

# The JEWISH VOICE

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## Religious leaders appeal for Bosnia and Somalia relief

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — In a rare show of unity, Jewish Moslem, Catholic, Protestant and Eastern Orthodox religious leaders have called jointly on the U.S. government to take stronger action in war-torn Bosnia-Herzegovina, and in Somalia, where people are starving in a man-made famine.

The leaders gathered Tuesday to demand that the Bush administration "see to it, by whatever morally responsible means may be necessary, that relief supplies reach the people for whom they are intended in both Bosnia and Somalia."

They designated the first Sabbath in December — this Friday for Moslems, Saturday for Jews and Sunday for Christians — a "National Sabbath for Prayer and Petition."

Over this weekend, spiritual leaders will be asked to read from their pulpits "A Joint Resolution of the American People," a document issued at the meeting.

The resolution calls on the U.S. government to approve an emergency refugee program and the funding necessary to admit up to 25,000 additional refugees from the former Yugoslavia.

It also demands that the president and other elected officials, acting "in concert with other nations where possible, alone where necessary," redouble efforts to end the violence in Somalia and Bosnia-Herzegovina, and move expeditiously through the United Nations and other international groups to intervene wherever civilians are at risk of mass death.

Jewish groups endorsing the resolution and the Sabbath of prayer and petition include the Synagogue Council of America; Reform, Reconstructionist, Conservative and Orthodox bodies; the American Jewish Committee; American Jewish Congress; Anti-Defamation League; Hebrew Immigrant Aid Society; New York Association for New Americans; and the National Jewish Community Relations Advisory Council.

The national Christian signatories are the National Council of Churches, which represents 32 Protestant and Orthodox denominations, and the National Conference of Catholic Bishops. The National Council of Mosques also endorsed the effort. Its president, Dawud Assad, was scheduled to speak at a news briefing Tuesday but did not show up.

In addition to the religious leaders, members of Sarajevo's Jewish community were present at the meeting. Citizens of Bosnia-Herzegovina are getting increasingly desperate for help, said the head of Sarajevo's Jewish community, who left his city two weeks ago and is in the United States to speak to religious and political leaders.

Ivica Cerenjes said that while foreign aid is funding its way into the besieged city, the food and medicine is providing only one-tenth the sustenance that people require.

"People are literally starving," he said. "Before I left I saw a man walking on the street, and he suddenly sat down and died."

"Soon you will be seeing pictures like you saw of the Warsaw Ghetto," Cerenjes warned.



## Israelis protest Golan Heights

Tens of thousands of Israelis protested November 16 in central Tel Aviv against Prime Minister Yitzhak Rabin's willingness to trade some of the disputed Golan Heights in return for peace with arch foe Syria as peace talks between Israel and Syria in Washington ended with most observers citing no progress in this round of talks. President-elect Bill Clinton's top national security adviser meanwhile has met with Israeli and Egyptian ambassadors in Washington to reassure them that the Middle East peace process will remain a high priority of the U.S. government under Clinton's leadership. RNS PHOTO/Reuters

## Israel responds cautiously to neo-Nazi violence in Germany

By GIL SEDAN

JERUSALEM (JTA) — Israelis are caught in a dilemma as they watch in dismay the spread of neo-Nazi violence in Germany.

Mindful of the close economic and security ties that bind the two countries, Israelis have restrained the impulse to register their abhorrence by taking strong measures against Germany.

The country's unanimity in the face of the current wave of racism and anti-Semitism in Germany and elsewhere was expressed Monday by Foreign Minister Shimon Peres, at the opening of a special parliamentary debate on the issue.

"If there were a Jewish state at the time, the Holocaust itself might not have happened, or might have been far smaller in magnitude," he said.

He spoke a day after the government "strongly condemned" the outbreak of neo-Nazi violence in Germany and urged Bonn to crack down on the perpetrators more firmly than it has so far. But Israel rejected calls from both right and left to take strong action against Bonn.

Moshe Katsav, chairman of the opposition Likud faction in the Knesset, asked Prime Minister Yitzhak Rabin to sever diplomatic ties with Germany if it does not act quickly to curb the neo-Nazis.

From the opposite political corner, Education Minister Shulamit Aloni of Meretz said she would call on Israelis and Jews worldwide to boycott Germany if it does not take steps to staunch the violence.

While the government spurned those options, a three-member parliamentary delegation canceled a scheduled official visit to the

Bundestag.

Israel's measured response reflected links between the two countries that were highlighted in the visits here last month of German Foreign Minister Klaus Kinkel and the German chief of staff, Gen. Klaus Naumann.

Germany is Israel's most important trading partner after the United States and is one of the few countries in Europe that buys a substantial amount of advanced technological equipment from Israel, including military or militarily-oriented equipment.

Moreover, visitors from Germany registered a 200 percent increase in the first eight months of this year — to 118,000 — compared with the same period last year, and comprise a major component of Israel's important tourist industry.

At the same time, a large number of philanthropic organizations in Germany are linked with economic and cultural projects in Israel.

In the security field, Germany is in the forefront of countries with defense links to Israel, according to security sources.

## New ADL poll says 1 in 5 are anti-Semitic

By JOSEPH POLAKOFF

WASHINGTON — Between 35 and 40 million adults — approximately one in five Americans — hold strongly anti-Semitic views according to a national poll of 1,101 American adults conducted in May and that was released November 15 by the Anti-Defamation League.

The poll conducted by the Boston firm of Marttila and Kiley for the ADL showed those who are the most anti-Semitic are older — over 65 years of age — have a high school education or less, and are blue-collar workers. Black Americans (37 per cent) are twice as likely as whites (17 per cent) to fall into the "most anti-Semitic" category. There is a high correlation between anti-Semitism and racism, xenophobia and intolerance.

"It boggles the mind that in 1992 a significant segment of American society has brought into the classical canards and stereotypes that allege Jewish power," said Abraham Foxman, ADL's national director. "It is distressing that the stereotypes so alive in the 1930s, which led to horrific consequences, did not die in the ashes of Europe but have found a rebirth in America today. We find it to be sinister and dangerous."

"We are deeply troubled," Foxman added, "by the extent of anti-Semitic attitudes held by African-Americans which the survey revealed. The Black-Jewish relationship is a long-standing and special one, and we feel pained by the results."

The ADL's Index of Anti-Semitic Beliefs grouped respondents into one of three categories based upon the number of critical responses given to 11 specific questions about American Jews in the survey of 115 questions:

1. Not Anti-Semitic: People who answer none or one of the questions with a critical response are considered virtually free of prejudicial attitudes towards the Jewish community — 39 per cent.

2. Middle: People who answer between two and five questions critically are considered to be neither prejudiced nor unprejudiced — not completely prejudice-free but not an audience to be deeply worried about — 41 per cent.

3. Most Anti-Semitic: The people who answer six or more questions critically are considered the most anti-Semitic group of Americans and have been isolated for special analysis and demographic identification — 20 per cent in 1992; 29 per cent in 1964.



## Inside

Opinion .....	Page 2
Panim El Panim .....	Page 4
National/International .....	Page 6
Synagogue Life .....	Page 11
Calendar of Events .....	Page 11
Obituaries .....	Page 14

Arts & Entertainment - Page 19

## Opinion

## Anti-Semitism and vigilance

Neo-Nazis in Germany. The controversial movie "Malcom X. Louis Farrakhan. Leonard Jeffries at the University of Delaware. Anti-Semitism in Latvia. The Ku Klux Klan applies to march in Newark. An Anti Defamation League (ADL) survey shows the number of Americans believing "Jews have too much power in the US" up from 11% in 1964 to 31% today.

Anti-Semitism weaves in and out of top news stories in recent months at home as well as around the world. Can anti-Semitism be stopped?

Robert S. Wistrich, a historian at the Hebrew University of Jerusalem is not sure. "Free floating anti-Semitism, for which the actual presence of Jews is almost immaterial, thrives on archetypal fear, anxieties and reflexes that seem to deny any rational analysis."

Wistrich's recent book *Antisemitism: The Longest Hatred* documents resentment of Jews to the Hellenistic world for their refusal to assimilate into the dominant culture and religion.

