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The JEWISH VOICE

"You heard it in
The Jewish Voice"

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

Vol. 20, No. 11

Shevat 21, 5747

February 20, 1987

36 Pages

Major Gifts Campaign Event

March 29
5:30 P.M.

Delaware Museum
of Natural History

Guest Speaker:

Shalmi Barmore

Senior Staff Member, Yad Vashem

For Reservations, Call

**Jewish Federation
of Delaware
478-6200**



Fiddler On The Roof Community Celebration

A special concert version of "Fiddler on the Roof" will be performed by the Delaware Symphony on April 2, at 8 p.m. at the Grand Opera House. This concert, titled "A Community Celebration," has a special significance for the Jewish population in our area.

Ellen Koniver, chairperson of the event and Shelly Mand, co-chairperson, announced that this will be an opportunity for the entire community to be brought together for an evening of celebrating our traditions and unity. Two years ago a similar celebration took place, yielding one of the largest gatherings of the Jewish community.

This celebration is unique, in that the entire Jewish community, through its many organizations, will be co-sponsoring this event. "A Community Celebration" will truly be a joint effort of the Jewish community.

Patrons tickets are \$50 (which includes two tickets and listing in the program book.) Tickets are \$10 each and can be obtained by mailing a check made out to the Jewish Federation of Delaware to: 101 Garden of Eden Rd., Wilmington, Delaware 19803. Tickets will be assigned and mailed on a first come basis.

Delaware Focuses On Issue Of Soviet Jewry

Soviet Jewry Task Force To Sponsor Forum March 5

The Soviet Jewry Task Force, of the Jewish Federation of Delaware, is sponsoring a forum program presenting various perspectives regarding Soviet Jewry issues: "Soviet Jewry Perspectives - Yesterday, Today, and Tomorrow," Thursday, March 5, 7:30 p.m. in the Jewish Community Center auditorium. The distinguished panelists are Abraham Bayer, director of international concerns of the National Jewish Community Relations Advisory Council; Dr. Fyodor Kushnirsky, international economics professor at Temple University and specialist on the Soviet economic system; Dr. James Oliver, chairman of the political science department at the University of Delaware and expert on American foreign policy; and Christophe Tulou, legislative director for Congressman Tom Carper.

Bayer is perhaps the most visible national Jewish professional involved with Soviet Jewry issues. He has organized and led several Soviet

Jewry organizations. He attended the 1985 Geneva Summit with President Reagan and General Secretary Gorbachev, and the recent meeting in Iceland. During several trips to the Soviet Union, he has visited with many refuseniks. He has met with President Reagan, and several other American officials, on various occasions regarding Soviet Jewry issues.

Kushnirsky emigrated from the Soviet Union in 1979. He studied economics at Lvov Polytechnic Institute, mathematics at Kiev University, and received his doctorate degree in International economics from Moscow University. He has published many articles regarding the Soviet economic system, and is the author of the book *Soviet Economic Planning - 1965-1985*.

Oliver's research and teaching fields include: international relations theory, American foreign policy and national security policy, and interna-

(Continued to page 10)

B'nai B'rith Rally To Protest Soviet Treatment Of Jews

Wilmington — Governor Michael Castle will kick off Delaware's rally protesting treatment of Soviet Jews by telephoning a Soviet refusenik in a conference call with Governors Casey, Kean and Moore of Pennsylvania, New Jersey and West Virginia. Local government officials, community leaders, and Jewish and Christian clergy will also join thousands of other government officials, entertainment celebrities, and just plain citizens at noon on Thursday, Feb. 26, as B'nai B'rith International and B'nai B'rith Women conduct a worldwide rally on behalf of Soviet Jewry. The rally in Wilmington will be held at the Elbert Carvel State Building, 820 N. French Street.

Names from a list of some 12,000 Soviet Jews who have been refused permission to emigrate from the Soviet Union and rejoin their families in other countries will be read. As Seymour D. Reich, international president of B'nai B'rith International,



Governor Michael Castle

and Irma Gertler, president of B'nai B'rith Women, point out, the U.S.S.R.,

(Continued to page 10)

Editorial

Middle East Massacre Goes Virtually Unnoticed

The story apparently was a one-day wonder, and late at that. On Jan. 13 the *Washington Post* printed a detailed account from Tripoli, Lebanon, of a massacre of Sunni Moslem fundamentalists by pro-Syrian leftists. More than 200 fundamentalists, relatives and friends died — nearly all shot in the head — after “fighters” from the Arab Democratic, Lebanese Communist, Ba'ath and National Syrian Social parties cordoned off their neighborhood on the night of Dec. 19-20 and, under the direction of Syrian intelligence, began calling names for murder.

The *Post* story carried no byline, perhaps to protect the reporter from reprisals by the Syrians or their allies. Damascus and its surrogates, accustomed to manipulating Western news media, probably did not care to publicize this particular action outside of Lebanon.

However, highlighting the example of Tripoli inside the country might suit Syria fine. According to the paper, Tawheed fundamentalists, also known as the Islamic Unification Movement, staged a crackdown in the city in 1984, dynamiting stores selling alcohol, beauty shops with male hairdressers and other bastions in the cultural holy war. They also killed at least 50 Lebanese communists and drove others out of the city. In addition, Lebanese Sunnis generally have shown themselves sympathetic to the mostly-Sunni Palestinians and to Yasir Arafat's PLO, which Syria has sought to dominate.

On Dec. 18 Syrian soldiers, reportedly concerned about a possible new attempt by Tripoli fundamentalists to reassert their authority, arrested one of their leaders. Tawheed responded by killing 15 Syrians. Within hours, the poor Sunni neighborhood of Tabaneh was surrounded and Damascus began conducting another of its trademarked exercises in political persuasion.

Lately, Syrian influence in Lebanon has been called into question, and not only by Islamic fundamentalists. The PLO continued to reestablish itself in spite of attacks from Syrian-backed Shi'ite Amal militiamen. Lebanese Christians are encouraged by President Amin Gemayel's refusal, so far at least, to endorse made-in-Damascus “peace” plans and feel strong enough to assist their former PLO enemies against Amal. Even the Shi'ite Hezbollah, backed by Iran but complementing Syria's anti-Israel policies in southern Lebanon, reportedly leans toward the PLO. Crushing Tawheed — of itself important to Syria — no doubt was meant as a reminder to others.

There were no follow-up articles or editorials in the *Post* and there appears to have been little or no coverage of the Tripoli slaughter by other media.

That is unfortunate, because — like the 1982 Hama massacre, of which it is a faint echo — the events in Tripoli reveal much about Syria, its Lebanese allies and their fundamentalist opponents. They demonstrate once again how dangerous is the neighborhood in which Israel dwells and, by extension, they confirm some of Israel's darkest fears.

Treatment of the Tripoli story spotlights the news media's continuing Middle East double standard. By undercoverage, the media tacitly grant Arab radicals the benefit of the doubt. Through obsessive coverage, they imply that Israel is the problem.

Reprinted from the *Near East Report*

LETTERS to the Editor

Opposes JFD Board Decision

Dear Mr. Moss:

Last week I mailed you a copy of a letter which was addressed to Mr. Martin Mand, President of the Jewish Federation of Delaware. Having read the letters which appeared in the last issue of the *Voice*, I respectfully ask that you now print my letter to Mr. Mand.

Sincerely,
Helen Gordon

Dear Mr. Mand:

We strongly oppose the decision by the board of the Jewish Federation of Delaware “that 10 percent of the money which is allocated to the United Jewish Appeal for Israel's cultural, humanitarian and educational needs from the 1987 Federation Campaign be earmarked for projects in Israel supported and endorsed by the Reform, Conservative and Reconstructionist bodies” and the transmission of these funds “directly to the appropriate organization in Israel.”

We also decry the lack of communication to the Jews of Delaware about the possibility of such action.

The timing of this action by the Federation Board seems deliberate.

If it is within the province of the Jewish Federation of Delaware to skim 10 percent off the top of a particular allocation and send monies directly to institutions of its choosing, we see very little reason to support the Jewish Federation of DELAWARE. We, too, can pick and choose our favorites — here in Delaware and in Israel.

Since the decision by the board of the Jewish Federation of Delaware was announced too late to reach constituents before pledges were made, and, in our case, collected, and since this type of action on the part of the board is unprecedented and highly irregular, (maybe even unconstitutional according to Federation by-laws), we insist that you subtract our joint and individual contributions before arriving at your 10 percent figure. YOUR ASSURANCE OF THIS IN WRITING IS REQUESTED.

Sincerely,
Helen C. and Mendel T. Gordon
Wilmington, DE

I Am A Zionist

To the Jewish Community:

I have lived in this community for ten years. I attended high school, Gratz Hebrew High, and was an officer of Wilmington United Synagogue Youth; I have just graduated from the University of Delaware and am in my second year teaching Hebrew school. I have been active in my synagogue and Jewish community in many other ways. I am happy here and feel I could give much to this community.

Yet I must leave. For many this is difficult to understand. When I say that I am a Zionist my aspirations do not seem any clearer. Possibly because how a true Zionist is defined is not clear. I remember always thinking of *Eretz Yisrael* and knowing that “one day” I would see the Promised Land. I thought of myself as a Zionist, feeling a sense of pride in identifying myself that way. I have always been proud of being Jewish. I felt and do feel unique, special. Maybe identifying with Zionism was another way to add to this uniqueness, even if I did not fully understand the implications or the responsibilities.

I was at a USY convention and I chose to attend a seminar about Zionism. The first question from the leader was, of course, “What is a

Zionist?” We all replied with a patent answer we had learned, “Someone who believes in Israel as the Jewish homeland.” She probed, “Can a non-Jew be a Zionist?”

“Yes, there are non-Jews who support Israel as the Jewish homeland.”

Then the bombshell, which became a revelation, “A Zionist is someone who not only believes in Israel for the Jews, but for *himself*.”

I thought to myself, “I guess I am not a true Zionist.” Then it occurred to me that instead of changing the way I identify myself, I could change how I interpreted my role as a Zionist. I realized, “I could live in Israel one day.” It still seemed remote, out of reach; yet a goal I knew I could work toward. Yes, I am a true Zionist. I will live in Israel one day.

Israel needs people. Money is not enough. Just as Judaism is not an abstract set of beliefs, but beliefs manifested in actions; so is Zionism. We must support Israel from the inside and out. I am choosing the inside. Israel needs us. I make *aliyah* on June 28, 1987.

Sincerely,
Susan Turnauer
Wilmington, DE

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 necessarily 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.



DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, MARCH 6. The deadline for stories and photos is noon, MONDAY, FEBRUARY 23. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

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Open Forum

Open Forum, a new Jewish Voice feature, provides an opportunity for members of the public to express their opinions to our readers.

Oppression Is No Excuse For Mediocrity

By SHERMAN N. MILLER

When Professor James E. Newton Director and professor of Black Studies at the University of Delaware spoke at the Jewish Community Center in commemoration of Martin Luther King Jr.'s birthday, Sherman N. Miller, a free lance journalist was in the audience. The following article presents his reflections on the events of that evening.

Black and Jewish American unity during the zenith of the Civil Rights movement produced significant progress against overt American racism. But America's racist minority can take solace in the current Black and Jewish schism. Thus Black History Month offers an opportunity to reassess this historical Black and Jewish alliance in light of the teachings of Dr. Martin Luther King, Jr.

I shall call upon Dr. James Newton, Director of the Black Studies Program at the University of Delaware, to offer a sterile view of Dr. King's teaching. Newton, speaking at a Dr. Martin Luther King, Jr. birthday celebration hosted by the Jewish Federation of Delaware and Beth Emeth Congregation of Wilmington, DE. said, King "felt that Black Americans would fare well by the Jewish example."

He quoted from the writings of James Washington, "A Testament of Hope - The essential Writings of Martin Luther King, Jr." to point out that "unlike Jewish Americans, Black people have not developed a sense of stewardship."

Newton also saw a sense of oneness missing in the Black community. A Jewish person later commented on the Jew's belief that Jews who have risen up the socioeconomic ladder have responsibility for those who have not broken poverty's chain.

Newton offered a rationale for a disunited Black community which is often exploited by many Blacks to excuse failure. "The separation during slavery, family from family, caused a disunity amongst Blacks that still persists today," proclaimed Newton.

Another Jewish person suggested that Blacks are continuing to use 1960s legal tactics in hopes of circumventing mainstream standards versus demonstrating high caliber performance. This person cited, as an example, the case of the Wilmington Black police officers who failed the promotion examination and the Black leadership taking this issue to court instead of these officers working harder to improve their promotion potential.

I chatted with several Jewish people after the program. These conversations convinced me that Affirmative Action was a key impediment to good Black and Jewish relationships. One issue which lurked just under the surface in many of my conversations was, "Should excellence take precedence over racial quotas?"

My first inclination was to ignore Jewish people's concerns over Affirmative Action because they hold a disproportionate number of the high paying professional jobs. It was not until I was watching a professional basketball game on television that the Jewish side of the issue started to trouble me. As best I recall, there were five Black chaps from the Atlanta Hawks playing five Black fellows from the Houston Rockets with a predominantly white audience.

I called my wife into the room and asked her what would happen to the hopes and dreams of the many rising young Black basketball stars if professional basketball teams were required to hire players by racial quotas. Are not Black players picked because they are the best basketball players?

Numerous Black Americans have clearly demonstrated their ability to excel in sports and show business. If the Black community is serious about massive Black upward mobility, then they must accept Dr. King's teaching on excellence and apply it in America's educational arena.

"On numerous occasions King chided Blacks for using oppression as an excuse for mediocrity," contended Newton. "History has proven that inner-determination can often break the shackles of circumstance."

Yad Vashem Expert Speaks At Major Gifts Campaign Event March 29

The 1987 Campaign Major Gifts Event of the Jewish Federation of Delaware will be held on Sunday, March 29, 5:30 p.m. at the Delaware Museum of Natural History, announced William M. Topkis, 1987 Campaign chairperson.

The special guest speaker is Shalmi Barmore, senior staff member of Yad Vashem. Barmore belongs to the young generation of Israeli historians dedicated to the investigation of the Holocaust, its roots, causes and aftermath. Born in Tel Aviv, he spent five years in Poland with his parents, sent there on a diplomatic assignment. Barmore also lived in Argentina. He studied at McGill University in Montreal, and the Hebrew University where he received his PhD degree.

The event is being sponsored by the 1987 Campaign Cabinet: Jerry Brenner, Dr. Steven Cook, Miriam Edell, Dr. Steven Edell, Fred Ehrich, Dr. David Epstein, Earl Erdman, Helaine Gordon, Alfred J. Green, Dr. Gordon Honig, Lawrence Isakoff, Manfred Katz, Nancy Kauffman, Richard A. Levine, Herbert Lubitz, Ellen Meyer,



Shalmi Barmore

Marc Pevar, Harold Pezzner, William Resnick, Barry Seidel, Jonathan Sklut, Dennis Spivack, Marcie Spivack, Daniel Thurman.

A petite buffet will be served, dietary laws will be observed. For reservations, call the Jewish Federation, 478-6200.

Twenty Six Delawareans Depart For Israel

A large contingent, 26 members of the Jewish community of Delaware, soon will leave for Israel on the UJA/Federation sponsored "Geshet" Mission. Those participating, except for the Mission chairpersons, have not previously participated in a UJA mission. Mission participants are from Lower Delaware, Newark, and Northern New Castle County. They represent various professions and ages.

