disturbing new developments for Jewish prisoners. A recent Supreme Court decision has reversed a recent trend toward allowing more religious freedom in prisons. Several cases, including one involving the right of an Orthodox Jewish inmate to grow his beard, have been remanded to lower courts with instructions to reconsider them in light of the recent Supreme Court decision.

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NJCRAC, WJC Expected To Press For Reassessment Of Jackson-Vanik

By SUSAN BIRNBUAM
NEW YORK (JTA) — It is time for the United States to re-evaluate its restrictions on trade with the Soviet Union, in light of profound changes instituted by Soviet leader Mikhail Gorbachev, the president of the World Jewish Congress said last month. Speaking in Philadelphia to the World Affairs Council, Edgar Bronfman said the U.S. government should consider waiving such restrictions under the Jackson-Vanik Amendment, which links the granting of most-favored-nation trade status to freedom of emigration for Jews and other minorities.

His remarks, which were reported by the WJC office here, are the latest indication that the American Jewish community will soon drop its opposition to waiving the 1975 amendment's restrictions. Sources in the community believe such a policy change will occur by June.

Bronfman said his recommendations were based on analyses undertaken with members of the East-West Forum, an international organization of policy-makers and scholars he convened three years ago to arrive at the best management possible of East-West relations. "The Soviets have gone far toward answering the problems that led the U.S. to put the Jackson-Vanik amendment into law," said Bronfman. "This sea change calls for an energetic and imaginative Western response."

"Should the Soviets continue on their current path," Bronfman reasoned, "the United

States administration should review Jackson-Vanik restrictions, which prohibit most-favored-nation status on tariff issues to any non-market economy country that restricts emigration."

Sources now say they believe the National Jewish Community Relations Advisory Council, as well as the WJC, will probably ask for the waiver in or around June. NJCRAC is believed to have decided on an 18-month waiver in a closed-door vote at its annual plenum last month in Washington.

On Thursday, Dr. Lawrence Rubin, associate executive vice chairman of NJCRAC, confirmed that the umbrella group had held a full discussion on Jackson-Vanik during the February conclave. "A consensus did emerge which will be articulated within the process of the National Conference on Soviet Jewry at its executive committee meeting in June," Rubin said.

The National Conference on March 21 released a statement affirming that the organization is continuing to reassess its policy on the Jackson-Vanik Amendment. The statement was released by Shoshana Cardin, conference chairwoman, who was

attending an executive committee meeting of the World Conference on Soviet Jewry in Jerusalem.

At the NJCRAC plenum in February, Cardin had argued against waiving the amendment, cautioning against "unjustified euphoria" over Soviet changes. Recently National Conference spokesman Jerry Strober said the group is not presently agreeing to a waiver, but is "looking at a number of factors, obviously having to do with emigration."

Among them, he said, are the "rate of Jewish emigration and its sustained basis, the question of long-term refuseniks, the question of whether the Soviets will promulgate a new codification of emigration law, and whether Secretary-General Gorbachev will fulfill the promise that he made in his December 1988 U.N. speech, when he talked about putting strict limitations on state secrecy."

Strober said the National Conference would "continue its process of assessing our position vis-a-vis U.S.-Soviet trade policy, looking toward a new policy in the near future if emigration and the climate in which it functions are sustained."

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'The Other Sharansky' Finds Peace In Iowa

By WILLIAM SIMBRO
Special To The Jewish Voice

He is known as "the other Sharansky."

Leonid Sharansky, brother of Natan Sharansky, the dissident who was released to Israel after nine years in a Soviet prison, want to be known as more than just the "brother of a symbol."

Now living with his wife and two children in West Des Moines, Iowa, Leonid Sharansky is trying to resume his dream of success and a quiet family life, a dream that was delayed by a nine-year fight for the freedom of his brother, known before his release as Anatoly Sheharansky.

They've lived in Iowa since January 1988, and now, only after having adjusted to American life and recovering from the stress of the past, are they ready to talk about their experiences.

"I was very tired after all those years," Sharansky said. "My main goal in life was to get Anatoly out of prison. I had to do that. I never wanted a political career and don't want one now."

"Now I am relaxed. I like my job. We like living here. They are right when they say Iowa is a good place to grow. People here are warm and friendly. Everyone has been nice to us."

An indication of his growing degree of comfort is his decision to yield to a growing impulse and change the spelling of his family's name from the more Soviet Sheharansky to the more simple Sharansky, a spelling his brother adopted earlier.

Leonid, 42, has resumed his engineering career. His wife, Raya, also 42 and an engineer, rapidly is learning English and hopes soon to get a job. Son Alexander, 17, is a senior at Valley High School and going through the throes of choosing a college for next year. A second son, Boris, is busy being a 3-year-old.

Their world is a far cry from the attention focused on Natan Sharansky when he walked across the Gliencke Bridge to freedom in West Germany in February 1986. The Soviet Union's best-known Jewish "refusenik" was freed after being held for nine years in Soviet prisons and work camps on charges of spying for the United States. It was 13 years after he had applied to leave the Soviet Union and move to Israel.

He was reunited with his wife, Avital, who had kept his case alive in the West, embraced at the Jerusalem airport by Shimon Peres, invited to the White House by President Reagan and given a huge contract for his book, "Fear No Evil," which came out last year. To all who prized freedom, Natan Sharansky had become a hero.

Tipped by Western reporters that his younger brother was about to be freed, Leonid and his family were glued to the radio in their Moscow home, listening to a live account of the release on the BBC.

Leonid recalls it as a time of joy, relief and celebration, followed by a sense of emptiness and uncertainty about the future.

"Suddenly there was nothing to do further," he said. "For nine years I had been working on behalf of Anatoly. Every day I did something — meeting with reporters from the West, meeting with authorities, writing letters to everyone we could think of, planning strategy for his defense, trying to arrange for prison visits, thinking about what we could do next. I no longer had any career ambitions in the Soviet Union and didn't know what I would do abroad."

Once freed, Natan began work to bring his mother, Ida Milgrom, and Leonid's family to Israel. They left the Soviet Union in August 1986.

Israel offered a new life, but Leonid found job-hunting tough and everyone faced difficult adjustments.

In March 1987 Leonid and his mother toured the United States.

During a four-day stop in Des Moines, Sharansky met Naum Staroselsky, president of Compressor Controls Corp. and a Soviet Jewish immigrant. Staroselsky offered Sharansky a job as a design engineer. The family moved to Iowa from Israel.

Life here has allowed Leonid to resume his career, his main concern before the imprisonment of his brother.

Unlike Natan, Leonid said, he wasn't involved in causes and had no desire to leave the Soviet Union. His goals before his brother's 1977 arrest were purely financial. "I wanted to be a success, to go as far as a Jew would be allowed to go in the Soviet Union," he said.

He was achieving his dream, and even had an automobile, a rare status symbol in the Soviet Union.

It all was thrown into turmoil with the arrest. Soon after Natan was seized, officials asked Leonid to denounce his brother as a traitor. "It was impossible to stay neutral," he now says quietly.

Leonid, the upwardly mobile Soviet yuppie, became the passionate defender of his brother's innocence and right to leave the country.

Before long, scheduled pay raises didn't come through. In 1981, he was declared a "security risk" and fired from his job in the computer industry.

He took a menial equipment-repair job that paid less, but allowed him more time to work at what had become his real job — his brother's freedom.

Alexander Sharansky and his mother both remember the years of worry and fear. "I was five years old when Anatoly was arrested and didn't really understand what it was all about until I was in fifth grade," Alexander said. "Yes, it was a difficult time. I worried about my father a lot."

"When Anatoly was in prison I tried to be near Leonid all the time," Raya said. "I felt if I would be near him nothing would happen and they would do no harm to him."

In nine years, Leonid and his mother — who celebrated her 80th birthday in Israel a week ago — were granted five prison visits. Three were for two hours each and two were extended visits of a day or two.

In Iowa, Leonid and his family were hosts to Natan for a quiet weekend visit last year. Most people in Des Moines probably did not know the famed refusenik was in town.

Leonid and his family still are adjusting to the changes they face from living in the U.S. He occasionally kids his wife about her first trip alone to an American supermarket, where she was confronted with an incredible array of brands for a single item. "She came back with nothing. I asked why and she said 'I couldn't choose,'" Leonid said.

Raya knew no English when they arrived in January, but night classes and gentle prodding by Leonid have brought great progress. "All my teachers is very nice people and very good teachers," she said on returning home from class one night last fall.

"Are very nice people," Leonid corrected with a smile.

"I hope I soon have a job," she said. "It is very important for me to go to work. I don't have the possibility to speak English all day."

"It would help economical," Leonid said. "Even more important is that it will help her to feel a part of the life of this country." Both Leonid and Raya have master's degrees in engineering and Raya has been offered a job in the firm where Leonid works.

Alexander said he has been

so busy trying to get good grades he hasn't had time for wrestling, his sport in Russia. He misses friends in the Soviet Union and said he hasn't yet found it easy to make close friends here.

While Alexander seeks good grades and deeper friendships and his mother strives to master a strange language and grasp the cultural oddities of Americans, Leonid seeks a balanced life.

Just before leaving Moscow in 1986, he told a *Newsweek* magazine reporter: "I realize the West is another world than this one. I need to find my place there. I won't miss Soviet power. I won't miss Soviet order. I will miss my friends, a huge number of friends."

He told the reporter it was important for him to shape a life distinctly his own, outside the shadow of his brother: "I want to have a brother and love my brother as a person. But I don't want to be the brother of a symbol. I want to be able to be Leonid Sharansky, I can no longer live in someone else's shadow."

Sharansky was asked if he felt he had achieved that in Iowa.

"Yes, I feel more free," he said. "I didn't feel free in the Soviet Union. Even in Israel, I didn't feel free. I feel more free here."

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Best Wishes for a HAPPY Passover

Jews Respond To Hunger Appeal From Deep Within Their Pockets

By SUSAN BIRNBAUM

Jews are bid to feed the hungry in the Bible, which commanded that the corners of the fields be set aside for the poor to glean. The prophet Isaiah beseeched his people, "If you offer your compassion to the hungry, and satisfy the famished creature, then shall your light shine in darkness and your gloom shall be like noon-day."

Three years ago, some modern-day Jews decided to take this counseling very seriously.

Leonard Fein, then editor of *Moment* magazine, and Irving Cramer, at that time a private consultant, confronted the issue of world hunger as Passover approached and scenes of hunger-racked Ethiopians filled the television screen nightly.

In a famous magazine cover, Fein showed his largely Jewish audience the image of a large field, enshrouded in purple mist, where starved and tired Ethiopian refugees gathered. Along the side of the picture he wrote the time-worn words from the Haggadah: "Let all who are hungry enter and eat."

Taking the Passover command very seriously, Fein suggested a fifth question: Can we find a way to translate ritual into reality? His answer was to suggest that Jews tax themselves 3 percent of the cost of "simchas," such as Bar or Bat mitzvahs and weddings, in order to feed the hungry. Within four months, Mazon, or "sustenance," was off the ground, a "Jewish campaign

against hunger" whose aim evolved into both feeding the hungry and putting an end to the causes of world hunger.

"That was the only time I can think of that a magazine article actually gave birth to an organization," said Cramer, now Mazon's executive director. Cramer was recently in New York for a meeting of Mazon's board members, which includes some of the most prominent people in Jewish communal life. Theodore Mann, its chairman, is a past chairman of the Conference of Presidents of Major American Jewish Organizations.

At that meeting, Mazon made grants of \$330,000, an enormous jump from the \$20,000 they were proud to give away in June 1986, just months after Mazon began. Moreover, said Cramer, Mazon estimates giving away about \$400,000 in June, which in turn exceeds by \$145,000 the \$255,000 Mazon gave in grants in June 1988.

The only sadness, said Cramer, was their inability to fill the \$1,300,000 in requests Mazon received, "a sad shortfall."

But Cramer was also elated, he said, by "something unprecedented, something I've never experienced before," namely, the receipt of "thousands of letters with the checks, thanking us for providing Mazon, telling us how their celebrations were embellished, their lives have been challenged by inviting Mazon to the table."

In just three years, Mazon

has given away \$1,055,000 in grants, 85 percent to 90 percent going to American shelters, soup kitchens, pantries, food banks and organizations, both Jewish and non-Jewish. Among the recipients have been Bread for the City, in Washington; Abused Women's Aid in Crisis, in Anchorage, Ala.; Ecumenical Refugee Council, in Milwaukee, Wis.; Panamanian B'nai B'rith and Casitas, in Panama — necessitated by the political and economic chaos in that country — and Project Ezra, which provides hot lunches for elderly and physically frail Jews on New York's Lower East Side.

Mazon also endows organizations that study long-term solutions to hunger, including advocacy and education, such as the Food Research and Action Center in Washington.

"What Mazon is about is simply enabling people to choose to give at the time of abundance in their life. Mazon's aim is to build a bridge between the abundance in significant parts of the Jewish community and the deprivation," Cramer said. Most of Mazon's funds are solicited through synagogues, which Cramer addresses as he travels the country, urging congregants to self-impose a "celebration tax."

He spoke of Congregation Oheb Shalom in South Orange, N.J., whose social action committee recently held a breakfast at which he "walked out with \$16,000 in checks."

He explained the little things Jewish groups have done to ensure that Mazon is remembered, mentioning how the National Jewish Community Relations Advisory Council, at its Washington conference, placed table cards for individual gifts to Mazon at each place setting.

"It is our belief that the bridge is built out of our Jewish tradition. If we know our tradition and we know our problems, we have all the tools."

Cramer said he travels 10 to 12 weeks a year, "organizing and educating, and not just about hunger but about social justice, which is in keeping with the Jewish tradition."

He discussed Mazon's Pesach appeal. "We say at the seder, 'Let all who hunger come in and eat,' but we do it behind closed, locked doors . . . Let's give meaning to that line we recite."

There is also a Yom Kippur appeal to synagogue congregants, "so they can contribute those dollars they would have spent for food for themselves, on this day of voluntary fast — a fast that will end with certainty at sundown — to offset the involuntary fast that a billion people in the world suffer that certainly will not end at sundown," Cramer said.

He read from a letter he had received from a Holocaust survivor, now living in Chicago, who sent \$90 "in honor of my brother, who smuggled out of Buchenwald a letter to a former Christian neighbor begging him for a loaf of bread because he

was starving." The woman in Chicago said Mazon "enables me to do what could not be done for my brother."

Mazon will equally welcome a small check for someone who, for example, makes a birthday party in his or her living room at a cost of about \$100 and sends \$3, as they will take a big donation. "We've attempted to create a Mazon that is participatory," Cramer said. "We welcome small amounts of money from large amounts of people."

For more information, contact Mazon, 2940 Westwood Blvd., Room 7, Los Angeles, Calif. 90064, or Congregation Beth Emeth, in Wilmington, at 764-2393.



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Why Wine For Jewish Rituals?

By HAROLD M. SCHULWEIS
Special to The Jewish Voice

Philosophy and theology are found in prose and poetry. In Judaism, they are expressed as well through the body language of rituals. In this context, Israel Zangwill noted that on Passover, Jews eat history. I would add that on the Sabbath and the festivals Jews drink theology. Consider the ritual ceremony of the kiddush, the blessing over the wine ordained by the rabbis for the sanctification of the Sabbath and festivals. Why of all the substances available did the tradition decide upon wine for sanctification?

A strong case could be made against such a choice. Our first Biblical encounter with wine ends in disaster. Noah, after the flood, planned a vineyard, "drank of the wine and was drunken," lay uncovered before his children and was shamed. The incident resulted in the curse of Canaan. Wine in the prothetic tradition is often associated with pagan orgies and bloody struggles. "Wine," the Book of Proverbs noted, "is a mocker, strong drink a roisterer, he who is muddled by them will not grow wise" (Proverbs 20:1).

Despite this poor reputation, wine is exalted in the Jewish liturgy. And therein lies a valuable piece of Jewish insight. Wine, like any energy in creation, is an ambivalent power. The intellect, for example, is a neutral energy that can invent lung-heart machines to rescue life or to invent chemicals to poison innocent persons. Affluence can build sanctuaries for people in search of Godliness or gambling parlours to rob people of their money. Beauty can enhance the enjoyment of the world or serve as a cosmetic, masking malevolence.

Wine can cause the heart of men and women to rejoice or blind their eyes with stupefaction. An ascetic tradition poured the wine upon the ground, proscribed it as the potion of devils. A Dionysian tradition revelled in its inebriating power.

The Jewish tradition rejected both attitudes. Wine, like all other powers, is subject either to consecration or desecration. In the kiddush, wine is purposed to sacred twin memories: the remembrance of creation and the remembrance of deliverance from bondage. The kiddush elevates drinking into a toast in honor of the world that is created and the world that is formed in history. With God, human beings are the co-consecrators and co-sanctifiers of the universe.

Note that the blessing over the fruit of the vine is not over grapes. Though the fruit of the vine is of God, the human element for the act of consecration is absent. Consecration is in the transaction between nature and humanity. To exclude either is to miss the divine-human partnership celebrated in the Covenant.

Similarly the *motzi* is not a blessing recited over the sheaves of the field, but over the bread which derives from nature coupled with human labor and intent.

We recite the blessing not over the grape, presented

whole on the vine, but over the wine squeezed and fermented through human agency. And if there is no wine, then the kiddush is recited over the *challot* with the *motzi* blessing instead of the blessings over the wine.

The *motzi* too, is recited not over the sheaves of wheat and barley, presented whole, but over the bread grown and kneaded and shaped by human hands. In human and divine cooperation, in the givenness of sun, seed and soil transformed by the wisdom and purpose to sustain the body and rejoice the soul, sanctification is experienced.

The religious humanism in the kiddush is exemplified in the Talmudically recorded debate between the House of Shammai and the House of Hillel. The former believed that the kiddush should begin with the sanctification of the day and then be followed by the blessing over the wine. Clearly God sanctified the Sabbath before man and woman were created. The Sabbath then arrives with the sinking of the sun and the appearance of the stars.

The House of Hillel saw consecration differently, and preceded the sanctification of the day with the blessing over the wine. God sanctifies the Sabbath. Human beings sanctify the wine that proclaims and recalls the Sabbath. Human beings remember the Sabbath, human beings observe the Sabbath, human beings initiate the Sabbath with the presentation of the wine, the transformation of potentiality.

The House of Hillel added another reason for the priority of the blessing for wine. "The blessing for the wine is constant, while the blessing for the day is not constant — and of that which is constant and that which is not constant, that which is not constant comes first." (T. Pesachim 114). In this instance, the kiddush is a tribute to the constancy of human effort in helping God improve the universe. It is true that God, not men and women, blessed the Sabbath. "And God blessed the seventh day and hallowed it" (Genesis 2:3). Who then needs human blessing? So that the Sabbath be remembered and observed.

And what makes the seventh day Sabbath? It is told that a group of Chasidim once wondered whether the intrinsic holiness of the Sabbath came from the chronology of the seventh day or from another source. Their rabbi suggested an experiment. Let them observe the Sabbath on an ordinary Wednesday and let them test whether it is the seventh day or something else that possesses Sabbath holiness. Tuesday evening the disciples gathered together, lit the candles, changed the kiddush, broke bread together, ate the delicacies of the Sabbath meal, recited the Grace after meals and sang prayer-songs in honor of the Sabbath. On Wednesday they acted as they did on the Sabbath — prayed and studied and read the Torah and sang and danced. Then they came to report to the rabbi the results of their experiment. Lo and behold, that Wednesday felt like the Sabbath itself. They concluded that

it was not the chronology of the day, the physical setting of the sun and the appearance of the stars that made the Sabbath, but the spiritual intensity and intention of the disciples that endowed the day with sanctity.

What then makes the wine of the kiddush different from other wine? Nothing. Nothing is transubstantiated, turned into something else. When the wine in the kiddush cup is left over, it is poured out, as with any other liquid. As with other religious accessories that are used for a religious observance and may be discarded after having served their purpose, the wine possesses no intrinsic sanctity.

Jews, prior to the ravages of assimilation, possessed a proud record of sobriety despite the permission to drink alcohol. Philo of Alexandria, the first Jewish philosopher, wrote of "sobria ebrietas" — sober drunkenness — and attributed that paradoxical virtue to the Jews. Here is a people with endless opportunities to drink wine, mandated to intoxication on Purim and yet celebrated for its sobriety. It even moved Immanuel Kant in the eighteenth century to write a monograph to explain the Jews' exception to drunkenness. They are multiple explanations for Jewish sober intoxication: sociological, psychological, and theological. To be drunk is to lose oneself, to be blind to the world. But between God and the Jew, this world is to be taken seriously. And to be taken seriously means that the world must be avoided even if the religious goal is to unite with God in a "unio mystica."

In Judaism one does not come to God by subtraction. One cannot come to God absent from the world, not even through the mysteries of God-intoxication. Ernst Simon and Martin Buber among others taught that the Jewish insistence upon the dignity of the self discourages what other traditions seek: merger with God. To lose one's self in God is to lose the "I" essential in genuine dialogue. For such a relationship, distance is required. Though Jewish mysticism speaks of the importance of *bitual ha-yesh*, the nullification of the self, the aim is to eradicate the self-control conceit of narcissism, not the dignity of the self. To drink a toast to God is to raise a cup of life *l'chayim*, for this life in this world with which we are bound.

The *l'chayim* toast is plural, literally "to lives," to the life in community. Life is with others. To live in this world is to live with responsibility towards self and other. To be intoxicated is to lose recognition of the self and the other. In a state of inebriation, one can easily drive into another human being, because blind drunk there is no other, only the confused self.

Kiddush is celebrated as part of a meal with and for others. It originally appeared in the synagogue not as an isolated ritual gesture, but as part of a meal prepared for the travellers who found a temporary home in the synagogue. It is pertinent that only on the first and second evenings of Passover is the kiddush not recited at the synagogue service. On those



“Wine can cause us to rejoice or to become drunk. And that is the point — it is up to us to live a life of consecration or desecration.”

nights, no traveller is to remain alone in the synagogue lodgings. The stranger in their midst is to be taken home to rejoice with the family the redemption that freed us all. Detached from the meal, the synagogue kiddush is pedagogic. The kiddush recited on Sabbath and the festivals in the synagogue serves as a public lesson preparing congregants for the kiddush to be recited at home.

While Judaism loves life and the pleasure of life, it retains its sobriety by remembering the ambitions and responsibilities of Jewish life — to sanctify the incompleting world. God is

asher Kidishanu — He who has sanctified us so that we may in turn sanctify the world. We are co-sanctifiers. Who would extinguish the power to bless by deliberately obliterating human awareness? Drunkenness is an injury to the self, a neglect of the world and an insult to the Creator. We, who prepare the wine that makes the heart of men and women to sing, remain sober so that we may rejoice the inhabitants who live in God's world. (Rabbi Schulweis is spiritual leader of Valley Beth Shalom in Encino, California.)

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Next PLO/Israel Contact May Take Place In Scotland

GLASGOW, SCOTLAND (JTA) — The local Peace Now group here is organizing the latest in an international series of dialogues on the Middle East peace process to include both Israeli Knesset members and representatives of the

Palestine Liberation Organization. In a letter to *The Jewish Echo*, published on March 31, the Glasgow Friends of Peace Now announce that they are arranging a meeting to be addressed by a London represen-

tative of the PLO. Sharing the platform will be "a member or members of the Knesset — someone like Dedi Zucker or Shulamit Aloni, or someone else from the Citizens Rights Movement," Tony Tankel, who signed the letter, told the *Echo*. He hinted that the speaker could be a member of Israel's Labor Party.

If it comes off, the Glasgow meeting will be the latest in a series of contacts Israeli Knesset members have had with PLO officials in recent weeks. Similar exchanges took place in New York, London, Amsterdam and Lausanne, Switzerland.

While Israeli nationals are forbidden by law for having contact with the PLO, Knesset members have immunity from prosecution.

The Glasgow Friends of Peace Now has a wide measure of local support here. Among its members are Mark Goldberg, who is coordinator of Glasgow's Project Renewal program in Dimona, Israel; Nigel Allon, chairman of the Glasgow Zionist Organization; and Tankel, who is secretary of that organization.

The Glasgow Zionist Organization caused an uproar

last September, when it published an advertisement in the *Jewish Echo*, shortly before

the Israeli Knesset elections, urging Israel to "speak to the PLO now!"

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50 Years Ago In Jewish History

March 31-April 13, 1939

DOROTHY THOMPSON GROUP TO BRING GRYNSZPAN'S PARENTS TO AMERICA

PARIS, March 31 (JTA)—Herschel Grynszpan, Polish Jewish youth who last November killed a German Embassy official here, expressed delight today when news reached him in his cell that the American Journalists Defense Committee headed by Dorothy Thompson had decided to bring to America his parents, who are among several thousand deportees from Germany still marooned in the Polish frontier town of Zbonszyn.

REPORT 25,000 NAZIS WILL BECOME MOSLEMS

LONDON, April 2 (JTA) — Nazis have built a mosque in the heart of Berlin, opened a school for Moslem students and have decided to "convert" 25,000 Nazis to Mohammedanism to capture the sympathies of the Arabs, Reynolds News reported today.

The newly-formed converts organization, termed "Jamaite Musslimin," already has an understanding with the exiled ex-Mufti of Jerusalem, leader of the Palestine Arabs extremists, the paper said. The converts will be sent to various Moslem countries as trade and political missionaries.

SOVIET HONORS JEWISH THEATER ON ANNIVERSARY

MOSCOW, April 5 (JTA) — Solomon Mikhoels, art director of the Moscow State Jewish Theater, has been awarded Soviet Russia's highest distinction for dramatists — the title "People's Artist of the U.S.S.R." — and 17 other members of the company have been decorated on the occasion of the theater's twentieth anniversary.

NAZI PASTORS DEMAND INTENSIFIED WAR ON JEWS

BERLIN, April 10 (JTA) — Eleven Bishops and president of Lutheran and Evangelical Synods today issued a protest against the Archbishop of Canterbury's recent statement calling for common action of all Christian churches against the German menace. The countered with a program proposing "German Christian" action against the Jews and pledging unqualified support to Chancellor Adolf Hitler in his campaign with an ever-expanding Reich.

PALESTINE SETS 790 ENTRY QUOTA FOR JEWS IN APRIL; ZIONISTS BITTER

JERUSALEM, April 11 (JTA) — The Palestine government announced tonight a quota of 920 immigrants for April, including 790 Jews, not counting wives and minor children. British consuls abroad will accept no more applications for immigration to Palestine, except from dependents of Palestine residents, it was announced, since the applications on hand before April 1 under most categories of immigrants exceed the quotas.

WEIZMAN LEAVES CAIRO, PROMISING TO RETURN FOR FURTHER TALKS

CAIRO, April 12 (JTA) — Dr. Chaim Weizmann, president of the Jewish agency for Palestine, left for Jerusalem this morning after a one-day visit here during which he conferred with Premier Mohammed Mahmoud Pasha and other Egyptian Arab leaders on a possible settlement of the Palestine problem. The Zionist leader was quoted as promising to return for further conversations.

ZOA Sponsors Essay Contest For H.S. Freshmen And Sophomores

With 1,000 words high school freshmen and sophomores may win a free summer in Israel. Round-trip airfare and 5 1/2 weeks of sun and fun in the Holy Land — all expenses paid — will be the prize awarded to the winner of the essay contest being sponsored by the Jacob Goodman Institute of the Zionist Organization of America on the topic "Why I Stand Up for Israel." Students in grades 9 and 10 are eligible to participate.

Essays — 1,000 words, typed and double-spaced — must be submitted to Edna Dyme, director of educational resources at ZOA, 4 East 34th Street, New York, NY, 10016 by April 28.

The winner, whose name will be announced on May 21, will receive a full scholarship to the ZOA's 5 1/2-week Masada Summer Program in Israel. In addition, the school that the winner attends will receive a set of the Encyclopedia Judaica. Masada's Summer Program in Israel covers the length and breadth of Israel, offering youngsters from 14 to 18 the opportunity of learning about Israeli from Israelis while meeting contemporaries from all parts of the world.



NOAH'S ARK

A newspaper for Jewish children

VOL. XI, No. 8

APRIL, 1989 / ADAR II-NISAN, 5749

Let My People Come!

At last! Our hard work to save Soviet Jewry is beginning to pay off. The Soviet government is finally starting to let some Jews leave. There are many Jews who still have not received permission to leave the Soviet Union, so our work is hardly over. However, now we have a new problem that also needs our attention.

Some of the Jews who leave the Soviet Union go to Israel. Others go to other countries, usually to join their relatives or friends already living there. Many of those Jews choose to come to the United States. Choosing a country is the first act of freedom for these former refuseniks. (A refusenik is a Jew who asks to leave the Soviet Union and is refused, or not given permission.)

Those refuseniks who choose to live in the United States now have a new, serious problem. Hundreds of them are stuck in Rome, Italy because the United States won't give them permission to enter the U.S. as a refugee. Refugees are people who have to leave their homes or country because of war or bad treatment.

It is peculiar that the United States is looking over each Soviet Jew's case to decide if he or she has a "well-founded fear of persecution". (Persecution means cruel treatment, especially because of one's race, religion or beliefs.) The United States government has insisted that Jews be allowed to leave the Soviet Union! The United States government leaders know as well as anyone that Jews in the Soviet Union have a lot to fear!

There are 500 to 700 Jews waiting in Rome for permission to enter the United States. Many are not given permission to enter. Sometimes, some members of a family will receive permission while other members of the same family do not.



The organization that helps the Soviet Jews in Italy, while they wait for permission to come to the United States, is called the Joint Distribution Committee (JDC). In the picture on the left, Soviet Jewish children are in a JDC school in Ladispoli, Italy. On the right, the children are playing outside the JDC's hotel for Soviet immigrants in Rome. (Photos by JDC.)

- Continued next page

I was nervous and twiddled my thumbs
'Til my matzah broke into crumbs!
Waiting for seder to start
I went over my part
And my heart was beating like drums!



הקוד המסתורי

(Ha-Code Ha-meas-toe-ree)—Mystery Code

God made four promises to the Jewish people when they left Egypt. We are reminded of these four promises when we drink the four cups of wine during the Passover seder.

Use the mystery code below to find out what the four promises were.