He says that as early as the third century B.C., some of the main tenets of anti-Semitism had developed: that Jews were snobbish and misanthropic, that they produced nothing of value, and that once a year their religion demanded the sacrifice of a Gentile (the earliest appearance of the blood libel). Anger at the Jews' wealth also led to hostility and, at times, to riots and pogroms in the Greek as well as the Roman empire.

Martin Luther, furious at his inability to convert Jews to Protestantism, described them as "this insufferable devilish burden" and recommended that Jews should be deprived of their prayer books and property, their homes and synagogues burned, and their movements severely restricted.

In 1983, the media reported that the Libyan representative to the United Nations told the General Assembly, "Look around New York. Who are the owners of pornographic film operations and houses? Is it not the Jews who are exploiting the American people and trying to debase them? If we succeed in eliminating that entity, we shall by the same token save the American and European peoples."

In October the *Philadelphia Inquirer* reported that Minister Silis Muhamman, the leader of the Lost-Found Nation of Islam, speaking to about 250 people at the Philadelphia Civic Center, said among other things that the God worshipped by Jews is "the devil" and called the Jewish community "untruthful, unrighteous, deceitful, filthy and immoral."

In November, Leonard Jeffries, speaking to an audience of about 400 students at the University of Delaware made over 20 references in his over two hour talk to people who "happen to be Jewish" while at the same time saying, "this is not an anti-Semitic statement."

What can we do?

Sadly, if Wistrich's belief that even if you remove economic, theological, cultural and any other objective grounds for anti-Semitism, it will still feed, chameleon like, upon the air, is true — all we can do is be watchful, be aware, be educated and call it when we see it.

## THE JEWISH VOICE DEADLINE

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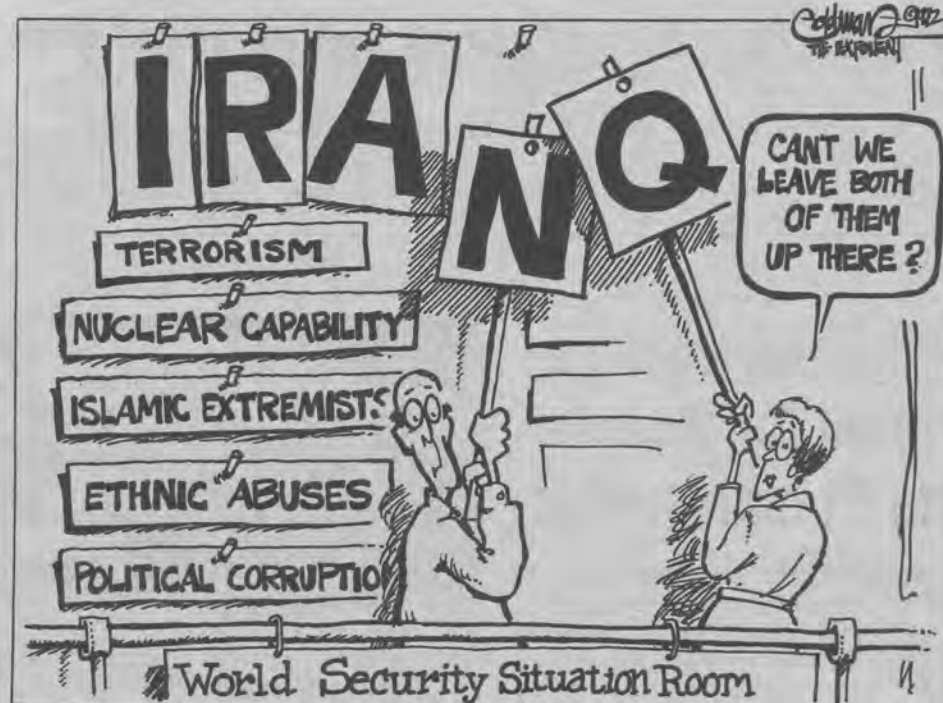
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## Why Woody Allen shouldn't dye his hair

The aging process is a gift from God. Gray hair, wrinkled skin, sagging muscles are His way of letting us know that our time is passing. If what you see when you look at yourself is mainly gray, mainly wrinkled, and mainly sagging, you'd better hurry along with important unfinished tasks. There aren't all that many days left. No that there ever are, but when you are young or think you're young, it's easy to deceive yourself about your imminent mortality.

Western culture's obsession with youth, including the drastic and dangerous things people do to look young long past physical maturity, is an adoption of the ancient Greek ideals that youth and physical beauty are primary human values. Those ideals have never enjoyed fuller flower than in the late Twentieth Century. They are not harmless — neither to individual or community physical safety, nor to the moral behavior of people and society.

In *Ecclesiastes* we read: "To every thing there is a season, and a time to every purpose under heaven." We mess around with *what* belongs to *when* at some considerable risk, and that's not confined to eating oysters in July or throwing a split-fingered fastball in January. The implications are significant, grave, and everywhere around us.

The late Dr. Shlomo Bardin used to ask participants at their first Sabbath retreat with him what was so great about being young. He posed that he was puzzled at such nonsense. He said that his own youth in Zhitomer, Russia, confirmed the Jewish view that youth was perhaps the most difficult and painful time in human life. If puberty has been generous you still must wonder if you look good enough to attract the opposite sex (or the same sex, as the case seems increasingly to be). If your nose grows instead of your breasts or your penis, you may feel damned to eternity. Will you be curvy enough to make the cheerleader squad or burly enough to play linebacker? The uncertainties about your young body are limitless and endless and have spawned new abuses through hormone usage, implants, and potentially dangerous cosmetic surgery.

And what about the youthful psyche? Am I smart? What do I believe? How will I live? Bardin said that he could hardly wait to get out of his teens and twenties, so emotionally draining and psychologically disturbing were they. He thanked God that, by the time he reached his thirties, life had taught him a few things. Pain there would always be, but he had learned

that the ancient, time-tested Jewish approach was correct — the more knowledge and wisdom you can acquire as you age, the easier it becomes to deal with "the slings and arrows of outrageous fortune."

"I could hardly wait to see what lay ahead in my forties and fifties. It got better and my life was never fuller or sweeter than it has been in old age," he concluded.

Jews stuck on Hellenism and its concomitant Hedonism, a life devoted to pleasure, had his pity. Bardin did not have his face lifted, his tummy tucked, or his hair dyed. And not because he had no vanity at all — he liked to look good. But he did nothing to hide or change his age.

Of all people, Cary Grant said it best when he was told he didn't look eighty on that birthday. "Oh yes I do, and there's nothing wrong with that. If you mean I look good for eighty, thanks for the compliment."

An inevitable way to live in misery is to pursue the physically or mentally impossible. Judaism is all for change and striving when they improve the person and or contribute to the healing of the world. Middle-aged and older people trying to look and act decades younger don't quite fit into this estimable quest. Rather, what we see time and again are grotesqueries and aberrations. Some folks we know ultimately lose control of their lives in pursuit of the sweet bird of youth, which, upon close examination turns out to be a loon crossed with a vulture. Why chase a crazy bird that picks you clean of self-respect, devours hope, then flies away leaving the victim bereft of happiness or inner peace?

Ask Woody.

Sporting more and darker red hair than he had ten years ago, Woody is a puffy-faced 56, the shady side of middle age any way you count to 72, now the average lifespan of American men. His lifestyle and public statements are those of a pleasure seeker half his age.

With 16 years actuarially to go, let's imagine what Woody, the former Allen Konigsberg from the Bronx, would be like in 1992 had he not been blessed (damned?) with a certain talent in a high-paying, high-prestige line of work.

A bright boy, quick to learn, he might have followed his generation's trend to become a professional person. A chiropractor? Probably not. A lawyer? Woody in front of a jury — no way.

An accountant!

Allen Konigsberg, C.P.A., of Woodmere would by this time have married off the last of his three adult children (none named Satchel)

Continued on 8

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## Opinion

## The Campaigns and the Election: Dangers and Gains

By DAVID L. KUSHELOFF

We are rushing towards the day of a new national administration and a new Congress. Let us work now to fight off the dangers brought by the campaigns and the election and to seek to reinforce the gains.

The dangers spring not from the Clinton victory but from the rise of tides across the nation which carry peril to great American institutions and to our basic right to vote for whomever we choose.

The dangers:

1. The spectre of health-care rationing. Post-election word on this seems reassuring but the forces in favor of such rationing are more blatant than during any previous election season. Health-care rationing would signify a reversion to barbarism and a surrender to the view that American medicine cannot take care of all the people.