The mission will include visits and meetings with the Jesse Cohen neighborhood (Delaware's Project Renewal) neighborhood), Soviet

Jewish and Ethiopian immigrants, development communities, social service projects, the Negev, Golan Heights, Lebanese border communities, *kibbutzim*, government officials.

A full report of their experiences will be publicized on their return.

Three Delaware families representing 11 people have already made reservations for UJA Summer Family Missions to Israel. For further information about this exciting, family oriented program, call the Federation at 478-6200.



The walls of Jerusalem's Old City showing the Citadel and the Tower of David and the adjacent area. WZPS photo by Richard Nowitz.

Endowment Through An Outright Gift

A gift to the Jewish Community of Delaware Endowment Fund of cash, State of Israel bonds, securities, land or other assets can bring you the satisfaction of knowing you are providing a valuable communal legacy and the benefit of an immediate income tax deduction. Such gifts are excluded from your estate for probate and Federal estate tax purposes. In addition there may be no Federal income tax on the capital gain of appreciated securities.

ON THE OTHER HAND N. Even-Or



Diamonds For The Jewel In The Crown

On Feb. 24, 1987, Hadassah, the Women's Zionist Organization of America, will celebrate its 75th birthday, its diamond anniversary. No other organization in the vast complex of Jewish institutions around the world has contributed more to the well being of the Jewish people and, specifically, to the establishment and growth of a national homeland for our people.

Hadassah's goals have been constant and unwavering since it was founded by that remarkable leader, Henrietta Szold, in 1912: in *Eretz Yisrael*, improvement of public health. To these were added, in 1926, the goal of reclaiming the land of Israel through the Jewish National Fund by planting millions of trees; and then, in 1934, the Youth Aliyah program which has rescued and nurtured 250,000 young people from 80 different countries.

In many ways the story of Hadassah is the story of Henrietta Szold, a scholarly woman with a persistent dream and the stamina and perseverance to bring it to reality against often awesome obstacles. The monuments to her accomplishments are the hospitals, the classrooms, the youth villages, the forests and the parklands of Israel, and the tens of thousands of informed and dedicated Jewish women who have carried on her dream as well as her work with consummate skill and energy.

Hadassah today is the vast Hadassah Medical Organization, which includes the 800 bed Hadassah University Hospital with departments covering every modern medical discipline and the most advanced technical equipment for saving lives and mending bodies. It includes, as well, the Hebrew University-Hadassah Medical School, whose over 2500 graduates staff most of the hospitals throughout Israel, and the Henrietta Szold-Hadassah School of Nursing, which has produced over 2000 graduates. It also includes a dental school, a dental clinic, a school of pharmacy, a school of occupational therapy, a school of public health, and an institute for postgraduate medical training.

Hadassah today is a vibrant Youth Aliyah program: almost 20,000 children in over 300 kibbutzim, youth villages and youth centers. They include not only children from Ethiopia, the Soviet Union and the Arab countries, but also disadvantaged children from within Israel. But it is also the American youth movement, Hashachar, with a current membership of 8000, attending summer camps, Israel programs, leadership training and college-campus activities.

Hadassah today is a vibrant program in Jewish education, both in America and Israel. It publishes a first rate monthly news magazine, perhaps the consistently best written

Jewish publication in the country. It sponsors seminars, training in Hebrew literacy, book reviews and retreats, to aid its membership in analyzing complex current issues and understanding its rich past. In Israel it has established the two-year Hadassah Community College, the Hadassah Vocational Guidance Institute and a comprehensive high school in Jerusalem.

Looking at the strength and wide acceptance of Hadassah and its accomplishments in our time, it is easy to forget how difficult were the early years. Difficult not only because the challenges were great, but because a male-dominated Zionist movement was not ready to accept as anything approaching equal partners women who should be drinking coffee and engaging in their little philanthropies. What is so impressive is that Hadassah won its place in the forefront of the Zionist movement by proven accomplishment without becoming bogged down in the convoluted tangle of Zionist politics. While the various factions squabbled and vied with each other, Hadassah forged ahead to meet its goals of Jewish unity, *aliyah* and public health in Israel. If Zionism is the crown of Jewish movements, then Hadassah is the jewel in that crown.

So it is a great pleasure and privilege to congratulate the members of Hadassah throughout the world on their many accomplishments of the first 75 years and to wish them strength in meeting the challenges that lie ahead. In particular, congratulations to our Delaware Hadassah members and to their talented leadership: Karen Venezky, president of the Northern Seaboard Region, of which Delaware is a part; JoAnne Rosenfeld, president of the Dover Chapter; Evelyn Spiller and Claudia Bock, co-presidents of the Newark Chapter; President Ceceil Ehrlich of the Wilmington Chai Shalom Group; and President Sandy Turnauer of the Wilmington Sabra Group. May you go from strength to strength!

I must close on a personal note. Some of my earliest memories are of Hadassah and the Jewish National Fund blue boxes in our kitchen, because my mother, of blessed memory, was a loyal member of Hadassah and an ardent supporter of efforts to build a homeland in what was then Palestine. It was not a popular cause in the 1930s, even among Jews, when charges of dual loyalty were ever on the tongues of such as Congressman Gerald L. K. Smith and Father Coughlin. It was the only subject on which I ever heard her argue and dispute other members of the family, and she did it with great emotion. She was a woman of transcendent beauty, who never had diamonds or wanted them. This diamond, Hadassah's Diamond Anniversary, is one she would have liked.

ISRAEL THROUGH MY EYES Ze'ev Golin



It's Terribly Cold Outside

For the past two weeks, while Europe was locked in ice, we in Israel enjoyed temperatures as high as 78 degrees. In fact, our part of the world was apparently the cause of the west's weather woes. It seems that a high bank of hot air in the Middle East created a valley of cold air elsewhere. Only this week, when the hot air bank began to break, did the weather start returning to normal.

Weather — particularly our so-called winter — brings out the Jewish mother in Israelis. There are really two seasons here: summer and rain. Rain, called "winter" here, means days with temperatures in the 50s and 60s. Some of these days are rainy.

Simchat Torah, the holiday on which we first utter the prayer for rain, marks the official beginning of the season. The day after Simchat Torah may be bright and sunny, with temperatures in the mid-eighties. Nevertheless, Israelis can never be too vigilant when it comes to protecting their children. Parents start laying out the family's winter clothing. Many grocery store owners ritually unplug their ice cream freezers on that day: *Chasdva chalilah* little Uri should be caught with something cold in his stomach in the event of an unexpected downpour.

When the temperature first drops below seventy and the first clouds form, you begin to hear anxious cries of; "zeh norah kar bechutz, yesh ruach" ("It's very cold outside, there's a wind.") Women pushing babies in carriages are stopped by the neighborhood *yentahs* and asked if it is really necessary to expose something so tiny to the elements. Some even tug at the sleeve of some stranger's child to see if there are enough layers of clothing.

This year, however, the Jewish calendar caught Israelis napping. According to our lunar system, it was a leap year: Thus an extra month was added. This meant that Simchat Torah fell in late October instead of late September. Nearly everybody was stunned when the first rains fell just before Rosh Hashanah. Closets were frantically rummaged for coats and umbrellas. The transportation system staggered under the blow, and everyone was late for work.

Even according to the secular calendar, the real wet season started early this year. After one or two downpours around Simchat Torah time, there is usually a dry spell until late November or early December. This year, the rains began in earnest in early November. Three consecutive dry winters had dangerously lowered the water level of the Sea of Galilee and posed a serious threat to agriculture in the Negev. However, from the first of November, down pour has followed downpour. By the end of this season, the Sea of Galilee will probably have made up its losses. Many areas in the Negev have already exceeded their annual quota of rainfall. No one is talking about a major drought now.

Now, you would think we in Israel would enjoy this respite from our long, stifling summers. I for one, like putting on a comfy sweater and devouring hot fried treats. Many of us, though, can be found practically dressed in mukluks, huddled glumly around a heater turned on to the highest level.

Yes, it's fifty-five degrees outside and a bit windy and rainy. In England, according to my wife, this is nice spring weather. Here, it's the second ice age.

A glass of tea with lemon, anyone?

Community Calendar

- Feb. 22- Jewish Singles, 21-29. Bagel brunch and JCC activities, 12-3 p.m., JCC.
- Feb. 26- Soviet Jewry rally, 12-2 p.m., lobby of Carvel State Bldg., 820 N. French St.
- March 5- Soviet Jewry Panel Discussion, 7:30 p.m., JCC.
- March 25- Panel discussion on "Who is a Jew" including all 5 Delaware rabbis. Co-sponsored by the Rabbinical Association of Delaware and B'nai B'rith Lodge #470, evening, JCC.
- April 2- Fiddler on the Roof, sponsored by the Jewish community at the Grand Opera House.
- April 4- Matt Haimovitz, 15-year-old cellist in concert at Adas Kodesch Shel Emeth, 8 p.m. For tickets call AKSE office, 762-2705.

Call Federation office
for details 478-6200.

Historic Decision:

Jewish Theology Seminary Will Ordain Women Cantors

By MARGIE OLSTER

NEW YORK, (JTA) — The Jewish Theological Seminary of America will begin granting the diploma of *Hazzan* (cantor) to women in its 1987 commencement, a certificate JTS reserved only for men until now.

The announcement by JTS Chancellor Ismar Schorsch at a press conference here last week is viewed as a historic break with tradition, but one which Schorsch contended followed suit with JTS' 1983 controversial decision to ordain women as rabbis.

Critics of the new decision said it is even a more serious breach of *halacha* than the earlier one because they will be obligated to serve a function *halacha* forbids women from doing.

Schorsch called the decision a logical extension of the ordination of women. "Implicit within the decision (to ordain women) was obviously a step towards awarding women the diploma of *Hazzan*," Schorsch said.

Two women now studying in the

Cantorial Institute/Seminary College of Jewish Music are expected to be the first recipients of the diploma of *Hazzan* in the 1987 JTS commencement. Erica Lippitz and Marla Rosenfeld-Barugel, both expecting to receive their diplomas in 1987, agreed the decision was a victory and a profound joy for themselves and other women who want to receive the diploma. They called the decision "a new chapter in Jewish history."

Justification For The Decision

Schorsch defended his decision as in accordance with Jewish law, saying he had based it on the same justification on which he based the decision to ordain women.

He reasoned that women can change their status under Jewish law by accepting the time-bound obligations traditionally reserved for men. If a woman chooses to honor those obligations, which include praying three times daily, putting on *tefillin* and other time-oriented rituals, they may serve as rabbis or cantors.

But Schorsch acknowledged that although he feels his decision abides by *halacha*, others would interpret the law differently and oppose him.

'A Slap In The Face'

The decision opened up old wounds within the Conservative movement, where the more traditional elements viewed it as a "slap in the face."

Rabbi Ronald Price, executive director of the Union for Traditional Conservative Judaism, said the new policy is far more radical than the ordination of women rabbis.

Price said the decision is tantamount to obliging women to violate Jewish law. He contended that cantors traditionally lead the prayer services and fulfill the obligations of their congregants to recite some mandatory prayers. But, Price said, "women cannot fulfill the man's prayer obligation, which is the major function of a cantor."

Price said JTS has taken the egalitarian principle too far. "The bot-

tom line of those at JTS who are making the decision is that they are taking a secular approach towards religion. They take secular attitudes towards life, like men and women should have equal roles, and they project this onto religious rituals," he said.

Price claimed JTS is overly concerned with feminist issues because they are popular and attract attention when it should be more concerned with education, assimilation and religious observance within the lay membership of the movement.

"It is an extremely divisive action which sends a message to traditionalists within the movement — it doesn't take their views into account," Price said. It also adds credence to the Orthodox Jewish view which sees Conservative Judaism as a "movement of shortcuts," he said.

Schorsch said egalitarianism is "the popular will of the movement." He also said the women cantors will help remedy the shortage of cantors throughout the United States.

Delaware Delegation Attends NJCRAC Plenary

Jack Blumenfeld headed a Delaware delegation which included David and Michelle Margules and Herb and Harriet Wolfson, to the annual Plenary Session of the National Jewish Community Relations Advisory Council. The Plenum took place Feb. 15-18 at the Bonaventure Hotel in Ft. Lauderdale, Florida.

"The NJCRAC Plenum affords unique opportunities for leadership in the field of Jewish community relations to discuss together the issues we anticipate will impact on our community during the coming year," said Blumenfeld. "Plenum sessions help us develop joint policies and strategies we can use to maintain and strengthen Jewish security at home and abroad."

More than 500 representatives of NJCRAC's 11 national and 113 community member agencies attended the Plenum, which is the highest policy-making body of the NJCRAC. Debates during the joint program planning session lead to the 1987-88 Joint Program Plan, which sets forth the consensus of the Jewish community relations field on a wide range of domestic and international concerns.

Leading American and foreign personalities were present to discuss critical issues that are high on the American political agenda in general, and the Jewish one in particular.

Marking the Constitution's 200th anniversary, Harry A. Blackmun, associate justice of the United States Supreme Court, assessed what has been achieved in protecting the fundamental rights of Americans and what still needs to be done. Appointed as a conservative by President Nixon, Blackmun defies labels in having become a swing vote on critical constitutional issues addressed by the Court. He has drafted the Court's opinion in landmark decisions, including



Jack Blumenfeld

Roe v. Wade in 1973, which barred laws prohibiting abortion.

Senator Paul Simon of Illinois, a member of the Senate Judiciary Committee, examined how the Senate can meet what many see as a threat to the Federal judiciary in the filling of judicial vacancies during the next two years by President Reagan. Simon led the opposition in the Senate last summer to the nominations of Daniel Manion and Jefferson Sessions. Also addressing the issue was Professor Walter Dellinger of Duke University Law School, who serves as an advisor to Senator Joseph Biden, chairman of the Senate Judiciary Committee.

A member of the Senate Select Committee investigating military assistance to Iran and the Nicaraguan Contras, Senator Paul S. Sarbanes assessed United States foreign policy in the Middle East after Iran. An Israeli perspective was offered by Nimrod Novik, a key political advisor to Foreign Minister Shimon Peres.

In anticipation of a major debate in the Congress over escalating sanctions against South Africa, Ambassador Herman W. Nickel, former U.S. Ambassador to South Africa, and Representative Howard L. Wolpe, Chairman of the House Foreign Affairs Subcommittee on Africa, debated whether escalating U.S. sanctions against South Africa could contribute to the dismantling of apartheid.

Whether recent actions by Soviet leader Mikhail Gorbachev represent isolated public relations gestures or fundamental policy departures, and their impact on Soviet Jewry, was examined by a panel of leading authorities on the Soviet Union including Thomas W. Simons, Jr., deputy assistant secretary of state for European and Canadian Affairs; Morris Abram, chairman, Conference of Presidents of Major American Jewish Organizations; and Eliyahu Essas, a former refusenik, once characterized as the unofficial rabbi of Moscow, who now resides in Jerusalem.

Kutz Foundation Announces Dates For Scholarship Applications

Stephen E. Herrmann, president of the Milton and Hattie Kutz Foundation, has announced that applications are now being accepted from June, 1987 Delaware High School graduates for undergraduate scholarships to be awarded for the academic year beginning in the fall of 1987. The average scholarship is \$1000 per year. The deadline for submitting scholarship applications is March 15, 1987.

Applications can be requested from Robert N. Kerbel, executive

secretary of the Kutz Foundation at 101 Garden of Eden Road, Wilmington, Delaware, 19803.

