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



# Federation Annual Meeting To Honor Past Presidents

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

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

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

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

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

his volunteer efforts with regard to the Kutz Home.

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

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

## Past Presidents Of The Jewish Federation Of Delaware

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

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

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

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

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

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

## Eizenstat To Speak At Federation Meeting

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

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



Stuart Eizenstat

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

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

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

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

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

The featured speaker will be Dr.

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

A student of that renowned expert on

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

## The Jewish Voice

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

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

### Jewish Federation of Delaware

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## Bishop Mulvee To Speak At Community Holocaust Remembrance

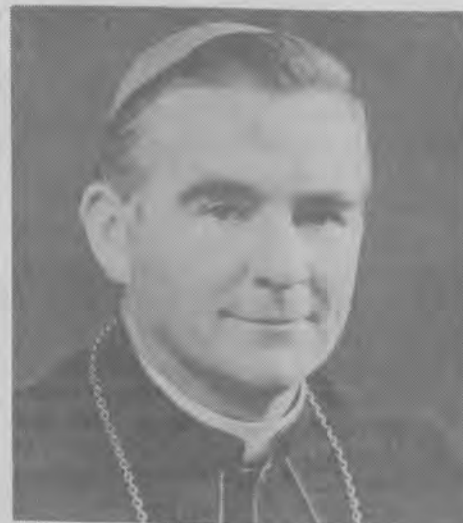
The Most Reverend Robert E. Mulvee, D.D., the Bishop of the Catholic Diocese of Wilmington, will be the featured speaker at the Yom HaShoah commemoration to be held May 2 at noon in the City/County Council Chambers, 800 French Street, Wilmington.

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

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

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

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



Bishop Mulvee

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### DEADLINE

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



## Bush Endorses Shamir Proposal For Elections In The Territories

By DAVID FREIDMAN

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

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

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

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

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

At the same time, both Bush and



Israeli Prime Minister Yitzhak Shamir

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

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

Bush and Shamir met later in the

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

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

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

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

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

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

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

(Continued to page 53)

## Wilmington's Kosher Butcher May Be Forced To Close

By PAULA BERENGUT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Mubarak: Palestinians Won't Accept Elections In Territories

By DAVID FRIEDMAN

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

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

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

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

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

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

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

tion is on record as opposing.

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

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

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

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

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

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

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

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



## OPINION

## Editorial: The Lesson Of The St. Louis

By GERRY SIKORSKI

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

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

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

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

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

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

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

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

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

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

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

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



## Celebrating The Season Of Freedom

By RABBI MARC H. TANENBAUM

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

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

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

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

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

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

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

□ 1989, JTA, Inc.

## In Defense Of Those Who Say 'We Are Jews'

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

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

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

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

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

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

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

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

Rabbi Leonard B. Gewirtz

## 'Noah's Ark' Valuable

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

Susan Greenberg

## Candle Lighting

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

MAY  
5th — 7:41 PM

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

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

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



## On the other hand



N. Even Or

## Haggadah: Once More, With Symmetry

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

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

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

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

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

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

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

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

## Israel/Egypt : Assessing A Decade Of Peace

## Visit With President Mubarak Shows Commitment To Treaty

By IRA SILVERMAN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Continued to page 54)

## Cold Peace Reflects Continuing Frictions, Arab Intransigence

By ARNO HERZBERG

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

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

ed quietly, with hopes for a better life.

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

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

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

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

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

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

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



## Two Views



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

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

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

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

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

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



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## Community Honors Finkelsteins At Israel Bonds Dinner

By TONI YOUNG

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## NCCJ Honors Fines

By TONI YOUNG

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

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

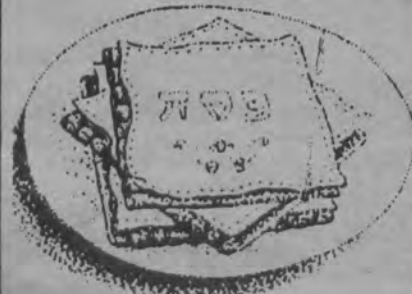
This is the first time, NCCJ has honored couples, Lobel explained. "We believe in the importance of partnership, of dialogue and communication with others. Our honorees serve as role models in both their public and private partnerships."

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

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

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

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





# Student Cantor To Sing At Beth Emeth

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



Cantor Naomi Hirsch

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

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

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

The community is invited to attend the Shabbat services.