2. The threat of mutilation of real Social Security and Medicare, parts of the fabric of a democracy looking to the concerns of the old and of the young, whose lives in long gone days were shadowed by the needs of their elders living without Social Security and Medicare then.

3. The massive move towards term limitations which would cripple the citizenry's right to choose its representatives in the legislature.

And these are the gains, for us to celebrate

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but also bolster and prolong by our watchfulness and diligence:

1. The warding off, at least for now, of the attack on America's liberties by the forces of compulsory religion.

2. The prospect that the Supreme Court will not, as has lately seemed possible, be turned into the destroyer of the freedoms engraved in our living Constitution.

I hope that Bill Clinton will be the fine president he could be. As someone whose political heroes are Franklin Delano Roosevelt and John F. Kennedy, I wish I could have voted for Clinton. I chose instead to write in, as my choice for president, Senator Daniel Patrick Moynihan, Democrat of New York.

I heartily disliked the Democratic commercial which boasted, "This is a new breed of Democrats! These are not the old Democrats!" Silently I asked the speaker: "And this is your boast? Your candidates should exult if they are found worthy of being mentioned in the same breath with Franklin Delano Roosevelt and John F. Kennedy and Hubert Humphrey!"

My reason for writing-in Moynihan was not related to the fact that, in his sixties, he is closer to the concept of "old" than Clinton is. This is a matter of long-standing ideals and aims and feelings, not of age. I would gladly have voted for Al Gore or Senator Dick Gephardt if either had been on the ballot for president.

But it was Moynihan who, when Jerry Brown advocated a flat tax, pointed out in a nationally televised press conference that the flat tax would kill Social Security, which Moynihan cited as one of the greatest innovations of the

twentieth century, serving the old and the young alike. Clinton has endorsed a "means" approach to Social Security and Medicare; Moynihan, without directly referring to Clinton, has stressed that a "means" approach to Social Security would turn it into a welfare program, and he strongly opposes such an action.

Welfare programs are necessary when no other relief is possible, but Social Security was created as a quality-of-life program for dignified retirement. Fight to preserve it not just for today but so that it may be there strong and healthy in future years for young and middle-aged people now moving inexorably towards their later days.

Seeing Moynihan brought to mind a day in 1975 when he was U.S. ambassador to the United Nations, and the UN, gripped by a general bigotry, passed a resolution calling Zionism a form of racism. The angry Moynihan held the resolution in his hand and slammed it down on the table before him, saying in impassioned tones, "The United States of America declares that it does not acknowledge, it will not abide by, it will never acquiesce to this infamous act!" It was a typical example of Moynihan's courage and, when needed, outraged candor; his long battle for repeal of the resolution was won sixteen years later.

During the campaign, Bill Clinton worried me on the issue of health-care rationing. I have a taped excerpt from one of his campaign speeches where he seemed highly sarcastic as he said, "We do a great job spending a fortune on the last six months of life!" The sentence sounded like Richard Lamm's revolting, "We

have a duty to die and get out of the way," and Clinton, who is by no means a Richard Lamm, hastened to add, "I'm not criticizing." Yet it seemed that was just what he was doing.

Recent statements have alleviated my concern somewhat, though I would welcome Clinton's doing what Gore did: slapping a copy of the Oregon rationing plan down in revulsion. Still, Dr. Stuart H. Altman, dean of the Heller School of Social Science at Brandeis University, who was described on NBC's "Sunday Today" program of November 8 as someone "advising Mr. Clinton on health care," said:

"I think what is critical is that illnesses that need treatment get it. There is no intention that I know of to introduce any kind of rationing into the system."

Good, if indeed there is no such intention, but let all people of good will, be they old or only moving in that direction in our civilized society, keep their guard up. The vitriol that comes from Republican Senator Alan Simpson whenever he mentions old people is typical of the weapons in the special bigotry that America's elderly sometimes face. There are, indeed, people who assert there must be a cut-off on health care and call that a bitter pill we must swallow; others sound as if the thought really pleases them.

We cannot permit a "change" that would alter our culture from one ready to confront a difficult task to one predisposed to failure. Do we want a rationing plan which says that, in the light of financial factors, for some ailments

Continued on 14

## Black academics decry anti-Semitism

*Jews wonder who is listening*

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA)—Henry Louis Gates Jr. and Cornel West—two of the country's most prominent academics and both African-Americans—have been speaking to a lot of Jewish audiences lately, decrying anti-Semitism in the black community.

Jews are pleased with these passionate pronouncements, but in the wake of recent incidents, they are beginning to wonder whom Gates and West truly represent—and who else is listening to them.

Gates, a professor of English and chairman of the Afro-American Studies Department at Harvard, called remarks about Jews by Nation of Islam leader Louis Farrakhan "morally bankrupt" when he addressed several hundred people at a conference on anti-Semitism convened in Boston by the Anti-Defamation League earlier this month.

West, a professor of religion and director of the Afro-American Studies Department at Princeton, has addressed synagogue audiences and a hotel ballroom full of interested listeners at the Council of Jewish Federations General Assembly here on November 11.

Seen against the backdrop of recent survey data that shows that hard-core anti-Semitic attitudes are twice as likely to be found among blacks as among whites, Jews in just about every stratum of the community find deeply troubling the proliferation of black anti-Semitism.

The issue has been pushed into the spotlight by the death last year of a Hasidic Jew at the hands of a black mob in the Crown Heights section of Brooklyn, the acquittal of the only man charged with his murder and the subsequent highly charged exchanges between black and Jewish leaders in the aftermath of the verdict.

The anti-Semitic propaganda campaign spearheaded by groups including the Nation of

Islam and the All-African People's Revolutionary Party is carried to every corner of the community by political leaders like the Rev. Al Sharpton, academics like City University of New York's Leonard Jeffries, poets like Amiri Baraka and rappers like Public Enemy and Ice Cube.

According to their rhetoric and pseudo-scholarship, Jews were never really allied with blacks in the struggle for civil rights, but only wanted to control African-Americans; Jews are the controllers of power and money; Jews don't want African-Americans to own their own businesses; and Jews were and continue to be the enslavers of blacks.

Even among many African-Americans who say they admire only the messages of black pride emphasized by these community leaders and reject the anti-Semitic component of the rhetoric, dangerous stereotypes of Jews are often unwittingly accepted along with the rest of the ideology.

These myths and their originators, say many Jews, are something too few African-Americans have been willing to repudiate.

To the Jewish establishment, Gates and West are two responsible voices willing to critique the growing popularity among African-Americans for scapegoating Jews for the social and economic ills that continue to beset the black community.

But there is some concern that these lone voices may not carry much weight in their own community.

What do blacks think of these internal critics? Are Jews holding dialogues with nationally prominent representatives of an otherwise silent majority or with pariahs largely marginalized by African-Americans?

When "Skip" Gates filled the entire op-ed page of the New York Times one day last July with well-aimed arrows of criticism of those blacks who spread anti-Semitic canards, he

found himself roundly denounced by many blacks. His essay sparked a heated debate within the larger African-American community that has yet to subside.

Gates was not just criticized, but castigated, and received anonymous death threats for bringing into very public view an issue which many in the black community feel belongs behind their own closed doors.

Just after Gates' essay was published, Minister Don Muhammed, head of the Nation of Islam in Boston, told a radio interviewer on WILD there that "Harvard has ruined more Negroes than bad whisky."

Addressing Gates, he added, "Something is wrong with the black-Jewish relationship, Mr. Gates. Some of our people who call themselves educated are simply well trained."

Questions about Gates' motivation for focusing on anti-Semitism were widely discussed among blacks.

One African-American journalist suggested to a Jewish reporter that the reason Gates felt compelled to speak out on the issue was that Jewish foundations funded Gates' graduate work—an assertion she had not attempted to verify before passing it along.

An impassioned exchange of correspondence debating the issue was published over several weeks in *The City Sun*, New York's second largest black newspaper.

"When Gates wrote his piece people wondered what the politics were behind it," acknowledged E. Ethelbert Miller, director of the African-American Resource Center at Howard University, a black university in Washington. "Some people are suspicious of him because he makes no bones about being a centrist. He's no radical," said Miller.