Herrmann indicated that the criteria for selection is based on financial need, high school performance, SAT scores and personal recommendations. All information submitted will be used in strict confidence. Based on satisfactory performance, the scholarship awards are renewable for the duration of the student's undergraduate studies.

Workshops led by lay and community leaders were organized to provide Plenum participants opportunities to share successful program ideas and techniques for increasing Jewish voter registration, promoting tourism to Israel, and working with the Hispanic community, state legislatures, the media and interfaith groups.

David Lebenbom of Detroit, NJCRAC vice chair, was Chair of the 1987 NJCRAC Plenum Program Committee.



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Hadassah: 75 Years Of Achievement

NEW YORK, — Hadassah, the Women's Zionist Organization of America, will observe its 75th anniversary in 1987 with a six-month-long celebration of its unique role in Jewish life in Israel and the United States.

With 385,000 members nationwide, Hadassah is the largest women's volunteer organization — and the largest Zionist organization — in the world, and has been a central force in the establishment and growth of the State of Israel through an extensive network of programs in health care, career education, youth welfare and land reclamation and development.

At the same time, Hadassah has come to symbolize the vital role played by women in American Jewish communal life and their wide-ranging contributions to their communities, the nation and world Jewry.

The organization's 75th anniversary celebration was launched last month in New York City and will be highlighted by a "Diamond Jubilee Mission" to Israel March 8-18 in which 1,500 Hadassah women — and their spouses and families — are expected to participate. Jerusalem Mayor Teddy Kollek is hosting the mission which will be led by Hadassah

National President Ruth W. Popkin.

Other anniversary celebration highlights include a special birthday event in New York in February honoring the families of Nathan and Lina Straus and Daniel and Florence Guggenheim for their early and significant support of Hadassah's medical programs in Israel. Hadassah also will honor three outstanding American women for their humanitarian contributions in Washington in April.

In addition, leading medical figures from throughout the world will participate in an international symposium on Hadassah's contributions to medicine in New York in May. The celebration will formally come to a close with Hadassah's 73rd National Convention in Baltimore, Maryland, in July.

Founded In 1912

Hadassah was founded on Purim, 1912, in New York City by educator, scholar and Zionist pioneer Henrietta Szold, the daughter of a Baltimore rabbi. The next year, the organization dispatched two American-trained nurses to Jerusalem to care for mothers and their newborn children and for victims of trachoma, malaria,



Henrietta Szold in her study.

cholera and tuberculosis then widespread because of poor sanitation and virtually nonexistent health care in the *yishuv* — Palestine's Jewish community.

Hadassah's medical services in Israel rapidly grew to a cadre of doctors, nurses and public health and sanitation specialists who established the first modern hospitals and clinics in the future Jewish state at sites in Jerusalem, Tiberias, Safed, Haifa and Tel Aviv.

Over the years, the Hadassah Medical Organization — Hadassah's health care arm in Israel — grew to become the largest and technologically most sophisticated provider of medical services in the Middle East, and today includes the Hadassah-University Hospital on Mount Scopus and the Hadassah-Hebrew University Medical Center at Ein Karem. The Hadassah Medical Organization is recognized worldwide for the quality of its research, teaching and patient care and for its cooperative training

and treatment programs with developing nations.

Youth Aliyah

Hadassah also has a long and far-reaching history of involvement with Israel's children and young adults through Youth Aliyah and two major educational institutions — the Hadassah Community College and the Hadassah Seligsberg-Brandeis Comprehensive High School, both in

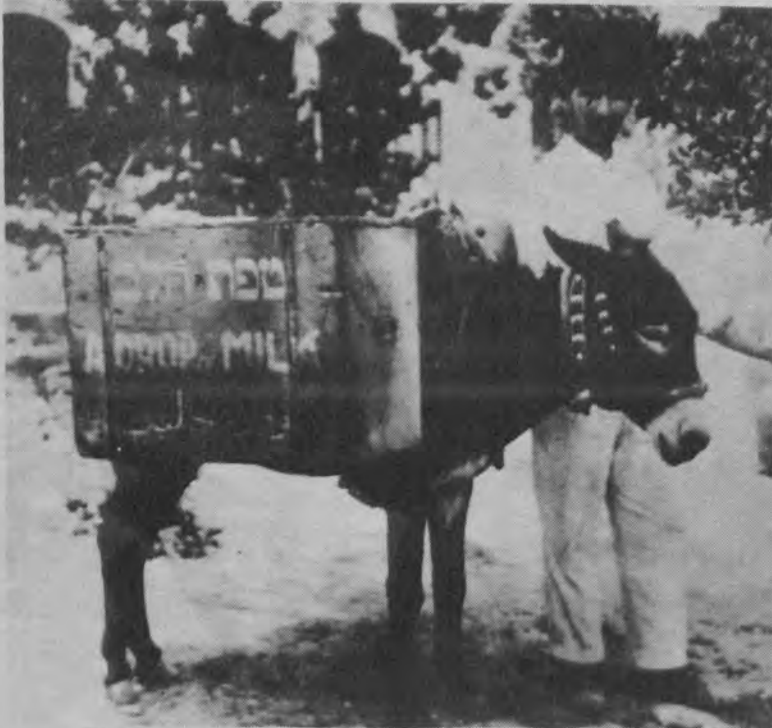
Jerusalem. In the early 1930s, Henrieta Szold, then 74 years old, became the first director of Youth Aliyah, the rescue and rehabilitation movement created to save Jewish children threatened by the Nazi onslaught in Europe.

Hadassah was the principal American agency providing support for Youth Aliyah over the next two decades and helped save thousands of young Jewish lives during the

(Continued to page 8)



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Hadassah-

(Continued from page 7) dark years of the Holocaust. Today, Hadassah remains closely tied to the organization and supports residential villages, day centers, study centers, and cultural facilities throughout Israel as well as supplies educational

and audio-visual materials for Youth Aliyah programs.

Education

The Hadassah Israel Education Services encompass the Seligsberg-Brandeis Comprehensive High School, which combines

career studies with a broad academic curriculum, and the Hadassah Community College and Hadassah Vocational Guidance Institute. The Community College, the first institution of its kind in Israel, offers career courses in a range of disciplines and has become a highly respected supplier of skilled personnel to Israel's printing and computer industries and the medical profession. The Vocational Guidance Institute provides a range of testing and counselling services and has become widely known for its innovative work with workers displaced by Israel's years of economic crises.



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For more than 50 years Hadassah has worked closely with the Jewish National Fund to reclaim and develop vast and once-barren areas of Israel. From new agricultural settlements to high-technology industrial centers and from forests to recreational parks, Hadassah's partnership with JNF has transformed

thousands of acres of Israel's landscape and enhanced the quality of life of almost one million of her people.

In the United States, Hadassah's 385,000 members of all ages and religious and social backgrounds are engaged in a range of projects related to Hadassah's services in Israel and in pro-

grams in leadership training and personal development, Jewish education, Zionist and American affairs and Zionist youth activities. In recent years, Hadassah has developed new programs aimed at helping young career women and wives balance the demands of work, family and community service.



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Cutting Edge

Shamir Invites All Jews To Share Israel's Power Structure

‘There is room in Israel for all Jews, whatever their positions’

By EDWIN BLACK

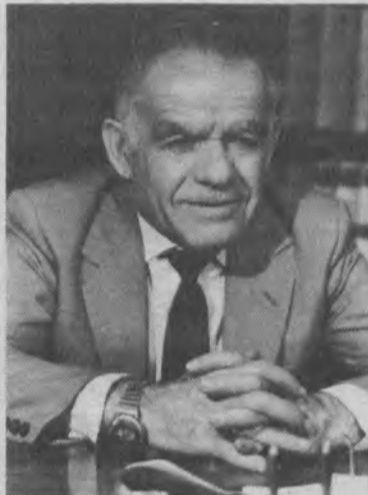
Prime Minister Yitzhak Shamir invited American Reform and Conservative Jews to fully share in the power structure of Israel, and declared his willingness to sit down at a so-called "mini-conference" to advance the Mideast peace process, during a wide-ranging interview on the eve of his departure for America, where he plans to pursue both items.

"There is room in Israel for all Jews, whatever their positions," declared Shamir. He added that there was even hope that Reform or Conservative rabbis might work right alongside their Orthodox counterparts. But he said that the status of non-Orthodox Jewry in Israel could only be remedied by *aliyah*. "If there will be many Reform Jews, or many Conservative (in Israel)," he ex-

plained, "they will have their influence, their power in the Knesset, in the government, and they will decide whatever they wish — because we are a democracy."

Shamir pointedly rejected the notion recently advanced by Orthodox elements that Reform Jews pose a threat to the Jewishness of the State. "Not at all, not at all," asserted Shamir. "We need all kinds of Jews here... without any exception."

The Prime Minister added that to solve the thorny question of "Who is a Jew," required "a united Jewish decision ... agreed to by all parts of the Jewish people." Toward this end, Shamir has launched an extraordinary initiative. It began two weeks ago, when, as he says, "I initiated... a special committee of the cabinet ... to find an



Prime Minister Yitzhak Shamir

agreed solution for this problem." Committee members include Vice Prime Minister Shimon Peres, Minister of Religious Affairs Zevulun Hammer, Minister of Absorp-

tion Ya'acov Tsur and other key cabinet leaders. "This means it will be a very powerful committee," said Shamir, who is personally chairing the group.

The committee will consult with rabbis from all streams of Jewish observance in Israel. "And it is my intention in the United States, also to do something about it," said Shamir. "I will try to meet some influential personalities... leaders of the Orthodox, Reform and Conservative movements."

Aides to the Prime Minister later asserted that in America there was a unique chance of solving the "Who is a Jew" question because, as one aide explained, "In the U.S. it is sometimes possible to meet with all three religious groups under one roof because they often sit on

certain bodies together." The aide cited local rabbinical boards as the best example. Moreover, to avoid adopting a solution which only creates another problem Shamir will not consider his task accomplished without unanimous consent from all parties. "The objective is to find a formula that would satisfy all elements and remove the entire problem from the Jewish agenda," asserted the aide.

How involved will Shamir be? The Prime Minister expects to play not "only an inspirational role," suggested the aide, "but an innovative one as well." Shamir therefore is expecting to introduce his own ideas to break the intra-Jewish deadlock. For example, speculated the senior aide,

(Continued to page 10)

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Interview With Shamir—

(Continued from page 9)

who refused to be identified, "Perhaps the three groups could agree that Reform and Conservative rabbis can bring a convert to a certain stage, but the final conversion would be performed by an orthodox rabbi — in their presence of course." It is noted that Shamir created his special cabinet committee at about the time he directed acting Interior Minister Roni Milo to register as Jewish Reform convert Shoshona Miller as required by a High Court ruling.

Mini-Conference

The Prime Minister also added a new dimension to the Middle East peace process by once again rejecting the notion of an international peace conference including Russia and members of the U.N. Security Council, but suggesting instead a so-called "mini-conference" of delegations from Israel, Egypt and Jordan. As such, it is a departure from Israel's traditional insistence on one-on-one bilateral negotiations.

"This question of an inter-

national conference was raised in the talks between (then Prime Minister Shimon Peres and (Egyptian President Hosni) Mubarak (last year in Alexandria)," explained Shamir, "but the Israeli government has never made a decision about it." Shamir repeated his contention that not everything Peres agreed to as Prime Minister was authorized by the cabinet. He then added, "Such a conference will not serve the cause of peace, it will do damage, it will do harm to the interests of Israel — and I am against it."

He ruled out any development, including a sudden gesture from King Hussein of Jordan, that might make such a conference feasible in 1987. "Not this year, and not next year," declared Shamir. "What we need is direct talks between us and Jordan."

But Shamir then added, "It would be very helpful if Egypt, helps in arranging such direct talks between us and Jordan. We are ready to have a conference together, between us and Egypt and Jordan, and to talk about the possibilities of the prospects of peace in the Middle East." Shamir emphasized he was indeed talking about a trilateral conference — the

first such conference notion Shamir has endorsed. "Yes, it's possible, it's possible, because these are the parties participating, the parties related to this process."

Senior aides later dubbed this notion "the mini-conference" and indicated that the subject would be pursued during the Prime Minister's visit to Washington.

Asked, "under what circumstances could such a conference take place?" Shamir replied, "If they agree."

Edwin Black is the author of The Transfer Agreement: The Untold Story of the Secret Pact Between the Third Reich and Jewish Palestine (Macmillan), winner of the Carl Sandburg Award for the best nonfiction of 1984 and nominated for the Pulitzer Prize. His weekly syndicated column written from Jerusalem is published by Jewish newspapers in 39 cities across the United States and Canada.

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International Features

B'nai B'rith Rally—

(Continued from page 1)

in signing the Helsinki Accords in 1975, agreed to permit Soviet Jews to reunite with their families. Despite this agreement, they add, thousands of Jews are prevented from leaving.

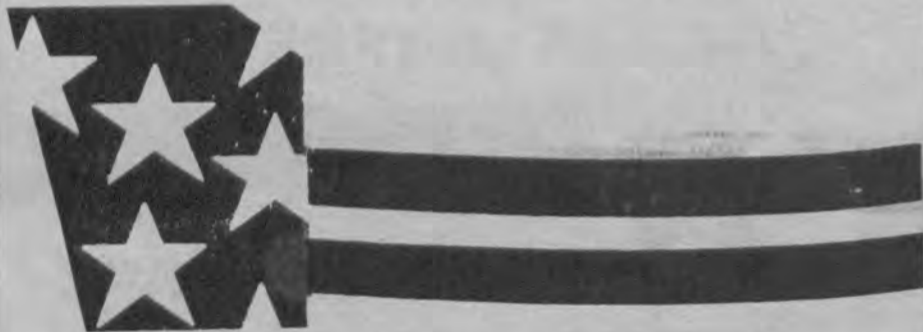
B'nai B'rith Women Keystone Regional Board Chairman Judy Goldbaum and Wilmington B'nai B'rith Lodge #470 President Luis Dorfman have asked that the government and community leaders read the list of refuseniks as a means of focusing attention on the plight of the approximately

400,000 Jews who are seeking permission to leave.

The rally, sponsored jointly by B'nai B'rith Lodge #470 and B'nai B'rith Women of Delaware Chapter #290, is being held from noon to 2 p.m. Rally participants around the world will call on Soviet leader Mikhail Gorbachev to honor the human rights provisions of the Helsinki Accords by allowing all Jews who wish to emigrate to leave and grant religious, cultural and communal freedom to those who remain.

The public is encouraged to attend the rally.

