

The JEWISH VOICE

"You heard it in
The Jewish Voice"

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Pevar, Kreshtool Elected On ARZA Slate

By WALTER RUBY

NEW YORK — The only local delegates to be elected were on the ARZA slate. They are Leonard Pevar of Kennett Square and Constance Kreshtool of Wilmington. Other local delegates, elected as alternates, may also go to the congress in December.

Leaders of Reform and Conservative Judaism in the United States expressed delight last week over the gains achieved by their slates in the elections to the 31st World Zionist Congress, to be held in December in Jerusalem.

rabbi Louis Bernstein, a leader of American Orthodoxy, however, promised to appeal a decision by the American Zionist Federation stripping the Religious Zionists of America of nearly half the seats it won in the election.

The RZA, Americans for a Progressive Osrael and Independent Students for Israel slates were all heavily penalized by AZF because of alleged misrepresentations of their membership lists.

Penalties were a direct result of the findings of Equifax, an independent auditing firm hired by AZF, which administered the American elections.

The World Zionist Congress, which meets every four years, sets policies and directions for the World Zionist Organization and the Jewish Agency, as well as a number of intertwined organizations that operate social service, educational and settlement projects in Israel.

The Jewish Agency received most of its budget today through fund-raising campaigns undertaken each year by the United Jewish Appeal and other Jewish philanthropic organizations throughout the world.

The results of the election showed large gains by ARZA, the Association of Reform Zionists of (Continued to Page 5)

"An Evening With Elie Wiesel"
Sunday, September 20th Has Been Sold Out
Paid reservations for a waiting list are being accepted at the Jewish Federation of Delaware.
(Those on the waiting list are being notified.)
Confirmed reservations are presently mailed.

Memory Is Key

By ELIE WIESEL

As a people, we have learned to withstand outside pressures, not internal ones. The first strengthen us, the latter weaken us. Frighten us.

Why cannot we speak with one another? We dialogue with Catholics and Protestants, Moslems and Buddhists, Evangelists and communists, but somehow we do not dialogue with other Jews.

I am ready to accept a Jew for whatever he or she is. Then, but only then, when the Jew has accepted his or her Jewishness and if the situation warrants it, it is up to me to invite him or her to gain more knowledge, more depth, more access to our hidden or visible treasures.

For me, the key word is memory, in the best and the most tragic sense of the word. A Jew who links his or her memory to that of our people becomes my brother, not my stepbrothers. . . .

To me, memory is an inclusion, not an exclusion. Because of memory, our ranks are thicker, and the density of our experience more exalting.

Jews fight about everything. Whether it is *I'shem shamayim* (in the name of Heaven) or not, Jewish quarrels never cease.

Today, however, the situation seems more critical. If we were to believe some predictions, our people is in danger of losing its unity, thus its coherence, thus its sense of peoplehood. . . .

A Jew must belong to *Klal Yisrael*. Not of today alone, but also of the past. A Jew must feel linked to the sages and their teachers, the wanderers and their friends; he must feel their presence. They are part of him because his vision contains theirs.

To say I am Jewish means not only that I am a member of this or that organization, but that I am



Elie Wiesel

part of a community whose membership includes Moses and Joshua, Isaiah and Rabbi Akiva, the Ba'al Shem Tov and Rabbi Israel Salanter.

If things continue to develop unchecked, what will happen to the sense that Jews have about being partners in Jewish history? Think in broader concepts — what do we find? Within the Jewish people there are groups that do not adhere to the same laws, nor recite the same prayers. They do not celebrate holidays in the same way, or mourn their dead in the same manner.

What, then, do they have in common? What makes them into brothers and sisters, linked by the same destiny and attracted by the same goal?

Who is a Jew today? Who will be a Jew tomorrow? According to whose definition? Some say it is enough for a Jew to claim kinship with the Jewish people to be Jewish. Others demand proof. Still others — those who belong to the other side, the side of the enemy — close the debate, stating flatly that it is not up to the Jew to decide. . . .

Klal means community; it also means totality. *Klal Yisrael*, almost by definition, is meant to incorporate the majority and the minority, the traditionalists and dissenters, the adherents of the strict interpretation of every law, and those who offer a different interpretation of the same law. . . .

We have lost many communities in the diaspora; were they lost because they chose to separate themselves from *Klal Yisrael*, or because *Klal Yisrael* rejected them?

Today we deal with a confrontation of systems, of movements, of so-called ideologies. And the question, therefore, is can they be bridged? If so, by whom and by what?

(Continued to Page 6)

1987 Campaign Shortfall Reduces Funding Of All Programs

After extensive discussion and detailed review of all pledges received to date, the Board of Directors of the Jewish Federation reduced all recommended allocations to our Delaware local agencies by twenty percent (20 %) until further funds can be raised for the 1987 campaign.

Stephen E. Herrmann, president of the Jewish Federation, stated, "We had no choice. While the level of giving has been greater than previous years, the pace of gifts has been slower than anticipated. Until we receive commitments for the 1987 campaign which total an additional \$200,000, we can not fully fund the humanitarian services needed to better serve the Jews of Delaware. We are optimistic that the outstanding pledges will be made and that full funding will eventually be possible. The assistance of the entire community is requested in completing the 1987 campaign. All projected allocations will be reviewed again after the completion of the 1987 campaign to attempt to be equitable to all

the beneficiaries in the distribution of the additional funds raised."

Because of the campaign results to date, the vitally needed services which may be affected are: reduced scholarships to qualified day-care and day camp applicants at the Jewish Community Center; reduced senior citizen social work program of the Jewish Family Service; funding of Jewish educational programs at Gratz Hebrew High School and Albert Einstein Academy; programs at the Hillel Foundation at the University of Delaware which already has been notified of a complete reduction of their allocation from B'nai B'rith International will face further cuts, and the ability of the Kutz Home to fund residents who cannot afford to pay for their actual cost of care may be jeopardized.

A concerted effort by Campaign Chairman William M. Topkis and his campaign cabinet to reach every past contributor who has not yet made their 1987 campaign contribution is underway.

Editorial

Facing The Truth

We applaud the French judges and jury who convicted Klaus Barbie of crimes against humanity. By acknowledging Barbie's role in the imprisonment and torture of Jews and members of the French Resistance, the French have "reminded the old and taught the young" about the suffering the Nazis inflicted during World War II.

Unfortunately, it's rather late to bring justice to the infamous Butcher of Lyon; he has already enjoyed forty years of freedom. Perhaps as Elie Wiesel has suggested, his crimes were of such an absolute nature that the punishment would never have been sufficient. But it would have been much better if Barbie has been tried and sentenced immediately after World War II.

Alas, that was impossible because the United States of America had just given Barbie a false identity and smuggled him into Bolivia. Yes, some bureaucrats in the American government had made the profound decision that Barbie could be useful to them, by supplying information and contacts in war torn Europe, so they offered him freedom if he would collaborate.

How casually these government types decide what's good for the American people! In the name of what's good for America, they send arms to the Contras although the people themselves, through their Congress, oppose the arms. In the name of what's good, the Administration proposes sending sophisticated arms to Saudi Arabia, a country bent on the destruction of Israel, the only democracy in the Middle East. Does the administration make such a proposal because it's good for the U.S. or because it wants to reward Saudi Arabia for its secret financial assistance?

If the United States is a true democracy, it's time for the American people to make their leaders more accountable. It's time to stop hiding corruption beneath lofty motives.

LETTERS
to the Editor

Editor:

I was pleased to see the story on the installation of the Torah cover synagogue items, e.g. ark cover and table cover at the Kutz Home in memory of my late father Harry Shor in the June 12 issue. It was appropriate that you acknowledged the work of Naomi Goldstein and Riva Brown, who did an excellent job, and the contributions of several merchants.

However, an important part of the story was omitted, perhaps because you were not given that information. When I was called and asked to provide my father's Hebrew name so that it could be embroidered on the Torah cover, I offered to contribute to the cost of the cover. I was told that was not necessary because the residents and staff at the Home had voluntarily donated enough to cover all costs. Their thoughtfulness and generosity should be recognized.

The Kutz Home provides an excellent environment for those who can

no longer care for themselves and whose families are unable to do so and deserves the financial support of the community which it serves so well. Although my father is no longer a resident at the Home, my wife and I will continue to contribute to its support because of its importance to our area.

Sincerely yours,
Louis Shor, D.V.M.

Gentlemen:

Enclosed is my check for my renewal of the Jewish Voice. Please change my zip code to 20906.

I am a native Wilmingtonian, having been one of the few Jews that graduated from the old Brown Vocational High School (Class of 1945) and your publication gives me an opportunity to find out what Jewish activities are going on in my "Old Home Town."

Sincerely yours,
Morris P. Blumfield

Candle Lighting



July 24- 8:05
July 31- 7:59
Aug. 7- 7:51
Aug. 14- 7:42
Aug. 21- 7:32
Aug. 28- 7:22

DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, AUGUST 21. The deadline for stories and photos is noon, MONDAY, AUGUST 10. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

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

Endowment Fund-
Leaving A
Lasting Legacy

There are many endowment opportunities for the charitable-minded who wish to assure a Jewish community that will meet the needs of future generations. Through a gift or a bequest in your will you may underwrite the programs or services especially significant to you. These programs and services may even carry your name or the name of a loved one in perpetuity. Below are listed some areas that may interest you. We will be happy to discuss these or others not listed at any time.

JEWISH EDUCATION

Special and innovative programs; scholarships; teacher training; curriculum development; teaching and audio-visual aids; chair in Judaic studies.

ADULT PROGRAMMING

Educational programs; services for the elderly, single parent and the handicapped; family life education; resettlement services.

CHILDREN AND YOUTH PROGRAMMING

Social, educational and recreational programs to intensify Jewish commitment and knowledge; camp scholarships.

COMMUNITY RELATIONS

Programs aimed at fighting discrimination, preserving our Constitutional freedoms, and improving the quality of life in the community for all.

ISRAEL PROGRAMMING

Activities to increase community knowledge and support; shalichim; travel subsidies.

CULTURAL PROGRAMMING

Special events and celebrations; programs to foster group identification.

HOLOCAUST EDUCATION

Materials, events and programs to teach the lessons of the Holocaust.

For further information contact Connie Kreshtool at the Jewish Federation of Delaware, 478-6200.

THE RABBI WRITES

Herbert Drooz
Rabbi Emeritus
Congregation Beth Emeth



We Shall Do, And We Shall Hearken

I remember vividly meeting my truly great teacher, Abraham Joshua Heschel, in New York City to guide him about. Professor Heschel asked me to take him to the basement of the R.K.O. Building where we had arranged to meet. He leaned upon one of the titanic pillars supporting the skyscraper, and, as a philosopher would, asked me what was holding upright that titanic structure. I realized that he was not asking me a question in engineering. He saw my bewilderment and answered his own question, saying, "A handful of spiritual ideas!" As we left the R.K.O. Building, newsboys were shouting, "Extra! Extra!" The headline read: "First Thousand Plane Attack On Berlin!"

If there had been any doubt of why I wanted to become a rabbi, Professor Heschel's words were an overwhelming argument: Not science, nor engineering, nor economics, but "a handful of spiritual ideas" is the base and fundament of civilized life. And that handful of spiritual ideas has been revealed to Abraham and his descendants, the Household of Israel almost 40 centuries ago. It remains our Jewish task to live them and to teach them.

Alas, my generation of the 30's, as many of you will recall, was not a good one for mankind and opened the curtain upon indescribable horror for the Jewish people.

If you belong to my generation, or are a little older, and think or *shmooze* about our Jewish past, present and future in this blessed land, how optimistic are you? Were the "old days" far richer in warm Jewish living and Jewish content? I suspect that it is only human to think of "the good old days." And we, as Jews, have some reason to ponder the future with concern and foreboding.

Our own scholars and statisticians have used questionable statistics dealing with mixed marriages and Jewish birth rates and forecast that in 2076, the Tricentennial of the Declaration of Independence, American Jewry will number, at best, 944,000, or, at worst, only 10,400 Jews left in all of America.

