

Soviet Jewry Freedom Concert April 27

The **JEWISH VOICE**

"You heard it in
The Jewish Voice"

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Passover 5746

April 18, 1986

60 Pages



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Historical Soc Of De
505 Market St
Wilmington, DE 19801
SAMPLE

Israeli Duo to Entertain On Israel Independence Day

The Parvarim, the noted Israeli folk duo, will highlight this year's community Israel Independence Day celebration in Delaware. The evening of Wednesday, May 14, will begin at the Jewish Community Center with an Israeli dinner and entertainment from 5 p.m. to 7 p.m., followed by the Parvarim concert at 7:30. The whole community is invited.

The Parvarim have been a major part of the Israeli music scene for many years. They are well known for their rendition of both contemporary and traditional Israeli folk music, both from the Ashkenazic and Sephardic traditions. Their music includes Hebrew, Yiddish, Ladino and English tunes. One of their best known and most successful albums was a collection of Simon and Garfunkel tunes translated into Hebrew.

Tickets for the concert are \$3 for adults, \$1.50 for students and senior citizens, and are available in advance from the Jewish Community Center. The Israeli dinner will be sold a la carte and is open to the public.

This program is cosponsored by the Jewish Community Relations Committee of the Jewish Federation of Delaware and the Jewish Community Center, in conjunction with the Jewish Historical Society, Congregation Beth



The Parvarim

Emeth, Hadassah of Lower Delaware, Hillel, Jewish Family Service, Gratz-Delaware Hebrew High School, Labor Zionist Alliance, Kutz Home Auxiliary, B'nai B'rith Women and the National Council of Jewish Women.

For more information and ticket sales, call 478-5660.

Milton And Hattie Kutz Home Auxiliary Donor

The elegant ballroom of the Dupont Country Club on Rockland Road, will be the scene of the Kutz Home Auxiliary Donor Luncheon on May 8, at 11:30 a.m. A luncheon will be catered by the chefs of the Club, after which fashions by First Impressions of Lafayette Hills, Pa. will be presented. Narrator will be Pam Katz, owner of the fashion shop, who will describe the latest designs, worn by professional models. Donations are as follows: special gifts: \$100, diamond: \$75, gold: \$50, donor: \$30 - plus a plate charge of \$8 per person. A cash bar

will also be available to guests. Chairperson of the Kutz Home Auxiliary is Ethel Engel, assisted by Margaret May, program, and Julia Blumberg, special gifts. Proceeds will be used for projects that will enhance the quality of retirement life for Kutz Home residents. To help make the May 8 Donor an enjoyable and remunerative afternoon, please make your reservations by calling or writing to the Kutz Home Auxiliary, at 704 River Road, telephone: 764-7000.

Passover Message From Shoshana S. Cardin, President, Council Of Jewish Federations

Passover celebrates the liberation of the Jewish people from their slavery in Egypt. This year we are overjoyed to be able to celebrate the liberation of one of our people, Anatoly Shcharansky, from his bondage in the Soviet Union. Finally, for him, the hope expressed at the end of every seder, "Next year in Jerusalem," has come true.

Many of you joined our steady stream of protest at the Soviet Embassy during the CJF General Assembly last year in November, on the eve of the Summit Conference in Geneva at which Shcharansky's release was negotiated. Avital Shcharansky spoke to us then, and we were renewed in our determination to help her and the cause for which she had become a symbol.

But we cannot rest on our laurels. There are thousands more who, like Shcharansky, yearn to leave the Soviet Union for Israel or other countries where they can live as Jews in freedom.

It is our great fortune to live in freedom in North America. This year we are being reminded of that freedom in a particularly moving way, as we celebrate the 100th anniversary of the Statue of Liberty — the powerful symbol of freedom that was the first glimpse of America for so many of our ancestors.

But let us not forget those who are still struggling to attain the freedom that we sometimes take for granted. And let us not forget those who still need our help to attain the necessities of life, including food, clothing, housing, education and health care, through the funds that we raise and the services that we provide, both here and abroad.

In this spring season, a time of rebirth and renewal, we need to renew our determination as well, that we will continue to help our Jewish brothers and sisters who are oppressed, whether by politics or by poverty, anywhere in the world. In so doing, we strengthen our own Jewish communities, by ensuring the survival of the Jewish people.

Nowhere is our need to maintain Jewish strength and survival more evident than in Israel. There, in particular, we must continue to extend our help and support for those who need us and work to ensure that "Next year in Jerusalem" will always be a real option and not a dream.

On behalf of the Council of Jewish Federations, I extend warmest greetings for the Passover season and wish you the blessings of health, happiness and peace.



UJA YOUNG LEADERSHIP MARCH

As part of the United Jewish Appeal's Young Leadership Conference in Washington, D.C., thousands of young leaders from more than 100 communities throughout the United States including Richard and Marjory Stone Levine of Wilmington, participated in an outdoor march to remind the world that Jewish dissidents still remain behind the Iron Curtain, unable to freely practice their religion or emigrate to the Jewish homeland.



STATE OF DELAWARE
OFFICE OF THE GOVERNOR

MICHAEL N. CASTLE
GOVERNOR

STATEMENT IN OBSERVANCE OF DAYS OF REMEMBRANCE OF THE VICTIMS OF THE HOLOCAUST

WHEREAS, from 1933 to 1945, six million Jews were murdered in the Nazi Holocaust as part of a systematic program of genocide, and millions of other people perished as victims of Nazism; and

WHEREAS, the people of the State of Delaware should always remember the atrocities committed by the Nazis so that such horrors never be repeated; and

WHEREAS, the people of the State of Delaware should continually rededicate themselves to the principle of equal justice for all people; and

WHEREAS, the people of the State of Delaware should remain eternally vigilant against all tyranny, and recognize that bigotry provides a breeding ground for tyranny to flourish; and

WHEREAS, May 6, 1986, has been designated pursuant to an Act of Congress and internationally as a Day of Remembrance of Victims of the Nazi Holocaust known as Yom Hashoah; and

WHEREAS, it is appropriate for the people of the State of Delaware to join in the international commemoration.

NOW, THEREFORE, I, MICHAEL N. CASTLE, Governor of the State of Delaware, do hereby proclaim the week of May 4 through May 11, 1986, as:

DAYS OF REMEMBRANCE OF THE VICTIMS OF THE HOLOCAUST

In the State of Delaware, in memory of the victims of the Holocaust, and in the hope that we will strive always to overcome prejudice and inhumanity through education, vigilance and resistance.



Michael N. Castle

Governor

ISRAEL THROUGH MY EYES

Ze'ev Golin



Safe And Comfortable

We in Israel are getting touchy on the subject of our country's safety - and for good reason. If word from American tourist agencies is any indication, Tel Aviv has been confused with Beirut or the Iran-Iraq border. Many tourists apparently think they have a better than even chance of being hijacked, kidnapped, shot, or blown up if they come to Israel.

This, among other myths and half-truths, is keeping tens of thousands of potential visitors from Israel. The loss to our country is millions of dollars and a lot of good will.

Admittedly, the first concern of any traveler is his or her safety. However, while the Middle East is a hot spot, Tel Aviv, Jerusalem, and Haifa are cool. These cities are as safe, or safer, than many cities one would not think twice about visiting; New York, London, or Amsterdam. Shopping and entertainment districts, museums, parks, beaches, and historic landmarks are a pleasure to visit, and you don't need an armed escort.

Israelis however, are not casual in their attitudes toward public safety. As a communal society, we are concerned about everyone who lives and visits in our country. Our alert citizenry is thus better organized than almost any other in the world for preventing any large or small acts of violence.

Of course there are still things that a sensible tourist will keep in mind. Wee-hour strolls in the sleazy back streets of the Haifa port area and the Tel Aviv red-light district are not advisable. Touring in the occupied areas should be done only with an organized group. Hitchhiking in isolated areas in the Galilee or the Negev can be dangerous. Nevertheless in most places you'll want to visit - the major cities, resorts, agricultural settlements, and historic sites - you can

enjoy yourself without fearing for your safety.

Not only is Israel safe to visit - it's comfortable as well. Forget those Jewish National Fund documentary films from the pioneering days (After a hard day in the fields, Uri and Miri eat a frugal supper of olives and tomatoes, before retiring to their humble tents). Visiting Israel does not mean giving up those comforts and conveniences that can make or break a trip abroad.

Israel in fact, has come a long way in the past 25 years. The major tourist and resort centers: Tel Aviv, Jerusalem, Haifa, Nahariya, Netanya, Eilat, Ashkelon, Safed and Tiberias abound with good hotels and restaurants and well-stocked shops. Even many kibbutzim boast three-four-star guest houses.

Culinary standards have risen dramatically in recent years. At one time, most Israeli chefs cooked like Great-Aunt Sophie, the one who always burnt the liver. Now there are hundreds of fine restaurants offering a wide variety of cuisine, in every price range. Young Israeli chefs have been winning competitions against Europe's finest.

Israel even exports *pate de foie gras* to France.

Getting around Israel is no problem. Taxis are plentiful and relatively inexpensive. The public transportation system is better than any I've used in the U.S.: The buses are frequent, almost always on time, and go everywhere.

If you're planning a trip abroad this year, don't let the *mavens* sell Israel short. We're a better - and safer - buy than almost any other place in the world; And it is doubtful that any other country can guarantee you a warmer welcome.

ON THE OTHER HAND

N. Even-Or



The Seder Midrash

While there are probably very few Jews who don't know what a Passover *Haggadah* is and not too many who haven't sat through the *Seder* at least once or twice with the book in hand, how many have spent a few hours before the *Pesach* meal becoming familiar with its rich content and stylized structure? It is one of the most fascinating documents of our people, well worth the time for careful examination; and we are fortunate today in having a large variety of beautiful *Haggadot* with a wealth of explanatory notes written from many points of view.

The *Haggadah* is truly a book with everything. It has the symbolic rituals of *matzoh*, wine, roasted shankbone, egg, *haroset* and bitter herbs, each with its own story to tell. It has the dramatic history of a people's repression and suffering in slavery, and its deliverance to freedom, a history that reaches back to the earliest memories of the Jewish people. And it has a historical vignette of a more "recent" time, less than 1900 years ago, when rabbis celebrated the *Pesach* and studied and planned a rebellion under the shadows of their Roman overlords. It has mysticism and messianism, singing and story-telling. There's something for everybody, from the most learned elders to the smallest child.

And there is also, as you might expect in a Jewish book, a section of study, a section where a passage of *Torah* is expanded and expounded by the technique known as *midrash*, investigation and inquiry. It comes after the children present have asked the Four Questions which set the theme of the *Seder* program, questions about why this night is different from all other nights, questions to which the reply begins: *We were slaves to Pharaoh in Egypt, but Adonai our God brought us forth with a mighty hand and an outstretched arm.*

Then, after the famous parable of the four sons, to each of whom we are to explain the meaning of the *Pesach* festival, comes what appears to be a total digression. It begins with the instruction, *Tsai ul'mahd*, literally "go forth and learn," but is usually rendered something like "consider these verses." There follows a passage from Deuteronomy 26:

My father was a wandering Aramean, and with just a few people he went down to Egypt and sojourned there. And there he became a great nation, mighty and numerous. The Egyptians dealt harshly with us and oppressed us; and they imposed hard labor upon us. We cried out to Adonai, the God of our ancestors; and Adonai heard our plea and saw our affliction, our misery and our oppression. Then Adonai took us out of Egypt with a mighty hand and an outstretched arm, with awesome power, with signs and wonders.

In dealing with this passage analytically, we come to a translation problem right in the beginning, because the Hebrew letters *aleph-bet-daled* can either be taken as an adjective meaning "wandering," as translated above, or as a verb form meaning "would have destroyed." The great commentator Rashi took the second rendering and interpreted the line as "An Aramean would have destroyed my father." In either interpretation, "father" refers to Jacob, the eponymous ancestor of the Israelite nation, but in one translation the Aramean is also Jacob, while in the other the Aramean is Laban, Jacob's wily uncle who receives rough treatment from the rabbinic commentators, and is accused of having tried to destroy his nephew, Jacob.

The whole passage from Deuteronomy seems at first a curious choice for a *Pesach* reading. The context is that of bringing the first fruits of the land to "the place which the Lord thy God shall choose to cause His name to dwell there." The festival being celebrated is clearly *Shavuot*, not *Pesach*. The formula recited by the bearer of his first fruits, however, the passage quoted above, beginning "My father was....," is equally clearly recounting the history of slavery and redemption which is the heart of the *Pesach* festival.

It is the cycle of oppression and redemption beginning in Egypt over three thousand years ago and extending to our own century that places the passage at the core of the *Haggadah* and requires that each phrase be expounded from biblical text. In the *midrashic* expansion, the majesty of the exodus and redemption from Egypt is developed. This, it becomes clear, is not just history - it is destiny, the playing out of God's divine will.

So I commend most earnestly to you the reading of the *Haggadah* before the first *Seder* comes, particularly the *midrash* on Deuteronomy 26. It will be illuminating and rewarding, I know, because "this is our life and the length of our days." May you celebrate the Festival of Freedom in health, in love, in joy, and in fulfillment.

Israel Scholarships

The Kutz Foundation Scholarship Committee is still considering applications for summer 1986 and other educational programs. The deadline has been extended through April 30. Write to Rabbi Grumbacher, 300 W. Lea Blvd., Wilmington, Del. 19802.

Important Future Community Events

Sunday, April 20, 9:30 - 3 p.m. - Community Awareness Institute at Buena Vista

Sunday, April 27, 2 p.m. - Community Soviet Jewry Concert at the JCC

Sunday, May 4, 9:30 a.m. - Jewish Federation of Delaware Annual Meeting at the JCC

Monday, May 5, 8 p.m. - Rabbinical Association of Delaware's Inter-congregational Holocaust Memorial Service at Congregation Beth Emeth

Tuesday, May 6, noon - Yom Hashoah Commemoration at the downtown memorial

Wednesday, May 14, 5 p.m. & 7:30 p.m. - Israeli Independence Day Celebration at the JCC - 5 p.m. Dinner, 7:30 p.m. Concert by the Parvarim. Advance ticket sales.

Sunday, June 1, 4 p.m. to 8:30 p.m. - Arab Influence Programs at the JCC

Sunday, June 8, 11:30 a.m. - Jewish Community Center Annual Meeting and Brunch

Call Federation office,
478-6200, for details

Editorial

The Matzoh Of Hope

The Passover Seder begins with the raising of the matzoh and the phrase, "Ha Lachma Anya," "This is the bread of affliction." Matzoh was the bread of our forefathers' affliction — slavery and oppression under their Egyptian taskmasters. Our forefathers were led on an exodus out of this slavery and into their own land as a free people. Free to live their heritage and practice their religion.

The genius of our people is that we have always been able to transform the bread of affliction into the Matzoh of Hope. In a solitary-confinement cell, Anatoly Shcharansky dreamed of a "next year in Jerusalem." Today he is there, able to celebrate Passover with his beloved wife Avital and friends.

But we have not forgotten those who are not yet free. As the leaders of the United States and the Soviet Union prepare for the second Summit, we pledge ourselves to work for the release of all oppressed peoples; the release of those Soviet Jews who are silent, who are exiled, who are imprisoned — whose only crime is a love of the Hebrew language and a desire to live in Israel.

We urge those in power to transcend their limitations and respect the yearnings and traditions of an ancient people. We urge every member of our community to actively participate in efforts to free our oppressed brethren in the Soviet Union.

As we raise the Matzoh of Hope at our Passover Seders, let us resolve that someday all our people in the Soviet Union will be reunited with their families, repatriated to their ancient homeland, Israel. Today they recite "Next Year in Jerusalem" in tears; tomorrow, may they say it in joy.

Note: See Matzoh of Hope, page 35.

LETTERS to the Editor

Dear Editor:

With reference to the article in "On the Other Hand" April 4, 1986 (on Abortion), I should like to throw out for discussion the statement in the *Shulchan Orach* having to do with Reproduction, "A man is obligated to fulfill the law of Propagation"... "A

woman is not obligated to fulfill the law of Propagation." I would be interested in readers' comments on this "halachic" statement.

Yours truly,
Samuel W. Slomowitz
Newark, Del.

DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, MAY 16. The deadline for stories and photos is noon, MONDAY, MAY 5. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

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



Open Forum

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

The Tradition Of Judaism Is Alive And Well, But...

By MEL ROSENTHAL

The tradition of Judaism is alive and well, but... the religion, as it pertains to the masses, is all but dead! So few Jews are having their spiritual needs fulfilled that Judaism has taken on a role of a cultural common denominator rather than a religious union. The Jewish people may be Holocaust victims or survivors, the biblical forerunners of Christianity, a minority among the nations' faiths, the target of others' frustrations, and maybe even the wise, the chosen, the liberal, the professionals and the financially successful...but they are not the spiritually fulfilled. This treatise need not be proven to you; all you need to do is look at your own situation: the unattended Sabbath services, the many Jewish converts to the earlier eastern religions, the turning of Jews to cults for enrichment and answers, and the consistent decline in our numbers by intermarriage or by just plain disinterest and abandonment.

Of those who still consider themselves to be practicing Jews, what is their commitment? Kosher in the home, but outside anything goes... two times a year "social davener"... potato pancakes on Hanukkah and a seder on Passover... COME ON! Aside from the very small minority of serious believers, Judaism is a vestige of the past kept in place by guilt, fear and complacency.

Many of us have misconceptions which must be recognized before anything is going to change. First, the Jewish religion is not an ancient religion; it is one of the modern "one god" religions. Secondly, the laws by which the Orthodox Jews live are man-made or creative interpretations of biblical passages by learned men centuries ago. Have there been no wise men since? This is not a challenge to local rabbis to come up with answers, it is merely this *yeshiva* boy's way of getting the readers to start wondering what it is all about and become a part of a solution.

What have we done during present times to strengthen and improve our religion? Little to nothing! We have built beautiful temples for showy bar mitzvahs and weddings. We have developed and enforced a dues and rules structure which antagonizes more than invites. We have created many "give me" organizations and institutions which we can hear from when it's again time for us to give. But wait a minute... what have we gotten spiritually from these temples, rules, organizations and institutions? Most of us have gotten nothing but a temporary delay for our fears, a temporary appeasement of our guilt, and a continuation of complacency.

For those very few who accept Judaism at face value, do not question its rules, follow its laws, pray three times a day and derive spiritual fulfillment, I admire you. Even

though I had three Orthodox rabbis within my close family, it is hard to understand where they find this blind devotion; how prayers, which must be interpreted by scholars, motivate and inspire. Why laws, which only made sense centuries ago, are complied with happily and willingly. Although I would never belittle their devotion, their way is not an answer for the masses. Something must change or the continued deterioration of our faith may eventually lead to our demise, despite our present cultural bond. Regardless of our fear of future bigotry and anti-Semitic violence, despite the guilt imposed by family members, and even with the evasiveness of complacency, without spiritual fulfillment, a "god sense," our spiritual hunger will continue to blend us into other religions or even atheism.

Old time Judaism fails to give us satisfying and believable answers to present day questions and concerns. Death and dying, the suffering of the innocent and the young, where did it all start, where is it going and why, what part do each of us play... are all important questions for which we want answers. The frustration brought on by Judaism's failure to respond meaningfully to these and other similar questions is the primary reason for its failure as a religion over the last half century. And as the "searcher" knows, there are other religions or philosophical entities which do offer satisfying answers. Why do the spiritually hungry have to run away? We can do it through the framework of Judaism.

Folk *schuls* and fellowships, called *Havurot*, have developed around the country and may be a direction to consider. A fellowship can be started by anyone, can be formal or informal, and traditional in worship techniques or untraditional. They involve no dues, no gurus and no judgements. You can even be a member of a regular synagogue concurrent with your involvement with a fellowship and be able to begin your exploration with a minimum of "discomfort."

Are there enough of us out there willing to make the move? If you have read *New Age* magazine or listen to *New Dimensions* radio (91.3 FM Thursdays from 2-3 p.m.), or if you are a seeker in your own right, let's join together. No, this not a revolution, heresy or a down with the synagogue movement. This is a positive step for the revival of the Jewish religion. The time to start was yesterday, but today is not yet too late. The one who should be doing it is everyone, but if it starts with you and me... at least it is starting. If there are enough of us out there who are awake and aware, it will happen NOW. If complacency, fear and guilt hold us back, then our only hope would be for our kids to be more "gutsy" and more willing to take the step than we are... that is, if they are still Jews.

WHAT WILL SHE REMEMBER?

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

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

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

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

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

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

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

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

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

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

At last — sleep.



N. Norman Schutzman, Endowment Board Chairperson; Martin G. Mand, President, Jewish Federation of Delaware
Gerald S. Frim, Esq., Endowment Director

THE JEWISH COMMUNITY OF DELAWARE ENDOWMENT FUND

101 GARDEN OF EDEN ROAD
WILMINGTON, DELAWARE 19803
(302) 478-6200

Albert Einstein Academy Hires New Principal

Roselee Paul of Narberth, Pa. has been selected by the board of directors to serve as principal of Albert Einstein Academy (AEA) beginning with the 1986-87 academic year. She comes to AEA from Har Zion Temple in Penn Valley, Pa. where she has been director of the preschool and kindergarten program for the past nine years.

Paul studied at Yeshiva University's Teacher's Institute for Women in New York. She received a bachelor's degree in education from City College in New York and earned a master's degree in education from Villanova University. She holds a principal's certificate



Roselee Paul

from Penn State University and is certified as an elementary school counselor by the State of Pennsylvania.

Her background includes significant experience in school administration, management, teaching and counseling. Among her many responsibilities at Har Zion

were Hebrew and English curriculum development, coordinating and conducting inservice training programs, and serving as community liaison. In addition, she has taught both secular and Judaic studies over the past 17 years, including religious school at Har Zion Temple.

Roselee Paul is deeply committed to Jewish education. She has served as co-chairperson for the Philadelphia Jewish school's campaign of the Federation of Allied Jewish Appeals for the past two years. She has also been a member of the Gratz College Early Childhood Advisory Board and board of overseers, a member of the Torah Academy School Board, and a member of the CAJE (Coalition for Alternatives in Jewish Education) early childhood network.

Joining AEA at a time when enrollment is on the rise, Paul expects to play a vital role in its continued growth. In her nine years as director, Har Zion preschool and kindergarten has grown from nine students in 1977 to the present enrollment of 210 children with a teaching staff of 28.

Roselee Paul eagerly anticipates working with the AEA staff, children, parents and community to develop Albert Einstein Academy to its fullest. The board of directors at AEA is excited by her selection as principal and is looking forward to her joining the staff in September.

Yom Hashoah 5746 Annual Holocaust Memorial Service

Congregation Beth Emeth will host the annual *Yom Hashoah v'Hagevurah* service on Monday, May 5, at 8 p.m. This service is sponsored by the Rabbinical Association of Delaware with the cooperation of the Jewish Federation of Delaware.

The guest speaker this year will be Rabbi Robert L. Lehman of the Hebrew Tabernacle Congregation of New York City. Born in Germany, Rabbi Lehman serves a liberal congregation most of which is made up of those who came to America from Germany before the Holocaust. Lehman, recipient of the earned degree of doctor of ministry and an honorary doctor of divinity from Hebrew Union College-Jewish Institute of Religion, gave the major address at the installation of Rabbi Peter H. Grumbacher at whose bar mitzvah and confirmation he officiated.

Rabbi Lehman is a member of the ethics committee of the Central Conference of American Rabbis and past



Rabbi Robert L. Lehman

president of the New York Association of Reform Rabbis. His topic will be, "We Have No Answers-Only Precedents."

We are very pleased that the tradition of involving our youth will continue at this service. Members of the religious schools of New Castle County synagogues as well as students from Delaware Gratz Hebrew High School and the Albert Einstein Academy will participate.

Holocaust Days Of Remembrance Program At Downtown Memorial

The public is urged to attend a Memorial Program for victims of the Nazi Holocaust on May 6, at noon at the Monument to the Six Million, Freedom Plaza, 8th and French Streets, Wilmington.

Honorary chairperson of the program is Dana Robinson, co-chairperson of the Board of the National Conference of Christians and Jews, Delaware Region. The program will include a proclamation by Governor Michael N. Castle declaring May 4 - 11, 1986 to be Days of Remembrance of Victims of the Holocaust, in addition to reflections on the Holocaust by a survivor and by other members of the community.

This year's program is co-

sponsored by the Jewish Community Relations Committee of the Jewish Federation of Delaware and the National Conference of Christians and Jews, Delaware Region.



Holocaust Memorial, Freedom Plaza, Wilmington, Delaware.

PATRICIA'S

TAKE-OUT SHOPPE

& RESTAURANT

Passover Greetings

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Ethiopia Still Plague By Famine: Jews Suffer

A recent United Nations Food and Agriculture Organization report predicts that this year, like last, Ethiopia will be the country hardest hit by the African drought and famine. Close to six million Ethiopians are endangered by food shortages.

Gondar Province, home for the 7,000 Jews still in Ethiopia, remains one of the regions most severely affected by the famine. According to the Ethiopian government Relief and Rehabilitation Commission, in Gondar alone, over 300,000 people will need food assistance in the coming year.

In the mountainous region of Gondar, the logistical problems which plague all of Ethiopia — backlogs at the ports, truck shortages, and inaccessible terrain — are further aggravated by the civil war in the provinces of Eritrea, Tigre, and eastern Gondar. Often, the fighting between government and

rebel forces impedes food deliveries along the one main road to northern Gondar. The Jewish villages in the area have been especially hard hit. One Ethiopian Jew living in a northern village recently wrote, "In our village there are great problems. The people are hungry. We are above the deads and below the alive."