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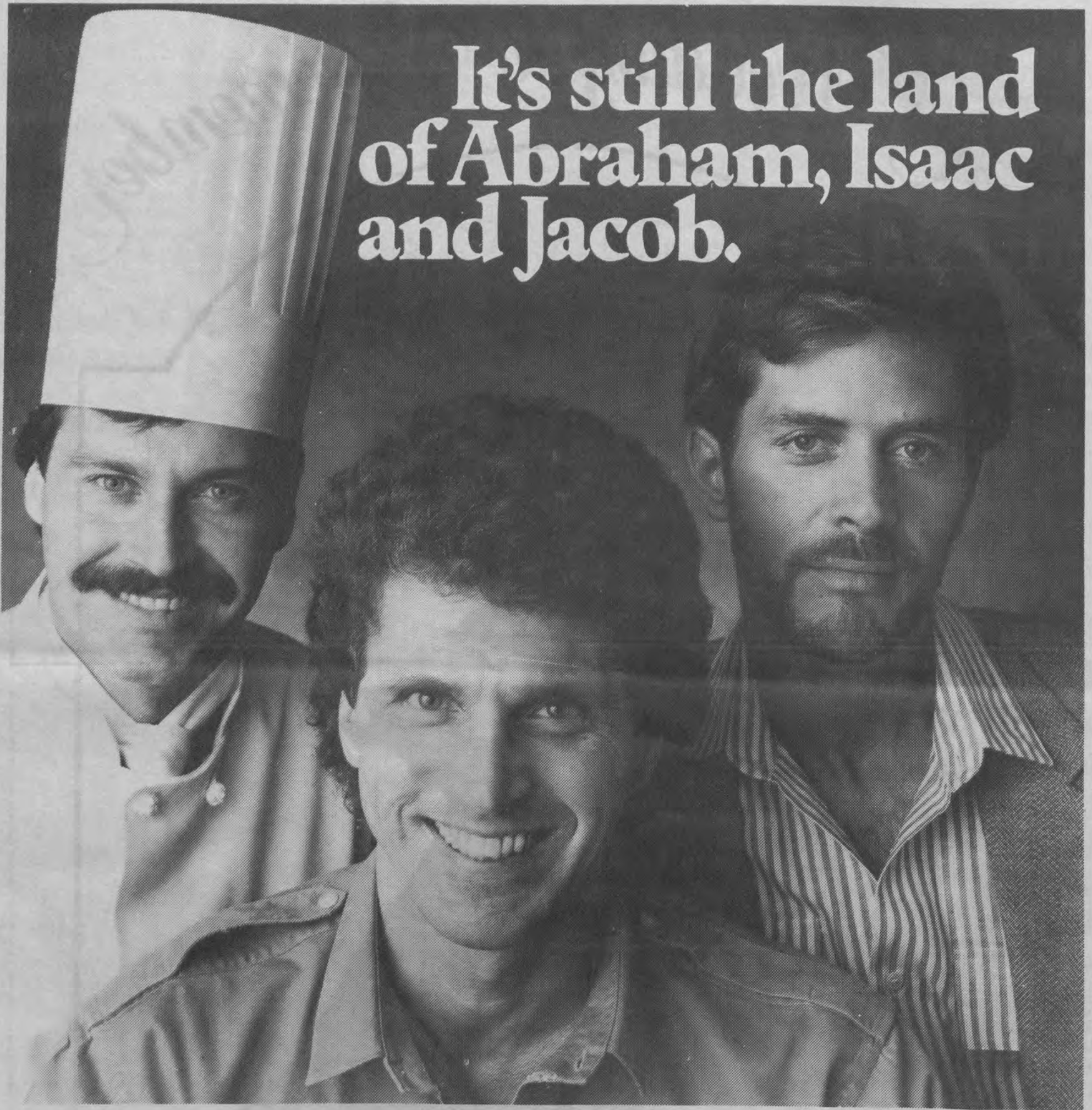
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The **JEWISH VOICE**
February 20, 1987



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Isaac Goldman conducts tours for a living. For Isaac, it is a labor of love. Much of what he will tell you

about Israel comes from his eighteen months of training. Much more comes from his heart.

As for Jacob Aronson, he sells ancient Roman pottery in a shop where ancient Romans once sold pottery.

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Your Honeymoon:

Guides Can Enhance Travel Planning

By SOL H. MARSHALL

Planning makes travel easier and more enjoyable. Here are four books that will help tourists find Jewish sites to visit. Similar guides can be located by checking with Jewish bookstores and libraries.

Guide to Jewish New York City. By Asher Israelowitz. PO Box 228, Brooklyn, NY 11229. \$8.50.

New York City houses the world's largest metropolitan Jewish community, with 1.7 million Jews and probably another million in the far-flung suburbs. A visitor sensitive to the Jewish flavor of the city can think that everybody is Jewish.

A tourist could spend several weeks visiting important sites of Jewish interest,

making only brief stops at the general attractions. This book suggests a dozen walking and driving tours in all five boroughs. In addition, it provides lists of kosher restaurants, synagogues and *mikvehs*; timetables of *mincha* services; and directories of Jewish/Israeli cafes and nightclubs, museums and art galleries, Yiddish theatres and Israeli folk dance sessions.

It may help to write in advance to confirm hours and schedules.

Synagogues of New York City. Photos and text by Asher Israelowitz. PO Box 228, Brooklyn, NY 11229. \$7.50.

A companion piece to the author's *Guide to Jewish New York City*, especially for rab-

binical students, architects and others interested in the religious aspects of Jewish life. Brief historical sketches present an overview of the entire city.

The Ethnic Groups of Houston. Edited by Fred E. von de Mehden. Rice University Press. PO Box 1892, Houston, TX 77251. \$24.95.

There is more to American Jewish life than New York, Los Angeles and a half dozen other major population centers. This well-documented study reveals what happens when Jews immigrate to a settlement far from the mainstream of Jewish life. The chronicle probably resembles that of other Jewish communities, and thus is worth studying. The book also includes information about nine other Houston ethnic groups.

Jewish West Coast Guide. Edited by Dorit Jacob Bates. 2039 35th Ave., San Francisco, CA 94116. \$5.95.

A handy pocket-sized guide to information, this is the first book that a traveler should open upon arriving in any city in British Columbia, the five Western states and Hawaii. It

lists addresses and telephone numbers for bakers, bookstores, community centers, organizations (including for singles), publications and synagogues. Prospective tourists also can

write in advance to the groups listed.

Sol H. Marshall of Los Angeles regularly reviews books for the Jewish Telegraphic Agency.

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Preserving Tradition

Yemenite Wedding Customs

By CAROL GREEN, WZPS

One of the sadder byproducts of the process of modernization is the standardization of modern life and ritual. Take the wedding for example; all too often today's Jewish bride walks down the aisle to the strains of the traditional wedding march in a ceremony her grandmother would certainly have frowned upon.

In Israel, however, the process of modernization has taken a bit longer and, as a result much of the old flavor remains. For Israelis, especially those who trace their roots to Arabic or Levantine countries, weddings are a time for "something old," though that "something old" is more likely to be a veiled Yemenite kaftan than a veil of antique Belgian lace.

"Weddings are really the only time we take out our traditional clothing and sing songs from the old country," explains Yemenite community leader Naomi Sharabi. Sharabi, who comes from an ancient Yemenite family (her family on her father's side can trace itself to the period of the Talmud), is a Yemenite culture aficionado. Singlehandedly she founded and directs *Ezrat Avot*, a cultural and community center serving the Yemenite community of Jerusalem. She has plans to add a museum of Yemenite culture and art to the center, including an exhibit on Yemenite wedding customs.

These days, Sharabi explains, most Yemenites marry in typical Israeli style. The real highlight of the Yemenite wedding celebration takes place the night before the wedding, after the bride has gone to the *mikvah* or ritual bath to purify herself. This evening is called the *henna* because of the special red dye that is prepared and applied to the



A Yemenite Jewish couple at their *henna* celebration. WZPS photo by Richard Nowitz.
A Sephardi *ketuba* (marriage contract). WZPS photo.

palms of the hands and soles of the feet of the bride and female guests at the ceremony. "It is considered to give protection from the evil eye," explains Sharabi. The dye, which is made from ground up leaves of the *Hawsonia alba* plant, was known throughout the ancient world for its healing qualities. Maimonides recognized its value and prescribed it as a cure for excema. "Actually, variations of the *henna* ceremony are performed throughout the Middle East by Arabs as well as Jews," adds Sharabi.

In Yemen, the reddish dye was applied to the bride's hands and face in decorative patterns. So coveted was the privilege of dyeing the bride that a notable woman of the community would pay for this honor with a gift to the young couple. Today, the most revered and pious of the older female relatives applies the dye to the bride's palm. "The hands and face, however, are no longer decorated," says Sharabi.

On *henna* night, both bride and groom don the garb of
(Continued to page 10)

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Senator Rudy Boschwitz Plays Matchmaker

By JUDITH KOHN

Senator Rudy Boschwitz (R.MN) is personally responsible for weddings and engagements between young Jewish singles in the Washington, D.C. area.

"Yes, I'm the *shadchan* of the Senate," Senator Rudy Boschwitz (R.MN) told the Jewish Telegraphic Agency at a Congressional bash he had thrown for Jewish singles. Recalling the traditional art of arranging Jewish marriages in Europe, Rep. Larry Smith (D. FL) explained his role in the function he co-hosted as "an apprentice *shadchan*."

Although the "Deli-night" reception was planned to celebrate Lag Baomer, the two legislators made it unabashedly clear that the motive behind the function was over and beyond observance of the holiday, to encourage some future engagements from among their guests.

"Lag Baomer is the one day that you can get married between Pesach and Shavuoth, "Smith reminded the group of some 250 to 300 men and women, most of them in their twenties and thirties. "Rudy and I are offering prizes to those of you who decide to do whatever you think is appropriate on this day, and we're going to count engagements as marriages." Some of his parties have been attended by more than 1,000 singles.

Boschwitz said he conceived of the Jewish holiday receptions as a way to provide Washington area Jewish singles with a channel for meeting other unattached Jews. But he also let it be known that legitimate personal interest was as much a factor in his efforts as Jewish civicism, and the affair was designed perhaps as much for

the benefit of happily-married Jewish parents as for their single children.

Pointing to one of the two sons he and his wife Ellen brought with them, Boschwitz explained, "I definitely feel that it's important for those boys to marry within our faith," Senator Chic Hecht (R.NV) brought his daughter and other Congressmen were expected to do similarly, the former lumber dealer from Minnesota observed.

Boschwitz, who rode to fame in his home state on the television commercials he appeared in to peddle his own product, has attained something of a reputation in certain Washington circles that has little to do with his politics of his wood.

"Senator Boschwitz — Isn't he the matchmaker with the four single sons?" one informed Jewish resident of the District responded when told about the event on Capitol Hill.

"I like doing it and I think that people around the country should find imaginative ways to get their Jewish singles together," the Senator said.

This pet project that Boschwitz has sought fit to include among his Congressional responsibilities, is in part a response to Washington's unusually high proportion of singles and mixed marriages among the adult Jewish population. A demographic survey of American Jews conducted by the Washington UJA-Federation indicates that some 33 percent of the 120,470 Jews over the age of eighteen who are living in the Washington metropolitan area in 1983 were unmarried, earning this Jewish community the highest singles rate among Jews throughout the country. Some 15 percent of the couples surveyed in-

cluded a non-Jewish spouse.

Chaim Lauer, assistant executive vice president of the Washington UJA-Federation, who was involved in the survey's preparation and conclusions, observed that Washington's peculiar nature as a career magnet explains in part the low marriage rates.

"It is still a growing community, a very work-oriented community, where people spend a great deal of time pursuing careers instead of members of the opposite sex," Lauer said.

Washington is also "peer-group oriented," Lauer observed, and people tend to socialize mostly with members of their professions, who are not necessarily also members of the same faith.

The low marriage rates, however, also appear to be a function of a general change in attitudes toward early marriage. Whereas in 1956, an estimated 91 percent of Washington area Jews between the ages of 25 and 34 were married, the figure for 1983 is down to 54 percent.

But the increasing proportion of single Jews has not been accompanied by any dearth of opportunities to meet potential mates. In terms of opportunity, Washington is in fact something of a Jewish singles Paradise. A hotline, 654-JEWS, offers a recording of singles events - from study groups to camping trips to gambling binges in Atlantic City - that seems to go on endlessly. The hotline is a service of the Council of Jewish Singles Adult Clubs - an umbrella group for the myriad Jewish singles clubs throughout the area. "Matchmaker, Matchmaker" personal ads in the local *Jewish Week* as well as the Habad's "Permanent Possibilities

(Continued to page 10)

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Pre-Marital Counseling

By Arnold Lieberman,
Executive Director



To my knowledge, pre-marital counseling is not being provided to any significant extent anywhere. What is being done seems to be done primarily by the clergy and especially where it is required as a prerequisite to a religious wedding ceremony.

In my own experience, I have been subjected to such comment as, "Why ask for trouble?," "Don't mess with a natural function," and "You don't go to a doctor unless you're sick." Although none of the above comments are at all valid, they seem to exemplify the primary reason why pre-marital counseling has not been more widely accepted. People still seem to assume that everything will be alright despite the obvious evidence

that it may well not be.

I believe that this lack of acceptance goes beyond that. People will much more likely prepare a pre-nuptial agreement (protecting their financial and legal interests) than engage in pre-marital counseling (attempting to increase the chance of a successful relationship).

Preventive medicine, maintenance, and exercise have become more acceptable today. Some people give up cigarettes even though they haven't been diagnosed as having lung cancer. Many people are willing to have medical check-ups; have their cars checked every so often even if they are running well; and to exercise even though they feel well. Why then the strong resistance to

preventive measures regarding the marital relationship?

I would like very much to offer a definitive explanation to this puzzler, but I cannot. I could fill this page with theories, but I feel that would accomplish nothing. I simply present the challenge. Think about why rational people would refuse the opportunity to learn more about the most important experience and relationship of their lives. Why would anyone turn down the chance to head off potential problems and increase the chance for success?

We can offer pre-marital counseling at Jewish Family Service. It involves acquainting the couple with the major areas that cause problems in marriages; helping them to assess the strengths and weaknesses in their own relationship, so they may identify potential problems; teaching principles of successful relationships and techniques for successful cohabitating; and dealing with any specific or unique situations the couple may identify (i.e., intermarriage, second marriage, etc.).

(Continued to page 10)

Dear Rachel

Dear Rachel,

I have proof for you that women's liberation has been achieved. My daughter (let's call her Debby) is engaged to a boy from Philadelphia. Debby is what used to be known as a good catch. She is pretty, hard-working, and in a lucrative profession. The young man is the classic tall, dark and handsome. He has a good brain in his head, which he uses mainly to avoid putting himself out for anything or anyone. His earning prospects are, shall we say, limited. I am convinced that her attraction to him is physical. I am further convinced that his attraction to her is financial. Is there anything I can possibly say or do to rescue Debby from what I know is a terrible mistake? I hate to say it, but I'm rooting for divorce even before a wedding. I'm afraid if I tell her what I think of him, I'll alienate her totally.

She Deserves Better

Dear Better,
Women's liberation does not mean transforming

women into macho-women. No relationship can be fulfilling if partners of either sex regard each other as meal tickets. What you have here is role reversal, not liberation.

A direct confrontation with Debby is unlikely to succeed. Try a Socratic approach. Indirect questions that do not necessarily require direct answers may work best. Try discussing the traditional wedding contract (ketubah), which is recited under the huppa. A Jewish husband takes on the responsibility to feed, clothe, house and support his wife. Ask Debby what she and her fiance have decided to do about having and caring for children. What are his vocational plans? LISTEN to her answers. Avoid explosions by saying nothing more than "I see," or "Uh, huh" (bite your tongue if necessary). The idea is to stretch Debby's imagination beyond wedded bliss to the lifelong realities of marriage and family. Lust won't last;

(Continued to page 10)

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Bridal Headpiece: Your Most Important Accessory

By LYNNE C. RITCHIE
As plans are set in motion for marriage, one of the first concerns of the bride-to-be is her wedding gown. Once the gown has been chosen, the search begins for the perfect headpiece.

More and more, brides are realizing the importance of their headpiece. It plays an important part in flattering the features while framing the face as a hairstyle does. The headpiece is visible in every photograph of the bride on her wedding day. The right headpiece will enhance a look

but an unsuitable design can detract from it.

If a bride is as particular about the design and quality of her headpiece, as she is about her gown, she will probably decide to have hers custom designed.