Purported statisticians have rated intermarriage in large cities as high as 50% and in smaller cities as high as 70% — while more careful students of Jewish statistics place the figures at about 25% and 32% respectively. And about 1/3 of the marriages involve conversions to Judaism of the non-Jewish partner.

A gross error was made in figuring Jewish birth rates. This error was made because the age of the Jewish parents at the time of Jewish births has changed from the 20's, as in the past, to the 30's to accommodate working mothers. The actual Jewish birthrate has hardly changed at all from the previous generation.

The post-World War II generation

no longer can say, "It's tough to be a Jew." Growing up in the 1930's as I did, sharp and hurting anti-Semitism was everywhere. My innocent gentile college professors urged me to go on to a PhD. and teach on the university

(Continued to Page 4)

ON THE OTHER HAND N. Even-Or



Women In Islam

One of the major challenges faced by traditional Judaism today is that of women seeking full participation in ritual and practice. It was, therefore, with great interest that I read an article in the most recent issue of the Harvard Divinity

Bulletin on woman-man equality in the Islamic tradition.

Riffat Hassan, Professor of Religious Studies at the University of Louisville and a Visiting Lecturer this year at Harvard Divinity School, charges that Muslim women have been kept in physical, mental and emotional bondage by a perversion of Islamic theology as derived from the *Qur'an* (Koran). "The more I saw the justice and compassion of God reflected in the *Qur'anic* teachings regarding women," she says, "the more anguished and angry I became at seeing the injustice and inhumanity to which Muslim women, in general, are subjected in actual life."

In addition to the *Qur'an*, the primary source of Islamic tradition, there are two others: the *Hadith* literature, an oral tradition collected from sayings of Muhammad transmitted by one or more of his followers who heard them spoken; and *Fiqh*, a collection of jurisprudence. While, in principle, Muslims also accept Biblical tradition, according to Professor Hassan they are generally "ignorant of or hostile to Jewish and Christian religious literature."

If, as Hassan claims, the *Qur'an* does not teach male supremacy, what is the origin of the negative ideas which she claims continue to keep Muslim women "brutalized and discriminated against?" She finds it in the *Hadith* literature in certain tales derived and perverted from Biblical source. In particular, she quotes a *hadith* describing the creation of Eve from Adam's rib. In this tale, when Adam asks *Hawwa'* (Eve) why she was created, she replies, "That you might find rest in me." He calls her *Hawwa'* because "she was created from a living thing."

Now this differs pointedly from the Genesis treatment in two critical respects. Genesis teaches that Eve was so-named because she "is the mother of all who live," a primary source of life. In the *hadith*, says Professor Hassan, she is a secondary source, a derivative creature. Moreover, instead of being created as a companion, a "help meet" for him in Genesis, she is someone to be acted upon, to find rest in, in the *hadith*. Hassan points out further that while in Genesis it is not determined which side the rib came from, in the *hadith* it is the left side: "In Arab culture great significance is attached to right and left, the former being associated with everything auspicious and the latter with the opposite."

Hassan concludes that the source of Islam's negative and repressive attitudes toward women in the Bible and, in particular, the Genesis stories of the creation of Eve. These were not carried over into the *Qur'an*, which does not speak at all of Eve, but were perverted in the *Hadith* literature to justify women's subjugation. Today, according to Hassan, such attitudes

(Continued to Page 4)

ISRAEL THROUGH MY EYES

Ze'ev Golin



Is Israel Too Different?

Israel is different. No, I'm not talking about our uniqueness as a Jewish state, our revival of the Hebrew language, or our successful experiments in communal living. I'm talking about the differences between our Jewish population and America's.

Consider. More than 90 percent of America's Jews are "Ashkenazim," tracing their origins to Eastern and Central Europe: A mere five percent are "Sephardim," with roots in Spain, North Africa, and the Middle East. In Israel, the Sephardic share of the population is rising toward the 60 percent mark.

In America, nearly every Jew of this generation pursues a college degree. In Israel, most finish their formal education with their high school degree.

An overwhelming majority of American Jewish breadwinners are solidly middle class professionals, entrepreneurs, and educators. The working class is small: The poor are an aging, nearly invisible minority. In Israel, tens of thousands are employed as factory workers, janitors and maintenance workers, repairmen, domestics and other labor with whom many American Jews would not want their daughters to marry. While Israel has a higher standard of living than most non-Western nations, the poverty of many of her citizens has strained the national welfare system to the breaking point.

A considerably larger percentage of Israelis than Americans are traditional in their religious observance. They are also politically more conservative and nationalistic. A Menachem Begin would never carry the day among American Jewish voters.

These points are important in view of signs of increasing strain between American Jews and Israel. Recent surveys indicate a lessening of identification with Israel among all segments of American Jewry — the Orthodox excepted. Many American Jews are not pleased with Israeli policy on religion, economy and na-

tional security.

After "Who is a Jew," Lebanon, Kahane, and Pollard, many American Jews no longer see Israel as their mirror image; their ideal. It's no wonder. For years, they've been giving money to send others to Israel: Jews of conservative family and religious values fleeing Arab regimes; Russian Jews allergic to terms such as "progressive" and "collective;" orthodox American Jews with right wing tendencies.

As long as this kind of immigration continues, and secular western middle class Jews stay put, there is little chance of Israel becoming one big liberal kibbutz.

Nevertheless, whether their forum is "Agenda for a New Israel," or the struggle over UJA funding, Jews insist on influencing Israel from afar. This is as much their right as it is for exiled South Africans to fight against the evil of Apartheid. However, it is that much harder to get results by proxy. For all of Reform Judaism's justifiable anger over their treatment at the hands of the religious establishment, they lack the numbers in Israel to wage a more effective battle. One million adherents in one country do not necessarily translate into power in another.

A new, and increasingly critical generation of American Jewish leadership does not see things this way. They talk of a "guilt-free" relationship with Israel while "feeling comfortable" in America. This is just so much yuppie psychobabble: They really want instant gratification for their money from Israel.

Chances are, they'll find it extremely difficult to recreate Israel in their own image.

If Jews do not want to make aliyah, they should not be forced to. If they prefer expressing their support or criticism of Israel from New York or Los Angeles, they should be encouraged. They ought to know though, that Israel is that much more different without them, and this will inevitably lessen their influence.

Knesset Defeats Conversion

By DAVID LANDAU

JERUSALEM — The Knesset Wednesday defeated two controversial bills which would have given the Orthodox Chief Rabbinate exclusive right to approve conversions performed abroad.

A measure introduced by the ultra-Orthodox Shas Party would have amended religious regulations dating from the British Mandate in Palestine by requiring that all converts to Judaism procure the Israeli Chief Rabbinate's endorsement in order to be fully recognized as Jews in Israel.

Despite support from Premier Yitzhak Shamir, it was defeated by a vote of 60-56 with four MKs absent.

A proposed amendment to the Law of Return, sponsored by the National

Religious Party, would have had the same effect — invalidating conversions performed by non-Orthodox rabbis in cases of Jews-by-choice seeking Israeli citizenship as Jews.

It was defeated 62-53 with two abstentions and three absences. This bill has been defeated each of the many times it has been brought before the Knesset in past years.

Shamir had pledged to the Shas Party two months ago that Likud would "do all in its power" to gain passage of the Shas measure. He made no secret that this was to be in exchange for Shas support of Likud efforts to prevent the Labor Party from dissolving the Knesset and calling early elections.

Alliance Shaken

Defeat of the Shas measure threatens to undo the Shas-Likud alliance, and there were recriminations on both sides. Shas leaders said Likud's "check has bounced." Haim Kaufman, chairman of the Likud Knesset faction, insisted his party had fulfilled its pledge to try to pass the amendment and saw no reason why the Orthodox faction should withdraw its support of Likud.

Kaufman pointed to the narrow margin of defeat as proof that the Likud Knesset ships "did their job." He blamed Likud-Liberal MK Sarah Doron, who crossed party lines to vote against the bill. But other Likud figures noted the deliberate absence of Likud-Herut MK Eliahu Ben-Elissar and the defection of Likud allies such as Rafael Eitan of the opposition Tehiya Party, who voted against the measure, and Ometz MK Yigael Hurwitz, who was absent.

Supporters of the bill also claimed it was Arab MKs who invariably voted against Orthodox-inspired laws dealing with conversions.

The U.S. Jewish Factor

But the main factor thwarting the religious-rightwing bloc may have been the fierce opposition of American Jewish leaders who made it clear that Israel's relationship with Diaspora Jewry was at stake. Only hours before the voting, the Anti-Defamation League of B'nai B'rith leadership sent a message to the government and Knesset. It urged that "The government of Israel should not underestimate the extent of opposition to these bills among American Jews" and warned that

"passage would have a serious impact on American efforts to help Israel."

Ruth Popkin, president of Hadassah, urged rejection of the bills in a message to Shamir which noted that she spoke "as head of the largest Zionist organization" in the U.S.

Robert Asher of Chicago, chairman of the American Israel Public Affairs Committee (AIPAC), a Washington-based pro-Israel lobby, warned of the consequences in an Israel Radio interview Wednesday.

Foreign Minister Shimon Peres, the Labor Party leader, said Tuesday that if the religious measures were passed, Labor would leave the unity coalition government. He said the legislation "endangers the unity of the Jewish people."

Pardons Rejected

The Knesset also defeated, by an overwhelming 69-40 majority, a motion sponsored by the ultra-Orthodox Agudat Israel and Poale Agudat Israel parties to grant immediate pardons to seven members of a Jewish terrorist underground still serving prison sentences for violent crimes against Arabs in the West Bank.

Shamir supported the measure, but it was opposed on the Knesset floor by Likud Justice Minister Avraham Sharir, who demanded that it be withdrawn from the agenda. He called it an unworthy legislative precedent.

Other Likud Ministers, including David Levy and Moshe Arens, absented themselves from the chamber. Two Likud MKs who are close to Shamir, Ehud Olmert and Dan Meridor, voted against the pardon bill.

Chaikens Honored

Wilmington's longtime Jewish community and synagogue leaders Yetta and Frank Chaiken, (center) honored at State of Israel Bonds Tribute dinner at Adath Kodesch Shel Emeth Congregation accept Israel's "Lion of Judah" award. Three local congrega-

tions (the Chaikens are members of the three) coordinated fund-raiser for Israel's economic development needs. Nearly \$2000,000 in Israel bonds were sold in honor of the Chaikens.



At award presentations, (l. to r.) Hon. Asher Naim, Minister of Information, Israel Embassy, Washington, D.C. guest speaker at tribute; Rabbi Leonard B. Gerwitz of Adas Kodesch; the Chaikens; Rabbi Peter H. Grumbacher of Beth Emeth Congregation and Rabbi Kenneth S. Cohen, Beth Shalom Congregation.

Rabbi Writes —

(Continued from Page 3)

level. I knew that at the university level there were hardly a handful of Jewish professors, literally. Today, a fifth of the professors at our outstanding colleges and universities are Jews, and our Ivy League colleges have a goodly number of Jewish presidents.

Charles Silberman's research on the vast changes in Jewish community revealed in his splendid book, *A Certain People*, produced by six years of research in every corner of America, has a bold optimism concerning the American Jewish future. Indeed, the third chapter is entitled, "A Guy Named Shapiro," revealing how being Jewish no longer blacklists you from leadership in the most powerful of American corporate life.

Not only is anti-Semitism vastly diminished in the past 40 years, but Jewish education in America on every level is vastly superior to the "good

old days."

All-day Jewish schools have already created a well educated American Jewish generation far superior to any of the past. Yeshivas in our larger cities are raising the level of orthodoxy to heights far beyond any of the past. We are all familiar with Jewish summer camps, day camps, and youth study journeys to Israel.