- = A = I = O
- = D = K = R
- = E = L = T
- = F = M = V
- = H

1. I will bring you
2. I will you.
3. I will you.
4. I will you.

- Answer on next page

Let My People Come, continued



We must do everything we can to help these Jews. Here is a perfect Passover project. In honor of the holiday of freedom, here's what you can do:

- If you live in the United States, write letters to President George Bush and your senators and representatives in Congress (ask an adult to help you find the names and addresses). Tell them that this new immigration policy towards Soviet Jews in Rome must be changed.
- If you live outside the United States, ask your elected officials to write to President George Bush about this matter.
- Cut out this petition. Ask adults you know to sign it and then mail it to **NOAH'S ARK** Newspaper. **NOAH'S ARK** will then send all of the petitions to the Attorney General of the United States. We need a lot of petitions for the Attorney General to notice, so please do your part. You may make as many copies of this petition as you like, to get as many people as possible to sign it. (Attention adult readers of **NOAH'S ARK**: please participate and have other adults sign this petition, too!)

Mail this petition by May 15, 1989 to: Petition, NOAH'S ARK, 7726 Portal, Houston, Texas 77071. THANK YOU!

(Here's what this petition means: We are against the new rule for Soviet Jews wanting to move to the United States. These Jews have every reason to be afraid of being treated badly in the Soviet Union. Every Soviet Jew who asks for permission to come into the United States should be given permission as a refugee, a person who left their country because of bad treatment.)

----- CLIP AND MAIL -----

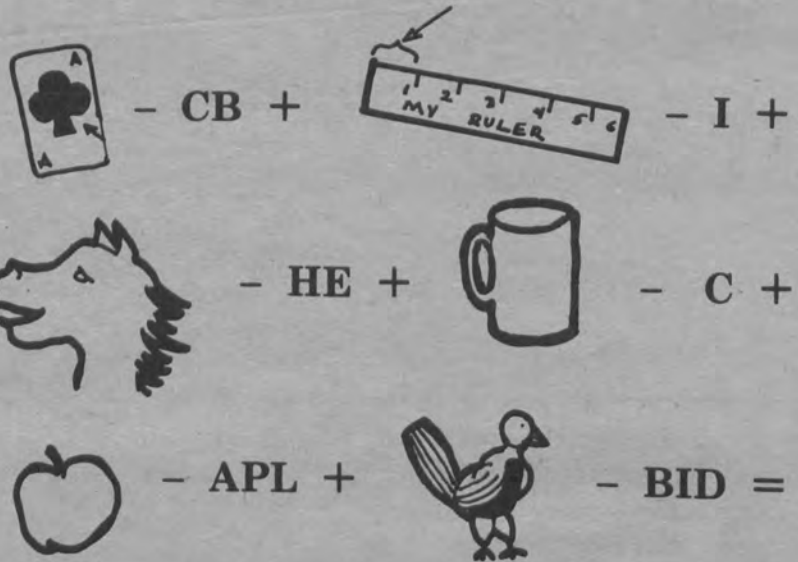
To: Honorable Richard Thornburgh
Attorney General, United States

We protest the new immigration policy of the United States regarding Soviet Jews who have been allowed to emigrate. These Jews have every reason to fear persecution in the Soviet Union and all who request it should be given refugee status to enter the United States immediately.

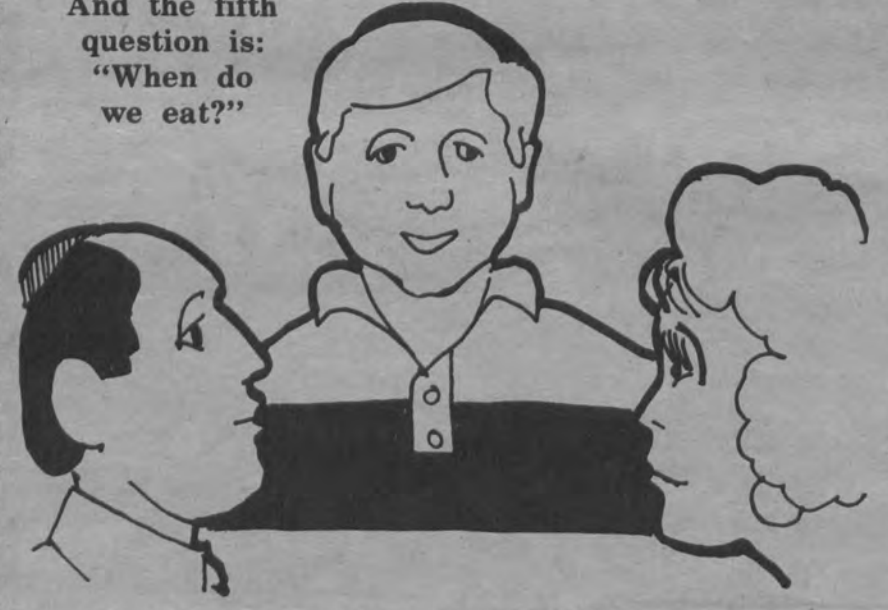
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Rebus - (Ree-boose) ריבווס

On Passover, what does a Jew who keeps kosher never eat for breakfast?

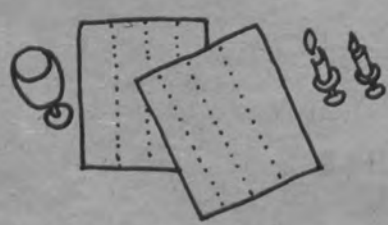


And the fifth question is: "When do we eat?"



Answers To Mystery Code

1. I will bring you forth.
2. I will deliver you.
3. I will redeem you.
4. I will take you.



Answer To Rebus

Club - cb + inch - i +
horse - he + cup - c +
apple - apl + bird - bid =
lunch or supper!

NOAH'S ARK
A Newspaper for Jewish Children

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and Debbie Israel Dubin,
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חברים לעט

(Chah-veh-reem L'et) - Pen Pals

Dear Readers:

Here are some readers who would like to hear from you! If you are 6-12-years-old and want a pen pal, you may fill out the form below or write to one of these names. To send a letter to one of the names listed below, first write your letter. Be sure to include your complete name and address in your letter. Then, put a stamp on a blank envelope. Put your letter and the stamped blank envelope in another envelope which is addressed to: the name of your pen pal, c/o NOAH'S ARK, 7726 Portal, Houston, Texas 77071. We are sorry that we cannot print every letter we receive.

- Kanga



Sabrina A. Perelman
Ridgewood, New Jersey
Age: 7 Grade: 2nd
Likes summer, gymnastics, swimming, roller skating, and reading.
Wants a girl pen pal, aged 6-8.

Michael Woodruff
Huntington, West Virginia
Age: 7 Grade: 2nd
Likes TV, playing, riding bikes, and swimming.
Wants a pen pal, aged 7-8.

Brian Yourist
Sylvania, Ohio
Age: 8 Grade: 3rd
Likes karate and swimming.
Wants a boy pen pal, aged 8-10.

Louis Whitesman
Flint, Michigan
Age: 8 Grade: 3rd
Likes TV, football, swimming, art, video games, and action.
Wants a pen pal, aged 8-9.

Mike Corwin
Denton, Maryland
Age: 9 Grade: 3rd
Likes baseball, kickball, ice skating, soccer, and hockey.
Wants a boy pen pal, aged 8-9.

Marjolijn Bekken
San Diego, California
Age: 9½ Grade: 4th
Likes swimming, games, talking on the phone, the beach, movies and getting mail.
Wants a girl pen pal, aged 8-10.

Brad Mariam
Ellisville, Missouri
Age: 9½ Grade: 4th
Likes fishing, sports, and dogs.
Wants a boy pen pal, aged 9-11.

Scott Loss
West Hartford, Connecticut
Age: 10 Grade: 4th
Likes sports, math, TV, and blond girls.
Wants a boy pal, aged 10.

Leslie Zeidman
Houston, Texas
Age: 10 Grade: 5th
Likes soccer, dance, art, swimming, phone calls, chocolate, and rock and roll.
Wants a pen pal, aged 10-11.

Josh Folb
Windsor, Ontario, Canada
Age: 11 Grade: 5th
Likes cats, swimming, people, TV, school, food (especially pizza and Chinese), and movies.
Wants a pen pal, aged 10-12.

Dana Galler
Winnetka, Illinois
Age: 11 Grade: 5th
Likes swimming, drama, skiing, reading, laughing, singing, and dancing.
Wants a girl pen pal, aged 11.

Paula Niederman
Bedford, New Hampshire
Age: 12 Grade: 6th
Likes piano, swimming, skiing, shopping, reading, writing, and dogs.
Wants a pen pal, aged 11-12.

Mindy Port
Valley Stream, New York
Age: 12 Grade: 6th
Likes singing, baby sitting, parties, schools, playing an instrument, and being with friends.
Wants a pen pal, same age.

Maxim Kelman
Grazhdansky PR. 85, Apt. 15
Leningrad, 19827 RSFSR USSR
Age: 12
Maxim and his family have been refuseniks (Jews who ask for permission to leave the Soviet Union and are refused) for a long time. They just asked for permission again and were refused again! They need letters now to let them know you care about them. When you write, write like you would write to any pen pal. Do not write anything about being refuseniks or anything bad about the Soviet Union. Send a picture if you have one! (Needs an overseas, air mail stamp.)

If you would like your name printed in the pen pal column, send this form to Kanga, c/o NOAH'S ARK, 7726 Portal, Houston, Texas 77071. (We are sorry that we cannot print every letter we receive.)

Name: _____
Address: _____
City: _____ State: _____ Zip: _____
Age: _____ Grade: _____
Likes: _____
Wants a pen pal who is: (check) a boy _____ a girl _____ aged _____

מלוני

(Me-lo-nee) - My Dictionary

לראות
(leer-oat)
to see

לגלות
(l'gah-loat)
to discover



בתאבון

(B'teh-ah-vone) - Good Appetite

Lauren Schooler, aged 8, from Houston, Texas said this Passover recipe for chocolate chip cookies is delicious and fun to make. The recipe makes 2 dozen cookies. Be sure an adult is with you whenever you use the oven.

Chocolate Chip Cookies for Passover

What You Need:

- 2 eggs
- ½ cup sugar
- ½ cup margarine
- 1 cup matzah meal
- 2 teaspoons potato starch
- 6 ounces chocolate chips or chopped chocolate bar



What You Do:

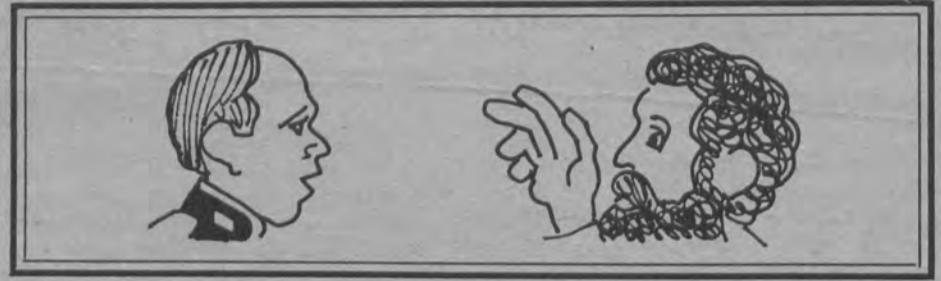
1. Turn on the oven to 350°.
2. Crack open the eggs into a large bowl.
3. Add the sugar and mix well.
4. Melt the margarine. Put that into the bowl and mix.
5. Next, add the matzah meal, potato starch, and chocolate chips. Mix well.
6. Drop by the teaspoonful onto an ungreased cookie sheet.
7. Bake for 30 minutes.

A Hero Times 12!

Someone who saves another person's life is called a hero. Irene Opdyke is a hero - times 12! This remarkable woman hid 12 Jews in a German officer's basement during the Holocaust. (The Holocaust took place more than 40 years ago, when six million Jews were killed by Hitler and the Nazis.)

Mrs. Opdyke is one of 5000 "Righteous Gentiles", non-Jews who aided or saved the lives of Jews. Her name is officially listed in Jerusalem at Yad VaShem, the memorial to the Jews who died during the Holocaust.

Mrs. Opdyke's life is packed full of miracles. She was living in Poland and was only a teenager in high school when World War II began. Hitler's armies took over Poland and she was separated from her family.



Then, one terrible day, the major came home early. He discovered four of the Jews right in his own home! Without a word to his housekeeper, he turned around and stormed out of the house. Mrs. Opdyke followed him and begged for mercy! He left the villa, saying they would talk later.

The Jews were frightened but could not try to escape because it was daytime. Instead, they all hid underneath the gazebo to wait for instructions. If Mrs. Opdyke didn't show up for three days, they needed to escape to the forest where other Jews in hiding would help them.

The major came home drunk that night. He said he'd keep the secret if Mrs. Opdyke would do whatever he told her to do. She agreed, so the Jews could safely hide in his basement.

A few months later, in February, 1944, the town was being emptied. The Russians were coming into Poland and pushing out the Germans. The 12 Jews couldn't stay under the gazebo any longer. When the major left the villa for two days, one of the Jews dressed in the major's army uniform! Mrs. Opdyke used a sleigh, hiding three men on the bottom of the sleigh. Taking 2 separate trips, she took all of the men out to the forest. There the men built bunkers underneath the trees, working in below zero temperatures.



She worked in an ammunition (guns and weapons) factory at that time. One day, she felt sick and fainted. After insisting that she really did want to work, she was given lighter duty. It was a lucky day for her because she was allowed to serve meals to German officers and secretaries, instead of being punished.

While she worked, she became friends with 12 Jews who worked in a laundry. Later, while serving meals, she would often hear the officers talking. When she heard about an upcoming raid on a ghetto (a Jewish area), she warned her Jewish friends in the laundry. Because of her bravery, many Jews escaped to the Ukrainian forests. No one knows how many lives she actually saved then.

One day, Mrs. Opdyke heard the plan to get rid of every Jew by June, 1943. Another miracle happened! An officer who was a major asked her to become his housekeeper in his villa. The villa had been designed by a Jewish architect who had included a window to the villa's cellar and a hiding place underneath the gazebo (a small summerhouse outside the main house).

Even with signs throughout the town stating, "This town is rid of Jews" and "Anyone helping a Jew will be killed", Mrs. Opdyke knew what she had to do. She hid the 12 Jews in the villa's cellar.



Then, March 15, 1944, it was time for the women to join the men. That was easier because everyone was in the streets, running in many directions. The women wrapped themselves with blankets, put their luggage on the sleigh, and looked like everyone else! All 12 Jews made it safely to the forest!

Mrs. Opdyke left Poland without finding her own family. In 1949, she came to the United States, alone, without money, family, any English, or any job skills. Five years later, she became a citizen of the United States. Today, she has a daughter and 2 grandsons, aged 9 and 11. In 1985, she discovered she had four sisters alive in Poland!

In 1982, Irene Opdyke received the Medal of Valor from Yad VaShem and had a tree planted in her honor on the Avenue of the Righteous in Jerusalem.

Mrs. Opdyke challenges children today to be responsible for keeping freedom! She advises children to fight the prejudices that brought about the Holocaust. "You are the last generation who will hear survivors and those who helped them," she says to children. She wants young people to take advantage of the opportunity to learn and study - and, most important of all, to never forget the Holocaust!



Because there were always meetings and parties at the villa, the Jews always had enough food to eat. No one noticed the extra food being used. When a party was going on in the villa, the Jews would spend the night underneath the gazebo.

During the day, when the major was at work the Jews would shower, use the restroom, and even help Mrs. Opdyke with some of her household duties.

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JWB Book Council Nominees For 40th Annual National Book Awards

JWB Jewish Book Council announces nominees for prestigious 40th annual National Jewish Book Awards

NEW YORK — Nominees for the 1989 National Jewish Book Awards have been announced by the JWB Jewish Book Council. Now in their fortieth year, the National Jewish Book Awards are given by the JWB Jewish Book Council to authors of Jewish books of scholarly and/or literary excellence that are generally available in the U.S. and Canada. The awards are for books published during the previous year.

Nominees have been selected in the fields of *Autobiography/Memoir*, *Children's Literature*, *Children's Picture Book*, *Contemporary Jewish Life, Fiction*, *Holocaust*, *Israel*, *Jewish History*, *Jewish Thought*, *Scholarship* and *Visual Arts*.

For the *National Jewish Book Award Autobiography/Memoir*, the nominees are: Natan Sharansky, *Fear No Evil* (Random House); Julius Lester, *Lovesong: Becoming A Jew* (Henry Holt & Co.); and Philip Roth, *The Facts: A Novelist's Autobiography* (Farrar, Straus & Giroux).

Nominees for the *National Jewish Book Award-Children's Literature* are: Jane Yolen, *The Devil's Arithmetic* (Viking Kestrel); Tamar Bergman, *Boy From Over There* (Houghton Mifflin); and Gary Provost and Gail Levine-Provost, *David & Max* (Jewish Publication Society).

Nominees for the *National Jewish Book Award-Children's Picture Book* are: author Barbara Diamond Goldin, illustrator Seymour Chwast, *Just Enough Is Plenty: A Hanukkah Tale* (Viking Kestrel); authors Judy Groner and Madeline Wikler, illustrator Rosalyn Schanzer, *All About Hanukkah* (Kar Ben Copies); and author/illustrator, Patricia Polacco, *The Keeping Quilt* (Simon & Schuster).

Nominees for the *National Jewish Book Award Contemporary Jewish Life* are: Leonard Fein, *Where are We? The Inner Life of America's Jews* (Harper & Row); Rabbi Irving Greenberg, *The Jewish Way* (Summit Books); and Jonathan Kaufman, *Broken Alliance: The Turbulent Times Between Blacks and Jews in America* (Scribner).

Nominees for the *National Jewish Book Award-Fiction* are: Aharon Appelfeld, *The Immortal Bartfuss* (Weidenfeld & Nicolson); Harold Brodkey, *Storeis in an Almost Classical Mode* (Alfred A Knopf, Inc.); and Tova Reich, *Master of the Return* (Harcourt, Brace Jovanovich).

Nominees for the *National Jewish Book Award-Holocaust* are: Primo Levi, *Drowned and the Saved* (Summit Books); Christopher Simpson, *Blowback: America's Systematic Recruitment of Nazis and Its Disastrous Effect on Our Domestic and Foreign Policy* (Weidenfeld & Nicolson); and Betty J. Lifton, *The King of Children: a Portrait of Janusz Korczak* (Farrar,

Straus & Giroux).

Nominees for the *National Jewish Book Award-Israel* are: Haim Chertok, *Stealing Home: Israel Bound and Rebound* (Fordham University Press); Amalia & Aharon Barnea, *Mine Enemy* (Grove Press); and Yehoshafat Harkabi, *Israel's Fateful Hour* (Harper & Row).

Nominees for the *National Jewish Book Award-Jewish History* are: Michael A. Meyer, *Response to Modernity: A History of the Reform Movement in Judaism* (Oxford University Press); Naomi W. Cohen, *The Year After the Riots: American Responses to the Palestinian Crisis of 1929-30* (Wayne State University Press); and Michael Stanislawsky, *For Whom Do I Toil? Judah Leib Gordon and the Crisis of Russian Jewry* (Oxford University Press).

Nominees for the *National Jewish Book Award-Jewish Thought* are: Stanley Tigerman, *Architecture of Exile* (Rizzoli International Publications); Michael Rosenak, *Commandments and Concerns* (Jewish Publication Society); and Michael Stanislawsky, *For Whom Do I Toil? Judah Leib Gordon and the Crisis of Russian Jewry* (Oxford University Press).

Nominees for the *National Jewish Book Award-Scholarship* are: Moshe Idel, *Kabbalah, New Perspectives* (Yale University); David Ruderman, *Kabbalah, Magic, Science* (Harvard University Press); and Baruch Halpern, *The First Historians* (Harper & Row).

Nominees for the *National Jewish Book Award-Visual Arts* are: Zvi Gitelman, *A Century of Ambivalence: The Jews of Russia and the Soviet Union, 1881 to the Present* (Schocken Books); Raphael Loewe, *Rylands Haggadah: A Medieval Sephardi Masterpiece in Facsimile* (Abrams); and Leonard Gold, editor, *A Sign and A Witness: 2000 Years of Hebrew Books and Illuminated Manuscripts* (Oxford University Press).

Winners in all categories will be announced in mid-May. The authors will be presented their awards by the JWB Jewish Book Council at the National Jewish Books Awards ceremony on Tuesday, May 30, at the 92nd Street YM-YWHA in New York City. A cash prize of \$750 and a certificate of recognition will be given to each winning author, and a cita-

tion will be presented to the publisher.

Among the past winners of the awards — widely considered to be the highest recognition in American Jewish literature — are Cynthia Ozick, Isaac Bashevis Singer, Elie Wiesel, Bernard Malamud, John Hersey, Irving Howe, Leon Uris and Philip Roth.

The JWB Jewish Book Council seeks to promote North American Jewish literary creativity, Jewish libraries and an appreciation of Jewish literature. In addition to conferring the annual National Jewish Book Awards, the Council sponsors Jewish Book Month, publishes the trilingual *Jewish Book Annual*, syndicates "Jewish Books in Review," issues *Jewish Book World* and serves as a clearing house for information about Jewish books.

Aliyah Linked To Israel Visits

NEW YORK (JTA)—At least 25 percent of American Jewish young adults who have participated in the World Zionist Organization's programs in Israel are considering moving there permanently, according to a survey released by Chaim Chesler, head of the WZO's North American Aliyah Department.

"The survey results make it clear that the number of times that an individual visits Israel greatly affects the likelihood of his or her making aliyah," or immigrating, Chesler declared at a recent news conference here.

Chesler said that of the 22,000 to whom the survey questionnaires were sent, 5,000 have responded. "Seventeen percent of those having visited Israel only once, 28 percent of those who had visited twice and 64 percent of those who had visited three times answered positively to the question of aliyah," he said.

Chesler added that a delegation of about 500 of these Israel programs participants will embark on a special presidential reunion mission to Israel, dubbed "Keshet 89," on June 1.

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Do-Ahead Passover Dishes Eliminates Some Of The Panic

By **ETHEL G. HOFMAN**

Special to The Jewish Voice

It would be impossible for me to survive the week of Passover if I couldn't cook some dishes ahead. How else can Jewish middle-America truly celebrate the traditional family Seder without days of preparation or full-time help in the kitchen? But once accomplished there is that feeling of security (and a trace of smugness). Since "Kosher for Pesach" foods are made available weeks before, there's no problem buying the ingredients.

Why is it that Passover brings on a state of near-panic in those who are normally the most calm? Perhaps it's the sudden appearance of Passover foods in the market - long before we're psychologically prepared and it seems winter will continue for ever - and we're really not ready.

But more to the point, tradition dictates that specific dishes be served at the Seders. And there are probably more courses and individual dishes to be prepared than at any

other festival meal. Then, copious quantities of food are needed (to satisfy teenage appetites and Passover palates). And during Passover, you can't send them out to the nearest fast food restaurant.

Passover was originally a celebration of spring - Chag Hapesach - Festival of the Paschal Lamb. In ancient times, when most Jews were nomads in the desert, an animal was sacrificed for the advent of the new season. And it seems "bersherit" that this holiday falls at a time when palates have had enough of soups and stews and the first fresh fruits and vegetables are appearing. New, young produce is always the sweetest and best.

Getting a head start doesn't necessarily mean packing the freezer. There are some items which definitely should not be frozen. Hard-cooked eggs will be tough; whole boiled potatoes lose their smooth texture and become mealy; macaroons dry out and although stuffed poultry is commercially frozen, this is not recommended for home freezers where the temperature is often above 0 degrees.

Cookies should be stored in airtight containers in a cool dry place. Some dishes such as the Gefilte Fish Fritters or sauces can be prepared and refrigerated 2-3 days ahead. If you have room in the refrigerator, a moist Carrot Cake stores better than in the freezer. For Passover, I have adapted the legendary Carrot Cake recipe from the Commissary, Steve Poses' popular Philadelphia restaurant - there's a treat in store if you've never tasted it. Brisket can be cooked and frozen, unsliced, in its rich gravy. Thaw before slicing and reheating. A favorite childhood Passover kugel from Scotland, Springtime Kugel, can be stored in the refrigerator for 5 days before using or freeze up to 4 weeks.

Accept (and coerce) help from all quarters - even youngsters can grease pans, fetch and carry - and they'll have a wonderful time; and any adults who can't (or won't) cook, let them experience the marvel of supermarket shopping at holiday time.

Have your easiest Passover ever...and a happy one.

BURGUNDY BRISKET

6 pound front cut brisket
1 cup dry red Passover wine
½ cup water
2 teaspoons salt
1/8 teaspoon pepper
2 bay leaves
2 cloves garlic, peeled and sliced

Line a roasting pan with enough foil to hang 4-5 inches over the sides. Pour in wine, water, salt, pepper, bay leaves and garlic. Stir and place brisket in, fat side up. Spoon some liquid over and close foil to seal tightly.

Cook in 325F oven for 3-3½ hours or until tender. Timing depends on thickness of brisket. When done, should pierce easily with fork.

To freeze: Place in a freezer container, pour gravy over and place a sheet of wax paper over. Cover tightly with heavy duty aluminum foil. Remove from freezer 24 hours before needed. Thaw in refrigerator, slice, cover tightly with foil and

reheat (350F for 20-25 minutes) Serves 12-15.

SPRINGTIME KUGEL

½ teaspoon salt
1 teaspoon cinnamon
¾ cup sugar
½ cup matzo meal
½ cup raisins
2 tart apples (Granny Smith), peeled and quartered
3 carrots, peeled
1 large sweet potato, peeled
2 large white potatoes, peeled
1 lemon, unpeeled and cut in chunks
1 cup melted margarine
1/4 cup orange juice
Preheat oven to 350F. In a large bowl, combine salt, cin-



namon, sugar, matzo meal and raisins. Set aside.

Grate in food processor (or by hand) the apples, carrots and potatoes and add to dry ingredients in bowl. Finely chop lemon (also in food processor) and add. Stir in melted margarine and mix well. Turn into greased 8x8 deep baking dish. Bake in preheated 350F oven for 50-60 minutes or until firm in center and lightly browned. Serves 8.

To freeze: Cover with wax paper, then with heavy duty foil. Tuck tightly around rim. Label and freeze. Thaw overnight in refrigerator. To reheat: remove wax paper, cover with foil and heat through in 350 oven for 20 minutes or until hot.

GEFILTE FISH PATTIES

1 medium onion, peeled and quartered
1 large carrot, peeled and cut in chunks
1/4 bunch parsley
1 large egg
2 pounds fish fillet in chunks (any mixture - or may be frozen, thawed)
1 teaspoon salt
pinch pepper
3/4-1 cup matzo meal
oil for frying (not corn oil)

Place carrot and onion in food processor and chop finely. Add fish, parsley, egg, salt, pepper and process for 15 seconds or until fish is chopped coarsely. Add about 3/4 cup matzo meal and process for 4-5 seconds to mix. Add enough matzo meal to make a soft but not sticky mixture. Turn on to a board sprinkled with matzo meal. With wet hands, shape into patties as thick as hamburgers.

Heat ½ cup oil in a large skillet. Fry patties over medium heat, 4-5 minutes on each side, until cooked, crisp and golden. Drain on paper towels. Serve hot with Horseradish-Tomato Sauce. Makes 8-10 patties.

To freeze: Place on dish, cover with wax paper, then aluminum foil or make and refrigerate 2 days before needed.

To reheat: remove wax paper, cover tightly with foil and heat through at 350F (about 15 minutes).

HORSERADISH TOMATO SAUCE

1-16 oz. can tomato sauce
2 tablespoons prepared horseradish
1 large tomato, chopped

In a saucepan, combine all ingredients. Simmer uncovered for 10 minutes stirring often. Serve hot with fish or meats. Makes about 2 cups.

May be refrigerated for 2-3 days before using.

PASSOVER CARROT CAKE - for a dairy meal

5 eggs, separated
1½ cups matzo cake flour
½ cup potato starch
2 cups sugar



1 teaspoon salt
2 teaspoons cinnamon
4 cups grated carrots (1 pound bag)

1 1/4 cups oil (not corn oil)
1 cups chopped pecans
1 cup raisins

Honey Frosting:

1 stick (4 oz.) butter, softened
8 oz. cream cheese, softened
1 teaspoon vanilla
1/4 cup honey

Preheat oven to 350F. Grease a 10-inch tube pan or an 11x14x2 cake pan.

In the small electric mixer bowl, whisk egg whites until stiff. Refrigerate. In large mixer bowl, sift matzo cake meal, potato starch, sugar, salt and cinnamon. Add egg yolks, grated carrots, oil, pecans and raisins. Stir well. Mixture will be very stiff. Cut in stiffly beaten egg whites. Pour into prepared cake pan and bake for 70 minutes. Cool upright in pan on cooling rack.

To make HONEY FROSTING: In small mixer bowl, cream butter and cream cheese until light and fluffy. Add honey and vanilla and beat again until thoroughly mixed. Frost top and sides of Carrot Cake. If too soft, refrigerate to a spreading consistency. Serves 16.

To freeze: Wrap unfrosted cake in plastic wrap, then aluminum foil, label and freeze. May be frosted and refrigerated up to 4 days before needed. Improves with keeping.

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College Students Form Nationwide Network To Fight For Release Of Ethiopian Jewry

By LAURIE GOLDBERG
Special to The Jewish Voice

BOSTON — "My hope is only your help, so do not separate your heart from us." This is the plea of a Jew living in Ethiopia, a plea that is being answered by college students throughout the United States with the formation of a nationwide student network for Ethiopian Jewry.

The Student Association for Ethiopian Jewry (SAEJ) at Brandeis University recently sponsored a conference for students who are active on their campuses on behalf of Ethiopian Jews. The weekend, which included a slide presentation, a talk by an Ethiopian Jew, and a panel discussion, culminated with a community-wide call-to-action conference on Ethiopian Jewry, sponsored by the Jewish Community Relations Council of Boston. Those students in attendance came from across the United States.

"It was time," said Amy Eisenberg, a senior at Brandeis University and co-coordinator of SAEJ. "It's time for students to get together in their struggle for Ethiopian Jews."

(The Jewish community in Ethiopia) is a dying culture and this is our last chance to do something, to get these people out and bring them to Israel."

Many campuses across the United States already have active groups working to educate people about the plight of Ethiopian Jewry, as well as to raise money and work on political advocacy campaigns. However, students at the conference felt a nationwide network would not only increase effectiveness and bring a sharing of ideas, but that it also could serve as a student resource center.