In addition to the food shortages, the small Ethiopian Jewish community is threatened by the outbreaks of disease. Medical care is almost non-existent in the rural areas, where people already weakened by malnutrition are most susceptible to disease. The problem is made worse by the squalid conditions in many villages and because the water supply is often contaminated. In recent months, State Department sources confirmed reports of typhus in southern Gondar and information from Ethiopian Jews indicated that cases of meningitis had occurred in eastern Gondar.

Meeting these emergency medical and food needs may prove more difficult in 1986 than during the previous



year, when vivid photographs of the famine victims appeared daily on television and in newspapers. There is a growing concern among relief officials that future relief efforts may be hampered because of dwindling public and governmental interest and support outside of Africa.

According to Maurice Strong, Executive Coordinator of the UN Office for Emergency Operations in Africa, "Real suffering is continuing on a massive

scale. If people don't get the assistance they need, this could give rise to deaths in

the tens of thousands, or conceivably, in the hundreds of thousands next year."

Gratz Students Attend Philadelphia Conference

On a recent Sunday, several students from Delaware Gratz Hebrew High School attended an inter-Jewish high school conference along with teenagers from Philadelphia Gratz and other synagogue high schools.

The theme of the program was "Teenage Pressure in the 80's - Where Do I Fit In?"

It opened with a speech by Rabbi Arthur Ruberg concerning the problems Jewish teenagers face here in America. He then went on to compare some of these pressures with those of Jewish youth in Israel and in Russia.

Rabbi Elliott Perlstein addressed the problem of inter-dating and made some very strong statements.

A socio-drama entitled "Who Says I Can't Drink?" presented by the Family Service of Philadelphia, portrayed the sad story of teenagers involved with

alcohol and how it affects their lives.

Students were then asked to attend a workshop from among 12 offered. Topics included: peer pressure, inter-dating, parent communication, drugs and alcohol, teen suicide, coping with divorce, teenage stress, academic pressure, career decisions and intimate relationships.

After the workshops, the students enjoyed a social hour where refreshments were served and where they were able to greet friends from the Philadelphia area.

Another set of workshops took place after the break. Students could choose another topic of concern to them.

The day ended with all participants joining in a closing session which summarized the program. It was indeed a most interesting and stimulating afternoon for all those who attended.



PASSOVER GREETINGS

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Jubilee Weekend Celebration In May To Mark Beth Emeth's 80th Anniversary

Congregation Beth Emeth will commence the celebration of its 80th anniversary with a jubilee weekend on May 16, 17 and 18. Festivities will include a unique Shabbat evening service, a special Shabbat morning family service, and a spectacular Saturday night event. In addition, the Brotherhood will sponsor a Sunday morning brunch and program. A youth event is also being planned.

The popular motion picture title *Back to the Future* has been adopted as the anniversary theme. "This theme expresses our dedication to the principles of Reform Judaism as we move together toward the end of this century," stated Rabbi Peter H. Grumbacher.

Harold Snyder, co-chairperson of the planning

committee noted "this is to be a retrospective to show how far we've come from our roots, not merely for the purposes of nostalgia, but more importantly to emphasize the vibrancy of Beth Emeth today and open up vistas for the future.

The May 16 Shabbat evening service will acknowledge the historical beginnings of Reform Judaism in America. The service entitled "How Beautiful Our Heritage" is being prepared by Rabbi Grumbacher and will include prayers from former rabbis of Beth Emeth. A reproduction of a cover from a handwritten prayer book dated 1824 will be distributed. Music will be played from the first Jewish hymnal printed in America.

Following the service conducted jointly by Rabbi Grumbacher and Rabbi Emeritus Herbert E. Drooz, a sermon will be given by Rabbi Samuel K. Joseph, Ph.D., professor, Hebrew Union College entitled "An Identity Crisis At Age 80?". Rabbi Joseph will also speak at the Sunday Brotherhood brunch on the subject of "Interdating and Inter-marriage."

The evening will culminate with an elaborate Oneg Shabbat prepared by the Sisterhood and served out-

doors under a tent in the temple courtyard.

The May 17 Saturday night



80TH ANNIVERSARY
CONGREGATION BETH EMETH

spectacular, *Front St. Follies*, will take patrons back to the future to the hustle and bustle of downtown Wilmington at the turn of the century.

The festive evening with music and dancing will be held in the temple and outside under the big top. Special staging and decorations will transform the Temple into a 1906 setting. A gastronomic feast of traditional delicacies will be served in addition to an open bar and a sundae bar. Period costumes are en-

couraged. Tickets are \$50 per person.

To commemorate the jubilee weekend, T-shirts featuring the 80th logo are now being sold in grey or blue. A yearbook will be distributed in May with color photos of the Congregation family. The commemorative volume will include a history of the Congregation and color photos of school activities. The Sisterhood is planning an anniversary cookbook. For further information on the jubilee weekend call 764-2393.

A Revolution In U.S.-Israel Relations

WASHINGTON — What Thomas A. Dine called the "revolution" in U.S.-Israel relations was very much in evidence this week as CIA Director William Casey and Attorney General Edwin Meese joined with Israeli Ambassadors Meir Rosenne and Benjamin Netanyahu and over 200 members of Congress to discuss goals shared by the two countries.

Their forum was the 27th annual Policy Conference of the American Israel Public Affairs Committee (AIPAC). The conclave also featured Sens. Edward Kennedy (D-Ma.) and John Heinz (R-Pa.), Reps. Larry Smith (D-Fl.), Lynn Martin (R-Ill.), Tony Coelho (D-Ca.), Mickey Leland (D-Tx.) and Vin Weber (R-MN). Although the gathering was held during Congressional recess — when most lawmakers are out of town — 267 members of Congress and dozens of Congressional candidates and local officials participated.

More than 2,000 pro-Israel activists from across the nation came to discuss the

issues with the policymakers, engage in workshops on pro-Israel politicking, and help set the pro-Israel community's political agenda for the coming year. Five hundred students — more than at any prior AIPAC conference — and 100 pro-Israel Christian activists attended. At the conclusion of the Conference, the delegates went to Capitol Hill to lobby their Members of Congress.

"We are in the midst of revolution that is raising U.S.-Israel relations to new heights," said AIPAC executive director Thomas A. Dine. "We are no longer talking about a transformation of that relationship, we are talking about a revolution in the relationship between the two states and in the attitudes of key people responsible for that relationship."

Dine cited as examples the shift of Israel's foreign aid from loans to grants, the unprecedented establishment of a U.S.-Israel Free Trade Area, and strategic cooperation. He quoted Secretary of State George Shultz, who said the point of strategic cooperation is to build institutional arrangements so that eight years from now, if there is a secretary of state who is not positive about Israel, he will not be able to overcome the bureaucratic relationship between the U.S. and Israel that we have established."

While support for Israel is strongest in the legislative branch of government, Dine said that "a whole new constituency of support for Israel is being built in precisely the area where we are weakest" — the executive branch.

Dine was speaking about U.S.-Israel relations as a whole, but the relationship was represented in a microcosm at the Policy Conference.

CIA Director William J. Casey, who keynoted the three-day conference at the Washington Hilton, is known among Washington insiders

for his reluctance to speak publicly. This was his only Washington speech since October 1985.

Casey's AIPAC appearance was the first time a CIA chief had publicly spelled out intelligence-sharing between the United States and Israel. "We do a lot of training, providing technical services to improve the capabilities of these services, and we collaborate with them in counter-terrorism actions," Casey said. TASS, the Soviet news agency, was quick to report these remarks of "the head of the U.S. spy and subversion department."

Casey charged that Saudi Arabia has paid only "lip service" to American concerns about terrorism and the PLO while it continues to finance the organization.

In an unusual public criticism of Soviet leader Mikhail Gorbachev, the director of central intelligence reported that "a hallmark of his regime is an intensified effort to nail down and cement bridgeheads" to subvert nations in the Middle East as well as in Central America and Africa.

Meir Rosenne, Israel's ambassador to the United States, told the same opening-day audience that the PLO uses its offices in the West "as bases from which to commit murder." The bases should be closed, he said.

Responsibility for terrorist actions lies not only with the terrorists but also with "those democratic states which thought that Israel would be the only victim," he added.

Rosenne's discussion of terrorism was amplified Tuesday by Attorney General Meese and Benjamin Netanyahu, Israel's U.N. Ambassador. In his most extensive statement to date on counter-terror policy, Meese said "We are serious about applying the full weight of the law to indict, apprehend, and prosecute those who commit terror against Americans."

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Thurs., April 24	Center closed all day
Friday, April 25	Center closed all day
Tues., April 29	Center closes at 5 p.m.
Wed., April 30	Center closed all day
Thurs., May 1	Center opens at 7 p.m.



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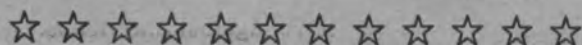
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Yom Ha'atzma'ut Celebration:

Wednesday, May 14

Supper starts at 5:30 p.m.

The Parvarim in Concert

7:30 p.m.

Israel Artists Show:

Opens Wednesday, May 14

Vital Issues Series:

Tuesday, May 20, 7:30 p.m.

Black-Jewish Relationships

Sunday, June 1, 8:30 p.m.

Arab influence in the United States

Tuesday, June 10, 7:30 p.m.

Terrorism

Fast Food Can Be Fine Food Seminar:

Thursday, May 22, 7 - 8 p.m.

Family L'ag Bomer Celebration:

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Register by Tuesday, April 22 by calling Ray or Sara, 478-5660.



WALDHEIM POSTER SMEARED

VIENNA — An election billboard for former U.S. Secretary General Kurt Waldheim is smeared with a swastika on a Vienna street. Dr. Waldheim is running for the Austrian presidency; the sign reads "The President We Now Need." The United Nations announced it would open Dr. Waldheim's war crimes file at the request of the Israeli government. RNS Photo

Rabbi Schiffer Goes To Washington

By RABBI IRA SCHIFFER

As a child of the 60s, I was always on the margin of political demonstrations. My friends marched in Washington, and I supported their efforts from home. On March 18, 1986, I became a demonstrator as 50 of my friends and colleagues of the Reconstructionist Rabbinical Association participated in the silent vigil on behalf of Soviet Jews, which has been held across from the Soviet Embassy for the last 15 years. We then travelled to the South African Embassy where we registered our protest against the injustice of apartheid.

Washington police and uniformed Secret Service kept us 500 feet from the South African Embassy in accordance with a local ordinance. Our frustration in not being allowed to deliver our protest was felt by the group.

The following week, on March 27, Rabbi Jacob Rosner of Congregation Beth Shalom in Dover, and I went from Delaware to join rabbis and the rabbinic leadership from the Reform, Orthodox, Conservative and Reconstructionist movements in a demonstration, again at the Soviet Embassy.

In the second largest act of Jewish civil disobedience at the Embassy on behalf of Soviet Jewry, 21 rabbis, Rabbi Rosner included, crossed the street to stand before the Embassy. In defiance of a court ruling barring vocal demonstrations, these rabbis with *tallitot*, *shofrot* and *Megilat Esther*, sang Hebrew songs, danced Israeli dances and chanted from the Book of Esther for our brothers and sisters denied this fundamental Jewish joy in the U.S.S.R.

In a few minutes they were led away and handcuffed, one by one, to be searched, finger-



Rabbi Ira Schiffer

printed, photographed and arraigned. Those of us not being arrested bore witness to their call to conscience from the plaza across the street.

Their act of civil disobedience was not against an unjust law, though the limit im-

posed on free assembly and speech at Embassies might be questioned; but was done as a serious fulfillment of the principles of *piku'ah nefesh* (saving lives) and *pidyon shevuyim* (ransoming captives).

This act of unity on the part of all four movements of American Judaism demonstrates that there are issues which bring us together as one people. It was a demonstration that there is a unique strength among the Jewish people. Let us work together to build on the varieties of our experiences in a commitment to Jewish pluralism, rather than demand the false ideal of conformity which we so loudly protested at the Soviet Embassy.

Rabbi Ira J. Schiffer is rabbi of temple Beth El, Newark; and President of the Reconstructionist Rabbinical Association.

School Prayer Case Avoided

WASHINGTON — The Supreme Court, citing a procedural flaw in a Pennsylvania case, backed out of deciding whether public high schools may allow students to meet during school hours for prayer and religious worship last week.

Four of the justices dissented, saying they would let students conduct such meetings.

Government lawyers had said that if the case washed out on procedural grounds, a cloud would be cast over the legitimacy of a 1984 federal law, the Equal Access Act.

In it, Congress made it unlawful for high school

receiving federal money and allowing some student groups to conduct meetings on school property to deny access to any student group based on what it proposed to discuss.

Meanwhile, the court also gave the armed services sweeping authority to prohibit the wearing of religious garments by military personnel.

By a 5-4 vote, the court said the Air Force properly banned a former captain who is an Orthodox Jewish rabbi from wearing a *yarmulke*, the traditional Jewish skull cap. The court said the ban did not violate the constitutional rights of the former captain.

Anniversary Of Warsaw Ghetto Uprising Marked

The 43rd anniversary of the Warsaw Ghetto Uprising will be marked at memorial services Sunday afternoon, May 4 in the Felt Forum of Madison Square Garden at ceremonies honoring the memory of the Six Million Jews who perished at Nazi hands.

The public is invited and admission is free, it was announced by Benjamin Meed, president of the Warsaw Ghetto Resistance Organization and chairman of the United Commemoration Committee of Metropolitan New York, sponsor of the annual event.

Among the speakers at the

services, which begin at noon, are:

Elie Wiesel, author and distinguished professor of Humanities, Boston University

Benjamin Netanyahu, permanent representative of Israel to the United Nations

Edward I. Koch, mayor of New York

The service will include a candle-lighting ceremony by Holocaust survivors and their children. Misha Raitzin, a concentration-camp survivor and member of the Metropolitan Opera Company, will chant the traditional *El Mole Rachamin* (O Lord Full of Mercies).

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Who Wrote The Bible?

Israeli Scientists Reject Human Authorship

By MARY S. KROSNEY and ELLEN M. SHMUELOFF
JERUSALEM - Scientists in Israel, who are using computers to analyze the Bible, are uncovering evidence which is leading them to conclude that the holy text was written by one hand and not by a proliferation of authors. The two experts who used a letter-skipping method of decoding the Old Testament and other holy writings say their evidence strongly suggests that the Bible couldn't have been written by a mortal.

Biblical scholar Dr. Moshe Katz and computer expert Dr. Menachem Wiener of the Technion, Israel's Institute of Technology, have conducted research based on the notion that significant words are concealed in the Hebrew text of the first five books of the Bible spelled by letters separated at fixed intervals, a system alluded to in Rabbinic literature much later. Using this approach, words and concepts were uncovered that do not appear explicitly in the text.

Katz, who explained his theories to journalists at a press briefing here, said that

the researchers' evidence dispels the belief that the Bible is a collection of documents written and edited by different persons at different times. The patterns of letters repeated throughout all the texts dismiss this

theory, he said, because the statistical probability of the patterns of information appearing at set intervals by chance is extremely low - sometimes 1:3 million.

Giving examples of significant words revealed in the

text, he pointed to the repetition of the Hebrew word *Torah* (Bible) which appears in the Book of Genesis repeatedly every 50 characters and the word *Elohim* (God) which appears in the same Book when

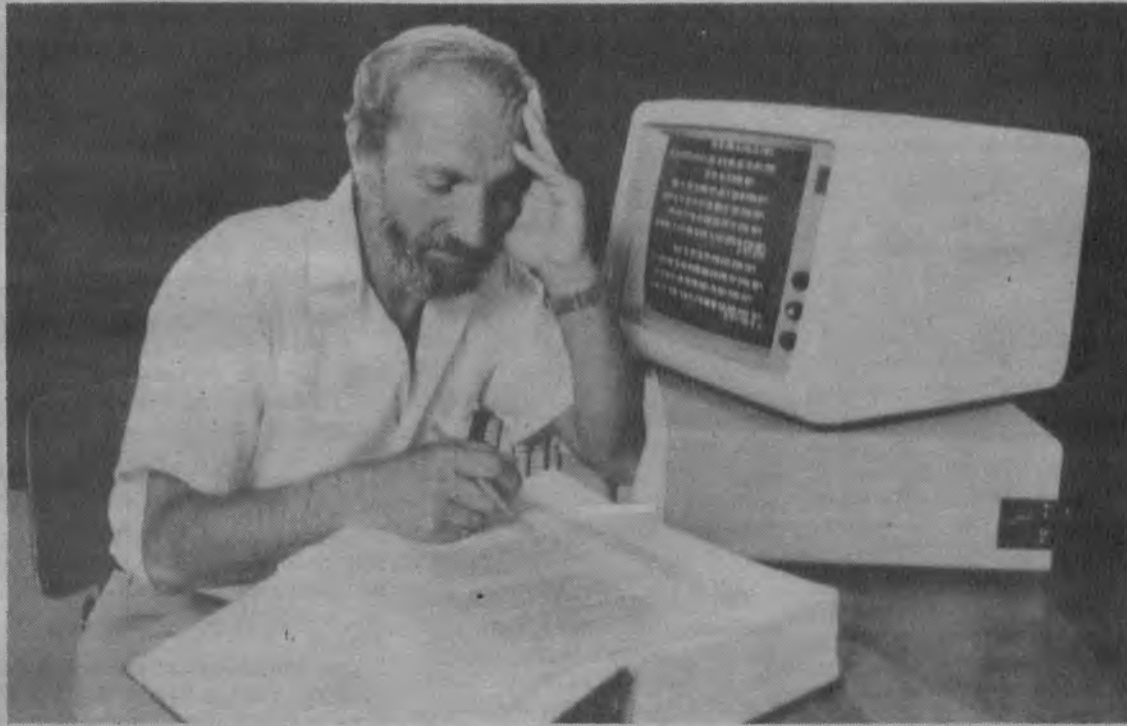
skipping 26 letters. The numbers 50 and 26 have great significance in Jewish tradition, he stressed.

The remarkable aspect of the research is not that words are being found in the text by stringing together letters at regular intervals. "That," Wiener pointed out in an interview in his office at the Technion, "can be done by applying the method to a telephone directory" - but that in every instance, the revealed words bear direct relevance to the text in which they were concealed.

For instance, the burial site of Adam and Eve, is never mentioned in the text of the Bible, but by the letter-skipping method, the names "Adam" and "Eve" appear in the text where the burial place of Abraham and Sarah - the patriarch's Tomb - is described.

The project came about when Katz, out of curiosity, decided to try analyzing the Bible using the known rabbinical method of letter-skipping. He approached Wiener to design the necessary computer program to begin research into the

(Continued to Page 13)



Dr. Menachem Wiener, a computer expert at the Technion, who is one of the leading researchers in a new study of the Bible. (photo: R. Nowitz)



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Funny, Thee Doesn't Look Military

By JACK SHATTUCK

While most Jews were rejoicing this past Purim, descendants of Agag were gaining a disturbing victory. On March 25, the U.S. Supreme Court prohibited Simcha Goldman's *yarmulke*, in the most infamous hats-off-in-court case since William Penn's sentencing at Old Bailey in 1689. Rabbi Goldman's problem was his wearing too many hats at once, as it were.

An Orthodox Jew with a Ph.D. as a clinical psychologist, Goldman subsidized his 1973-1976 studies at Loyola University through the Armed Forces Health Professions Scholarship Program. In return, he served on active duty as a commissioned officer at California's March Air Force Base mental health clinic — with a *kipah*, and without difficulty — from 1977-1980. However, when Captain Goldman subsequently was brought in to offer testimony as defense witness at a 1981 court martial, opposing counsel complained that his appearance in a *yarmulke* violated military regulations. Except during religious services, only the military police are allowed to wear headgear indoors.

Ordered by his superior officer to comply, Goldman refused. Facing his own court martial, he sued the Secretary of Defense and others, alleging First Amendment rights to religious freedom in expressing his beliefs. The federal trial court in Washington, D.C., upheld Goldman, but the U.S. Court of Appeals held for the Air Force. Goldman's appeal to the Supreme Court was denied in a narrow 5-4 ruling on Purim.

Justice Lewis Rehnquist based his holding for the Court on the military's need to "foster instinctive obedience, unity, commitment and esprit de corps," which

"cannot be taught on battlefields; the habit of immediate compliance with military procedures and orders must be virtually reflex," he noted. Since "uniforms encourage a sense of hierarchical unity," and "courts must give great deference to the professional judgment of military authorities," he was reluctant to second-guess their view. Chief Justice Burger and Justices Stevens, White and Powell concurred. In a separate opinion, the latter three noted they'd done so, not due to failure in recognizing Goldman's unique plea, but because they felt that its very validity for special pleading would allow the military the right to sit in religious judgment to grant his uniqueness. That would be worse than having an across-the-board standard, they felt.

Justice Brennan's dissent explicitly ridiculed the idea that an Orthodox Jew's *yarmulke* in the military would allow a "slip down the treacherous slope toward unkempt appearance, anarchy, and, ultimately, defeat at the hands of our enemies." No support was offered for the contention in general, and Goldman's prior service experience belied it in particular. (None of the opinions made reference to Israeli experience.) In fact, Brennan remarked, a little diversity in the military might remind our Armed Forces what values we might be fighting to uphold.

Brennan saw the equal treatment standard as a shibboleth, since present policy already resulted in different treatment for Christians (or any majority) versus Orthodox Jews (or any other minority). Justice Blackmun, also demurring, felt that while the Air Force did have a right to evaluate the collective impact of divergency from policy, and Goldman's

refusal in particular, it had failed to show any significant end result which would impair their mission. "RULES ARE RULES is not by itself a significant justification for infringing religious liberty," he complained.

Justice O'Connor, believing that some standard needed to be raised to test vital military functioning against First Amendment protections, offered her own criteria of an overriding necessity and resulting substantial harm if a less restrictive step than infringement of Constitutional liberties were used. Since the Air Force had merely asserted their right to unquestioned obedience without such considerations, let alone proving them, she gave her minority vote to petitioner Simcha Goldman. (Justice Marshall also joined in dissent.)

Three centuries ago, Quakers William Penn and William Mead were hauled before London's Court of Sessions for disturbing the peace by preaching their religious doctrines. When the jury went to jail for refusal to find their presentation offensive, thereby upholding the right of the jury to find the facts at trial, Penn and Mead also went to jail, for failure to bare their heads to the authorities in court. No less than did Mordecai refuse to bow to Haman, so Simcha Goldman refused to show his submission, because, as did Mordecai, "he told them that he was a Jew." (Esther 3:4).

Author Jack E. Shattuck expects to offer future perspectives on religious and state conflicts in these pages. He is a member of Adas Kodesch Shel Emeth congregation, a Federal government employee, and former associate editor of a national law reporter published in Washington, D.C. He is a layman.



Several AEA students join teacher Amira Silber.

Purim At AEA

This year's festivities kept the children excited and active. Kindergarten children joined members of the Senior Center at the Jewish Community Center and made *hamantaschen*. The first and second grade children, in costumes, made a trip to the Milton and Hattie Kutz Home to entertain the residents with songs and to bring *Mishloach Manot*.

The whole school joined the members of the Senior Center here in the building for songs, a costume parade, skits, and refreshments. On Tuesday, March 25 they capped their celebration with their own reading of the Megillah, more parading, a carnival with student-created and manned booths, and ended the day with an exchange of gift wrapped *Mishloach Manot*.



AEA teacher Rhoda Dombchik.

For all, children and staff, it was a most memorable holiday.

Passover Services At Kutz Home

Continuing a tradition of many years, Reverend Samuel Mandelberg will conduct Passover services in the Kutz Home's synagogue at the following times:

Thursday, April 24, 8:30 a.m.
 Friday, April 25, 8:30 a.m.
 Wednesday, April 30, 8:30 a.m.
 Thursday, May 1, 8:30 a.m.
 YISKOR 9:45 a.m.
 The public is cordially in-

vited to join residents in the synagogue for these services.

All traditions, including a kosher diet, are observed at the Kutz Home, which is the Delaware Jewish community's nursing care facility for the elderly. The Home is located at 704 River Road, Bellefonte.

For further information, please call the Home at 764-7000.

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Who Wrote The Bible? —

(Continued from Page 11)
Book of Genesis.

Speaking from behind a desk stacked with reams of biblical text, Wiener explained how the two scientists worked: "We use two basic methods of investigation. One approach entails having the text printed out in a specified number of letters to the line and then running one's eye down the page to ascertain whether any words emerge from the new arrangement of letters. The number is entirely arbitrary and we constantly experiment with different arrangements.

"The second method is to give the computer a key word - 'Adam' for example - and command it to find whether the letters A,D,A,M, are concealed in a defined body of text, again at arbitrary but regular intervals."

Another extraordinary aspect to emerge from the research is the prophetic nature of many words revealed in the texts, which gives ammunition of Katz's conviction that the Old Testament and certain holy writings which came later were not written by a human hand.

For instance, Katz pointed to the Book of Esther which is read during the Jewish holiday of Purim to commemorate the saving of the

Persian Jews during the reign of King Ahasuerus (Xerxes).

After Hamna, one of the king's ministers, received permission from him to effectively exterminate the Jewish population, Queen Esther, a Jewess, succeeded in persuading the king to revoke the permission; this action resulted in great rejoicing which is today celebrated as the Feast of Purim. As a con-

sequence, Haman's ten sons were hanged and their names are listed in the Book of Esther. After the hangings were carried out, and Esther was asked by the king what more could he do for her and her people, she requested: "And let Haman's ten sons be hanged upon the gallows." (Book of Esther, 9:13) a reply which has puzzled scholars for centuries, since the ten were already dead.