The post World War II movement of Jews to the suburbs, to the vast astonishment of us all, created a tremendous increase in America's synagogues. Suburbia proved not a flight from Judaism and Jewish living, but a great advance full of hope for the Jewish future in America.

American Jewry is no longer an embattled community kept alive by anti-Semitism's walls. As we did at the foot of Sinai, we must choose to declare: "We shall do, and we shall hearken."

Other Hand —

(Continued from Page 3)

are perceived as essential to preserving the Islamic way of life.

There are other possible translations of the Genesis verses referred to by Professor Hassan which I find more appealing and precise, and which give quite a different thrust to the source. To begin with, all agree that the wording in Chapter 1 makes the creation of male and female simultaneous and equal. "God created *the Adam* in His own image, in the image of God created He 'him'; male and female created He 'them'." Adam is clearly not a man but an entity with both maleness and femaleness included; male and female are equal and coexistent. In the verses of Chapter 2, the words *ezer k'neg'do*, usually translated "help meet for him," are better translated, as pointed out by commentators over 500 years ago, as "power equal to him;" *k'neg'do* is always used for equivalence, not for description of a subordinate relationship. And the word *tsela*, usually translated "rib" in this passage, is more often translated as "side." If Eve were, in fact, created from one side of the combined entity "Adam," the equality described in Chapter 1 is sustained, not opposed. While such an interpretive translation of Genesis 1 and 2 might be helpful to Professor Hassan's intellectual argument, it would probably have little effect on

the social and political problem she addresses.

According to Hassan, there is no feminist movement among Muslim women equivalent to that supported by many Jewish and Christian women. "The majority of Muslim women have accepted this situation passively. They are almost unaware of the extent to which human rights have been violated by their male-dominated and male-centered societies." Further she claims that this is not a thing of the past. "Islamization" through laws promulgated in the Muslim world is being used for oppression rather than liberalization. She cites recent enactments in Pakistan as an example of steps aimed "to keep women in their place, which means subordinate and inferior to men."

She concludes with this call to arms: "The only way that Muslim daughters of *Hawwa* can end the history of their subjection at the hands of the sons of Adam is by returning to the point of origin and challenging the authenticity of the *hadith* that make women derivative and secondary in creation, but primary in guilt, sinfulness, and mental and moral deficiency. They must challenge later sources that regard them not as ends in themselves but as instruments created for the convenience and comfort of men."

U.S., Israel Agreed On Need For Contacts With Iranian 'Moderates,' North Tells Congressional Committee

By DAVID FRIEDMAN

WASHINGTON, Lt. Col. Oliver North said that while Israel and the United States may have had some different objectives in the Iranian initiative, there was a "basic fundamental agreement" on the need to open contacts with the more moderate elements in Iran.

"I believe that there was sufficient congruence between Israeli objectives and American objectives that made this project worthwhile," North said during his third day of testimony before the Senate-House special committee investigating the Iran-Contra affair.

He said both countries "saw the need to get to some faction within the Iranian government that would lead to a more moderate, more pro-Western government in Iran, if not immediately, then over time."

The former National Security Council aide explained that both countries feared that with no relationship with Iranian moderates, the "chaos" that might result when the Ayatollah Ruhollah Khomeini dies would allow the Soviet Union to move into Iran.

In addition, North said there is need to control the threat from "Iranian-sponsored fundamentalist Shiite terrorism" which, he stressed, exists not only in the Middle East, but also in the Philippines, Indonesia and elsewhere in the Far East.

Explaining the different objectives of Israel and the U.S., North said that the U.S. wanted an end to the Iran-Iraq war, while some in the U.S. believe "Israel may like to see the war go on."

Defended Israeli Nir

During his testimony, North strongly defended Amiram Nir, who according to a report in the Washington

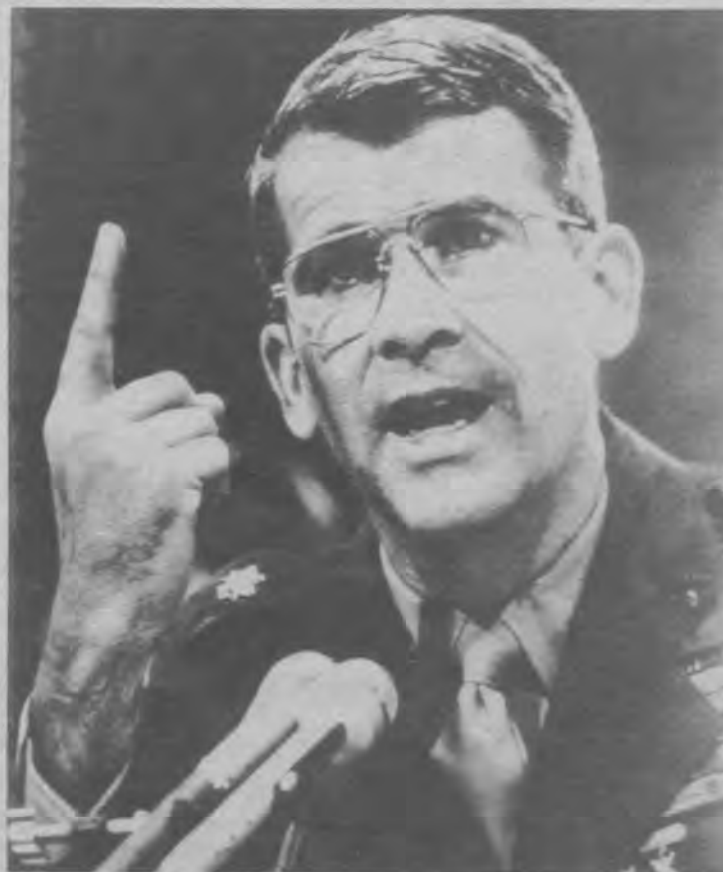
Post was removed as terrorism advisor to Israeli Premier Yitzhak Shamir because of North's testimony. (Shamir's office denied that report, and Nir was unavailable for comment.)

In that testimony, North said that during a meeting with Nir and Iranian arms dealer Manucher Ghorbanifar in Europe last January, Ghorbanifar took North into a bathroom and proposed that profits from the sale of U.S. arms to Iran be used to finance the Contra rebels in their efforts against the Sandinista regime in Nicaragua.

North said he was told by the late William Casey, then director of the Central Intelligence Agency, that Ghorbanifar was believed to be an Israeli agent, and North said he believed Ghorbanifar made the proposal "with the full knowledge and acquiescence of the Israeli intelligence services, if not the Israeli government."

The Israeli government has relied on Nir for its denial that Israel knew about the diversion of the arms sale proceeds to the Contras.

North, who spoke of his "close relationship" with Nir, said if Nir was removed because of his (North's) testimony, "I sadly regret it. He is a brave man who served his country well, and I believe tried to help us in trying to carry out our policies." North especially praised Nir's courage in accompanying him and former National Security Advisor Robert McFarlane to Teheran in May 1986. He noted that Casey would not allow him to go to Teheran without assurances that he would be willing to commit suicide if the Iranians tried to torture him, adding that it was even more dangerous for an official of the Israeli government to go to Iran. "I



Lt. Col. Oliver North

think the world of that young man (Nir)," he said.

North also said the U.S. could not have intercepted the plane carrying the four Palestinian terrorists who hijacked the Achille Lauro cruise ship in October 1985, without the help of Nir and other Israelis.

Said Nir Had Proceeds Suggestion

However, North did reveal that it was Nir who suggested that profits from the sale of U.S. arms be used to pay for replenishing the 503 TOW anti-tank missiles the Israelis sold to Iran in 1985. He said the Israelis had earlier mistakenly believed the U.S. would replace the missiles free of charge.

North said that profits from the sale had been used to replenish the TOWs, to help the Contras, to continue the

Iran initiative and "to continue other activities which the Israelis very clearly wanted and so did we." These activities are still classified, according to North.

He repeated that he and other officials considered Ghorbanifar a "liar" and untrustworthy, but had used him because he was already being used by Israel as a middleman with Iran. "You don't send Mother Theresa to Teheran," he said.

North added that the U.S., with no contacts in Iran, had to rely on Israel. He said that one reason for the initiative was to provide the U.S. with such contacts. It was for this reason that the U.S. sought a "second channel" to the Iranians, North stressed, adding that the Israelis understood the U.S. need to have its own sources.

Election —

(Continued from Page 1)

America, and MERCAZ, the Movement to Reaffirm Conservative Zionism, at the expense of Hadassah and the Zionist Organization of America.

ARZA, with 33 delegates — up from 14 in the last congress — together with MERCAZ, with 20 — up from zero — will now outnumber the Hadassah confederation, for a long time the largest Zionist list, which dropped from 69 to 48.

ZOA lost 10 of the 22 mandates won in the 1977 U.S. Zionist elections.

The Labor Zionist Movement, the only traditional Zionist Party to gain mandates in this election, increased its number of delegates by two to 15.

Herut dropped from 13 to nine.

The Religious Zionist Movement — which combines RZA, Emunah Women and

Amit Women — received 14, down five mandates since 1977.

The official vote tally would have entitled RZM to 17 mandates, but 13 of those mandates were taken away because of the findings of Equifax of misrepresentations in the membership and financial records submitted by RZA.

API received only one mandate. Three of its four mandates were disqualified because of its use of "gift memberships" to pad the rolls of its supporters.

ISI, a new entity organized by leaders of the University Services Department of the American Zionist Youth Foundation, lost its lone delegate because ISI had no financial records proving members had paid dues.

Nearly everyone agreed that the key issue of the 1987 elections was religious pluralism in Israel, and that the results indicated that an overwhelming majority of American Jews want to see equality for all branches of

Judaism within the Jewish state.

ARZA and MERCAZ, the bit winners in the elections, had made religious pluralism the paramount issue in their campaigns. The Hadassah slate and ZOA also expressed support for religious pluralism, but argued that the question of discrimination against non-Orthodox streams of Judaism in Israel ought not be overemphasized to the exclusion of all other issues.

The only slates expressing opposition to religious pluralism — the RZM and Herut — lost mandates in the elections.

According to Benjamin Cohen, president of the AZF, "There is no question that these results have been profoundly affected by the religious pluralism issue. ARZA and MERCAZ drew many votes from the confederation [Hadassah slate] and ZOA, which didn't feature religious pluralism."

Cohen added, "Beyond the statement on religious

pluralism, this was in many ways, a declaration of independence. The American Zionists were clearly expressing their own opinions, and not adhering to the positions of affiliates in Israel."

Ruth Popkin, president of Hadassah — the dominant organization in the Confederation list, which includes B'nai Zion and American League for Israel — said, "There is no question we are disappointed. I knew we would suffer some losses to MERCAZ and ARZA, but did not take into account the full effect of rabbis using their pulpits [to urge congregants to vote for ARZA and MERCAZ]."

Noting that Hadassah has always backed religious pluralism, although not as its paramount issue, Popkin said, "I don't see this vote as in any way a negative reflection upon Hadassah. Rather, the vote is an affirmation of a principle for which we have stood for many years."

Milton Shapiro, president of ZOA, issued a statement ex-

pressing disappointment in the results of the election. He stressed, however, that "we view this election as being more of a commentary on what is happening in Israel than any reflection on the validity of the General Zionist or ZOA program."

Shapiro added, "We are concerned that the infusion of the religious issue within the Zionist movement will lead to increased polarization of the Zionist movement, thereby weakening Israel's base of support in the Diaspora."

While 210,957 properly prepared ballots were cast in the election, more than 27,000 ballots were disqualified because of the alleged violations of the rules by RZM, API and ISI. Of these, more than 21,000 were taken from RZM.

Spokespersons for AZF, which coordinated the election, cautioned that the results announced last week cannot be considered final since the RZM, API and ISI are considered certain to appeal the penalties against their lists.