But that debate, in fact, may have sidelined the central issue that Gates tried to bring forward. West described the debate as one over "the politics of presentation" rather than

anti-Semitism itself, and said that the shift may, in the end, quash the real dialogue that it should inspire.

"If we lost sight of the moral issue, it generates even deeper levels of distrust" between our two communities, West told Jewish federation leaders at the G.A.

But according to Gary Rubin, director of national affairs for the American Jewish Committee, Gates succeeded in his effort to place anti-Semitism on the agenda for discussion among black intellectuals.

"Coming out like that was a shock to the black community, but one which made them begin to take notice of something that they knew about but weren't into discussing in a coherent way," said Rubin. "If his aim was to get them to take this seriously, he certainly succeeded."

"The voices that have come out have been very critical, but have been very few and not very powerful," said Rubin. "I take the large silence as a measure of quiet acquiescence." He added that some African-Americans told him privately that Gates' essay "was a breath of fresh air and needed to be said."

According to some observers, West and Gates are not alone in their vocal opposition to black anti-Semitism.

Generally decrying anti-Semitism is not uncommon at meetings of black churches and organizations, West pointed out.

Even Rev. Jesse Jackson, long the hope of many African-Americans for national office, but whose infamous "Hymietown" comment during the 1984 presidential campaign became a thorn in the side of organized Jewry, condemned hatred of Jews in two headlining speeches last July, at the Democratic National Convention and to a World Jewish Congress meeting in Brussels.

Continued on 15



## Panim El Panim

Face to Face with JFD

### Albert Einstein Academy – Challenging, stimulating, diverse

By KAREN MOSS

Special to *The Jewish Voice*

Nancy and Paul Schragger of Newark faced what many parents would consider an enviable dilemma. Precocious and extraordinarily gifted, their son, Beryl, needed a school which could provide him with intellectual stimulation, lots of individual attention and still allow him to be a kid. They selected Albert Einstein Academy on Garden of Eden Road in Wilmington.

For the Schraggers, the Jewish education Beryl is receiving at AEA is a wonderful bonus. For Vivian and Elias Mamberg of Sutton Place it is of primary importance.



Eleanor Weinglass

"We wanted our children to develop a love and respect for their religion rather than resentment. Going to afternoon Hebrew School when you're dog-tired and not in the mood can seem more like punishment than education," says Vivian. All four of the Mambergs' daughters have attended Albert Einstein Academy. The youngest girl, Briana, is currently enrolled in first grade.

The four children of Tammy Rosner and Richard Ram commute daily from their home in Kennett Square, Pennsylvania. Richard echoes the Mambergs' sentiments as he describes in glowing terms the performance of the AEA students at a recent Friday night service at Adas Kodesch Sholem. "They were so well prepared and so comfortable with the service...this is what it's all about."

"Judaic background is important, but is my child's secular education getting short shrift?" wondered the parents of one student. Last spring they decided to check out the competition. After looking at Delaware's three top private schools, they discovered that their youngster was well ahead of her peers in both math and science. Needless to say, they reenrolled their daughter at AEA.

Albert Einstein Academy, Delaware's only Jewish Day School, is carving a niche for itself in our community, and that niche is anything but monolithic. The student body is drawn from nearby Pennsylvania and locations throughout Delaware, and includes Reform, Reconstructionist, Conservative, Traditional and unaffiliated families.

The parents are looking for a stimulating intellectual environment which offers a challenging curriculum, nurtures creativity and fosters self-esteem all in an atmosphere where Judaism is imbibed as naturally as the air we breathe. Can one small school create such an environment? The parents respond with a resoundingly enthusiastic, "YES!"

Janice Brody-Reidel credits her children's subsequent success at Independence School to the extraordinary commitment of Albert Einstein Academy's teachers. The preparation Jacob and Rebecca received at AEA paved the way for their placement in advanced classes in math, science, literature, grammar and Latin at their new school. In a recent letter to the *Jewish Voice*, their mother writes:

"Their small class sizes often put my children in a situation very much like that of a private tutorial, providing them with an exceptional learning environment.

"My children know who they are in the world. Their Jewishness is a great source of pride for them...and enables them to live comfortably in a non-Jewish world.

"We feel very fortunate to have had a school like this in our community."



Aaron, Ariel, Jessica and Jamie Ram on "Crazy Hat Day" at Albert Einstein.

"We shouldn't send children out into the world to learn about other people until they feel secure about themselves," says Eleanor Weinglass, principal. "At Albert Einstein Academy, learning about Judaism is a joy — not a burden — and the children comfortably integrate Jewish principles into their everyday lives."

Weinglass feels a deep responsibility to help the next generation of Jews maintain their culture and at the same time, provide the best possible secular education. She seems to be succeeding, admirably. Like the teaching staff she supervises, Eleanor Weinglass has a deep commitment to quality education in a wholesome, nurturing environment, and a deep commitment to every single child as an individual. The tone of respect and caring she and her staff set is evident in every aspect of the institution.

"We don't represent a particular

denominational branch of Judaism," stresses AEA President Rand Snyderman. "Rather, Einstein imparts a love of Judaism. It's very gratifying to see a group of diverse kids coming together relative to their heritage."

Snyderman has set a goal of growth and development for the school. He envisions positioning Albert Einstein Academy as a leader within the Jewish community, acting as a catalyst and setting standards. This year, AEA had to expand to accommodate two kindergarten and two first grade classes. Snyderman anticipates further growth, and would like to see the school expand "exponentially."

Setting the stage for further growth is a move toward accreditation spearheaded by AEA vice president and



Rand Snyderman

education committee chairperson, Shirley Fischer-Drowos. This month, Middle States School Association will begin the lengthy evaluation process.

Math teacher Vivian Goldberg comments, "Albert Einstein Academy is the only school I'm willing to do substitute teaching in. At any other school I'd be fending off paper airplanes. At AEA the students are bright, enthusiastic, and highly motivated. It's a pleasure teaching them."

What brings families to Albert Einstein Academy? The superb secular program, the strong Judaic program, the dedicated staff and the genuine caring that starts from the principal and continues all the way down the line. Education takes place in a wholesome, family-centered environment which enriches not only the life of the student, but of his or her entire family, as the families join students and staff in celebration of Jewish holidays and practices.

Children leave AEA well grounded in Judaism and equipped to excel in future schools. Students hail from Newark, Wilmington, Hockessin and nearby Pennsylvania and their backgrounds cover a wide continuum. Despite the diversity, one common denominator is evident: Albert Einstein Academy has a lot of satisfied customers.



### Public relations winners

**PUBLIC RELATIONS WINNERS...**Dulcie Rosenfeld of Detroit (third from left), Chairperson of the Council of Jewish Federations Public Relations Committee, congratulates the Jewish Federation of Delaware on winning two 1992 Public Relations Awards for "Best Campaign Brochure" and "Best Newspapers" during the 61st CJF General Assembly held last month in New York City. Accepting the awards are from left Steven A. Dombchik, President of the Jewish Federation of Delaware, Debra Kattler, who attended the GA as the Gilbert J. Spiegel Young Leadership Award recipient, and Seth Bloom, JFD Acting Executive Director. The Breakthrough Communications Group designed the award winning brochure and Rebecca Falkowski is Editor of *The Jewish Voice*. Also attending the GA from Delaware were Lelaie Nemser, Bruce Seltzer, Connie Sugarman, and Richard Venezky.



Meeting with Ambassador Lewis, second from left, recently in Wilmington were, left to right, Steve Dombchik, president of Jewish Federation of Delaware, Bernie Siegel, past president of JFD, and Marvin Gilman, meeting chairperson and past JFD officer.

### Ambassador in Wilmington

By LELAINE NEMSER

Special to *The Jewish Voice*

Samuel W. Lewis, the former Ambassador to Israel (1977-1985) met October 29 in Wilmington with the leadership of the Jewish Federation of Delaware to share his ideas, opinions and thoughts on the Middle East.

Ambassador Lewis joined the small group meeting prior to his presentation to the Rotary Club of Wilmington.

He spoke about the shifts in power in the region as a result of the cessation of the "Cold War," the recent Gulf War and their effect on the current peace process. He pointed

out that the next President of the United States will be confronting a set of dangerous new issues, including the proliferation of nuclear weapons in the region.

He does, however, regard the Peace Process a watershed event in Middle East history and hopes that a U.S. election of a new President does not derail it.