A major hint explaining this mystery, said Katz, is the appearance of the three Hebrew letters taf, shin and zayin in the list of Haman's 10 hanged sons (written smaller than the other letters); taf, shin, zayin spell out the number in the Jewish calendar for the year 1946 of the Gregorian calendar. On October 16, 1946, explained Katz, who showed a slide of the front page of the Herald

Tribune of that date, 10 Nazis were hanged following their conviction and sentencing in the Nuremberg Trials. (Eleven had been convicted, in fact, but Hermann Goering had committed suicide by poisoning an hour before the execution). Inexplicably, Julius Streicher, one of the ten hanged, seconds before the noose was tightened cried out, "Purim Fest, 1946!" Both Goering and Streicher had become instruments in the fulfillment of the prophecy of the Book of Esther, said Katz.

Additionally, said Katz, in 1946 according to the Jewish Calendar, October 16 fell exactly on the annual Jewish holiday *Hoshana Raba* which is considered the last day of judgement in a chain of high holidays including Rosh Hashana and Yom Kippur - a period of judgement.

The Purim-Nazi story was one of the most dramatic examples given by the Israeli scientists of the many ways the Bible and other holy writings provide prophetic hints of the future.

"Such a phenomenon cannot be explained rationally," computer expert Wiener commented. "So we need a non-rational explanation."



Dr. Moshe Katz at an informal press briefing in Jerusalem explains the system of letter-skipping in the Bible to interpret the text in a different light. (photo: Israel Government Press Office)

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Obituaries

Pearl S. Schwartz

Pearl S. Schwartz, 76, Temple, Ariz., died March 22. Services and interment were at Green Acres Memorial Park in the Gon Ohav Shalom Temple Emanuel section. Arrangements were made by Sinai Mortuary.

A native of Philadelphia, Mrs. Schwartz moved to Arizona eight years ago from Wilmington, where for 40 years she owned Yardstick Decorating.

Affiliations included B'nai B'rith and Temple Beth Emeth in Wilmington.

Survivors include her husband William; daughters Susan Smith, Philadelphia, Helen Pearson, Tempe, and Ruth Hronek, Anchorage, Alaska; two sisters out of state and five grandchildren.

Rose Saffir

Rose Saffir, 97, of Millcroft Retirement & Nursing Home, Possum Park Road, Newark, died there Monday, April 7.

Mrs. Saffir, a homemaker, had lived at the home about three years.

Her husband, Jacob I., died in 1968. She is survived by a

daughter, Hermine Cohen of DeVille Court; a brother, Samuel L. Scheer of Aurora, Colo.; five grandchildren and three great-grandchildren.

Graveside services were held in Mount Lebanon Cemetery, Glendale, N.Y.

In memoriam the family suggests contributions to Temple Beth El, 301 Possum Park Road, Newark 19711.

Milton Landsman

Milton Landsman, 75, of the Kutz Home, 704 River Road, died Wednesday, April 9 in Wilmington Hospital.

Mr. Landsman, formerly of Norfolk, N.Y., had been a resident of the Kutz Home for the past three years. He had managed a bowling alley and had been a self-employed bowling equipment salesman in Buffalo, N.Y., before retiring in the early 1970s.

His wife, Leah, died in 1979. He is survived by three sisters, Miriam L. Cohen of Wilmington, Esther L. Jacobs of Brandywine Hundred Apartments and Rose L. Miller of Pine Plains, N.Y.

Services and burial were held in Massena, N.Y.

In memoriam the family suggests contributions to the Kutz Home Endowment Fund, 704 River Road, Wilmington 19809.

The Weintraub-Meizell families thank all their friends & relatives for their cards, contributions on the passing of their mother & grandmother, Bertha Bell Weintraub.

Our Sincere Thanks,
Rhoda, Al, Steven &
Eleanor Meizell
Dr. Sheldon Meizell
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Rosenne: Cut Relations With Countries That Assist Terrorists

By DAVID FRIEDMAN

WASHINGTON (JTA) — Israeli Ambassador Meir Rosenne called Sunday for cutting off commercial relations with countries, such as Saudi Arabia, which provide financial assistance to the Palestine Liberation Organization and other terrorist groups.

But William Casey, director of the Central Intelligence Agency, said that while the Saudis have paid "lip service" to the U.S. concerns, there is little the United States can do to persuade them to stop funding the PLO.

Both spoke at the opening session of the 27th annual policy conference of the American Israel Public Affairs Committee (AIPAC). Some 2,000 persons, including 500 college students, are attending the three-day session at the Washington Hilton Hotel.

"We do not think there is any justification for considering Saudi Arabia a peace-loving country so long as it provides — as it has been doing for years — \$250 million a year to the PLO, funds that are used for killing Americans, Israelis and other innocents," Rosenne said.

Casey, who spoke after Rosenne, was asked about the Saudi funding. He said the Saudis support the PLO "for reasons of fear, intimidation and pursuing their own foreign policy objectives. He added that "there is only a limited degree that we can influence them in those matters where they see their vital interests involved."

Those Responsible For Growth Of Terrorism

In his speech, Rosenne strongly denounced those he held responsible for the spread of terrorism today. "The responsibility lies with those in democratic states that thought that Israel would be the only victim," he said. "Now they see their vital interests involved."

Among others Rosenne blamed for the growth of terrorism are those who seek to claim there are "bad" terrorists such as Abu Nidal and "good" terrorists such as Yasir Arafat; those who have

refused to extradite terrorists; Western states to the PLO and permitted PLO offices to function," as well as "states like Syria, Libya, Iran, that organize, direct and support proxy terrorist forces."

The Israeli envoy urged an end to appeasing the terrorists, especially by the West Europeans, and called for the closing of all PLO offices. "No one should try to pacify a terrorist organization such as the PLO by granting it the privilege of being a party to any political or diplomatic negotiation," he said.

In addition, Rosenne called for "a total ban on landing rights in the democratic countries for the airplanes of states — like Libya, Syria, Iran and Iraq — that encourage terrorism."

Cooperation On Intelligence Gathering

Both Casey and Rosenne noted that cooperation between Israel and the U.S. had increased on intelligence gathering against terrorism. Casey said this cooperation had also increased between the U.S. and its West European allies. "What we have done very badly is develop a concerted diplomatic action, economic and political sanctions to evoke a penalty on the states which participate in state-sponsored terrorism," he said.

"Many of our friends and allies are rather slow on that," Casey said. "We can only hope and believe that the recent outrageous character of terrorist attacks in all countries will stimulate

cooperation of that kind."

Earlier, Kenneth Bialkin, chairman of the Conference of Presidents of Major American Jewish Organizations, told the conference participants that they can make their own contribution to the anti-terrorism fight by traveling. He said this would be a sign that "you are not intimidated by the threat of terrorism." AIPAC president Robert Asher said that those who wanted to ensure their safety could fly El Al to London, Paris or Israel.

A Shared Vital Interest

In his address, Casey, who rarely speaks in public, charged that Soviet leader Mikhail Gorbachev has "intensified" the Soviet effort to secure "bridgeheads" to extend Soviet influence in the Middle East, Central America and Africa. He said his Mideast "bridgeheads," which include Syria and Libya, were aimed at surrounding Israel and the moderate Arab states so as to eventually deny the West its supply of Mideast oil.

Casey said that the U.S. and Israel have "a shared vital interest in arresting this pattern of Soviet expansionism." He said the U.S. has tried to convince its friends in the Middle East that "Middle East radicals, dedicated to weakening the West and Israel, are also dedicated to the destruction of moderate and pro-Western regimes in the Arab world."

He stressed that one reason for pressing ahead with the Mideast peace process is "to deny the Soviet Union a lever for entry to the Middle East."

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WHYY TV12 Commemorates Yom Hashoah

It is a time to remember. And during the week of Sunday, May 4 through Sunday, May 11, WHYY TV 12 will join in remembering the victims of Hitler's madness for the 1986 observance of days or remembrance of victims of the Holocaust, a national commemoration called for by the U.S. Holocaust Memorial Council, headed by author Elie Wiesel.

WHYY TV12 has slated the following programs which remember, which discuss, which raise questions and probe for answers, but which all communicate the same message: we must not forget.

Sunday, May 4 - 5 p.m.:
Auschwitz and the Allies Based on Martin Gilbert's book of the same title, this documentary poses some disturbing questions: How much did the Allies know about the systematic annihilation of Jews? When did they know? What steps did they take to stop the genocide? Could they have done more? Using interviews with key participants, rarely-seen archival film, excerpts from the trial of Adolf Eichmann and photographs and memoranda only recently made available, this film tells the remarkable story of the Allies' failure to respond immediately to news of Auschwitz' existence.

Tuesday, May 6 - 10 p.m.:
Memory of the Camps Forty-one years ago the Allies invaded Germany, and in the process liberated Nazi death camps. "FRONTLINE" presents this firsthand account made by British and American film crews who were with the troops liberating the camps in April 1945 — where they found horrors that still haunt the world's conscience. The film was edited under the direction of Alfred Hitchcock.

Wednesday, May 7 - 7:30 p.m.: *The Courage to Care* During the 41 years since the Nazi death camps were liberated, many films have been made about the killers, the victims, and the people who stood by and watched without raising a voice in protest as millions were brutalized and murdered. We know,

however, that during the Holocaust there were people, many of them Christians, who could not stand by. At great risk to themselves they took actions to save a life, or many lives. *THE COURAGE TO CARE* tells the extraordinary story of these few non-Jews who risked their lives to rescue and protect Jews in Nazi-occupied Europe. With commentary by scholar-author Elie Wiesel, the film speaks to the power of individual responsibility and demonstrates how ordinary actions in extraordinary circumstances can make a difference.

Sunday, May 11 - 4 p.m.:
The Precious Legacy Drawing on the Smithsonian Institution's recent exhibit of Jewish cultural artifacts from the Czechoslovakia State Collection of Judaica, this film chronicles central and eastern European Jewish history before, during and after the Holocaust.

Sunday, May 11 - 4:30 p.m.:
Reunion This is the story of the Holocaust and its survivors, as expressed through the combined experiences of a Jewish survivor of the Mauthausen Concentration Camps and an American soldier who participated in her liberation. On May 4, 1945 Chuck Ellington, a young tank sergeant in General Patton's army, approached what he thought was a factory. The "factory" was Mauthausen, and the "cordwood" was human bodies. Thousands of starving prisoners crowded around the soldiers, begging for food as others lay dying on the ground. One young prisoner who survived was Bronka Kohn. Kohn and Ellington both resettled in Seattle, and have recently become close friends. In *REUNION*, they speak out about their shared experience.

Sunday, May 11 - 5 p.m.:
The Gathering This film offers coverage of the June, 1981 gathering of Jewish people from 21 countries who met in Jerusalem to celebrate their survival from Hitler's death camps and to remind the world that the unprecedented crime of genocide should never be forgotten.

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Mitch and Frann Safran wish the community a very happy Passover

Emma Lazarus

Poetess Of Freedom And The Nation

Over a hundred years ago Emma Lazarus, then 34 years old, wrote the immortal words which were to be inscribed some twenty years later on the pedestal of the Statue of Liberty. She died at the age of 38, long before her poem had become a symbol, for all to see, of her country's ideals.

But Emma Lazarus was also a lover of her own people's national aspirations — a Zionist before the word was in common use. A major advocate of the Jewish national cause, she would have been less than 50 years old when Herzl convened the first World Zionist Congress.

Though her writings and translations on Jewish and Zionist affairs were considerable, her sister prohibited the inclusion of 'anything Jewish' in her collected writings (1889).

By DR. DAVID GEFFEN

These words by an American Jewish poetess called Emma Lazarus reflect her concern for the return of the Jewish people to its ancestral homeland. Yet Emma Lazarus is far better known for the verses she wrote in 1883 in tribute to the Statue of Liberty, verses which are inscribed at the base of that well known symbol situated on Bedloes Island in the New York harbor. Emma Lazarus, an American poetess of liberty was deeply Zionist in the last decade of her brief life — calling on her fellow Jews to revitalize the homeland of ancient days. It is this unexpected combination of loyalties to the USA and to her own Jewish people which makes Emma Lazarus such a fascinating personality.

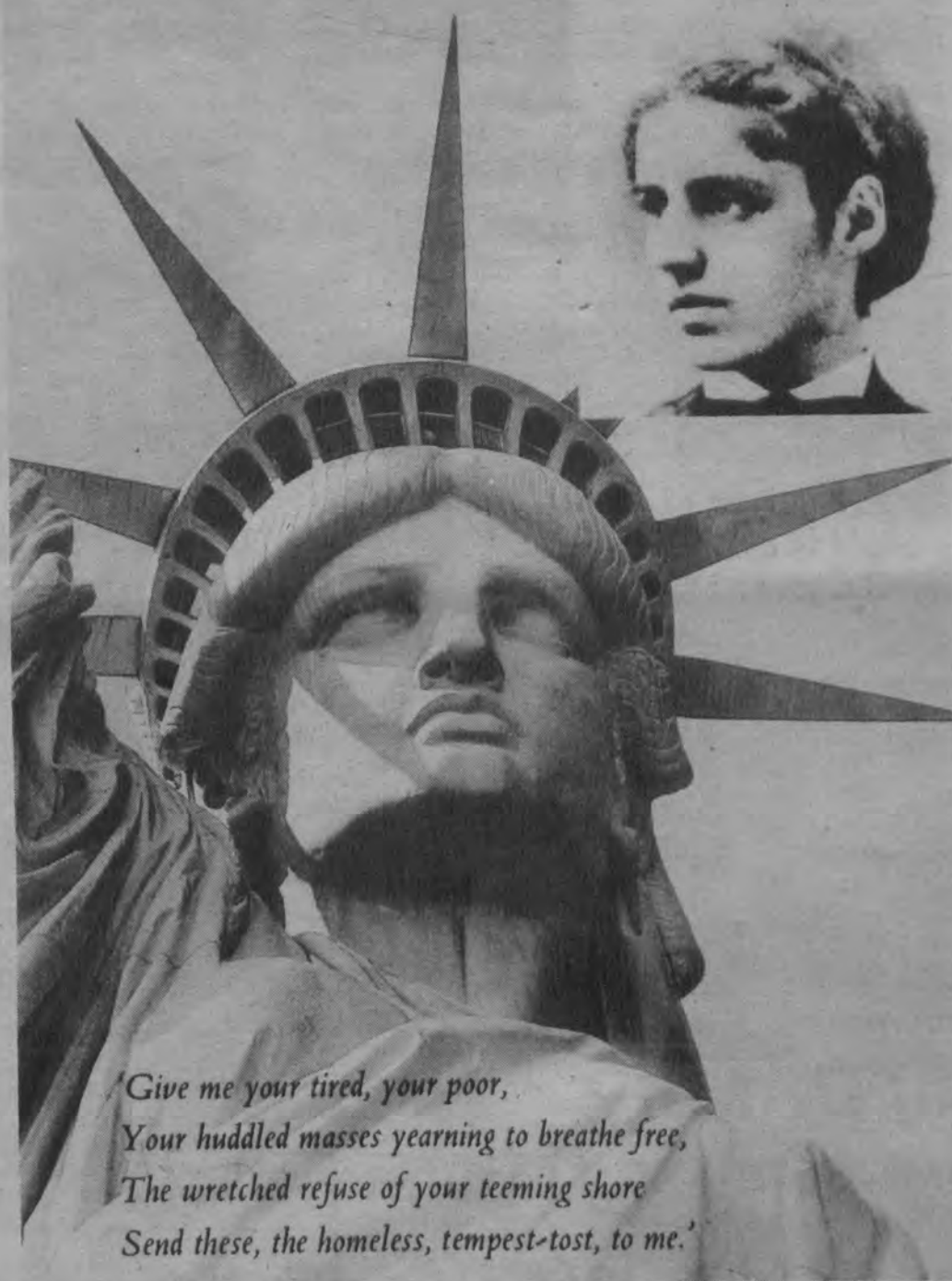
Background

Born into a New York Sephardic family in 1849, she displayed her literary talent quite early and was already writing poems in her teens. When a collection of her verse appeared in 1866, Ralph Waldo Emerson reacted very positively to it. In fact, Emma dedicated her second volume of poetry, *Admetus and Other Poems* (1871) to Emerson, the well known thinker and writer. He specifically praised her sensitivity to the hellenistic ideals, themes which she continued to pursue in her writing throughout the eighteen-seventies.

In 1876 she read George Eliot's new novel, *Daniel Deronda*, in which the topic of the Jewish homeland reborn touched her spirit

"The spirit is not dead, proclaim the word
Where lay dead bones, a host of armed men stand
I open the graves, my people, saith the Lord
And I shall place you living in your Promised Land!"

"Give me your tired, your poor
Your huddled masses yearning to breathe free
The wretched refuse of your teeming shore
Send these, the homeless, tempest-tost to me
I lift my lamp beside the golden door."



The Statue of Liberty, and Emma Lazarus (1849-1887), American Jewish poetess whose famous verse, written a century ago, embellishes the base of the Statue. Emma Lazarus was an ardent Zionist whose writings and activities expressed her belief in the Jewish return to the Promised Land. WZPS photo by Kook-Magnes.

very deeply. A key character in the story stresses in a moving dialogue, "There is a store of wisdom among us to found a new Jewish polity, grand, simple, just like the old — a republic where there is equality of protection, an equality which shone like a star on the forehead of our ancient community, and gave it more than the brightness of Western freedom amid the

despotisms of the East... our race shall have an organic center." Furthermore, as his character developed, Daniel takes on himself the responsibility "of restoring a political existence to my people, making them a nation again, giving them a national center... though they too are scattered over the face of the globe."

Emma Lazarus caught the

fervor of Jewish nationalism from George Eliot's novel. She was touched by the settlement schemes in the Holy Land suggested by Laurence Oliphant in his book *The Land of Gilead*, and she read the essays of Leo Pinsker. (Theodor Herzl wrote that had he known of Pinsker's 'Auto — Emancipation', his own writings might have been superfluous). All these

together with her growing awareness of the persecutions perpetrated against the Jews, now turned her into a major advocate of the Jewish cause.

In 1881 and 1882, as the Jewish immigrants began to arrive in large numbers in New York, she spent many hours with them, so as to link herself more closely with her people. When a bitter attack appeared in the *Century Magazine* in the spring of 1882 against these downtrodden immigrants, Emma Lazarus answered the charges and defended their right to life free from oppression. She noted that her proud fellow Jews, who had been pioneers of progress, had been forced to endure terrible humiliation.

Her *Songs of a Semite* and *Epistle to the Hebrews* appeared in 1882 and 1883. They are the most complete expression of her program to study Hebraic sources and to promote the development of a Jewish homeland. Unfortunately, during her last few years she was afflicted by a debilitating illness, and she died in 1887 at the age of 38.

Statue of Liberty

In the latter part of 1883, when funds were being collected to build a pedestal for the Statue of Liberty, various poets and writers were urged to submit materials to aid this project. Her contribution, a sonnet called "The New Colossus," written in December 1883, captured the spirit of the Statue and all that it would come to mean both to the American people and to all those who sought freedom from persecution. After being auctioned for the unheard price of \$1500, the sonnet was put aside for practically 20 years. Then a campaign inspired by the great newspaperman Joseph Pulitzer led to the refurbishing of the base of the statue and the placing of a plaque with Emma's sonnet there for all visitors to read.

Let us once again recall those lines from the Mother of Liberty written lovingly by an American Jewish poetess.

"Give me your tired, your poor
Your huddled masses yearning to breathe free
The wretched refuse of your teeming shore
Send these, the homeless, tempest-tost to me
I lift my lamp beside the golden door."

A Fifth Cup Of Wine At The Passover Seder?

The four cups of wine at the Passover seder symbolize the Bible's four terms of redemption referring to the Exodus from Egypt:

"And I will bring you out from under the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm... and I will take you unto me for a people..."

A fifth term, "and I will bring you into the Land," prompted the late Rabbi Menachem Mendel Kasher, a distinguished scholar and supporter of the State of Israel, to suggest the addition of a fifth cup to the seder, accompanied by a prayer for the State of Israel. Yet, even among secular, nationalistic Jews, who have revised the text of the Haggadah, the fifth cup - and even mention of the State of Israel - is yet to become general practice.

By YITZCHAK DINUR

(WZPS) - The four mandatory glasses of wine at the Passover seder, unlike the four questions and four sons in the recitation of the Haggadah, are symbols rather than narrative elements. As such, they lend themselves to the suggestion that a further symbolic element be added to this ritual to the Festival of

Freedom. The suggestion by the eminent, late Rabbi Menachem Mendel Kasher is that an additional - fifth - cup of wine be added to the ceremony, accompanied by a prayer for the State of Israel.

The four glasses of wine not only mark the joyous nature of Passover, but are testimonial symbols for the four terms of redemption used in the Bible (Exodus 6:6-7) when speaking of the Exodus from Egypt:

"And I will bring you out from under the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm... and I will take you unto me for a people..."

These biblical promises are understood to refer both to the historical exodus from Egypt and to redemption from all later Jewish dispersions.

Rabbi Kasher, who died in 1983, was a distinguished figure at first associated with the anti-Zionist Gerer Rebbe but later a great supporter of the State of Israel. He produced two annotated Passover Haggadot, the Eretz Israel Haggadah (1950) and the Haggadah Shlemah - (Complete Haggadah) in 1955, containing all the commentaries ever written on the Haggadah. In these volumes he raised the idea of a fifth glass of wine at the Seder.

Appropriate Connection

The scholar based himself on a passage in Exodus 6:8, which states "and I will bring you into the Land." He fervently felt that this connected appropriately with the establishment of Israel and could well be added to the Passover Haggadah and ceremony, which already mention other deliverances accorded the Jewish People, even if they did not occur around Passover.

Of course, such a passage did not go unnoticed through centuries of Jewish Bible study, and Rabbi Kasher was easily able to support his suggestion with references to recommendations of Jewish sages throughout the ages. He quoted the earliest rabbis, such as Rabbi Tarfon in Mishnaic times (towards the end of the first century), Sharira Gaon in Babylonian times, Rashi in the 11th century, Maimonides, Rabbi Lowew of Prague (the maker of the legendary Golem) in the 16th century and many others, all of whom were in favor of a fifth glass of wine to symbolize the future redemption.

Rabbi Kasher had moved closer to that part of Orthodoxy that was Zionist and participated in the establishment of Israel. Unlike the anti-Zionist Agudat Israel and Neturei Karta, who have

no place for the State of Israel in their Judaism, Rabbi Kasher held that Israel's establishment was the beginning of the era of Messianic redemption, and this made it supremely worthy of being included in the Passover seder.

Special Prayer

Although many Jews today include special prayers for the State of Israel in their celebration of Passover, the idea of the fifth cup has yet to gain general acceptance. Haggadot of kibbutzim whose text and format have been recast, still retain the four glasses of wine and their symbolism. The Haggadah of the Hashomer Hatzair kibbutz, example, assigns a meaning to each glass of wine. The

first glass is designated "a cup of deliverance to commemorate the Exodus from Egypt, from dispersion to redemption, from subser-vience in other kindgoms to freedom in our land, to life and deliverance." Even this does not mention the State of Israel as such.

Among such groups for whom Israel is the focus of existence, a fifth glass specifically connected with Israel would seem to be a natural feature and a welcome addition to the seder. And, as Rabbi Kasher did not neglect to mention in his essay on the topic, the fifth cup might also serve to further quench the thirst of those who have a taste for wine!



For the Second Cup, a 17th century ivory Seder goblet from southern Germany showing Moses before Pharaoh. Part of the inscription around the rim, *Shalach et ami* ('Let my people go'), is visible. WZPS photo.



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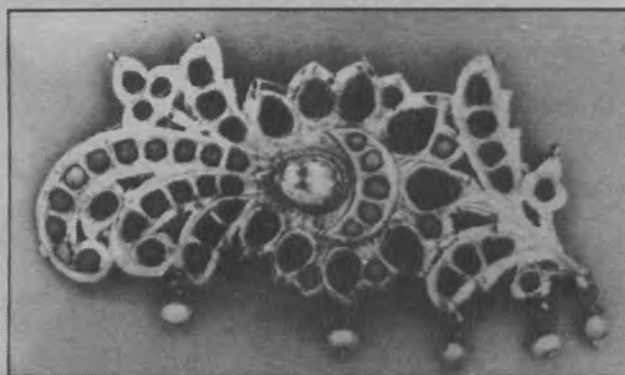
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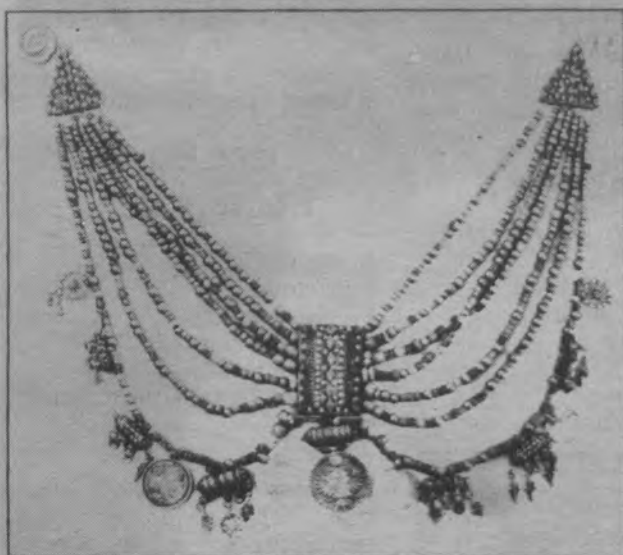
Ancient Jewelry In New Display At Israel Museum



Silver earrings from Afghanistan.



One of a pair of decorations for the temples of the head, made of gold, pearls and other precious gems in Afghanistan. The bride often wore a head pendant on her forehead, flanked by these pieces.



A necklace from the Yemen — made of silver and coral; decorated coins and filigree amulet containers. Thus, the piece serves as a "protective" device as well as an ornament.