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A growing number of Senators and Representatives spanning the full political spectrum are sponsoring legislation to close the PLO office in Washington, D.C. and its United Nations observer mission in New

York. Sens. Charles Grassley (R-Iowa), Frank Lautenberg (D-N.J.) and Robert Dole (R-Kans.) and Reps. Jack Kemp (R-N.Y.), Dan Mica (D-Fla.) and Robert Torricelli (D-N.J.) are the leading sponsors of the Anti-Terrorism Act of 1987.

dividual or organization to advocate any cause. However, by outlawing the receipt or expenditure of PLO funds, the measure would prohibit the PLO, a terrorist organization, from paying individuals to work on its behalf in the United States. Currently the PLO provides \$250,000 to maintain the Palestine Information Office in Washington, D.C., according to Justice Department records.

Minority Leader Robert Dole stated that the PLO's "ideology of hate and violence and its personnel ... have no place in America. They have no place in civilized society. It's time they were banished."

The following Representatives signed the pro-PLO letter in opposition to the Kemp-Mica bill: Reps. George Crockett (D-Mich.), Mervyn Dymally (D-Calif.), Augustus Hawkins (D-Calif.), Charles Hayes (D-Ill.), Gus Savage (D-Ill.), Nick Joe Rahall (D-W. Va.), David Bonior (D-Mich.), Harold Ford (D-Tenn.) and John Conyers (D-Mich.).

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Nine Representatives have circulated a letter opposing the Kemp-Mica bill. The signatories (see below) contend that the PLO is not a terrorist organization but "a government-in-exile."

The Anti-Terrorism Act recognizes the right of an in-

During its recent convention in Algiers, the PLO rededicated itself to "continuing struggle in all its armed forms" as originally outlined in the PLO covenant. Senate

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Redefining Arafat

A group of nine Representatives — opposed to the Kemp-Mica-Torricelli bill calling for the closure of the PLO's Washington and New York offices — is circulating a "Dear Colleague" letter which terms Yasir Arafat's organization "a government-in-exile."

In support of this claim the letter points to the diplomatic recognition accorded the PLO by "over 100 countries," and the 1974 Rabat declaration by the Arab league that the group is "the sole legitimate representative of the Palestinian people."

Never mind that many of those 100 countries are run by non- and anti-democratic regimes whose example the Representatives would not cite in other circumstances. Never mind that the Rabat declaration helped obstruct

Arab-Israeli peacemaking by freezing out Jordan while imposing — without a vote by Palestinian Arabs — one voice and one voice only on them. Never mind that the PLO has enforced its role through bribery, intimidation and assassination of the people it claims to represent.

If Reps. George Crockett, Mervyn Dymally, Augustus Hawkins, Charles Hayes, Gus Savage, Nick Joe Rahall, David Bonior, Harold Ford and John Conyers — all Democrats — really were concerned about the fate of the Palestinian Arabs, including the chance that one day they might enjoy Western-style individual freedoms and democratic government, the last thing they would do is help deliver them to such a "government-in-exile."

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Memory Is Key —

(Continued from Page 1)

One first step would be to let Orthodox scholars speak to Orthodox rabbis, Conservative scholars to Conservatives, Reform to Reform, secular to secular, and plead for "rapprochement."

Even more important — or as important — would be another step: Mobilize all our forces and energies in the field of education. Let us emphasize the urgency of learning. Whatever his or her affiliation, let the Jew know the beauty of ancient texts, the humanity of their laws, the depth of their tales.

Whether they observe the mitzvot now or later — or never — is for the Almighty to decide. But the study of Jewish tradition, of Jewish history, of Judaism, the acquisition of Jewish poetry, and literature and philosophy, that is our domain, not God's.

What we must do — what you must do — is instill a

sense of *Klal Yisrael* in every Jew — Orthodox, Reform, Conservative, or secular, to make him feel that he or she is part of *Klal Yisrael*.

For the sake of *Klal Yisrael* we must respect each other's views; we must respect the sincerity that motivates such views; we must respect each other's beliefs and we must respect each other's commitment to *Klal Yisrael*.

A Jew who does not respect fellow human beings is surely going against the principles of our tradition. Disrespect means humiliation, humiliation leads to a violation of our memory.

What questions does Wiesel raise? How does he answer them? How would you answer them?

The above excerpts are from a speech delivered by Elie Wiesel at CLAL's Critical Issue Conference.

Demjannuk To Decide On Replacing Counsel

By DAVID LANDAU

JERUSALEM — The Jerusalem District Court hearing the case of suspected war criminal John Demjanjuk is prepared to allow the defendant to replace his chief defense counsel, American lawyer Mark O'Connor. But the court will deny any motion to postpone the trial, which is scheduled to resume on July 27 after a one month recess.

Judge Dov Levin, who presides over the three-judge panel, made this clear to Demjanjuk at a special recess session Wednesday. It is a vital point because Demjanjuk, who is due to take the stand in his defense, is not certain that the new lawyer he selected, John Broadley of Washington, D.C., will have

sufficient time to prepare himself.

He asked for more time to letter on June 30 firing O'Connor. O'Connor said he was influenced by his family and Yoram Sheftel, the Israeli lawyer O'Connor hired for the defense team. O'Connor and Sheftel have had serious differences over the conduct of the trial since he began February 16.

Demjanjuk, speaking in his native Ukrainian, told the court Wednesday that O'Connor had "handled this case wrong from the start." O'Connor, who sat with a bowed head and remained silent, had said earlier that Demjanjuk was "cresfallen" and "confused" over the consequences of his letter of dismissal.

Levin noted that according to Israeli law it was up to the court to approve a change of lawyer in mid-trial and up to the Justice Minister to allow a foreign lawyer to plead before an Israeli court. He indicated, however, that if Demjanjuk understands a postponement is out of the question, the court would agree to relive O'Connor.

He also implied that Broadley would receive a special permit if Demjanjuk hires him. The defendant told Levin that it would be up to Broadley to decide whether to retain Sheftel and O'Connor's other assistant, John Gill, an American documents expert.

Moshe Arad-Israel's New Ambassador To The U.S.

By SUSAN BASS

(WZPS) — Israel's new ambassador to the United States, Moshe Arad, has been a career diplomat in the Foreign Ministry for the past 25 years. Born in Romania in 1934, he moved to Israel with his parents and his sister in 1950, settling in Hadera.

After his army service, Arad studied political science and international relations at the Hebrew University in Jerusalem. He also graduated from the Law School of the Hebrew University.

Arad began his career in the Foreign Ministry in 1962. From 1964 through 1968, he served as Spokesman and Chief of Staff for the Ministry of Justice, under Justice Minister Yakov Shapiro, after which he became the Foreign Ministry's Information office. From 1973 through 1976, he was the Ministry's Counselor for Information at the Israel embassy in Washington, during the ambassadorship of Simha Dinitz. In this post, he supervised the activities of Israel's consular offices throughout the United States.

In 1976, Arad returned to

Israel, to the post of Director of the Bureau of the Director General, under Director General Shlomo Avineri, and Foreign Minister Yigal Alon. From 1977 through 1980 he served as Assistant Director of Information. In 1980, he took a year off from his career to return to school for one year, as a visiting scholar at the School of International Relations at Columbia University in New York City. Upon his return, he was appointed Inspector General of the Foreign Service, a post he filled until his appointment as Israel's ambassador to Mexico in 1983.

Arad learned to speak Spanish while he served in Mexico. He is fluent in Hebrew, English and Rumanian.

Moshe Arad and his wife maintain a home in Jerusalem. They have two children, a 16 year old daughter, and an 18 year old son. Arad has submitted his credentials for approval by the United States government. It is expected that he will take up his duties in Washington soon after this approval is received.

Mutual Respect Seen

Observers at the trial say a mutual respect seems to have developed between Levin and O'Connor, although the latter has drawn occasional reprimands from the bench for long-winded, convoluted questions.

In contrast, Levin has had little patience with Sheftel. He has rejected some of the Israeli lawyer's remarks as "chutzpah." Sheftel's motion before the trial recessed that no case had been made against Demjanjuk for the defense to answer was dismissed by the judge as "superficial."

The Ukrainian-born Demjanjuk, 66, a former resident of Cleveland, Ohio, is accused of being the Treblinka death camp guard known as "Ivan the Terrible," who operated the gas chambers. He has been identified by more than a score of witnesses, including a former SS man, Otto Horn, who gave testimony in West Berlin last month.

The defense contends that Demjanjuk was a German prisoner of war during the time he is alleged to have been at Treblinka. O'Connor has attempted to discredit the witnesses, questioning their memory after more than 40 years. He also charged that key documents identifying Demjanjuk as "Ivan" are Soviet forgeries.

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Jewish Leaders Outraged At Pope's Meeting With Waldheim; Their September 11 Papal Meeting In Doubt

NEW YORK — Weeks of protest and dismay over the decision by Pope John Paul II to receive Kurt Waldheim turned to outrage after the

June meeting. Jewish leaders stood aghast as the Pontiff not only blessed the Austrian President, who is accused of complicity in Nazi atrocities,

but praised him as an outstanding diplomat who always worked for peace.

The reactions of Jewish leaders in the U.S. and elsewhere to Waldheim's reception at the Vatican were blunt. "A cruel insult to the memory of the victims of Nazism," is how Burt Levinson, national chairman of the Anti-Defamation League of B'nai B'rith put it.

"This is no less than a whitewash of an international figure who has been accused of complicity in the Holocaust," declared Rabbi Gilbert Klapperman, president of the Synagogue Council of America, the umbrella organization of Reform, Conservative and Orthodox Jews in the U.S.

"How is one to explain so profound an insensitivity to the meaning of the Holocaust, so painful a failure of the moral imagination, by the custodian of Catholic conscience?" Theodore Mann, president of the American Jewish Congress, asked in an open letter to the Pope read at a press conference here following the papal reception of Waldheim.

American Jewish leaders also made it clear the Pope's action placed in doubt, at best, their scheduled meeting with him September 11 in Miami during his visit to the U.S. Some declared flatly that they would not participate.

Peres Questions Symbolism

In Paris, Israeli Foreign Minister Shimon Peres, presently visiting Western Europe, said on television that the Pope should have realized the "symbolic implications" of his gesture toward Waldheim. Speaking in French, Peres also recalled some "unanswered questions" about the Vatican's attitude toward the Holocaust during World War II. "We express our shock and distress that the prestige and moral standing of the Vatican were bestowed without qualification on Kurt Waldheim, whose complicity in Nazi crimes and his failure to acknowledge them or repent have led to his being barred from the United States and other Western countries," a statement released jointly by seven national and international Jewish organizations said.

It was signed by the American Jewish Committee, ADL, World Jewish Congress, B'nai B'rith, American Jewish Congress, National Jewish Community Relations Advisory Council and the Synagogue Council of America.

The statement noted that "Waldheim sought the ap-

pearance of moral exoneration from Pope John Paul II. By the Pontiff's agreeing to the meeting and failure to speak to the issue of moral accountability for heinous acts, Waldheim has not only advanced the process of whitewashing his past but of obliterating a reality and memory which the world forgets at its peril. We refuse in conscience to acquiesce to that revision of history.

"We appreciate our many Catholic friends and others who have spoken out publicly, who have felt our pain and who have lent their voices to ours. We look forward to continued constructive relations with them."

Meeting In Doubt

In his separate statement for the ADL, Levinson said "The Pope's silence is tragically reminiscent of the Church's silence less than 50 years ago... the hypocrisy of welcoming and praising Waldheim as an outstanding diplomat is offensive and damaging to the progress in Catholic-Jewish relations."

Levinson added that the ADL is reconsidering its participation in the September 11 meeting with the Pope in Miami.

Klapperman said "The Pope's praise of Waldheim's diplomatic career at the United Nations as 'dedicated to the securing of peace' must be challenged in light of the fact that it was during his tenure that the UN passed the infamous resolution equating Zionism with racism."

He added: "This makes all the more imperative the substantive meeting with the Pope called for by the Synagogue Council of

America and other major Jewish organizations. We hope that the Vatican will agree quickly that this meeting is timely and critical for Vatican-Jewish relations."