Congregation Beth Emeth has invited student cantors to the temple for several years as part of its celebration of Jewish Music Season, according to Rabbi Peter Grumbacher. Hirsch grew up in Bethesda, Maryland, and moved to Paris with her family at age 12. This offered her the opportunity to travel extensively throughout Europe, and to visit Israel twice. The cantorial student is the sister of Marga Hirsch of Wilmington.

Currently serving as student cantor at Temple Beth El in Somerville, Hirsch's desire to enter the cantorate developed while she was doing graduate studies in voice and Opera Performance at the University of

## Senior Shabbat At Congregation Beth Emeth

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

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

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



Jewish Community Relations Committee

## Soviet Jewry

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

## Homelessness

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

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

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

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

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

## Holocaust Voices Sought

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

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

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

## Anti-Semitism Up In Canada

By BEN KAYFETZ

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

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

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

## Get Well Wishes For Bob Kerbel

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

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

## PASSOVER RESTAURANT Monday, April 24, 1989

Lunch: 12:00 noon - 2:00 p.m.  
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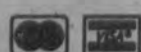
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## Soprano Ruth Golden Sparkles

Staff Reporter

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

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

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

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

Rothfuss again playing with great sensitivity.

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

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



Soprano Ruth Golden

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

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

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

## Passover Recipes

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

### Passover Chocolate Delight

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

#### Method

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

#### Frosting

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

### Sweet and Sour Meatballs

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



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

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

### Orange Sherbet

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

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

### Broccoli Souffle

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

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

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

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# Spiegel Leadership Award To Be Presented To Jack Blumenfeld

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



Jack Blumenfeld

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

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

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

ing and activities were his responsibility.

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

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

(Continued to page 54)

# Joan Spiegelman To Receive Braunstein Leadership Award

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

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



Joan Spiegelman

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

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

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

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

# Donald Parsons To Be Recognized

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

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

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

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

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

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

Parsons and his wife have two children.



Donald Parsons



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# The Rabbi Writes



Rabbi David Kaplan

## We Are Commanded To Release Ourselves From Bondage

By RABBI DAVID B. KAPLAN

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

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

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

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

our ancestors, not our exodus.

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

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

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

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

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

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

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

all who call upon the Lord in truth."

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

## Swiss Concede Sale Of Chemical Gas

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

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

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

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

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

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

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



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

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

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

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

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

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

## Dvar Torah

Parashat Metzora, April 15

## A Priest And A Rabbi

By DANNY SIEGEL  
Special to The Jewish Voice

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

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

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

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

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

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

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

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

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

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

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

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



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

By DAVID FRIEDMAN

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

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

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

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

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

The election would allow the Palestinians to select represen-

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

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

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

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

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

Both Shamir and Baker indicated the next step is to reach

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

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

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

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

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

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

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

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

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

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## Moshe Nativ Named Director General Of Jewish Agency

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

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

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

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

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

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



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## Levinson Sworn In To Serve On National Insurance Panel

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

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

The Federal Supplemental Health Insurance Panel is a

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

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

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

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

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

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

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

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

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

"Just as the Haggadah teaches that each of us must

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

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



**"SPECIAL" PASSAGE TO FREEDOM" PASSOVER SEDER READING**

**בְּכֹל דּוֹר וָדוֹר חֵיב אָדָם לְרֵאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא יָצָא מִמִּצְרַיִם**

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

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

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

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

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

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## Editorials Hostile To Israel Spark Debate On Jewish Identity

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

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

After the Flight 103 editorial

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

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

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

the board has no interest in censorship.

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

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

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

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

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



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## Former SS Guard Deported To Austria

By SUSAN BIRNBAUM

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

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

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

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

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

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

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

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

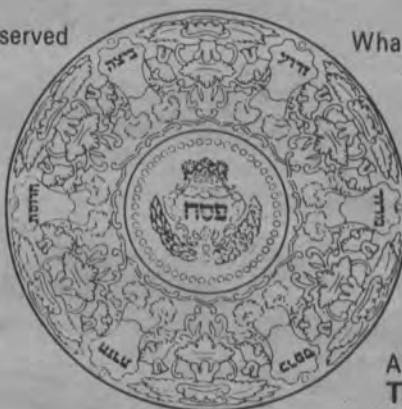
Austria did not ask to extradite Eckert and did not initially want to accept him.

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

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

By ELLI WOHLGELERNTER

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

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

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

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

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

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

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

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

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

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

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

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

A tour of some Israeli Arab villages found almost no trace



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

## Shamir Presents Agam Hagaddah To Bush



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

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

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

a two-way radio.