A pair of "Khelkbal" — anklets — from Tunisia. Geometric and floral designs are engraved into the silver.

JERUSALEM -- Ancient traditional jewelry from more than a dozen Middle Eastern, Central Asian and North African countries and regions -- where jewelry had been the time-honored monopoly of Jews -- has been gathered for a new glittering display in Jerusalem at the Israel Museum.

Gold and silver were cast, drawn, filigreed, woven and engraved and inset with precious and semiprecious stones in patterns peculiar and particular to their exotic places of origin: Yemen, Bukhara, Uzbekistan, Iran, Kurdistan, Afghanistan, Syria, Iraq, Greece, Turkey, Morocco, Tunisia, Algeria and Libya.

This new display, which completes the Museum's Irene and Davide Sala Wing for Israel Communities, may be the only final repository of Jewish jewelry in quantity of the once enormous amounts which were in Jewish hands.

The Yemenite jewelry was obtained on site in the 1930s by German ethnographer Carl Rathgens; the North African collection was formed in the early 1950s; the Asian material was collected over the past 20 years by the Museum's Forchheimer Department of Jewish Ethnography.

Jewelry has always had both aesthetic and temporal values. It was considered a good financial investment by Jews since it could be carried easily in flights from persecution.

But jewelry as an expression of the human desire to embellish the self-image even predates the recorded history of mankind -- as prehistoric archaeological remains attest.

In traditional societies, such as Jewish communities scattered all over the world for centuries -- and even millenia -- jewelry was created in constant forms with constant motifs.

While most jewelry was destined for women, men and children used some on special occasions. Women wore some jewelry on a daily basis, but they were especially adorned on festive days and particularly during the wedding ceremony.

In oriental countries, brides literally were covered from head to toe with jewelry -- head-dresses, diadems, earrings and pendants, necklaces, bracelets, rings and anklets -- made of gold, silver, precious and semiprecious stones, coral, amber, pearls and coins.

Brides received these jewels as part of their dowry, inherited or commissioned for this special occasion. Brides unable to afford such adornment received jewels on loan from the community elders. Everything possible was done to fulfill the Jewish saying: "Every bride a queen."

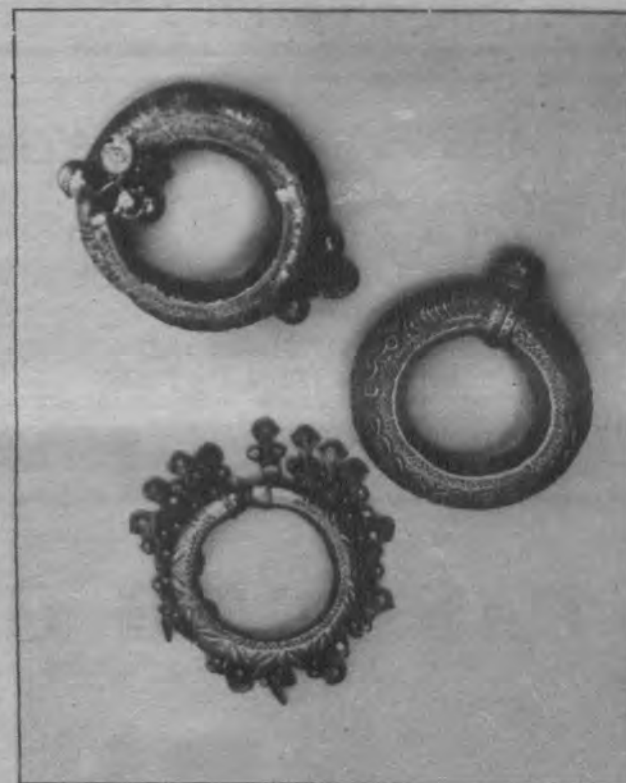
Many jewels were believed to have an amuletic protective function, expressed by the attachment of containers housing inscriptions, the use of materials with symbolic connotations and the employment of favorable numerical combinations.

Jewels also declared the family status of the wearer (maid, bride or widow), her social status, her ethnic origins, her geographic background.

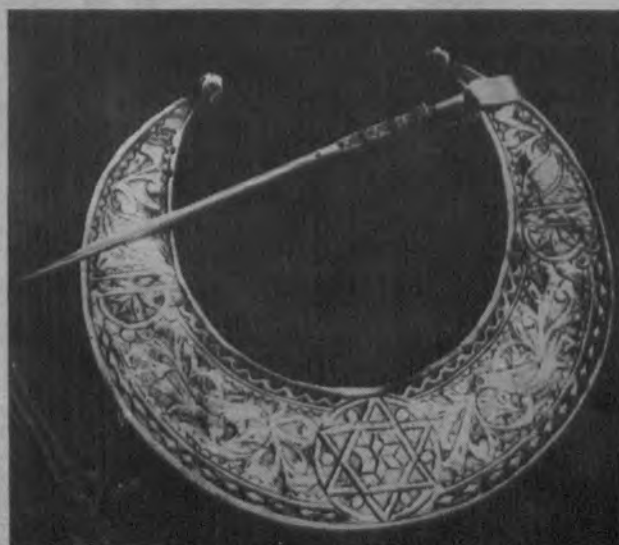
The traditional jewelry exhibition at the Israel Museum was made possible by Peggy Marc and the Joseph M. Levine Foundation of Chicago.



A girl's gold necklace from the Yemen.



Embossed silver arm-rings, from the Yemen. The craftsman's name is engraved in Hebrew.



An engraved silver brooch from Tunisia, with the Magen David (Star of David) prominent in the center.



This Bokharian headdress is made of gold, pearls and tourmalines. The necklace -- also Bokharian -- is of gold and precious stones.

Cooking In Delaware

By SYLVIA F. PANITZ

This year Passover (*Pesach*) comes rather late and the reason for this is the Leap year in the Hebrew calendar. There are two Adars instead of just one. The first seder is on Wednesday evening, April 23 and the second seder is Thursday evening, April 24. The last day of Passover is Thursday, May 1.

I suppose that most of us associate some memory with

such holidays as Passover. I'm sure that most of us can recall that first seder when a special loved one was no longer with the family. I would like to share a happy memory that happened 20 years ago. It's hard to believe that so many years have passed, as I remember it as if it happened just yesterday. I was expecting our third child and was due the week after Passover. Well, as "Mother

Nature" would have it, I went to the hospital the week before Passover. Much to my surprise and delight and the surprise of the rest of the family, twin daughters joined our family of two boys.

My husband brought me and our daughters home from the hospital just a few hours before the first seder. I suppose we had good reasons to skip the seder but that's not how our family works. Besides my oldest son had just spent weeks learning about *Pesach* in his aleph class with his teacher Mrs. Brown. It was a hectic but happy Passover week that year and one that I shall always remember with very pleasant thoughts.

For this Passover column I asked four of our busiest women to share some holiday recipes with us. Three of the four have young children; all work outside of the home and all are wives of the local rabbis. My sincere thanks and deep appreciation goes to Hedvah Campeas-Cohen, wife of Rabbi Kenneth Cohen of Beth Shalom; Suzie Grumbacher wife of Rabbi Peter Grumbacher of Beth Emeth; Gladys Gewirtz wife of Rabbi Leonard Gewirtz of Adas Kodesch Shel Emeth; Linda S. Schiffer wife of Rabbi Ira

Schiffer of Beth El.

From Hedvah Campeas-Cohen comes this *Pesach* version of a traditional Sephardic dish. She says that it will serve a crowd and if your seder is smaller, halve the recipe.

Lamb With Pine Nuts And Raisins

2 large onions, peeled and chopped
4 tbsp. oil
3 lbs. chopped lamb
2 tsp. cinnamon
4 tbsp. raisins
4 tbsp. pine nuts (substitute slivered almonds if unavailable)
2 cups stock
12 matzot

Fry onion in 3 tablespoons oil until clear. Add meat and cinnamon. Stir as it cooks until done, about 10 minutes. Add raisins, cook 1 minute more. In a separate pan, fry nuts in remaining oil. After blotting nuts on a paper towel, combine with meat mixture. Soak matzot in stock until soft. Use half the matzot to line the bottom of a large baking dish. Spoon meat mixture on top. Cover with remaining matzot. The top can be glazed with beaten egg or oil for a prettier finish, if desired. Bake at 375° for 30-35 minutes. Serves 10-12.

Suzie Grumbacher shares the following Hamburger Ketchup Popovers and Matzoh Kugel.

Hamburger Ketchup Popovers

2 eggs
1 tbsp. peanut oil
¾ cup water
½ tsp. salt
¼ tsp. pepper
½ cup cakemeal

In a medium bowl whisk eggs together with oil, water, salt and pepper. Stir in cake meal; let stand for 15-20 minutes.

FILLING

¾ lb. ground beef
¼ cup ketchup
½ teaspoon onion powder
2 tablespoons matzoh meal
peanut oil

Combine ingredients, roll into 12 small balls. Place a meat ball in each greased muffin cup. Pour batter over it. Bake at 425° for 25-30 minutes or until meat is cooked.

Matzoh Kugel

1 cup minced onion
1 cup finely diced celery
6 tbsp. chicken fat or parve margarine
6 matzo broken into small pieces
1 tsp. salt
¼ tsp. pepper
2 tsp. paprika
2 eggs, slightly beaten
1 can condensed clear chicken soup, undiluted
1¼ cups hot water

Saute onions and celery in the fat until onion is tender. Add broken matzo. Combine remaining ingredients and add to matzoh mixture. Pour into a well greased 1½ quart baking dish. Place in a moderate oven (375°) and bake for 30 minutes or until firm. Serves 6-8.

Gladys Gewirtz shares the following recipes with us.

One Bowl Sponge Cake

10 egg whites
9 egg yolks
1¼ cups sugar
1½ cups cake meal
Grated rind of one lemon mixed with 1 tablespoon lemon juice

Pre-heat oven to 350°. Separate eggs when cold, then let come to room temperature. Beat egg whites till stiff but not dry. Gradually beat in sugar till it is no longer gritty. Fold in egg (Continued to Page 22)

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Cooking In Delaware

(Continued from Page 20)
yolks with a light hand. Fold in cake meal in four parts and end with lemon rind. Spoon batter into dry (not greased) tube pan and set into oven. After 55 minutes check for doneness by gently pressing top with finger. If it springs back it is done. If not bake another 5 minutes. Take out of oven and turn over immediately. When completely cooled, run a sharp knife around sides of pan to loosen

cake and turn onto a large plate.

Apricot Brandy Glaze

Put contents of one jar Passover apricot jam into sauce pan with $\frac{1}{4}$ cup of water and simmer over low heat stirring occasionally until dissolved and bubbly. Press jam through a sieve and return strained jam to saucepan. Add 2 tablespoons

Passover Brandy (optional) and simmer, stirring till thickened. Dribble apricot glaze while warm (not hot) over sides of cake and let it set. You may slice the cake to make layers and spread glaze there as well.

Matzoh Apple Kugel

5 Matzot broken into bite size pieces, immersed in hot water and drained
3 Granny Smith apples, peeled and shredded coarsely
9 eggs
pinch of salt
 $\frac{1}{4}$ to $\frac{1}{2}$ cup of sugar mixed with teaspoon of cinnamon
2 tbsp. margarine or fresh rendered chicken fat

Pre-heat oven to 350°. Beat eggs with sugar mixture and 1 tablespoon of margarine. Mix in wet matzoh pieces and coarsely shredded apples. Add salt (optional) A two and a half quart baking dish or casserole should be rubbed with the other tablespoon of shortening and placed in the oven till margarine is hot. Pour mixture into dish and bake until lightly browned. Pieces of nuts or almonds may be included in batter, if desired.

From Linda S. Schiffer comes a honey cake that she

says is her mother's recipe. Linda tells us it is a good, solid cake — perfect with compote to end the meal.

Passover Honey Cake

1 cup honey
1 cup sugar
1 cup fresh brewed strong coffee
4 eggs, separated
Juice and grated rind of $\frac{1}{2}$ orange
1 tablespoon potato starch
 $\frac{1}{2}$ teaspoon cinnamon
 $\frac{1}{4}$ teaspoon ground ginger (optional)
 $\frac{1}{2}$ cup ground nuts

Preheat oven 350° and grease 5x9 loaf pan. In a large mixing bowl, beat honey, sugar, coffee, egg yolks, orange juice and orange rind until well blended. In a small bowl, sift together cake meal, potato starch, cinnamon, and ginger. Mix well. Fold in nuts. Combine the dry ingredients with egg yolk mixture. In a clean bowl beat the egg whites until stiff but not dry; gently fold into batter. Pour

into loaf pan. Bake 1 hour or until tests done. Serves 10.

Another favorite of the Schiffer Family.

Passover Apple Cake

6 eggs
2 cups sugar
1 cup oil
 $1\frac{1}{2}$ cups cake meal
3 tbsp. potato starch (combine with cake meal)
6 apples, peeled, cored and sliced
 $\frac{1}{2}$ cup chopped walnuts
1 tsp. cinnamon
3 tsp. sugar
juice $\frac{1}{2}$ lemon

Preheat oven to 325°. Line 10 inch tube pan with wax paper. Set aside. Coat apples with sugar and cinnamon, set aside. Beat eggs, sugar and oil well. Add lemon juice. Fold in cake meal mixture. Pour $\frac{2}{3}$'s of mixture into tube pan. Spread apples and nuts on top of batter. Add remaining batter. Sprinkle with sugar and cinnamon. Bake $1\frac{1}{2}$ hours or until tests done.

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When Your Child Makes Aliyah To Israel

By RUTH SELIGMAN
(Reprinted from
Pioneer Woman Magazine)

How do parents react to their children's decision to make *aliyah*? How do they cope with feelings that range from pride tinged with sorrow to hostility and anger?

For answers, I attended the national convention of the Association of Parents of Americans in Israel (APAI) held recently in Jerusalem, where I listened as parent after parent told his or her story. Impressions were later reinforced when I analyzed over 60 questionnaires filled out by members who reported on their reactions.

Under the best of circumstances, the act of a

child's leaving home is often fraught with trauma. Yet in today's world of increasing mobility, the act of going away to school, talking a job in another state, and/or marrying and moving far from the parental home is seldom seen as an unusual event. Both generations take for granted that at some point in time adults will cease to live under the parents' roof. This "emptying of the nest" is a norm questioned by few and actually welcomed by many.

Aliyah, however, represents a different kind of separation. For some parents, it may represent rejection — of them, of America, of a value system and way of life they cherish and enjoy. Many are confused, unable to comprehend the reasons for the willingness to leave the comforts, conveniences and opportunities in America.

These feelings of rejection

and confusion may be exacerbated when the child assumes a radically different lifestyle, as many do. This may be a return to religion, where the child becomes ultra-orthodox, or membership in a kibbutz, which some parents see as a place where talents and education go to waste. At the other end of the spectrum are those who, from the beginning, offer unconditional acceptance and total support. They are thrilled and excited by the decision, sometimes even envious of their children's freedom to act out dreams and goals denied them.

Eleanor Ditchick, a life member of Pioneer Women/Na'amat from Brooklyn, has a daughter, Ann Mischeli, who lives in Arad with her husband and two daughters. Her mother candidly admits to having mixed feelings about her daughter's *aliyah*. "On the

surface I am happy because she is. Inwardly, I feel abandoned. It's hard not to be part of my granddaughters' growing up, not be sharing holidays with them. Yes, I know that if she were in California, she'd also be far away, but then I could fly there for a long weekend, could telephone more easily, would not feel so cut off."

How does one cope with the pain of separation, the trauma of loss? For Eleanor Ditchick, as for many parents, the answer lies in visiting Israel. "Once a year, every year, I take my vacation in Israel — three or four weeks. And I also learned Hebrew, as soon as Ann married. Today, when I telephone, I can talk to my granddaughters in Hebrew, write to them and read their letters in return. The pain is balanced out by knowing my granddaughters are safer in Israel than they'd be in America. The quality of life they enjoy is superior to that in the U.S., healthier and more secure."

First the Shock

Reading the questionnaires and listening to parents at the convention, I became aware of the several stages parents go through when they learn of the planned *aliyah*. For many there was initially great

shock, followed by denial: "This is only a passing fancy, a temporary decision. It won't work out. My child will come home soon." There may be anger, too. "Why me? What did I do to deserve this? Where did I fail?"

Often parents search for ways to persuade the potential emigrant to reconsider his or her decision and return home. Depression, with all its attendant symptoms, is also felt by many parents — usually more at the beginning, but sometimes intensified with the passing of time. As many parents noted: They are getting older and each year it becomes increasingly more difficult to make the trip to Israel.

As I studied the questionnaires, however, it was extremely gratifying to see how many parents have worked through their feelings successfully and meaningfully. E.K. from Queens: "Initially, I could feel only disappointment and sadness. And after my daughter left, there was shock, disbelief and a strong sense of loss. But today we have fully accepted her decision. We share her love for the country and its people and we are very proud of her, of the way she is making so many people happy and of her three *sabras* — a true contribution for Israel."

For many parents, accep-
(Continued to page 26)

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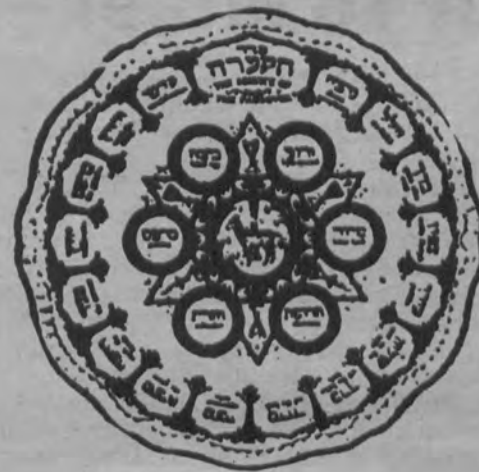
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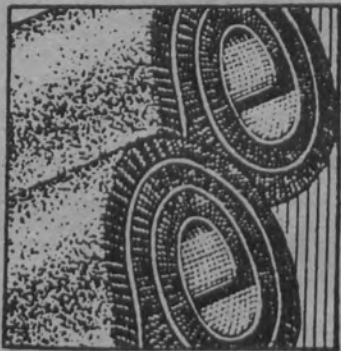
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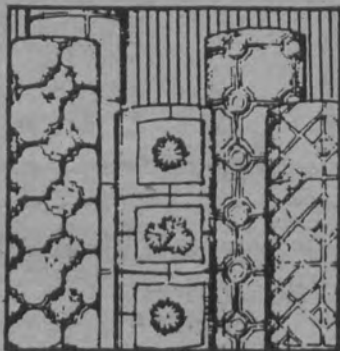
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Aliyah To Israel —

(Continued from Page 24) tance and understanding come only after they visit Israel when they see the settings in which their children live and work, and discover how fulfilled and happy they are. As Millie Seligman of Newton, Mass., says: "When our first son made *aliyah*, we knew nothing about Israel. How could we be anything but shocked and sad? Yet we couldn't actively oppose the decision, not when he said that he was going 'to perpetuate Judaism.' Our feelings, however, had changed radically when five years later his brother followed

him. Then we were proud. We'd been to Israel. We knew that this was a good decision." In many cases, the "negatives," from the pain of separation to fears for a child's safety, are ultimately balanced out by compensatory feelings of pride and pleasure — of realizing, as Bernice Saltzman of West Hartford, Conn., says, that "they are very special children, and we must be special parents to have produced children who want to do such wonderful things with their lives." If ignorance is a barrier,

conversely, those with a background in Jewish and Zionist affairs tend to have less difficulty coming to terms with their children's *aliyah* decision. Says Eileen Cohen, an active Pioneer Woman from Malden, Mass., who, with her husband Zachary, recently made *aliyah*:

"Obviously, my involvement with an organization that promotes *aliyah* helped me. In addition, we gave our boys a good Hebrew educational background, always telling them how important it was to learn Hebrew. Someday, we said, you'll go to Israel, although perhaps we were thinking more in terms of visits than settling. Yet when my son made *aliyah* I felt good and proud about his decision and can't say I was surprised."

'Will the Grandchildren Remember Us?'

Lillian Ring and her husband Ed, APAI's president, can visit Israel only every two years. "At the beginning," she says, "there was always trepidation — will the grandchildren remember us, will we be able to pick up where we left off? But now, from the first minute when we get into their home, we feel we've never gone. It's

wonderful to come and see your children doing things with their children that you did with them. For example, when my grandson asks my husband, 'Saba, rub me down with a big towel like you used to do to Abba' — and you realize that your son has told him about his childhood, and that there is a connection, even if you're 4,000 miles away."

Bernice Saltzman of West Hartford says she and her husband have no plans to join their son in Israel, but that doesn't mean that they are not deeply involved in work-


ing for the Jewish state. A secure and stable Israel, they say, is the best guarantee for their children's security and well-being.

Such involvement is a significant coping device, one that brings parents closer to their children and closer to coming to terms with the *aliyah* decision made by their children. But it is not easy. As one participant at the conference said, reflecting the views of many: "No one is happy that our children are so far away. Yet we must realize that our children are entitled to live their own lives."

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Strengthening Jewish Journalism

250 Journalists From Around The World Gather In Jerusalem

They came from 21 countries, and represented some 75 different media outlets ranging from a Spanish Marxist newspaper to an Orthodox French one. In all, some 250 journalists from the radio, television and print media, including *Jewish Voice* editor, Karen Moss, gathered in Jerusalem recently to take part in an international colloquium of the Jewish press.

Organized by the Information Department of the World Zionist Organization in conjunction with the World Union of Jewish Journalists and the Israel Government Press Office, the colloquium, the largest one of its kind ever held, had as its theme, the role of the Jewish press in the preservation of the Jewish people.

"With Jewish communities everywhere in the free world concerned by problems of survival and identity, the Jewish press has a no less

than historic role to play," proclaimed Israel's President Chaim Herzog, at the opening of the three-day colloquium.

Education Minister Yitzhak Navon elaborated on the problems facing the Jewish people today: "We are dwindling through both assimilation and the low birthrate of approximately 1.6 children per family. Jews throughout the world must be informed of the seriousness of the situation and this is where the Jewish press can fulfill an important role."

Prime Minister Shimon Peres, Minister of Defence Yitzhak Rabin and Minister of Foreign Affairs Yitzhak Shamir raised similar concerns in their addresses to the colloquium.

There was little dissension as to what the objectives of the Jewish press should be: "To strengthen Jewish identity worldwide, to fight Jewish persecution in the form of anti-Semitism or anti-Zionism and to battle for the

fundamental freedom of Jewish emigration from every country," is how Uzi Narkiss, Chairman of the Colloquium and of the WZO Department of Information summed them up.

While most participants agreed in principle with these goals, they used the colloquium to raise some of the specific difficulties they were encountering in realizing these objectives.

Regarding the United States, where most of the world's Jewish press (and Jewish population) is located, journalists debated whether a press which is heavily subsidized by Jewish fundraising federations could have a real impact on the community it serves. Said Marc Klein, editor of the *North California Jewish Bulletin*: "What the fundraisers want in the newspapers are stories about donors with pictures of them smiling at the camera as they hand over cheques..."

"The communities should not be asking people to give in exchange for their picture in the paper," continued Klein. "Instead we should be educating people... about the issues — that's what will raise funds."

He said this task of educating people was becoming increasingly difficult because the federation papers were alienating themselves from the most important group — young people. This is because the newspapers are usually distributed free to donors with the result that the majority of readers fall into the 40-plus age group, said Klein.

Representatives of federation newspapers countered that the running of a newspaper takes money and since the federations have money it's unlikely that they'll stop publishing newspapers. But that should not necessarily compromise

the independence of the newspaper.

The distinguished journalist Daniel Schorr of National Public Radio, Washington, disagreed. "When you know that you can't exist without a subsidy there's no way of feeling totally independent," said the

In addition to the problem of Soviet Jewish emigration, and what the international Jewish press could do to promote it, the colloquium also addressed the sensitive issue of immigration. Mordehai Tzanin of the World Union of Jewish Journalists accused Jewish journalists of not going into enough depth in covering the dramatic developments in Jewish life in the Diaspora and in Israel.

"No one has yet investigated the reasons and circumstances for the fact that the Jews of the free world, despite their fervor over the establishment of the State of Israel, did not answer its call for mass *aliyah*," said Tzanin.

In addressing the "vital importance of *aliyah* for the preservation of the Jewish people," the conference passed a resolution calling upon all Jewish publications to cover — on a regular basis — both the ideological and practical aspects of *aliyah*.

The 500 or so Jewish publications around the world today make up but a fraction of the number that existed

(Continued to Page 29)

"The Jewish press has no less than an historic role to play"

— Herzog

American Commentator, who began his own career at the Jewish Telegraphic Agency.

In sharp contrast to the problems facing the American Jewish press, a former Soviet *refusenik* Mikhael Hefetz, now living in Israel described the struggle of the Soviet Jewish press as one of sheer survival. Since Jewish reading material is so difficult to obtain, Soviet Jews copy and distribute publications through the practice of *samizdat* — a term meaning "I publish myself," he explained. Despite stiff sentences for those caught, this underground publishing network thrives throughout the Soviet Union, printing such publications as "How to Act if Interrogated by the KGB" and "How to Procure Certificates for *Aliyah* to Israel."

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The People Of The Daily News

(WZPS) - The old joke of three Jews having four political opinions is well illustrated today by the number of daily newspapers available to Israel's population of readers.

The various Hebrew dailies spanning Israel's political and religious spectrum all have their roots in the original daily Hebrew newspaper, 'Ha'Yom', first published 100 years ago in Leningrad. With the advent of daily journalism, the florid style of Hebrew writing

popular in literary magazines of the era evolved into a more news-oriented style. Detractors of the Hebrew press today would say it contorts the language in its daily attempt to provide snappy headlines. But no one would challenge the important position of the press in Israeli society.