Brides seek the services of a designer for varied reasons. Some have a clear image of what they want in their headpiece but are unable to find it ready made. Others have no ideas and need guidance. There are brides who cannot find the quality they desire. Many have seen parts of numerous headpieces that

they like but, are unable to find one which has it all.

If you decide to have your most important bridal accessory custom designed, you should approach it with an attitude similar to that of building a custom home. Remember, almost anything is possible. Your designer should offer photographs of previous designs, show you work in progress and have many samples for you to try on.

You should receive suggestions as to which styles best flatter you and compliment your hairstyle. Consideration should be given to the overall look you wish to achieve as well as the formality of your ceremony.

The initial meeting with your designer should cover all of these elements, as your design begins to take shape.

During the second meeting with your designer you will approve a design and refine details, such as exact placement of lace, flowers, pearls, puffs and veils.

Working with a creative, understanding designer allows you to have direct input into your design. There is a special feeling in knowing you will be wearing an original and in being assured

that you have taken an important step toward enhancing your own special look.

It is important to plan your headpiece well in advance of your wedding date. Time must be allowed for the ordering of special laces or other items if necessary. Immediately after the gown

decision has been made is the best time to begin. Your gown will be fresh in your mind and one more item can be crossed off your long list of things to do.

Lynne Ritchie, of Bridal Designs by Lynne, designs headpieces, hats, veils and accessories.

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Trendy Is Out, Tradition In

Forget the funky, the trendy, the way out.

No longer do brides and grooms exchange vows on the beach or in the park.

Weddings for spring and summer '87 will be traditional elaborate affairs held in houses of worship, elegant hotels and historic homes — with all the pomp and ceremony befitting the special occasion.

Brides will once again look like brides, opulent in gowns fashioned from luxurious fabrics, and their grooms will be dashing in tuxedos or full dress in rich shades of grey or silver, and always popular white and black, or the newly-revived ivory.

"Whether she has a penchant for the dramatic or is a 'frill seeker,' today's bride will find a gown to fit her lifestyle and reflect her personality," says Michele Piccione, design director for Alfred Angelo Bridals.

Tradition takes on many forms and is apparent in the details of spring collections.

Look for:

- extravagant beading everywhere from neckline to train, including sleeves and waistline
- important bows in all the right places: shoulders, waists and hems, and trailing down the train
- full-blown sleeves, reminiscent of gowns from the turn of the century, dramatizing wasp waists
- ethereal ballerina skirts recalling the paintings of Impressionist Edgar Degas
- a rediscovery of the body — with sensuously-bared shoulders, plunging illusion necklines, molded bodies and slimmer skirts
- back interest with bustles and bows
- trains that go to any length to dazzle

"New this season is an air of sophistication in wedding finery," says Piccione, "due in part to the fact that brides today are marrying at a later age than ever before.

Staging a strong comeback are looks made popular in



Frank Masandrea gown, part of the Diamond Collection. Frank Masandrea created his first bridal gown 20 years ago while still studying at the Fashion Institute of Technology. Freelancing for Lord & Taylor, he designed a wedding dress that was featured in the front window of their Fifth Avenue Store, beginning a career of creating beautiful and innovative bridal apparel.



The name says it all...the Debonair Cutaway from After Six Formals, perfect attire of the formal wedding. Designed by Bill Blass of 100% wool, the ensemble includes a grey morning coat with peak lapels, coordinating striped trousers and matching grey vest with striped ascot. The crisp white formal shirt features a wing collar. Flower girl's satin dress designed by Michele Piccione of Dance-Allure.

For Spring Wedding Attire

the 30s—body skimming sheaths with dropped waistlines and gently-curved silhouettes.

Men's formalwear parallels the trend to tradition with options for grooms to dress in classic black or white, or to select from a subtle palette or rich new greys and silver. Especially appealing to the contemporary groom are the up-to-the-minute Miami Vice shades such as Flamingo and White Heat.

"We're seeing a resurgence of ivory as a variation on the theme of the all-white wedding," says Robert Ruofker, President of After Six, Inc. Color, in fact, takes on such significance in men's formalwear that each style suit is available in

many different shades. "The diversity in the market calls for great variety," says Rudofker, "to suit all types of weddings from the traditional to the most contemporary."

A linen look to the weave creates new texture interest in men's jackets.

"Bridesmaids will be gowned in baby-soft pastels — lilacs, pinks, apricots, lavenders," says Piccione. Note the continued popularity of the blue-greens: aqua and teal.

Gone are the days of the cotton dress and jeans as appropriate wedding attire. Today's brides and grooms will again look the part, lavishly dressed for the most important day in their lives.



A perfect match...with the bride and groom dressed in traditional white. Along with the return of tradition comes traditional styling: the Queen Anne neckline, bishop sleeves and, not shown, the opulent bustle. Unfasten the bows that join one atop the other down the back of the satin skirt, and the train extends to an extravagant twelve feet. Intricate hand-beaded embroidery updates a classic, designed by Michele Piccione for Alfred Angelo International. Complementing floral spray and veil from Tina Michele, a division of Alfred Angelo. Elegant in his white notch lapel tuxedo from The Couture Collection by After Six Formals is the groom. With it he wears matching double-pleated trousers and white formal spread laydown collar shirt with white satin butterfly bow tie and cummerbund.

Alfred Angelo International wedding gown, approximate retail, \$945. Tina Michele headpiece, \$84.



Formal elegance returns...for spring and summer wedding parties with the groom in full dress and his bride gowned in fairy-tale opulence. His Granite Grey Full Dress from The Dynasty Collection by After Six Formals features a jacket with satin peak lapels, matching three-button vest, satin diamond bow tie and double-pleated trousers. A white wing-collar shirt completes his ensemble. The bride's glittering crystal sheer gown from the Alfred Angelo International Collection designed by Michele Piccione features full-blown embroidered sleeves and a cathedral train that trails a froth of baby ruffles. The finishing touch: a beaded wreath and veil from Tina Michele, a division of Alfred Angelo.

Alfred Angelo International wedding gown, approximate retail, \$628. Tina Michele headpiece, \$98.

Yemenite Wedding Customs —

(Continued from page 4)
Yemenite royalty. For the bride, this is a Jalayeh or silk kaftan embroidered with gold threads on which are hung gold coins and other ornaments. Among the ornaments, small pomegranates are hung, traditional symbols of fertility, as well as coins and other trinkets arranged in groups of threes, fives and sevens, all

numbers with kabbalistic significance. Beneath her robe, the bride wears pantaloons which are also decorated with gold coins. In Yemen the coins were the bride's dowry, though in Israel they are purely decorative.

To match her gown, the bride wears an elaborate headdress. In wealthier families this headdress would

contain mother of pearl inlays and precious metals, explains Sharabi. The groom dons a *galabiya*, or gold embroidered kaftan, the garment of the kings of Yemen. In traditional Yemenite *henna* ceremonies, the bride and groom are kept separated from each other. In modern Israel, however, the separation is less strictly enforced and the groom is often present as a guest at the *henna* ceremony.

The young couple are serenaded with songs in Yemenite, and ancient Judeo-Arabic dialect combining elements of Arabic, Aramaic and Hebrew. Interestingly, the songs do not celebrate the beauty of the bride but warn the couple that they face a difficult road ahead of them.

"The songs don't say your life will be as happy as it is now. They say you can expect to have difficulties but they can work it out," explains Sharabi.

In accordance with the Jewish law, the male and female guests separate for the singing and dancing of intricate Yemenite folk dances, which are performed to the accompaniment of a Yemenite style mandolin and a steel drum. Sometimes guests perform these dances with lighted cakes on their

heads for the bride's entertainment.

A large percentage of the younger generation marry non Yemenites and, inevitably, their children feel even less of a connection to the Yemenite tradition, but many are also returning to their roots and once again coming to appreciate the beauty of their culture.

Matchmaker —

(Continued from page 5)

Dating Service" and at least one other dating referral center for Jews appears to offer enough possibilities to overwhelm a neophyte spouse seeker.

But for many, the Jewish singles scene becomes almost a style of life. Accordingly, the Congressional Lag Baomer reception was unusual more for the venue than the mix of people it drew, many of whom had no Capitol Hill connection.

"All the men here came to meet women and all the women came here to meet men, and everything else is window dressing," said a journalist in his mid-twenties who also attended the Congressional Hanukkah and Purim parties Boschwitz has sponsored.

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Counseling —

(Continued from page 6)

The opportunity exists to increase the odds in your favor. We would love to do much more pre-marital and much less post-marital counseling. Call us at 478-9411.

Dear Rachel —

(Continued from page 6)
bills and children do. Good luck.

Rachel

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By SYLVIA F. PANITZ

When I was growing up in Baltimore there was a radio commercial put out by a jewelry store there that still rings true. If I remember it correctly it said, "Marriages are made in heaven but engagements are made at S&N Katz." When you get right down to it the commercial was rather correct. If you stop and think about how one has met their mate, I guess it was just being at the right place at the right time. Many years ago the "matchmaker" played an important part in getting two people together.

Or sometimes it was a friend of a friend who helped pair up people. In my day "blind dates" played an important part with me and my friends. I think that idea has sort of phased out — but it really does work! Now the "in" way to meet is by the single groups.

Marriages are not performed on any of the major festivals or their intermediate days because one is not permitted to mix one festivity with another but must enjoy each for itself. In Israel Lag B'Omer is a very

festive day and one of the most popular days for weddings. Most weddings are held on Sunday but in some communities Tuesday is a popular day. The third day was selected because in the Bible the repetition of the phrase "and G-d saw that this was good." Except for certain days like Rosh Chodesh, it is customary for the groom and bride to fast on their wedding day, because their sins are atoned on that day.

Kashruth (Jewish dietary laws) has always played an important part in my life. Therefore, when I got married I knew that I would keep a kosher kitchen. For you new brides — don't let keeping kosher scare you. It is really not as difficult as it might seem. There are so many food products certified kosher that shopping is much easier than years ago. For example most Duncan Hines cake mixes have the © kosher certification. We are fortunate to live in an area where a kosher butcher is available for meats and chicken plus other foods. If ordered ahead of time, airlines can provide kosher meals. Hospitals will try to

work out a kosher food plan if requested. There are colleges where students may get three kosher meals a day. Many resorts offer kosher meals. In fact, a new kosher facility just opened in Orlando, Fla., close to Disney World. For more information on keeping a kosher kitchen, talk to your rabbi.

Sweet And Sour Meat Loaf

The following recipe is one which the new bride can make and have enough to serve both sets of parents. Start with ½ grapefruit or fruit cup and add some baked potatoes plus a green vegetable and you've got a complete meal. Don't forget to try the cake.

2 lbs. ground beef
1 medium onion
1 cup crushed matzos
¾ tsp. salt
¼ tsp. pepper
½ cup water
2 eggs, beaten
1 10 oz. can tomato and mushroom sauce
¼ cup lemon juice
½ cup sugar

Combine and mix well the

meat, onion, matzo crumbs, salt, pepper, eggs and ½ cup of the tomato and mushroom sauce. In a greased baking dish, shape into a loaf. Combine remaining sauce, lemon juice and sugar. Pour over meat. Bake at 350° for one hour basting frequently. Serves six.

Hawaiian Chicken

Here's an easy to make recipe that even your guests will enjoy.

3½ to 4 lb. broiler-fryer, cut-up
¼ cup margarine
½ cup ketchup
¼ cup lemon juice
½ cup honey
2 Tbsp. soy sauce
½ tsp. ginger

Melt margarine; stir in all other ingredients (except chicken) until smooth. Place chicken in baking dish and pour mixture over chicken. Marinate for 1 hour. Bake for 1 hour at 350°. Continue basting.

Double Pineapple Cake

Here is a cake recipe put out by Duncan Hines that's

easy enough for any new bride to make.

1 package Duncan Hines Deluxe II Pineapple Supreme Cake Mix
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½ cup water
1 can (21 oz.) pineapple pie filling*
Confectioner's sugar (if desired)

Preheat oven to 350°. Pour oil into a 13x9x2 inch pan; tilt pan to cover bottom with oil. Put dry cake mix, eggs and water into pan; stir with a fork or spoon until blended (about 2 minutes). Scrape sides and spread batter evenly in pan. Spoon pie filling on to batter; use a fork to fold it into batter just enough to create a marbled effect. Bake at 350° for 35 to 45 minutes, or until a toothpick inserted near the center comes out clean. Cooled cake may be sprinkled with confectioner's sugar, if desired. Use a knife to loosen cake from sides. Cut and serve directly from pan. Store cake loosely covered. *Strawberry or cherry pie filling can be substituted.

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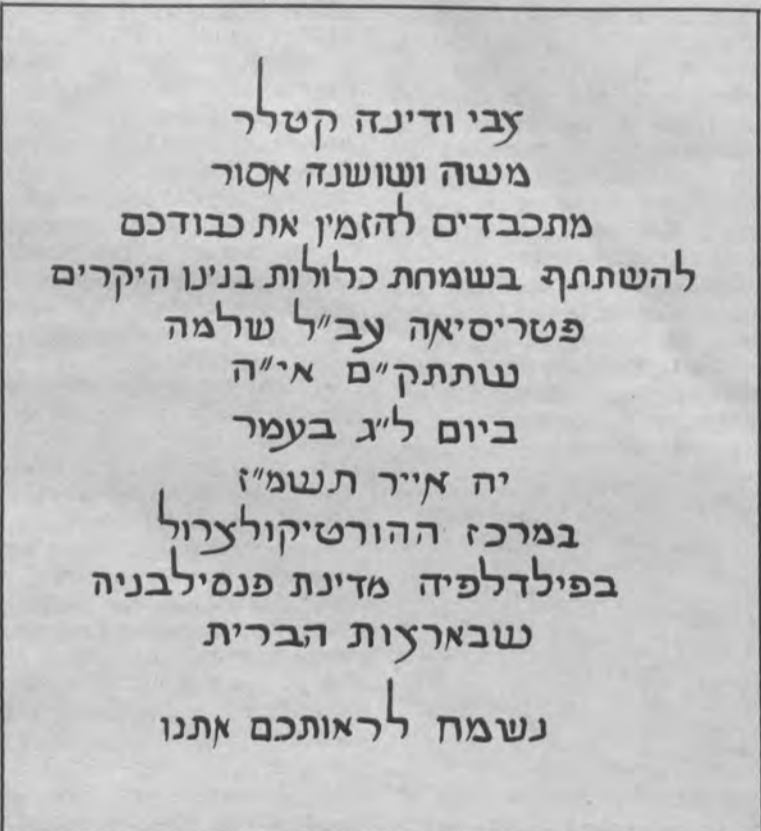
Calligraphy Creates Lasting, Personal Wedding Mementos

Local artists Riva Brown and Lorraine Miller are known for the beautiful Hebrew calligraphy and illuminations on the *Ketubot* (marriage documents) they create. For this bridal supplement, the *Voice* posed the following question to the two women: in addition to commissioning a *ketubah*, is there another way a bride and groom can use the skills of an artist/calligrapher to make their wedding more special? They responded by suggesting two unique applications for calligraphy, personal and creative, but commissioned for less frequently than the *Ketubah*.

Riva Brown suggests including Hebrew text in the invitation.

"A wedding is a time to attend to details," she notes. "Like the *Ketubah*, the invitation is an important document that needs attention."

Using a Hebrew text adds an extra dimension of interest. It reminds us that we are Jewish and that the



Part of a wedding invitation designed by Riva Brown.