Seymour Reich, president of B'nai B'rith International, said in a statement Thursday: "The Pope's decision to see Waldheim places in doubt the scheduled ceremonial meeting between the Pope and Jewish leaders in September. We are unconvinced that such a meeting can be productive. It remains for the Pope to clarify the Church's position. The action today clearly erodes the progress made in Catholic-Jewish relations in recent years."

Menachem Rosensaft, founding chairman of the International Network of Children of Jewish Holocaust Survivors, said he was "prepared to demonstrate" against "any meeting by Jewish leaders and the Pope" and urged that such a meeting be boycotted. He said the reception of Waldheim "demonstrated the Pope's lack of memory of the Holocaust" and that "there should be no dialogue on the part of the Jewish community with this Pope."

Theodore Mann said in his open letter to the Pope: "We believe it is terribly important that we give clear and unambiguous witness to the central moral issue that was raised by the decision to receive Kurt Waldheim. It is the fact that you and the Vatican see Kurt Waldheim as just another head of state. Sadly, this indicates to us that despite the Church's pro-

(Continued to Page 9)

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WALDHEIM MEETS POPE AND OUTRAGES JEWISH COMMUNITY
 VATICAN CITY — Austrian President Kurt Waldheim and Pope John Paul II during their meeting at the Vatican. Mr. Waldheim's visit comes in the wake of a welter of controversy concerning the Austrian President's association with the Nazi party and accusations that he is a Nazi war criminal. The visit has caused considerable anger and protest within the Jewish community. RNS PHOTO/Wide World

Budget Passed

Congressional budget conferees agreed on a compromise \$1-trillion federal budget for fiscal 1988. Despite cuts in overall foreign aid levels, specific language in the conference report exempts

the \$3-billion all-grant aid to Israel.

The final figure for the international affairs account, Function 150, is \$16.1 billion — \$100 million below the house level but \$300 million above

the Senate level.

Reps. HOWARD WOLPE (D-Mich.), CHARLES SCHUMER (D-N.Y.) and HOWARD BERMAN (D-Calif.) played key roles in securing passage of the favorable international relation figures. Only House Budget Committee Ranking Member DELBERT LATTA (R-Ohio) spoke out against the high levels of funding for Israel and Egypt, calling them an "outrage." House Budget Committee Chairman WILLIAM GRAY (D-Pa.) responded that aid to Israel and Egypt is "in the national interest."

The full House approved the budget last week; Senate action is expected soon.

Reps. BOB McEWEN (D-Ohio) and TOM CARPER (D-Del.) introduced a resolution (H.Con. Res. 134) commending the citizens of Jerusalem on the occasion of the 20th anniversary of the reunification of the city.

Said McEwen, "This year,

Jews all over the world celebrate Yom Yerushalayim, the 20th anniversary of the reunification of this most holy of cities is cause for celebration by all those who cherish religious freedom around the globe. Its eternal symbolism as the city of peace and sanctuary to religious worshippers gives the anniversary special significance in the heart and prayers of freedom-loving people."

When Sen. STEVE SYMMS (R-Idaho) learned that a \$1,000 contribution to his 1986 campaign came from a pro-Nazi group, he did not return the money. Instead, he recently contributed \$500 each to the Idaho Holocaust Commission and B'nai B'rith.



VATICAN PROTEST

VATICAN CITY — L to R: Bernard Glickman, Rabbi Avi Weiss and Robert A. Foaenglas, members of Coalition for Concern a Jewish activist group, based in New York, read prayers in St. Peter's Square. The Jewish leaders, dressed in black-and-white Nazi concentration camp uniforms, demonstrated at the Vatican against the audience Pope John Paul II granted Austrian President Kurt Waldheim. In background is St. Peter's Basilica. RNS PHOTO/Wide World

Leaders Outraged —

(Continued from Page 8) nouncements on this subject, the significance of the Holocaust and the uniqueness of the evil it represents is not really part of the consciousness of the Church...

"Is it possible that this man, who has become the symbol not only of an evil Nazi past, but of current efforts to diminish, falsify and forget the Holocaust, is just another unpleasant head of state for the supreme leader of the Catholic Church? That, incredibly, is what your spokesman has said, and that is what the welcome you personally extended this man inescapably implies... How paradoxical, and how deeply disquieting, that secular governments like the United States were determined to put politics aside to take a stand on moral principles by isolating Waldheim, while the Vatican was guided by political considerations and put moral principals aside."

Mann asked: "Is it possible Your Holiness, that in Waldheim's forgetfulness

there is an echo, however distant, of the Church's forgetfulness as well? Has your Holiness dealt with the indifference of the Catholic churches in Europe to the fate of their Jews during World War II? ... Despite the extraordinary heroism of so many individual Catholics, isn't it true that, along with so much of the rest of the world, the official churches were largely silent, and abandoned the Jews in their agony? ...

"These are some of the painful questions that are raised by the audience you granted Kurt Waldheim. We have participated in the dialogue with the Catholic Church for these past 20 years, and we value its significant achievement. But this dialogue can no longer avoid urgent questions that so deeply agitate our consciences and our souls. The meeting scheduled for September 11 in Miami is not where these questions will be addressed. It is therefore not where we can be ..."





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Trends In Jewish Life That Affect Jewish

By GARY A. TOBIN

The character of Jewish life has changed dramatically in the past generation. The demographic and religious makeup of American Jewry

has undergone profound shifts. The Jewish Federation Center, like other Jewish organizations and institutions, must reexamine its mission, administration, and operation in the face of the new complexities of modern Jewish life.

Over the past six years, a large collection of data has been gathered about Jewish

The Jewish Community Is No Longer A 'Community' It Is A Collection Of Communities

communities ranging in size from 10,000 Jews to the largest Jewish community in North America, New York City. Studies have been done in Sunbelt communities in Florida, Texas, and California, as well as communities throughout the Midwest and the Northeast. Collectively, this research provides a thorough demographic and religious profile of American Jews as well as a large set of data about affiliation, attitudes toward organizations and institutions, and the ways that people use services offered in the Jewish and general communities.

a commitment to Judaism that is often strong and peripheral at the same time.

metropolitan area at any given time.

•Organizational and Institutional Membership: Jews now move in and out of organizations at a rapid pace. They are really organizational consumers, not participants or members. Most Jews do not volunteer, and use only the services that they need at the time of immediate demand. They are very unlikely to develop institutional or organizational loyalties and often do not build friendship and communal networks through the organizations that they use.

2) Neighborhood
Dispersion within metropolitan areas continues as well. Jews, like other middle-income groups, are moving into selected areas of the central city. They also continue to move to outer suburbs, and within traditional enclaves.

A fundamental change in the character of Jewish neighborhoods has occurred. The data show that even where there are high concentrations of Jews in an area, predominantly Jewish neighborhoods have ceased to exist in almost all metropolitan areas in the United States. This trend is most pronounced in places like Phoenix, San Francisco, Kansas City, and other cities in Western and Southwestern states. There are still some Jewish neighborhoods in the Northeast, but, for the most part, even in places like Baltimore, Cleveland, St. Louis, and Pittsburgh, a Jewish neighborhood is a neighborhood where many Jews live, and not necessarily one that is predominantly Jewish. If a neighborhood is 40 percent, 20 percent, or even 10 percent Jewish, that now constitutes a Jewish neighborhood.

Demographic Profile: Major Findings

Demographic Highlights

•A Collection of Subgroups: The Jewish community is no longer a "community." It is a collection of communities, the sum of many subgroups. These subgroups are differentiated by generation, age, region, religious behavior, and socioeconomic class. Planning for the year 2000 will require fluid strategies that can accommodate many different kinds of Jewish subgroups. The collective description "The Jewish Community" is inappropriate for the 1990s. It fails to capture the complexity of Jewish life that has evolved over the past generation.

1) Mobility

High mobility characterizes the Jewish population in the United States, just as it characterizes the general population movement in the past 20 years has been the migration of Jews from New York to Florida. The Florida Jewish population has grown by hundreds of thousands. There has also been incredibly rapid growth in other Sunbelt communities. Phoenix, for example, will soon have one of the largest Jewish populations in the United States.

•Religious Identity: The overwhelming majority of Jews continue to identify themselves and behave as Jews. Most Jews attend synagogue at some time during the year, send their children for a Jewish education, observe some Jewish rituals, and have some core support for the State of Israel. For most contemporary American Jews, however, Judaism is a component of their lives, not a framework. Usage of Jewish institutions and organizations will reflect

Aside from the overall population loss or gain, there is much mobility between cities. In many cities, less than half of the Jewish population currently residing there was born there. At any given point, between 5 and 10 percent of the population is planning to move out of a given metropolitan area. Some communities, particularly larger cities in the Sunbelt, may find 15 or 20 percent of their households moving in and out of the

As a result, Jews are distributed in multiple population centers. Even in those places that are considered to have compact Jewish populations, such as Baltimore or St. Louis, there are significant numbers of Jewish households outside the core community of Jews.

3) Marital Status

A majority of Jewish households in all cities still consist of married adults. However, most Jewish households no longer consist of married adults with children. Married adults with children in the household now constitute a distinct minority of households in every Jewish community in the United States for which we have data. This is the family configuration traditionally viewed as the one that will affiliate, participate in organized Jewish life, and contribute to Jewish philanthropies.

4) Household Size

These data translate into smaller household sizes. The vast majority of households in Jewish communities now consist of one- and two-person

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Thousands were raised on Wednesday, July 15, when over 100 Brandywine Country Club members and their guests participated in the 18th annual Brandywine Country Club/Jewish Federation Fun Day.

Events of the day included a late-morning brunch, followed by a noon shot-gun

start golf tournament. The evening festivities consisted of cocktails and hors d'oeuvres followed by dinner. Non-golfing members were also invited to attend the social parts of the program.

The winner of the low gross prize was Larry Zutz with a 74. The low net winners were



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Better ball foursome prizes in the three categories went Graig Schlott, Mark Grossman, Larry Zutz, Gary Greenberg; Marty Sloan, Stan Rosen, Stan Hart, Bill Logue; Howard Cohen, Warren Firgle, Henry Truax, and Sheldon Frank.

Photos By Mark Gawel



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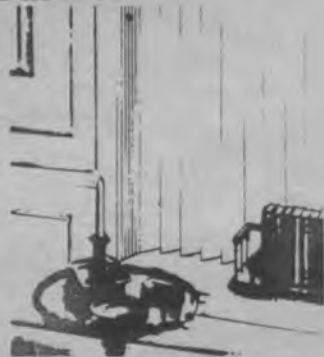


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1,001 Questions And Answers About Judaism

By DAVID C. GROSS

The publication date is July 31, 1987. (295 pages, \$8.95 pb).

The study of Judaism — or more specifically, the study of Bible and Talmud — had traditionally been a lifelong pursuit. In the *shtetl* of pre-World-War-I (and to a lesser extent pre-World-War-II) Europe, it was traditional for most adolescent and adult males to set aside a given period of time every day for Jewish study. This same intensive quest for knowledge and understanding of Judaic subjects permeates the lives of Orthodox Jews today. In recent years, there has evolved an enormous growth of adult Jewish study courses among Conservative, Reform, Reconstructionist, and secular Jews; virtually every synagogue, every Jewish community center, and every Jewish organization is involved with one form or another of Jewish education.

Of approximately 400,000 boys and girls under the age of sixteen or seventeen who attend a Jewish religious school in the United States and Canada, fully one fourth are enrolled in intensive all-day schools, affording them a maximal Jewish education.

Nevertheless, the vast ma-

ajority of the American Jewish community are still painfully ignorant of fundamental Jewish knowledge. Despite the proliferation of college Judaica courses, the sad truth is that as many as 90 percent of all Jewish collegians, totaling some 450,000 currently, do not really know the basic data of the great Jewish heritage.