By JEFF BLACK

(WZPS) - For centuries, Jews have been called "the People of the Book." In Israel today, the name could justly be updated to "the People of the Daily News." In a country

whose existence is still an object of contention amongst its neighbors and where tension is an accepted part of life, the need for regular and accurate news reporting is essential. A day rarely passes without at least one important news item, whether on the foreign front or in domestic matters.

The old joke of three Jews and four political opinions is aptly reflected in the number

outlets for secular Jews wishing to write in Hebrew. The advent of *Ha'Yom* changed all this, with a revolutionary impact on the renaissance of the Hebrew language. Instead of dealing with esoteric matters, the Hebrew language now had to be made capable of conveying the day-to-day topics of modern life. The florid and often-complicated sentence

refusing to speak any other language, that when his mother, who spoke no Hebrew, came to visit him from Russia, he refused to converse with her.

Political Elections

The Israeli press today is not so important for its contribution to Hebrew - its detractors would say it contorts the language in the daily

Jewish Journalism —

(Continued from Page 28)

prior to the second world war. The decline that has taken place ever since is evidenced not only in numbers, but in the diminishing role of the Jewish newspaper in the community. For example, David Markus of the Brazilian *Imprensa Israelita* explained how vital a role the Jewish press has played in Latin America during the second World War by providing the community with news on events in Palestine, the flight of European Jews and in many instances, helping to reunite refugees with relatives they had assumed were dead. The language of the Jewish press at the time was generally Yiddish and sometimes Ladino, both distinctly Jewish languages.

The 250 journalists at the colloquium, however, seemed

determined to disprove Navon's gloomy forecast. The meeting was designed, as chairman Uzi Narkiss put it, "to give a shot in the arm" to Jewish journalists who often find themselves working in isolation. The colloquium seemed to have done just that.

In addition to this, the very act of assembling so many Jewish journalists of diversified backgrounds seemed to have brought its own benefits. While the arguments were lively, most participants - some of whom were in Israel for the first time - said the meeting had provided them with an infusion of solidarity with the Jewish people - and that they would be returning to their communities with a heightened sense of what many said could only be termed a "mission."



A variety of Hebrew daily papers available to Israel's three-and-a-half million potential readers. WZPS photo by Shuki Kook.

of daily newspapers available to Israel's three-and-a-half million potential readers. For those on the far left there's *Al-HaMishmar*; for supporters of the Histadrut, Israel's Labor Federation, *Davar* is the paper to read and the intellegentsia read *Ha'Aretz* the Israeli version of the *London Times*. The most widely read papers are however, *Ma'ariv*, *Yediot Achronot* and *Hadashot*, while the religious people can always turn to *Ha'Tsofeh*. And these are just the Hebrew papers; for those whose Hebrew is still a little shaky, the English language daily *Jerusalem Post* becomes a daily purchase.

First Hebrew Daily

Surprisingly, there has been a decline in the number of papers published each day. In 1968, for example, one could choose from 15 titles. What is perhaps even more interesting, however, is the fact that the idea of a Hebrew daily began only 100 years ago with the publication of *Ha'Yom* in St. Petersburg (now Leningrad) under the editorship of J.L. Cantor.

Until that time, Hebrew periodicals devoted to literature, philosophy and social problems were the only

structure of a more reflective style of Hebrew writing disappeared under the demands of daily journalism.

Famous Writers

Ha'Yom was soon joined by two other papers, *HaZefira* and *Ha'Meliz*, existing periodicals which changed to a daily format. Modern Hebrew journalism had become an established part of Jewish existence. Many leading Hebrew writers, such as the poet Bialik, cut their literary teeth on these papers. In Israel, in the early 1900s, the future Nobel Prize laureate for literature, S.Y. Agnon, worked for the newspaper *Ha'Poel Ha'Zair*. The man history credits with revitalizing Hebrew, Eliezer Ben-Yehuda, was also a journalist. In his own newspaper, *Ha'Zevi*, he introduced his own linguistic innovations to cope with journalistic needs. From this, he saw the necessity of a Hebrew dictionary which would include the simple, exact language of daily life. A champion of spoken Hebrew as well as written, Ben-Yehuda is a revered figure in the history of modern Zionism. Legend has it that so fervent was he in his devotion to Hebrew,

attempt to provide short, snappy headlines - but its position in Israeli society is still as vital as it was in the days of emergent statehood. During election campaigns in particular, the press takes on a role of unparalleled influence. Under the Israeli Election Law, the state-run television and radio cannot comment on or show participants in the 30-day period leading up to polling day. The election, therefore, is fought out in the pages of the daily press. The parties place their advertisements there and the political commentators turn out article after article to satisfy the public's demand for knowledge.

Much has been written about the daily newspaper. The eighteenth century poet William Cowper talked of the "god of our idolatry, the press." But whatever one's view of it, the fact remains that without newspapers our daily lives would be much poorer. Israeli cigarette smokers last year suffered, but survived a cigarette manufacturers' strike. One wonders whether, after a habit which first started 100 years ago, Israelis could manage without their varied, lively and often controversial Hebrew daily paper.

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Bringing The Haggadah To Life

Just in time for Passover, the classic Haggadah has been translated into a modern, new language — the language of the electronic media.

The Animated Haggadah, a 27-minute long film from Jerusalem Productions, is the first full-color, video cassette version of the Passover tale. Aimed at 3 to 9 years olds, The Animated Haggadah uses charming, soft-clay animations and a few touches of whimsy to bring the Exodus story to life. Produced by the same group that created the innovative Hanukkah film, Lights, The Animated Haggadah is sure to get even thoroughly-modern video kids excited about the ancient story of Passover.

By CAROL GREEN

(WZPS) — How do you get today's kids excited about the story of Passover? All too frequently, the drama of the Exodus is forgotten because no one at the seder table is familiar enough with the Haggadah to be able to retell the tale with proper enthusiasm. In too many families, father or grandfather trips over the difficult Hebrew words as everyone else pushes him to finish up quickly so that they can get down to the serious

business of eating and drinking.

But if a group of Israeli filmmakers has its way, scenes like this one will soon become a thing of the past. A team called Jerusalem Productions has decided that the Haggadah is ripe for a new translation — into language today's young people can relate to. For a generation of junior video junkies, that means the language of the electronic media.

The production team, headed by scriptwriter and producer Uri Shinar and animator Roni Oren has collaborated on *The Animated Haggadah*, the first-ever full color video cassette version of the Passover tale.

In Line With Tradition

At first the idea of a video Haggadah may sound a bit sacrilegious, but producer Shinar insists that he is firmly in line with tradition. "Our sages teach that in every generation, each individual is bound to regard himself as if he had personally gone forth from Egypt," he explains. Shinar points out that our sages designed the seder ceremony, with its curious foods and rituals, to incite the curiosity of the young people at the table and to get them to ask the proverbial question,



Whimsical clay figures gather around the seder table to tell the story of Passover in *The Animated Haggadah*. WZPS photo by Shuki Kook.

"why is this night different from all other nights?"

Like the ancient text upon which it is based, *The Animated Haggadah* is designed to teach children. Aimed primarily at youngsters between the ages of 3 and 9, the video uses charming soft clay animations to bring the Passover story to life. "Clay soft sculptures are non-threatening and young children enjoy them," explains Shinar.

History Comes Alive

The Animated Haggadah opens in much the same way the Haggadah is opened at home, with a family seated around the seder table. Goaded by questions from his slightly cynical 12-year-old grandson Danny, Grandpa Sam tells the story of our forefathers' exodus from Egypt. Like most kids, Danny isn't too sure at first why everyone has gotten together to talk about something that happened thousands of years ago. He is puzzled by the seder table and its odd culinary repast. "Check this out, roasted egg, bitter herb... not one normal piece of food and

here I am wondering how long until we eat," he comments with typical 12-year-old aplomb.

As Grandpa Sam begins to describe the events that lead up to our forefathers' deliverance from Egypt, *The Animated Haggadah* brings them to life. Suddenly we are back in the land of the Pharaohs. We watch nervously as Jacob and his sons go down to Egypt. We cringe as their descendants are taken into slavery by the evil Pharaoh. And we cheer as our ancestors are redeemed through a series of fantastic miracles culminating with the ten plagues. Even the cynical Danny is mesmerized by the tale.

The Animated Haggadah uses simple language and a light touch to relate its profound messages. The Haggadah's four sons, for example, are portrayed by one animated character with four faces, to illustrate that each son represents one side of the human personality. Sometimes *The Animated Haggadah* is simply whimsical, as when Jacob and his sons prepare for their descent into Egypt — via Jumbo jet.

Musical Rendering of the Exodus

Accompanying the film is a musical score written by composer Andre Haidu. Based on an amalgam of classical and Jewish influences, the score attempts to be a musical rendering of the Exodus, also a first of its kind. The entire production is 27 minutes long and is available in English, Hebrew, French and Spanish.

The Animated Haggadah is the work of a unique production company. Founded less than a year ago, Jerusalem Productions is already a leading innovator in the use of film for Jewish education. Its staff of filmmakers first got together while working for Gesher, an Israeli organization which promotes public awareness of basic Jewish concepts. While still at Gesher, the group produced the award winning film *Lights* a full length animated feature based on the Hanukkah story.

The Animated Haggadah is part of a series of materials that Jerusalem Productions is working on to bring Jewish tradition to life for modern youth.

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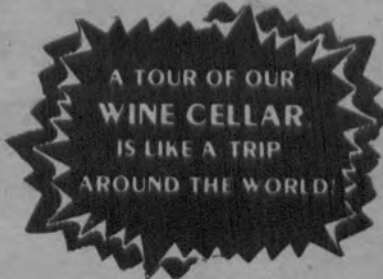
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Views And Reviews

Primo Levy: Better Writing Through Chemistry

By JOSEPH COHEN

Though it seems a quaint, faint-hearted notion to us today, some subjects traditionally were considered inappropriate for serious

literature. I am not thinking so much of sensationally tabooed subjects like incest which, despite timeless prohibitions, has been dealt with by everybody from the an-

cient redactors of the Old Testament up to modern writers like F. Scott Fitzgerald in *Tender Is The Night* and James Joyce in *Finnegan's Wake*. I have in mind more prosaic matters as diverse as passive suffering and science. Both were formerly thought to be intractable, the first because it was incapable of holding the readers' interest by virtue of its near kinship with self-pity, and the second by virtue of its complex formulas and its unfamiliar and specialized terminology.

The vicissitudes of modern history have not projected both passive suffering and science onto literature's center stage. The catalyst was the Holocaust. The advances in scientific technology made genocide possible, and the decimation of the Jews of Europe engendered passive suffering on a scale never before witnessed by humankind. The Holocaust, we see now, was the frightening prelude to the events which have placed us on the threshold of a nuclear holocaust which could destroy, if it is allowed to happen, life on this planet. Under that threat, we have all, in a sense, become passive sufferers.

How central passive suffering and science have become a literature is superbly demonstrated by Primo Levi's *THE PERIODIC TABLE* (translated by Raymond Rosenthal; Schocken Books, \$16.95). Autobiographical, the book is and is not exactly a memoir. Levi, himself, describes it as "in some fashion a history." Not precisely a history either, it is composed of twenty-one vignettes, each of them tied to an element from science's periodic table, hydrogen, zinc, lead, nitrogen, carbon and so on, in which a story is told and observations are made, constituting a subtle combination of narrative and exposition. All of the stories are related with great charm and literary agility. The book has been praised unstintingly by Saul Bellow, Cynthia Ozick, Umberto Eco, John Gross and Italo Calvino.

Readers will find fascinating the relevant information about the properties of the chemical agents and their impact on our lives. Beyond fascination, I was amazed at Levi's stunning capacity to transmute the base matter of these elements into brilliant artifact. This

new book of his is a work of spiritual alchemy. It is a lyrical, indeed, a passionate affirmation of life, of all life in nature by a writer who has no illusions about reality and the human condition after having been trained as a chemist and having endured the cauldron of Auschwitz.

Levi has already told his story of surviving the Holocaust in two earlier memoirs, *Survival in Auschwitz* and *The Re-Awakening*. Respected and admired for his writing in Italy, he has made his living as a commercial chemist analyzing resins and other substances used in the production of varnishes. *THE PERIODIC TABLE* is so good it will undoubtedly give him the international reputation he deserves. In his sixties now, Levi, with wisdom,

humor, gratitude and the joy of consciousness, tells us much about the trials of his youth as a Jew growing up in Mussolini's Fascist state.

Not at all grim, one of the most delightful episodes is the first one entitled "Argon" in which Levi recalls his Jewish forbears living in the Piedmont. He brings them vividly to life, describing their foibles and idiosyncrasies in affectionate detail, commenting knowingly upon their strange hybrid language, a combination of Hebrew and Piedmontese, out of which emerged a colorful and unforgettable rhetoric. Silk farmers and merchants, they composed one of those isolated, culturally rich, out of the mainstream Jewish communities that were, though we are only

(Continued to Page 34)




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Content, Not Taste, Causes Overeating

Jerusalem — Fat and sugar content of foods seem to be more of an excitement to overeating than taste, smell or texture, according to studies carried out on laboratory rats at the Hebrew University of Jerusalem.

Previous studies have indicated that when humans and animals were exposed to a multi-choice ("cafeteria") type feeding arrangement, which provided a variety of western-style palatable foods, such as cheese, salami, cookies and other snacks,

they overate.

Up until now it has generally been believed that the taste, smell and texture of the above foods were the major contributing factors to the increased intake occurring under these conditions. The experiments conducted at the Hebrew University, however, showed that the high fat and sugar content of these and other equally "attractive" foods were the crucial inducement to overeating.

Dr. Michael Naim of the School of Nutritional and Domestic Sciences at the

Hebrew University Faculty of Agriculture in Rehovot, together with Drs. Joseph G. Brand and Morley R. Kare of the Monell Chemical Senses Center associated with the University of Pennsylvania, devised experiments designed to shed light on the nature of appetite in humans and animals and its connection with food intake, self-regulation of diet and obesity.

The experiments investigated the relative contribution that flavor, variety and the high-fat and high-

sugar (sucrose) content characterizing the western human diet have on food consumption and body weight gain in rats being offered unlimited access to a variety of foods.

The rats were divided into groups, with each group being offered a different diet, as follows: 1) a nutritionally balanced diet containing a low level of fats and sugars; 2) a "cafeteria" of nutritionally balanced (low fat and sugar) diets but with flavors derived from western human

foods (e.g., salami flavor, cheese flavor, chocolate flavor); 3) an unflavored, high-fat, high-sugar diet; 4) a "cafeteria" of high-fat, high-sugar food in a variety of human food flavors..

By comparing the caloric intake and weight gain among the different groups of rats, it was shown that those rats which ate the nutritionally balanced diets, whether or not enhanced with western flavors, did not overeat.

The rats which ate the flavored, high-fat, high-sugar foods did tend, at first, to overeat to a greater extent than did those eating the unflavored fatty or sugar foods. But by the end of the experiment (after 23 days), there was no difference in the caloric intake among these two groups — and both those eating the unflavored as well as the flavored fatty and sugary foods were equally gluttonous and overweight.

It seems, therefore, that a high fat and sugar content in foods serves as an appetite stimulant of greater importance than flavor, smell or texture.

The researchers caution that it is still too early to extrapolate these results to the behavior and reactions of human beings and to state flatly that flavor, fragrance and texture by themselves do not contribute to people's overeating. The experiments with rats, however, do seem to point to fat and sugar content as crucial "enticements."

several occasions, reminding us that his protagonist in the *Divine Comedy*, the poet himself, had to descend into hell before he could raise himself up to heaven. Levi has in common with Dante his own descent into the modern day equivalent of that hell. But from that point on, he parts company with the great Italian poet. Dante sought a Christian redemption through purification in Purgatory and a union with the beatific vision in Heaven. Levi's redemption is in growing beyond his suffering and turning to nature and science to find the meaning of existence in the substances of the earth. That has always been the Jewish view of life, and while Levi doesn't say so, it is one of the several reasons why this book is a memorable treasure.

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Primo Levy —

(Continued from Page 32) beginning to realize it, the glory of European Jewry, now mostly gone and only occasionally recovered in oral histories, and in the stories of I.B. Singer, Aaron Appelfeld, and now, Primo Levi.

In that respect, the descriptions of the extended families with all their real, and quasi-real aunts and uncles will recall for many readers of Levi's generation the Old World relatives of their youth whose lives were such a wonder. Levi tells us of his Uncle Gabriele, a fastidious rabbi who loved to *schnorr* rides. Obtaining the corpse of a Christian woman and with it, for the pious rabbi, a double contamination. There is the story of Levi's Grandpa Leonin whose memorable curse leveled at an enemy was "May he have an accident shaped like an umbrella." We hear of Levi's lazy Uncle Barbarico whose lifelong ambition was to find peace and quiet, and, with that expectation, became a ship's doctor on the Genoa to New York run. On his return, he resigned in disgust because in America "there was too much noise."

The peccadillos of relatives apart, the book is rich in the evocation of courage, generosity and perseverance in the hard years of Mussolini's absurd but lethal fascism, the Nazi occupation, Levi's fighting with the partisans, his capture and his trial in Auschwitz. His subsequent struggle to make a living in devastated post-war Italy, though safer, was not without its singular privations. Levi recounts it all, explaining how he was brought close to the elements giving him an appreciation and respect for nature through which he came to understand not only the primacy of matter but the importance of the spirit, the consolations of this life not coming solely from one or the other but from both together.

Levi's illustrious literary forbear Dante is evoked on

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The Matzoh Of Hope

*After reciting "Ha Lachma Anya"
—"This is the bread of affliction,"
the leader of the Seder raises the matzah again
and recites the following:*

The genius of our people is that we have always been able to transform the bread of affliction into the Matzah of Hope. In a solitary-confinement cell, Anatoly Scharansky dreamed of a "next year in Jerusalem." Tonight he is there, celebrating Pesach with his beloved wife Avital and friends.

But we have not forgotten those who are not yet free. As the leaders of the United States and the Soviet Union prepare for the second Summit, we pledge ourselves to work for the release of those Soviet Jews who are silent, who are exiled, who are imprisoned—whose only crime is a love of the Hebrew language and a desire to live in Israel.

We will urge those in power to transcend their limitations and respect the yearnings and traditions of an ancient people.

As we raise this Matzah of Hope once more, let us resolve that someday all our people in the Soviet Union will be reunited with their families, repatriated to their ancient homeland, Israel. Today they recite "Next year in Jerusalem" in tears; tomorrow, may they say it in joy.

הָא לַחְמָא עֲנֵינָא דִּי אֲכָלוּ אֲבֹהֵינוּ בְּאַרְעָא דְּמִצְרַיִם. כָּל
דְּכִסְפוּ יִיתֵי וְכָל כָּל דְּעִרְיָה יִיתֵי וְיִפְסַח. הַשְּׂתָא הַכָּא.
לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׂתָא עֲבָדֵי לְשָׁנָה
הַבָּאָה בְּנֵי חֵירוּן:

This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Passover. This year we are here; next year, in the land of Israel! This year we are slaves; next year, we are free.

הֲרַחֲמֵנוּ הוּא יִשְׁפּוֹר עֵלֵינוּ מֵעַל צַוְאֵרֵינוּ
וְהוּא יוֹלִיכֵנוּ קוֹמְבֵיגֵית לְאַרְצֵנוּ:

May the All Merciful One break the yoke from our neck and lead us upright to our Land!

הַגֵּרֵים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ:

They that sow in tears shall reap in joy.

In 1926, there were 1,000 synagogues in the USSR; today, 60. No new synagogues have been built in 20 years. Private religious services and Hebrew teaching or study are illegal. Soviet media are widely used to spread "anti-Zionist" propaganda.

"Refusenik" is the term applied to about 20,000 Jews who have started the emigration process but have been denied visas, many several times. They have lost jobs, their academic degrees have been rescinded. Some have been waiting twenty years or more.

"Prisoners of Conscience" are the men and women—currently about 20—who have been tried and convicted of encouraging emigration or raising Jewish consciousness among other Jews. The formal charges were "hooliganism" or "parasitism," or even treason. They have been jailed, exiled to Siberia, brutally treated. But they persist. They are our inspiration.

Produced by the United Jewish Appeal in cooperation with The National Conference on Soviet Jewry.

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A Sensitive Portrait Of Jewish Life

From the Corners of the Earth: Contemporary Photographs of The Jewish World. Bill Aron; Introduction by Chaim Potok. The Jewish Publication Society, 1930 Chestnut Street,

Philadelphia, PA 19103. 1985. 143 pages. \$35.00 pages.
Reviewed by
Evelyn M. Cohen

The Jewish world as experienced by Bill Aron is

revealed to us through 122 black-and-white photographs. What is presented is the artist's personal vision of contemporary Jewry, rather than an all-encompassing survey of Jews around the world.

The book is divided into five main sections: New York, Los Angeles, Cuba, the Soviet Union and Jerusalem. Each is introduced by a text that explains the significance of the subject for the artist, and his experience while photographing it. Many of the individual images are accompanied by a few sentences that recount the specific circumstances under which the photographs were taken.

The myriad aspects of Jewish life in New York are conveyed by scenes of the divergent worlds of the Lower East Side, which Aron frequented, and the Upper West Side and the New York Havurah, to which he belonged.

In addition to the hustle and bustle of daily life on the Lower East Side, the first part records religious scenes like the writing of the Torah and the wedding of a young Hasidic woman. A powerfully romantic photograph records the interior shambles of the oldest synagogue in New York, which closed in 1974.

The section on the Havurah shows the group's observance of various Jewish rituals, like Tashlich, circumcision and services for different holidays. The sunrise recitation of *Hallel* for Shavuot is captured in a spiritually infused, grainy, gray-toned photograph.

A double focus is utilized for Los Angeles. Aron begins with scenes of Fairfax, the area in which he resides; and he records the various shops and community members. More moving are his portraits of elderly Jews from Venice, California. The photographs capture an inner life and hint at the uniqueness of the sitters' personal experiences.

The section on Cuba concentrates on the Sephardic synagogue of Chevet Ahim, its congregants and customs. The text accompanying the photographs contributes to our understanding of the religious experiences of Cuban Jews.

Various aspects of the life of Soviet Jews are represented in the

photographs that Aron guilefully smuggled out of the Soviet Union. Many of the images are of interest as historical records of the synagogues of Leningrad, Minsk, and Moscow, and the observance of holidays there. They provide insight into the repressed but still undefeated Jewish spirit. The accompanying text in this section is moving and enlightening, and the photographs of the refuseniks are the most penetrating in the book.

The most original and striking images are in the section on Jerusalem. Aron was concerned that it would be difficult to discover something new in a city that had been photographed so frequently,

but the way he captured the pervasive contrast of light and shadow creates surprising and lasting images.

From the Corners of the Earth is an interesting record of Jewish life as seen through the eyes of Bill Aron. The photographs sensitively record Jewish circumstances, customs, and monuments. The book functions as a visual historical record, and as a work of art.

Evelyn M. Cohen is Curator of Graphic Materials at the Jewish Theological Seminary of America. She is the author of *The Rothschild Mahzor*, winner of the 1985 National Jewish Book Award in the field of visual arts.



Couple. *From the Corners of the Earth*, Jewish Publication Society. Copyright Bill Aron.

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A Graphic Immediacy

The Holocaust: A History of the Jews of Europe During the Second World War: Martin Gilbert. Henry Holt, Inc., 383 Madison Avenue, New York, NY 10017. 1986. 959 pages (including notes and index; photographs and maps), \$24.95.

Reviewed by David M. Szonyi

More than any other major history of the Holocaust, this massive new work (828 pages of text) has a graphic immediacy to it. The main reason for this is that Martin Gilbert, the prolific British-Jewish historian, relies far more extensively than other chroniclers of the Holocaust such as Lucy Dawidowicz or Raul Hilberg on eyewitness accounts related at the Nuremberg and Eichmann trials, and found in dozens of survivor memoirs.

The central paradox of the Holocaust is that the overwhelming, ungraspable horror became routinized. In one of his numerous lengthy citations — an extraordinary account of a deportation to and gassing at the Belzec death camp by Rudolf Reder, one of two survivors of the death camp, Gilbert helps us to at least begin to feel, intellectually and viscerally, the nature of "rational" mass murder.

Another great strength of this history is that it compels us to understand how the Holocaust, while centrally directed, was implemented — and resisted — in thousands of local actions. In particular, *The Holocaust* does an excellent job in recording the activities of the *Einsatzgruppen* (SS mobile mass murder units) who killed 1½ million Jews in the USSR and Baltic countries, as well as in recounting feats of partisans and rescuers. Gilbert offers details on a number of partisan groups which are little-known because all their members were eventually killed.

Using the skills that went into his *Atlas of the Holocaust*, Gilbert also provides many new maps that help the reader place the events he discusses. In addition, he, almost alone among general historians of the Holocaust, discusses the Polish pogroms which claimed several thousand Jewish lives after the German final surrender in May, 1945.

The Holocaust's graphic immediacy is also its



primary weakness. For me, reading account after account of deportations, tortures (including the most

gruesome "medical" experiments) and massacres began to have a numbing effect. The intellect, and the psyche, may simply have a limited capacity to encounter mass horror.

If Gilbert is "long" on description, he is short on analysis. There is almost nothing on the ideological and political roots of Nazi ideology, on Protestant versus Catholic versus Greek and Russian Orthodox responses to the killing of Jews, and on what factors influenced Jewish responses to the spreading Nazi juggernaut of murder.