"Students are the most easily mobilized people and it's very easy to get them involved and activated, more than the adult community," said Sam Young, sophomore at Brandeis University and co-coordinator of SAEJ.

The conference was planned, Young said, as a "stepping stone through which we could form the coalition. From here, we hope that all the participants, and other representatives from all campuses with whom we'll be in contact, will be organized on their campuses to fight for the release of Ethiopian Jewry."

Various plans of action were discussed, including the institution of an Ethiopian Jewry Awareness day and the compilation of a student activist resource packet to be distributed to campuses nationwide. They also talked of ways to convey the urgency of the situation to their local communities in the hopes of increasing both educational activities and financial support. The students agreed that a

common mistaken notion people have is that Operations Moses and Joshua brought all Ethiopian Jews to Israel. In reality, only 8,000 were rescued and 10,000 to 15,000 still remain separated from family members who are now in Israel. They cannot join their families because the Ethiopian government forbids emigration.

Along with the heartache of separation, the remaining community is in grave physical danger. They suffer greatly from famine and disease, and are sometimes caught in the crossfire of a civil war ranging in nearby provinces, which often pushes its way into the Gondar Province where the majority of Jews live.

In addition, anti-semitism is endemic in Ethiopia. The government recently instituted a villagization program that forces Jews to leave their Jewish villages and move to mixed villages where they do not have a synagogue and feel too intimidated to practice Judaism.

"There will not be another generation of Jews left in Ethiopia," said Will Recant, executive director of the American Association for Ethiopian Jews (AAEJ). "The community is defenseless... there are few religious leaders left in villages. The rescue of those remaining must be the highest priority."

The approximate cost of rescuing a Jew from Ethiopia and reuniting him/her with family members in Israel is \$3,000. Students have raised thousands of dollars by selling Ethiopian Jewry bracelets on their campuses. Another way of raising this money is through an AAEJ sponsorship program, in which synagogues or communities sponsor the rescue of a specific Ethiopian Jew.

Recant, whose organization has rescued 90 percent of the Jews brought out since Opera-

tion Moses and Joshua were halted, recently met with President George Bush on the issue of Ethiopian Jewry. He told students the president was both interested and concerned. Recant stressed that the meeting was the result of constant, unrelenting advocacy, adding that because press leaks during Operation Moses cause the airlift to end, many people still believe that the issue must not be brought into the open. But that was four years ago, he said, and at this point, "Silence is not helpful."

He also told students that the only way to convince Ethiopia to institute a large-scale family reunification program is on a governmental level. One of the ways students and community members can help this process is by lobbying congressmen to join the Congressional Caucus for Ethiopian Jewry.

Due mostly to appeals of caucus members, of which there are presently 115, all the Prisoners of Zion in Ethiopia were released last July. The release of prisoners is also an example of Ethiopia's willingness to make concessions to the United States, as it has recently turned to the West for aid.

Now more than ever, the time is right "to educate, to motivate, and to activate" both students and community members, said Helene Drobenare, a junior at the State University of New York in Buffalo. Recant agreed with her and said, "the burners have been turned on. Now we need to get the fire going."

Laurie Goldberg is an Ethiopian Jewry activist at Indiana University in Bloomington.)

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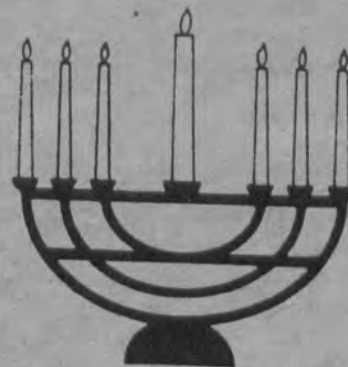
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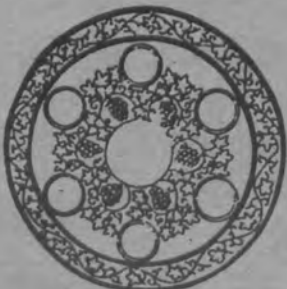
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Yom HaShoah — The Day Dedicated To The Memory Of Those Who Perished In The Holocaust — Is May 2.

OPINION

100 Years After The Birth Of Adolf Hitler — Should The Jewish Community Ignore It?

By LAWRENCE GROSSMAN

April 20 marks the 100 birthday of Adolf Hitler. Should his evil memory be allowed to recede quietly from the minds of mankind, or are there things that Jews should ponder on this day, and bring to attention of the world? A case can be made that Hitler and his works are by now so remote that the centenary of his birth should be of little more than antiquarian interest.

Forty-four years after the downfall of his fearsome empire, neither German government - East or West - retains any recognizable Nazi vestige: one is communist, the other democratic. The pseudoscientific racism and virulent anti-Semitism that Hitler promoted are in disrepute among educated people around the world. Even the Cold War between the United States and the Soviet Union that was spawned by Hitler's war seems to be disappearing in the era of *glasnost*. And before long, only senior citizens will remember the Hitler years; others will have to rely on books, movies and Holocaust memorials.

Yet there is a good reason for not ignoring Hitler's birthday this year. The evils that he personified, while perhaps changed in form, have not disappeared. They may, indeed, even be spreading. Anti-Semitic incidents are on the upsurge in the United States. The well-publicized burning of Torah scrolls in Brooklyn last fall was just the tip of the iceberg.

This trend is not just a matter of misguided teen-agers out for thrills. Organized gangs of Skinheads now operating in most American cities harass and beat up blacks and other minorities, not just Jews. And the fact that a Ku Klux Klan leader ran first in an election for the Louisiana legislature is cause for foreboding.

In Europe, widespread anxiety over the influx of foreign laborers has provided an opportunity for right-wing political forces to regroup. Earlier this year, the Republican Party in West Berlin, under the leadership of a former SS officer, won 7.5 percent of the vote on an anti-foreigner, ultranationalist platform. In Austria, revelations about President Kurt Waldheim's Nazi past seem to have made him more, not less, popular among his fellow-citizens. The Le Pen movement in France and similar groups elsewhere continue to threaten the kind of pluralist democratic values that Americans like to believe triumphed in World War II.

There are also dangerous trends in historical writing about the Hitler years. So-called "Holocaust revisionism," which denies the existence of Hitler's Final Solution and treats it as a Zionist hoax, has never really caught on. Much more dangerous, however, is the work of certain reputable mainstream scholars, especially in Germany, who minimize the destruction of European Jewry by denying that it resulted from any concerted Nazi plan, or by suggesting that the Germans may have had some justification for acting against the Jews.

But surely, the most distressing remnant of Hitlerism in 1989 is the intense pressure that is being exerted on the State of Israel, both in the administered territories and in the international community. Israel's very creation in 1948 was intended to provide Jews with a homeland so that future potential Hitlers would not be able to menace them.

Israel also symbolizes the defeat of Hitler by testifying to the ultimate triumph of the Jews over him and his followers. And while all people of good will wish to see the Palestinian problem solved fairly, Jews must make it clear to the world that any weakening of the State of Israel, any doubt cast on its legitimacy, carries the work of Hitler forward.

Recalling Hitler's birth 100 years ago, then, is not just an exercise in historical recollection. By alerting us to certain dangers, it can also help us set a Jewish agenda for the present and the future.

Lawrence Grossman is director of publications for the American Jewish Committee.

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Harry Goldsmith Collection Bestowed On Holocaust Museum

WASHINGTON, D.C. — Although Harry Goldsmith (1920-1987) narrowly escaped the Holocaust when he fled Germany in 1937, his extensive collection of more than 1,000 objects survivors of the Holocaust bears witness to the tragedy that destroyed millions.

The Harry Goldsmith collection, one of the best-known private collections of Holocaust materials, recently has been donated to the United States Holocaust Memorial Museum.

The array of artifacts included in the collection weaves a grim but vivid tapestry of hardship, pain and inhumanity as well as hopes and dreams. The materials offer a glimpse of the personal lives of a few and give a comprehensive view of the daily lives of millions interned and imprisoned in eastern and western Europe.

"The breadth and depth of the collection is such that it would be nearly impossible to assemble it if someone undertook this task today," Museum Curator Susan Morgenstein said.

"The Goldsmith Collection is one of the main building blocks of our growing collections of documents, artifacts, photographs, stamp issues, textile markings, identification badges and correspondence that will help tell the story of the Holocaust," she added.

"These are things not traditionally thought of as exhibition objects," she said, "but they have a special power to tell the human stories of the Holocaust and will provide visitors with avenues into the experience."

Assembled over a 15-year period, the artifacts are the gift of the estate of Harry Goldsmith via the executors, son and daughter Kenneth and Ellen Goldsmith of New York. The materials date from the Nazi accession to power in 1933 to the dismantling of the displaced persons camps in the 1950s, and come from hundreds of tragic localities in Europe such as ghettos, internment camps, transit camps, labor camps, concentration camps and displaced persons camps.

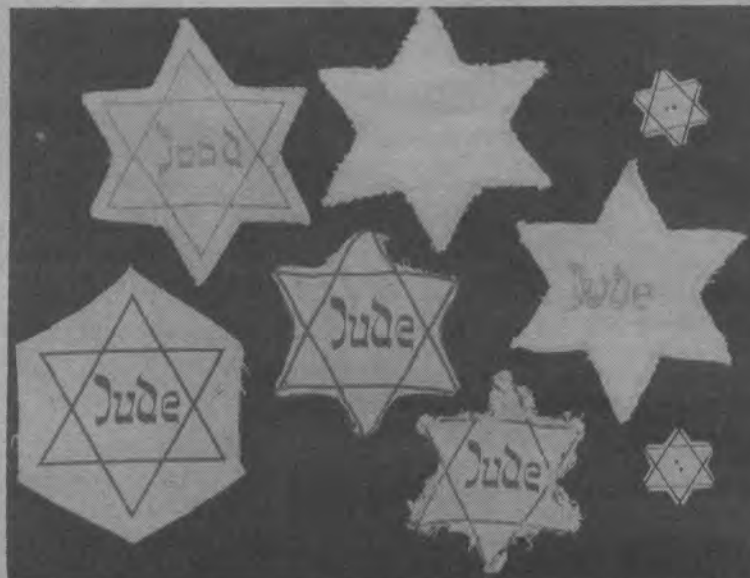
Comprising 15 bound volumes and numerous loose files, the Goldsmith bequest is carefully documented and well preserved. The bequest will serve as a rich and invaluable resource for Museum exhibitions and field research on the brutal events of the Holocaust and the difficult conditions that persisted even after liberation.

Together, father and son worked closely on the collection's development. "My father assembled his collection of Holocaust material for historical purposes," Kenneth Goldsmith explained. "He wanted people to remember and to have access to source material."

The materials reflect the unrelenting pattern of daily life both inside Germany and, later, in occupied Europe. The collection includes ration cards; work, transfer and visit permits; identity papers; instructions regarding mail and



Eight of the 15 albums in the Goldsmith legacy. (Photo: Arnold Kramer)



Among the various Stars of David worn by Jews in different parts of the Third Reich are two extremely rare and distinctive yellow and black buttons, with two holes for thread, introduced in Bulgaria in 1942. Other stars in the collection are from Austria, Germany, Holland and Poland. (Photo: Arnold Kramer)

parcels; vaccination certificates; and receipts for packages that were sometimes the only sign that someone was still alive.

Also included are rare coded communications between prisoners and their families, as well as an array of personal correspondence sent between family members in various ghettos and camps. A particular highlight is the extraordinary subcollection of stamp issues and of camp and ghetto scrip and coins.

Harry Goldsmith was born near the Dutch border of Germany in 1920. Serving an apprenticeship as a machinist, he was only 17 years old when he threatened an SS officer who had murdered a friend in a machine factor. Alerted by a Christian policeman that his life was now in danger, Goldsmith escaped to Holland. He never told anyone how he crossed the border.

Making his way to the United States, Goldsmith eventually developed and tested weapons used during the final World War II offensive in the Pacific. After launching his own business, he devoted much

time to work for and with underprivileged people.

His charitable activities included working as a troubleshooter for prisoners, founding a drug program for children and serving for more than a quarter-century on the Executive Board of the Hebrew Home for the Chronic Sick in The Bronx, New York.

For his service to his adopted country, Mr. Goldsmith received a commendation from President Richard Nixon.

The U.S. Holocaust Memorial Council was established by Congress in 1980 to plan and build the United States Holocaust Memorial Museum in Washington, D.C. and to encourage and sponsor observances of an annual, national, civic commemoration of the Holocaust known as the Days of Remembrance. The Council also engages in Holocaust education and research programs. It consists of 55 members of all faiths and backgrounds appointed by the President, plus five U.S. Senators and five members of the House of Representatives.

Holocaust Items Sought

The United States Holocaust Memorial Museum is looking for objects that document Nazi crimes, life in the camps and ghettos, armed and spiritual resistance, the American response, rescue efforts as well as efforts to build life anew after the Holocaust.

Anyone having such objects should describe them in a letter to: Curator, United States Holocaust Memorial Museum, 2000 L St., N.W. (Suite 717), Washington, D.C. 20036 or call 202/828-9554 for information.

Book Review

Should Jews End Their Absorption With The Holocaust?

A SEASON FOR HEALING
Reflections on the Holocaust
Anne Roiphe
Summit, 220 pp. \$17.95

A SEASON FOR HEALING
Reflections on the Holocaust
Anne Roiphe
Summit, 220 pp. \$17.95

By DAVID LEE PRESTON

Near the end of her sensitive, well-meaning and often brave essay *A Season for Healing*, Anne Roiphe recounts a story told by Rabbi Abraham Joshua Heschel, a story that serves as an allegory for the contemporary Jewish dilemma in confronting the Holocaust:

On the train from Warsaw to Brest (known in Yiddish as Brisk), some young businessmen invited a small, bearded man with a cap and a sacred book to join their card game and share their liquor. He declined, so they threw his cap out the window and pushed him from their compartment. When the train reached its destination, a large crowd surged forward to greet the man — he was the Brisker Rebbe, one of the great Talmudic scholars of Lithuania. The young businessmen chased after him, pleading ignorance and seeking forgiveness.

"I cannot forgive you," the rabbi said. "I am the Reb Chaim from Brisk — you did nothing to offend me. You must ask forgiveness of the little man in the car with you, the one who had no name."

Similarly, Jews today cannot forgive on behalf of the nameless Six Million; they also cannot help being angry for them. It is this anger that permeates Jewish discussion of the Holocaust, and that Roiphe believes must be vented and acknowledged before healing can begin.

As her title suggests, she believes that the season for healing the wounds of the Holocaust is at hand. Her concern is with enabling the anger — both Jewish and non-Jewish — to be put behind, and for everyone to come to terms with the particularly Jewish nature of the catastrophe so that it can be regarded in universal terms and the whole world may learn its lessons. In so doing, she believes, the ultimate holocaust can yet be prevented.

She calls for caution and respect in dealing with educated blacks who are stirred to anti-Semitism by Nation of Islam leader Louis Farrakhan, and she voices hope that somehow they will change. She suggests that Jews must take the first step in permitting the healing to proceed.

The problem with her argument, coming as it does barely four decades after the ovens stopped burning at Auschwitz-Birkenau, is that the healing depends on a measure of empathy between Jew and non-Jew. And in 1989, most of the Christian world doesn't seek forgiveness or even acknowledge responsibility for a climate that built the ovens and kept them stoked.

Two decades ago, the Protestant scholar A. Roy Eckardt wrote that "a major reason why the Nazis could go as far as they did was that Western culture had been steeped so thoroughly in Christian dogmatic and theological hostilities toward the Jewish people and in the contempt and hatred of Jews that had been long regnant in the Christian world Roman Catholic, Eastern Orthodox and Protestant."

In a landmark 1975 book, *The Crucifixion of the Jews*, Methodist minister Franklin H. Littell of Philadelphia wrote of the Holocaust that Christians "must begin our agonizing self-assessment and reappraisal with the fact that in a season of betrayal and faithlessness the vast majority of the martyrs for the Lord of history were Jews."

And six years later, after studying 10,000 sad and horrible photographs from the Holocaust, the Catholic author Henry James Cargas published some of them for the first time and concluded that the murders of six million Jews constituted "the greatest Christian tragedy since the crucifixion of Jesus."

So here is Roiphe, a Jewish writer, challenging her own people to "finish this absorption with a tragic past" for the sake of their health as a people. It is as if those yet among us who experienced the Holocaust — and who remain haunted in ways that other people will never feel — can or should authorize their fellow Jews to leave them behind on the figurative train.

"Survival does not depend... on retaliation, revenge, warfare," she writes. "It rests on our friendships, on our ending the cycles of destruction. The name-calling can stop, and having seen in the Holocaust the shape of the end, we can take warning and turn toward each other, or we can turn on each other in an orgy of self-protection that will leave us, once again beasts, gnawing on bones."

Roiphe (the name means healer in Yiddish) makes cogent and important arguments for how the Holocaust has informed Jewish relations with blacks, Poles, Catholics, Russians, how it has penetrated Israeli and American Jewish life.

She gives her own examples to suggest that the Christian world has not yet absorbed this. She speaks of Kurt Waldheim, a former cog in the Nazi death machinery who remains president of Austria. She speaks of the historical revisionists who claim that the Holocaust is a Zionist invention. She vents anger at the beatification of Edith Stein, a Jew who became a Carmelite nun and then was sent to her death at Auschwitz. And she takes strong exception to the idea, now scrapped, to place a Carmelite convent inside Auschwitz.

There are other examples.

When Cardinal John Krol, a Polish-American, was invited to address thousands of

Holocaust survivors from across the United States at a gathering in Philadelphia in 1985, he ducked the chance to speak of Polish or Catholic guilt and instead used his platform to decry abortion.

In recent months, the World Congress of Free Ukrainians has flooded the nation's newsrooms with slick folders about a "Forgotten Holocaust," Stalin's forced famine of 1932-33 in which millions of Ukrainians died. By appropriating the word *Holocaust* — which Webster's defines as the systematic destruction of the Jews before and during World War II — the Ukrainians choose provocation over education.

During the 1988 presidential campaign, eight leaders of George Bush's national ethnic coalition — one of whom said he doubted that Jews were either gassed or tattooed at Auschwitz — were dropped after they were linked to fascist or anti-Semitic organizations. But the issue was not raised in two presidential debates, and far more campaign time was spent discussing the Pledge of Allegiance.

Frederick Malek, a ninth official dropped from the Bush campaign — after reports persisted that he had gathered names of Jews in the Bureau of Labor Statistics at the behest of President Nixon — now is said to be in line for a job in the Bush administration.

"We have scarcely begun to face up to our own history," Eckardt wrote in 1967.

Indeed, two decades later a

group based in Brookline, Mass., called Facing History and Ourselves, dedicated to teaching high school students about the Holocaust and genocide, was denied federal funding because it did not give equal time to Nazi and Ku Klux Klan viewpoints.

Because so much of her book depends upon relating contemporary events and trends to the Holocaust, it is imperative that Roiphe have her facts in order. It does not help when she emphasizes that an anti-Jewish pogrom in Kiev in November 1944 occurred only three weeks after the massacre of 100,000 Jews on the city's outskirts. The well-known massacre at Babi Yar took place three years earlier, in 1941.

A Season for Healing is suffused with a psychological perspective that enables her to view clearly the desires and actions of a people as if they were those of a person. Listen, for example, to how she describes the world's reaction to the Palestinian uprising, to pictures of young Jewish soldiers beating Arab boys:

"It... seems likely that the world is relishing these pictures because it relieves the burden of those terrible pictures of the [Nazi] camps. It releases the Gentile world from feelings of obligation to Jews who were victims... The entitlement that the Jews had won through their suffering in the Holocaust, the credit they earned, has now been finished and the world is relieved." The very premise of the book is psychological.

But just as only time can heal a person's emotional and physical wounds, the Jewish people cannot be expected to put the Holocaust behind simply because one person says it is time to do so. For a human being, some traumas take a lifetime to overcome, and some can never be put behind. How much more this is magnified for the wounds of an entire people.

"The lesson of the Holocaust," writes Roiphe, "is the value, the worth of every human life, the knowledge that when respect for individual human dignity disappears, savagery, bestiality, brutality follow directly, debasing everything in the society."

Like Reb Chaim of Brisk, the Jews in our time do not require an apology from the Christian world, but merely some signal that the meaning of the Holocaust has been understood. Rarely has this issue of how to carry on after the Holocaust been placed in perspective as succinctly as in the injunction of Rabbi Irving Greenberg, cited by Roiphe:

"No statement theological or otherwise should be made that would not be credible in the presence of burning children."

Unfortunately, because of so many examples to the contrary, any suggestion that the season for healing is at hand would be just such a statement.

(Inquirer staff writer David Lee Preston's articles led to the removal of several ethnic leaders from the Bush campaign because of Nazi, fascist or anti-Semitic backgrounds.)

B'nai B'rith Klutznick Museum Features Art Of Holocaust Survivors' Children

WASHINGTON, DC — The B'nai B'rith Klutznick Museum opened the exhibition "CONTINUING WITNESS: Contemporary Images by Sons and Daughters of Holocaust Survivors" on March 27. According to Museum Director Gayle Weiss, "Continuing Witness" will feature the expressive works of 12 artists, all children of Holocaust survivors. A variety of media, including painting, sculpture, prints, photography and an artist's book are represented in this powerful exploration of the human conscience.

"Through the dynamics of the creative process," explains Guest Curator Karen Holtzman, "these artists are coming to terms with their unique personal histories as children of survivors." Spiritual reconciliation is reflected throughout this moving show.

The exhibition explores Theodor Adorno's implacable dictum "No more art after Auschwitz." Yet Art Spiegelman, author of "MAUS," and painters Mindy Weisel and Vivianne Asya Koorland evoke via their art the ways in which their lives were affected by their parents' (Continued to page 43)



"I and I," by Rochelle Rubinstein Kaplan, is a linocut on exhibit at the B'nai B'rith Klutznick Museum in Washington, D.C. The exhibit will continue through September.

Murderers Among Us: The Simon Wiesenthal Story

By MORRIE WARSHAWSKI
Special to The Jewish Voice

As survivors of the Holocaust inexorably grow older, the urgency to capture their stories firsthand grows geometrically. These last witnesses are like a tribe on the brink of extinction. Once this tribe disappears will the horror they experienced be forgotten? Or, worse, will some misguided social anthropologists rummage through their remains and create a false revisionist picture of their history?

Simon Wiesenthal has made himself one of the most famous of all survivors through his unflagging efforts at tracking down Nazi war criminals. Now in his eightieth year he has officially sanctioned and served as consultant to a new 3-hour HBO movie, *Murderers Among Us: The Simon Wiesenthal Story*, airing nationally on Sunday, April 23, at 8 p.m. As Wiesenthal has said, "Only now am I confident that the spirit of my story will be properly represented."

Much of that confidence must have been instilled by the realization that Ben Kingsley would play the leading role. Kingsley is one of the most versatile and dependable actors alive. Like some thespian chameleon, he has carved an impressive career out of adopting the masks of historical giants (Ghandi, Shostakovich and Lenin).

Kingsley brings a great deal of reverence to this story: "This role deals with Simon's experience and the experience of the 11 million who died during the war. I suppose there's some kind of justice in ensuring that a cry of pain which lasts forever is heard forever. I was always sincerely hoping for an opportunity to articulate that cry of pain."

That cry has been handsomely articulated by the director Brian Gibson *Poltergeist II* and by a trio of writers headed by Abby Mann who wrote the Academy Award winning screenplay for *Judgement at Nuremberg*. *Murderers Among Us* covers two sections of Wiesenthal's life — the war years and his experiences at Mathausen Death Camp, and his post-war work as a Nazi hunter first with the War Crimes Unit and then in his

own Documentation Center in Vienna.

The film opens with the scene of Mathausen's liberation in 1945 and Wiesenthal's fateful meeting with Major Bill Harcourt (played by Craig T. Nelson) — the man who convinces the former architect of homes to help root out the architects of the Holocaust. Wiesenthal is reunited with his wife Cyla (played by Renee Soutendijk) whom he thought was dead. Cyla spends much of the movie trying to talk her husband into leading a normal life. "Who put you in charge? What kind of job is it being a Nazi hunter?" she asks. Their dilemma is best summed up by the following exchange. Cyla: "I want a child and I want to forget." Simon: "I want a child and I can't forget."

One memory in particular haunts Wiesenthal's dreams — an incident in the camp when a young SS officer, dying and completely swathed in bandages, asks to be forgiven for killing Jews. An incredulous Wiesenthal, numb from the horrors he has witnessed and endured, walks out of the room without giving absolution.

The film portrays Wiesenthal as a man obsessed with a mission to ensure justice and memory — not as a man driven by hatred or revenge. In one scene, he talks another survivor out of killing Franz Murer, the "Butcher of Vilna," during a trial in Vienna. "We are not killers," pleads Wiesenthal. "We have to show we are better than them." This provides little comfort, though, when Murer is found innocent of all 17 counts of murder.

Wiesenthal attempts to pass on to his daughter Paulina (Louisa Haigh) this message and warning against hatred. Wiesenthal's relationship with his daughter fuels some of the more moving scenes in the film. Paulina is becoming increasingly curious about her Jewishness and the fate of her relatives (all 89 were lost during the war). She is surrounded by Viennese classmates whose parents would like nothing better than to forget the war and some of whom feign total ignorance of the Holocaust. In the midst of trying to track down Eichmann in Buenos Aires, Wiesenthal promises her that he will divert some of staff effort into finding the man who



Renowned humanitarian and Nazi hunter Simon Wiesenthal (right) and Ben Kingsley, who portrays Wiesenthal in HBO Pictures' *"Murderers Among Us: The Simon Wiesenthal Story,"* on the set during shooting in Budapest, Hungary.

arrested Anne Frank so that Paulina can prove to her classmates that the story is

true.

The cinematography is crisp and cleanly handled by

Interview With Producer Robert Cooper

By MORRIE WARSHAWSKI
Special to The Jewish Voice

When Robert Cooper was a young boy growing up in Montreal he lived in a duplex with his Jewish parents and grandparents. Cooper's Russian grandfather used to talk to him about civil rights, about individual responsibility for the injustices of the world and, as an aside, about "... a very important man who wants to make sure that we never forget."

That man was Simon Wiesenthal, the subject of Cooper's new film for HBO, *Murderers Among Us: The Simon Wiesenthal Story*. (See above.) Cooper nurtured the project along for years as a producer, and brought it with him to HBO when he took over the job of Senior Vice President, HBO Pictures.

Cooper's past credits include *The Terry Fox Story*, *Between Friends* (starring Elizabeth Taylor and Carol Burnett) and *The Guardian* (with Louis Gossett, Jr. and Martin Sheen). Before becoming a filmmaker Cooper hosted the Canadian Broadcasting Corporation's highly successful investigative journalism program, "Ombudsman."

Gaining Wiesenthal's permis-

sion to film his life story was not easy. "I spent lots of time with him in Vienna," says Cooper. "What I was quickly able to figure out was that the best tack to use was the following, I said to him: 'Mr. Wiesenthal, you are 75 and you say your mission in life is to make sure people don't forget. With the greatest respect, you will not be around forever. A movie, if properly done, can carry on your mission. The issue is not should there be a movie, but how can you ensure while you are alive that the movie is done well and effectively.'"

Cooper cautions that *Murderers Among Us* is not a movie about the Holocaust. He explains: "This is a movie about after the Holocaust. It's the only movie I know about a survivor talking about his life. The flashbacks to the concentration camps are there only to explain what he did in his life."

One of Cooper's main themes is remembrance. "I hope the film will make folks realize that they want to forget. The public generally, not rationally but viscerally, would like to believe that this happened during the Roman era. If you asked people when it happened they would say 1939 to 1945, but they don't feel it. Most feel it happened somewhere else, in another time, in another place having no connection to us. But in fact, look how brief a time it has been. For some reason we build these mechanisms to try to deny that it happened or that it has any relevance."

As an example, Cooper points to scenes in the film where a prominent world Jewish organization denies Wiesenthal's appeal for \$500 to pursue Eichmann, and to an incident when a group of rich American Jews refuse him money because they want to put the War behind them.

Elemer Ragalyi, who has been given the advantage of historically accurate sets built in Hungary by Jozsef Romvary. If this film errs in any respect it is on the side of paying almost too much reverence to Wiesenthal. This allows facts and chronology to often take center stage over the dramatic development of both plot and of character interaction. But, the point of this work resides as a direct response to what an SS officer once said about Wiesenthal's wish to fly to America to tell the story of the Holocaust — "How could they believe it? Even if you could prove the unprovable you still could not make the unbelievable believable."

Morrie Warshawski is a freelance writer based in San Francisco. His articles about the arts appear frequently in publications throughout the U.S.)

Scant Mention Of Jewish Victims Triggers Protest At Buchenwald

By SUSAN BIRNBAUM
NEW YORK (JTA) — The Workmen's Circle, a fraternal Jewish socialist organization, has lodged a protest with the East German government for its failure to record the numerous Jewish deaths at Buchenwald. The group lodged the protest in response to an article in the March 25 *New York Times*. The article reported that the East German memorial at the site of the camp "does not commemorate the victims for what they were, and it denies to the United States recognition for having liberated Buchenwald."

"We are shocked and dismayed," Dr. Barnett Zumoff and Motl Zelmanowicz, co-chairmen of the Public Affairs

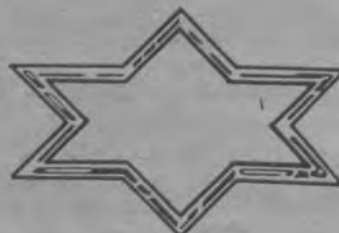
Committee of the Workmen's Circle, write in a letter to Ambassador Siegfried Zuckmann, chief United Nations delegate to the German Democratic Republic. They asked for "immediate rectification" of the situation. Only one tablet at the memorial mentions Jews: the 10,000 German and Austrian Jews brought to Buchenwald after Kristallnacht, Nov. 9, 1938.

Most of the 56,549 who died in Buchenwald were Jews.

The camp was liberated by the Fourth Armored Division of Gen. George Patton's Third United States Army on April 11, 1945. One man remembers it well: Nobel peace laureate Elle Wiesel, who was liberated there on that day nearly 44

years ago.

Wiesel said in a telephone interview that the *Times* article was the first acknowledgement he had that there was hardly any mention of Jews at Buchenwald. He now intends to visit the camp in the next few months. "I would like to go back to see the truth," he said. "I think we should respond with organized outrage."