Ambassador Lewis retired from Foreign Services in 1985 and is currently involved in numerous foreign policy, environmental and public affairs organizations including the Institute for Peace.



# Panim El Panim

Face to Face with JFD

## 1993 Community Campaign volunteers kick off

The 1993 Community Campaign, administered by the Jewish Federation of Delaware, held a day-long solicitor training session on November 10 at the law offices of Skadden, Arps, Slate, Meagher and Flom. Two trainers from the National Training Center of the United Jewish Appeal, Michael Levin and Steven Schwarz, presented techniques for successful solicitations. From those team members who made their commitment to the 1993 Community Campaign at the training, there was a 46% increase over the previous year.

The four teams for the 1993 Community Campaign, made up entirely of volunteers are:

**BAGEL BUDDIES**  
 Cas Anolick, Captain  
 James Chaikin  
 Robert Coonin  
 Robert Davis  
 Fred W. DeVries  
 Judy Drexler  
 Alice Epstein  
 Susan Labowitz  
 Herb Lubitz  
 Barbara Miller  
 Alan Paikin  
 Robert Pincus  
 Jordon Rosen  
 Ruth Siegel  
 Gilbert Sloan  
 Barbara Tomases  
**LITTLE PISCHERS**  
 Jack Blumenfeld, Captain  
 Steven Biener  
 Jean Blumenfeld

Mark Caplan  
 Edward Goldenberg  
 Suzanne Grant  
 Barry Kayne  
 Mark Kuller  
 Neil Lattin  
 Alan Levenson  
 David Margules  
 Stuart Nemser  
 Donald Parsons  
 Rand Snyderman  
**GELT GO-FERS**  
 Barbara Schoenberg, Captain  
 Lisa Cain

Rhoda Dombchik  
 Scott Feinman  
 Frances Glenn  
 Helaine Gordon  
 Kevin Gross  
 Jerome Grossman  
 Paul Imber  
 Francia Isakoff  
 Lawrence Isakoff  
 Robert Jacobs  
 Manual Panar  
 Robin Saran  
 David Sorkin  
 Joan Wachstein

Leo Zefel  
**MITZVAH MACHERS**  
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 Ruth Balick  
 Miriam Edell  
 Steven Edell  
 Ralph Friedberg  
 Arthur Inden  
 Sheila Inden  
 Debra Kattler  
 Marilyn Levin  
 Richard D. Levin  
 Nanette Lipstein  
 Leslie Newman



THE 1993 COMMUNITY CAMPAIGN TEAM CAPTAINS take a break during the November 10 Solicitor Training Session. From left are Cas Anolick, "Bagel Buddies"; Deane Kattler, "Mitzvah Machers"; Barbara Schoenberg, "Gelt Go-fers"; Jack Blumenfeld, "Little Pischers."

Ruth Pernick  
 Ruth Weinstein  
 Sheldon Weinstein  
 Judy Wilk

To volunteer for the 1993 Community Campaign, or for more information about the upcoming Campaign Week activities, please contact Seth Bloom, JFD Acting Executive Director, 478-6200.

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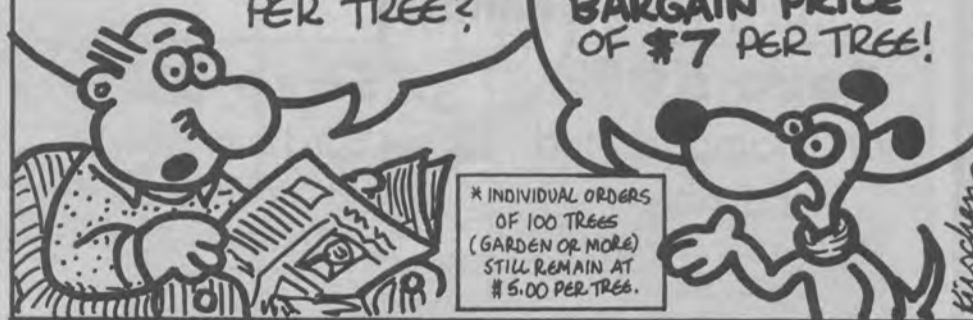
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**NATIONAL/INTERNATIONAL**

**Briefs**

**Rabin and Arafat trade blame**

By DAVID LANDAU  
 JERUSALEM (JTA) — Israeli Prime Minister Yitzhak Rabin and Palestine Liberation Organization Chairman Yasir Arafat escalated their

rhetorical war over the weekend, with the Israeli press as the battlefield.

On Friday, Israel's largest-circulation daily, Yediot Achronot, published a lengthy interview with Arafat, in which the Palestinian leader defended his role in the peace process. This was Arafat's first interview with a mainstream Israeli newspaper.

Rabin fired back on Sunday. Addressing Israeli editors and journalists at the annual Editors Committee, the prime minister repeated his contention that Arafat constitutes "the major obstacle" in the Israeli-Palestinian negotiations, which are due to resume in Washington next week.

Arafat's organization, said Rabin, "would become like the World Zionist Organization," which had acted as the de facto Jewish government in Palestine prior to the creation of the State of Israel, but has since been a minor ideological and philanthropic appendage.

After eyebrows were raised and chairs self-consciously shifted among his Tel Aviv audience, Rabin added: "Lehavdil," the phrase used by religious Jews when emphasizing the difference between the sacred and the profane.

Later, he added by way of further explanation that Arafat would be as impotent regarding policy-making in the autonomous areas as the WZO became for policy-making in Israel once the sovereign Israeli government was established.

In a somber, almost ominous tone, Rabin castigated the present-day Palestinians for "not learning from history."

And Arafat, in a radical departure, gave a lengthy interview, in his headquarters in Tunis, to two leading Israeli journalists with Yediot Achronot.

"Who is to meet with Rabin if not I?" Arafat asked rhetorically, in his two-hour, after-midnight conversation with Nahum Barnea and Semadar Peri.

"Does he intend to make peace with a ghost?"

The two reporters wrote that they found the PLO chairman intelligent, quick and charming — quite unlike the distasteful cartoon figure often depicted in media here and elsewhere. He was surrounded by advisers, including his wife Suha, who kept slipping him notes as to what they thought he should say and refrain from saying.

**Aliyah continues from Abkhazia, Georgia**

JERUSALEM — Fifty-four Jewish refugees from Sukhumi, the capital of the breakaway province of Abkhazia, Georgia, arrived in Israel November 18 on a special flight organized by the Jewish Agency for Israel (JAFI). This brings to 550 the total number of Jews who came to Israel from Abkhazia since fighting began in the former Soviet republic of Georgia. According to JAFI Chairman Simcha Dinitz, most of the Jews of Sukhumi have left the city as a result of the violence there. Of the estimated 1,200 Jews who lived there before the outbreak of hostilities, only about 350 remained in Sukhumi by the end of August. *From United Israel Appeal.*

**Murder in Madrid suburb raises concern**

MADRID — The recent murder of a Dominican woman in a Madrid suburb has raised concern that the wave of xenophobia rocking Germany and other European countries has arrived in Spain. On November 13, four hooded men broke into an abandoned discotheque which tens of Dominicans had made into a makeshift home. The attackers shot Lucrecia Perez point-blank, killing her, and also wounded a man. Although police have juggled with the theory that her murder might be connected with Dominican gangs who smuggle workers to Spain, most people tied the incident to a rising hatred of foreigners. Politicians, including Cabinet members, spoke out immediately after the incident. Activists quickly organized a series of demonstrations of solidarity, which culminated in a 12,000-strong march November 21 that included representatives from Madrid's Jewish community. *From Jewish Telegraphic Agency.*

**Israeli Conservative Movement to ordain women**

JERUSALEM — The Masorti Movement, the Israeli branch of Conservative Judaism, has decided to ordain women as rabbis. In taking this far-reaching decision, the Israeli movement and its Seminary for Judaic Studies in Jerusalem is following in the footsteps of the Jewish Theological Seminary of America, which resolved to ordain women in 1983. Orthodox Rabbi Shlomo Goren, a former Chief Rabbi of Israel, reacted contemptuously by suggesting that the Masorti movement was "taking its lead from the Anglican Church." That church recently took a controversial and much-publicized decision to admit women into its clergy. Goren said the Masorti decision meant the movement was "distancing itself still more from the Torah, the Talmud and Jewish Orthodoxy." *From Jewish Telegraphic Agency.*



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**NATIONAL/INTERNATIONAL**

**Mississippi Governor Fordice "clarifies" remarks about "our Christian nation"**

By CYNTHIA MANN  
State News Service

WASHINGTON (JTA) — Mississippi Gov. Kirk Fordice's effort to respond to concerns raised about his claim last week that the United States is a Christian nation has been welcomed by Jewish organizational leaders.