A more serious flaw is the book's omissions. Surprisingly, for the author of a fine work on *Auschwitz and the Allies*, Gilbert has included almost nothing on how the actions and non-actions of Great

Britain and the U.S., as well as of their and other Jewish communities, affected the fate of European Jewry. No mention is even made, for example, of the August, 1942 Riegner telegram, by which the governments in London and Washington, as well as British and American Jewish leaders, were given detailed information concerning the Final Solution.

Finally, the author's strict adherence to a chronological format — as opposed to a geographical (country-by-country) or thematic one — may make for more confusion on the part of the general reader. Because of the "simultaneous" nature of the Holocaust in over fifteen countries, Gilbert sometimes is forced to "cut" abruptly from event to event.

At times too, Gilbert's choice of emphasis seems

questionable. For example, the deportation of the Jews from the island of Rhodes is accorded five pages, but the equally improbable rescue of Danish Jewry is dispensed within three short paragraphs — and none of the key German, Danish, Christian, or Jewish figures is mentioned.

Despite these flaws, *The Holocaust* is an impressive achievement of reconstructing the details of the darkest, as well as the most elusive event in modern Jewish history. The product of seven years of research, *The Holocaust* is such an intense history that it can best be read and absorbed slowly, in short sections at a time.

David M. Szonyi is a program consultant for the Radius Institute in New York.

The Sociology Of Intermarriage

Love and Tradition: Marriage Between Jews and Christians. By Egon Mayer. Plenum Publishing Corp., 233 Spring Street, New York NY 10013. 311 pages. \$17.95.

Reviewed by
Steven M. Cohen

In the last 15 years or so, fears for the continuity of American Jewry have permeated survivalist-oriented Jews throughout the United States. In the last National Survey of American Jews, for example, by a margin of 68 percent to 19 percent, the sample agreed that "the current rates of assimilation and intermarriage pose serious dangers to American Jewish survival." Rabbis, fundraisers, and, at times, social scientists have told American Jews that the next generation will be severely depleted, owing to mounting rates of intermarriage and the nearly inevitable break with the Jewish community that intermarriage represents.

Three pieces of research were influential in raising the levels of anxiety about intermarriage and its consequences. One was Prof. Fred Massarik and Alvin Chenkin's early analysis of the 1970-71 National Jewish Population Study which reported that a third of Jews marrying in the late 1960s were marrying Gentiles. The other two were studies of

several hundred intermarried couples and their children conducted by Egon Mayer, Professor of Sociology at Brooklyn College, for the American Jewish Committee. The main thrust of the AJC's publicity on Prof. Mayer's work was that intermarriage was severely eroding Jewishness among the marriers and their children.

It now turns out that all three studies were misunderstood, or misinterpreted, or misrepresented. Working at a more leisurely pace, Israeli researchers have since concluded that the 1960s intermarriage rate was no higher than 23 percent; and, more recently, Charles Silberman's survey of local population studies suggests a rate of maybe 24-26 percent. And now, in his balanced and sensitive report on Jewish-Christian marriage, Prof. Mayer tells us that the consequences of intermarriage for Jewish continuity are far from one-sided. Indeed, as he says in his concluding chapter, several aspects of intermarriage, not least "the large and increasing number of conversions to Judaism," certainly "strongly challenges the notion that intermarriage makes assimilation inevitable."

Love and Tradition is no rehash of Prof. Mayer's AJC

studies. Instead—and this is the book's main strength—it offers a qualitative insight into the complex dynamics of intermarriage. It tells of couples negotiating and renegotiating about the religious identity of their home, the upbringing of their children, their relations with their parents, and the celebration of major holidays. It talks of the highly varied reactions of parents—both Jews and Gentiles—to their children's marital choices. Throughout the work we are introduced to numerous couples with just as many resolutions to the initial disharmony that mixed marriage means for the prospective and actual marriages. And throughout, we learn of "The Tenacity of Jewishness" as one of the chapters is entitled.

The writing is clear, well-organized, and pleasant. But frankly I would have wished for an engagement, a sharpness, and a crispness that I found lacking. The book is most provocative when the couples' stories emerge, often in their own words; it is often far slower elsewhere. The bitter policy debates between Reform Judaism's openness to intermarriers (under certain conditions) and the other denomination's more traditional stance are described;

but the passion of those debates (and others) merited a more clear-cut set of conclusions and implications than Prof. Mayer provides.

Nevertheless, those concerned with intermarriage and its ramifications will find many parts of *Love and Tradition* stimulating reading. And its central message ought not be lost. As *Moment* magazine editor Leonard Fein has so aptly put it, "Intermarriage is surely not a blessing, not even a mixed blessing—but we can no longer view it as an unmitigated curse. At worst, it appears to be a mixed curse."

Steven M. Cohen is a professor of Sociology at Queens College in New York.

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Golfers Pavin And Sills: They're In The Money

By HASKELL COHEN
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Jewish Telegraphic
Agency, Inc.)

Who would believe that at this time two Jewish golfers would be among the top money leaders in the professional links game? We are referring to Corey Pavin and Tony Sills both of whom, originally, came from California. Today they are universal and play all over the world.

As a matter of fact, Pavin won the Hawaiian Open only a few weeks ago and ranks number six among the professional golfers so far as earnings are concerned for the year, up to the present writing, with a total of \$103,907, while Sills is listed as the ninth-ranking earner, among the linksmen, with a total of \$89,168 received for but 19 rounds of play.

Sills is a study in

perseverance. He attempted to qualify for the Professional Golf Association Tour six times before he made it at a club in California in the fall of 1982. He remembers very vividly that he missed in the finals of the tournament by two shots. "At that period of time they just told me I wasn't ready," he explains. All during those years I was living in a dream world. Playing on the Tour was something I knew I had to do and was going to do. Now I know for a certainty that dreams do come true."

For those golfers who are easily discouraged, they should look at Sills' first year. He tied for 30th place in his first effort, the Glen Campbell - Los Angeles Open. In his following 10 tournaments he failed to survive each time out after the 36th hole cut. However, in his last 15 starts, although he only missed three

times, and that was the third place in the Texas Open, that assured him of a position among the leading 125 money winners. At that point he had rounds of 67, 64, 69 and 67.

Last year he returned to the Tour to have his best season, winning a total of \$15,255. He finished six times among the top players in the various tournaments and held the lead, heading in the final round of one of the Classics, but struggled to a 73 and ended up in a tie for fourth.

Pavin, a former Maccabiah Champion, finished the year 1985 with \$376,506 and in 1984 came in with \$260,536. During the year, his best finishes were a win in the Colonial National Invitation, a tie in the Kemper Open, third place in the Los Angeles Open, a fourth in the Greater Greensboro Open, a tie for fourth place in the Phoenix Memorial Tournament and likewise in the Western Open.

In the Professional Golf Association Championship Tournament, Pavin tied for sixth place and then tied for eighth place in the Hertz Bay Hill Tourney, then tied for ninth in the United States Open and the Canadian Open, as well. In the Bing Crosby Pro-Am he tied for 10th as he did in the Southern Open. All together in 1985 he was entered in 27 tournaments, finished in the money 23 times, in the top 10 thirteen times and came up with an excellent stroke average of 70.49 for every round played.

Playing associates of the former Maccabiah Champion feel that Pavin will be on the PGA Tour for many years to come. It's only a question as to how high this star will rise. In just two years of competition he's established himself as one of the best in the game.

Among his records is that in his first year of professional play, 1984, this graduate from UCLA not only won the Houston-Coca Cola Open he also won far more money than any other first year player in the history of the Tour. Altogether, that year, he only missed the cut on three different Tournaments. Last year, he had more top 10 finishes than any other player, and his winnings of \$367,506 put him in sixth posi-

tion among the pros.

In Pavin's first official start, which was in the 1984 Bob Hope Classic, he missed the cut but the following week he fought the winner Tom Purtzer, in a Tournament, before losing out to his opponent who came up with a birdie on the final hole.

Nevertheless, Pavin won \$43,200 which was more than enough to solidify his position among the top 25 money winners for the year. He too, like Sills, failed to get his PGA Tour card the first time he attempted to obtain it in the fall of 1982. However, by the fall 1983 he tied for 7th position among all the pros on the circuit.

Pavin began playing at the age of 8 and by 1977 had won his first two important titles. As a 17-year-old he captured the Junior World Crown and also became the youngest

player ever to win the Los Angeles City Men's Amateur Tournament. During his years at UCLA he came up with II Tournament wins, including the Pac-Ten Championship in 1982. That year he also received the Fred Haskins Award as the "Outstanding College Player of the Year."

When he failed to get his Tour Card, in his first effort, he took his game overseas in 1983 and was immediately successful by winning the South African Open, the German Open and the Calberson Classic in France. He finished up his European swing with over \$75,000 in winnings. After that he felt and knew that he was ready for the PGA Tour and since that time his record has been sensational, to say the least. At the age of 27 he has a brilliant future ahead of him.

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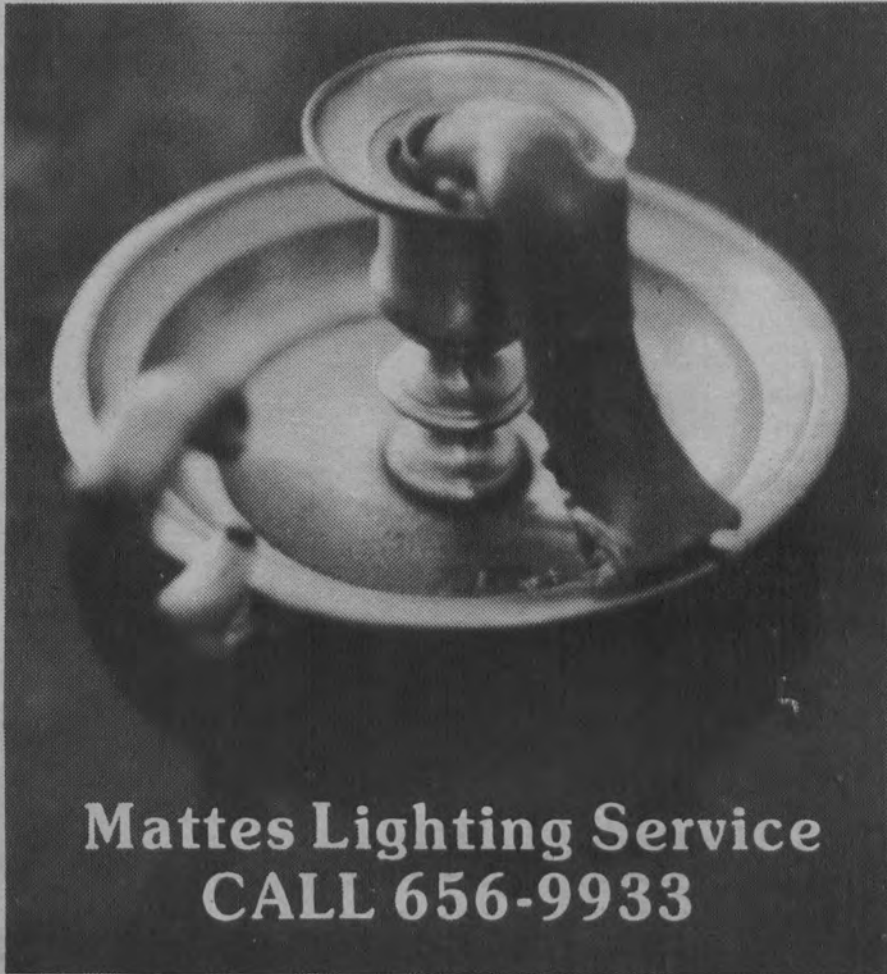


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Poetry, Prose Submissions Solicited

Submissions are currently being solicited for *The Ghost of the Holocaust*, an anthology of poetry and prose by writers whose family members were victims or survivors of the Holocaust years. The material should focus on how growing up with images of the Holocaust has affected the writer's life. The term "survivor" may loosely be defined as anyone who was forced to leave Europe during the course of the Nazi regime due to religious, political, or cultural ideas.

The topic of the "child of the survivor" has been of growing concern to psychologists throughout the world. This book will feature literature by writers who have this point of view. Material is being accepted through May 31, 1986. Anyone interested should send their work, with a self-addressed stamped envelope, to: Stewart Florsheim, 319 Lexington St., San Francisco, CA. 94110. Previously published work will be considered.

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Professor Of Belly Dancing

By SIMON GRIVER
(WZPS) — By day Rachel Milstein lectures on the History of Islamic Art to students in the Hebrew University's Department of Islamic and Middle Eastern Studies. By night she gives a

less theoretical demonstration of oriental delights, writhing sensually for her audience to the pulsating rhythms of the belly dance beat.

"There is no direct connection to the fact that I both

teach Islamic art and practice an aspect of it," explains Milstein. "I was always interested in dancing in addition to my academic pursuits and for years I was a folk dance teacher. I learned flamenco and jazz dancing and when I was in America 10 years ago I took a course in belly dancing."

Returning to Israel, she was invited to an Arab wedding a few weeks later. The band were so impressed with her dancing that they invited her to join them as their dancer and thus her professional career was launched. Before she became a lecturer at the Hebrew University her financial situation was somewhat precarious, and she could often be found performing at night clubs and hotels up and down the country. Today she is more selective in her appearances, occasionally dancing at the Jerusalem Hilton and often combining the dances with lectures about their history.

Milstein defines her performance as sensual rather than erotic. She sees herself as something of a cabaret act as she does not move amongst the audience, behave suggestively or encourage physical contact as many belly dancers are wont to do.

For the time being Milstein is concentrating more on her academic career. She specializes in Islamic numismatics and miniature painting but remains enchanted by the lively sensuality of Arab melodies and cannot resist letting her hair down for at least a few performances a month. Belly dancing may be trendy in the west just now, but in the Middle East it is no fashion but a pastime as old as Semitic civilization.



Dr. Rachel Milstein, born in Jerusalem of Russian parents, giving an evening performance of belly dancing. During the day Milstein can be found in a different costume lecturing students at the Hebrew University's Department of Islamic and Middle Eastern Studies. WZPS photo by Baruch Rimon.

Jewish West Coast Guide

The first edition of the Jewish West Coast Guide is now available. This comprehensive directory lists restaurants, congregations, organizations, museums, a calendar of Jewish holidays and many other services. Special emphasis has been placed on the Jewish dietary laws for the observant.

Editor and publisher, Dorit Jacob Bates, has been actively involved in the San Francisco orthodox Jewish community for more than 20 years. Past-president of ORT and City of Hope Chapters, she is widely known and respected in the San Francisco Bay Area. She is called upon, almost daily, for in-

formation and advice relative to Jewish communal life. The knowledge she has gained through experience and activity led, originally, to the publication of *The San Francisco Bay Area Jewish Consumer & Tourist Guide* in 1983 and the following years. This was the forerunner for the larger, more comprehensive directory.

The new Jewish West Coast Guide may be purchased in many book stores, both general and Jewish - or by mail. Retail \$5.95 per copy an additional \$1 for postage/handling. For mail-order send to JWCG, 2039 - 35th Avenue - San Francisco, CA 94116.

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Summer Study Program On Teaching The Holocaust

A summer fellowship program on teaching the Holocaust and Jewish resistance in the American public school system will be held from July 15-Aug. 4 in Israel.

It will consist of an intensive three-week living and learning experience aimed at American secondary school teachers who are committed to teaching Holocaust studies in their classes upon completion of the program. It offers participants a unique opportunity to broaden their knowledge of the Holocaust in the context of Jewish renewal in Israel.

The program will be held at two locations. Ghetto

Fighters House & Study Center of the Holocaust and Jewish Resistance is one of the most respected educational and cultural institutions in Israel. Ghetto Fighters House is located on Kibbutz Lochamei Ha-Chetta'ot in the northern Galilee. The kibbutz was founded by those who fought and survived the ghettos and concentration camps. It will draw upon the personal experiences of the kibbutz members.

The third week of the program will be at Yad Vashem in Jerusalem. Yad Vashem is the world's leading museum and documentation center of the Holocaust. It is staffed by leading scholars on the subject.

The specially designed course explores the political, moral and historical implications of the systematic destruction of European

Jewry, as well as their resistance. The teacher-participants will then transmit its unique significance to their students.

The curriculum includes: The struggle for survival and martyrdom in Jewish history, the final solution, resistance and revolt, spiritual resistance and the aftermath: rebuilding.

In addition to the scholars from Yad Vashem and the educational and artistic faculty of Ghetto Fighters House, the course for the summer of 1986 will feature distinguished guest lecturers from Haifa University, Hebrew University, Tel Aviv University and Bar Ilan University. Also included will be side trips to Massada and other sites of historic Jewish resistance.

Program coordinator in the United States is Vladka Meed, chairperson, Educa-

tional Committee, American Gathering of Jewish Holocaust Survivors. Professor Henry Feingold of the City University Graduate Center and Baruch College, will act as program consul-

tant. For information about the program contact: American Gathering of Jewish Holocaust Survivors, c/o Jewish Labor Committee, 25 E. 21st St., New York, N.Y. 10010.

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Jewish Life And Culture Must Bolster Each Other To Build Jewish Renascence In America

TORONTO, Canada - "The kind of future of the Jewish family we have will determine whether our grandchildren will be Jewish, Rabbi Reuven Kimelman, Brandeis University professor, told hundreds of North American and world Jewish communal leaders at the opening plenary of the 1986 JWB Biennial Thursday morning, April 10, at the Sheraton Convention Centre here in Toronto.

"As the family goes, so goes Judaism," Rabbi Kimelman told his audience. "There is no Jewish institution more brittle than the family. The family is the barometer of private Jewish health. But there can be no private health without public health.

"The implicit message of

modernity was that Judaism should become a private thing. In public, Jews were expected to emulate the dominant culture. The result was that Jews imposed upon themselves a dichotomy between the private and public sectors.

"As Jews went more public they became visibly less Jewish. Since social and economic achievement was

gained in the public arena, success was correlated with a lack of visible Jewishness. As we played out more and more of our lives in the public arena we became less and less able to transmit our Jewishness to the next generation.

"The result was that as a Jewish community became socially and economically integrated it disintegrated

Jewishly."

"The Holocaust and the State of Israel have created a post-modern Judaism," Kimelman said. "The Holocaust taught Jews that their visibility does not increase their vulnerability. On the contrary, the lack of Jewish visibility in positions of power, in a pluralistic culture, is what renders them vulnerable.

"The State of Israel showed them how to overcome the split between their private Jewishness and their public life. The result of the lessons of both has been to produce an assertive public Jewish culture which in turn can serve to revitalize private Jewish commitment.

"Together the two could produce a Jewish renaissance in America.

Saudi Connection

In its March 3 issue, *Time* magazine ran a cover story on "Peddling Influence," dealing with Washington lobbyists. It devoted a long sidebar to Michael Deaver, former Reagan White House deputy chief of staff. *Time* reported that this year as a "public affairs consultant," Deaver "should take home around \$400,000" (at the White House his top salary was \$70,200).

One week after the story appeared, Deaver's firm, Michael K. Deaver and Associates, filed notice of a new client - the Royal Embassy of Saudi Arabia. Papers submitted to the Justice Department under the Foreign Agents Registration Act show that Deaver and Associates will receive \$500,000 annually, plus expenses, from their new foreign principal. They will deal with the Ambassador, Prince Bandar bin Sultan.

The filing notes that Deaver's firm "may engage in political activities" on behalf of the Saudis, including contracts with the White House, federal agencies and members of Congress and their staffs. Deaver and Associates will provide their new client with "advice and consultation as to ways to strengthen American understanding and respect for the Kingdom of Saudi Arabia."

The consulting agreement - for one year with three automatic one-year renewals - took effect on Feb. 28 but was not mentioned in the *Timestory*.



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Summer Fashions In Israel

By DONNA SCHATZ

(WZPS) — The look is layered, loose and flowing. Israel — at least in summer — is a country of heat and sun, and the clothes seen on the street and sent overseas reflect the scenes and atmosphere of the Promised Land. Although fashions hold fast around the globe, local designers, well under the influence of climate and a casual lifestyle, are transforming international modes into uniquely Israeli styles.

Their clothes are selling — both at home and abroad — and the fashion industry, which in the early 1980s suffered a slump in foreign demand for ready-made goods, is, since early 1984, seeing a reversal in international trends. Business is modestly up. Of the slightly more than one billion dollars of ready-to-wear clothes produced in Israel annually, 35% are exported, and, in the first half of '84 — the season for bulk summer buying — sales of bathing suits were up 19.5%, trousers and pants increased 19.2% and woven wear reached 10%.

Gottex

Israeli bathing suits, however, have always held

their own in the world fashion market and Gottex Models Ltd. of Israel has capitalized well on the Middle East's hot Mediterranean summers. The biggest fashion house in Israel, Gottex exports to 62 countries. Its annual foreign sales for last year topped \$10 million, half of which was from the States. Although prices are steep — a Gottex maillot can cost you \$80 — the suit is also a big seller in Israel.

Gottex started its enterprise 30 years ago. It was a humble beginning: churning out raincoats on a single sewing machine. But Lea Gottlieb, who came to Israel from Hungary after World War II, soon realized bathing suits would be a more practical product than rainwear. She made the switch to summertime and the business took off: Gottex now employs more than 650 people, has two production plants, and a seven-story warehouse in Tel Aviv for cutting and distribution.

It's a family operation, and Lea Gottlieb, with the help of her husband and two daughters, is clearly the woman at the helm. She's Gottex's main designer and the prints and styles that put

the bathing suit on the international fashion map — as well as on queens of Europe and in the windows of Fifth Avenue — originate in Gottlieb's head. This year's creations include slashed zig-zag

kibbutz-based industry, in whose clothes it's also possible to cut quite a figure. Donna Gay is one. Like Gottex, it's a family operation. Owned by the Fadlons, originally of Rome, three brothers, a

ports must be built on local fabrics."

For Donna Gay, the natural fibers of Israel are ideal (unlike at Gottex which must depend on the time-tested craftsmanship of Europe). Most of their cloth is a solid sheet of color — this season primarily corals and natural bone. The Fadlons have translated the street life of Paris, where fashion still originates, into the summer ambience of Israel. And, they're sending their message abroad. Although until last year their only foreign buyers were in the Caribbean, their success at the 1984 Israel Fashion Week has brought them orders from Europe, Canada and the States. Herzl estimates their export business for the year at \$250,000 and is counting on more this August when he goes to New York and shows Donna Gay's designs at the Israel Export Institute.

Glima

One company that's solved the import tax problem is Glima in Jerusalem. The factory, which started with one sewing machine in a small storefront near the Machane Yehuda market eight years ago, only uses Israeli cotton for its clothes. Designer Esti Zisman says the fabric, which Glima dyes into bolts of bold colors and sews into loose, comfortable and often big pocketed women's clothes, suits her vision well: "I want the colors to match the atmosphere of Israel in summer — its sun, beaches and red mountains." And, to match the region's heat, Esti crinkles the cotton — the more natural the better.

Glima also offers another style with a purely local look — *glimot* or caftans. They're what got the company going and, although in the last two years Glima has given in to haute couture, it's still marketing its original product. Co-owner Avi Levy takes credit for Glima's loose, ethnic ponchos and caftans onto which he stamps his own motifs — folkloric silkscreened designs inspired by oriental rugs, Yemenite jewelry and *Hanukkiot*.

Avi's in no hurry to expand. "Considering we started from nothing, I'm quite content with what we have now."

Avi's philosophy is a modest one. Perhaps it's one that 30 years ago Lea Gottlieb also held as she sat a sewing machine in Tel Aviv stitching together the raincoats which quickly evolved into Gottex, the swimwear that has stamped the name of Israel on fashion centers throughout the world.



A *glima* or caftan made by Glima. The folkloric silkscreened designs are inspired by oriental rugs, Yemenite jewelry and *Hanukkiot*. WZPS photo courtesy Glima, Jerusalem.

one-piece suits, sequined 'Blue Danube' sea-hued designs, hot neon colors, graffiti prints, and patches of material shaped into swimwear. Cover-ups are Gottlieb's innovation and the fabric isn't limited to the lycra of the maillots. She uses, amongst other things, chintz, cotton, fishnet and silk.

Inspired, it seems, by whatever she sees (including 'Swan Lake' in New York its finale now immortalized in a white ballet design swim ensemble), Gottlieb goes to Italy to work out her ideas in a textile factory in Como. She brings back to Israel bolts of finely-separated colors and myriad motifs which, in Tel Aviv, she turns into the swimwear that's put Israeli fashion on the world map.

Donna Gay

Gottex may be Israel's biggest fashion house, but there are a number of up and coming couturiers, including

sister and a sister-in-law left one of the world's fashion capitals to set up shop on Yavetz Street in Tel Aviv, where its cortege of clothing houses could well be called the fashion row of Israel. Donna Gay's contribution to the Israel fashion scene is European chic mixed with the milieu of the Middle East.

The Fadlons make men's, women's and children's clothes, although their current collection focuses on a sporty look for women: simple, long skirts with short, wide tops and, for the still popular masculine look, large jackets, oversized trenchcoats and broad roomy pants. As tribute to both the Israeli economy and their own vision of style, the Fadlons buy most of their fabric in Israel, mixing and matching outfits made from Israeli cotton — a product much in demand here and abroad. Herzl Fadlon, who's run the business since 1978, insists that "Israeli ex-

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34 1/2	32	CP	2.5	1.8	12.5	390	34 1/2	32	CP	2.5	1.8	12.5	390	34 1/2	32	CP	2.5	1.8	12.5	390	34 1/2	32	CP	2.5	1.8	12.5	390

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34 1/2	32	CP	2.5	1.8	12.5	390	34 1/2	32	CP	2.5	1.8	12.5	390

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Jewish Literary Quiz

The Jewish Voice asked our local rabbis to supply us with some basic questions that they felt would be easily answered by any bar or bat mitzvah student. Presented below is a sampling of these questions. Why not take the test yourself and see how well you do?