Cooper points to one particular scene that exemplifies his theory and of which he is particularly proud. In the scene, Wiesenthal is sitting on a bench and tells his daughter the story of his own youth when he was slashed across the face by a man who was never punished. The young Wiesenthal ran crying to his grandmother who told him, "Every cry of pain is heard forever in the mind of God."

"This is a simple scene," says Cooper, "but it contains words that can haunt you."

(Morrie Warshawski is a freelance writer based in San Francisco. His articles about the arts appear frequently in publications throughout North America.)

Wiesenthal's Claim On Eichmann Disputed By Former Mossad Head

By SUSAN BIRNBAUM
NEW YORK (JTA) — Weeks before a television documentary on the life of Simon Wiesenthal is set to air, questions are being raised about whether the Nazi-hunter really located Adolf Eichmann, as he has long claimed.

Isser Harel, a former head of both Mossad and the Shin Bet internal security service in Israel and the man responsible for capturing Eichmann, said unequivocally last month that Wiesenthal had "absolutely nothing" to do with Eichmann's capture. Harel, whose account of the capture of Eichmann in 1960 in Buenos Aires is recorded in his "The House on Garibaldi Street," said that Wiesenthal "had nothing to do with Eichmann — neither with the capture, location or any information."

In the 29 years since Eichmann's capture, this is the first time Harel has gone on the record with the remark.

Harel's statements about Wiesenthal were private, given to the *Jewish Telegraphic Agency* and later to Reuters.

In its advance promotional material for "The Simon Wiesenthal Story: Murderers Among Us," which airs nationally on April 23, Home Box Office credits Wiesenthal with locating Eichmann. This information is also given on the cover jackets of at least two of Wiesenthal's books, "Murderers Among Us" and "Every Day Remembrance Day."

Wiesenthal, who was in New York for a screening of the film, defended his claim strongly in an interview.

"My book about the Eichmann affair was published in 1961, in Hebrew. Why has Mr. Harel kept silent?" he asked.

Wiesenthal did not provide specifics about finding Eichmann, but he did say that in 1947, "the most important thing that I had done" was to refute a woman who tried to declare Eichmann dead on the basis of false witnesses. The woman said Eichmann had been shot in Prague, Wiesenthal said, "so I asked the judge to give me four weeks' time and I found that the witness was the brother-in-law of Mrs. Eichmann: Karl Liebel. And the judge was about to declare him dead. In 1947, nobody had looked for him. Isser Harel should say who (did) this," he said.

In addition, said Wiesenthal, when Eichmann's father died in 1959, the newspaper printed the names of the mourning family, including Vera Eichmann, his widow. "This was the sign that was it not true that she was married to another man. Then we (the Jewish Documentation Center in Linz) made a photo — with a telephoto lens — of all the members of the family during the funeral. People were coming from Harel's office to make this photo, because when you look at the photo of Eichmann's brothers, it was obviously the same family," he said.

Wiesenthal's critics say that whereas true Nazi-hunters jeopardize life and limb by going to the locale where a Nazi has been cited, including not-

so-friendly South American countries, Wiesenthal has not set foot in these places. Yet, they say, he takes credit. The cover jackets of his books, for instance, say that "Wiesenthal is best known for his discovery of Adolf Eichmann's South American hideout."

Wiesenthal told JTA by phone, "I found him in Argentina in 1954 and told the Israelis, but they don't believe me."

Arnold Forster, general counsel of the Anti-Defamation League of B'nai B'rith, says in his most recent book, "Square One," that right before the Israelis ferreted Eichmann out of Argentina, Wiesenthal was placing him in both Japan and Saudi Arabia. Wiesenthal, writes Forster, "has not, as far as I know, released any list of Nazi criminals apprehended as a result of his work, although he has done well in keeping the public's eye on the subject of prominent escaped Nazis."

Forster said that Wiesenthal, in order to verify his suspicion that Eichmann was in Japan, requested funds from the Israeli government, which declined his request. An Israeli government source told him that Wiesenthal "flew to Jerusalem to see Prime Minister (David) Ben-Gurion" and "Ben-Gurion checked with the Mossad and decided against financial assistance. Wiesenthal then released a story in Israel saying in effect that the Israeli government was

refusing to help capture Eichmann."

Harel's comments on Wiesenthal are provocative because they appear to chip away at the underpinnings of Wiesenthal's career. Harel's account revolves around the contribution of Fritz Bauer, who, as a prosecutor in Frankfurt after the war, prosecuted a Nazi war criminal who kept referring to Eichmann.

These proceedings reportedly appeared in an Argentine paper, which was brought to the attention of another German in Argentina named Lothar Hermann, whose daughter was reportedly dating Eichmann's son. In this account, Hermann called Bauer and said, "I believe I know that Eichmann is living a few houses away from me."

Bauer supposedly preferred to inform the Israelis rather than the Germans. Harel sent an agent to Argentina to speak with Hermann. The Israelis confirmed that the daughter's boyfriend was Eichmann's son, who was using the name Eichmann all the while his father was using the name Ricardo Clement.

Said Wiesenthal, "The Eichmann affair was a big mosaic. No one can say he alone was responsible. 'Look in Golda Meir's book. It said volunteers abroad brought Eichmann to Israel. Later, Harel wrote a book and omitted my name. The French edi-

tion (of my book) was published in 1967 without any reaction from Harel... and in this book were published documents and a letter sent by the Israeli ambassador to Vienna in 1959, Yehezkel Sahar. He told me in this letter that the people in Israel are occupied with Eichmann and they are

very, very grateful to me for the big help I gave them."

In the letter sent from Sahar to Wiesenthal, dated Nov. 10, 1959, Sahar writes that while in Israel, "I had conversations concerning Eichmann, and our people there express how much they value your help in this issue."

Center For Holocaust Studies Publishes Bibliography

The Center for Holocaust Studies, Brooklyn, New York, has announced the availability of the expanded, revised edition of its *Bibliography of Holocaust reference material* written in English. Readings suitable for children and teenagers have been specially designated for educators.

The *Bibliography* developed by Center archivist Bonnie Gurewitsch, is divided into nineteen subject headings and contains an author's index. Particular attention is paid to new areas of Holocaust research including life in concentration camps, literary criticism, and the experiences

of Sephardic Jews and children.

The *Bibliography* costs \$5 plus postage and handling. It is available through the Center for Holocaust Studies, 1610 Avenue J, Brooklyn, New York 11230.

The Center for Holocaust Studies, under the leadership of its founder and volunteer director, Professor Yafta Eliach, houses the largest collection of oral testimonies in the United States. Also available from its publications department is a teaching module called "One-To-One" which is designed to help young people approach the enormity of the Holocaust.

Casino Owner Fined Over Nazi Memorabilia

NEW YORK (JTA) — The Nevada Gaming Commission has fined Imperial Palace Hotel and Casino owner Ralph Engelstad \$1.5 million but declined to revoke his gaming license in connection with his private collection of Nazi memorabilia and birthday celebrations in honor of Adolf Hitler.

The Las Vegas businessman was accused of harming the image of Las Vegas and the state of Nevada through his secret maintenance of an artifacts room, his sponsorship of two elaborate parties for employees to honor Hitler's birthday and the alleged printing of bumper stickers claiming "Hitler Was Right."

Regardless of the commission's decision, Norm Kauf-

man, executive director of the Jewish Federation in Las Vegas, reported that the Community Relations and Executive Committee has vowed that "we won't visit his hotel," as Engelstad has been "more than insensitive."

Since the controversy began in September, Engelstad has issued two public statements apologizing for the Hitler parties as "insensitive" and in "poor taste" and has described his gathering of Nazi artifacts as a legitimate financial outlet for his interest as a collector.

The Imperial Palace is renowned for its displays of valuable, antique automobiles, including Hitler's 1939 Grosser Mercedes 770K parade car.

Wiesenthal Statement On His Role In The Capture Of Adolf Eichmann

The following statement was released on April 7 on behalf of Simon Wiesenthal by the Simon Wiesenthal Center in Los Angeles in response to the above report questioning his involvement in the capture of Adolf Eichmann.

"In 1947, before there was a Jewish state and before most people ever heard of Adolf Eichmann, I intervened when Eichmann's wife attempted to have her husband officially declared dead. She brought a witness who swore that Eichmann had been killed. Through my intervention with the judge in Austria, I was able to prove that this witness was, in fact, a member of Eichmann's family. Needless to say, there would have been no hunt for the architect of the 'Final Solution' if the ploy had been successful.

Later, I received information that Eichmann was in Argentina. I passed that information on to then-world Jewish Congress President, Nahum Goldman, as well as to Israeli authorities. At that time, Dr. Goldman indicated that American intelligence sources had reported that, in fact, Eichmann was in Syria.

In 1959, I provided additional information about the Eichmann family, which I forwarded to Israeli authorities through the Israeli Embassy in Vienna. (A copy of a letter from then Israeli Ambassador Y. Sahar regarding this information was sent to The Jewish Voice with this statement.)

After Eichmann's capture, but three months before his trial, I was invited to come to Jerusalem by Yad Vashem. Then-Director Dr. Kubowy, convened a press conference, where I was officially presented as one of the people involved in the Eichmann case. In fact, Yad Vashem had sent me a congratulatory telegram for my contribution to the case immediately following Eichmann's capture. (A copy of this telegram was sent to The Jewish Voice with this statement.)

During the course of the Eichmann proceedings, I obtained and gave prosecutor Gideon Hausner a personal diary which Eichmann had written four years prior to his capture.

Indeed, I was at the Eichmann trial in Israel as a guest of the State of Israel, for, at that time, I could not even afford the cost of the ticket to travel from Austria to Jerusalem.

This unwarranted attack deeply saddens me, for all the information here and other detailed data about the Eichmann case was published by me in 1961. In 1967, my book, "Murderers Among Us", was published in Hebrew. These facts have been on the table for decades. In closing, I have always characterized the capture of Adolf Eichmann as a complex mosaic. I am proud of the role that I played in this matter and I am proud that the State of Israel, born out of the ashes of the Holocaust, captured him and prosecuted him."

Klutznick Museum —

(Continued from page 41)
degradation and imprisonment.

Weisel recalls, "While growing up, I was told not only about the horrors my parents endured, but also about the beauty in their lives before the war."

Through realism and abstraction, these artists have identified a mechanism for comprehending the tragedy which interrupted their parents' lives and intruded on their own. Tobl Kahn reveals that in his landscape paintings "the world is simplified into the largest, most

permanent things — those that no human being, no matter how powerful, could desecrate."

"Continuing Witness" will run through September. The B'nai B'rith Klutznick Museum is located at 1640 Rhode Island Ave., NW, Washington, DC (Metro: Farragut North). The Museum is open Sunday-Friday, 10:00-5:00 p.m.; the Museum Gift Shop is open 10:30-4:30. The Museum and Gift Shop are closed on Jewish and legal holidays. Admission is free, although a donation is suggested.

Community Holocaust Memorial Service May 2 at Noon

Rabbinical Association Service May 1, 8 p.m.

See Page 2 for Details

Roots & Branches

Miriam Weiner

Yizkor Books Written By Survivors And Emigrants Help Historians Remember And Rediscover The Past

By MIRIAM WEINER

Special to The Jewish Voice

For family historians, a book about their ancestral towns can lead to a deeper understanding of the historical period in which their forebears lived and in many cases, direct information about family members.

Following the tragedy and devastation of the Holocaust, various towns and "shtetlach," primarily in Poland, but also in Hungary and Czechoslovakia, were memorialized in "yizkor bikher," the memorial volumes written by survivors and emigrants.

Most of the books are about one community, but some do include the surrounding towns as well, many of which were completely destroyed and literally disappeared off the map.

Written by people from all walks of life, these first-person accounts document people, places and events. The selections describe entire Jewish communities which no longer exist. They are written with

warmth in the words of those who remember them most vividly.

Each memorial book generally begins with the history of the community up to the Holocaust and its Jewish institutions while including stories about the residents, memoirs, and in many cases, lists of those who perished and those who survived. Many volumes include maps and photos of people and places.

Although most memorial books are written in Hebrew or Yiddish, a few have an English section. Unfortunately, few include a name index.

The individuals who wrote the various portions of the book often belonged to "landsmanshaftn," benevolent societies of Jewish immigrants who gathered together to remember their towns and seek out other community members lost during the war.

For those with Russian ancestors, don't get your hopes up. Very few Russian towns are

included. The majority of the memorial books are for Polish communities.

During the course of research, many memorial books have come to my attention. One of the most poignant introductions was found in the Wolkovisk memorial book:

Wolkovisk — My Native Town
By Moses Einhorn, N.D., New York

"I do not doubt that others cherish the memories of their own native towns as I do the memories of Wolkovisk. I do not compare it with other towns. I know only that there I spent my childhood; and that, thanks to my immediate family, relatives and friends, my childhood there was rich and happy; that the men and women I knew were simple, kind and good; and that through the long generations, the Jews of Wolkovisk created traditions of which not only its own inhabitants were proud, but all Israel. Now Wolkovisk is gone. Let one of her sons give expression to his love for her."

In *From a Ruined Garden* (Shoken Books, 1981, New York) the editors, Jack Kugelmass and Jonathan Boyarin, recapture the lost world of Polish Jewry as represented in the selections they chose from over a hundred Yiddish memorial volumes, making available for the first time in English, a sampling of this literature. The book's appendices include a geographical index and a comprehensive bibliography of memorial books written in Yiddish, compiled by Zachary Baker, librarian at YIVO Institute in New York.

The origin of the title can be found within the book:

"Through a miracle, I have been rescued from Nazi bondage. Yet I feel like a solitary twig from a ruined garden."

Binyomin Orenshtayn, Khurbn Otvotsk, Falenits, Kartshew

Many facets of the community are memorialized including the Jewish marketplace and the yeshiva, Jewish porters

and Torah students. However, the tragic end of the communities is ever present.

Clara and Morris Krugman of Coney Island donated several hundred Yiddish books to the National Yiddish Book Center in Amherst, Massachusetts, a center devoted to preserving and restoring Yiddish books. When Clara came to the memorial book for her hometown of Zabłudow, Poland, she wrote an inscription inside:

"Those who read this book should know that our American children still belong to the world of Yiddish books. With love and great respect to all these children, we wish them great success in their holy undertaking."

The largest collection of memorial books (now over 1,000 titles in print) can be found in the library at Yad Vashem in Jerusalem. In New York, YIVO Institute, the New York Public Library, Yeshiva University, the Jewish (Continued to page 45)

Study Of Inter-marriage Among Children Of Survivors Shows Religious Identification Biggest Factor

By MARGE LURIE

SAN FRANCISCO — Inter-marriage among children of Holocaust survivors has more to do with religious identification than it does with any other single factor — including the Holocaust connection, according to a San Francisco clinical psychologist.

Like many of her peers, Vera Obermeyer, who fled from Germany in 1938 at age 9 with her family intact, has a non-Jewish daughter-in-law, as well as two Jewish sons-in-law. So she had more than a casual interest in the factors influencing survivor children to marry Jews or non-Jews when, in 1985, she embarked on her doctoral dissertation for the California Graduate School of Marital and Family Therapy in San Rafael.

Obermeyer looked at the marriage patterns and backgrounds of 96 children of survivors in the Bay Area, 50 of whom had married "in," and 46 of whom had married "out." She conducted extensive interviews with 20 of the 96 respondents who completed questionnaires.

Among the variables Obermeyer considered were the individual's strength of Jewish identification, the psychodynamics of the family of origin, birth order, religious upbringing and family affiliation, and the amount of time spent discussing the Holocaust — as well as standard demographic variables such as age, gender and occupational status.

She found that the single most important factor in choice

of marriage partner among children of Holocaust survivors was — as common sense might suggest — their strength of Jewish identification. To establish the level of such identification, Obermeyer used an existing measure, the Zak Jewish-American Identity Scale (1973), consisting of nine questions to which respondents had a choice of six answers ranging from "agree very strongly" to "disagree very strongly."

Among the questions were these ideas: "If I were to be born all over again, I would wish to be born a Jew," "My fate and future are bound up with that of Jews everywhere," "When an important newspaper insults the Jewish people, I feel that it is insulting me."

To the nine questions, Obermeyer added another: "When you became of marriageable age, did you consider yourself to be a super Jew, very Jewish, average Jewish, somewhat Jewish, or not very Jewish at all? Obermeyer adapted that question from another study, in which it was found to be the most reliable predictor of out-marriage.

The interviews revealed those adults who chose to marry non-Jews "defined themselves as Jews in relation to the Holocaust, while the in-married interviewees defined their Jewishness in a more positive way."

For example, one 35-year-old son of a refugee father who had married a non-Jew stated: "I am a Jew because I am a child of a survivor." Another,

Obermeyer said, "had grown up with the belief that Judaism was dangerous outside the home."

While the amount of time spent discussing the Holocaust did not appear to be strongly related to the decision to marry a Jew or not, according to Obermeyer, the emotional content — "what was expressed, maybe not even verbally, but what was communicated by silence" — did seem to be related.

Though Obermeyer found no significant statistical differences on the basis of age, gender, secular education, occupational status or the parents' Holocaust experiences, she discovered that participation in Jewish youth groups and summer camps, getting confirmed, and visiting Israel were all associated with in-marriage.

Interestingly enough, though, Hebrew school attendance and becoming bar or bat mitzvah were not significantly associated with in-marriage. What that teaches, says Obermeyer, who is a licensed educational psychologist, is that parents should offer their children experiences that will "make them feel positive about their Judaism."

Although religious instruction is important, in the long run it appears that Hebrew school — "which can be a drag for young children who'd prefer to be out playing with their friends" — doesn't ensure that children ultimately will marry within the faith, while positive experiences like those gained in camp, Israel or youth groups at

least make that outcome more likely.

One finding for which Obermeyer had no explanation, though it is consistent with theories of others who do, is that "only children" and first-born children tend to intermarry more than other children of survivors.

Although there are theories suggesting that for oldest and only children — who are frequently most "enmeshed" in the parental relationship — intermarriage can be a way of establishing one's own identity, Obermeyer argues that such claims are not based on statistical evidence.

"In fact," she says, "to the extent that there was a statistical relation between family cohesion and out-marriage, it is in the opposite direction. There was a trend toward more in-marriage in enmeshed families and more out-marriage in 'disengaged,' 'separated' and 'connected' families."

An aspect of study that most intrigued Obermeyer, a Ph.D. who practices individual, couples and family therapy in San Francisco, were the answers of intermarried respondents to questions on how they would raise their children. "It was fascinating to me when, (given the choice of Christian of Jew), people constructed a third column: 'We'll raise our children as both Christians and Jews.'"

While not all Holocaust survivors regard their children's decision to marry non-Jews as a slap in the face, it can be a terrible blow for some, Obermeyer notes.



Vera Obermeyer

In the end, she says, numbers such as the ones she has gathered can only paint a general picture; each situation has its own variables and its own solutions, and "each family has to do what is right, what they feel comfortable with." For some children who marry out, she adds, "the decision is a very conscious one, to exit from the religion — for instance, for men with a Jewish American Princess stereotype in their head — while, for others, it just happens. There are probably deep emotional reasons for it, but it's very hard to generalize."

Marge Lurie is on the staff at the Northern California Jewish Bulletin.
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Book Review

Do Hollywood Movies Reflect Holocaust Or American Society?

The Holocaust in American Film. Judith Doneson. The Jewish Publication Society, 1930 Chestnut Street, Philadelphia, PA 19103. 1987. 282 pages. \$22.95

By ANNETTE INSDORF

Judith Doneson has done a fine job of historical analysis in her book, *The Holocaust in American Film*. Incisive and illuminating, it tackles not only individual films, but the way

they reveal American attitudes from the 1940s to the early 1980s. By her own admission, "this work focuses on film in its historical context and must necessarily bypass film as art." Consequently, film critics might be put off by her lack of attention to cinematic detail; other readers will be richly rewarded by her skillful contextualization.

Part One, "Reflections of Anti-Semitism in Film and the Nazi

Persecution of the Jews: 1934-1947," deals with two "warning films" about the specter of Holocaust — "The House of Rothschild" (1934) and "The Great Dictator" (1940) — as well as "Gentleman's Agreement" (1947), which followed revelations of the destruction of European Jewry. Especially interesting in her chronicle of the American response to Chaplin's cinematic plea for brotherhood: the film was attacked in particular by a group of senators who supported isolationist policies in America.

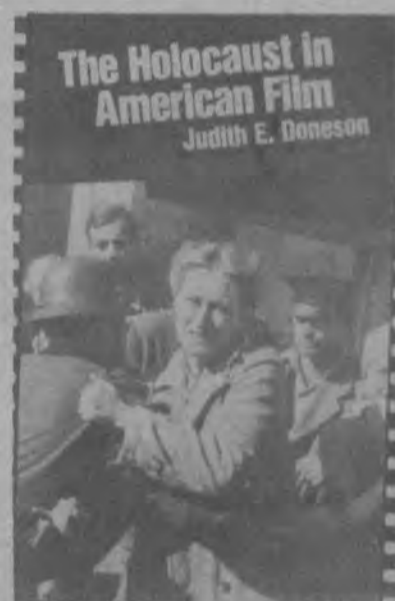
Part Two places "The Diary of Anne Frank" in the context of 1950s America. It argues that the film version (as well as the play) exemplifies an American tendency to democratize all minority characters — especially Jewish — ultimately universalizing the Holocaust at the expense of Jewish specificity. We see how Otto Frank — because he was aiming at the largest possible audience-contributed to the "de-Judaizing" of the book. Doneson also persuasively connects the film to the era's McCarthyism, or "the danger posed by the informer."

"Chaos and Social Upheaval" explores Holocaust films of the 1960s and '70s, with a particular focus on "Judgement at Nuremberg" (1961). The author calls attention to the significant context of the Eichmann Trial, including the fact that this film's premiere coincided with the prisoner's sentencing. After making the important point that there is not one Jewish character in "Judgement at

Nuremberg," she moves on to other Hollywood productions which constitute "a mirror of American society in the 1960s and 1970s." Although her analyses of "Ship of Fools" and "Julia" are commendable, she is too sketchy on "Cabaret," and too dismissive of "The Pawnbroker."

Approximately three-quarters of *The Holocaust in American Film* is devoted to motion pictures, with the remaining quarter focussed on NBC's "Holocaust." Doneson basically defends the controversial television mini-series as the first film since "The Great Dictator" to present the specificity of the battle against the Jews. Along with background information, she offers a reading of the program in terms of America's guilt for not taking in Jews during World War II. "Holocaust" does not trivialize but popularize. . .," she concludes, after having established the Jew as the symbol of hope and the promise of America.

It is a pity that the section on television versions of the Holocaust does not include "The Wall," and gives only passing mention to "Playing for Time." Similarly, the Conclusion merely restates such reductive comments as "The Pawnbroker" is a metaphor for trouble in Harlem" (ignoring this film's rich exploration of survivor guilt), rather than tackling the difference between fiction and documentary — a distinction Doneson never really addresses. Indeed, the book would be more appropriately entitled *The Holocaust in American Fiction Film*, as her



acknowledgement of documentaries is limited to passing mention of *Genocide, Who Shall Live and Who Shall Die*, and *Partisans of Vilna*. When alluding to *Shoah* at the end she does not even state that this film is a documentary.

Nevertheless, her book is an important addition to Holocaust inquiry, especially in its extensive research, attention to particularly Jewish experience during World War II, and moral questioning. Its copious notes, bibliography, filmography, index and photographs strengthen the text — a testament to Jewish history and values.

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A monumental sculpture memorializing the Holocaust has been commissioned by Brooklyn College to stand at the entrance to the campus. Titled "Holocaust," the work is by sculptor Ann Froman and will be unveiled on April 15. The sculpture is over six feet tall. (Photo: RNS)

Scant Mention Of Jewish Victims Triggers Protest At Buchenwald

By SUSAN BIRNBAUM

NEW YORK (JTA) — The Workmen's Circle, a fraternal Jewish socialist organization, has lodged a protest with the East German government for its failure to record the numerous Jewish deaths at Buchenwald.

The group lodged the protest in response to an article in the March 25 *New York Times*. The article reported that the East German memorial at the site of the camp "does not commemorate the victims for what they were, and it denies to the United States recognition for having liberated Buchenwald."

"We are shocked and dismayed," Dr. Barnett Zumoff and Motl Zelmanowicz, cochairmen of the Public Affairs Committee of the Workmen's Circle, wrote in a letter to Ambassador Siegfried Zackmann, chief United Nations delegate to the German Democratic Republic. They asked for "immediate rectification" of the situation.

Only one tablet at the memorial mentions Jews: the 10,000 German and Austrian

Jews brought to Buchenwald after Kristallnacht, Nov. 9, 1938. Most of the 56,549 who died in Buchenwald were Jews.

The camp was liberated by the Fourth Armored Division of Gen. George Patton's Third United States Army on April 11, 1945. One man remembers it well: Nobel peace laureate Elie Wiesel, who was liberated there on that day nearly 44

years ago.

Wiesel said in a telephone interview that the *Times* article was the first acknowledgement he had that there was hardly any mention of Jews at Buchenwald. He now intends to visit the camp in the next few months. "I would like to go back to see the truth," he said. "I think we should respond with organized outrage."

Rediscover The Past —

(Continued from page 44)

Theological Seminary and Bund Archives of the Jewish Labor Movement have substantial collections. When these books were originally published, primarily in the 1950's, genealogy research had not reached its current peak and these books were printed in small quantities, primarily for members of the landsmanshaftn society.

There are a few bookstores which stock these out-of-print volumes. For a list of libraries and institutions (worldwide) which have a significant collec-

tion of Yizkor books and listing of sources for purchase, you may send a self-addressed stamped envelope to the address shown at the end of this article.

(Miriam Weiner, a certified genealogist, has prepared a beginner's guide (55 pages) on how to research family history that includes charts, list of archives and libraries, bibliography, maps, charts and forms. It can be ordered for \$10 & \$2.50 postage/handling by writing to her at 136 Sandpiper Key, Secaucus, NJ 07094.)

Revolutionary Shaver Puts Kibbutz On Economic Map

By SIMON GRIVER
JERUSALEM (WZPS) — A rotating spring coil that shaves women's legs has earned Kibbutz Hagoshrim nearly \$100 million in only two years. The simple invention, which has sold worldwide like the proverbial hotcakes, has proved a boon for the Upper Galilee kibbutz, which had previously been deeply in debt.

The hand-sized appliance is manufactured by the kibbutz-owned company Mepro Kibbutz Hagoshrim and marketed internationally under the brand names Soft and Easy and Epilady. Advertisements for the product claim it removes hair efficiently and safely from women's legs. Export sales have soared from just \$2 million in 1986 to \$30 million in 1987; last year's total sales are projected at \$60 million.

According to Mikki Simhai, managing director of Mepro Kibbutz Hagoshrim, which was founded in 1974, the simplicity of the idea has resulted in a spate of inferior and illegal imitations.

"Such counterfeit products," he explained, "infringe Mepro's patent, damage the company's reputation and penalize the unwary customer. We have therefore set up a legal surveillance network around the world. We employ eminent law firms (that) take immediate and, until now, successful action in the law courts."

The most serious challenge to Mepro so far is currently taking place in the English courts

over a copy of the shaver manufactured by Remington. Mepro won the first battle in its legal suit by getting a court injunction forbidding Remington from selling its product until the court reaches a verdict on the matter.

Though the idea of the shaver is simple, it took two sophisticated Rehovot engineers in collaboration with Mepro's research and development division to devise the final product. The inventors have assigned Mepro worldwide exploitation rights; they have been well-rewarded in royalties.

Simhai rejects the criticism of many purchasers who claim that the shaver is too painful to use. "Some do not read the instructions properly," he claimed, "and others anyway have severe problems with conventional razors. It is worth trying the appliance several times, because hair removal becomes easier after successive use. But through we spend large amounts on promotion, most of our sales come about when satisfied customers recommend the product to their friends." And, he added, "you cannot argue with our sales record."

To be sure, demand has been massive. Available in local department stores for \$54 and in discount beauty-aid stores for as low as \$39.99, the shaver is marketed in Israel by the Helena Rubinstein company and is sold around the world in more than 40 countries.

Mepro uses three distributors — one for Europe, the second for Spain and Latin America, and the third for North America and Australia. A fourth distributor was appointed to penetrate the potentially lucrative Japanese market. In addition, the product is made under license in Hong Kong and Brazil.

To meet this demand, Mepro has taken advantage of its local workforce pool by opening assembly lines at nearby Kibbutz Kfar Szold and the development town of Hatzor. A packaging plant has been set up at nearby Kibbutz Mahanaim, and production capacity has now reached 1 million units per month.

Though Kibbutz Hagoshrim has helped its neighbors by establishing these local enterprises, it is the kibbutz itself that has benefited mostly from the new shaver. Mepro managing director Simhai is himself a member of Kibbutz Hagoshrim, which was founded in 1948 by immigrants from Turkey.

Despite agricultural, tourist and industrial enterprises, Kibbutz Hagoshrim had found itself several million dollars in debt prior to the production of the shaver.

The kibbutz is investing its newfound wealth in new enterprises rather than on kibbutz improvements. Indeed, many kibbutznikim at Hagoshrim have complained that they have hardly felt the effects of the shaver's success.



The revolutionary new ladies' shaver, a product of Israel's Kibbutz Hagoshrim. (Photo: WZPS)

New models of the shaver have also been developed, including a three-speed model for greater comfort and a rechargeable model to add to the existing battery-operated appliance.

Mepro is also engaged in research and development for a number of cosmetic-oriented

products. According to Simhai, this year should see the introduction of Epi-Sauna, a hand-held appliance of similar dimensions to the shaver, which blows out steam to produce healthier skin. Kibbutz Hagoshrim, having produced one successful product, is not resting on its laurels.

Wishing You the Best
of this Passover Season

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Judge Upholds Pollard's Treatment Refusing Transfer To Another Jail

By ANDREW SILOW CARROLL

NEW YORK (JTA) — A U.S. district court judge rejected a request by Anne Henderson Pollard to be transferred from a Minnesota prison facility to an institution where she could receive better medical treatment last last month.

Judge Harry MacLaughlin of the Fourth U.S. District Court in Minneapolis approved the medical treatment she has been receiving as an inmate in the Federal Medical Center prison facility in Rochester, Minn. He also upheld last month's decision by a prison court magistrate imposing a 24-hour medical watch on Pollard, whose husband, Jonathan, is serving a life prison sentence after being convicted of spying for Israel.