A *ketubah* created by Lorraine Miller for a couple's 50th anniversary.

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language of the Jews is Hebrew, says Brown.

When a couple decides to include Hebrew in their invitation they may turn to a calligrapher because of the relative lack of Hebrew type. But the most important reason, says Brown, is the beauty of handwritten letters. "The interchange between family and scribe affects the final appearance of the lettering and is important in achieving a harmonious and pleasing whole," she adds.

Lorraine Miller has another idea.

"The *ketubah*, literally a written instrument, was the marriage agreement which the bridegroom handed to the bride after its contents were read aloud by the religious functionary or *hazzan*, during the benediction under the *chuppah*," notes Miller. "It may be described as the rabbinic charter of women's rights."

The oldest known text of a Jewish marriage contract was found in Egypt in 1905 and dates from 440 B.C.E.

What better way is there to honor a loving couple on their 25th or 50th anniversary than by commissioning a personal remembrance, she asks. Since wedding vows have already been exchanged, it is not necessary that the document be an actual *ketubah*. A poem or psalm that holds special meaning for the couple can also be written in Hebrew calligraphy and embellished with appropriate drawings.

Biblical Standards Of Beauty Resemble Our Own

By Rabbi Bernard S. Raskas
 St. Paul, Minn.—When the patriarch Jacob was looking for a bride he came to the house of his kinsman Laban. Laban had two daughters, Leah and Rachel. According to the practice of the times, Jacob should have chosen the older.

But the biblical text says, "Leah's eyes were delicate, but Rachel was of beautiful form and appearance."

Delilah smiled at Samson and he was lost. King David had many wives, but when he saw Bathsheba bathing, he behaved reprehensively, arranging for her husband to be sent to war and killed, and then taking her for himself.

Nothing is known about Eve's vital statistics, and in any case Adam lacked means of comparison.

Beauty is in the eye of the beholder. Standards vary from age to age, from region to region. Yet, from early excavations in the Middle East it is possible to reconstruct some rough ideas of ideal beauty that are remarkably similar to those of modern Jewish circles.

Upon examining early female figures as represented in idols, we find women represented with full breasts and wide hips. This probably was related to the ancient concept of fertility. Large families were important in the biblical economy. Children were needed to till the fields, tend orchards and make clothes. Moreover, infant mortality was high and survival through childhood was chancy.

There are words on beauty in "The Song of Songs" — at least from the male point of view. "Your hair is like a flock of goats, trailing down, your teeth are all shaped alike, and your nose is like the tower of Lebanon," it says.

To be told that one's nose is like a tower hardly seems like a compliment. Apparently, a large, straight nose was a sign of beauty then. More recently, Jewish women were

having their noses shortened. But after Barbara Streisand, perhaps the biblical view is coming back into vogue.

Light skin and fair complexion were greatly valued. In "Song of Songs," Shulamite, the epitome of biblical radiance, said plaintively, "I am dark, but comely." Then she added by way of explanation, "I am dark because the sun has tanned me." Yet, Moses' second wife was a Kushite, which clearly means black.

Then, as now, women knew how to make themselves attractive. More than 25 words are used in the Bible to describe jewels and ornaments.

As it is today, jewelry was used as adornment by the matriarchs. When Abraham's servant was sent to look for a bride for Isaac, he found Rebecca. At first he gave her "a golden nose ring weighing half-a-shekel." He also gave her "two bracelets weighing ten shekels of gold and jewels."

In the recent exhibit of the Moshe Dayan Collection at the Israel Museum in Jerusalem are illustrations in stone of a surprising variety of hairstyles — long, short or braided — among women. There even is a bouffant, as though the woman just stepped out of a beauty shop.

Apparently makeup also was used. Among the items found in excavations of the biblical period are khol jars in many varieties. Khol is

blue or reddish brown and a basic ingredient used in eye makeup. Incidentally, Khol's henna coloring is popular with Israeli women today for dyeing hair because, they maintain, it is natural and non-allergenic.

The prophet Isaiah made a thorough study of women and their "wiles." The day will come, Isaiah wrote, when the Lord "will take away the bravery of tinkling ornaments about their feet and their headdresses and headbands, the chains and bracelets, the ornaments and perfume vials, the rings and the nose jewels, the many changes of clothes, the pins ..."

A recent find in Jerusalem dated at the time of Isaiah contained six gold items, 95 silver items and many perfume containers. They were identified as coming from all over the known world. This reflects the fact that fashions in Jerusalem were influenced by foreign styles and, as today, are international.

Today in Jerusalem there are beauty shops and fashion stores located near or even precisely at ancient sites. Israeli soaps and creams are made from avocados, shampoos from olive oil, aloe and cacti. Hair dyes come from the henna and other plants. Local perfumes are made from the wild flowers of Judaea and Samaria as well as those cultivated on *kibbutzim*. Their names are Shalom, Masada, Judith, Bat

Sheba, Spell of Jerusalem, etc. There is even a beauty mud that comes from the Dead Sea called "Jericho."

Rabbi Bernard S. Raskas

serves Temple Aaron Congregation, St. Paul, Minn. He is the author of the trilogy "Heart of Wisdom."

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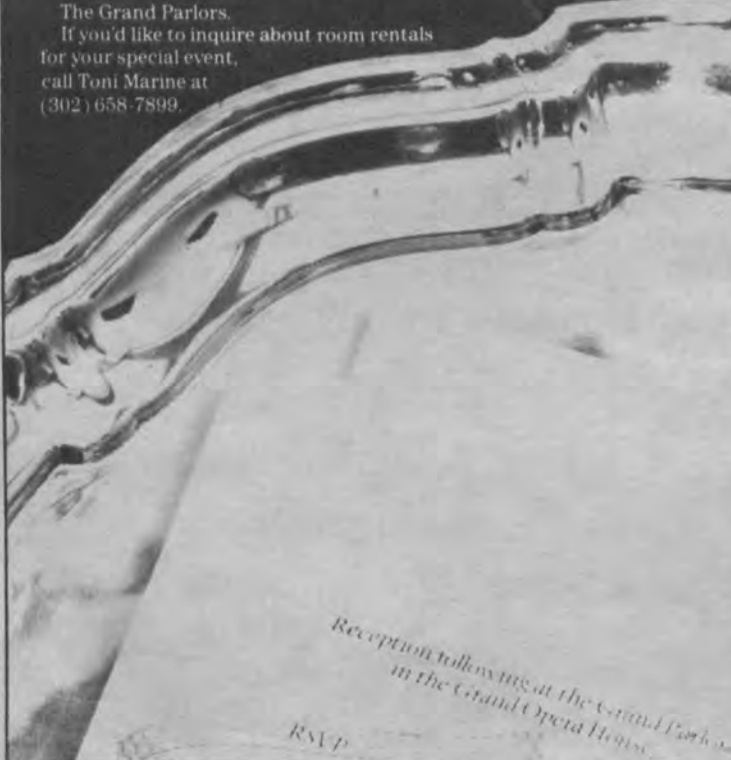
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Rabbi's Quiz Box

By RABBI SAMUEL J. FOX
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QUESTION: *Why is it customary for the bride's family to make the wedding feast which takes place after the ceremony?*

ANSWER: A wedding ceremony actually comprises two distinct acts. One is called *Erusin* and consists of the presentation of the ring from the groom to the bride. The second is called *N'suin* and consists of the act where the bride and groom are ushered into a private room to be alone together. Whereas they are now done consecutively, originally there was a period of time that elapsed between the two acts. They usually took place several months apart from each other. A feast was required after each of the acts. According to statements in the Talmud, it seems that the family of the bride would make the feast after the first act while the family of the groom would make the party after the second act. (*Pesachim 49a*). Since, in our time, the two acts run consecutively one after the other, the custom developed to have the bride's family make the feast. Some sources draw this custom from the marriage of Jacob to Leah and Rachel where it was Laban who made the feast for those marriages. (*Genesis 29:22*). Of course, in the case of Laban, Jacob was away from his home and did not have the means to make any feast.

QUESTION: *Why is it customary for the bride to be escorted around the groom before the actual wedding ceremony begins?*

ANSWER: Some sources try to associate this practice with the relationship between the center of the circle and its circumference. Each one of these are related to the other and each defines the other. Both together thus make the complete unit of the circle. Likewise do both groom and bride relate to each other and comprise a full measure of unity. Some sources require this to be done seven times. (*Tikune Zohar, Yalkut Maharich*). Some relate this number to the seven marriage benedictions. Others relate it to the seven heavens. It was also popular in some areas to make the circuits three times. Some relate this to the three times the Bible mentions the phrase, "When a man takes unto himself a wife." Others relate this to the three times the strap of the Tefillin is wound around the fingers which represents the three expressions in the Bible where the text speaks about the Almighty betrothing unto Himself the people of Israel (*V'Arastich Li L'olam, etc.*). Still others relate this to the three obligations a man has to his wife (i.e. to feed, clothe her and serve her with conjugal pleasure) or to the original three methods of betrothal (i.e., the ring, the marriage contract and the conjugal act).

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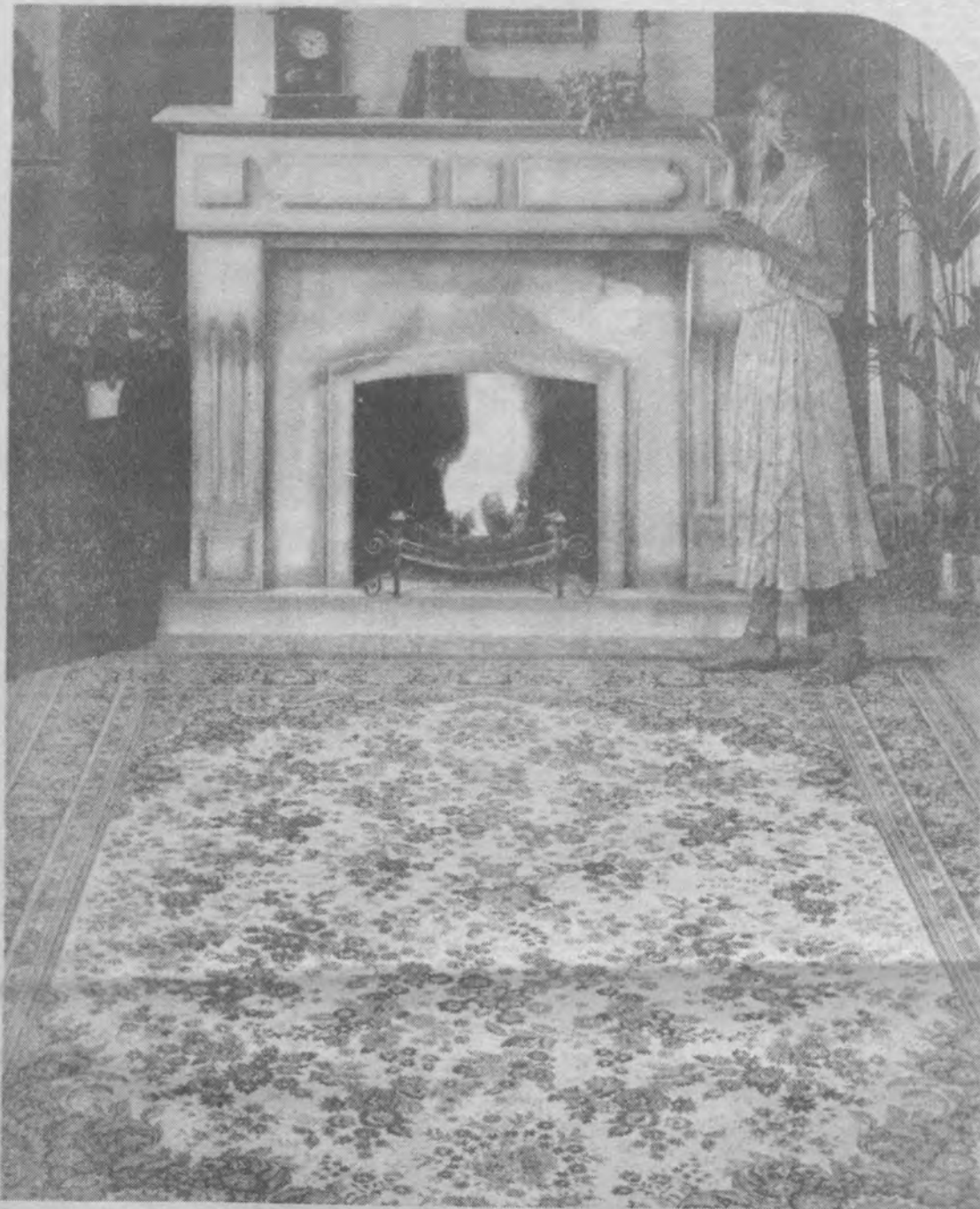
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Cabaret Is Coming To Town: An Interview With Werner Klemperer

Special To The Jewish Voice

By PRISCILLA W. SIEGEL

A new production of the 1966 stage musical "Cabaret" currently making a pre-Broadway tour, will be at the Playhouse in Wilmington from Feb. 26 through Feb. 28. Reunited in the revised production are Joel Grey who originated and will again play the role of Emcee, and acclaimed director, Harold Prince, whose original direc-

evokes the phrenetic atmosphere of Berlin just before Hitler's Third Reich. The dark, satirical lyrics of "Life is a Cabaret" sung by cabaret singer Sally Bowles provides a harsh, kaleidoscopic perspective to the musical. Orchestrated by the satanic emcee, the mindlessness of life's cabaret is spotlighted against the ominous shadows of the encroaching Third Reich. As a

father, Otto Klemperer, the world renowned orchestra conductor, was a Catholic convert from Judaism, but the Nazi motto, "once a Jew, always Jew," was threatening. In 1933, soon after Hitler's rise to power, the senior Klemperer became frightened by the repressive rumblings of this new pugnacious government and while in Zurich, made a quick decision to move his family out of Germany. Thus, Werner, his sister and mother (a well known opera singer) left Berlin by train on twenty-four hour notice. Though it was possible to leave Germany in 1933, the situation for emigres was nevertheless precarious. Germany is famous for its rich pastries, but Werner Klemperer's mother brought a new level of richness to a cake she baked for the train trip when she added 100,000 DM to the ingredients. The cake was successfully smuggled out of the country, and the family spent the next two years in Vienna until it became apparent that Austria would soon ally itself with Germany.

The family then left for America, and settled in Los Angeles, where Otto Klemperer took on the position of conductor for the Los Angeles Philharmonic Symphony. Werner, after high school, attended the Pasadena Playhouse drama training, and during the war was drafted into the army serving on the Pacific front. After the war, Klemperer pursued a theatrical career, and in 1965 contracted with the television series "Hogan's Heroes" in which he played Colonel Klink, the inept, bumbling Nazi commandant of a POW camp. When asked how he felt about playing this Nazi role, he responded, "I felt quite comfortable with the part since it was a parody and satire of a Nazi officer. Colonel Klink was a loser. If he had been portrayed as a winner, I could not have done the part."

Since Werner Klemperer was brought up in the Roman Catholic church I was curious if, as a boy in Berlin and in Vienna, he was sensitive to the anti-Semitic atmosphere to which he must have been exposed. "Of course I was aware of and sensitive to the anti-Semitic slurs and propaganda. I always knew about my father's Jewishness and was not ashamed. But we were afraid." When asked about the complicity of the Catholic church in Germany with Hitler's anti-Semitic policies he denied such com-

plicity, but admitted that the position of the Vatican and Pope Pious in 1939 was "highly questionable."