At the same time, they say his attempt to clarify his remarks shows he does not really understand why the Jewish community is concerned.

Fordice issued a clarification last Friday saying he had been defending Christianity under attack and that the "values and beliefs of Judaism should, of course, not be denigrated either."

Fordice realizes that his views were "incorrect politically," said Abraham Foxman, national director of the Anti-Defamation League. "But I don't think that, down deep in his heart and soul, he understands. His comments indicate he's got problems with (the community's) response."

Foxman co-authored a letter to Fordice last week in which he called the remarks "appalling" and "unworthy of any governor elected to represent a diverse and pluralistic constituency."

"His latest comments (show) he doesn't get it when it comes to a pluralistic society," said Kenneth Stern, program specialist on anti-Semitism at the American Jewish Committee.

AJCommittee issued a statement last week calling Fordice's statement "religiously bigoted and harmful to the fabric of American pluralism."

Fordice's remarks were made November 17 at the close of a meeting of the Republican Governors Association in Fontana, Wisconsin. He was quoted as telling reporters: "The United States of America is a Christian nation."

He added that this was a "simple fact of life" that did not imply religious intolerance or that a religious dogma was being "forced on any-

body else."

"The less we emphasize the Christian religion, the further we fall into the abyss of poor character and chaos in the United States of America," he said.

He then chided Gov. Carroll Campbell Jr. of South Carolina, who tried to soften the remarks by stressing the country's "value base" was of "Judeo-Christian heritage."

"If I wanted to do that, I would have done it," Fordice said.

The remarks triggered protests from Jewish groups, including the AJCongress call on the chairman of the Republican National Committee, Richard Bond, to repudiate the remarks. Bond issued a statement signed by several party leaders that did not mention Fordice but which condemned religious bigotry and intolerance.

Fordice's own clarification last Friday said he had risen in defense of Christianity because Christianity had been under "severe attack."

"I believe that many Mississippians of the Jewish faith, particularly those that I know personally and love, are confident that, had it been Judaism and Jewish citizens that were under attack, I would have also risen in their defense," Fordice said.

"My statement in Wisconsin was meant to convey that an overwhelming majority of Americans say they are Christians, and (that) Christian values and beliefs should not be denigrated."

"The values and beliefs of Judaism should, of course, not be denigrated either; indeed they are the very foundations of Christianity," he said, adding: "I deeply regret any offense that any Mississippians might have taken at my remarks."

Despite the conciliatory nature of this statement, the night before it was released, Fordice appeared on the Cable News Network's "Crossfire" program and told commentator Michael Kinsley that he did not un-

derstand why non-Christians might be upset about his comments.

"The media always refer to the Jewish state of Israel. They talk about the Muslim country of Saudi Arabia, of Iran, of Iraq," he said. "America is not a nothing country. It's a Christian country."

Kinsley replied that the United States has a Constitution that says there is no state religion.

**Words and music**

Continued from 10

on the shore of the Connecticut River, just off Long Island Sound. It's a five-hour drive from the Delaware Valley, and worth the trip. When you go, plan to stay overnight in New England, as we did. Ticket prices are much lower than Broadway, compensating for the longer ride.

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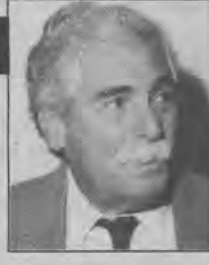
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### Woody Allen —

and would be discussing earnestly with his wife of 32 years whether the grandchildren should call them Bubbe and Zayde or the less ethnic Grampa and Grama. He'd be pondering his future on the Shul board, trusts for his children and grandchildren, sell-

ing the house and buying a condo. Those are the dilemmas facing the folks Woody grew up with. His life has risen above such mundanities, such ordinariness, such a, um, traditional life. Fame. Fortune. Adulation. An unending line of beautiful, young, or youthful women, and after two failed marriages, none of the confinements of commitment.

For him and his fellow Hellenist Hedonists — paradise! For those who accept a Jewish Weltanschauung — Gehenna!

Woody climbed to the pinnacle of all the goldene medina offered in innovative values and lifestyles — anything goes, do what feels good, no fetters, let it all hang out. If there is (was?) a more successful, more admired assimilated Jew in the world today, I'd be grateful if you would send me his or her name.

One suspects that he, as well as we, know that what he now gazes down on from his heights look and taste like mounds of ashes. Perhaps he believes his own psycho-babble that his current 20-something-year-old lover has turned his life around in "positive" ways. Or maybe in some secret silent moment he ponders the possibility that he may have taken a decidedly wrong turn somewhere along the line.

The odds are that accountant Konigsberg would not have been Orthodox, or even very observant. But it's possible he might have encountered and learned something somewhere along the line, as Woody hasn't, from the prayer that precedes the Shma on Shabbat morning:

Our Father, merciful Father, thou who art ever compassionate, have pity on us and inspire us to understand and discern, to perceive, learn and teach, to observe, do, and fulfill gladly all the teachings of the Torah. Enlighten our eyes in Thy Torah; attach our heart to Thy commandments; unite our heart to love and reverence. Thy name, so that we may never be put to shame.

That's Divinely sound advice for the Woody in all of us.

## Briefs

### Hitler's watercolors fetch little interest

ROME — Twenty watercolors by Adolf Hitler put up for auction last Friday in Trieste failed to find a buyer after Jews protested and Italian authorities set strict conditions for their sale. The 20 small cityscapes of Vienna and Munich, painted before World War I and signed "A. Hitler," had been expected to fetch at least \$300,000. But nobody even bid — though the auction room at the Hotel Savoia Excelsior was full of spectators. A strong protest from the European Jewish Congress had denounced "the provocation that hides behind the auction of pseudo-works of art which in reality do not have any other basis except that they were painted by Hitler." From Jewish Telegraphic Agency.

### Hillel to run for Israeli president

JERUSALEM — A Labor hawk has thrown his hat into the Israeli presidential ring to battle two party doves for the largely ceremonial post. Shlomo Hillel, chairman of Keren Hayesod, which is the United Jewish Appeal's counterpart outside the United States, announced over the weekend he would run for the top state office against declared Labor candidates Ezer Weizman and Arye (Lova) Eliav. The president will be chosen by the Knesset next spring as Chaim Herzog completes his second, and by law last, term in office. The Likud has yet to put forward a candidate. Tsomet leader Rafael Eitan tried unsuccessfully last week to persuade Rabin to back State Comptroller Miriam Ben-Porat for the post. From Jewish Telegraphic Agency

### AIPAC picks Grossman as head

WASHINGTON — Steven Grossman, a Massachusetts businessman and Democratic activist, has been named acting president of the American Israel Public Affairs Committee and nominated to the permanent post of president. Grossman, AIPAC's regional vice president for New England, has long been an advocate of Israeli territorial compromise. As such, his stewardship of AIPAC will send a clear signal that the pro-Israel lobby, accused in some quarters of being boosters for Israel's previous hard-line Likud government, is trying to establish closer ties to the Labor regime installed last summer. He also will have the ear of some members of the team of President-elect Bill Clinton, with whom he worked closely during the presidential campaign. AIPAC's executive committee has yet to approve formally the unanimous recommendation of Grossman by the nominating committee, but it is almost certain he will take over the helm. The committee is scheduled to vote on the recommendation February 9. From Jewish Telegraphic Agency.

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# Arts and Entertainment

## Words & Music: Animal Crackers

By STEVE COHEN

I never was a Marx Brothers fan. I liked some of their routines, but was not an addict. I just met two Marx Brothers fanatics and they convinced me. I am converted.

More than that, I am now also a fan of those two fans. They are Frank Ferrante and Les Marsden, who play Groucho and Harpo in the revival of the Marx Brothers' stage musical "Animal Crackers."