The ruling is the latest setback for Anne Pollard, who has

complained of a variety of digestive and skin disorders during her incarceration.

Pollard is serving two concurrent five-year terms in federal prison for being an accessory after the fact to unauthorized possession of national defense information and being part of a conspiracy to receive and embezzle government property.

In his five-page ruling, MacLaughlin conceded that the court was "troubled" by the around-the-clock watch, which was imposed on Pollard for fear that she would inflict injury upon herself. But he said there was "adequate evidence to support why the watch was imposed."

The court also overruled Pollard's claim that her treatment by her prison doctor showed "deliberate indifference" to her medical needs,

although her doctor "may have reacted poorly to petitioner's assertive demeanor and frustration with her illness."

The judge said that Pollard's continued incarceration at the Minnesota facility also did not constitute deliberate indifference to her needs. Pollard had requested a transfer back to a minimum security prison in Danbury, Conn. "The court is not without sympathy for the plight of Mrs. Pollard. However, it should be borne in mind that Mrs. Pollard is a convicted felon," said MacLaughlin. "Incarcerated persons simply do not have the same discretionary choices as those who are not incarcerated," he added.

Pollard's lawyer, Thomas Nelson, said he was disappointed by MacLaughlin's ruling. He did not rule out the possibility of a further appeal.

Soviet Sale Of Planes To Libya Causes Israeli Surprise, Concern

By DAVID LANDAU

JERUSALEM (JTA) — The Soviet sale of advanced fighter planes to Libya will not contribute to regional peacemaking, Foreign Minister Moshe Arens said last week. Arens said the sale had taken Israel by surprise.

This last remark seemed to be designed to counter speculation in the West that Israel itself had leaked the story to *The New York Times* as a way of easing pressure on Prime Minister Yitzhak Shamir, as he held important political talks in Washington.

In a reference to the Shamir talks, Arens said it was not at all surprising that Secretary of state James Baker found Shamir's ideas on the peace process encouraging, after the two leaders' first meeting. After all, Arens noted, the United States and Israel are allies and speak to each other in a context of profound friendship.

In a formal statement on the Soviet-Libyan deal, Israel's Foreign Ministry said "the Soviet Union, which states that it seeks to relieve situations of confrontations around the world, including the Middle

East, is supplying offensive weaponry to the Libyan regime (which) does not hide its intentions to attack Israel."

The ministry spokesman told reporters here that Libya had already received a half-dozen or so planes, out of a reported order of 12. Nevertheless, he said, Israel is urging the Soviet Union to reconsider the deal. But neither Arens nor the Foreign Ministry spokesman would respond directly to questions from the foreign press about whether Israel's air force was contemplating pre-emptive action against Libya.

Kach Suing L.A. Federation For Exclusion From Festivals

By TOM TUGEND

LOS ANGELES (JTA) — Los Angeles members of Kach International have filed a suit against the Jewish Federation

Council here on the grounds that they are being wrongfully excluded from two upcoming community festivals. In response, the federation

argues that it turned down Kach under the terms of its policy calling for the exclusion of all political parties from the festivals.

Kach is led by former Knesset member Rabbi Meir Kahane, whose extreme right-wing platform advocates the transfer of all Arabs from Israel to neighboring Arab countries. His party was banned from running in last November's Knesset elections, because the Central Elections Committee in Israel determined it was racist.

Attorney Barry Fisher, representing Kach, said he is seeking an injunction for force the federation to permit Kach booths at the April 9 and June 4 Jewish community festivals. "Participants at these festivals read like a phone listing of Jewish organization — gay, left Orthodox," Fisher said. "If the federation starts by excluding one group disliked by many, other groups will be banned next time."

Fisher also questioned whether the claimed federation policy actually exists.

Federation spokesman Ron Rieder said that to his knowledge the Kach suit is the first of its kind against the federation, which is now formulating a response to the complaint.

The opposing sides were to argue their cases in Superior Court on April 6.

Preparing For An Attack



An Israeli mother comforts her four-month-old infant during a civil defense gas attack exercise. The baby is sealed inside a portable plastic play crib and breathes clean air through carbon filtered panels along the walls. The mother can change or feed the baby through the use of a sealed plastic glove inserted in the wall. The Israeli government has stockpiled enough masks and cribs for the entire civilian population in the event of a real attack. (Photo: RNS)

Wishing You
The Best
Of This
Passover Season



from the staffs of
The Jewish Voice

and

The Jewish Federation
of Delaware

Announcements/Events

Chabad-Lubavitch Sponsoring Passover Activities For Community

The Chabad-Lubavitch Model Matzah Factory, was held recently at the Jewish Community Center for the second year in a row. Children and adults were shown, and actually participated in all the steps of the *Matzah* baking, from making the dough through the baking process. This year the "Bakery" was also open to the general public as well as schools and groups. "My kids

shlepped me here and said it would be fun. I learned and enjoyed it as much as they, if not more!" said one adult.

Chabad is also sponsoring a special contest for children called "The Matza Ball Contest." Children are asked to check off the various things done to help their parents in preparation and celebration of Passover. Every item is worth points. For more information and entrance



Jason Rosenberg's matzah is rolled out and ready for baking.

form call Chabad at 478-4400.

For the first time in the state of Delaware, Jewish inmates of prison facilities will be provided with all the necessary Passover items. "This is a tremendous accomplishment," said Rabbi Chuni Vogel, director of Chabad-Lubavitch of Delaware. "We will be able to provide them with Matzah, wine, Haggadot etc. and bring them a ray of the joyous and meaningful Yomtov in their otherwise unfortunate surroundings. We are thankful for the co-operation of the prison authorities in this project."

Chabad has also published a 16-page full color booklet titled "Your Passover Guide." The guide gives a step-by-step, easy-to-read description and explanation of all Passover customs and laws, preparation and order of the Seder and service. Also included is a form for selling of *Chometz* (as one is not allowed to own *Chometz* (leaven) on Passover.) The guide will be distributed by mail to



Rabbi Chuni Vogel, Director of Chabad-Lubavitch of Delaware explained matzah making and baking techniques to members of the community. Here he is about to distribute pieces of dough for rolling.

the entire community and additional copies can be ordered by calling the Chabad office.

Chabad has also issued an invitation for the Seder nights to students and members of the community. (Reservations must be made as early as possible). Vogel will be leading the Seder, and will also explain the significance and mystical insights of all the rituals and customs.

Chabad will also be making hand-baked Shmurah Matzah available to the community. These round Matzahs are believed to be most similar to those baked by the children of Israel on their Exodus from Egypt. For orders call the office at 478-4400.



Jonathan Ari Zackheim concentrates on rolling his matzah.

Jewish War Veterans Calendar Of Events

The Jewish War Veterans will hold their regular business meeting on Monday, April 24, at 8 p.m. at the B'nai B'rith Lodge meeting hall. There will be final nominations for officers followed by elections. All JWV members are urged to attend.

On May 28, at 9:15 a.m., there will be a breakfast convention, installation of officers and awarding of membership pins at Congregation Beth Shalom. Following this meeting, Memorial Day services for departed veterans will be held at the Jewish Community Cemetery at 11:30 a.m. The entire Jewish community is invited and encouraged to at-

tend these memorial services. Cantor Norman Swerling will serve a chaplain, as he does at all JWV events.

Veterans Memorial services will be held at the Delaware Memorial Bridge Plaza on May 30 at 10:30 a.m.

The Wilmington Memorial Day Parade will be held later that day, at 6:30 p.m., beginning at the end of Delaware Ave. and proceeding down to Broom Street. This year the Jewish War Veterans are responsible for organizing the parade. Department of Delaware Commander Israel Weiner will be the parade's Grand Marshal.

Y Poetry Reading

Becky Birtha, Jane Todd Cooper and Leonard Kress are the featured readers at the Y Poetry Center on Sunday, April 23, at 3:00 p.m. at the Charles & Elizabeth Gershman YM&YWA Branch of Jewish Community Centers, Broad and Pine Streets in Philadelphia.

Birtha is author of two collections of short stories, *For Nights Like This One* and *Lovers' Choice*, and recipient of a Creative Writing Fellowship from the National Endowment for the Arts.

Jane Todd Copper, participated in the Pennsylvania and New Jersey State Councils

on the Arts Writers-in-the-Schools Programs and is a well known poetry workshop leader.

Leonard Kress, currently teaching at Temple University and the University of the arts is recipient of grants from the Pennsylvania Council on the Arts and the Kosciuszko Foundation. Flame Press published his book *The Centralia Mine Fire* in 1987.

Reading Admission is \$3, \$2.50 for Y Members, Students with ID and Senior Adults. High School students are admitted free. For information call (215) 545-4400 ext. 241.

Purim Story In Revised English Musical Premieres At University Of Delaware

A newly revised version of a rock musical that opened at the Young Vic in London in 1982 will premiere at the University of Delaware in April. "Swan Esther," based on the biblical story of Queen Esther and the King of Persia, will be presented by the University's Bacchus Players at 8:15 p.m., Friday and Saturday, April 21 and 22, in the Bacchus Theatre of the Perkins Student Center on Academy Street in Newark.

Tickets — at \$6 for the general public and \$3 for full-time students — are on sale from noon to 4 p.m., Monday through Friday, at the main desk of the Perkins Student Center. For reservations, call (302) 451-2631.

"Swan Esther" was originally produced in London by Robert Stigwood and David Land, who also co-produced Andrew Lloyd Webber and Tim Rice's "Evita." Mr. Land, the well-known London agent and entrepreneur, was the personal manager of Mr. Webber and Mr. Rice in 1969 and supplied them with the support and guidance to create "Jesus Christ Superstar." The Young Vic production of "Swan Esther," with music by Nick Munn and lyrics by J. Edward Oliver, received mixed notices in the *London Times* when it opened.

When Joyce Hill Stoner, director of the University of Delaware's Art Conservation Program and a director of past Bacchus productions, wrote to Land for permission to present

"Jeeves," a Webber-Rice musical that has never been produced in the U.S., he suggested "Swan Esther" as a substitute.

Stoner sent copies of some of her own lyrics and a three-page letter with suggestions for changes to "Swan Esther." Land telephoned from London and gave permission for changes in the book and lyrics. He also indicated that if he liked the rewrite, he would consider putting it on again at the Young Vic.

Stoner contacted William Brooke, her librettist partner for a successful 1974-75 off-Broadway show, "I'll Die If I Can't Live Forever," and for a number of musicals presented in Cleveland, Toronto and Milwaukee. Together they revised the musical.

Brooke has re-ordered the songs and plot and written dialogue, and Stoner has re-written the lyrics for 25 of the 26 musical numbers now in the show. At Mr. Land's request, the music has not been altered, and one number, a barbershop quartet, "The King Can't Sleep," has most of its London lyrics.

The Bacchus cast includes Cynthia Ventriglia as Esther. Ventriglia played Cassie in "A Chorus Line" and the title role in "Evita" at the Three Little Bakers Dinner Theatre. Michael Walls, director and actor for the Wilmington Drama League, plays Mordecai, her uncle. Bill Singleton plays the wicked villain Haman, and Lou

George is King Ahasuerus, a character based either on Xerxes I or Artaxerxes II, a point on which Bible scholars disagree. Singleton and George both appeared in the Bacchus revival of "I'll Die If I Can't Live Forever" and recently starred together in the Wilmington Drama League production of "P.S. Your Cat Is Dead." Other Bacchus and Three Little Bakers regulars complete the cast of nine, appearing as guards, beauty contestants and concubines.

Stoner is directing the production. Costumes are being designed and made by Elaine Morgan-Fiser, who has costumed Barbra Streisand, John Belushi and George Thorogood, as well as a number of University of Delaware productions. Allan Fanjoy, who has built sets for the University's theatre department for 12 years, is designing and constructing a Persian post-and-lintel set. Lights will be designed by Jeff Thomas, a University student who recently designed and ran the lights for the Bacchus production of "Dark of the Moon."

Handling the rock music accompaniment and music direction is Lindsey Lee, who will be using an Apple Macintosh SE with sequencer to augment his keyboard accompaniment on the synthesizer.

This University production is supported in part by the J. Fenton Daughterty Fund and the Faculty Committee on the Performing Arts.

We are proud to have played
a part in the production of this
special issue of *The Jewish Voice*

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Announcements/Events

Gratz Students Participate In First Jewish Youth Conference

Teenagers came by the hundreds to show their support for the first city-wide Jewish Youth Conference which was held on Sunday, March 26, at the Mandell Campus of the Jewish

Community High School in Melrose Park, Pennsylvania. And Delaware Gratz Hebrew High School students, chaperoned by Elaine Friedman and Rhea Levy, were

there. After everyone registered, Karen Friedman, a past president of B'nai B'rith Girls and current newscaster for WPVI-TV, delivered the keynote ad-

dress. Friedman, a native of Philadelphia, spoke of her experiences as a Jewish woman in broadcasting (both positive and negative) and cited examples of how she encountered anti-semitism on some of her assignments. A question and answer period followed.

Following Friedman's address, Workshop Session I and II allowed students the opportunity to discuss and exchange their ideas about specific topics. "Will Your Children Be Jewish? - Interdating and Inter-marriage," "We Are One People..Or Are We?" and "Jewish Social Consciousness - Response to the Homeless and Other Societal Issues" are a sampling of the afternoon's seminars.

After a brief program bazaar, an Israeli-style dinner/dance and special guest appearance by Israeli dancer, Osnat Ringart, culminated the day's activities.

Co-sponsored by Gratz College Jewish Community High School and 13 youth organizations, the conference was partially funded by a grant from the Federation of Jewish Agencies of Greater Philadelphia.

Naches

Topkis

William M. Topkis, Eagle Scout and member of the executive board of the Del-Mar-Va Council, was elected to the National Jewish Committee on scouting on February 15. Topkis serves on the council relationships committee and was instrumental in the organization of the new Troop 18 at the Jewish Community Center.

Spiegelman

Joan Spiegelman, chairperson of the Halina Wind Preston Holocaust Education Committee, will be honored at the 1989 Governor's Outstanding Volunteer Awards Dinner. She is one of ten volunteers, chosen statewide, to be so honored by the state Division of Volunteer Services. The dinner will be held at the Sheraton Inn in Dover, on Thursday, April 27, beginning with a reception at 5:30 p.m. and dinner at 6:30.

Judaica Librarians To Meet At Gratz

Judaica librarians are invited to attend the next meeting of the Middle Atlantic Chapter, Association of Jewish

Libraries, scheduled for 10 a.m. on May 3, at Gratz College in Philadelphia. Professor Nora Levin, director of the

Holocaust Oral History Archives at Gratz, will address the group.

The Middle Atlantic Chapter of AJL is a newly formed chapter which hopes to attract members from across Pennsylvania and southern New Jersey, Delaware, and the Baltimore metropolitan area. Previous programs have featured Dr. Leonard Gold of New York Public Library and Dr. Philip E. Miller of the Hebrew Union College-Jewish Institute of Religion's Klau Library in New York.

For more information, contact Aviva Astrinsky at Annenberg Research Institute (420 Walnut St., Philadelphia 19106, 215-238-1290) or Marcia Goldberg at Gratz College (10th St. & Tabor Rd., Philadelphia 19141, 215-329-3363).

Kutz Auxiliary Annual Luncheon

The Auxiliary of the Milton and Hattie Kutz Home has announced plans for its Annual Donor Luncheon, to be held at the Brandywine Country Club on Thursday, May 4. The program will include a fashion show by Finkel's and The Fashion Shop. Entertainment will be provided by the Sanford Players.

An array of Boutiques will be featured beginning at 11 a.m., including items from Charlotte Fischer, Bermaine, Sandy Hollow Herb Company, tennis clothes by J.W. Penn, Ltd., and

jewelry by Florence Green. Lunch will begin at noon, followed by the fashion show.

Proceeds from the luncheon will be used to refurbish the day rooms at the Kutz Home. For additional information or to make reservations call Marge Maerov at the Kutz Home at 764-7000. Categories for donations are: Special Gifts - \$100; Diamond - \$75; Gold - \$50; Donor - \$30; Out-of-town guest \$25; (plate charge included). Plate charge - \$15. The fee for an.

Medical Center To Help Jewish

Patients Observe Passover Holiday

Jewish patients at the hospitals of the Medical Center of Delaware will be able to celebrate Passover with closed-circuit television broadcasts and Kosher meals. The Medical Center operates Wilmington, Christiana and Eugene du Pont Memorial (Pelleport) hospitals.

According to Rhea Cook, Jewish chaplain for the Medical Center, closed-circuit television programs will air on the first and second nights of Passover, Wednesday and Thursday, April 19 and 20. Kosher foods will also be available for patient meals upon request.

Family and friends with additional requests should telephone Chaplain Cook at 428-2870.

Einstein Academy Information Nights

The Albert Einstein Academy will host two meetings to inform parents about the school. Prospective kindergarten parents are invited to the home of Dr. and Mrs. Elias Marnberg, 25 Woodbrook Circle, on Monday, May 1, at 7:30 p.m. to discuss the kindergarten program.

The school is also accepting applications for first through sixth grades. Parents of first through sixth grades are invited to attend a get together to learn more about Albert Einstein Academy on Wednesday, May 3rd, at 7:30 p.m. The program will be held at the school, 101 Garden of Eden Rd.

For further information, call Eleanor Weinglass at 478-5026.

Beth Shalom Sisterhood Donor

Sisterhood of Congregation Beth Shalom will present its annual Donor Luncheon on Wednesday, May 3, at Congregation Beth Shalom, 18th and Baynard Blvd. The highlight of the event will be a musical presentation entitled "The Life and Music of George Gershwin" presented by Lillian Balick and soloists. This is sponsored by the Delaware Humanities Forum. A catered luncheon will be served and there will be door prizes and gifts.

For additional information and reservations, contact Bessie Lewis at 764-6911 or Ellen Pell at 478-3050, by Friday, April 28.

Beth Emeth Sisterhood Garage Sale

The semi-annual Garage Sale of the Sisterhood of Congregation Beth Emeth, will take place in the Synagogue Auditorium on May 3 & 4, (Wednesday and Thursday) from 9:00 a.m. to 4:00 p.m. Among the items for sale will be clothing, furniture, toys, books, games, bric-a-brac, household appliances and goods, records and costume jewelry. Bring packages to the rear of the stage in the Auditorium. For further information, call the Chairperson, Pauline Rosenthal, at 358-3257.

Jewish Film Festival

The Jewish Film Festival premieres Axel Corti's triumph, *A Woman's Pale Blue Handwriting*, at the Charles & Elizabeth Gershman YM&YWA Branch of Jewish Community Centers, Broad and Pine Streets, on Saturday, April 29, 8:30 p.m. and Sunday, April 30, 3:00 p.m.

The film based on Franz Werfel's novel *Austria*, reveals the story of Tachezy, a high ranking Austrian bureaucrat, whose comfortable life is threatened when he learns that he may be the father of a Jewish boy.

Guest speaker with the screening on Saturday night is Professor Carl Schorske, 1981 Pulitzer Prize Winner and recipient of the Austrian Cross of Honor for Science and Arts. Schorske, a member of the Academy of Arts & Sciences, is the Dayton-Stockton Professor of History Emeritus at Princeton University.

Admission on Saturday night is \$7.50 and at the Sunday Matinee, \$5.50. Call (215) 545-4400, ext. 241, for information and tickets.



Scene from "A Woman's Pale Blue Handwriting" at the Gershman Y's Jewish Film Fest on April 29 and 30. A monumental sculpture memorializing the Holocaust has been commissioned by Brooklyn College to stand at the entrance to the campus. Titled "Holocaust," the work is by sculptor Ann Froman and will be unveiled on April 15. The sculpture is over six feet tall. (Photo: RNS)

Del-PEP

The annual Rap Session of the Parkinson's Educational Program of Delaware will be held at this month's regular meeting, Sunday, April 23, at the church of the Covenant, 503 Duncan Road, at 1:30 p.m. Parkinsonians and their caregivers will exchange information and ideas.

The meeting is open to all interested members of the community and is free of charge. For further information about the support group call 475-4641.

Beth Shalom Square Dance

Congregation Beth Shalom Sisterhood and Men's Club will present a Square Dance on Saturday, May 6 at 8 p.m., at Congregation Beth Shalom, 18th and Baynard Blvd. The featured caller, Elmo Troiani, is known throughout the tri-state area. Refreshments will be served.

For more information or reservations, call Jane Goldberg at 762-3465.

Share your good news in

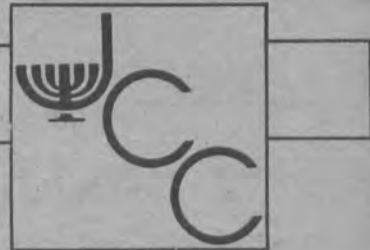
The **JEWISH VOICE**

The Jewish Voice welcomes your contributions to its "Naches" column. To share your good news — births, weddings, engagements, bar and bat mitzvahs, awards, special anniversaries, etc. — send it to

The Jewish Voice
101 Garden of Eden Road
Wilmington, DE 19803

Announcements will be published as soon as possible after they are received. There is no charge for this service. (There is a charge of only \$15 for printing a photograph with your announcement.)

Jewish Community Center



Tennis Programs Begun At Jewish Family Campus

A Tennis Program has recently been planned for the Tennis Courts at the Family Campus this year. The program will include recreational and instructional activities for all ages and skill levels. The head instructors, Bill O'Brien and Holly Chomyn, of Percentage Tennis, will bring their extensive teaching experience to the JCC Family Campus.

Atlanta, he has coached both men's and women's teams at Emory College (both teams are in the top 10 of the NCAA). He was Regional Director in Atlanta for Billie Jean King and the Domino's Pizza Tennis Team, a national recreational league. Chomyn is a professional doubles champion and has

taught tennis as Head Pro at several clubs in Atlanta.

Call Burton Bernstein, Recreational Services Director at 478-5660 for more information on the clinics and other Adult and Junior activities. If you wish to play tennis, court reservations must be made.

Jewish Great Books

The Jewish Great Books Discussion Group will meet on Monday, April 17, at 7:30 p.m., at the Jewish Community Center to discuss the selections by Leo Baeck in "Contemporary Jewish Thought," ed. Simon Noveck. New members are welcome. Call Lynn Greenfield, Adult Program Director at the JCC (478-5660) or Rona Rinkelstein (478-7598) for more information.

Mid-Life Metamorphosis Program For Growth

Mid-Life Metamorphosis is a specially designed program for people who have been waiting to try something new or who have been wondering if there is more to life. Hedy Campeas-Cohen, LCSW, CFLE, will present this program at the JCC on Thursday, May 18 at 7:30 p.m. She will help formulate objec-

tives, see how the new-found changes might affect family life and deal with maximizing the joys of growth and change.

This program is free of charge and open to the entire community. For more information, call Lynn Greenfield, Adult Program Director, at the JCC.

Advanced Lifesaving

The Recreational Services Division of the JCC will offer an Advanced Lifesaving Course which will include water rescues, safety techniques and conditioning. Completion of course requirements will grant certification. Participants must be at least 15 years of age.

The course will meet on Sunday afternoons, Tuesday and Thursday evenings and on Saturday afternoons from May 21 through June 4.

The fee for members is \$25 and \$35 for non-members. A complete course schedule listing times and dates is available at the Health and Fitness Control Desk. This will be one of the last opportunities

to obtain lifesaving certification in this area, before the summer pool season arrives.

Call Rob Schlecker, Aquatics Supervisor, at 478-5660 for more information.

Toys Recycled

The JCC Pre-School is in need of tricycles, dolls, building blocks, wagons and small toys for our pre-school program.

Those who have toys, in good working order, for children ages 1 through 5, are asked to consider donating them. All donations are tax deductible.

Donations can be dropped off at the Pre-School Office or call Nina at 478-5660.

Passover Restaurant

The Jewish Community Center will continue the Passover tradition by hosting its Annual Passover Restaurant on Monday, April 24. The community is welcome to attend and enjoy a traditional Passover meal consisting of matza ball soup, hot borscht, gefilte fish, a complete salad bar, beverages and dessert items.

The restaurant will be open for lunch from noon through 2 p.m. and will re-open for dinner at 4:30 p.m. The cost for adults is \$6 per person and \$3 for children. All foods will be fresh and Kosher for Passover. For more information on the Passover Restaurant, contact Ray Freshman at the JCC, 478-5660.

Senior Center Passover Seder

Members of the JCC Senior Center will be participating in their Third Passover Seder on Tuesday, April 25, at 11 a.m. The New Union Passover Hagadah will be used for this year's Seder.

Every member will have the opportunity to read a passage

and participate with group readings and singing. Traditional Seder foods will be served at noon. Reservations are required and a holiday donation is suggested. For more information on the Senior Center Seder, contact Ray Freshman, Senior Center Coordinator at 478-5660.

Blue Rock Chorus Performance

The Blue Rock Chorus, under the direction of Ellen Wildley and accompanist, Ruth Stavicek, will present a spring concert for members of the JCC Senior Center on Wednesday, May 3, at 1 p.m.

The Chorus is a volunteer group of women, ranging in age from early 30's to 80's, and the

only pre-requisite for joining the group is the ability to carry a tune. The group fluctuates from 30 to 40 members and they perform a variety of musical concerts throughout the year.

This program is free of charge and open to the community.

Israel Independence Day To Be Celebrated Musically At the JCC



Ron Dagan, a world-wide entertainer, will provide an evening of Israeli music, as a special tribute to Israel Independence Day, on Wednesday, May 10, at 7 p.m. at the Jewish Community Center. Dagan's repertoire includes a variety of songs in Hebrew, Yiddish and English.

Dagan, a native of Israel, was raised in both the United States and Israel. After serving as an officer in the Israeli army, he studied music in the United States and earned his B.A. from the New York University.

The community is welcome to participate in this special salute to Israel. The admission charge is \$6 per person and reservations may be made by calling the JCC at 478-5660.

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An Israeli Perspective

Nechemia Meyers

The First Arab

By **NECHEMIA MEYERS**
Special to The Jewish Voice

Bank manager Salim Khoury was only one of many Arabs elected to city councils in February's nationwide municipal elections. But he was the first in Upper Nazareth.

This is significant because Upper Nazareth was established in the 1950's by then Prime Minister David Ben-Gurion as a Jewish counterbalance to the large Arab town of Nazareth. Yet Arabs now make up 15 percent of the population in what was to be a "Jewish Bastion," and their numbers are growing steadily.

The reasons are not difficult to understand. Arab Nazareth is overcrowded; predominantly Jewish Upper Nazareth much less so. And because of this imbalance, housing is three times more expensive in the former than in the latter. So when some of the Jewish immigrants sent to live in Upper Nazareth decided to leave, Nazareth Arabs were more than pleased to buy their apartments and move into the town.

Now that they are a significant element in its population, they are demanding improved services. As Khoury puts it: "We pay our taxes down to the last penny, including to the Jewish burial society (which, of course, we don't use). Now we want Arab-language schools and city-hall jobs for Arabs."

There is every reason to assume that these eminently reasonable demands will be

met and that Upper Nazareth will become a fully binational community. But if it does, this will further dilute the Jewish presence in the Galilee, where the Jews have been a minority for some years.

A similar situation could develop in the Negev. The Negev countryside is already dominated by Bedouin; indeed, on the road between Beersheba and Arad, about the only thing you see are undulating brown hills and black Bedouin tents. Moreover, in Beersheba itself, there are now some 400 Arab families, quite apart from the several hundred Arab students at Ben-Gurion University.

All this would make little difference were it not for the fact that Israeli Arabs identify to an ever greater extent with the Palestinian cause. Indeed, two of their most prominent leaders — Taibe Council Head Tarak Abdul el-Hai and Moslem Movement leader Sheikh Abdullah Nimer Darwish — last week openly declared on Israeli TV that they and their constituents support the *Intifada*.

This is not only a question of words. Scarcely a day goes by without actively hostile acts by Arab citizens of Israel, which, says Minister Ehud Olmert, were 400 percent higher in 1988 than in 1977. Even in the heart of the Tel Aviv-Jaffa area, vehicles are occasionally stoned and pro-PLO slogans are

routinely scrawled on billboards, walls and telephone booths.

Last month's Land Day — the annual occasion on which Israel's Arab community holds demonstrations to com-

memorate the March 30, 1976, shooting of six Israeli Arabs during a riot over government expropriation of Galilee land — was stormy in "the Territories" but, fortunately, almost free of violence in Israel itself. Be that

at it may, the underlying tension between the Jews and Arabs of Israel continues high and will not end until there is a *modus vivendi* with the Palestinians, and perhaps not even then.

1,000 From Area Visit Israel

By **DAVID A. GROSS**
JERUSALEM (JTA) — "I was thinking of going back to Philadelphia for a visit this summer," said a former Philadelphian living in Israel. "But looking at all these people, there's really no need. Philadelphia has come to me."

Indeed it had. From the moment two specially chartered El Al jumbo jets touched down on the tarmac at Ben-Gurion Airport Sunday and 1,000 Philadelphians began to pour down the landing ramps, it seemed as if all of Jewish Philadelphia had come to Israel. Organized by Philadelphia's Federation of Jewish Agencies as a show of support for Israel, "Mission 1000" became the largest mission ever from a single American community.

The participants enjoyed a crowded schedule of events, from a tree-planting at the Jewish National Fund forest at Modi'in to a tour of the North with recently arrived Soviet Jewish immigrants.

In Jerusalem on April 2 and to the music of the Israel Police

band and the cheers of Israelis lining the streets, the blue-jacketed, white hatted, balloon-bearing Philadelphians marched to City Hall for greetings from Mayor Teddy Kollek.

On April 3, Deputy Foreign Minister Binyamin Netanyahu, Communications Minister Gad Ya'acobi and Minister-Without-Portfolio Mordechai Gur provided a briefing for the Philadelphians at their respective hotels.