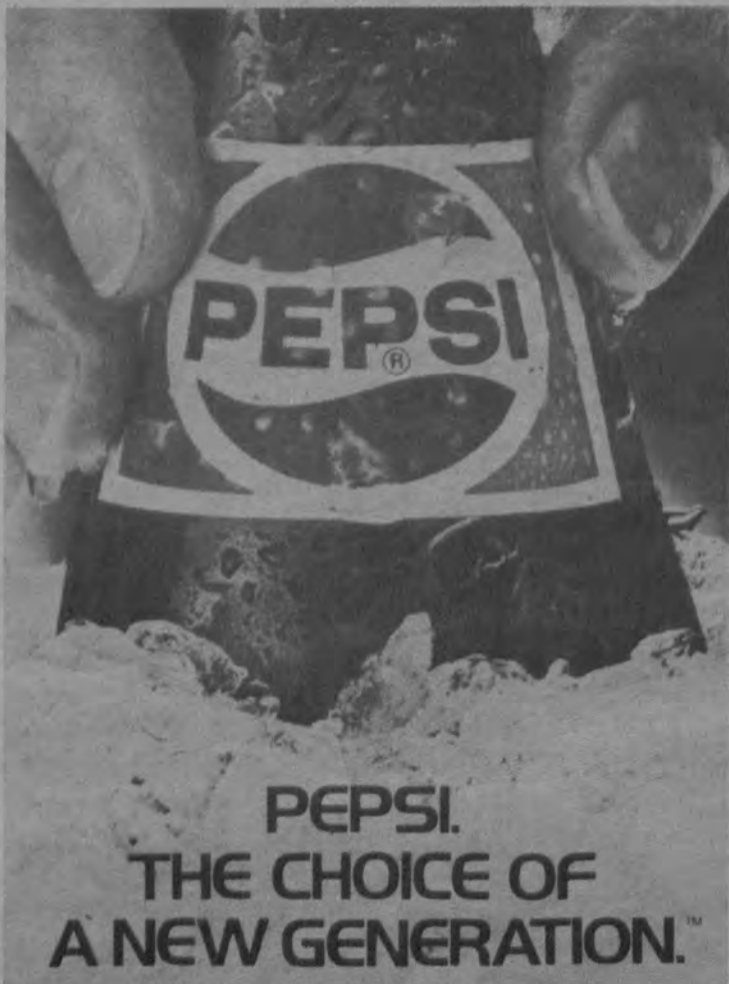
"All is quiet," he told a television reporter in Hebrew. "Do you want to take a picture of the quiet?"

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

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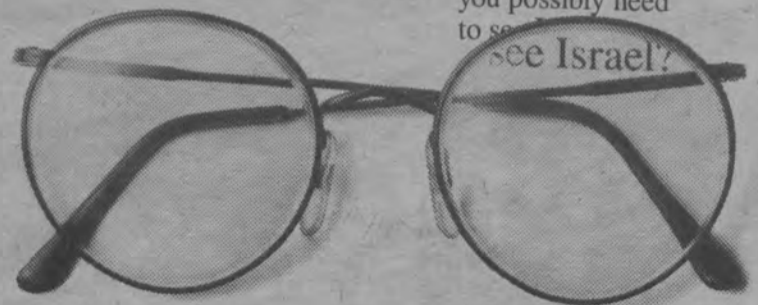
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# Palestinians Less Than Total In Rejection Of Election Plan

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

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

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

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

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

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

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

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

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

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

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

## PLO Seeking New Recognition From United Nations Body

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

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

friends to oppose the PLO motion.

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

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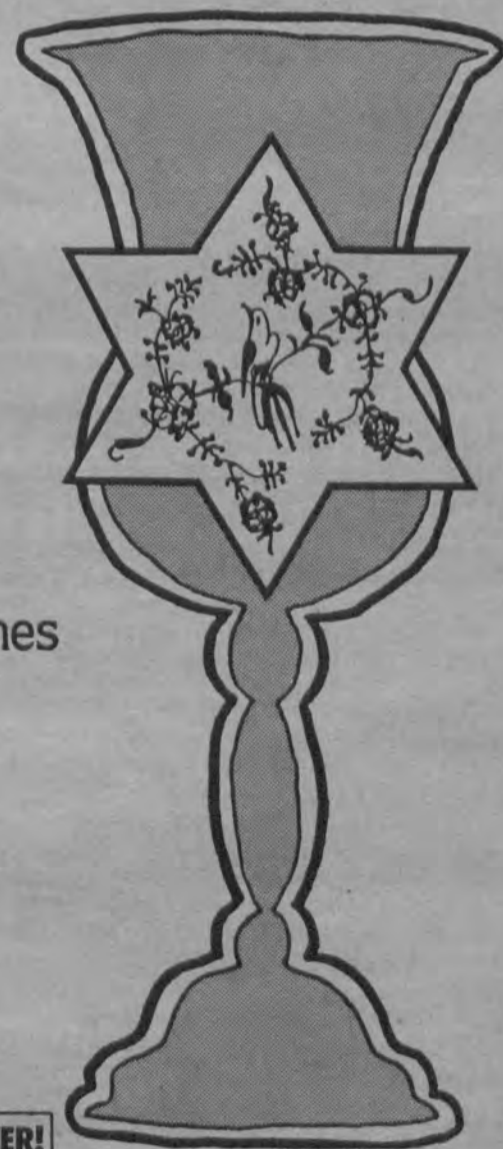
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## Two Senators Introduce Bill To Monitor PLO Activities