Since the impact of the Holocaust in Europe, which saw six million Jews murdered in Nazi-run European death camps; and since the establishment of Israel in 1948, when a new dawn seemed to presage a hopeful new chapter in Jewish history; and since the historic promulgations of Vatican II, when the Christian world appeared to be saying loudly and clearly that anti-Jewish sentiments were a thing of the past and belonged to the ignoble Dark Ages, Christians have manifested a deep and sincere interest in knowing more about Judaism and the Jews.

For Jews, the study of Judaism is regarded as a prerequisite of Jewish life. To do it justice, one must devote many years of concentrated learning — and then one will find that there is still much more to know and to understand. This book was conceiv-

ed as a work that will answer 1,001 questions about Judaism most likely to occur to a great number of people — both Jews and non-Jews — and that the end result will be a ready-reference volume to which one can turn when the occasion arises. It is also hoped that this book will encourage and stimulate one to delve deeper into the sources of Jewish knowledge in order to broaden one's knowledge and understanding of what Judaism is all about.

The Jewish religion has been around for some four thousand years. Jews have lived their lives according to its tenets and mores in nearly every part of the world, and continue to do so today. In a world that seems to be searching for spiritual guidelines, and cognizant of the fact that mankind has attained a potential for universal destructiveness that staggers the imagination, it behooves all of us to know of a way of life that for centuries on end has persistently sought to create a world of peace, justice, and freedom for all.

NOTE: THIS BOOK WAS A HARDCOVER BEST SELLER WITH 20,000 sold in (Doubleday) Hardcover & 20,000 via the BOOK OF THE MONTH CLUB.

An Evening For The Intellectual, Skeptic And Agnostic

Chabad-Lubavitch presenting to the Jewish community an evening "For The Intellectual, Skeptic and Agnostic." The evening is designed to fill a great need in the community for informal discussion and understanding of basic Jewish concepts and philosophy. The guest speaker for the evening will be Rabbi Dr. J. Immanuel Schochet of Toronto, Ontario.

Rabbi Dr. Schochet is presently professor of

Philosophy and Religion at Humber College and visiting professor of Bio-ethics at the University of Toronto. He is a noted authority in the fields of Jewish Mysticism, Cults and Missionaries and author of over a dozen books. He has lectured world-wide and appears regularly on T.V., radio and in the press.

The lecture will take place Tuesday July 28, 7:30 p.m., at the home of Stephen and Rina Marks, 100 Country Club Dr. (Wdbrk); all are welcome.

Jewish adult education classes and guest lectures are in the process of being planned for the near future. The classes will be designed for men and women of various levels, and will be held in informal settings with plenty of opportunity for questions and answers. "Let My People Know" is philosophy we strongly advocate!" said Rabbi Vogel.

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August 12: The Anniversary Of A 'Secret' Soviet Crime

By WILLIAM KOREY

August 12 marks the 22nd anniversary of the crime of cultural genocide against Soviet Jewry. On Aug. 12, 1952, a number of leaders of Jewish communal and cultural life in the the U.S.S.R. were executed. With one blow, Stalin clearly hoped to render the Soviet Jewish community forever impotent. Yet so meticulously and artfully had Stalin and his successors in the Kremlin managed to suppress the evidence surrounding the crime that even the remarkable cataloguer of Stalinist crimes, Roy Medvedev, is obliged by lack of data to treat the episode fleetingly and vaguely.

Enough information has, however, filtered out to permit partial, though very limited, reconstruction of the developments leading up to the macabre event. Between July 11 and July 18, 1952, a secret trial was held of 25 Jews on the incredible charge that they, as "national bourgeois Zionists and agents of

American imperialism," plotted to sever the Crimea from the Soviet Union.

Of the 25, eight were central figures in Yiddish culture: the brilliant and sensitive poet, Perets Markish; the talented and romantic novelist, David Bergelson; the poetic glorifier of Stalinism and official representative of Soviet Jewry to Western Jewry during World War II, Itsik Fefer; the popular and prolific writer of children's stories, Leyb Kvitko; the celebrated scholar and former head of the department of Jewish Culture at the Ukrainian Academy of Sciences in Kiev, Elija Spivak; the leading actor of the Moscow Jewish State Theater and a Stalin Prize-Winner, Benjamin Zuskin; the top Yiddish literary critic and former professor of European literature at the University of Moscow, Yitzhak Nusinov, and the well-known author Shmuel Persov.

Two others, although tangentially connected with Jewish communal activity,

were prominent in general public life. Dr. Lena Solomonova Shtern was a member of the U.S.S.R. Academy of Sciences, Known as "an Einstein in skirts," she had made significant contributions in biochemistry. A nominal member of the Moscow Jewish Anti-Fascist Committee, Dr. Shtern had once criticized privately the German-Soviet nonaggression pact of 1939. When advised that it was but "a marriage of convenience," she commented that "even such a marriage can produce offspring." The most famous of the accused was Solomon A. Lozovsky, a leading Bolshevik since 1917, who formerly had served as chairman of the Red Trade Union International and who had, during the war, served as Deputy Foreign Minister and head of the Soviet Information Bureau. He, too, had been a member of the Jewish Anti-Fascist Committee.

The formal accusation of the Kremlin against the 25 was absurd, as Izvestia, in a rare disclosure, suggested in April, 1963. An article concerning Lozovsky by V. Ivanov and L. Terentev noted that he had "perished in 1952 having

been imprisoned on a false charge." But about four years of incarceration in the

notorious Lubianka prison in Moscow (they had been arr-

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Tisha b'Av is one of the two major fast days in the Jewish calendar, in terms both of its significance and of its duration. As on Yom Kippur, the fast begins at sundown (at the start of the new Hebrew day) and concludes with the following nightfall. Unlike Yom Kippur, Tisha b'Av marks a group experience: a religious catastrophe within a national and political catastrophe. Yom Kippur, as you know, is intensely personal (although it also has group and national aspects, like the martyrology and the recollections of Temple worship).

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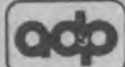
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Jewish Family Service is a constituent agency of the Jewish Federation of Delaware and a member agency of the United Way of Delaware.

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ble. We provide many services to help them manage on their own.

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Sometimes frictions arise between older parents and their adult children, who have their own concerns. Discussing problems with a Social Worker can help members of the family understand why they act as they do and how they can come to enjoy better relationships.

Dear Rachel

Dear Rachel,

My only sister is sweet, good looking, well-meaning and spineless. I know her pretty well, because as her older brother, she relied on me a lot after our father died. She is married to a very successful man who pushes her around. As you no doubt realize, "Carl" and I don't get along too well.

My sister informed me last week that they had made out their wills in order to provide for their two-month-old son "Scott." In the event of their deaths, Scott would be taken care of by Carl's sister's family. That makes sense, since they are nice people with a three-year-old of their own. If they can't do it, the second choice of legal guardian is a friend of Carl's from childhood, who is single and lives in Maine. When my sister told me that, I hit the roof.

Whether Carl and I get along is beside the point. How could my sister allow Carl to send Scott to be brought up by a total stranger, removing him completely from regular contact with either of our families? I'd be glad to raise him in the unlikely event that something happens to their first choice of guardian. I don't know much about babies (I'm single, too), but I know that Scott is one smart, friendly kid. He deserves to

be Number One in someone's life, and I don't think he will be if he is foisted on some stranger. This is (as usual) Carl calling the shots, and my sister going along no matter what.

What can I say to my sister and/or her husband to change this stupid arrangement, without telling Carl where to go?

Big Brother

(Continued to Page 17)

JFS Re-Accredited

On July 9, 1987, Jewish Family Service of Delaware received a Certificate of Accreditation from the Council on Accreditation of Services for Families and Children, according to an announcement by Arnold Lieberman, Executive Director of the agency.

"Accreditation, which is for a four-year period, means that an agency has met certain requirements that have been carefully worked out to help ensure quality service" said David Shover, Council Executive Director. "Accreditation provides assurance," he said "that an agency is performing services which the community needs, conducting its operations effectively and managing its funds wisely."

The procedure involves a detailed examination of the agency's operation which includes a self-study by the agency and a visit by a Council team of reviewers. In addition to the accreditation for the overall operation of the agency, JFS was accredited for service areas of "Family and Individual Counseling;" "Specialized Services for the

aging or Adults with Special Needs;" and "Family Life Education, Development and Enrichment."

The Council on Accreditation of Services for Families and Children, Inc., is the only independent accrediting body providing quality assurance over a broad range of family and children's services. The Council accredits over 520 agencies in the United States and Canada.



All the nachas fit to print.

Engagement

Dr. & Mrs. Lawrence Jacobs of Wilmington announce the engagement of their daughter Robin Jill to David Jay Freschman son of Mr. & Mrs. Morris Freschman of Wilmington and grandson of Mr. & Mrs. Charles Cheitlin. Robin is the granddaughter of Dr. & Mrs. Samuel Fink also of Wilmington.

Wedding Announcement

Lois Weiner, a graduate of P. S. DuPont High School, wed Dr. Michael Seitz on June 20, 1987, in Manhattan.

The bride, who will retain her maiden name, is the daughter of George J. Weiner.

Ms. Weiner graduated from the University of California,

Berkeley with a BA degree in Journalism after having studied in her junior year at the University of Stockholm, Sweden. She also holds a MA degree from the University of California, Hayward, and a MA degree from Columbia University, New York City. She is an English teacher in the School for the Humanities, New York City, and was recently honored by the Manhattan West Side Chamber of Commerce as the "Teacher of the Year."

Dr. Seitz is the son of the late Peter and Myra Tolins Seitz of Washington, DC and New York. Peter Seitz served as General Counsel for the Federal Mediation and Conciliation Service during the Truman Administration and later served management and labor as a national Labor/Management Arbitrator. It was in this posi-

tion that he wrote the decision eliminating the reserve clause from Major League Baseball contracts, thereby establishing the "free agent" status for professional athletes. His mother, Myra Tolins Seitz, was a teacher for many years in the New York City public school systems. While in New York, she served for many years on the Board of Directors of the 92nd Street YMHA.

Dr. Seitz holds a BA from Dartmouth and a MA from Harvard University and a PhD from the University of Michigan. He is presently a Professor at John Jay College, New York City and a film critic for various domestic and foreign newspapers and magazines.

After spending the summer in Avignon, France, the couple will live in Manhattan.

August 12—

(Continued from Page 15) sted in late 1948 or early 1949) had elicited the expected result. Through torture and brutalization, confessions were wrung from the prisoners. A witness describes Markish in this way: He "could no longer stand and was reduced to crawling on all fours. On one occasion, I was unable to recognize im — mangled,

swolle, bloody."

Still, according to several reports, Markish displayed remarkable courage at the secret trial. In a dramatic speech, he charged his accusers with being the real criminals. Only Lena Shtern escaped the death sentence. Given life imprisonment, she was released in the mid-fifties and survived until March, 1968. The others were ex-

ecuted on the night of Aug. 12, apparently in the cellars of the prison.

The executions were the climax of a four-year campaign of liquidate every vestige of Jewish communal and institutional life in the U.S.S.R. The elimination of the cultural elite accompanied the proces, beginning with the murder in January, 1948, of the head of the Jewish Anti-Fascist Committee and the director of the Moscow Jewish State Theater, Colomon Mikhoels. At the end of that year, 431 Jewish intellectuals were arrested — 217 writers and poets, 108 actors, 87 artists and 19 musicians. Most perished in concentration camps. The denouncement of the "Black Years" came in January, 1953, with the hoax of the Doctors' Plot.

Silence blanketed the Aug. 12 affair. There was not even a hint of the executions in the Soviet press. Nor was there indication to the bereaved families as to where the bodies were buried.

As late as October, 1955, Soviet officials at the U.N. denied "rumors" of the "disappearance" of the Jewish cultural leadership. Only the widows of the victims learned privately in 1955 that their husbands had been "rehabilitated" by a military collegium of the U.S.S.R. Supreme Court. But the public, even if posthumous, rehabilitation of the great Jewish cultural leaders is nowhere in sight.

Dr. William Korey is director of the international council of B'nai B'rith.