This show is much better than the film version. Is that heresy? Am I Steve Cohen, a journalist and a former broadcaster for National Public Radio, is a freelance writer for The Jewish Voice. He resides in King of Prussia.

saying that these impersonators are funnier than the original Marxes? No. What I am saying is that the famous movie was castrated and there's much more spontaneity and music and dancing on the stage than there is in the film.

Ferrante and Marsden — and their stage brothers Robert Michael Baker and Craig Rubano — give such funny and exuberant performances that for the first time they make me understand why the Marx Brothers became so popular.

In this production, a limited run at the Goodspeed Opera House in East Haddam, Connecticut, until December 20, we see a restoration of the original musical that was written for

the Marx Brothers by George S. Kaufman and Morrie Ryskind with songs by Bert Kalmar and Harry Ruby ("Three Little Words," "A Kiss to Build a Dream On.")

It was on Broadway in 1928 and made into a motion picture in 1933.

Compared to the movie, the show at Goodspeed has many more songs and dances and more opportunities for the Marx Brothers characters to be loveable and funny. Also we get to see how the playwrights arranged for Groucho to come to the footlights and ad lib and react with the audience.

The Goodspeed has been dedicated to the preservation of historic American musicals and has sent sev-

eral of them to Broadway during the past 28 years. Goodspeed also premiered new pieces such as "Man of La Mancha" and "Annie." This revival of "Animal Crackers" deserves to be in that category. It could be a hit on Broadway in 1933 if any producer will take the financial risk of sending it there.

The plot involves a society matron who invites weekend guests to her estate to meet the African explorer, Captain Jeffrey Spalding, who was played by Groucho. His entrance song, "Hurray for Captain Spalding, the African explorer. Did someone

call me 'schnorer'?" became Groucho's theme song. In this revival Ferrante also sings five other comic songs that were written for Groucho.

Uninvited guests drop in, such as the harp-playing Professor, the Italian musician Ravelli and Horatio Jamison, who were played of course by Harpo, Chico and Zeppo. They are played here by Marsden, Baker and Rubano with the make-up and mannerisms of the Marx Brothers.

It's a little eerie at first, watching Frank playing Groucho playing Captain Spalding or Les playing Harpo

Continued on 10

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# Arts and Entertainment

## TV Highlights: Channel 12

Thursday, December 17  
11 P.M.

### Popular Culture: Rights and Responsibility

Examines the conflict between artistic freedom and social responsibility in popular culture in the United States, touching on such themes as violence, sexuality, and hate speech.

The program also focuses on the concept of counterculture and the obligations and responsibilities of addressing diverse ideas and themes, and deals with issues related to black and minority communities. A panel of public servants, educators, critics, legal experts, concerned citizens, notable artists and media executives responds to hypothetical situations. Professor Charles Ogletree of Har-

vard Law School moderates the discussion.

Sunday, December 20  
10 A.M.

### Hanukkah at Bubbe's

Puppets are used to tell the history of Hanukkah.

10:30 A.M.

### Hanukkah at Grover's Corner

A holiday special for children of all religious backgrounds. Led by musician David Grover and Emmy Award-winning actor Theodore Bikel, *Hanukkah at Grover's Corner*, tells the story of the annual celebration of Hanukkah through tales and original songs.

The program takes place in Grover's Corner, a music store run by David Grover with help from his

furry friend Mozart. Grover and Mozart — along with cast members Terry "Al La Berry" Hall, Bev Rohlehr, and Kathy Jo Wartella — are visited by Bikel, Rabbi Alan Berg and a group of children. Together they celebrate the first day of Hanukkah.

Tuesday, December 22  
10 P.M.

### Somalia: A Country Is Dying

Taped in August of 1992, *Somalia: A Country Is Dying* follows CBS News medical correspondent Dr. Bob Arnot as he travels through Somalia, a country in the midst of a civil war with such horrific repercussions that nearly two million people, many of them children, are threatened with immediate starvation.



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## COMMUNITY NEW YEAR'S EVE PARTY

Thursday, December 31, 1992  
9:00 p.m. - 1:00 a.m.

## Words and Music

Continued from 9

playing *The Professor*. It's sort of like Steve Martin on Saturday Night Live playing me watching me watching me. But after a few minutes you think that Frank IS Groucho and Les IS Harpo. And you laugh. It was a fun evening for everyone in the audience.

And now I'd like to explain my first paragraph, where I introduced Ferrante and Marsden as Marx Brothers fanatics. I talked with them at a press party and learned that both

became fans in their teens. They learned everything they could about the family. They camped themselves outside their idols' Beverly Hills homes. Each of them eventually met Harpo and Groucho and their wives. They mastered every gesture and nuance of their heroes. Les is still close with Harpo's widow and he plays the original harp which Mrs. Marx gave him.

For the past decade they have toured the country in reviews and one-man shows about the Marxes: those New York Jewish brothers who brought irreverence and zaniness to vaudeville, Broadway and then the movies. Now, thanks to the Goodspeed production, they are able to re-create one of the triumphs of the Marx Brothers' careers.

Michael Price, founder and artistic

director of Goodspeed likes to expound on the relevance of his theatrical career to his religious heritage.

"I want audiences to appreciate that most American musical composers were Jewish," he told me. "Berlin, Kern, Gershwin, Rodgers, Arlen, Kalmar and Ruby. More recently, Loesser, Bernstein, Styne, Sondheim and Hamlisch. The writers Kaufman, Ryskind, Lorenz Hart, Moss Hart, Alan Jay Lerner, Neil Simon and many more. The rabbis tell us that we must study the past and remember the past. That's what we are doing with the history of the American musical, and that's why I love presenting old musicals."

Goodspeed is not really an opera house. It is a lovely Victorian theater

Continued on 7



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# Calendar of Events

## DECEMBER

### Saturday 5

**Congregation Beth Emeth** presents an evening of humor and stories as Moshe Waldoks, scholar and lecturer, in Jewish Humor-Cabaret Style, 8 p.m. Moshe Waldoks is the Rosenthal Jewish Book Month Visiting Scholar from December 4 through December 6, presenting lectures at Shabbat evening and morning as well as on Sunday morning. \$8.00 per person (\$10 at the door). For reservations or more information call the synagogue (764-2393).

### Sunday 6

**Sisterhood and Men's Club of Adas Kodesch Shel Emeth** invite the community to a Holiday Bazaar from 10 a.m. to 2 p.m. in the synagogue social hall. Vendors will offer all manner of attractive and practical gifts, including crafts, books, Tupperware, and Avon cosmetics. Lunch will be available. For a \$15.00 fee, you can rent a vendor table and sell your own wares. Call Dianne Seidel at 479-0490 to make a reservation.

**Jewish Folk Arts Society's** Fifteenth Jewish Folk Arts Festival. 11 to 6 p.m. University of Maryland, College Park at the Stamp Student

Union. For more information contact The Jewish Folk Arts Society, (301) 230-1369 or by TDD (301) 984-1670.

**Youth and Family Department of the Wilmington Jewish Community Center.** Second Annual Family Hoedown and Hayride, 7 p.m., Kids activities: bobbing for apples; refreshments and professional square dance caller. Cost for advance registration for members is \$8 per person or \$20 per family, advance registration for non-members is \$10 per person or \$25 per family. Pre-register by December 2 at the JCC Front Desk. For more information call Michael Grossman at 302-478-5660.

**Temple Beth El Sisterhood of Newark Annual Chanukah Bazaar,** 11 a.m. Wide variety of gift items including menorahs, dreidels, wrapping paper, party goods, children's books, and gifts will be available. Craft tables and games for children of all ages, including raffles for 2 bicycles. Lunch served. For information call 366-8330, Temple Beth El, 301 Possum Park Road, Newark.

**Jewish Film Festival** at Charles and Elizabeth Gershman YM & YWHA Branch, Jewish Community Centers of Greater Philadelphia, Broad and Pine Streets, 215-545-0153, showing of the Israeli and Western German film "Zoll Zein" at 3

p.m. Following the film Eleanor Reissa, 1991 Tony nominee for best direction of musical "Those Were The Days" in which she starred and choreographed, will perform Yiddish songs. Tickets \$6.50.