Later, 20 chartered buses met at Tel Gaborim in Holon, the neighborhood Philadelphians sponsor as contributions to the United Jewish Appeal's Project Renewal. There they participated in a mezuzah-hanging at the newly dedicated community center. The entire mission ascended and explored the ancient Zealot fortress at Masada, and descend in a torch-light march down the Roman ramp. They visited Yad Vashem, the Holocaust memorial, for a special Yizkor service, and paid tribute at the military cemetery on Mount Herzl to those who have fallen

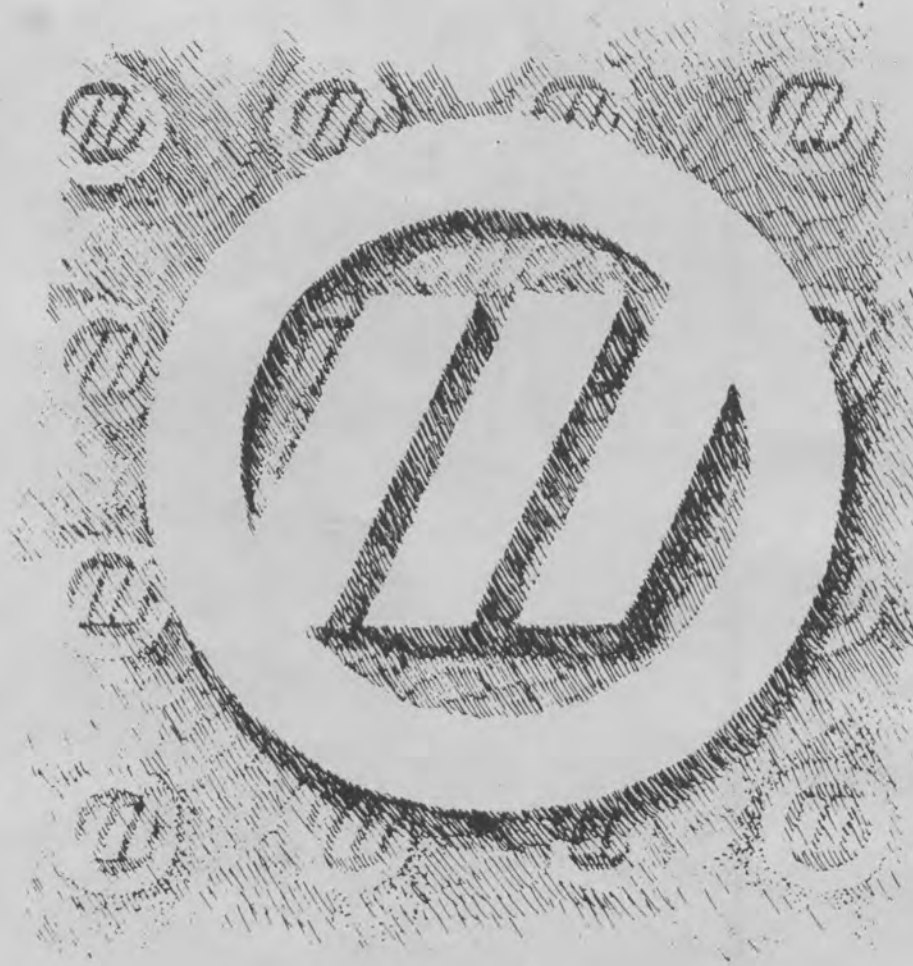
in Israel's wars.

Landing in Israel, of course, was a special moment for all the participants. But it was especially poignant for Boris Kalendarov, a Soviet Jew who now lives in Philadelphia.

At the airport to greet him were his parents, Michael and Evgenia, in Israel only three months after 16 years of trying to obtain permission to leave the Soviet Union. Sister Irina, who Boris had not seen since 1973, was also on hand.

"This is a once in a lifetime event," Boris said. "It's been such a long time since I've seen my family. Now we're all together — and in Israel."

Dr. Russell and Susan Labowitz of Wilmington were among the "Mission 1,000" participants.



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Zabari Retrospective At Jewish Museum A Salute To Master Of Ceremonial Art

"Moshe Zabari: A 25 Year Retrospective," the first major exhibition of works by one of the world's master silversmiths, is currently underway at the National Museum of American Jewish History, Independence Mall East, the final site in an exhibition tour which has included presentations in New York, Los Angeles, Australia, Denver and Chicago. The show continues through April 30.

Revealing the evolution of Zabari's style during his quarter century as artist-in-residence at the Tobe Pascher Workshop of the Jewish Museum in New York, more than 60 ceremonial pieces in silver reflect the major trends in the history of 20th century design, from the functionalism of the International Style to the symbolism and historicism of

Post-Modernism.

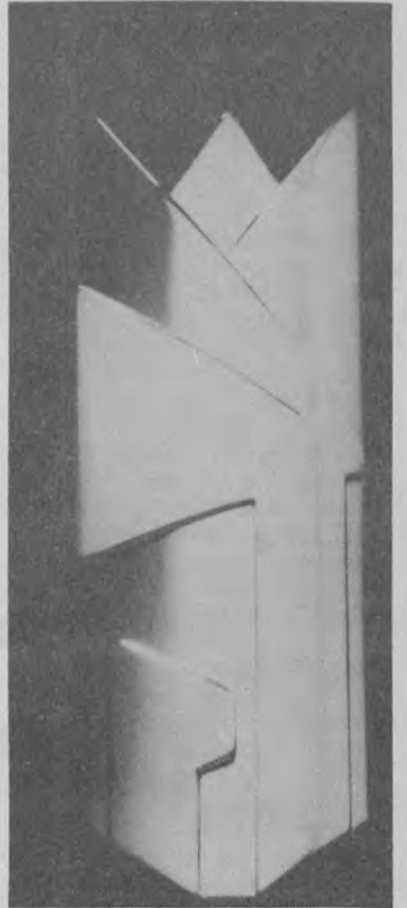
The creative use of Hebrew letters and quotations in a synthesis of decoration and structure is a notable feature of Zabari's oeuvre. The artist draws on a diverse repertoire of calligraphic styles, many of his own invention. Highlighting the role that the Hebrew alphabet historically has played for the People of the Book, the Zabari retrospective is a modern complement to the exhibition of Hebraica from the Vatican at the Philadelphia Museum of Art.

Developed with the close cooperation of the artist, "Moshe Zabari: A 25 Year Retrospective" is a joint venture between the Hebrew Union College Skirball Museum in Los Angeles and the Jewish Museum in New York. Jewish Museum curatorial assistant, Diane Lerner, serves as exhibition coordinator.

Celebrating Zabari's art, his craftsmanship and his many contributions to the field of contemporary ceremonial Judaica, the retrospective includes objects designed for use in the synagogue and the home, for the celebration of the Sabbath, the rituals of the life cycle, the ceremonies of the Jewish holidays and the decoration of the Torah. "My fondest hope," Zabari states, "is that whoever uses a ceremonial object will capture a personal truth and the essence of the ceremony being celebrated."

Museum hours are Sunday, 12 noon to 5 p.m.; Monday through Thursday, 10 a.m. to 5 p.m., and Friday, 10 a.m. to 3 p.m. Admission is \$1.75 for adults, \$1.50 for students and

senior adults, free to Museum members. For further information, call (215) 923-3811.



Mezuzah created by Moshe Zabari in 1984 for the Lubavitch Youth Organization combines the purist aesthetic of the artist's early work and a highly sophisticated symbolic content. The three Hebrew letters that make up one of the names for God (Shaddai) are layered to create the mezuzah's form. The mezuzah is part of the Zabari retrospective exhibit at the National Museum of American Jewish History through April 30.



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Phyllis Glick Is New Archivist At Jewish Historical Society

ARCHIVES

Phyllis Glick is the new Archivist of the Jewish Historical Society, replacing Myrtle Kurland who retired a few months ago. Glick is in attendance weekly at the archives housed in the Historical Society of Delaware building at 505 Market Street Mall and "would be happy to have you examine the vast stock of Jewish

memorabilia that has been collected, catalogued and stored there."

There are the incomparable collections of Harry Bluestone and Rabbi David Geffen. Bill Frank has made numerous contributions, as well. Also, the carefully copied notes and research correspondence of Emile Topkis are stored at the Historical Society.

The memorabilia of many Delaware Jewish families are on the shelves safely stored in acid-free boxes. There are post-cards of old Delaware, Wilmington and its environs which delight a collector and bring back memories. And the "Dear Mollye" letters of World War II, as well as other articles and artifacts of the Civil War, World War I and World War II are a part of the collection. There is an old complete set of the Jewish Encyclopedia, as well as many other books and year-books. The collection includes several hundred pictures, tapes, cassettes, slides and oral histories.

"Get acquainted with your heritage — and, if you have any pictures, letters, documents, artifacts, whatever, relating to Jews in Delaware, the Jewish Historical Society of Delaware would accept them for safe keeping and posterity," according to Glick. For more information or to contribute material, contact Glick at 478-3810.

The annual meeting of JHSD will be held on Wednesday, May 17, at 7:30 p.m. Charles A. Salkin will speak on the Jewish farmers who lived in Delaware in the early years of this century. Further details will be published in the next issue of *The Jewish Voice*.

Find Your Group

By ROBERT AKELL

Did you know that there are many groups available to help you? They can be of service with your spiritual, social, fitness, and family needs.

Find their initials in the puzzle and match them to the list of names.

The find out more about these organizations ask the Jewish Voice for a copy of the "Guide to the Jewish Community of Delaware."

- A E A — Albert Einstein Academy
- A E P F — Alpha Epsilon Pi Fraternity
- A K S E — Adas Kodesch Shel Emeth
- B B H — B'nai B'rith Hillel
- B B L — B'nai B'rith Lodge
- B B W D — B'nai B'rith Women of Delaware
- B B Y O — B'nai B'rith Youth Organization
- B C C — Brandywine Country Club
- B E C — Beth Emeth Congregation
- B E S T Y — Beth Emeth Senior Temple Youth
- B S C — Beth Shalom Congregation
- C B S — Congregation Beth Shalom
- C F D — Child and Family Division of the JCC
- C L D — Chabad-Lubavitch of Delaware
- E F — Endowment Fund of the JFD
- G H H S — Gratz Hebrew High School
- H — Hadassah
- J C C — Jewish Community Center
- J C R C — Jewish Community Relations Committee of the JFD
- J F D — Jewish Federation of Delaware
- J F S — Jewish Family Service
- J H S — Jewish Historical Society
- J S — Jewish Singles
- J V — Jewish Voice
- J W — Judaic Workshop
- J W V — Jewish War Veterans
- K T C — Ki Tov Classes
- L Z A — Labor Zionist Alliance
- M H — Machzikey Hadas
- M H K H — Milton and Hattie Kutz Home
- M M B S — Montefiore Mutual Benefit Society
- N C J W — National Council of Jewish Women
- O R T — Organization for Rehabilitation through Training
- T R E — Temple Beth El

A F M J B L D H Y A S A A
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 S P U A C V L B J C H W Y
 H E S F Z J A R W W G D P
 J A B Q W L W K G D L P H
 S I C D C C T C S C M C O
 V F A H A T F L I E R N X
 U J J M R E K D H C A L B
 V M E O X C A M J Y B E X
 A B O Y B B H S T Z C C J
 T U B B L K F S B C C F C
 X L B J H V E N Q M D C D
 A Z H M S B X V I V M M J

FIND THESE HIDDEN NAMES IN THE ABOVE PUZZLE:

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|-------|------|------|
| aea | aepf | akse |
| bbh | bbi | bbwd |
| bbyo | bcc | bec |
| besty | bsc | cbs |
| cfid | cld | ef |
| ghhs | h | jcc |
| jcrc | jfd | jfs |
| jhs | js | ju |
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Answer Key On This Page

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 C C C . . . S H S J . . .
 J P . . . J M N V . . .
 B E . . . Y A M D . . .
 B . . . L C H C . . .
 . . . R . . . E R . . .
 . . . C . . . S C . . .
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 . . . M M . . . V P Z . . .
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Cold Peace —

(Continued from page 5)
treaty, all of the insulting, overbearing demands made by Sadat, we are tempted to ask, who actually won the wars of 1948, 1967 and 1973 and the endless skirmishes in between?

Whatever might have been, one has to realize that today, the victor no longer dictates the terms of peace; the loser does.

So it was in the case of Germany and Japan, which did not even conclude a peace treaty, and so it is in the Middle East.

Yes, if Sadat would not have been murdered, if he would have lived long enough to implement the promises of the peace treaty, if he would have been willing to dodge the hostility of the Arab states that our State Department calls "moderate," the Middle East might look different today — so the optimists say.

But we should not overstate the attitude Sadat displayed toward Israel and his influence in the Arab world. He was a great public-relations man. We are inclined to see him influenced by this character trait. We forget the nationalist, the Arab who is hiding under this facade.

President Hosni Mubarak saw how Sadat was mowed down by fanatics. He never

forgot that he could have been killed, too. His policies reflect this, as he moves cautiously with one eye always on the radical Arab camp and always gauging the reaction of the other Arab states.

Both Sadat and Begin saw the peace treaty as a first step in a comprehensive, all-embracing solution of the Middle East conflict. They harbored no illusions that they were concluding a separate peace.

The Camp David accords, which preceded the peace treaty, had two agreements: a "Framework for the Conclusion of a Peace Treaty Between Israel and Egypt" and a "Framework for Peace in the Middle East."

For both Egypt and Israel, the solution of the Palestinian problem was of supreme importance. The Camp David accords spoke of "autonomy" for the Palestinians, and both Sadat and Begin had their own interpretation of this concept.

Begin talked about autonomy for people as opposed to autonomy pertaining to territory, something the Arabs did not understand simply because they do not think in these terms.

Visit With Mubarak —

(Continued from page 5)
Israel and its various neighboring parties to the conflict.

The outside "conveners" might include, according to Mubarak, the United States, the Soviet Union, Great Britain, France, maybe Italy and, of course, Egypt.

Even more ticklish than the international representation at such a conference — a major source of objections on the part of Likud leadership — is the composition of a Palestinian delegation.

President Mubarak recommended a mix of West Bank and local residents and "outside" Palestinian exile leaders, presumably associated with the Palestine Liberation Organization, but not necessarily including Yasir Arafat.

As far as Arafat, the Egyptian president took credit for having persuaded the PLO chairman to meet the U.S. call for recognition of Israel, renunciation of terrorism, etc.

Mubarak argued that despite recent attempted acts of Palestinian terrorism, Arafat was sincere in his pledge — just

unable to fulfill it, as a result of some rivals who seek to "put him in an awkward position." It was easier for the American Jewish guests to believe Mubarak was sincere because, despite agitation from various rivals of his own within Egypt, he has been steadfast in his advocacy of Camp David — the Israeli-Egyptian part, that is; he clearly sees the Palestinian framework of the 10-year-old pact as in need of renovation. And he sees himself as a potential chief architect.

Not surprisingly, Mubarak sees Egypt as playing the key convening role in an international conference along with the United States and the Soviet Union, despite the apparently cosmetic inclusion of the Europeans.

A bit ofchutzpah, perhaps, but it was not impossible to imagine this man, who seemed unexpectedly driven to make a place in history for himself, joining with the superpower leaders to catalyze the peace process. He certainly means to try.

(Ira Silverman is executive vice president of the American Jewish Committee.)

Shamir-Bush Meetings A Success, Says Israeli Ambassador

By DAVID FRIEDMAN

WASHINGTON (JTA) — Israeli Prime Minister Yitzhak Shamir's meetings with the Bush administration were "very successful," Moshe Arad, the Israeli ambassador to the United States, told local leaders of the Washington Jewish community on April 7 at the sixth annual leadership award luncheon of the Washington Jewish Week.

Shamir, who arrived in Washington Wednesday for meetings with President Bush and other members of the administration, ended his official

visit April 7 after meetings with members of the House and Senate. Arad broke away from a luncheon between Shamir and members of the Senate Foreign Relations Committee to speak at the awards function.

The ambassador said that Shamir's visit demonstrated "the continuing of the strong relationship between Israel and the United States in their joint search for peace." The visit "will help clarify to world public opinion that Israel is not interested in maintaining the status quo, to freeze the situation as it is," Arad said.

For them, the "holy soil" of every Arab state cannot be delivered to the "infidels," even if it concerns a tiny piece of sandy soil in Taba.

Subsequent negotiations over autonomy for the West Bank and Gaza broke down, leading to a dead-end street. The peace became a cold one or, better, a state of no war.

Today, one question remains. If Israel, at that time, would have been more forthcoming, more inclined to take note of the Egyptian approach, would things be different today?

But there were other problems Egypt created out of sheer spite. They demanded that East Jerusalem should again come under Arab domination and the city be divided again. They demanded that Palestinian Arabs should have the right of return.

There were other points of friction and disagreement. It was the old story of Arab in mind, and we had better get used to it.

From this point of view, a

cold peace and a state of no war is always preferable. If this is the maximum we can expect to result from Israeli-Arab negotiations, we should accept it. But even this modest

achievement seems to be very elusive.

Arno Herzberg, now living in Union, N.J., was the Jewish Telegraphic Agency bureau chief in Berlin in the 1930's.

Spiegelman —

(Continued from page 9)

School District Board of Education, president of the National Council of Jewish Women and currently serves on the boards of United Way and the Wilmington Music School.

Professionally Spiegelman is an Arts Specialist for the Delaware State Arts Council. She is the wife of Phillip Spiegelman, a DuPont chemical engineer, and the mother of four grown children.

Recipient of many awards, Spiegelman will be recognized as one of ten outstanding volunteers in Delaware by the Division of Volunteer Services at the Governor's Outstanding Volunteer Awards Dinner on April 27.

The Braunstein Leadership Award carries with it the funding of participation in the

General Assembly of the Council of Jewish Federations which will be held in Cincinnati, Ohio, November 15 through 19. The Award has evolved from a fund set up in memory of Harry Braunstein, and contributions to that fund over many years have made the presentation of an Annual Braunstein Leadership Award a reality.

Blumenfeld —

(Continued from page 9)

Professionally, Blumenfeld is a partner in the law firm of Morris, Nichols, Arsht & Tunnell. He previously served as a law clerk in the United States District Court. He is a graduate of the Yale University Law School. Blumenfeld's wife, Jean, is president of the National Council of Jewish Women. They are the parents of three children.

Bush Endorses Shamir Proposal —

(Continued from page 3)
ready to accept" the elections, because "they are suffering and they are waiting for a peaceful solution." He said most Palestinians are afraid to say this publicly because of fear of the PLO, which wants the "immediate establishment of a Palestinian state."

Shamir proposed the elections as part of a four-point program to move the peace process forward. The plan calls on Egypt, Israel and the United States to expand the Camp David process to include the Palestinians and other Arab states.

It urges the United States and Egypt "to make it clear to the Arab governments that they must abandon their hostility" to Israel, including the Arab economic boycott. It also proposes that a multinational effort, with substantial Israeli participation, be undertaken "to solve the Arab refugee problem perpetuated by Arab governments while Israel absorbs hundreds of thousands of Jewish refugees from Arab countries." He said this would include providing decent housing and improving the living standards of the refugees.

Bush has been urging Israel and the Palestine Liberation Organization to reduce tensions in the territories in order to create an atmosphere conducive to negotiations. "Progress will require meaningful steps to reduce tension," he said. "Israel has an obligation to contribute to the process," he added, "but it cannot be expected to assume the entire burden. Palestinians, the Arab states and other interested parties must demonstrate that they, too, are willing to make peace a reality."

Bush made a strong appeal for movement in the peace process, noting that the present leaders should follow the example set by Israeli Prime Minister Menachem Begin and Egyptian President Anwar Sadat in making peace 10 years ago. "Throughout the world, old enemies are finding

ways to talk to one another and end conflicts in a manner that preserves the basic interests of all concerned," he said.

He stressed that the Arab-Israeli conflict could be ended through direct negotiations. "Problems do not resolve themselves; leaders acting with courage and vigor solve problems," he said.

Bush began his remarks by saying that he had given Shamir a message for his government and the people of

Israel that "we are friends, strategic partners and allies. Mutual interests bind together the people of the United States and Israel." He said he would work toward "maintaining and possibly improving the relationship between our two countries."

Shamir said Israel and the United States share many things, but "we do not share the neighborhood" in the Middle East, where Israel faces many dangers to its existence.

Shamir Outlines Peace Plan In Talks To Chicago Leaders

By TODD WINER

CHICAGO, April 10 (JTA) — Prime Minister Yitzhak Shamir swung through Chicago on Sunday and Monday to win support for his newly unveiled peace proposal, which he says offers a permanent solution to the Arab-Israeli conflict.

Speaking at a session organized by the Young Leadership Division of the Jewish United Fund, Shamir expanded on the four points of his peace plan. First, he said, the state of war between Israel and the Arab countries must be ended through peace negotiations. Second, the signatories to the Camp David accords should meet "to review the prospects of enlarging the peace." Shamir, who initially opposed the accords, hailed them as "the most successful endeavor to solve the Arab-Israeli conflict." His third point addressed the need to solve the problem of Palestinians living in refugee camps in the West Bank and Gaza Strip.

Shamir said a 10-year, \$1 billion international effort could provide better housing and living conditions for the 350,000 Arabs who, he said, live in the "most inhuman conditions." He stressed that this endeavor is "not to replace a political solution. It couldn't substitute for a political solution, but it could improve the climate," he said.

Finally, Shamir said the process of negotiations between Palestinians and Israel should begin with free and democratic elections in the territories in an effort to find negotiating partners with Israel. The conditions set for candidates to run in such an election will be subject to negotiations, he said.

The elections, he said, would lead to negotiations for a five-year period of Palestinian self-rule in the territories. Shamir said this period would test whether peaceful co-existence between Israelis and Palestinians is possible. After this period, negotiations would begin to determine the "permanent status of the territories." They would be conducted without preconditions and all proposals would be looked at, the prime minister said.

Shamir said his peace plan is designed to bring an end to the state of war with the Arab governments and to find "an acceptable solution for the conflict between Israel and the Palestinian Arabs."

At a news conference Monday, Shamir said that the proposed elections will differ from the mayoral elections Israel allowed in certain localities in 1976, because "these are part of a general initiative launched by Israel to solve once and for all the conflict."

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.



The Celebration Of Passover: Can We Adapt To Our Limitations?



By RUTH KERBEL, LCSW
Caseworker

The Easter candy has been cleared from the local supermarket shelves, and boxes of matzoh and it's by-products now line the aisles. It is that time of year again. Passover is coming.

According to Michael Strassfeld's *The Jewish Holidays: A Guide and Commentary*, Passover, which celebrates the Exodus of the Israelites from Egypt, begins on the fifteenth day of Nissan and continues for seven days, though many Diaspora communities celebrate it for eight days. The name Passover is taken from the Exodus story: during the tenth and ultimate plague inflicted on Pharaoh to break his will, God passed over the Israelites and struck down only the Egyptian firstborn. That night Pharaoh finally agreed to let the Israelites go; and ever since then, we gather together on that night to commemorate that time, and to contemplate the meaning of being freed.

This is a holiday of liberation and a holiday of spring, not only by coincidence but by

design. Following the bleakness of winter, when everything is covered with snow, spring marks the rebirth of the earth with the bursting forth of green life. Similarly, a people ensnared in oppressive slavery, doomed to a slow process of degradation, bursts forth out of Egypt into a new life's journey, leading to a land flowing with milk and honey. Passover reminds us annually that no matter how terrible our situation, we must not lose hope.

Arnold Eisen states that we establish, in this firstborn of Jewish festivals, the special character of Jewish memory. We are commanded to recall the past: "In every generation, each person should feel as though she or he were redeemed from Egypt." In order to remember the present: "You shall tell your children on that day saying, 'It is because of what the Lord did for me when I went free out of Egypt! For the Holy One redeemed not only our ancestors; He redeemed us with them.'"

Therefore, it is understandable that Passover has such magical powers associated with it. It never ceases to amaze me that Jewish people who are not ordinarily observant keep the laws of the Passover holiday. We refrain from eating Hametz, and we gather together to recite the story of the Exodus.

For some of us this is a nostalgic time, remembering Seders past with loved ones, remembering the hard work

associated with the holiday, the cleansing of the home and especially the kitchen, the changing of the dishes and the cooking — the endless cooking. However, when the table was set and the family dressed in holiday finery gathered around for the ceremonial meal, it was worth all of the effort.

For those of us who are older, the memories can be bittersweet. We may remember when we were the *balabustas* who organized this special family experience, or the father, who reclining on his pillow, conducted the Seder. For some, this can be a sad and lonely time. For others, it is possible to accept the fact that we can no longer do the work we once performed.

The latter is a healthy way of dealing with declining capabilities. We can acknowledge our past accomplishments, rejoice in the memories, and accept that now it is the next generation's turn to take over. Maybe our daughter's matzoh balls aren't as light as ours were, and perhaps their gefilte fish came out of a jar, but the point is that the tradition is being carried on.

It is good to look to our strengths, and perhaps fix a special dish to bring to the Seder, or purchase something to contribute to it, or buy new clothes for the grandchildren. This is a time to reap what we have planted, and take pleasure in the lives of our children and grandchildren.

Should the holiday time present problems for you or someone you know, we hope you

will call on Jewish Family Service, 478-9411, for confidential and individual service.

Dear Rachel,

If there is one holiday in the Jewish calendar that is family time, it is Passover. It is also the only time of the year that I regret taking a job so far from home.

I have three cordial invitations to the second Seder. No one has said a word about the first. It seems that all my single friends are going home to their parents for that one. Miss Manners would never countenance a guest attempting to dictate the terms of an invitation, so I hope Mama Rachel can tactfully let hosts know that singles are hungry on both nights of Passover.

Single, Not Solitary

Dear Single,

Delawareans have developed the unusual custom of having "family" Seders the first night, "friends" or community Seders on the second. People like you, who don't fit into this scheme, can try the following: ask aggressively. Inquire at synagogues and at Jewish Family Service. Organize your own Seder. Lastly, cultivate Reform friends. Since they only have one Seder, if you get invited, your first night problems will be solved.

Hag sameach!

Rachel

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

Netanyahu: Hundreds Of Thousands To Emigrate

By ELLI WOHLGELERNTER

JERUSALEM, (JTA) — Hundreds of thousands of Soviet Jews are on the verge of being allowed to emigrate, according to Deputy Foreign Minister Binyamin Netanyahu.

Speaking here at the closing session of the Jewish National Fund's fourth national assembly, Netanyahu said that Moscow is about to change its policy on emigration. The result, he said, is that "Jewish citizens are going to have the opportunity to leave the Soviet Union in numbers that we don't even imagine." He said this could be "on the order of hundreds of thousands, and I'm being conservative."

The Jerusalem Post, in its March 31 edition, confirms that the source of Netanyahu's information is a secret intelligence report delivered to the Foreign Ministry.

Netanyahu said the Soviet decision to release so many Jews is based on its desire to change its image. "It's going to do so, not because of the love of Zion, and it's not going to let out Jews exclusively. It's going to let out Soviet citizens basically under the assumption of, why should it carry the monkey on its back? Why should it be accused of being a prison?"

Netanyahu said that only two

countries in the world will open their gates: "Germany, which will accept all Germans and repatriate them, and Israel. Now that's a fact of life."

The deputy foreign minister told the JNF audience that it must do all that it can to help absorb the expected influx of Jews.

"We're going to have to change our priorities," he said. "Our effort so far has been to open the gates. Our new effort is going to be to absorb these hundreds of thousands of Jews. And hundreds of thousands of Jews here make a tremendous difference."

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Obituaries

Maurice L. Kates

Maurice L. Kates, 88, of 2 Colony Blvd., Colony North, died March 22 of complications from a stroke in St. Francis Hospital.

Mr. Kates was a retail salesperson for 48 years at several Market Street stores, including Moskins Clothing Store, Leeds Bond Men's Clothing Store and Harris & Groll Jewelers.

He was a member of Congregation Beth Emeth, the Masonic Blue Lodge in North Carolina, Delaware Consistory and Nur Temple, Shrine, Wilmington.

He is survived by his wife, Kate Kates; two daughters, Elaine Nelson of Brookmeade, Ill. and Barbara Balick of Centreville; two brothers, Joseph Katz and Stanley Katz, both of Philadelphia; three sisters, Ann Saigh and Kitty Sherr, both of Philadelphia, and Irene

Resnick of Florida; five grandchildren and a great-granddaughter.

Instead of flowers, the family suggests contributions to Congregation Beth Emeth, Wilmington.

Ida Slutsky

Ida Slutsky, 91, of Kutz Home 704 River Road, died there March 22.

Mrs. Slutsky was a member of Adas Kodesch Shel Emeth and Hadassah.

Her husband, Ben died in 1967. She is survived by two daughters Frances Krinick of Williamsburg, Va., and Marisa Gelman of Los Angeles; a stepson, Leonard Slutsky of Greenacres, and 11 grandchildren and four great-grandchildren.

Instead of flowers, the family suggests contributions to Kutz Home, Wilmington.

Dora Stromwasser

Dora Stromwasser, 88, of Kutz Home, 704 River Road, died March 23 in St. Francis Hospital.

Miss Stromwasser had once been a buyer at Kennard-Pyle Co. for several years. Earlier, she was a bookkeeper at Pullman Co. until the business was moved to Chicago.

She was a member of Congregation Beth Shalom and B'nai B'rith.

She was a graduate of Wilmington High School.

She is survived by a sister, Clara S. Blume of Claymont.

Instead of flowers, the family suggests contributions to Kutz Home, Wilmington.

Evelyn Colten

DOVER — Evelyn Colten, 69, of Fox Hall Drive, died March 29 of complications from Alzheimer's disease in Kent General Hospital.

Mrs. Colten was an office manager for several companies, including Tennessee Eastman of Kingsport, Tenn., and Hercules Inc. of Radford, Va. Before retiring in 1980, she was secretary to the director of the Peninsula Conference of the United Methodist Church.

She was a graduate of Radford College.

She was a member of Congregation Beth Shalom, Dover, and past president of its Sisterhood. She was active in Hadassah and past president of the Junior Board at Kent General Hospital.

She is survived by her husband, Frank P.; five daughters, Beth A. Stucker of Bellevue, Neb., Nancy C. DiGangi of Newark, Deborah Barnes of Dover, Deanna C. Utley and Joan Lafontaine, both of Baltimore; a brother, Hubert B. Williams of Charlotte, N.C.; and four grandchildren.

Instead of flowers, the family suggests contributions to Congregation Beth Shalom, Dover.

Minna Weiller

Minna Weiller, 86, died Saturday, April 1, 1989, at the Pickard Convalescent Center in Albuquerque, N.M., where she had lived the past four years. She was the widow of Abraham Ralph Reisner who died in 1953 and Davie E. Weiller, Jr., who died in 1981.

Survivors include a daughter, Cynthia Hochberg, of Wilmington; a son, Richard Reiser, of Dobbs Ferry, N.Y.; six grandchildren including Alan Hochberg of Hockessin and Marian Hochberg of Wilmington; and two great-grandchildren, Janine and Evan Hochberg of Hockessin.