1. What does *Tanak* stand for?
2. When was the State of Israel established?
3. What is the meaning of *zedakah*?
4. Who were the patriarchs and matriarchs?
5. What is the difference between pure monotheism and trinitarianism?
6. Identify these important American Jews:
 - a. Samuel Gompers
 - b. Gov. Lehman
 - c. Stephen Wise
 - d. Mayor Koch
7. What are the four denominations in American Judaism?
8. *Shema Yisrael...* is the watchword for our faith. Why?
9. What is the Oral Torah and what is the written Torah and why are both equally holy?
10. Who is David Ben Gurion and why is he one of the most important people in contemporary Jewish history?
11. What is a Soviet Jewish refusenik?
12. How many people are called to the Torah during a traditional Shabbat Torah reading?
13. Explain how Rabbi Kalischer and Moses Hess laid the foundations for the Zionist movement.
14. Name the three pilgrimage festivals.
15. Identify each of the following and describe each one's contribution to Jews and Judaism.
 - a. Hillel
 - b. Rabbi Akiba
 - c. Rabbi Yehuda Hanasi
 - d. Rashi
 - e. Rambam
 - f. Rav Kook
16. What is the meaning of *brit* or covenant?
17. Name in order the first five books of the Hebrew Bible.
18. Explain the Black Plague and how it intensified anti-Semitism.
19. The supplemental reading or *haftarah*, is taken from which portion of the Hebrew Bible?
20. Name and explain the six items on a seder plate.

How well did you do? For answers, consult the rabbi of your choice.

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Joseph In Egypt: Does His Monumental Legacy Still Exist?

By ZECHARIA SITCHIN

The story of Passover is intimately connected with the biblical tale of Joseph. Were he not sold into slavery in Egypt, rising thereafter to be the land's overlord, would there have been an Israelite sojourn in Egypt, an Exodus? No wonder, then, that both critics of the Bible and those who believe in its veracity had sought to find independent corroboration for the existence of Joseph.

The search has focused on Egyptian records, those hieroglyphic inscriptions and pictorial depictions that have been found on walls of tombs and temples. But although the story's background facts — the customs, the names, the royal hierarchies — have all been proven authentic to ancient Egypt, the existence of Joseph has evaded all efforts to find direct corroboration.

Yet, another kind of evidence exists. It requires no knowledge of hieroglyphics nor archaeological digging, for it is right there for all to see: It is the world's largest damming and irrigation works, planned and carried out by the Hebrew Joseph nearly 4,000 years ago!

A Lake In The Desert

For the story we have to turn the pages back one hundred years, when an American engineer, a native of Rochester, N.Y., came before the scientific establishment of his time with the evidence for the incredible feat in Pharaonic times.

Then as nowadays, Egypt's problem has been a growing population squeezed into a narrow fertile strip of land along the Nile river. In the absence of any rainfall to speak of, agriculture is totally dependent on the annual rise of the Nile's waters, which then irrigate the adjoining fields. A century ago, the British (then masters of Egypt) called in many experts to suggest solutions; among them was the American engineer and solar inventor Francis Cope Whitehouse.

Studying Egypt's water resources and travelling extensively along the Nile, Whitehouse became intrigued by remains of ancient irrigation canals. His curiosity eventually led him to the large and deep depression in the desert, some 60 miles southwest of Egypt's ancient capital Memphis. The Arabs call the place *el-Fayoum*; and what amazed Whitehouse was the existence of a lake (Lake Keroun) at the northwestern corner of the

depression, which watered a thriving agriculture along its shores.

The puzzle was: How did this lake get its waters in the totally arid area, so far away from the Nile?

A Man-Made Miracle

Examining the lake and its shores, Whitehouse found remains of ancient dams, quays and other monumental structures. Back in Cairo, he searched the geographical records, recent and old. Soon he found that maps of Egypt from Medieval times, based on maps prepared in antiquity by Ptolemy of Alexandria, showed that in those times the *el-Fayoum* depression contained not one but two lakes: a more extensive Lake Keroun, and an even larger lake called Moeris.

In April 1883 Whitehouse appeared before the Khedivial Geographical Society in Cairo and dropped

a bombshell. He had found the answer to the *el-Fayoum* puzzle in the writings of Herodotus (the 5th century B.C. Greek historian-geographer): it was, Herodotus wrote, a huge lake artificially formed in the time of the Pharaoh Moeris. It was a lake so large that its "circumference of 3,600 furlongs equalled the entire length of Egypt along the sea coast."

Whitehouse further quoted from the writings of other ancient historians — Diodorus, Strabo, Mutianus, Pliny — to show that not only in Greek times but also in later Roman times, it was known that the whole *el-Fayoum* depression was in fact a huge artificial lake; it was the best source of fish in Egypt, and the string of villages along its shores served as Egypt's breadbasket.

The Sea of Joseph

But this deepened the

mystery even more. If the whole *el-Fayoum* depression was an artificial lake, who was its great engineer and builder, and how was it filled with water?

The first clue was given to Whitehouse by Herodotus, who wrote: "The water of the lake does not come out of the ground, which is here extremely dry, but is introduced by a canal from the Nile."

In 1883 Whitehouse went before the Society of Biblical Archaeology in London to announce his further discoveries. The canal that had fed the ancient lake Moeris still partly exists, he declared. It is an artificial waterway which connects the *Fayoum* depression with the Nile and which the Arabs still call *Bahr Yousof* — "The Sea of Joseph"!

The announcement at the Society gathering was followed by a series of lectures and pamphlets in which

Whitehouse showed a relentless dedication to the promotion of his discovery: It was Joseph, the Hebrew patriarch, who had conceived, planned and carried out the colossal irrigation enterprise.

Delving into all available sources, Whitehouse found (and made his findings public) that Arab historians not only attributed the project to Joseph, but also reported its circumstances. It was, these historians related, when Joseph was more than 100 years old, but he still held a high position in the Egyptian court. The other viziers and court officials, envying Joseph, persuaded the Pharaoh that to stay venerated Joseph cannot rest on his laurels; he must prove once more his abilities. When the Pharaoh agreed, the viziers suggested an impossible project: to convert the

(Continued to Page 52)



PASSOVER ART

NEW YORK — This painting of the traditional Jewish feast of Passover is by Israeli artist Meir Perez. Passover begins on April 23, 1986, this year, and is an eight-day festival, commemorating the Exodus from Egypt. The special home ceremony on the first night of Passover, the seder, is based on the injunction, in Exodus, to parents to inform their children of the deliverance from Egypt. On the seder table are special

foods, including matzah, a roasted egg and shankbone as reminders of the paschal lamb, a dish of salt water as a symbol of the Israelites' tears, horseradish for dipping, and a paste made from almonds, apples, and wine as a symbol of the mortar the Israelites used when building during their captivity. RNS Photo.

The Jews Of South Florida

By ARNOLD AGES
(Part One Of A Three Part Series)

MIAMI BEACH, (JTA) — Tourism, as anyone will tell you is the life blood of South Florida. The newspapers in Miami, the media in general and the public seem to talk incessantly about the subject.

Signs that Miami Beach still has faith in its future may be seen in the construction of numerous high rises and in the recent building of the city's first giant luxury hotel in 30 years — the Alexander, a posh establishment a short walk from the legendary Fontainebleau Hotel.

One of the city's biggest

boosters is Rabbi Irving Lehrman of Temple Emmanu-el of Greater Miami (Conservative). The rabbi, who has occupied his present pulpit for 40 years, and who has been acclaimed as one of the most gifted preachers in American Judaism, concedes that in recent years there has been a drop in tourism.

Lehrman indicates that at one time it was standing room only on Friday evenings as worshipers tried to obtain tickets for Emanu-el's services. As much as 30 percent of the congregation was made up at any one time of tourists

from all parts of the United States and Canada.

Reason For Decline of Tourism

The crowds are smaller these days and an occasional empty seat may be found by those wishing to attend services and listen to Lehrman's eloquent commentaries on the quandaries of Jewish life. How does Lehrman explain the diminution in tourism?

"The reason is quite simple. Ever since the Mariel exodus of Cubans, stories of violence in the Miami region have percolated up north and people are frightened by those accounts.

"What is really painful, however, is that what has caused the reduction in tourism is not the factuality of violence but the perception of it. In fact, every indicator shows that crime is way down statistically in this city."

The rabbi points to the growth of his own congregation as evidence of the stability of the area. There are more than 1,300 families affiliated with his Conservative congregation which is located across from the Miami Beach Center for the Performing Arts.

Lehrman indicates that despite the spacious facilities provided by the synagogue building it was not big enough to house all its members on the High Holidays.

"A number of years ago I determined to persuade my congregation to move to larger quarters for the holidays," he recalls. "By dint of stubbornness and persistence I persuaded them to utilize the much more adequate facilities of the Performing Arts Center.

Hoffa Agreed To Do A Mitzvah

"It was not an easy task but I convinced my board of the need for the move and we conducted Rosh Hashanah services there. But what I did not tell my board was that first Yom Kippur service I had an unsurmountable problem.

"The teamsters had reserved the hall for that very day and it would have been impossible to prepare the hall for Kol Nidre. I put in a call to Jimmy Hoffa at his Chicago office and asked for an appointment. I met with Hoffa and explained our dilemma to him. Hoffa said it was impossible to change the teamsters meeting because an election was being held. I told him that by doing a mitzvah he would be rewarded sevenfold. Hoffa agreed to change the venue of the teamsters meeting to the Fontainebleau. He won the election and we had our services in spacious surroundings."

Since most Jewish tourists arrive in the Miami area with the onset of cold weather (and because of lateness of the High Holidays) Temple Emmanu-el and the synagogues on the Beach plan their programming to begin in January. Lehrman's adult education department is an especially ambitious one with five different ongoing class-type series and a cultural offering which has included Barbara Walters, former President Gerald Ford, Louis Rukeyser and Robert Merrill.

Jewish Cultural, Intellectual Activity

About a mile from Emanu-el at Temple Shalom (a Reform congregation) Judy Drucker, Miami Beach's famous "impresaria" (so termed by the *Miami Herald*) creates series that feature both artistic and literary participants. Drucker persuaded Luciano Pavarotti to come to Miami Beach in 1984.

How does one explain the lushness of Jewish cultural and intellectual activity in Miami Beach? Is this not at odds with the "playground" image of the area?

A recent issue of the *Miami Herald* addressed itself to this question. Many of the Jewish tourists who come for the whole season (November through April) are retired people with a great deal of leisure time. In Miami Beach they often have, for the first time, the opportunity to think seriously about matters religious.

As a result, synagogues are full of both worshipers and students eager to learn about their heritage. On an average morning it is not uncommon to see men carrying tallis and tephilin bags walking home from shaharit services over the 41st Street bridge.

For the Miami Beach resident or the casual Jewish tourist, news of the community's panoply of activities can be obtained through the "local news" section in both the *Miami Herald* and the *Miami News* or in the area's Jewish publications.

These are important sources of community news not always covered by the metropolitan dailies. They give, moreover, a feeling about the pulse of the community — its Israel-centeredness, its commitment to Jewish education and its concerns with that perennial Jewish anxiety — assimilation.

Two Communities

There are, of course, two separate Jewish communities in Miami Beach — the permanent population and the transient one. The latter can be further subdivided into two

categories: the first, Jewish in name only; and the second, for whom Jewishness is an essential expression of their personality.

The kosher hotel strip along Collins Avenue which begins around 12th Street and which ends at 43rd Street with Waldman's Hotel has as its raison d'être, servicing the needs of observant Jews who maintain rigorous standards of *kashruth*.

Sam Waldman, the original owner of the hotel which bears his name, knows a great deal about the development of the Miami Beach area: his family has been involved for more than four decades in the hotel business.

Blames Local Press For Tourism Decline

He acknowledges that there has been a significant drop in tourism, both Jewish and general. Waldman sees the prestigious local daily newspaper, the *Miami Herald*, as one of the agents chiefly responsible for the decline. The paper, he indicates, has consistently highlighted violent crime in the Miami area and as a consequence has fed the image of a city in the grip of a crime wave.

Waldman compares the *Herald's* posture with regard to crime reporting, to a self-destruction exercise inasmuch as the newspaper itself is bound to suffer from its "overkill."

(It is interesting to note that in the week during which the conversation with Waldman took place, the *Miami Herald* featured, among its myriad crime reports, an item about two Jewish women being accosted by a purse snatcher in the foyer of Beth Israel Synagogue on 41st Street.)

Waldman is not sanguine about the prospects for an upsurge in the tourist business. He does not, for example, believe that legalized gambling will provide an solutions to the paucity of visitors. The example of Atlantic City, N.J. does not persuade him.

"In fact, studies of the effects of gambling there show that there are few benefits to the general population when gambling is legalized. Only a few benefit from the industry," Waldman observed.

Attraction For Jewish Tourists

The observant Jews who come to Miami Beach do not, of course, need the inducement of blackjack to justify their presence on the Beach. They come from Boro Park in Brooklyn, Montreal, Toronto and other northern points to enjoy kosher cuisine, relax in a congenial atmosphere and

(Continued to page 51)

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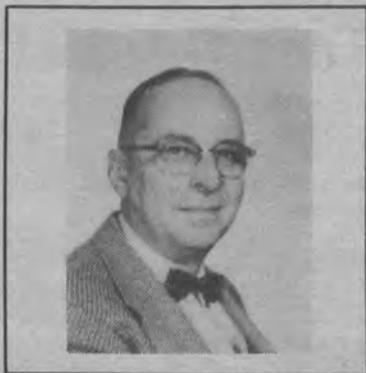
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Albert Berlin Receives National AARP Award

Albert Berlin, a Wilmington retired teacher, has just received one of the first annual National Community service Awards from the American Association of Retired Persons. Berlin, who is a life member of the Delaware Retired Teachers Association, was nominated by the RTA's board of directors for his outstanding volunteer contributions to the community.

As state chairman for the past 12 years of the Information and Protective Service Committee of DRTA he has helped numerous retirees with information on health problems, recreation, safety, legal advice, investments, taxes and financial aid. While serving 40 years as a teacher in the Wilmington school



Albert Berlin

system, he also devoted much of his time in the recreational field for the youth of our community. This earned him a Certificate of Merit presented to him by the Mayor and City Council of Wilmington. He has also received a Certificate of Appreciation from DRTA for his devoted and personal interest in the well being of his retired colleagues.

He single-handedly was responsible for getting the Grace Wentz Fund, which was originally set up to aid indigent teachers, transferred to the University of Delaware for use as scholarships to student nurses in the field of geriatrics.

While an active teacher, Berlin served many years as the treasurer of the Wilmington Education Association. He is also a past president of B'nai B'rith of Wilmington and a very active member of Congregation Beth Shalom.

Berlin is a life member of the Delaware State Education Association having served on numerous important committees. He is a life member of the Delaware Retired Teachers Association, member of the New Castle County Retired School Personnel Association and a member of AARP. He also is a member of Lafayette Lodge No. 14 A.F. and A.M., a member of the Consistory of Scottish Rites Bodies of Wilmington and a member of Nur Temple Shrine, New Castle, DE.

This new AARP award was established to coincide with Volunteer Week, April 20-27 and to recognize the contributions of thousands of volunteers in nearly 2,600 local units of Retired Teachers Associations, and 3,500 AARP chapters nationwide. Their motto is "To Serve, Not to Be Served."

All the nachas fit to print.

Birth

Judith Balick Fried and Paul Fried of New York recently gave birth to a baby girl, Rena E. Fried. Local grandparents are Ruth and Dave Balick of Wilmington; greatgrandmother is Rose Sitzer of Wilmington.

Mazel Tov

Ellie Meizell, daughter of Rhoda and Al Meizell of Timbers, was chosen as "Miss Brandywine College."

She will receive a \$2000 scholarship to Brandywine College for the coming year and is now a contestant in the "Miss Delaware" pageant. Ellie is the granddaughter of the late Bertha and Sam Weintraub.

Jeffrey Michael Chavin, son of Peggy and Dr. I.F. Chavin and grandson of Florence and Sidney Chavin, was elected to Phi Beta Kappa. He will graduate from Lafayette College in June 1986.

Jews Of South Florida —

(Continued from Page 50)

worship in a manner to which they are accustomed.

Sabbath services at the Crown Hotel are redolent of Eastern Europe. The *mehitzah* (curtain separating men and women) is five feet high and the *aliyot* are auctioned off to the highest bidder. Yiddish and Hebrew are as common as English among the worshippers.

Religious tradition plays a pervasive role in the life of the kosher hotel habitues. Most of the institutions that cater to the Orthodox provide

not only services on a regular basis but also Friday evening oneg Shabbats where lecturers and journalists and rabbis hold forth on Biblical, religious and political issues.

Since travel is prohibited on the Sabbath, walking is a major pastime for the religiously observant. On Friday evenings the trajectory between the Saxony Hotel and Waldman's (a distance of about 3/4 of a mile) is covered by hundreds of people anxious to work off some of the calories absorbed during sumptuous dining.

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Jewish Family Service of Delaware

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

Jewish Adoptions

By Arnold Lieberman,
Executive Director



It has been several years since our agency has participated in an adoption placement. Due to a combination of reasons, infants available for adoption have become almost non-existent, at least through agencies.

However, the fact that we do not actually handle the adoptive placement doesn't mean that we do not still work with people who are interested in adopting. There are many aspects to the area of childlessness and the desire to have a child to love and care for.

We still provide counseling to both individuals and couples to whom this area has become a problem. Some people need help to sort out their feelings; some need help to be satisfied that they have done all they can; some need help to assure themselves that their relationship doesn't come apart under this pressure.

Many people need information about the complex areas of adoption and direction in how to proceed. A great deal of misinformation is circulated and many people do not know how and where to obtain the facts.

Healthy Caucasian infants

available for adoption, whether Jewish or not, are definitely scarce. Yet there are many children of different ages, races, nationalities, and handicaps who are not only available, but in need of an adoptive placement. Granted, not everyone can handle such a placement, but many people can, and it is well worth exploring.

There are also many different avenues leading up to an adoption, and it is well worth learning about them. Laws vary from country to country and state to state, and applicants must familiarize themselves with the legal aspects for their own protection.

We at JFS can help pregnant women who are unsure of their plans; childless couples who need to sort out their situation, whether or not they are thinking of adoption; and certainly individuals or couples who are desirous of adoption.

We can offer some help directly and can also direct people to where appropriate needed services are available. The main point is that we can help. Call us at 478-9411 and let us show you.

Dear Rachel,

My son is friendly with a 4-year-old girl who lives next door. She is sweet and fun and also Catholic. My husband likes her too. Anyway, this Easter Sunday, she invited my son to go on an Easter egg hunt with her and her cousins. I gave my son a basket and told him to have fun. My husband had a fit when he saw the basket of chocolate eggs and candy in our kitchen later. After all the yelling was finished, I still don't see why he made such a big deal of it. It's not like I let our son go to Church with her. There isn't anything religious in this at

Dear Rachel

all. Easter egg hunts are cute and fun, and commercial. Why shouldn't he enjoy this seasonal activity with his friend.

Enlightend Mother

Dear Enlightend Mother,
I am continually amazed by the things which pass for secular in our culture. Easter eggs are the symbol of Jesus' resurrection, similar to the egg on the seder plate which symbolizes both renewal of life in the spring, and the Temple sacrifices. Both of them are religious symbols. Ditto for Christmas trees, holly wreaths and Christmas carols. We trivialize Chris-

tian religious beliefs and our own if we reduce these symbols to pretty, secular, seasonal customs. Rather than scramble all our religious eggs into one seasonal omelet, let the two children's differences be a source for richer understanding as they grow up. Explaining why your son turns down his friend's kind invitation could be a growth-producing experience for all concerned. We do greater justice to the profound meaning of others's beliefs if we admire the beauty of their symbols - from a non-participatory, respectful distance.

Rachel

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

Joseph In Egypt —

(Continued from Page 49)

desert into a fertile area.

"Inspired by God," Joseph beat his detractors by achieving what they deemed impossible. He dug feeder canals and created the vast artificial lake in one thousand days — *Alph Yum* in Arabic; hence, these historians say, is the name *El-Fayoum*.

Joseph —

A Great Scientist

As Whitehouse went about propagating his discoveries, he took an increasing interest in the Old Testament, seeking in it additional clues to his findings. He was especially fascinated by the Prophecy of Jacob, seeing in its verses direct confirmation of his conclusions. As the years went by, Joseph loomed in his eyes ever larger, and his belief grew firmer that the Hebrews possessed greater scientific knowledge than their Egyptian hosts.

Indeed, many scholars believe that the title bestowed by the grateful Pharaoh upon Joseph — *Zaphenath-Paneah* — meaning "Solver of Mysteries" in Hebrew, was an accurate phonetic rendering of a known Egyptian title which meant "Head of the Magicians," thereby acknowledging Joseph's superior scientific knowledge.

Whitehouse died a controversial personality in 1911; and thus was forgotten the discovery of an American engineer from Rochester that not only accredited the Hebrew patriarch with greater earthworks than the T.V.A. project, but also brought to light the evidence for Joseph's existence: the artificial lake named after him, and the legends surrounding his feat.

© Z. Sitchin, 1986

Zecharia Sitchin, a linguist and biblical scholar, is author of The 12th Planet, The Stairway To Heaven, and most recently The Wars of Gods and Men.

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Miriam Bluestone Donates Her Time To Israel

By EILEEN C. SPRAKER

Miriam Bluestone admits she had some misgivings when she took off early this year on her own for three months as a volunteer to the Beeri School in Netanya, Israel.

Now back in Wilmington, she recalls that, "It was a wonderful, unforgettable experience and I'm glad I went."

This month, she was answering letters from some of the 12-year-olds she tutored in English.

"They asked me if I would write to them. I suggested instead that they write to me — a chore for them to do in English. I'm wondering what I'll do if all 30 write to me."

Bluestone, 77, a member of Adas Kodesch Shel Emeth congregation, was in her element as a teacher. For years, she and her late husband, Harry Bluestone, were involved in Jewish education in Wilmington. She taught Hebrew to children at Temple Beth Shalom, where the congregation honored her in 1971 for 46 years of teaching service.

Her husband directed the Jewish Community Center

for years. In his spare time, he organized what was until recently, the oldest of Hebrew-speaking circles in the nation, *Hug Ivri* of Wilmington. He was one of the founders of the Jewish Historical Society of Delaware.

Miriam Bluestone's teaching career began while she was a student at Hunter College in New York. She taught Hebrew for the Educational Alliance in the East Bronx of New York, sponsored by German Jews for underprivileged Jewish children. When she graduated, she went into public-school teaching but continued teaching Hebrew on the side.

In Israel, "I was one of a group of 61 Hadassah members and Hadassah husbands, all of us retired and wanting to find some way to help Israel, apart from contributing money."

So they joined, at their own expense, the Hadassah "Live-In" program.

"We stayed together for three months in the Blue Bay Hotel in Netanya, working every morning, having lessons in Hebrew every afternoon and lectures in the evening." They also took some side trips.

Besides tutoring, Bluestone

spent a couple of mornings a week pruning trees in a Jewish National Fund Forest near Netanya.

"It was a learning experience. I knew about the tree-planting program, but this took us right to the heart of it as we pruned lower branches and cleared out underbrush. I know why they assigned us to the pruning tasks. They wanted us to identify with the earth. It is simply marvelous how they've transformed the desert."

Some of the other volunteers also worked as tutors. Others worked in the library of the School for the Boind, helped handicapped children, served in a hospital or visited with lonely residents of a home for the elderly. Some went on archaeological digs; some tended plants in a nursery.

One-third of the volunteers were older than 75; a third were 65-75; and the rest were younger than 65.

"It was inspiring," said Bluestone. "The Berri School is very large and overcrowded, with 48 pupils to a class. The teachers were thrilled to get our help, especially as English is a required subject from grade five on. We worked very hard, but it was worth it."

She tutored groups of up to

six youngsters for about 45 minutes at a stretch. The children, she said, were eager to learn. "They were not

nearly as sophisticated as our children here are at age 12."

Reprinted from the News-Journal Papers.

Passover 1986

By Louise F. Wealth

Despite centuries of effort to forbid
The Jews to worship their religion:
We yet proudly cling to just being a Yid.
And tho some dropped off along the way:
Most of us are loyal to the commandments today.
With all the traditions: we
Lovingly pass it on to posterity.
For why should we change away from the old
Which to us is dearer than gold?
With it's beautiful wise ethics to guide us.
When all others are not as good?
And even if we err: we're forgiven:
by our kind Lord righteous.
Then no matter what: in faith we're as one.
And we've no objection being called odd:
As long as it means we worship our God.
And every year at this season: we celebrate
Passover: in thankfulness: for freedom from bondage.
Many years ago: thankful to this land and age.
Yet it was on Passover: as fugitives: when
We originated as a nation.
Sharing all respect and dignities as humans.
May we ever remember to be kind
Where ever we can aid and
peace and well wishing to give and find.

Louise Wealth, age 87, frequently publishes poetry in the Jewish Voice.



May there be
Peace in our hearts,
Love for our neighbor,
and a Prayer for the
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Learning To Live Together

(WZPS) - Palestinian terrorism against Israelis escalated in 1985, taking on new and more frightening forms than before. As a result, anti-Arab emotions on the Jewish side also soared to new proportions.

But these events have also increased awareness in the Israeli public toward the importance of tolerance and peaceful coexistence between the two peoples in Israel. As many as 47 organizations are working throughout the country to turn this awareness into action. Special emphasis is being placed on teaching young Israelis, who were born after 1967, about the

human rights of their fellow man. Through educational programs, as well as joint activities with their Arab counterparts, Israel's young people are learning crucial lessons about democracy to pave the way for a brighter future of peaceful coexistence.