Finally, in our discussion about "Cabaret," Mr. Klemperer indicated that the role of Herr Schultz was one which was sympathetic to him and to which he could relate. But the play, for him, has some universal meanings. Though it captures the atmosphere of Germany of the late 20s and early 30s, the denial by the German population of the monstrous events

taking place in its country is a lesson which must be learned. Quoting Harold Prince, the director, Klemperer said, "'Cabaret' is about avoidance. And when we avoid those issues which have terrible implications we all become a little guilty — we are accomplices." "Cabaret" is a chilling, somewhat jarring, but engrossing theatrical experience and well worth reviving. Ticket information for "Cabaret" may be obtained by calling the Playhouse Theatre, 656-4401.



Werner Klemperer and Regina Resnik rehearsing a scene from the new production of the landmark stage musical "Cabaret," starring Joel Grey as the emcee (the role for which he received the Tony and Academy Awards), directed by Harold Prince, also starring Alyson Reed as Sally Bowles, and featuring Regina Resnik, Werner Klemperer and Gregg Edelman. Presented by Barry & Fran Weissler, "Cabaret" will be performed at The Playhouse from Feb. 26 to March 1. For ticket information call, 656-4401.

tion of the musical play launched a distinguished directorial career. Reunited, too, from the original musical, are author Joe Masteroff, songwriters John Kander and Fred Ebb, choreographer Ron Field, and costume designer Patricia Zipprodt. New to this production are Alyson Reed, playing Sally Bowles, Gregg Edelman as Clifford Bradshaw, Regina Resnik in the role of Fraulein Schneider and Werner Klemperer, who plays Herr Schultz.

"Cabaret," based on John van Druten's play "I Am a Camera" and stories by Christopher Isherwood,

counterpoint to the artificial gaiety of the cabaret, a subplot involving an aging Jewish man (Herr Schultz) and his non-Jewish landlady (Fraulein Schneider) symbolizes the increasing isolation of the Jew in Germany before the final disappearance of Jews from the German scene during the Nazi period. While the entire play is fascinating, the part of Herr Schultz has particular poignancy for a Jewish audience, and with this in mind I interviewed Werner Klemperer, who plays the role. Klemperer was a child in Berlin during the period in which the play is set. His

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The Third Year At Gratz

Students of this year's High School II class of the Delaware Branch of Gratz College Hebrew High School are: Jennifer Braverman, Rachel Deitch, Dana Ger, Audrey Greenstein, Daniel Gropper, Aaron Handler, Francine Jacobs, Rachelle Kahn, Keith Kruger, Craig Pell, Aimee Peltz, Debra Saposnick, Bruce Seltzer, Stacey Shore and Joel Simon.

They participate in a comprehensive Jewish study program which consists of both Hebrew and English courses. History 34 is taught by Marlene Milunsky. Students cover the Second Commonwealth Period in this course which includes the study of the Maccabean uprising, the Great War

against Rome and the development of the Talmud.

A Hebrew course, taught by Annette Baruch, uses the second level in a series of Hebrew language texts designed primarily for high school students. It emphasizes Hebrew conversation, composition and grammar.

Ronit Keret, instructor for Hebrew Literature courses, guides in combining the review of the components of the Hebrew language with the reading of specially selected stories and novels. Appreciation of literature and educational values are emphasized.

Jack Vinokur teaches Jewish Issues 32, a class in comparative religion. Its main objective is to show how

Judaism differs from other religions. Cults and their tactics are also discussed.

A Jewish Ethics course taught by Gladys Gewirtz consists of a study of the Mishnah including Pirkei Avot. This class familiarizes the students with the famous pillars of our past whose sayings, values, and ways of thinking affect modern Jewish life.

Bible 34, taught by Collette Ben David, presents an intensive study in the books of the prophets. Attention is given to the prophet, his period, goals, challenges, ideas, morals and ethics.

The third year program at Gratz offers an exciting and diversified course of study for its 15 and 16 year olds

Second Graders Learn About Tzedakah

Congregation Beth Emeth is trying to teach students that the *mitzvah* of *tzedakah* is much more than putting a few coins into the *Keren Ami* collection envelope each Sunday.

Myrna Pollack has developed several "hands on" *tzedakah* projects this year for her second grade class and, as a result, these 7 and 8-year-olds are learning how they can make a difference in the lives of others. They have sent money and letters to Life-Line For The Old in Jerusalem in return for a *hallah* cover; they have purchased a *hanukkiyah* to

brighten someone's Hanukkah; and they purchased brightly colored carnations to take to the Kutz Home residents on a snow-covered Sunday morning. The following is Mrs. Pollack's impressions of the visit to the Kutz Home by her class and by Jody Harris' second grade class on Sunday, Jan. 25.

The latest *tzedakah/mitzvah* project for grade two was a trip to the Kutz Home. With musical rhythm instruments, song sheets and bright carnations in hand, we boarded the school bus and set off to make a dreary winter day a little

brighter for people at the Home. Music teacher, Jane Hormadaly, met us at The Kutz Home, and the children sang and played the instruments as many of the residents joined in the lively singing. After our performance, the children went around and spoke with each person while handing that person a flower. The children asked names, ages and any other questions a second grader might have on his/her mind. One woman said that it was the children who deserved the flowers.

"Marc Paul, a cadet aide in our school, videotaped the

(Continued to page 16)

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Judaic Workshop And Tu B'Shevat

By JUDITH SCHWAB

The Judaic Workshop provides a "special" Jewish education on a weekly basis, meeting every Sunday during the school year from 9-11 a.m. at Adas Kodesch Shel Emeth Synagogue. Young Jews with special educational needs gather to study prayers, develop an understanding of their meaning, reinforce Torah study, and learn about Jews in the contemporary world.

The program is sponsored by the Jewish Federation of Delaware and by the parents of the workshop participants. The Judaic Workshop serves the "special" needs of those who cannot attend a regular religious school. Students often remain in this program for many years because they enjoy it so much. The content of the program remains constant; however, the presentation varies each year —

through movement activities, dramatic play, games, music, film strips, slides, arts and crafts and discussion.

The Tu B'Shevat lesson provides an example of the activities taking place in the Judaic Workshop. Students look at a world map and find Wilmington and Israel. The weather, here and in Israel, is discussed as it relates to geographical places on the planet. The end of the winter season in Israel and the early budding of the trees as a beginning of spring are included in the discussion of Tu B'Shevat. Students build a model of Israel that shows the beginning of spring; they also build a model of the winter in Delaware.

Motion is experienced by acting out a rhyme with body movement as well as with recitation. Students begin by forming the sign of an airplane (as in sign language). The airplane

(hand) moves, as the poem is heard:

"I wish I were an *aviron*,
(Hebrew for plane)
I'd fly across the sea;
I'd fly to *Eretz Yisrael*
And there I'd plant a tree."*

Next, arms become airplane wings, torsos become airplane bodies, and feet do the job of the engines, moving the students across the miles to *Eretz Yisrael*.

What trees do for people and what people do for trees is discussed. An appreciation of nature takes place. A prayer that mentions these concepts is selected, and it is read in Hebrew and in English. Tu B'Shevat treats are provided to the students by the AKSE Sisterhood. Each Jewish holiday is taught in similar fashion.

The Judaic Workshop operates independently and is not a part of any synagogue religious school program. It is a community program under the auspices of all the synagogue religious schools. Adas Kodesch Shel Emeth donates classroom space and administrative help in running the program.

New participants in the Judaic Workshop are welcome. Tuition charges are nominal and may be waived if the need exists. For more information, please call Helen Gordon at 762-2705 or Judith Schwab at 655-3635.

*Mother Goose Rhymes, Sara G. Levy



Jamie Levin adds a branch to his model of spring in Israel.



Larry Zucker (left) and Larry Seltzer (right) build models of winter in Wilmington.

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Obituaries

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Marion Vogel Prober
Marion Vogel Prober, 69, formerly of 402 W. 39th St., died Sunday, Feb. 8 in Foulk Manor North, 1212 Foulk Road, where she had lived for eight months.

Mrs. Prober worked in the Internal Revenue Service's Wilmington office for more than 20 years. She retired in 1984.

She was a past president of the Deborah Foundation, Wilmington Chapter.

Her husband, Herman, died in 1985.

Surviving are a son, Larry M. of Voorhees, N.J.; a daughter, Carol Netta of Irvine, Calif.; her mother, Rose Vogel of Philadelphia; three brothers, Simon of Philadelphia, Harry of Satellite Beach, Fla., and Philip Vogel of Elkins Park, Pa.; and three grandchildren.

Graveside services were in Beth Emeth Memorial Park, Faulkland and Du Pont roads.

In memoriam the family suggests contributions to charity.

Ralph M. Wallstein

Ralph M. Wallstein, 67, died Monday, Feb. 9 in Beebe Hospital, Lewes.

Mr. Wallstein, a salesman for Air Base Carpet Mart in New Castle for 12 years, retired in 1983. He was a native of Brooklyn, N.Y., who lived in Wilmington for many years before moving to Ocean View in 1983.

He is survived by his wife, Lillian; two daughters, JoAnn Allen and Wendy Wallstein, both of Wilmington; a sister, Jeannette Leeds of West Caldwell, N.J.; and two grandchildren.

In memoriam the family

suggests contributions to the American Heart Association, Railroad Avenue and Depot Street, Georgetown 19947.

Ignac Moskovic

Ignac Moskovic, 74, of 4010 Society Circle, died Friday, Feb. 13 while visiting his family in Syracuse, N.Y., where he traveled to attend his grandson's bar mitzvah.

Mr. Moskovic was a machine operator for Allied Corrugated Container Corp. of Wilmington for 14 years. He retired in 1984.

He moved to the United States from Czechoslovakia in 1969. While in Czechoslovakia he was employed as a plumber.

The Moskovics, who are Orthodox Jews, were resettled by the Jewish Family Service of Delaware when they arrived in Wilmington from Usti Nad Labem, a river city north of Prague. They said they left because they found it increasingly difficult to live with oppression.

Mr. Moskovic's first wife and two children died at the Auschwitz concentration camp. He was the only one of eight brothers and four sisters to escape the Nazi genocide of World War II.

Mr. Moskovic was a member of Adas Kodesch Shel Emeth Congregation. He also was a member of the Machzikey Hadas Congregation, which meets in the B'nai B'rith House on Society Drive. He served as the Machzikey Hadas Congregation's cantor.

He is survived by his wife, Esther; two daughters, Malka Moskowitz of Syracuse, and Feigi Friedman of Brooklyn, N.Y.; and five grandchildren.

Services were in Schoenberg memorial Chapel, 519 Philadelphia Pike.

Interment was in the Jewish Community Cemetery on Foulk road.

In memoriam the family suggests contributions to the Machzikey Hadas Congregation, 800 Society Drive, Claymont 19703, or to the Adas Kodesch Shel Emeth Congregation, Washington Boulevard and Torah Drive, Wilmington 19802.

Mildred L. Rosenblatt

Mildred L. Rosenblatt, 73, of 406 W. Holly Oak Road, Holly Oak, formerly of 304 W. Seventh St., died Monday, Feb. 16 at her son Morton's home.

Mrs. Rosenblatt operated a rooming house for many years at her former address. She retired in 1976.

Her husband, Charles H., died in 1954. In addition to her son, she is survived by four grandchildren and three great-grandchildren.

Services were in the Adas Kodesch Shel Emeth section of the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to the Adas Kodesch Shel Emeth Congregation, Washington Boulevard and Torah Drive, Wilmington 19802.

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Death And Dying

Shiva, Sheloshim And The First Year

By ALAN SCHOENBERG
Shiva

The *shiva* (7 day) period of intense mourning begins when the mourners recite the *Kaddish* at the graveside.

Either upon leaving the cemetery or before entering the *shiva* house the hands are washed as a symbol of cleansing from the earth of the cemetery and the beginning the process of continuing with life.

The memorial candle is lit by one of the mourners as soon as they enter the house of mourning. No prayer is required when lighting this candle.

The meal of condolence (*Seudat Havraah*) is served to the mourners. It is customary for those in attendance to serve the mourners. Friends and neighbors usually provide food, cakes, fruit, etc. After the mourners are served others may partake in the repast. The mourners should not act as hosts but as recipients of the kindness and support of friends and relatives.

Some follow the custom of covering mirrors. There are two reasons for this practice; one is mystical and the other more pragmatic. The mystical aspect says the soul lingers in the home after death. Should the soul look into a mirror and see no substance it would be traumatized.

The practical reasoning deals with vanity. It is a natural act for anyone passing a mirror to glance into it and "check out" their appearance. During *shiva* personal appearance should not be a concern. Men should not shave, and women should not apply cosmetics.

Although *shiva* means seven, today the *shiva* period is many times observed for three days. Even among the orthodox, if *shiva* should present a financial hardship for the mourners, they may return to employment after three days.

During *shiva*, daily services are held in the *shiva* home. *Shiva* is not observed on Shabbat. The mourner should attend services at the synagogue and recite the mourners' *kaddish*. During shabbat, the *kriah* ribbon is not worn. It is removed at Sundown Friday and replaced after Shabbat.

The intervention of a major holiday will cancel *shiva*. For example, if after two days of *shiva* Rosh Hashana begins, all *shiva* observances are terminated and not continue after the holiday.

On the other hand, should the burial take place during a holiday such as in the middle of Passover, no *shiva* is observed until after the holiday, when a full *shiva* period is then observed.

As a sign of humility, some mourners may sit on low stools or *shiva* benches rather than regular chairs.

Those attending *shiva* services and visiting the mourners should be supportive in their conversation. Laughter and frivolous conduct are considered inappropriate.

Sheloshim

Shiva allows the mourners a period for expressing grief and receiving direct support of friends and relatives. *Sheloshim* which is the first 30 days including *shiva*, is the period of time for the mourners to re-enter the normal life process. The mourner returns to work. He

or she continues to wear the *kriah* ribbon so that acquaintances will not behave in an inappropriate manner around them. During this period the mourners should avoid parties entertainment or gala events.

Weddings previously planned may occur but if one of the principles is a mourner, the wedding should be postponed until after *shiva*.

During *sheloshim* the mourners are prohibited from visiting the grave of the deceased. It is believed that if one is permitted to return to the cemetery too soon he might dwell on the past and not continue with life in a normal manner.

The First Year

All of the restrictions observed during *sheloshim* are extended for a year for those in mourning for a parent. *Kaddish* is recited for this period.

Any time after *sheloshim* but less than a year the mourners should place a monument on the grave of the deceased and hold a dedication or unveiling. Our culture, which requires life to continue, also requires the memorialization of the dead. Waiting longer than a year for an unveiling is considered disrespectful.

Since the unveiling is part of the funeral ritual, the Schoenberg Memorial Chapel extends service for this rite. If the grave is in one of the Jewish cemeteries in New Castle County we provide a tent, carpeting, greens, and chairs for use at the unveiling service at no charge. We do ask the family to inform us as to the date and time of the service. We will also arrange for a notice of the unveiling to appear in the newspaper if the family wishes.

On the anniversary of the death, the mourners should recite the *Kaddish* in the presence of a *minyan*. Synagogues will generally notify their members when a *yahrzeit* (anniversary) is approaching. The synagogue will provide the date of the *yahrzeit* and the closest Shabbat service. In addition to the synagogue notification, the Schoenberg Memorial Chapel provides *yahrzeit* calendars which gives the Gregorian or English date for the appropriate Hebrew date of death for the following 20-year period.