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

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

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

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

negotiations with Israel or to end economic boycotts of Israel.

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

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

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

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

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

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

## Abortion Rights Marchers Include Jewish Groups

By **ANDREW SILOW CARROLL**

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

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

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

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

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

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

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

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

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

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

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

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

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

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# From Secular To Observant . . . And Back Again

By DAVID MARGOLIS

Special to The Jewish Voice

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

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

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

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

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

## A Sometimes Unsuccessful Search For Answers In Traditional Judaism

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

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

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

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

*teshuvah* who have left Orthodox life.

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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



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



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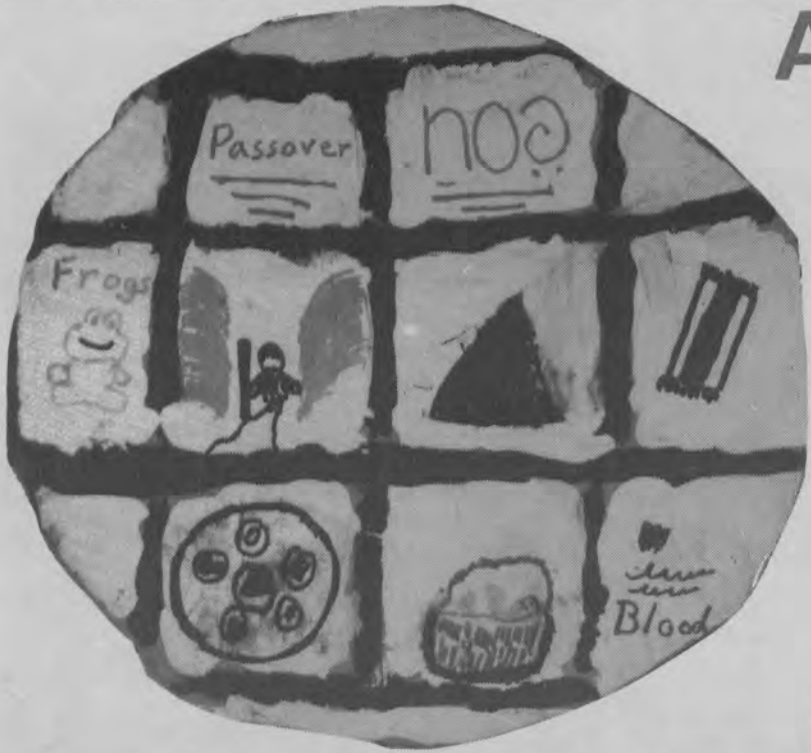
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# AEA Students' Passover Art Work



Above, a masking-tape matzah decorated with some of the plagues, by Jonathon Makar, 3rd Grade. Below, "Pharoh and His Evil" by Brian Weisberg, 3rd Grade.



Above, a Seder by Ashley Lange, 3rd Grade. Below, "Moses Before Pharaoh," by Pamela Weisberg, 6th Grade.



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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

## United Synagogue Publishes Handbook On Teen-Age Suicide

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

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

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

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

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

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# JDC Shipping Passover Supplies To Soviet Union

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

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

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

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

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

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

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

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

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

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

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One thousand of these Haggadoth will be distributed to the Jewish community in Leningrad. Printed and published in Tel Aviv, in Hebrew and Russian, the Haggadah contains a Russian commentary as well. Each book contains a book plate which bears the name "Joint" in Hebrew and English and states "Excellent is the study of the Law with worldly occupation" (Aboth, 2,2).



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**Happy Passover**



# That's The Way The Matzah Crumbles

By **RABBI BERNARD S. RASKAS**

*Special to The Jewish Voice*

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

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

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

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

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

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

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

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

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

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

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

His mood was soon translated into action when he

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

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

"Look at this beautiful Passover painting I bought!"