Abraham Haberman

Abraham Haberman, 80, of 8309 Society Drive, Claymont, died April 4 of emphysema in St. Francis Hospital.

Mr. Haberman owned and

operated a grocery store at Ninth and Wilson streets for more than 40 years. He retired in 1979.

He was a member of Congregation Beth Shalom, the Deborah Heart & Lung Foundation and Montefiore Mutual Benefit Society.

He is survived by his wife, Belle K.; a son, Dr. Stanley of Trenton; a daughter, Shirley Klassman of Sharpley; a sister, Cecilia Haberman of Wilmington, and five grandchildren.

Instead of flowers, the family suggests contributions to Deborah Heart & Lung Foundation, in care of Edith Steinberg, Wilmington.

Minnie Aerenson

Minnie Aerenson, 84, of 7508 Society Drive, Claymont, died April 10 of heart failure in Wilmington Hospital.

Mrs. Aerenson was a homemaker. She was a longtime Wilmington resident, and lived in Boca Raton, Fla., from 1959 to 1986.

Her husband, Max, died in 1987. She is survived by a son, Norman N. of Wilmington; two daughters, Frances B. Aerenson of Wilmington and Jean Saunders of Toronto, Ont.; a brother, Charles Solomon and a sister, Bertha Bonnett, both of Wilmington; five grandchildren and four great-grandchildren.

Instead of flowers, the family suggests contributions to the Jewish Community Center, Wilmington.

Rachel K. Purdy Wolkind

Rachel Kipikane Purdy Wolkind, 72, of 2104 Heather Court, Heather Green Commons, died April 9 of heart failure in St. Francis Hospital.

Mrs. Wolkind was active in Hawaiian cultural affairs in New York City and New Jersey.

Her husband, Irving, B., died in 1983. She is survived by five sons, George Wolkind of Newark, Edward L. Wolkind and Harry K. Wolkind, both of Wilmington, John L. Lopes Jr. of Hemet, Calif., and Keolohilani Harold Lopes of Honolulu, Hawaii; two daughters, Kalea Luben of Wisconsin, and Yvonne King of Wilmington; three sisters, Harriett Purdy of Waimea, Hawaii, and Emerald Purdy and Anna Chillingsworth, both of Honolulu; a brother, Harry Purdy of Hawaii; 11 grandchildren and two great-grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Jacqueline A. Guttenplan

Jacqueline A. Guttenplan, 60, of 28 W. 40th St., died April 11 of cancer in Fox Chase Cancer Center, Philadelphia.

Mrs. Guttenplan was a social worker at Kutz Home, Wilmington.

She was a life member of Hadassah and a member of Congregation Beth Shalom and its choir. She was on the board of directors of Jewish Family Services. She was a member of the auditions committee of the young musicians contest at Jewish Community Center.

She is survived by her husband, Mitchell; two sons, Don David of Brooklyn, N.Y., and Alan Harvey of Beltsville, Md., and a daughter, Susan Jan Guttenplan of Wilmington.

Instead of flowers, the family suggests contributions to Kutz Home Inc., Wilmington.

Dr. Irvin B. Berd

Dr. Irvin B. Berd, a longtime Arden, Del., resident who practiced medicine for 50 years, died March 31 in Good Samaritan Hospital, West Palm Beach. He was 82.

Dr. Berd, of 4200 N. Ocean Drive, formerly of Hillside Road, Arden, lived in Delaware for more than 50 years before moving to Singer Island in 1987. He was a 1929 University of Pennsylvania graduate and a 1932 graduate of Hahnemann University College of Medicine. He was on the staff of Crozer-Chester Medical Center, Upland, Pa., and was made an honorary staff member at his retirement in 1981. He had a private practice in Linwood, Pa.

He was a member of the Delaware County and Pennsylvania medical societies, the American Medical Association and the 50 Year Club of American Medicine.

A native of Philadelphia, Dr. Berd was born in a home on Philadelphia's historic Elfreths Alley. He was an avid historian, and enjoyed antique furniture painting and decorative arts. He was an accomplished horticulturalist.

He is survived by his wife, Miriam; a son, Elliot of Brooklyn, N.Y.; a daughter, Barbara Berd of Landover, Md., and a brother, Morris of Media, Pa.

Pinchas Peli, Judaic Scholar, Dies In Jerusalem At Age 59

By DAVID LANDAU
JERUSALEM (JTA) — "A living walking Kiddush Hashem." This was how the late Rabbi Pinchas Hachohen Peli was described in eulogies at his funeral here on April 4.

Peli, professor of Judaic studies at the Ben-Gurion University of the Negev and a noted writer and thinker, died Monday after a long illness. He was 59.

The deputy president of Israel's Supreme Court, Justice Menahem Elon, said he had encountered Jews the world over who unfailingly set aside time each week to read and enjoy Peli's "Torah Today" column in the *Jerusalem Post*.

The column, based loosely on midrashic literature, appealed to readers from all intellectual and religious backgrounds and earned the author respect and popularity throughout the Jewish world.

Peli was editor in chief of the *Encyclopedia Judaica Year Book* and the *Jerusalem Quarterly* for Literature.

He also authored 11 scholarly works, including "On Repentance: The Thought and Oral Discourses of Rabbi Joseph B. Soloveitchik" (Paulist Press) and "Abraham Joshua Heschel, An Intellectual Biography" (New York University Press).

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Service in the Jewish Tradition

Speaker And Cantor Entertain At Beth Shalom's 'Evening In Vienna'

A capacity crowd of 170 people filled Congregation Beth Shalom's Gibstein auditorium on Saturday, March 18, to be entertained in the grand Viennese manner, at Beth Shalom

Sisterhood's annual fundraiser. Harpist Valerie Lynne provided the background music for the champagne reception during which they had the opportunity to speak with the



Cantor Norman Swerling plays the father in his one-man musical performance of "To A New and Goodly Land" at the Beth Shalom Sisterhood's Evening in Vienna last month.

evening's honored guest, Charlotte Shedd. During her presentation, Shedd, a Wilmington radio personality and a member of the Austrian-American Society, offered many insightful remarks about the intermingled history of Vienna's Jewish and non-Jewish residents.

Documents referring to Jews in Vienna date from the twelfth century, and the existence of a Jewish cemetery near the site of the present Viennese State Opera was recorded in 1244. Vienna's Jewish community seems to have flourished for some time in the late Middle Ages. A Jewish school, rabbi's house, and hospital were mentioned in documents dating from 1294. This old Jewish establishment survived until 1421 when men and women of wealthy Jewish families were burned at the stake after a pogrom, and poor Jews were deported to Hungary.

A turning point for the Jews in the Austrian capital came in 1781 when Emperor Josef II, in the spirit of the Enlightenment, issued his Edict of tolerance. Jews were admitted to public schools and institutions of higher learning, the civil service, and other professions.

The Jewish Viennese attained complete legal equality with the majority of the population

after the middle-class revolution of 1848.

It is bitterly ironic that Vienna was home at the same time to both Adolph Hitler and Theodor Herzl. Herzl, and Hungarian-born Jew who had become a widely-read Viennese journalist, strove for assimilation into the German speaking gentile society of the city before the realities of anti-Semitism propelled him into writing his landmark document, *The Jewish State* in 1896. The list of Viennese Jewish celebrities is long and varied including theatrical producer Max Reinhardt, Sigmund Freud and composer Arnold Schoenberg.

Shedd's remarks were followed by a one-man musical theatre performance by Beth Shalom's cantor, Norman Swerling, entitled, "to a New and Goodly Land." Swerling transformed himself through makeup and costume into the father who has remained behind in the *shtetl* with his wife, Hannah. Both parents wait eagerly for letters from their three sons one of whom has emigrated to the United States, one to South America, and one to Palestine.

The letters from the sons, dramatized by the cantor, tell the immigrants' tale of the hardships of the trip to the new land, the loneliness resulting

from separation from the family and from familiar ways, and astonishment at the freedom and comparative wealth available to Jews outside the *shtetl*. "Swerling's beautiful voice brought forth all the poignancy of the lives of Papa and Mama who remained behind and ultimately perished in the holocaust, and the sons who struck out for a better life," according to one member of the audience.

Music to accompany the cantor's performance was provided by an electric piano newly purchased for the Congregation by the Beth Shalom Sisterhood from the evening proceeds.

Dessert, following Swerling's performance, included a Viennese pastry table prepared by Chef Kevin Mabry, sous-chef at the Shipley Grill, and Jeffrey Weber, the pastry chef at the Shipley Grill. Chefs Mabry and Weber were on hand to present their creations as the guests filed past the dessert table.

The evening concluded with dancing to the music of Ken Styers.

The committee of Sisterhood members responsible for the evening included chairman, Ruth Morelli, Ph.D., Carolyn Fuhrman, Cindy Imber, Malcolm Kurin and Sandy Turnauer, Danna Levy, Sisterhood President, and Marilyn Levinson.

Arab-Jewish Similarities Will Make Peace Easier, According To Israeli Novelist

HANOVER, N.H. — The culture gap between Jews and Arabs appears to be narrowing, according to an Israeli novelist. "Even though we're killing each other all the time and fighting, we're becoming very, very close," says Yoram Kaniuk, who is teaching two Hebrew literature courses at Dartmouth College this spring.

Kaniuk (pronounced Kanook), whose fiction explores the age-old conflict, says Palestinians have more recently adopted such traditionally Jewish values as a strong emphasis on education. "They put emphasis on education more than they do in any other Arab country," says Kaniuk, who has been praised by the New York Times and other papers as Israel's most celebrated and ambitious author. "They're becoming so much like us and

we're becoming so much like them."

Kaniuk believes owning land has become more important to Jews because of Arab influence and observes that many Jews now use Arab slang words. Conversely, Arabs are now using the word "diaspora," traditionally used to describe Jews outside Palestine, to describe Palestinians in America and Europe.

"Palestinians have adopted the ironic sense of humor that Jews have," he says of the culture fusion. "They also argue about who is more oppressed and who suffers more, which is typically Jewish, not Arab, but now very much Palestinian."

Food, music and other areas of life are also contributing to an Arab-Jewish culture, he says.

Dartmouth Government Professor Ian Lustick, who recently briefed President Bush on the Arab-Israeli conflict, notes that the Palestinian uprising "spawned the creation of dozens of new Israeli organizations that are working with Palestinian groups." The blending of those forces, Lustick says, has led to cultural exchanges.

"I think that we are now so like each other that if there was peace for 50 years, it would not even leave a trace anymore, says Kaniuk.

Co-chair of the only Israeli-Palestinian peace group of writers, artists and academics, Kaniuk is optimistic that a solution to the conflict will be found. He favors the so-called two-state solution that would give Palestinians an independent state on the West Bank and Gaza Strip. "Jerusalem could perhaps be the capital of both Palestine and Israel," he says. "A lot of problems have to be solved — the refugees for example, but I think basically that a solution will be forced on Israel, and out of that will come further compromises," Kaniuk,

adds. "It would be in the interest of both sides."

Over the past 25 years Kaniuk's works have been translated into English, German, French and Spanish. He is best known as the author of "Confessions of a Good Arab," a book that uses a half-Arab, half-Jewish protagonist as a symbol of the Arab-Israeli conflict. His most recent book, published by George Braziller, Inc., in "His Daughter," the story of a retired Israeli general's search for his missing daughter.

Protest Calls For End To U.S./PLO Dialogue

By YAFFA WEISS

NEW YORK (JTA) — About 200 members of right-wing Zionist organizations rallied outside the Palestine Liberation Organization's U.N. mission here April 2, calling for an end to the U.S.-PLO dialogue begun in December.

"This rally is because there is an overflow of anger and impatience with the U.S. and PLO dialogue," said Dr. Kenneth Kelner, president of the Manhattan Region of the Zionist Organization of America and an organizer of the rally. "America has mentioned a unilateral stand against terrorism, and now we see that commitment eroding, and we want that to stop."

Kelner added that the rally was also a welcome for Israeli Prime Minister Yitzhak Shamir, who was to arrive in the United States for talks in Washington.

Also speaking was Kenneth Blalkin, former national chairman of the Anti-Defamation League of B'nai B'rith and of the Conference of Presidents of Major American Jewish

Organizations. Blalkin said he came not as a representative of any organization, "but because I believe things are done by people standing up for principles."

Among the groups represented at the rally were Americans for a Safe Israel, Emunah Women of America, the Jewish Political Caucus,

Kach International and Tagar, a student organization.

There was no organized opposition to the rally.

Rally organizer Rabbi David Algaze of the Orthodox Havurat Yisrael synagogue in Queens said the rally would be followed by a meeting to form a coalition of Jewish organizations against the PLO.

Heavyweights

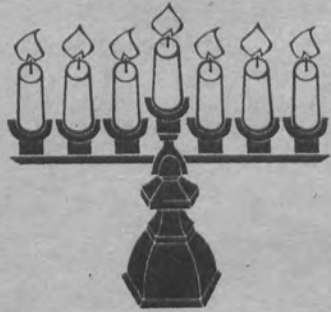


Prime Minister Yitzhak Shamir shares a laugh with heavyweight boxing champion Mike Tyson (left) and promoter Don King (right) on April 4. Tyson and King dropped by the Prime Minister's suite at the Park Lane Hotel in New York for a visit. Will boxing tips help Shamir at home? (Photo: RNS)



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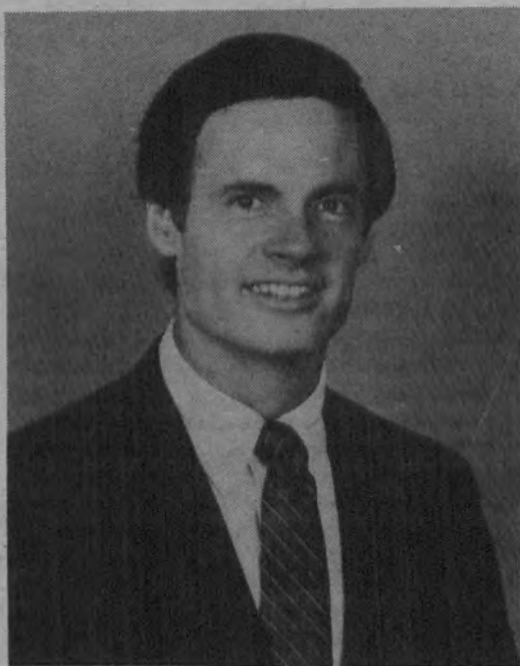


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Ten Years Later, Begin Disappointed With Pace Of Israeli-Egyptian Peace

By HUGH ORGEL

TEL AVIV (JTA) — Ten years after Israel and Egypt signed a peace treaty, one of its architects, Menachem Begin, expressed disappointment at the incomplete manner in which relations between the two countries have developed.

Begin, in a radio interview unusual for the reclusive former premier, said there is no cause

for real celebration now, despite the exchange of ambassadors and the air and road links between the former enemies. Begin rejected Egyptian assertions that Israel has not fully implemented the Camp David accords and made no progress in helping to resolve the Palestinian issue.

But Eliahu Ben-Elissar, Israel's first ambassador to

Egypt and now a Likud member of the Knesset, said the peace treaty has gone beyond his expectations. He said relations between the two nations are better today than he anticipated when he first took up his post in Cairo.

Then, said Ben-Elissar, he had been concerned that Egypt would not live up to its promise of no more war with Israel.

The 10th anniversary of the signing of the Camp David accords on March 26 was celebrated on Israeli radio and television by almost all-day coverage. Israeli newspapers published special supplements to mark the date. Israel Radio broadcast interviews with leading Egyptians from a studio in Egypt Radio headquarters that were made available by

Egyptian broadcasting authorities.

But pointing out the discrepancies in relations between the two countries, the Central Bureau of Statistics published tourism figures showing that the number of Israelis traveling to Egypt, including Sinai, outnumbered Egyptians visiting Israel by 343,000 to 40,000. This strengthens Israeli contentions that the two nations have failed to achieve "full normalization."

In a recent *New York Times* account, it was pointed out, moreover, that Israeli-bound flights leaving Cairo airport are not listed by their destinations on the departure board, and the Israeli Embassy is not listed in the most recent telephone book.

Egyptian authorities told a reporter he could write about an agricultural project provided he would not mention Israeli agricultural advisers there, the *Times* said.

Boutros Ghali, Egypt's foreign minister, calling the Egypt-Israel peace "cold," told the *Times*, "We are still at the stage of peacekeeping, not at the stage of peace-building."

One of the treaty's other architects, former Egyptian President Anwar Sadat, cannot comment on the status. He was killed by Moslem extremists two years after signing the treaty.

And the American conciliator, former President Jimmy Carter, told *The New York Times*, "I don't think we took advantage of any opportunities in the last eight years."

Canada's Dialogue With PLO Denounced By Jewish Leaders

By MICHAEL SOLOMON and DAVID LANDAU

MONTREAL (JTA) — Canadian Jewish leaders have condemned their government's decision to open a dialogue with the Palestine Liberation Organization.

Caught off-guard by reports of a meeting between Canadian and PLO officials at United Nations headquarters in New York, the leaders of Canada's main Jewish organizations held an emergency telephone

conference call lasting nearly to dawn on April 1. In a statement released after the call, they said the Canadian government's decision to lift its restrictions on official contacts with the PLO represents "a deeply disturbing departure from Canada's traditional constructive policy with regard to the Arab-Israeli conflict."

The leaders also refuted denials by External Affairs Minister Joe Clark that the government had endorsed a Palestinian state. The leaders

said a reference by Clark supporting "Palestinian self-determination" was tantamount to support for such a state.

"It is a simple fact," they said, "that everyone in the Middle East — Israel, the Palestinians, the PLO and the Arab countries — interprets the words 'Palestinian self-determination' as meaning an independent Palestinian state."

Furthermore, they said, the government appears to have abandoned "the fundamental principle that peace in the Middle East can be achieved only through direct negotiations among the parties directly involved."

The leaders concluded by stressing that Canada should now at least exert its influence and demand that the PLO renounce all forms of terrorism and to retract sections of the Palestine National Covenant calling for Israel's destruction.

Israel has lodged a formal protest with Canada over its decision to begin talks at the ministerial level with the

Palestine Liberation Organization.

Deputy Foreign Minister Binyamin Netanyahu summoned Canadian Ambassador James Bartleman Sunday to deliver Israel's response to the move. He told the envoy that Israel is "deeply disappointed." Netanyahu's statement asserted that Canada's action would strengthen the PLO and encourage Palestinians to believe that a separate state is the only solution to the conflict. This, in turn, would deter local moderates from joining the political process.

Observers here saw the Canadian timing as part of a wider Western effort to put pressure on Israel in advance of Prime Minister Yitzhak Shamir's talks in Washington this week. They link it to British Prime Minister Margaret Thatcher's statement in Morocco last month urging Israel to talk with its enemies and to French President Francois Mitterrand's announcement that he will meet soon on French soil with PLO leader Yasir Arafat.

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Controversial Ad Campaign Launched By Los Angeles Federation

By TOM TUGEND
LOS ANGELES (JTA) — A large, eye-catching photo in a recent *Los Angeles Times* shows an unkempt, homeless man, eyes closed and head resting on a pillow of crumpled newspapers. The accompanying headline calls out in inch-high letters, "Not All Jews Grow Up To Be Doctors."

The unlikely sponsor of the half-page advertisement is the Jewish Federation Council of Greater Los Angeles, which has launched a brash and controversial media campaign for its United Jewish Fund that stands the traditional money-raising appeal on its head.

The series of eight ads reverses previous campaign pitches through three devices: The ads purposely play off unflattering Jewish stereotypes, they focus on local needs rather than those of Israel, and they are running — at a cost of \$300,000 — in general circulation dailies and national magazines, rather than in Jewish weeklies.

By conservative count, some 70 percent of the 550,000 Jews in the Los Angeles

metropolitan area are unaffiliated with any Jewish organization or synagogue. "We've been trying for many years to reach unaffiliated Jews and to get them involved in the community," George Caplan, the current federation president, told the *Los Angeles Jewish Journal*. "We hope to do an effective promotion, to be brash and attract attention."

Ad man Gary Wexler said the campaign will target young professionals who are thought more likely to give to "Save the Whales" or gun control than to the United Jewish Appeal or American Zionist Federation.

From now through May, the ads will run in local dailies, *The Wall Street Journal*, *Time*, *Newsweek*, *Sports Illustrated*, and *U.S. News & World Report*. Radio spots will be heard during Passover week on six stations, and 55 bus shelters will display outdoor signs.

Until quite recently, it was the conventional wisdom of federation officials that people gave to their fund-raising drives to support Israel, while professionals quietly piggy-backed budgets for local needs onto

the strong emotional support for the Jewish state. By sharp contrast, seven out of the eight ads in the current campaign stress such community priorities as the poor, the elderly, housing, child care and absorption of Soviet immigrants to Los Angeles. Even the one ad centering on support for Israel carries the somewhat ambivalent message "American Jews Are Divided Over Israel's Policies, Not Her Existence."

One controversial ad has been put on hold. It shows a battered and bruised woman with a wide-eyed child, over the caption "Not All Jewish Women Are Treated Like Princesses." Caplan, the federation president, said he would veto the ad "because the concept of the Jewish American princess is anti-Semitic and offensive."

Sharon Rice, one of the young advertising professionals working with Wexler, said she still hopes that the "princess" ad will run. "The ads should be controversial," she said. "If they were merely nice, they'd be pabulum, they'd be ignored."

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Orthodox Increasing Support Of Republicans

By BEN GALLOB

There is a growing tendency among American Orthodox Jews to identify much more closely on domestic issues with Republican rather than with Democratic Party positions, particularly in presidential contests. That is the view of an official of a national organization for the protection of the religious rights of such Jews, David Zwiebel, who questioned the wisdom of advising Orthodox Jews to vote Republican.

Such advice was offered by another Orthodox political observer, Bernard Fryshman, who contended that the "self-interest" of the Orthodox community "lies increasingly in supporting conservative candidates."

Zwiebel is director of government affairs for Agudath Israel. Fryshman is professor of physics at the New York Institute of Technology and executive vice president of the Association of Advanced Rabbinical and Talmudic Schools (ARTS). He expressed his disagreement in an exchange with Fryshman, reported in *Coalition*, the Agudath Israel newsletter, and in an interview with the *Jewish Telegraphic Agency*.

Fryshman had noted that Jewish law "imposes a moral obligation" on the Orthodox Jew to recognize "the good deeds of politicians," including those "who bear the dreaded 'L' label." But on matters related to traditional family values and personal security, he said, "we all breathed easier when the Senate was controlled by Republicans."

He declared that even when there is no powerful "debt of gratitude" to be repaid with Orthodox votes, "our self-interest and, perhaps, survival demand that we vote for the people who share our views. For the time being, these happen to be Republicans."

Fryshman, who described

himself as "a conservative Republican," has been chairman of Agudath Israel's powerful Commission on Legislative and Civic Action and is a vice president of the parent agency.

Zwiebel responded that an Orthodox Jew could accept Fryshman's basic premise that, on most key issues, "conservative Republicans would be preferable to liberal Democrats." But "the facts of life," he continued, are that Democrats have a majority in many of America's key policy-making bodies, including both houses of Congress, most state legislatures and most governorships.

He declared that Orthodox Jews would be "ill-served by a policy that ostracizes powerful public officials solely on the basis of their party affiliation or ideological standing." He argued that "common sense and prudence dictate that, on a communal level, we (Orthodox Jews) deal with public officials by looking beyond simplistic labels, maintaining contacts with all mainstream elements of the American power structure and saying 'thank you' wherever and whenever thanks are warranted."

In his *JTA* interview, Zwiebel agreed that Jews generally tend to vote for liberal candidates, a pattern embalmed in the cliché that Jews often vote against their pocketbook interests.

A report on the November 18 *New York Jewish Week*, reviewing more than a dozen election districts in New York City, indicated consistent Jewish support for the Dukakis-Bentsen ticket. The Bush-Quayle ticket won only 30 percent of the Jewish vote in those districts.

The review did not include results in the heavily Orthodox and ultra-Orthodox Jewish sections of Brooklyn's Boro Park. The Nov. 22 *Boro Park Voice* reported that the Jewish vote in that section was just short of

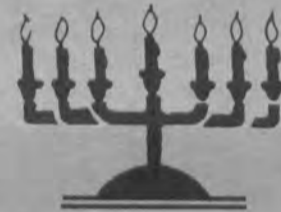
72 percent for Bush-Quayle and 26 percent for Dukakis-Bentsen.

Zwiebel told *JTA* that the "tendency" for the Orthodox community to identify more closely with conservative Republican positions was a "reaction" to some of the "excesses" of liberals that dominated "part of the Democratic party's agenda in the late 1960s and early 70s."

He cited challenges to family values from pornography, abortion and claims of rights by homosexuals, issues on which the Democratic party, during that period, "allowed itself to be identified" in a way that seemed opposed to Orthodox convictions on such family values.

He said he felt that such factors impacted on Orthodox Jewish voters nationally in the 1988 presidential contest. But he also noted that "the more localized the campaign, the less likely that such voters will cast their ballots on the basis of their perceptions of the candidate's moral or political philosophy."

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South Africa's Jews

By WOLF BLITZER
Special to The Jewish Voice

CAPE TOWN — There is a troubling game of musical chairs being played among Israeli Jews, South African Jews and the rest of the Diaspora.

While thousands of Israelis leave their country, seeking security and the "better life" in places like South Africa, thousands of South African Jews are leaving their country for similar reasons. But despite the fact that South Africa's Jewish community is the most Zionist in the Diaspora, few South African Jews are moving to Israel, probably no more than 15 percent.

The reasons behind that fact speak to a failure of Zionism. Ideologically, emotionally and philanthropically, South African Jews stand behind Israel. They diligently teach Zionism to their children. The community is well organized, highly educated and affluent. Its per capita contributions to Israel are the highest in the world.

But when it comes to choosing a place to emigrate — and they are emigrating by the thousands — they favor America, Australia, Canada and Britain over the Jewish state.

No one has exact demographic figures on how many South African Jews have left and where they are going. But there are estimates.

Sally Frankenthal, director of Jewish studies at the University of Cape Town, said the 1980 census showed there were 118,000 Jews in South Africa. "We guess that something in

the order of 10,000 to 15,000 souls have left in the last five years," she said.

Frankenthal, a native of Cape Town, noted that while apartheid and its repercussions have spurred emigration, apartheid is also a factor in the strong sense of closeness in the tight-knit Jewish community.

"This government divides populations on ethnic criteria. That's what apartheid is all about," she said, adding that the racial divisions have strengthened Jewish bonds.

Gerald Kleinman, Western Province executive director of the combined Israel United Appeal and United Communal Fund for South African Jewry, offered more recent statistics. The best estimates, he said, suggest that there are today less than 100,000 Jews left in South Africa. A few years ago, there were more than 120,000.

There would be even fewer Jews in South Africa today, Kleinman said, if it were not for the relatively large number of Israelis who have come here in recent years. Officials estimate that anywhere between 7,000 to 20,000 Israelis have settled here.

Indeed, some South Africans blame conditions in Israel for the lack of aliyah. Rabbi Isadore Rubenstein, 32, principal Jewish Chaplain of the South African Defense Force for five years and an Israeli resident for three years, said the lack of Zionism in Israel seems to have disillusioned South African Zionists.

"There was no feeling of Zionism there," he said of his experience in Israel. "So if one



Students taking a test at the Herzlia Jewish Day School in Cape Town. (Photo: Wolf Blitzer)

talks about the South African Jewish community being a Zionist community, my feeling is that a person who is a great Zionist idealist who goes to Israel will probably have his aliyah fail more quickly than anybody else."

For South African Jews, there are indeed lots of tangible problems involved in moving to Israel. The materialistic quality of life — the niceties — is pretty high in South Africa. "It's an easy life," Rubenstein said. "People here have manners and courtesies. They have old fashioned ethics. A businessman's word is a word."

"Israel, if one looks at it without any illusions, is a Levantine country," he said. "I think that the culture shock which the average South African experiences even when going on holiday to Israel — let alone emigrating to Israel — is enormous. There is no other way to describe it."

Prof. Harold Rudolph, a former mayor of Cape Town, attributes the attrition to the West to creature comfort. "They simply look at the situation and ask, 'Where's it comfortable? Where can we live more or less in accordance with the standard we live in the present moment?' Australia, Canada, America spring to mind because of the reasonably comparable standards of living and an English-language background."

Sally Frankenthal said many Jewish emigrants think about going to Israel and usually "quite seriously." But in the end, they opt for other destinations.

She referred to one case involving a man who was the chairman of the local aliyah movement. His wife did not want to go to Israel. They finally settled in Perth, Australia. "He probably will establish an aliyah center in Perth," she said. "That's the irony."

Her point is well made. South African Jews, for the most part, continue to be very Jewish-minded wherever they settle. In fact, in many places they have helped to revitalize local Jewish centers.

South Africa's Chief Rabbi, Cyril Harris, said "there is great loyalty here to Judaism, there is also great loyalty to Israel and to Zionism — but it tends to be very superficial. At the end of the day, it doesn't tend to mean anything in concrete terms."

Not everyone agrees that the relatively small number of South African Jews moving to Israel — which some estimate as high as 20 percent — represents a failure of Zionism. Given the difficulty of life in Israel, some argue, it should actually be seen as a Zionist success. How many American Jews or Jews from other First World countries are making aliyah? one leader in Cape Town asked.

The answer, of course, is not too many — less than one percent among American Jews. But then again, they are also not emigrating; they stay put in their own countries. South African Jews are on the move, but not to Israel.

But Israel, too, must share the blame. "One of the factors is that the State of Israel has

not done its homework properly either in aliyah or in yerida (Israelis who leave)," Rabbi Harris said.

Shlomo Gur, the Israel Embassy's number two diplomat in Pretoria, said it was unfortunate that more South African Jews aren't choosing Israel, but he expressed hope that the numbers will increase. "There's a lot to be done and a lot to be desired in order to achieve it."

Is there a future for South African Jewry?

Solly Kaplinski, 41 years old, graduated from the Herzlia Jewish Day School in Cape Town in 1965. Today, he is the school's headmaster. There are 1,800 students at the school, which is attended by some 70 percent of the city's Jewish children. There were 2,600 students at Herzlia at its peak only a few years ago.