If you have any questions about this or related subjects please submit them to Alan Schoenberg, Schoenberg Memorial Chapel, 519 Philadelphia Pike, Wilmington, Delaware 19809.

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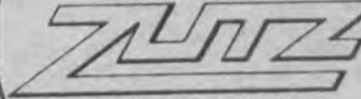


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Birth

Gerald and Susan Deitch of Wynnwood, Pa., are the new parents of a baby girl, Willa Lauren. Grandparents are Fannie B. Shaffer of Philadelphia and Ethel and Nathan Deitch of Overbrook Hills, Philadelphia. Before moving to Pennsylvania this fall, Sue was assistant executive director of the Jewish Community Center in Wilmington and Jerry, an attorney, worked in the Legal

Department of E. I. duPont de Nemours, Inc.

Mazel Tov

The News-Journal papers recently highlighted the unusual career of Rheva Cook of Newark. Rheva, a newcomer to Delaware is a lay chaplain and may be the only Jewish lay hospital chaplain in the United States. In addition to visiting patients to "help them work through their problems... and listen to whatever they need to talk about," she conducts Sunday interfaith services and has created several videotapes on Jewish festivals and holy days.

Phyllis Levitt of Dover was recently elected to serve a new three-year term on the Delaware Humanities Coun-

cil. Phyllis chairs the English Department of Dover High School and the Lower Delaware Jewish Community Relations Committee. She recently led a successful campaign to change a teacher inservice day scheduled on Yom Kippur.

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Tzedakah —

(Continued from page 12)

children and the residents and the variety of reactions on both sides. One of the students came back to school saying that 'the residents were sad to see us because I saw them crying.' There were tears in the eyes of many of the men and women in the room, but they were tears of joy and delight at the happy young faces. As we were leaving, one woman said to us, 'Please come again. We don't often get to see children here.'

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PARTIES - WEDDINGS - TAVERNS. BAR & BAT MITZVAH. All Occasion DJ - Old And New Sounds. Call: Harry Crowley (302) 655-0955.

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Beth Emeth Launches Preschool Fun Group

This year Beth Emeth Religious School has added a Monday class for preschoolers. The Monday Fun Group meets each Monday at 1 p.m. and is open to all four and five-year olds. As part of the registration fee, each family received a set of HOMESTART materials so

that material would be available for home celebrations of each Jewish Holiday. The HOMESTART materials, published by Behrman House, consist of tapes, games, recipes, stories, and background information for each holiday. The use of these materials help to carry over school learning into the home so that the children may experience each holiday to the fullest.

Each class session is one hour long (just about right for this age group), and the time is spent in a variety of ways. Each class begins with a welcome song in Hebrew, and then Keren Ami is collected. The children have learned the importance in our Jewish tradition of helping others. Some of the money was used to buy Hanukkah candles and small gifts to send to someone in need of Hanukkah. The Jewish Family Service provided the information, and Mrs. Pollack's second grade Sunday class purchased a Hanukkah to send with the candles and small gifts.

Class sessions continue with activities that teach Hebrew vocabulary and arts and crafts projects that reinforce understanding of the lesson being taught that day. The children have baked challah, made Kiddush cups, made *tzedakah* boxes, baked Hanukkah cookies, made fruit cup for Sukkot, made book marks for Book Month, and much more. Each class also includes a snack with appropriate blessings and a story as well as time for songs and games.

They have visited the Chapel, the Rabbi's Study, and have taken the Torahs from the Ark for a closer look. The children have tried on the rabbi's *kippot* and his *tallit*; they have touched the Torahs, held the Torah decorations, lighted candles; counted *mezzuzot*; smelled the spices of *havdalah*; and even learned how to say "turkey" in Hebrew (at Thanksgiving).

As the year continues, Rabbi Grumbacher will meet on several occasions with the parents during class time to further discuss the holidays and any other questions of interest. Meanwhile, the students will busily continue learning about their heritage.

AEA Plans Open House

Albert Einstein Academy, Delaware's only community Hebrew Day School, is having an open house on Tuesday, Feb. 24 at 9:30 a.m.

Parents of children entering kindergarten through fifth grade are invited to meet the faculty, see the facilities,

and enjoy some refreshments. The school, staffed with certified and dedicated teachers, offers a wide variety of secular and Judaic subjects.

For more information, call Roselee Redelheim, principal, at (302) 478-5026.

AKSE Holds Unique Parent-Teacher Meeting

Parents and teachers watched and discussed the movie "The Children's Story" by James Clavell, author of *Shogun*, at a parent-teacher meeting held Monday evening, Feb. 2 at Adas Kodesch Shel Emeth. This 26 minute movie showed the fragility of values we hold dear, the ease with which these values can be destroyed, and how quick-

ly it can be done. The discussion focused on the necessity for the constant involvement of parents in their children's education.

Parents also had an opportunity to visit their children's classrooms, meet with teachers, and learn the goals of each grade level from the Hebrew Play Group through the Talmud Torah.

By Stanley Newman

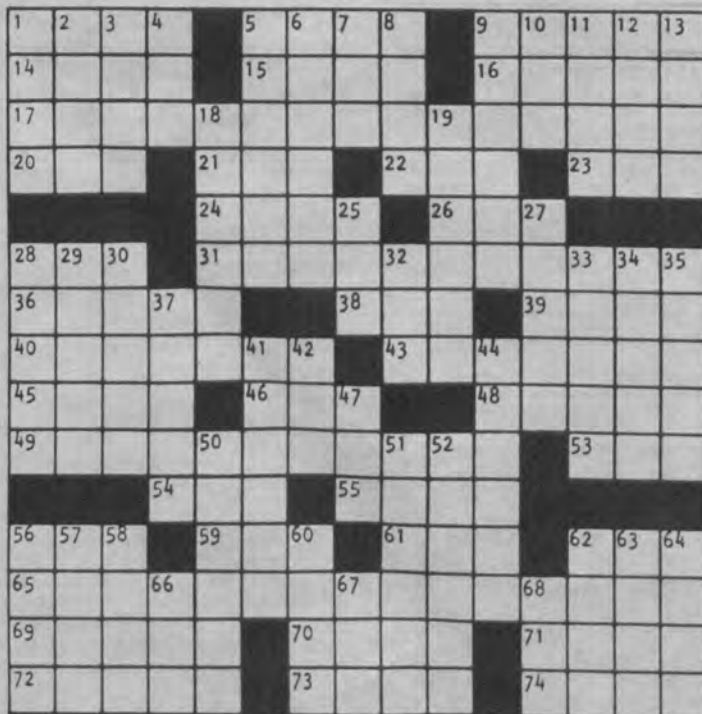
(Copyright 1987, Jewish Telegraphic Agency, Inc./ David Ben-Gurion Centennial Committee)

This crossword puzzle and solution are part of the year-long celebration of the centennial of the birth of David Ben-Gurion, Israel's founding premier.

PIONEER

by Stanley Newman

- | | | | | | | | |
|---------------|---|----------------------------|--|-------------------------|---|---------------|--|
| ACROSS | 39 | _____cat (children's game) | 72 | Guide the Ship of State | 30 | See 20 Across | |
| 1 | Ben-Gurion's nationality, by birth | 40 | Ad libs | 73 | Basketballer Archibald | 32 | "Fee, fie, fo, ..." |
| 5 | Retired tennis pro Arthur | 43 | Contemporary curriculum units | 74 | School groups: Abbr. | 33 | In the dark |
| 9 | Biological duplicate | 45 | It's planted frequently in Israel | | | 34 | Singer Della |
| 14 | Neat as _____ | 46 | Catch a criminal | DOWN | | 35 | Kind of congestion |
| 15 | Astronaut Armstrong | 48 | "_____ far, far better thing . . ." | 1 | Notetaker's needs | 37 | Ben-Gurion, Ben-Zvi and Weizmann, e.g. |
| 16 | Ben-Gurion's degree from Brandeis, e.g. | 49 | First head of state to recognize Israel | 2 | Newspaper page | 41 | Completely |
| 20 | With 30 Down, Ben-Gurion's retirement kibbutz | 53 | _____ Aviv | 3 | "Pioneering is Israel's blood": Ben-Gurion | 42 | Roof material |
| 21 | Western Hemisphere alliance: Abbr. | 54 | _____ Paulo, Brazil | 4 | Compass point: Abbr. | 44 | Moolah |
| 22 | Short time, for short | 55 | Symbol of peace | 5 | Broken Arrow star | 47 | Comedian Abbott |
| 23 | World War II spy group: Abbr. | 56 | "Our plans for the future _____": Ben-Gurion | 6 | Playground fixture | 50 | Complain |
| 24 | Talk about your grandchildren | 61 | For every _____ Khan | 7 | That fellow | 51 | Youngster |
| 26 | Smith, Kaline and Pacino | 62 | Historic plan for Israel | 8 | Whitney and Wallach | 52 | Reluctant |
| 28 | Watch pocket | 65 | Formulated in 1942 | 9 | Chewing-gum source | 56 | Defensive weapons: Abbr. |
| 31 | Citizenship measure introduced by Ben-Gurion | 69 | _____ Dayan (a later 17 Across) | 10 | _____ Angeles, CA | 57 | Very funny fellow |
| 36 | "_____ you're satisfied!" | 70 | Designer Saint | 11 | Aware of | 58 | Otherwise |
| 38 | Away from the office | 71 | Greek liqueur | 12 | Negative votes | 60 | Ben-Gurion's family name |
| | | | | 13 | Makes a mistake | 62 | In _____ (stuck) |
| | | | | 18 | House of Lords members | 63 | Controversial Mideast region |
| | | | | 19 | Close by | 64 | Ben-Gurion's son |
| | | | | 25 | Slimy stuff | 66 | "Jewish society needs _____": Ben-Gurion |
| | | | | 27 | Resolute | 67 | Zsa Zsa's sister |
| | | | | 28 | June _____, 1967 (start of the Six Day War) | 68 | The Republicans: Abbr. |
| | | | | 29 | Scarlett of fiction | | |



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Organizations in the News

World Of The Shtetl

Congregation Beth Shalom will present "The World of the Shtetl," featuring Cantor Norman P. Swerling, on Sunday evening, March 22, 7:30 p.m. at the synagogue, 18th and Baynard Blvd. Through a unique blending of music and theater, Cantor Swerling recreates the entire culture, a civilization which has vanished, be cannot be forgotten. The one-man, Jewish music and theater happening will be followed by a reception sponsored by the Sisterhood and Men's Club. Admission is free.



Cantor Norman Swerling

Beth El Sisterhood

Come ride the Orient Express at Temple Beth El Sisterhood's annual pink elephant and auction. The trip will include: Polynesian cocktails, hors d'oeuvres, and tantalizing desserts.

The train leaves on Feb. 28,

at 7 p.m. Tickets are on sale now for \$12 per person plus a pink elephant, a new or greatly used item, or a service.

Call the temple office to make your reservations for the Temple Beth El Orient Express at 366-8330.

Beth El Men's Club Breakfast Program

Temple Beth El's Men's Club will hold its monthly Sunday breakfast program Feb. 22, at the synagogue, 301 Possum Park Road, Newark. Breakfast of bagels, lox, scrambled eggs, salad, donuts and beverage begins at 9:30 a.m. The program, on Delaware Jewish history, will begin at 10:35 a.m. The entire community is welcome to participate in these programs.

Jackie Berger, president, and Helen Goldberg, vice president, of the Delaware Historical Society, will give a slide presentation followed by discussion. The slides portray the formation, growth and development of Delaware's Jewish community. They will address such subjects as: How long has there been an organized Jewish community in Delaware? How have we grown to what we are today?

There was a time, not so long ago, when Jews were not welcome in the top ranks of Delaware industry. Today, these barriers are gone. What were the problems our community faced as it struggled for its rights? What exactly is our debt to them?

The two speakers will provide an overview of how the wider Delaware Jewish community got to be the way it is today.

Beth Emeth To Roast Rabbi Grumbacher

Congregation Beth Emeth will celebrate Rabbi Peter Grumbacher's 15th year with the congregation on Saturday, March 21 with a unique evening - the Rabbi's Roast - at the Temple.

Join in the fun, beginning with cocktails and noshes at 7 p.m., followed by a delicious dinner. Friends, colleagues, and congregants will share in the good-humored roasting of our rabbi.

The cost is low - \$15 per person - but the excitement will be running high. There will be dessert and dancing after the roast. A cash bar will be open all evening.

Checks should be made out to Congregation Beth Emeth and mailed to: Pearl

Saltzman 1526 Seton Drive Wilmington, DE. 19809

Reservations will be limited and accepted on a pre-paid first come - first served basis, with a deadline of March 1.

Sisterhood Beth Shalom

Roselee Redelheim, principal of Albert Einstein Academy, will review *On Women and Judaism* by Blu Greenberg, at the March 3 meeting of Beth Shalom Sisterhood. The meeting will be held at 12:30 p.m. at the synagogue, 18th and Baynard Blvd. Coffee and cake will be served.

SOLUTIONS TO THE PUZZLE

P	O	L	E	A	S	H	E	C	L	O	N	E
A	P	I	N	N	E	I	L	H	O	N	D	R
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CALL THE CENTER FOR MORE INFORMATION.



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CULTURAL CARAVAN

"SWEET SUE" APRIL 8 \$60/members

SWEET SUE is a new play starring Mary Tyler Moore. Playwright A.R. Gurney, Jr., best known for "The Dining Room" and "The Perfect Party" has given us a delightful and insightful theatrical device in SWEET SUE. This play is brilliantly directed by John Tillinger ("Loot"). Join Center members for a spectacular time!

"STARLIGHT EXPRESS" MAY 6 \$65/members

STARLIGHT EXPRESS has been the hottest ticket in London for over two years. Written by Andrew Lloyd Webber, the creator of "Cats" and "Evita," and directed by Trevor Nunn, "Cats" and "Nicholas Nickleby", STARLIGHT EXPRESS creates a world of railroad trains all performed by actors on roller skates and the conflicts and adventures that befall them. Come and see this unusual and incredibly exciting musical!

Call the Center for reservations.

ART EXHIBIT OPENING MARCH 8 1-4 P.M.

Come see the works of artist MARK VAN EPPS on Sunday, March 8, 1987 from 1 to 4 p.m. Mr. Van Epps works include oils and acrylics, as well as original, hand-drawn lithography. His most famous accomplishment was when he was chosen to create the First Day Cover for the United Nations. This piece will accompany each issue of United Nations Stamps. For more information, call Gal Shifron at 478-5660. The opening is free to the public.

PURIM BALL at THE JCC

Saturday, MARCH 14

9:30 p.m.-?

\$10/member couple \$20/non-member couple

The entire Delaware Community is invited to a spectacular PURIM MASQUERADE BALL. Hosted by the Israeli Club, the PURIM BALL will include refreshments, dancing to the music of a terrific DJ and prizes for the best costume. Participants must come in costume and fun is guaranteed! Call Gal Shifron at 478-5660 for reservations.

ATTENTION: PARENTS!

FREE LECTURE: Helping Your Adolescent Succeed: At Home, In School and In The Community.

Tuesday, March 17, 1987 at 7:30 p.m.

Taught by GLORIA GRANTHAM, a Ph.D. candidate at the University of Pittsburgh and coordinator of the University of Delaware's Awareness Program, this lecture offers insightful information on adolescence and parenting. Call the Center to register for this free lecture. A course will be offered at the JCC from April 22-May 27 on this topic. The course is \$55 for the six sessions. For more information, call Arlene Bowman at 478-5660.

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