Dear Rachel—

(Continued from Page 16)

Dear Brother,
Your sweet, spineless sister has two men in her life, each with definite ideas about what is good for her. This is not an enviable position, because she probably spends a good piece of her life feeling torn in opposite directions by two benevolent rival males.

If you truly care for your sister, you will do what you can to help her pull herself together. She needs to be able

to function simultaneously as wife, mother and sister in order to develop any spine. She undoubtedly loves you. She is also committed to Carl. She is obviously committed to Scott. Give her your "permission" to pursue those relationships freely. Then, and only then, will she feel free to listen to you.

Commend Carl and your sister on their foresight in planning for Scott's future in the event of their unexpected deaths. Let them know that you know they will choose to do only what is best for Scott. Tell them that you love Scott, and feel he is very much a part of both your families. Because of that love, you are volunteering to be a "backup" legal guardian should Scott need one. Stress that you know that the decision is theirs, and will be made in the best interests of the child.

Your sister needs her brother. Scott needs his uncle. Do what you can to maximize these relationships, even if it means accepting Carl. Good luck.

Rachel

AEA Opens 2nd Kindergarten Class

Albert Einstein Academy, Delaware's only Hebrew Day School, has opened a second kindergarten class for September, 1987. Its excellent program, secular and Judaic studies, as well as small teacher ratio, has resulted in an over-flowing of applications leading to the need to expand.

According to Roselee
(Continued to Page 19)

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Obituaries

Leonard Carl Noji

Leonard Carl Noji, 34, of 511 St. George Drive, Georgian Terrace died Saturday, June 27 in Wilmington Hospital.

Mr. Noji was a re-insurance underwriter for Cigna Re Corp. in Philadelphia for three years. He previously worked for CNA Insurance, Philadelphia.

He is survived by his wife, Leslie I.; two sons, Daniel S. and Benjamin K., both at home; his parents, Mamoru and Ayako Noji of Hood River, Ore.; a brother, Lloyd P. of Hood River; and his paternal grandmother, Asayo Noji of Hood River.

Graveside services were held in Lombardy Cemetery, Concord Pike

In memoriam the family suggests contributions to charity.

Dr. David Hirshout

Dr. David Hirshout, 71, of 907 Cranbrook Drive, Liftwood, died Thursday, July 2 in Riverside Hospital.

Dr. Hirshout was a practicing dentist for 50 years. He was a former consultant to the state medical examiner's office.

He was a member of the Delaware Society and Sigma Epsilon Delta, a dental fraternity.

He was a member of Adas Kodesch Shel Emeth Congregation and of the Elks Club, Corinthian Lodge 20, AF&AM, Delaware Con-

sistory, and Nur Temple Shrine.

He was in the Army Dental Corps during World War II and was also an interpreter for German prisoners of war.

He is survived by his wife, Jean A.; two sons, Alan of Wilmington and Stephen of Shipley Ridge; a daughter, Elaine Hirshout at home; two brothers, Matthew of Heathergreen Commons and Dr. Francis W. Hirshout of Brandywood; and three grandchildren.

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

Interment was in the Adas Kodesch Shel Emeth section of the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to Adas Kodesch Shel Emeth Congregation, Wilmington.

Lois R. Weisman

Lois R. Weisman, 57, of 1421 Newton Road, Lancaster, Pa., formerly of Wilmington, died Thursday, July 2 in Lancaster General Hospital.

Mrs. Weisman was secretary and treasurer at Lancaster Window Cleaning & Maintenance Co. for 15 years. She was an X-ray technician many years ago.

She was; a member of Temple Beth El, Lancaster, where she was a member of its Sisterhood for 35 years. She was president of the

Sisterhood in 1968 and was named its Woman of the Year in 1974.

She was a lifetime member of Hadassah and the Lancaster Jewish Community Center, where she was also a board member. She was active in the women's division committee of the Lancaster United Jewish Welfare Fund Campaign.

She is survived by her husband of 35 years, Nathan; a son, Harris Mark of Lancaster; a daughter, Deborah Levinson of Jenkintown; a brother, Marvin Raphaelson of Wilmington; and a grandson.

Services were held in the Funeral Home of Fred F. Groff, 234 W. Orange St., Lancaster.

Interment was in Beth El Cemetery, Lancaster.

In memoriam the family suggests contributions to the American Cancer Society, Lancaster.

Dr. Isadore Slovin

Dr. Isadore Slovin, a prominent Wilmington physician and surgeon and well-known violinist, died Sunday, July 5 at home. He was 73.

Dr. Slovin, of 710 W. Matson Run Parkway, graduated from the University of Delaware in 1935 and from Jefferson Medical College in 1939. During World War II, he was a captain in the Army Medical Corps with the Third and Ninth armies in England, France, Belgium, Holland and Germany.

Dr. Slovin began playing the violin when he was 9 years old. He played with the Wilmington Symphony Orchestra and the Jewish Community Center Orchestra, now called the Delaware Chamber Orchestra, and often hosted chamber music concerts in his home.

He was a member of the International Violin Makers Association, and realized a childhood dream when a violin he made was judged best in a 1977 contest against some of the world's finest instruments.

He was a member of the American Zionist Association. He was a member of the American Medical Association, the Medical Society of Delaware, the Delaware Academy of Medicine and the New Castle County Medical Society.

He was a member of Alpha Omega Alpha and Phi Kappa Phi, honorary scholastic and medical societies. He published professional articles in local and national publications.

He is survived by his wife of 39 years, Ann G.; a son, Don of Wilmington; two daughters, Diane Trachtenberg of Huntingdon Valley, Pa., and Joan Prober

of Voorhees, N.J.; a brother, Milton of Surrey Park; and six grandchildren.

A memorial service was held at the Delaware Academy of Medicine, Lovering Avenue and Union Street. Graveside services were held in the Adas Kodesch Shel Emeth section of the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to Delaware Hospice.

Reba Abrams

Reba Abrams, 79, of the Kutz Home, River Road, died Monday, July 6 in Wilmington Hospital.

Mrs. Abrams worked for the U.S. Department of Defense in Philadelphia for 30 years. She retired in 1971.

Her husband, Jacob, died in 1973.

She is survived by a son, Herbert, of Northridge; two sisters, Ida Schwartz of Philadelphia and Lena Boxer of Atlantic City, N.J.; and two grandchildren.

Graveside services were held in Roosevelt Memorial Park, Trevoise, Pa.

In memoriam the family suggests contributions to Mended Hearts.

Genevieve Farber

Genevieve Farber, 77, of Village II Apartments, Newark, died Tuesday, July 7 at home.

Mrs. Farber's husband, Harry, died in 1983. Surviving are a son, David J. of Landenberg, Pa.; a sister, Babs Green of North Miami, Fla.; and two grandchildren.

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

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

In memoriam the family suggests contributions to the University of Delaware Adult Day Care Center, Newark.

Jack Sklut

Jack Sklut, 73, of Plantation, Fla., formerly of Tuxedo Park, near Wilmington, died Thursday, July 9 at home.

Mr. Sklut worked for Wilmington Dry Goods in Wilmington for many years before moving to Florida 15 years ago.

His wife, Eva Haberman Sklut, died in 1985. He is survived by two sons, Jeffrey of Brandon and Michael, with whom he lived; two sisters, Rosalin Trachten of Wilmington and Cecilia Moskowitz of Philadelphia; a brother, Aaron of Orlando, Fla.; and three grandchildren.

Services were held in Hollywood, Fla.

Tema Schultz

Tema Schultz, 85, of 4103 Coleridge Road, Brandywine Hills, died Saturday, July 11

at home.

Mrs. Schultz and her husband, Henry, who died in 1983, owned Schultz Cleaners & Tailors at Fourth and Adams streets in Wilmington. They closed the business in the 1970s.

She was a member of the Checed Shel Emeth Congregation, now Adas Kodesch Shel Emeth Congregation, and its Sisterhood.

She is survived by two sons, Dr. Joseph of Corpus Christi, Texas, and Morris of Austin, Texas; a daughter, Toby Weiner of Wilmington; 12 grandchildren and nine great-grandchildren.

Graveside services were held in the Workman's Circle Section of the Jewish Community Cemetery on Foulk Road.

In memoriam, the family suggests contributions to Jewish Family Campus, in care of Jewish Federation of Delaware, Wilmington.

Samuel Zagha

Samuel Azgha, 73, of 109 W. 41st St., died Monday, July 13 in Wilmington Hospital.

Mr. Zagha owned Dorothy's Gift Shop at Fifth and Market streets in Wilmington for 20 years, retiring in 1980.

He was a member of Adas Kodesch Shel Emeth Congregation.

He is survived by his wife, Dorothy; three daughters, Lois Maddix of Sutton, W. Va., Ellen Green of Newark and June Hargreaves of Aberdeen, Scotland; six brothers, Jack of Mexico City, Eli of Brooklyn, N.Y., Abe of Rumson, N.J., Marco, Charles and Nissim, all of Los Angeles; and three grandchildren.

Interment was in the Adas Kodesch Shel Emeth section of the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to the American Cancer Society, Wilmington.

Tillye S. Fischer

Tillye S. Fischer, 79 of 8416 Society Drive, B'nai B'rith House, Claymont, died Tuesday, July 21, in Kutz Home.

Mrs. Fischer, a clerk at Delaware's Division of Social Services for 15 years, retired in 1979.

She was member of Congregation Beth Emeth, B'nai B'rith Women, Machzikey Hadas Congregation, and Deborah.

Her husband, Manuel, died in 1948. She is survived by a daughter, Joan F. Karron of Kingsridge; three grandchildren and two great-granddaughters.

Graveside services were held in Beth Emeth Memorial Park, Faulkland Road. In memoriam, the family suggests contributions to Congregation Beth Emeth, Wilmington.

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Cooking In Delaware

By SYLVIA F. PANITZ

It was one of those hot sticky, humid days in June — a day when even I was almost wishing for the cooler temperatures of October — when I first met Rheba Cook. Mrs. Cook came into my room at the Wilmington Hospital looking cool, comfortable and cheerful. Mrs. Cook is a chaplain with the Medical Center. She visits Jewish patients at the Christiana and Wilmington Hospitals. If you have problems with food, etc., talking to Mrs. Cook can solve some of the things bothering the hospital patient.

What do two Jewish mothers talk about? Their children and food naturally. Prior to coming to Wilmington, Mrs. Cook gave some cooking lessons. Maybe one day we can convince her to do the same here. She is sharing the following recipes with this column. I thank her not only for her recipes but also for making a long hospital day seem a little shorter and more cheerful.

Vegetable Casserole

(or use as a soup)

2-3 cups celery cabbage, cut into 1x2 inch rectangles
 ½ cup sliced canned bamboo shoots
 ½ cup sliced (diagonally) carrots
 ½ cup sliced canned water chestnuts
 8 dried Chinese mushrooms, soaked in warm water 20 minutes
 4 cups chicken soup (or chicken boullion)
 ½ tsp. white pepper (¼ tsp. if you like it hot)

After soaking, rinse mushrooms, discard tough

AEA Kindergarten —

(Continued from Page 17)

Redelheim, school principal, "We are thrilled that the community is beginning to realize what an excellent education AEA can provide for their children. I truly believe that anyone who wants to give their child a comprehensive Hebrew education can only do

so in a day school setting." Applications are still being accepted for kindergarten through fifth grade, with plans to expand to sixth grade in September, 1988.

Cantonese Spareribs

2-3 lbs. veal breast
 1 can pineapple chunks

Have veal breast cut into small 3" length ribs. Salt ribs, place on a rack over water in a shallow baking pan. Bake in 350° oven for 35-45 minutes. Then place ribs into a clean shallow baking pan. Add basic sauce and small can drained pineapple chunks. Bake in 350° oven for 30-40 minutes. Serve with rice as main course or plain without pineapple as a finger snack.