"I see a diminishing population, an aging population, and, depending on what happens,



Ian Sacks, Executive Director, South African Jewish Board of Deputies (Photo: Wolf Blitzer)

the next five to 10 years will influence the outcome of this community," said Kaplinski. "I think the infrastructure here is still very strong. We have our Board of Deputies and our Zionist Federation which work very, very closely together and are planning for the future."

Whether or not that future holds promise for South Africa, or for Zionism, or neither, remains to be seen.

(Wolf Blitzer is Washington correspondent for The Jerusalem Post. This article was made possible by The Fund For Journalism on Jewish Life, supported by the CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.)

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Reunion Of 'Children' Who Survived Holocaust In OSE Homes In France



Over 170 "children" who were rescued from certain death at the hands of the Nazis during World War II and were granted safety in OSE (Jewish Health Organizations) homes in France in 1939, recently gathered for an emotional reunion in Los Angeles. The event, which was organized by the Simon Wiesenthal Center, brought together "children" from all over the U.S., Israel and Mexico. For many, this was the first time they had seen each other in 50 years. Pictured are (left) Arthur Kern, one of the event's organizers, and Rabbi Abraham Cooper, Associate Dean of the Simon Wiesenthal Center.

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Reform-Conservative Tensions Emerge In Debate On Unity

By HOWARD ROSENBERG
WASHINGTON, March 30 (JTA) — Rabbis from the three major branches of Judaism agreed last month that there has never been, and likely never will be, Jewish religious unity in the United States. But unlike the "Who Is a Jew" controversy, which exacerbated strains between Orthodox and non-Orthodox Jews, the current debate, at the annual convention of the Rabbinical Assembly here, was marked by tension between Reform and Conservative Jews.

The debate began with Steven Cohen, visiting professor at the Jewish Theological Seminary, argued that as a way of solving Conservative Judaism's identity crisis, it should engage more in ideological conflict with the other two branches. "We have done far too little to differentiate ourselves from Reform Judaism," Cohen said to the applause of many of the 600 Conservative rabbis attending the five-day convention.

Conservative Judaism differs from Reform "in the very significant minority of Conservative Jews who, though non-halachic, do maintain some attachment to Jewish tradition, as contrasted with the near absence by such individuals in Reform temples," Cohen said.

But Eugene Lipman, president of the Reform movement's Central Conference of American Rabbis, said he was "amused" by Cohen's comments about Reform Jews, saying "there are more serious Reform Jews than he thinks there are."

Cohen, a sociologist at Queens College, cited a survey that a third of Conservative Jews maintain separate sets of dishes for meat and dairy meals, compared with 4 percent of Reform Jews.

"I am not sure that two sets of dishes would constitute a serious concern for diet," Lipman retorted, saying he knows many Reform Jews who won't eat pork products, "and that's a consciousness — they are very serious about it."

Cohen also said that "just 2 percent of Conservative members have Christmas trees in their homes as against 9 percent of Reform families."

"I am fascinated that the Christmas tree is still with us," Lipman responded. "I have not seen a Christmas tree in a Jewish home in 40 years. I guess there are some, but I would be willing to bet that they are geographically centered — Deep South, Southwest — and the people who have them are probably over the age of 50."

There is "a lot more tension today" between Conservative and Reform Jews than there has previously been, Lipman said.

Reform Jews, Lipman said, "have to come to terms with the fact that Conservative people with whom they work, live in the same neighborhood, won't come for dinner." On other points, Lipman said there has been "an amazing evolution in the number of Reform congregations that don't have a lunch break on Yom Kippur." And recently, 15 Reform Jewish day schools have been founded, "with more coming," he said.

Lipman also conceded that

the Reform decision to accept patrilineal descent — recognizing children as Jews if either parent is Jewish — "has caused almost as much fuss in relationships between Conservative rabbis and Reform rabbis and some lay people as it has between us and all of the branches of Orthodoxy." Rabbi Alexander Schindler, president of the Union of American

Hebrew Congregations, "was dead wrong" in thinking the uproar over the policy shift "would go away," he said.

Rabbi Wolfe Kelman, executive vice president of the assembly, who also participated in the debate, said differences on patrilineal descent have "forced us to work more closely together in areas where we can work together, realizing

the areas that we cannot."

Rabbi Haskel Lookstein, former president of the New York Board of Rabbis and an Orthodox rabbi himself, said he is "not in favor of conflict right now, because I see a lot of conflict." He spoke of Orthodox colleagues who "do not agree with the simple statement that we are all family." At a recent debate, "one of them

got up and said, 'They are not my family,'" speaking of Conservative and Reform Jews.

Disunity "is not between rabbis. It is between laity," Lookstein argued, citing Jewish laity for being "up in arms" over the "Who is a Jew" issue. He said that if the branches of Judaism speak together "with civility," they can set common standards for conversion.

French Jewry Expresses Outrage Over Mitterrand-Arafat Meeting

PARIS (JTA) — Theo Klein, head of CRIF, the body representing organized French Jewry, has given voice to the outrage and frustration felt by leaders of the French Jewish community over their government's attitude toward them regarding the forthcoming visit by Palestine Liberation Organization chief Yasir Arafat.

Klein wrote a letter to French President Francois Mitterrand expressing the emotion of the community, which are fueled by memories of unpunished terrorist attacks committed in France. "The name of the PLO was constantly involved in those attacks, not without reasons," wrote Klein.

After the announcement of the meeting between Arafat and Mitterrand, Jewish officials expected to hear some explanation for the action from Mitterrand's administration. However, no attempt was made to alleviate the anger of the Jewish community.

Klein added that French Jews might have been more understanding, had Mitterrand obtained: PLO recognition of the rights of the Jewish people to Israel; a condemnation of the U.N. resolution equating Zionism with racism; and a total halt of the violence and support for free elections "in the territories occupied till 1967 by Jordan and Egypt."

Employing harsh language, Klein called on the French president to show "less haughty criticism and more humane comprehension to the Western democracies' only sister in the Middle East." Is France "such an example, that (she) can allow herself so much initiative here, while elsewhere so many silences weigh on (France's) diplomatic freedom?"

Klein contended that regarding Israel, France demands more than "the same prudent silences, the same lack of reactions that we note regarding Lebanon, Syria and Iran."

Addressing his French coreligionists, Klein asked every Jewish organization to show its dismay publicly, adding that he wanted French diplomacy "to be more balanced and useful, expressing itself with clarity and measure, and stop being dead set against the only democracy of the Middle East."

Klein will step down as chairman of CRIF next month, having completed two consecutive terms in office, the maximum permitted by the organization's rules.

In related news, one of PLO chief Yasir Arafat's top aides announced Sunday in Tunis that French Foreign Minister Roland Dumas has invited the

PLO's unofficial foreign minister, Farouk Kaddoumi, to Paris. According to the aide, Abu Iyad, whose real name is Salah Khalaf, Kaddoumi will be in Paris on May 3 "probably to discuss the details of the for-

thcoming official visit of Yasir Arafat."

A spokesman for the French Foreign Ministry told the *Jewish Telegraphic Agency* that he knew nothing of such an invitation.

Labor Backs Election Plan, At Least For Time Being

By DAVID LANDAU
JERUSALEM (JTA) — The Israeli Labor party has resolved to back Prime Minister Yitzhak Shamir's proposal for elections in the administered territories, at least for the time being. This emerged Sunday from a radio interview with Shimon Peres, vice premier and party chairman, who together with Defense Minister Yitzhak Rabin was briefed over the weekend on Shamir's talks in Washington by Cabinet Secretary Elyakim Rubinstein.

Labor, however, and many non-party political observers, are by no means convinced that the election plan, as envisaged by Shamir, can provide a workable blueprint for an interim settlement in the administered territories.

Peres indicated in his interview that the Labor Party would consider an alternative proposal of its own "in the weeks or months ahead," if the election scheme fails to take off. He said he expects major problems ahead for the elections plan, as it moves toward actualization.

He asserted, moreover, that the Americans regard — and would define — the present phase of Middle East diplomacy as indirect negotiations between Israel and the PLO, conducted through U.S. mediation. "This is a result of the prime minister's mission to the U.S.," Peres said coldly.

Israel for its part, he added, remained opposed to any negotiations with the PLO. The vice premier and Labor leader spoke to Galei Zahal, the IDF radio station.

Both Galei Zahal and the state-run Israel Television and Israel Radio have been characterizing the upcoming U.S. mediation over the election proposal as indirect negotiations between Israel and the PLO.

The written media, reporting from Washington in the aftermath of Shamir's visit there, broadly concur and predict differences between Shamir and the administration as efforts proceed to implement the election proposal. That effort will only get fully under way after Passover, observers assume.

Peres said Sunday that the Arabs' initial rejection of the election scheme was predic-

table. He indicated that he did not necessarily think this was their last work, provided the practical problems could be resolved. He listed these as:

- The nature of the elections. He said he himself preferred political elections, since they were intended to evolve a negotiating representation for the Palestinians living in the territories. Shamir has not made it clear if he will agree to such political elections or will insist instead that the elections are strictly for municipal leadership in each town and locality.

- The eligibility of East Jerusalemites to vote. Israel unilaterally extended its sovereignty over East Jerusalem in 1967, shortly after the Six-Day War, but the rest of the world has not accepted or recognized this, and the Arabs insist that the 130,000-odd Arab residents of East Jerusalem should be part of any future Palestinian entity. This eligibility question was one of the rocks upon which the 1979-82 autonomy talks foundered. Peres recommended that the issue be "left to

A date for the meeting between French President Francois Mitterrand and Arafat, officially confirmed two weeks ago, has not yet been announced.

last," and not allowed to impede the chances of progress toward elections.

- The question of outside supervision or observers. Peres said Israel has nothing to hide, and he himself would not object to U.S. congressional observers being present, similar to the Philippines presidential election when Corazon Aquino defeated Ferdinand Marcos.

Government sources here expect the U.S. to make a major effort to persuade the PLO not to reject the election scenario initially, by offering American assurances that autonomy will be linked to negotiations over final status, and, possibly, that the PLO will be involved directly in the final status talks.

While such undertakings would nominally not bind Israel, they would be designed to reassure the Palestinians that the process will not bog down in the first phase and that Washington would nudge Israel to the negotiating table when the time comes from final status talks.

Stormy Exchange In Knesset

JERUSALEM (JTA) — One of the most venomous exchanges recorded in Israel's parliamentary annals erupted in the Knesset on March 28 at a stormy session of the Foreign Affairs and Defense Committee.

The main protagonists were Yossi Sarid, firebrand of the leftist Citizens Rights Movement, and Geula Cohen, outspoken member of the right-wing party Tehiya.

"Fifth columnist," Cohen shouted at Sarid, to which he responded, "liar and madwoman — you ought to be locked up."

Senior Israel Defense Force officers present to brief the committee sheepishly left the hearing room as the spat ascended into mega-decibels, with other members powerless to soothe the passions.

The episode began, according to sources present, when Cohen implied that Sarid, during a committee visit to the West Bank, had told local Palestinians that their uprising was a spur for the peace process.

As the exchange proceeded, Cohen shouted that the Shin Bet, Israel's domestic intelligence service, ought to deal with Sarid. He retorted that if he were the Shin Bet, he would have Cohen put in a straight-jacket.



Passover Greetings

The Israeli American Community

By RUTH MASON
Special to The Jewish Voice

A transformation is quietly taking place among Israeli emigres in North America. For decades, the hundreds of thousands of Israelis who had left Israel for greener pastures avoided significant contact with the American Jewish community. The vast majority still do. But some Israelis in America are beginning to take a hard look at their lives and are slowly overcoming their resistance to affiliation.

"I matured into Jewishness here," said Nili Shalev, a 42-year-old Israeli-born psychologist who has lived in Los Angeles for 21 years.

When she first arrived, Shalev took courses at the University of Judaism because they were offered in Hebrew. She and her husband Yossi, who like the vast majority of Israelis in America had been secular Jews in Israel, began lighting Shabbat candles and observing the holidays. They eventually joined a reform synagogue. Yossi became president of the local B'nai B'rith lodge.

The Shalevs are one of a growing number of Israelis whose Jewish ways have changed since coming to America. In Israel, they felt Jewish without having to try. Service in the Israeli Defense Forces, celebrations of national holidays and a daily relationship with the land of Israel formed the cornerstone of their Jewish identities. In America, Israelis find themselves a minority in a largely Christian culture where Jewish identity is not automatically conferred.

Yet many factors keep the bulk of Israeli and American Jews apart. Israelis tend to bring with them negative stereotypes of Diaspora Jews. Many American Jews are uncomfortable reaching out to Israelis who they see as having "abandoned" the Jewish state. In addition, the modes of affiliation common to the American Jewish community are foreign to Israelis who are unused to joining Jewish organizations and paying dues to — or even attending — synagogues.

"In Israel, you don't have to go to synagogue or do anything special to feel Jewish," said Avner Tzur, an Israeli who moved to America. "Here, Israelis find out a Jew is Jew because he affiliates. They're not used to affiliating, and they're not used to paying dues."

But perhaps the most formidable obstacle to affiliation has to do with the existential fiction by which most Israeli emigres live. According to Israelis across the country, the guilt over leaving Israel and the longing for home remain intensive even after years of living abroad. To counter these feelings, many Israelis here say, and believe, that they are going back to Israel — some day.

Dani Dassa, a Los Angeles resident for 38 years, is typical. Asked if he plans to return to Israel, Dassa said, "I'm not planning to go back, I'm GOING back. I just don't know when."

Becoming part of the Jewish community by affiliating with its institutions is seen as a betrayal of the commitment to return. "If I thought I was staying here, I would become more active," one respondent told



Yossi and Nili Shalev with their son, Guy, at an Israeli Business Network picnic in Los Angeles.

Neal Fish, a social worker who conducted a study on Israeli adaptation to American Jewish life.

For some who have been here the longest, however, the dream of return is being exchanged for a more realistic view of their futures. While they are reluctant to admit that they are here permanently, these Israeli-Americans are recognizing that, at least for now, their lives are being lived in the Diaspora.

Liki Abrams first came to America for a year after marrying an Israeli who had been here since age 11. "One year grew to 19. Every time we made a little money, we spent it, so we had to prolong our stay," she said. "Because I knew I was going back, I always lived with the feeling of being a transient. I gave each of my four sons very Israeli names. I knew we'd go back to Israel long before my oldest started school."

"After 10 years, I had to sit down and ask hard questions of myself and my family. What were the chances that we'd really go back? I knew I had to make a change in my heart, to see life here for what it is and not to be physically here but with my heart in Israel."

Abrams, 38, disagrees with Israelis here who believe they can pass their identity on to their children by keeping an "Israeli" home. "You can't be an Israeli anywhere but Israel," she said. "I never set foot in a synagogue in Israel, but now I go for the children. Even though we keep the holidays and speak Hebrew, it's not enough. The kids need the synagogue."

Nili Shalev, who studies the psychological effects of migration on Israelis in America, agreed. "There's no such thing as an Israeli home if you live in Los Angeles," she observed. "You may have the rituals, the language, the foods. But the television is in English and the kids go to American schools — and now you don't have an Israeli home, you have Israeli parents and American children."

A change in attitude on the part of a growing number of Israelis has coincided with the beginnings of an official change of attitude on the part of the Jewish community toward "yordim" (those who descend), as those who leave Israel are pejoratively called.

In the late 1970s, Israel stopped officially ignoring the fact that one in 10 Israelis (some say one in six) lived outside Israel. A government report suggested Israel make the return of these dropouts a priority. At the same time, some American Jewish leaders began opening their eyes to a growing constituency.

Seymour Lachman, a Jewish lay leader, warned Federation leaders in 1977 that the implications of Israelis' lack of affiliation with the Jewish community boded disaster. Lachman worried that a second generation of Israelis would be lost to Jewry.

In New York and Los Angeles, committees studied the problem. Some feared outreach to Israelis would encourage them to stay in America. Israeli consulates in Los Angeles and New York warned that integration of the emigres into the American Jewish community would not serve Israeli's interests. But others favored extending help with housing, jobs and finances. The federations in New York and Los Angeles decided to steer a middle course.

But conflict still exists. Israel wants the emigres to return and some officials, like Los Angeles's Consul General Eytan Bentsur, have launched campaigns to reach local Israelis with this message.

Bentsur said he urged the local Federation to address the Israelis on two levels "to help them return home and to help them give their children a Jewish education." But, he said, "We won't tolerate or accept reversed Zionism, (that is) Israelis coming to Los Angeles and getting integrated into the Jewish community."

Federation officials seem to be chafing under Israeli government pressure. Jerry Weber, a Los Angeles Federation executive who oversees its Commission on Israelis, said: "The Consulate tried to influence the commission to deal with Jewish identity and Jewish education needs of the population rather than their social welfare needs. But they know no one can tell the Jewish Family Service not to serve Israelis."

But Israeli pressure seems to have been powerful enough to keep efforts to reach Israelis in Los Angeles at a relative standstill. The Federation's executive vice-president, Wayne Feinstein, acknowledged that because of Israeli pressure and ambivalence within the Jewish community, the Federation has not until now been prepared to make a "strong institutional commitment" to programs for Israelis.

Despite efforts by the Jewish community and a changing attitude among some Israelis, observers said most remain alienated from the Jewish community. "Israelis don't have a lot in common with American Jews," said Ruth Abadi, editor of "Sephardic Views International." "The mentality, behavior, lifestyle and world view of the two groups is very different."

Shmulik and Kohava Ben-Haim of Closter, N.J., are an example of the many Israelis who live on the fringes of the Jewish community. They send their two teenage sons to public school instead of day school because, as Shmulik put it, "They don't belong there because of their Israeli essence." The Ben-Haims also felt afternoon Hebrew school would not be challenging enough for the Hebrew-speaking boys.

The family does belong to the local Jewish community center and like many other Israeli families in North America, they have increased their level of Jewish observance at home. Still, they have not found a way

(Continued to page 65)

Song: An Israeli Tradition

Wherever you find a large concentration of Israelis, you'll find evenings of communal singing (in Hebrew, "shira b'tzibur"). This uniquely Israeli tradition is easily exported and serves as a strong and sentimental link between Israeli ex-patriots and the land of their birth. The anthropologist Moshe Shokeid found these evenings to be of such significance that he devoted an entire chapter to them, including analyses of the songs that are sung, in his new study, "Children of Circumstances: Israeli Emigrants in New York" (Cornell University Press, 1988).

These evenings often take place in private homes, sometimes in public institutions. The monthly communal singing evenings at the Central Queens YMHA in New York begin with Israelis gathered in the Y's lobby, smoking cigarettes and speaking Hebrew. On a recent post-vacation evening, participants greeted each other with "Hayita Ba'Aretz?" (Were you in the Land? i.e. Israel.)

Borrowing from both Diaspora and post-State neighbors, an organizer says "Yalla, kinderlach!" (Let's go, kids!) and the milling crowd flies into a large room set up with rows of chairs, coffee, cake and brown bags of roasted almonds.

With a song leader at the

piano and illustrated slides of lyrics projected onto a screen, the evening begins. One hundred and fifty Israelis, dressed up in their Saturday night best ("Israelis dress down to go to work and dress up to go out," an observer says) sing, laugh and clap their way through two hours of old and new Hebrew songs. They sway, they solo, they yell out comments and jokes and they enjoy themselves to the hilt. Nostalgia reigns. They sing of the land, of the wars, of the army, of hikes and holidays and love of Zion. If they recognize the irony of their activity, they keep it to themselves. They sing, *The land where we were born, The land where we'll live, And we'll stay there Whatever happens,*

with as much, if not more, enthusiasm for any other song. The audience seems transported, for the moment, from a hall in Queens to a youth and home they've left behind.

"In a land of milk, bitterness and honey," they sing. It's the milk and honey that keeps them yearning; for many the bitterness of constant tension and hardship that sent them seeking a sweeter life. Here in this hall, decorated with a blue and white banner proclaiming, "We are an agency of UJA-Federation," there is a sweetness, but also a pathos. Here, Israel's children, by their own free choice on a faraway shore, gather to sing of their love for their country.



Israelis dancing at the YMHA in Queens, New York.

Kindergarten In Exile

Five five-year-olds sit around a low table, notebooks open in front of the, writing the Hebrew word "kama" (she rises) over and over in vertical rows.

"Like this?" a girl asks in Hebrew as she holds the page up for her teacher to see. The children have just finished a song and dance session with an Israeli music teacher. Their next assignment is to draw a picture that illustrates the Hebrew word they have just learned to write.

In four other rooms in the crowded Central Queens YMHA, other children of Israelis, grouped by age, are reading, playing Hebrew alphabet games, discussing Israel or getting individual tutoring from volunteer Israeli high school students. In the kindergarten room, a boy looking for a crayon says in English, "I can't find it." His teacher answers in Hebrew, "Here, we don't understand English."

Twice a week, these 40 children come to the YMHA for a few hours of Israeli education. The program, "Etgar" (Challenge), was begun five years ago as part of New York UJA-Federation's efforts to reach local Israelis and especially to strengthen their children's Jewish identity.

The children who come to "Etgar" and other programs like it are from secular families and attend public schools. Their parents feel the traditional American Hebrew school is not appropriate for a number of reasons: most of the children already speak Hebrew and the parents are not interested in an emphasis on prayer and religion. They want the children to learn to read and write Hebrew, to know Israeli history and to be familiar with the Jewish holidays.



A Kindergarten class at Etgar.

The idea for "Etgar" and four similar programs in the New York area came from "Gachelet," a supplementary school begun by Israeli parents in Great Neck, N.Y., eight years ago. The group approached Temple Israel, found a sympathetic rabbi, and despite the objections of some congregants (why should we do this for them, they don't join the temple?) became an established program. The New York Federation in 1983 urged local Jewish community centers and synagogues to replicate "Gachelet" in other areas.

The Board of Jewish Education's Chana Silbershtein, who has helped the programs get started by writing grant proposals and finding sites and principals, says she has received calls from Jewish agencies in Los Angeles, Montreal, Toronto, Chicago and Connecticut, asking for advice on how to start similar schools.

"Etgar," which recruits through ads in local Israeli newspapers like "Yisrael Shelanu" (Our Israel) and "Maariv" and by word of mouth, uses an Israeli curriculum that is altered to meet the needs of Israeli children living in America.

"Israeli books are too hard, American books in Hebrew too easy, so we make our own materials," explains Zippi Antman, "Etgar's" principal. Several mothers collate and staple materials into colorful folders with covers donated by El Al.

Hely Zmishlany, a sculptor, brings eight-year-old Maya to "Etgar" because "my goal is to keep the language. It's important because it's her roots. And for family harmony, for a connection between kids and parents, it's important to have common roots." Speaking Hebrew at home is not enough, she says. "The kids answer me in English and I get pulled along. I feel like they're losing it."

"Etgar," which is supported by the Federation, the Board of Jewish Education, the YMHA and children's tuitions, and other programs like it seem to be one of the more successful and concrete manifestations of the American Jewish community's decision to reach out to Israelis. "It's a partial answer to the problem of Israeli children in America," Antman says. "It doesn't solve all the problems, but it's five hours a week spent entirely in Hebrew." — R.M.

Israeli Americans —

(Continued from page 58)
to plug into the Jewish community. Like every other Israeli interviewed for this article, the Ben-Haims said they socialize primarily with Israelis. But they also feel they have something to contribute to American Jewish life. "If anyone asked us to do something," Shmulik said, "we would."

Some claim that enhancing Israelis' Jewish identity may in the long run also help Israel in her goal of getting the emigres back. Said New York's

Seymour Lachman, "Regardless of why they're here or why they left, it's incumbent upon us to reach them or we will lose the next generation. We have to deal with the reality. If we deal with the reality, maybe we'll spark the dream again."

(Ruth Mason is a freelance writer living in New York. This article was made possible by The Fund For Journalism on Jewish Life, supported by The CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.)

Peres Calls On Israel Bonds To Help Settle Soviet Jews

Finance Minister Shimon Peres of Israel joined this week in Prime Minister Yitzhak Shamir's recent call to the Israel Bond Organization to help Israel create jobs and housing for Soviet Jews coming to Israel, it has been announced by David B. Hermelin, International Campaign Chairman of the Bond Organization.

In his cable to Hermelin, Peres noted that providing employment and housing opportunities for Soviet immigrants who come to Israel would require an additional \$100 million from the nation's budget. The Finance Minister added: "The special effort in the Bond drive will help the State of Israel in intensifying construction of housing units for Soviet Jewish immigrants we are expecting. This drive will also help us create increased employment opportunities for these new arrivals."

In response to the calls by

Prime Minister Shamir and Finance Minister Peres, the Bond Organization is currently conducting a nationwide campaign for "second Bond purchases" by all regular Israel Bond subscribers.

Hermelin noted that more than 200,000 Russian Jews have been successfully settled in Israel since the 1970's with the help of loan funds mobilized by Israel Bonds, with philanthropic dollars and with "the sacrifices of the citizens of Israel." He said, "The gates out of the Soviet Union have been re-opening a little wider for Jews who want to emigrate." He said that prospects are good that they will continue to open wider.

Every Jew in Soviet Russia who is considering emigrating to Israel must know that an employment opportunity and a home for the arriving family will be available in Israel, Hermelin added.

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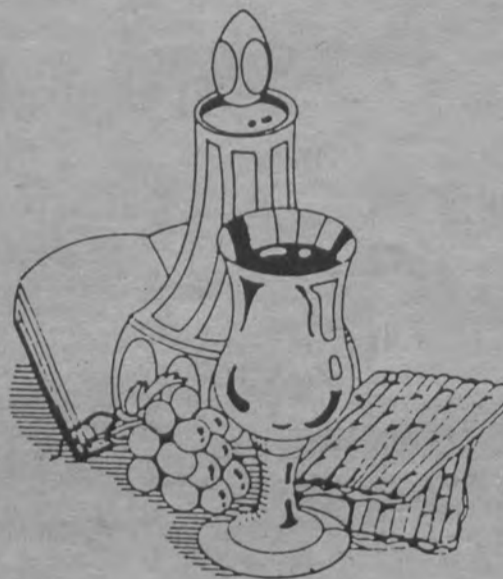
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Despite Intifada, BBW Project For Arab-Jewish Understanding Continues

With the *intifada* in its second year, Jews and Arabs engage in confrontations of another sort on the campus of the Hebrew University in Jerusalem. In recent months, as they have since 1968, Arab and Jewish students have been meeting on a regular basis as part of the Arab-Jewish Project, a program sponsored by B'nai B'rith Women in cooperation with the B'nai B'rith Hillel Foundation.

It is a group that can "spend an hour arguing vehemently on such topics as terrorism, the PLO, Zionism, intermarriage and prospects for Middle East peace and then casually sit down to 'schmooze' over a cup of coffee or a glass of beer," says Rabbi Yosef Goldman, director of the Hillel House. The project's goal, Goldman explains, has always been to provide a place for Arab and Jewish students to meet and discuss how to co-exist in peace.

But the *intifada* has posed a special challenge to the project. "The students are frustrated," Goldman says. "They have less hope that the situation can be resolved." Since the meetings resumed with the start of the 1988-89 school year, the dialogue has sometimes been stormy. The groups have continued to meet, nevertheless. The students have concentrated on teaching each other about their native cultures through stories and songs instead of focusing on the issues that pull them apart.

The meetings enable students to get to know each other as people, not just as "Jews" and "Arabs," and to learn about each other's cultures and lifestyles. Says Ashley, a Jewish student from London, "I joined this group to break down the stereotypes I've held and to help break down the stereotypes of others."

Arab students make up some 10 to 17 percent of the student body at the university, closely reflecting Israeli society, which is about 15 percent Arab. Yet, unlike the university, where students of the same age often live down the hall from one another, attend the same classes or participate in the same extracurricular activities, the two groups seldom mix in Israeli society.

Orly, a Jewish student from Tel Aviv who participates in the program, admitted having had very little to do with Arabs while growing up. "I always felt nervous around them," she said. "I'm glad that Hillel has this kind of program so that Jews can overcome this uneasiness."

For Arab students, the program affords an opportunity to express opinions and concerns in a non-threatening environment. "Here, I can bring my point of view to those who want to meet Arabs and hear what they have to say," says Awil, a Palestinian.

The Arab-Jewish Project now comprises two groups, one conducted in Hebrew and one



Jewish and Arab students meet each week at the Hebrew University in Jerusalem in a project sponsored by B'nai B'rith Women in cooperation with the B'nai B'rith Hillel Foundation. Students learn about each other's cultures and discover ways that their peoples can live together in peace. (Photo: Rachamin Israeli Photo)

in English. Both groups are coled by a Jew and an Arab under the guidance of Rabbi Goldman. The Hebrew group, now in its third decade, consists of some 50 members, one-third of them Arab and the rest Jewish.

The English-speaking group, which began two years ago, draws from English speakers and exchange students participating in the University's one-year overseas program. Many of these students are encountering Arabs for the first time.

Some students have gone on to become leaders of the Arab-Israeli dialogue in a broader realm. Muhammad Masarwa, Israel's consul general in Atlanta, Georgia, is an alumnus of the project. This past fall,

another alumna, Libby Adler, a senior at the University of Michigan, has been instrumental in setting up an Arab-Jewish dialogue on the Ann Arbor campus. Other alumni, both Jewish and Arab, have become part of Neve Shalom, an integrated Jewish-Arab community in Israel, and are active in the Institute for the Co-Existence Between Arabs and Jews.

"We are proud of what the Arab-Jewish Project has accomplished through the years," says BBW President Hyla Lipsky, and "are heartened that its work has continued despite political turmoil. It is, after all, only through an exchange of ideas, not gunfire, that either side can hope to achieve an end to hostility and misunderstanding."

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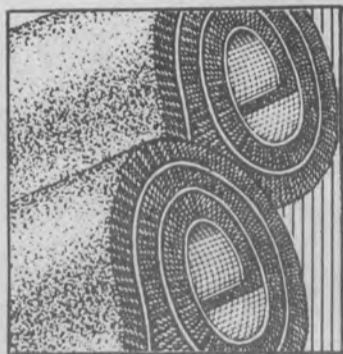
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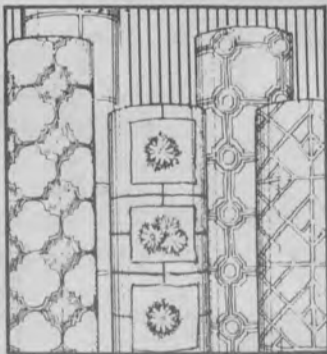
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