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



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

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

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

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

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

completely blank.

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

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

"But where are the Jews?"

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

"And where are the Egyptians?"

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

"And where is the sea itself?"

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

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

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

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## Supreme Court Rules On Sabbath Work

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

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

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

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

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

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# Great Zionist Personalities

## Henrietta Szold

By PHILLIP REDELHEIM  
Special to The Jewish Voice

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

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

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

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

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

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

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

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

## First Gay Congregation Enlisted By Reconstructionist Movement

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

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

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

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

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

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

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

## Israeli Film Honored

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

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# New Crop Of Kosher Vintners Crushes Old Stereotype

By JUDITH BRODER  
SELLNER

Special to the Jewish Voice

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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



# Rabbis Joining Together To Heal Interdenominational Rift

By BEN GALLOB

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

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

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

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

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

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

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

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

public observation of rabbinic participants.

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

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

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

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

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

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

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

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

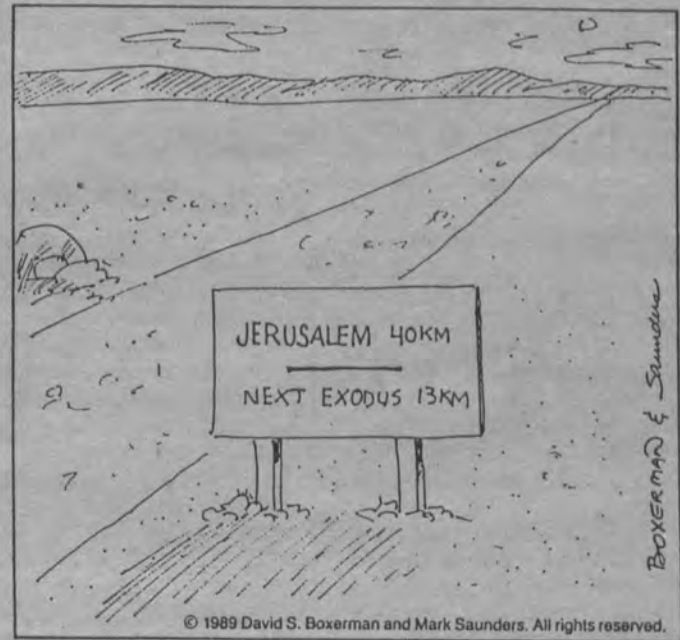
sonal responsibility to become involved."

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

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

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# Prime Minister's Conference On Jewish Solidarity With Israel

By HELEN DAVIS

Special to The Jewish Voice

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

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

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

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

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

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

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

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

pressed in the steering committee sessions."

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

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

were not wounded and submissive.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Prime Minister Urged To Take A 'Human Rights Offensive'

By HELEN DAVIS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For a brief moment in time,

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

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

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

HAPPY PASSOVER





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

By ANDREW SILOW  
CARROLL

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

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

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

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

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

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

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

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

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

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

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

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

## ANALYSIS

come to be known as the "affected seven."

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

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

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

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

The 1989 special campaign thus appears to be well on its

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

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

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## B'nai B'rith Prisoner Conference Considers Novel Approaches

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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# 'The Other Sharansky' Finds Peace In Iowa

By WILLIAM SIMBRO  
Special To The Jewish Voice

He is known as "the other Sharansky."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Alexander said he has been

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

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

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

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

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

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

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## Jews Respond To Hunger Appeal From Deep Within Their Pockets

By SUSAN BIRNBAUM

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

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

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

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

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

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

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

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

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

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

In just three years, Mazon

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

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

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

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

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

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

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

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

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

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

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

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

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



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# Why Wine For Jewish Rituals?

By HAROLD M. SCHULWEIS  
*Special to The Jewish Voice*

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

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

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

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

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

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

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

We recite the blessing not over the grape, presented

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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# Next PLO/Israel Contact May Take Place In Scotland

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

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

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

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

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

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

The Glasgow Zionist Organization caused an uproar

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

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

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## 50 Years Ago In Jewish History

March 31-April 13, 1939

### DOROTHY THOMPSON GROUP TO BRING GRYNSZPAN'S PARENTS TO AMERICA

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

### REPORT 25,000 NAZIS WILL BECOME MOSLEMS

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

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

### SOVIET HONORS JEWISH THEATER ON ANNIVERSARY

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

### NAZI PASTORS DEMAND INTENSIFIED WAR ON JEWS

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

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

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

### WEIZMAN LEAVES CAIRO, PROMISING TO RETURN FOR FURTHER TALKS

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

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

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

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

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