Sweet And Pungent Sauce

2 Tbsp. brown sugar
 2 Tbsp. cornstarch
 ½ tsp. salt
 1 Tbsp. soy sauce
 1 cup pineapple juice
 ¼ cup vinegar
 ¼ cup water
 ¼ cup beef boullion
 (G. Washington Brown Broth)

Combine all ingredients, sugar, cornstarch, salt, soy sauce, pineapple juice, vinegar, water, boullion. Heat over low flame stirring constantly. Use this as a base sauce for Cantonese Spareribs.

Noodle Pudding Wins Grand Prize

A delicious "Noodle Pudding Supreme" recipe,

created by Miriam Zarett of Bergenfield, N.J., has been selected as the winning entry in the Mother's Margarine Recipe Contest. For her tempting kosher culinary creation, Mother's Food Products Company awarded Mrs. Zarett a trip for two to Israel and a stay at the Jerusalem Hilton.

The contest, which was announced to the public through ads in major Anglo-Jewish publications, generated thousands of recipes throughout the nation. The contestants were asked to send their favorite traditional or contemporary kosher recipes using Mother's Margarine. Following is the Grand Prize Winning recipe.

Noodle Pudding Supreme

½ lb. fine noodles
 1½ sticks Mother's Margarine
 ¼ lb. cream cheese
 ½ lb. cottage cheese
 ½ pint sour cream
 5 eggs
 ½ cup sugar
 ½ Tbsp. vanilla
 2 medium apples, peeled, cored and diced
 ½ cup raisins
 ½ cup graham cracker crumbs
 Mixture of 1 Tbsp. sugar and 1 tsp. cinnamon

Melt Mother's Margarine. Combine 2 tablespoons melted margarine with graham cracker crumbs and sugar-cinnamon mixture. Set aside. Cook noodles, drain and combine with remaining melted margarine. Set aside. Pour boiling water over raisins, drain and set this aside. Using an electric mixer, whip cream cheese until smooth. Add cottage cheese, sour cream, eggs, sugar, vanilla and mix thoroughly. Stir in apples and raisins. Add mixture to the noodles and mix well. Pour into a rectangular ungreased pan. Top with reserved graham cracker crumb mixture. Bake at 350° for 40 minutes, or until golden brown. Serves 8 to 10.

ENJOY!



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Relay Station Signals Deeper Ties Between U.S. & Israel

By DAVID FRIEDMAN
WASHINGTON — President Reagan and Israeli Communications Minister Gad Yaacobi stressed the growing partnership of the United

States and Israel last week as the two countries signed an agreement for the building of a Voice of America relay station in the Negev. "With this signing our

special historic relationship will be given another dimension," Reagan said after the White House signing ceremony.

Yaacobi declared that the agreement "will open a new page to a higher stage of friendship and partnership between the United States and Israel."

Reagan said that "we owe the government of Israel much gratitude" for allowing the relay station to be built in the Arava section of the Negev, south of the Dead Sea.

The President spoke only in general terms about the U.S.-Israel relationship as a result of what he called "Israel's fine gesture."

Yaacobi was more specific in his remarks as he noted that the U.S. and Israel have been able to solve their occasional differences "in a way which increased our mutual commitments."

"Let us depart from the im-

mediate shadows that cover the horizon," Yaacobi said. "Let us raise our eyes toward the future maintaining free democracies, strengthening our deterrent abilities and national security, fighting terrorism, doing our utmost toward real progress for peace by bringing together to the negotiating table Jordan, the Palestinian Arabs and Israel, creating the foundation for a Mideast common market, building a growing and stable economy in Israel, and maintaining and deepening the friendship and cooperation between Israel and the United States."

Debated in Israel

The relay station was a source of controversy in Israel when the U.S. first proposed it two-and-a-half years ago. Many in Israel feared it might harm the cause of Soviet Jewry since it will allow enhanced broadcasting

to the Soviet Union and Eastern Europe by the VOA and Radio Free Europe/Radio Liberty.

The relay station will be on 2500 acres and is expected to take five years to be built. It will have up to 16,500-kilowatt transmitters, 22 antennas and a satellite earth station.

The new facility will also enhance VOA transmission to Africa and Central Asia. It is part of a worldwide modernization program by the VOA which also includes sites in Thailand, Sri Lanka, Botswana and Morocco.

Charles Wick, director of the U.S. Information Agency, presided over the White House ceremony. Among those attending from Israel was Amnon Rubenstein, who was Minister of Communications during most of the negotiations for the relay station.

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Holocaust Survivors From Lithuania Sought

The U.S. Department of Justice has requested the assistance of the World Jewish Congress in locating survivors with information of wartime events in a number

of Lithuanian communities.

The Justice Department's Office of Special Investigations (OSI) is examining a number of cases involving Nazi persecutions in Lithuania in connection with suspects who may now be living in the United States.

The OSI is specifically investigating wartime events in the Lithuanian communities of Kretinga, Darbenai, Palanga, and Nausedai.

The OSI is particularly interested in locating survivors

from these areas who have knowledge concerning the activities of the German forces and their collaborators. Especially important would be information on the German and Lithuanian Security Police apparatus.

Individuals having any relevant information are asked to contact:

Ms. Bessy Pupko
World Jewish Congress
One park Avenue
New York, NY 10016
(212)679-0600

Stone Exhibit At JCC

Starting July 27th and continuing until September 9th, an exhibit in memory of Elizabeth Stone, "A Retrospective 1896-1984," will take place at the Jewish Community Center Art Gallery. The paintings are from the collection of Dr. Robert K. Stone, Beth Stone's oldest son.

Stone started her formal art training in her early forties at the Graphic Sketch Club in Philadelphia and simultaneously participated as a part time student at the Academy of Fine Arts and the Barnes Foundation. She participated in many juried and group shows, often winning awards. Stone was a member of the Wallingford Community Art Center until her death in 1984.

Summer Gallery hours are Monday through Thursday, 9:00 a.m. to 9:00 p.m., Friday, 9:00 a.m. to 4:30 p.m. Closed on Saturday and open Sunday 9:00 a.m. - 12 noon.



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Kosher Week

"Where's the Kosher Beef?" read one of the signs at the Kosher Exhibit in Superfresh of Branmar Plaza. For that matter, where's the kosher tuna? Pickles? Pretzels? Cereals? Soups? Candies?

Anything and everything to be known about Kashruth was either on display or readily available in print. Through beautifully made three-dimensional models with precise explanations people were able to see for themselves step by step how to kosher chicken, what animals and fish are kosher and a model Shochet. A miniature Sefer Torah was opened to the verse in the Torah regarding Kashruth; and what was really enjoyed by all ages was a miniature Kosher Kitchen that included

two sets of dishes, sinks, ovens and even dishtowels.

Also on display was a large table overflowing with various products with Kosher symbols clearly marked on each one.

"A really impressive display; I congratulate you!" "Hey, it's really not so hard!" "Beautiful, simply beautiful," were just some of the many comments made.

A "Guide to Kosher Observance" was printed especially in honor of Kosher Week and was distributed together with other leaflets on various topics.

For more information on Koshering your home or receiving the "Guide" please call the Chabad office at 798-9151.



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7:30 P.M. - 9:30 P.M.

Baroque Era Music (1600-1750). This class will attend lectures and demonstrations of this music that witnessed the development of tonality, meter, harmony and all elements of modern music. The course will concentrate on the period of Domenico Scarlatti, J.S. Bach, G.F. Handel and Antonio Vivaldi. A Harpsichord Recital by James Weaver from the Smithsonian Institute and a possible Organ Recital by John Albion's from the University of Michigan. The instructor will be Larry W. Petersburg's, Ph.D., Professor of the Department of Music, University of Delaware. The class will meet at the JCC with demonstrations held at the Amy E. DuPont Music Building and the Cathedral of St. John. The fee for this course is \$ 20.00 (Fee may be reduced pending grant). Please call the JCC Front Desk by September 1st to register.

JCC BOILING POINT SERIES PRESENTS
AIDS - OUR COMMUNITY, OUR LIVES
WEDNESDAY, OCTOBER 28, 1987

The public is invited to attend this very informative Panel Discussion on the most pressing of all social, moral and ethical issues - Aids. The panel discussion will be followed by a question and answer period. This program will feature leading authorities in the areas of Law, Civil Liberties and Public Policy; Medicine and Ethics and Local Update and Resources.

Please call the Jewish Community Center for additional information regarding this program.

This program is co-sponsored by the Mental Health Association of Delaware, Planned Parenthood of Wilmington, YMCA, YWCA, A.C.L.U., Family Services of Delaware, Inc., National Council of Jewish Women and West End Neighborhood House.

20TH CENTURY ART TRIP
NEW YORK
TUESDAY, SEPTEMBER 22, 1987

Unravel the mysteries of Contemporary Art in the newly opened 20th Century wing of the New York Metropolitan Museum. The exhibit provides a grand scale arena, where current art will be seen in a direct continuum with the art of the past. A one hour guided tour will be followed by free time for lunch and access to other exhibits including Tiffany Silver, Chinese Painting and the wide range of special exhibits housed at the Museum.

Depart from the JCC at 8:00 a.m. and return to the JCC at approximately 5:30 P.M.

The fee for Members is \$ 25.00 and \$ 35.00 for Non-Members. (Includes transportation, entrance into the entire museum and the guided tour lecture).

Please call the JCC Front Desk by September 15, 1987 to register for this exciting trip.

This Program is presented by the JCC Adult Program Consortium.

FAMILY PROGRAMS SET FOR THE JCC
CALL NOW FOR BIG SAVINGS !!!

Plans are being developed by the Family Division of the JCC for parent and child programs. Parent input is essential and will bring you future discounts. These programs may include the following:

Afterschool Classes on Music, Gymnastics, Karate and Ballet
with transportation provided

Expansion of Sunday's Children's Choice Program

Family Workshops and Speakers

Parent/Child Classes for working parents

Please call the JCC now to assist in the development of these programs - Contact Moises Paz, Program Director or Arlene Bowman, Children and Youth Director.

"SECOND HOME"
AFTER SCHOOL CHILDCARE PROGRAM.

The JCC offers a multi-service after school child care program for Kindergarten through Sixth grade designed to meet the needs of working parents and their children. This program is available to members from September 1987 to June 1988. Second Home allows your child to benefit from educational and recreational activities such as dance, crafts, swimming, gym, special classes, movies and Shabbat activities. The cost for is \$ 4.75 daily. Transportation is available from the following schools: P.S. DuPont, Harlan, Lombardy, Springer, Brandywood, Forwood, Lancashire and Carrcroft. The cost for transportation is \$ 1.25 daily. Hebrew School Drop-off at Beth Emeth and Adas Kodesch is available for children attending P.S. DuPont and Harlan Elementary Schools. The cost for this service is \$1.50 daily. Please call Arlene Bowman for more information or to request an application. Reserve your spot for the Fall!

PROGRAM STEERING COMMITTEE SLATED

The Program Steering Committee was recently slated to evaluate and plan the future direction for all JCC programs. The Committee is chaired by Doris Morris and staffed by Moises Paz, Program Director. Goals include comprehensive program strategies and a special focus on Adult Programs.

YOUR IDEAS AND SUGGESTIONS ARE WELCOME

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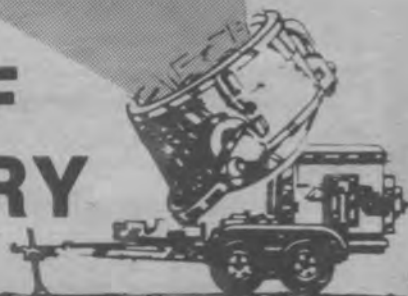
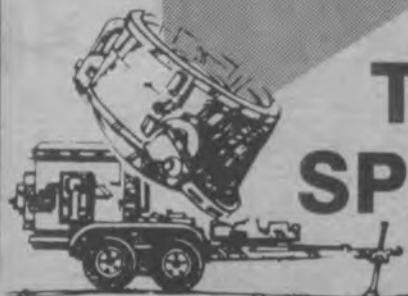
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