By SUSAN E. LONDON

(WZPS) - There is no question that 1985 was a bad year for Jewish-Arab relations in Israel. It was a year that saw an escalation in Palestinian terrorism against Israelis. More significantly, terrorism assumed new and more frightening forms than before: in addition to planting

bombs in public places, terrorists last year employed the old-new tactics of attacking Israelis in streets and market places with knives and guns. As many as 12 Israeli civilians and five soldiers were killed by such "personal" attacks last year.

Meanwhile, anti-Arab emotions on the Jewish side soared last year as never before, reaching a climax in a rampage against Arabs in the town of Afula last August, when three residents of the town were slain by Arabs in two separate incidents. The people of Afula then struck out against their Arab neighbors randomly, even attacking some Jewish passers-by who were mistaken for Arabs.

Awareness and Action

But if there is a light at the end of the tunnel it might be seen in the heightened awareness these events aroused in the Israeli public toward the importance of tolerance and peaceful coexistence between the two peoples in Israel. And the awareness has bred action, in the form of an educational campaign to advance democratic values.

When Education Minister Yitzhak Navon announced that the current school-year would be devoted to the theme of "democracy," his declaration had some sound foundations to lean on. As many as 47 different organizations had already been working throughout the country to advance Jewish-Arab coexistence. Most notably, the Van Leer Jerusalem Institute, an independent organization devoted to education and social affairs, had been collaborating with the Ministry of Education on the prepara-

tion of curricula for the school system.

One out of every six Israeli citizens is an Arab, or some 750,000 people in a population of 4.5 million. Since the Six-Day War in 1967, another 1.3 million Arabs have been living under Israeli rule in the West Bank and the Gaza Strip. The fact that some of the Arabs living in Israel are citizens of the state, who enjoy full civil rights, while others are living under a military administration, causes some confusion in the minds of young Israelis, educators say.

A Double Message

"The teenagers growing up today were born after 1967," explains Alouph Hareven, a program director at Van Leer. It is difficult to teach them democratic values, he adds, because "they grow up with a double message: democracy for some of the residents, non-democracy for more than a million Arabs. So they learn that the Arab doesn't deserve anything."

One indication of the rejection of democratic values by some Israelis is the support for the anti-Arab, American-born Rabbi Meir Kahane. Kahane was elected to the Knesset in 1984 on a platform that called for the expulsion of all Arabs from Israel and the administered territories. Studies have shown that Kahane is widely supported by young people.

But while students' positions become more extreme, their teachers become more alarmed and interested in learning ways to respond to extremism. Educators at Van Leer have reported that interest in their coexistence programs grew after Kahane was elected.

Two Approaches

The organizations that promote coexistence can be characterized by two basic approaches. One can be called the academic approach. It focuses on developing classroom curricula and teaching teachers how to use it. The other approach focuses on actions more than on studying, and teaches democracy by bringing people of different backgrounds together for joint activities.

The academic approach is best represented by the Van Leer Institute, which develops curricula on Arab-Jewish relations for all levels of schooling. At each level the subject is presented in a way that can be best understood by the appropriate age group, and tied into other subjects studied in that grade. Lower-elementary classes, for example, learn through stories and pictures. Intermediate classes learn through geography, and high school students take a broader approach, including history, politics and government.

But the first step in the process of bringing such programs into the classroom is educating the teachers. Educators who work with teachers at the earliest stages of the program report that it is difficult to enlist teachers' emotional involvement in "sensitive" subjects, even though there is initial interest. "Teachers want to learn the subject," says Maya Kahanov of Van Leer. "They want lectures and classes. Only slowly do they start opening up and becoming really involved."

Direct Contact

The "active" approach is well represented by Interns for Peace, an organization that works directly with Arab and Jewish communities and not necessarily through the school system. The Interns organize family picnics, sports events and mutual visits of Arab and Jews.

Tami Kruch, an Intern, describes how attitude changes are generated by actions. Some teachers aren't interested at first," she says. "But once they see the enthusiasm of the kids who participate in activities together, they change their minds."

In some rare cases, education on Arab-Jewish relations begins with the natural curiosity neighbors have about each other. Yehuda Wagner, principal of the Amirim primary school in the northern Jewish town of Kiryat Yam, befriended Joudi Sabah Haj, vice-principal of a school in the nearby Arab village of Iblin, when they both participated

(Continued to Page 55)

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Ruth Egri Exhibition At Clayton Hall

A major exhibition of paintings by the nationally known Wilmington artist, Ruth Egri, will open in conjunction with the 1986 Delaware Women's Conference at Clayton Hall, University of Delaware, in Newark. This unusual exhibit, "Women: Entrances and Exits," will continue through May 11.



In this exhibition, Ruth Egri's large and expressive paintings focus on the lives of women as seen in the mind's eye of an artist of unusual creative sensitivity and emotional depth. Egri communicates her own feelings directly with a strong sense of design, uniquely her own. As one critic has said of her, "She abstracts significance from the commonplace, sifts it through tragicomic wit, and interprets it" for us, the viewers. The people of Egri's

paintings, isolated one from another, nevertheless are firmly linked by their common humanity.

This exhibition will be on view through May 11, and is open to the public. For information on hours, call 451-1259, Clayton Hall.

A coffee break during a seminar held at Neve Shalom to teach and practice coexistence between Israel's Arabs and Jews. Neve Shalom is a settlement near Jerusalem where Jews and Arabs live together. In the picture, from right to left is a Christian Arab, a Moslem Arab and an Israeli Jew sitting talking to an American Jewish volunteer. WZPS photo by Richard Nowitz.

Learning To Live Together—

(Continued from Page 54)
in a principal-training course. Their personal friendship grew into mutual visits of their families.

"At one point our third grade was learning about olive processing," Mr.

Wagner recalls. "So I asked Joudi if I could bring my students to see the olive industry at Iblin." The visit became the beginning of a series of cooperative activities between the two schools. The children hosted each other in their classes

and each visit became a festive event. Said Muhanned Mahmoud Abu Nil, a teacher from Iblin, "Learning about Arab-Jewish relations without actually meeting each other is like learning driving only in theory."

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Terrorism Poses Dilemma For America's Leaders

TORONTO, Canada — "A major dilemma for America's military and civilian leaders is how to develop a response to terrorism that doesn't say, 'we're going to fight fire with fire,'" Chaplain Arnold E. Resnicoff told a session at the 1986 Biennial Convention of JWB, taking place here at the Sheraton Convention Centre.

"And why not fight fire with fire?" he asked. "Because it would play into terrorists' hands by destroying America's image as a truly moral force for hope in the world."

"The terrorists want us to abandon our values. They want to show that we are no better than they are. The fact is there is a difference — and we are better than they are. It is this fact which makes us a force with which the terrorists must contend. We still do give hope. Our image still does give strength to those who would fight for freedom. And so, our values — perhaps even more than our lives — become targets of terrorist attacks."

Chaplain Resnicoff was in Beirut, Lebanon, on the day when terrorists took the lives of 241 Americans in 1983. He and a Catholic chaplain, Father George Pucciarelli, were among the first to reach the building that was hit.

At the request of the White House, Chaplain Resnicoff set his feelings down on paper. That report was read aloud by President Ronald Reagan in his address to an annual convention of Baptist ministers in Washington, D.C.

The subject of the JWB session, "American Dreams, Jewish Prayers, and Terrorist Nightmares," was based on Chaplain Resnicoff's research at the U.S. Naval War College in Newport, R.I., and dealt with challenges we face when we consider counter-terrorist strategy.

"We speak of 'ethical' dilemmas in terms of structuring a response to terrorism. But ethics is normally applied to actions — to what we do. There are also dangers linked to morals, and to faith — to how we feel, and even how we dream."

"On a moral level, we must guard against losing our sense of moral outrage. Our country is sometimes criticized for speaking out against terrorism, and yet not taking concrete action. It is important to understand, however, that talk and no action is still much better than no talk and no action."

"We must continue to be outraged and revolted by the actions of men and women who murder innocents. Terrorists would like to confuse us and convince us that all violence is terrorism at heart — or that all prisoners are 'hostages.'"

"We sometimes hear the expression, 'One man's terrorist is another's freedom fighter.' We must reject that notion. Perhaps one man's rebel is another's freedom fighter — but both rebel and freedom fighter can cross a line where either one becomes a terrorist, just as a soldier can cross a line and become a murderer."

"One of the biggest problems facing us is the question we must answer: 'Are we at peace or are we at war?' If we are at peace, and terrorism is a crime, then we must think in terms of capturing and trying individuals for their act."

"But if terrorism is a war — if certain countries think they have found a way to wage war against us without suffering the consequences — then we face a different situation. In war we do not seek to capture the individual soldier whose bullet has taken the lives of our fighters. Instead, we act in a way which will make the government which is fighting us end the fight."



This colorful insert for a pop-up Rosh Hashonah or New Year greeting card from the turn of the century, is one of a set to be seen in the National Museum of American Jewish History's collection during the PHILADELPHIA'S JEWISH CONNECTION Tour on Friday, May 16. The tour, one of 38, is part of Philadelphia Open House, May 1 through May 18, coordinated by Friends of Independence National Historical Park.

Organization Aids Jewish Prison Inmates

WASHINGTON — Convened by B'nai B'rith International, a group of organizations and individuals from the United States, Canada and Israel this week established the Coali-

tion for Jewish Prisoner Services, an umbrella organization designed to coordinate and further the activities of those providing assistance to Jewish prison inmates and their families before, during and after the inmates' imprisonment.

Some 50 participants in the first National Conference on Service to Jews in Prison elected Rick Ross, coordinator of Jewish Prisoner Services of the Jewish Family and Children's Service of Phoenix, Ariz., as chairman.

Describing the purpose of the new organization, Ross pointed out that Jewish prisoners include women and juveniles as well as men. "Every age and socio-economic group is affected," he said. "Likewise, for every prisoner incarcerated, family members, relatives and friends are also affected."

Ross stated that although there are no formal statistics, there are an estimated 7,000 to 10,000 prisoners in the United States and some 5,000 in Israel. While some services are being provided to them, he said, "there is an enormous void that must be dealt with."

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Newark Hadassah Hosts Klanwatch Speaker

A somewhat startling program was presented by the Newark Chapter of Hadassah for its March general meeting program recently at Temple Beth El. Entitled "Ku Klux Klan and Neo-Nazis...A New Face, An Old Enemy," the presentation featured Patricia Clark, representative of the Southern Poverty Law Center's Klanwatch Project in Montgomery, Ala. She spoke to an assembled audience of more than 100, comprised of Hadassah Chapter members from Newark and Lower Delaware, representatives of the local NAACP as well as interested members of the public from nearby Cecil County, Md. and as far away as Salem, N.J.

The program opened with a half-hour documentary film, "The Klan - A Legacy Of Hate In America." This film, nominated for an Academy Award as Best Documentary in 1982 was produced for Klanwatch by Guggenheim Productions. It traces the historical roots and development to the present of the Ku Klux Klan as an anti-Black, anti-Jewish, white supremacist organization which cloaks itself in the guise of a Christian-oriented fraternal society. The film exposes the Klan as a dangerous and violent organization

which poses a threat not only to minorities and Jews but to any so-called "race traitors," i.e. white Americans who fail to embrace their extremist views.

Following the film presentation, Clark held the audience spell-bound with her account of the Klan's recent activities and the Klanwatch Project's efforts to investigate and expose their tactics. Speaking without notes, Clark revealed the depth and breadth of her knowledge on the subject and the power of her narration lent an even greater chill to an already chilling topic. Among the key developments Clark explored were these:

- An on-going breakup of the KKK into localized splinter groups with infighting over the so-called "Fifth Era" strategy with its intention to return the Klan to its former status as an underground terrorist organization. Successful litigation, such as that brought by the Southern Poverty Law Center, has fostered a need for less publicity-seeking and greater secrecy in the view of some white supremacists in an attempt to make their members less vulnerable to identification and prosecution. The

Fifth Era also reflects an increasingly anti-Semitic focus, labeling Jews and Zionists as their chief enemies and supporting the idea of guerilla warfare to overthrow the U.S. Government and its "Zionist sponsors."

- Indistinguishable differences between militant Klan members and other Neo-Nazis types, such as members of The Order, who are increasingly united by membership in and/or adherence to the beliefs of the Identity Church, a bizarre creed which is nothing less than white supremacism with a religious veneer. Identity holds that whites are the true Israelites or Chosen People, that Jews are the offspring of Satan and imposters and that all people of color are mistakes made by God on His way to creating the perfect human being - white man! Identity is a violent doctrine which presupposes an Armageddon-type battle between white supremacists and Jews in a struggle for world domination. Many Identity members are articulate and quote Scripture with the ease of seminary students, follow a "kosher" diet that excludes pork and emphasizes natural foods and train their families in the ways of heavy weapons

and survivalism. Identity groups give themselves names like Church of Israel and are springing up around the country. Adoptees of its beliefs include violent tax protestors, financially distressed farmers, the Posse Comatatus and some Klansmen.

- The deepening Farm Crisis has provided fertile ground for white extremist "recruiters" who specialize in preying on the desperation of financially-threatened farmers who are terrified for the survival of their families. Farm protest leaders have sought support by alluding to "Zionist-Communist conspiracies" and handing out literature referring readers to anti-Semitic tracts and books.

Clark, who is black, provided an eye-witness account of a recent Klan gathering in Pulaski, Tennessee, legendary birthplace of the KKK. The rally and march was held last Jan. 18 to protest the first annual observance of the national holiday in honor of the late Dr. Martin Luther King, Jr. That her right to human dignity, to personhood, could be so blatantly denied by people with ordinary-sounding

names and grandfatherly visages - anyone's next door neighbor - was for Clark the most alarming, if not terrifying, aspect of her close encounter with the KKK.

In closing, Clark was careful not to sound an alarmist's bell. In fact, she noted, actual extremist organization membership - "card-carrying Klansmen" is down to around 7,000 nationwide and sympathizers may bring the number to around 10 times that. But their increasing anti-Semitism, focus on paramilitary techniques and violence, the college-educated sophistication of their upcoming leadership and their efforts to seek out and mold the minds of the young as well as the desperate - these are the marks of a "new" Klan and the efforts to expose and stop them must be on-going. The motto of Klanwatch is "Keeping Watch On Hate Groups."

Ironically, following a question-answer period with the audience, Clark was rather cautiously approached by an unknown spectator who inquired how to get Klan literature and where their rallies were held. Clark commented that she knows her Klanwatch work draws a fine line between "exposing" the Klan and "publicizing" them.



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Organizations in the News

Historic Print To Be Ruffled

Beth Shalom Congregation has announced an opportunity for the public to participate in a unique raffle. The congregation has been fortunate to attain a special print edition of "For Peace and Love In The World" by Israeli artist, Zamy Steynovitz. The print is a tribute to Menachem Begin and Anwar Sadat upon their being awarded the Nobel Peace Prize. Prime Minister Begin, President Sadat, and President Jimmy Carter hand signed only seven copies, one of which Congregation Beth Shalom has acquired. Each



The historic print, "For Peace and Love in the World" by Israeli artist Zamy Steynovitz will be presented May 31 to the winner of a special raffle conducted by Congregation Beth Shalom.

print contains the original signatures plus the seals of Israel, Egypt, and United States.

Only 118 tickets for \$118 each will be sold. The drawing for the picture will take place at a dinner dance, jointly sponsored by the congregation and sisterhood on Saturday evening, May 31, at Beth Shalom Congregation.

Don't miss your opportunity to be a possible owner of the historical artwork. Call Frances Stein at Beth Shalom Congregation for further information about tickets and dinner reservations (654-4462). Send checks to Beth Shalom Congregation, 18th Street and Baynard Blvd., Wilmington, 19802.

Freedom Seder At Beth Emeth

In the spirit of brotherhood, the Social Action Committee of Congregation Beth Emeth, chaired by Garry Greenstein and Barry Sheingold, is sponsoring a Freedom Seder to be held on Sunday, April 27 at 5:30 p.m. Community leaders and Black clergy have been invited. The Hagaddah that will be used is "The Common Road to Freedom." It incorporates quotations from Langston Hughes and Dr. Martin Luther King, Jr. into the traditional Passover Service.

Since Passover is a celebration of our freedom, it serves to remind us that we should support one another in mankind's quest for freedom. Rabbi Maurice Eisendrath explains why Jews should be involved with the struggle for civil rights. "For Judaism gave mankind its first civil rights program. It was expressed in the *Sh'ma*, the watchword of the Jewish

faith: Hear O Israel, the Lord our God, the Lord is one. As God is One, mankind is one, for each is created equally in the image of God."

Dr. Martin Luther King made a statement as to why Blacks and non-Jews should speak out for Soviet Jews. "Injustice anywhere is a threat to justice everywhere. Injustice to any people is a threat to all people. I will not remain silent in the face of injustice."

Singles Israeli Folkdance Weekend

The Tenth Annual Memorial Day Israeli Folkdance Single's Weekend will take place from May 23-26 at Washington College in Chestertown, Md just a short 30 mile drive from Wilmington.

While two of Israel's most influential and dynamic Israeli folkdance choreographers, Bentzi Tiram and Moti Alfassi, teach intermediate classes, Judy Jacobsohn and Rocky Korr will be teaching beginners and new participants this increasingly popular and exciting social activity.

The cost of the entire weekend's activities which includes workshops, parties, comfortable accommodations, delicious meals and snacks, a *kumsitz* singalong, cocktail party, discussions, and sports activities including indoor swimming, is \$149.

For additional information, please call (301) 871-7439.

Beth El Art Auction

The Sisterhood of Temple Beth El will hold its annual Art Auction by the Fine Arts Studio of Ardmore on Saturday, May 3. Wine and cheese preview at 7 p.m.; auction, coffee, and dessert to follow. Tickets are \$3. For more information, call the temple office at 366-8330.

Beth Shalom Celebrity Auction

Congregation Beth Shalom in Dover is holding a Jewish celebrity auction Sunday, May 4 at third synagogue on Queen and Clara Streets. Proceeds from the auction will be used to establish a Congregation Beth Shalom Endowment Fund.

Included among the celebrities who have sent items to be auctioned are: Barry Manilow, Don Rickles, Elizabeth Taylor, Rudolf Serkin, Leon Uris, Bob Dylan, Joan Rivers, Calvin Klein, Bella Abzug and Ann Landers.

Autographed books, records, photographs and posters, a musical score, tot bag, menorah and articles of clothing are among the many items which will be auctioned May 4 at the synagogue. The pre-sale inspection is at 6 p.m., the auction begins at 7 p.m., and there will be a cash bar. Admission tickets of \$2.50 are available in advance or at the door.

Beth Emeth Sisterhood

The Sisterhood of Congregation Beth Emeth will honor the incoming members of the board of directors, at the regular monthly meeting on May 13. After luncheon and presentation of a musical parody relating to Sisterhood activities, Harriet Sturm, president of district #8 of the National Federation of Temple Sisterhoods, will preside at the installation ceremony. Please make your reservations by calling Carole Bernstein at 475-6259 for luncheon and complimentary child-sitting.

Attention Families Of Deceased Veterans

The Department of Delaware, Jewish War Veterans of the United States. Would like to donate to any family of deceased Veterans, a combination grave marker and flag holder to be placed on the grave of the deceased Veteran so that an American flag can be placed there on national holidays, such as Memorial Day and Veterans Day.

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Organizations in the News

World Of Our Mothers

Amid a beautiful array of red, white and blue table decorations and with a 10-foot replica of the Statue of Liberty towering over the auditorium, the Sisterhood of Congregation Beth Emeth celebrated its annual Donor Luncheon, on April 8. This event, presided over by Joan Lubitz and chaired by Syd

Kneitel and her committees, represented the culmination of fund-raising activities, proceeds of which are used for religious, social service and community purposes. Dr. Deborah Dash Moore, professor of Jewish studies at Vassar College, discussed the immigration of Eastern European Jewish women who came to the United States in the 1880s, either accompanying their husbands or shepherding their young children, toward reuniting the families. With modernism came equality - a turning away from European customs, such as arranged marriages or the consideration of the idea that a woman's place was only in the home. These women had the opportunities available to them to marry for love and to work in factories and shops and gained the respect of their Jewish male co-workers. Also they obtained free education and were able to use their clout as political and union activists. Moore also discussed at length the role and influence of Jewish mothers in the home: emotional encouragement and cautious permissiveness in helping their children plan their futures.

There were problems, too, such as desertion of families by husbands who seemed to have lost traditional Jewish values. The speaker also stressed the important project of the National Council of Jewish Women, whose innovative service of greeting single Jewish women immigrants at the piers in New York City and finding shelter and jobs for them, was a valuable protective measure.

social injustice. When misunderstandings and outright lack of understanding exist between communities, all political, cultural and personal expressions are harmed. Prevention is always more difficult than response.

'Lady Liberty'

"Lady Liberty," a musical production, is the final program in the Family Theater Arts Festival offered at the Charles and Elizabeth Gershman YM/YWHA in Philadelphia. The performance will be held Sunday, May 11 at 3 p.m. at the Y on 401 South Broad Street.

"Lady Liberty," performed by Theatreworks, U.S.A., premiered at the Kennedy Center in Washington, D.C. this past spring. This buoyant and stirring musical play is the heart warming story of an orphaned teenager making her way in the new world at the turn of the century. The musical score was written by four-time Grammy winner and Oscar nominee, Joe Raposo, whose work for "Sesame Street" includes Kermit the Frog's "Being Green," as well as the score for "The Great Muppet Caper." Theatre works U.S.A. is America's largest and pre-eminent theatre producing and touring plays for young audiences. All ages will enjoy this musical celebration of the Centennial Statue of Liberty and the millions of immigrants who made America great.

Admission is \$6. Tickets may be obtained by calling (215) 545-4400, ext. 235.

Black-Jewish Relations Explored At JCC

Two members of a special Baltimore group called "The B1-Ews" will speak May 20 at 7:30 p.m. at the Jewish Community Center. This exploratory meeting is part of a larger effort toward working for inter-racial and inter-ethnic harmony.

The Baltimore B1-Ews is an organization committed to blacks and Jews working together. Founded in 1978, this inter-ethnic coalition seeks to strengthen relationships between the black and Jewish communities in Baltimore. They are individuals and community leaders who participate in a process to maintain creative black/Jewish dialogue.

Blacks and Jews have been historical partners in struggling to end discrimination and



WALLACE TO RETIRE MONTGOMERY, ALA. -- Alabama Gov. George Wallace signals farewell April 2 after announcing he would retire from political life after his fourth term ends next January. Mr. Wallace was propelled to national attention during the civil rights movement of the 1960s with his cry, "Segregation now, segregation tomorrow, segregation forever!" Of the paralysis resulting from an assailant's attack in 1972, he said, "Those five bullets gave me a thorn in the flesh as they did to the Apostle Paul." RNS Photo



Judith Ann Goldbaum of Wilmington, member of B'nai B'rith Women National Executive Board, at left, congratulates actress Patricia Neal on receiving the B'nai B'rith Women Perlman Award for Human Advancement. The award, presented at the organization's Biennial Convention in Las Vegas, recognizes Ms. Neal for her dedicated work on behalf of the disabled. Seated at center is BBW International President Beverly Davis. Roberta Burman of Wilmington also attended the convention. Photo by Robert A. Cumins

Israeli Rugs Premiere

Jerry Sorkin, president of J.M. Sorkin, decorative rugs from around the world, is the exclusive distributor of a new product from Israel - hand-made, one of a kind, contemporary area rugs. The abstract area rugs have been designed by various Israeli artists. One of the artists to be shown is Ayalah Jonas, who has designed coats and scarves for Henri Bendel in New York. These Israeli rugs will be featured at the J.M. Sorkin showroom in Wayne, PA, starting May 1.

These artist designed rugs were the hit of the International Textile Exhibition held this spring in Frankfurt, Germany.

Sorkin is delighted to be the first to introduce these wonderful rugs to the American public and to showcase them in Philadelphia. Sorkin stated, "These rugs are the latest fashion in interior design. The quality and beauty of these new area rugs is changing the floor covering business."

There will be a preview reception on May 1st, 6 - 8:30 p.m., at J.M. Sorkin, 616 W. Lancaster Avenue, at Sugar-town Road in Wayne, PA. This will be an exclusive showing in the region. For more information call (215) 964-0333.

Classified

Classified ads are available at 75¢ per line (at least two lines, please). Send your ad, with check, to Classified Ads, The Jewish Voice, 101 Garden of Eden Rd., Wilmington, DE. 19803. (302) 478-6200

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LADY ELGIN 19 JEWEL 14K White Gold Watch - \$150. Two Silver Dollars 90% Silver, Pair - \$25. Call: 658-2628.

APPLICATIONS ARE NOW being accepted for teaching positions at Albert Einstein Academy for the 1986-87 school year. Please contact the school at 478-5026.

WANTED: A VERY SPECIAL LADY. She's between 32 and 42, 5'-3" to 5'-8" tall, classy, attractive, cares about her image, is assertive, feminine, spontaneous, uninhibited, knows what she wants, and isn't afraid to go after it. (Even if it means answering an ad!) She is sought by a new to Delaware very eligible 42 year old man too busy for bars, singles clubs, etc., who is definitely a "good catch" and is interested in a long term commitment. 22" and a little "Chutzpah" may just bring you a lot of future joy. H.C., 8108 Rodin Court, Newark, Del. 19702.

ROOM FOR RENT - NEWARK. Graduate Student seeks quiet, Kosher, non-smoker to occupy unfurnished room in mostly-furnished apartment. Dishwasher, a/c, washing machine/dryer in apartment, fully carpeted. Walking distance to campus, on shuttle route. \$175/month (+ 1/2 utilities). Occupancy starting on or around June 1. Steve Herman: 737-0620 (ans. machine).

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