**Gratz College,** Old York Road and Melrose Avenue, Melrose Park, Pennsylvania, 215-635-7300, 22nd Annual Abner and Mary Schreiber Concert, 2 p.m. featuring Kenny Ellis performing in Hebrew, Yiddish, Ladino and English, with a wide repertoire including popular songs, cantorial pieces, Broadway hits and a medley of tunes from the 40's. Tickets \$10, and \$7.50 for seniors and students.

### Tuesday 8

**Temple Beth El Sisterhood of Newark workshop** on stiffy bows. Member Helene Tanny will instruct in making stiffy bow baskets. Begins after the business meeting at 7:30 p.m. Please call 366-8330 for a list of supplies.

### Wednesday 9

**ORT Storytime for Preschoolers** at 2:15-2:45 at Concord Public Library for Jewish Book Month. Open to the community. Members will read books of Jewish content to the children. To participate or to recom-

mend a book, call Sylvia Wagman at 475-8351.

### Thursday 10

**ORT Donor Dinner, Soup & Salad** at 7 p.m. at Missy Safian's house, 2119 Weatheron Drive. For reservations contact Sandy McBride at 475-6302 or Laura Ventura at 368-3850.

Continued on 12

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### BETH SHOLOM CONGREGATION OF DOVER

(Conservative)  
Affiliation:  
United Synagogues of America  
Queen and Clara Sts.  
Dover  
734-5578  
Rabbi Moshe Goldblum  
SERVICES  
Friday - 7:30 p.m.  
Saturday - 9:30 a.m.

Discussion of Torah Portion takes place following Saturday morning service.

### CONGREGATION BETH EMETH

(Reform)  
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Wilmington  
764-2393  
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Assistant Rabbi Sarah Messinger  
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Friday - 8 p.m.  
Saturday - 11 a.m.  
Morning Minyan - 7:55  
Monday through Friday  
A Torah Study group is led by the rabbi on Saturdays at 9:30 a.m.

### CONGREGATION BETH SHALOM

(Conservative)  
Affiliation:  
United Synagogues of America  
18th and Baynard Blvd.  
Wilmington  
654-4462  
Rabbi Herbert Yaskowitz

SERVICES  
Friday - 8 p.m.  
Saturday - 9:30 a.m.  
A Torah discussion is led by the rabbi during Saturday morning services.

### MACHZIKEY HADAS CONGREGATION

(Traditional)  
B'nai B'rith Building  
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Saturday - 9 a.m.

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## Calendar of Events

Continued from 11

### Saturday 12

**Wilmington Chapter of Hadassah Hanukkah Party of Family Fun**, 7-10 p.m. at Congregation Beth Emeth, 300 W. Lea Boulevard, Wilmington. Sing-a-long with Rabbi Jeffrey Eisenstat, juggling and clowning around with Ben Tolpin, games, storytelling and more for children of all ages. Cost is \$10 per family in advance; \$12 per family at the door. Refreshments will be served. Open to the entire community. Call Cheryl Jacobs for details, 764-2240.

**Jewish Film Festival**, Charles and Elizabeth Gershman YM & YWHA Branch, Jewish Community Centers of Greater Philadelphia, Broad and Pine Streets, 215-545-0153, features "Uncle Moses" at 8 p.m. Following film J. Hoberman, film critic for The Village Voice, will discuss the film. Film also shown Sunday, December 13 at 3 p.m. and Monday, December 14 at 7 p.m. Tickets \$8.50 for Saturday, \$6.50 for Sunday and Monday.

### Sunday 13

**Congregation Beth Emeth** membership committee breakfast/open house at 9:30 a.m. for all new and potential members. Following breakfast, short presentations will be given by committee chairpersons. R.S.V.P. by Sunday, December 6 to Congregation Beth Emeth at 764-2393. Verna Schenker and Harry Wolpert are co-chairpersons.

**Jewish Community Center of Wilmington Chanukah Choopla Gift and Craft Bazaar**, 12 to 4 p.m., no admission charge. A community event which includes a children's carnival, gift and craft bazaar, good, fun and entertainment for the entire family. For more information call 478-5660.

### Tuesday 15

**Sisterhood of Congregation Beth Emeth** December meeting at 12 noon with Anita Closic-Lipton of "Fairytale" who will lead a Jewelry Making Workshop — the latest hit from the Philadelphia Craft Show. Bring an old puzzle piece, or pieces,

and leave with wearable art. Bring brown bag lunch. Dessert will be served. For reservations call Lisa Alpert: 477-0321.

**Jewish Community Center of Wilmington Jewish Great Books Discussion Group**, 7:30 p.m., free of charge. Poetry selections include Dan Pagis, Samuel Hanagid, Yehudah Amichal and others. For more information call Rona Finkelstein at 478-7598.

### Sunday 20

**ORT Family Chanukah Celebration** for ORT families and new American families with young children from the former Soviet Union. Holiday songs, crafts and refreshment at the Wilmington Jewish Community Center. For reservations, by December 14, call Michelle Engelmann at 475-7418. Free for children of ORT members and New American guests; \$2 per child for non-members.

### Ongoing

**B'nai B'rith Klutznick National Jewish Museum**, 1640 Rhode Island Avenue, NW, Washington, DC, 202-857-6536, exhibit through mid-February: Stone, Wood, Oil and Water: Sculpture and Painting by Sy Greser, Leon Bibel, Paul Fux, and Chaim Nahor. Members' Opening December 17, 6-8 p.m. in the Museum Galleries. Also special display of Hanukkah menorahs, newly acquired as part of Museum's permanent collection.

**National Museum of American Jewish History**, 55 N. 5th Street, Philadelphia, Pennsylvania, 215-923-3811 exhibit: "The American Jewish Experience." Reopening of the Museum's permanent exhibition with new artifacts about Jewish settlement in this country from 1654 to present.

**National Museum of American Jewish History**, 55 N. 5th Street, Philadelphia, Pennsylvania, 215-923-3811 exhibit through January 3: Contemporary Artifacts, the twelfth annual show and sale of ceremonial Judaica, theme of freedom and liberations. Features approximately 100 works by 56 leading crafts artists.

**National Museum of American Jewish History**, 55 N. 5th Street, Philadelphia, Pennsylvania, 215-923-5984, exhibit through March 15: "From Saloniaka to Curacao: A Sephardic Odyssey." Prepared by Gratz College focusing on the archives of Isaac Emmanuel (1899-1972), a Sephardic scholar and rabbi who authored works on the history of the Jewish communities of Curacao, the Caribbean, and his native Salmika, Greece.

### Beth Shalom Sisterhood dinner

Beth Shalom Sisterhood is planning a Paid-Up Membership Dinner on January 13 at 6:30 p.m. at Congregation Beth Shalom, 18th Street and Baynard Boulevard.

There will be a dinner followed by a discussion led by Mike Sigman of First State News entitled "President Clinton's Middle East: Can He Do Better?"

There is no fee for paid-up members. For guests, there is a \$6.50 plate charge.

For reservations, please call Debbie Grossman (656-9348), Sandye Turnauer (571-1168), or Beth Shalom Synagogue (654-4462) by January 2.

### Beth El Men's Club

A recent United States Supreme Court ruling struck down the St. Paul, Minnesota hate crimes law as unconstitutional. The Anti-Defamation League of B'nai B'rith has developed a model hate crime legislation that they believe will stand up to court scrutiny.

This and other recent Supreme Court rulings will be the topic of the December 20 Men's Club breakfast meeting of Temple Beth El, Newark.

The presentation will be by Jerome S. Heisler Jr., a member of the ADL Speaker Bureau.

For more information call Temple Beth El, 366-8330.

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**FEBRUARY 6 COMMUNITY-WIDE TEEN DANCE**

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**FEBRUARY 7 TZEDEKAH TSUNDAY FUNDAY**

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**FEBRUARY 21 UNIVERSITY OF DELAWARE BAGEL BRUNCH**

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**IT'S TIME WE ALL "THINK JEWISH AND SEE WHAT MORE WE CAN ACCOMPLISH!"**

# Obituaries

## Rosalie Greenberg

Rosalie Greenberg, 72, of Wilmington, died November 20 of heart failure in St. Francis Hospital, where she was a patient.

Mrs. Greenberg was a cosmetician at J.C. Penney Co., Prices Corner.

She was a member of the Jewish Community Center, Delaware Association for the Blind and the American Association of Retired Persons.

Her husband, Aaron, died in 1987. She is survived by a cousin.

Instead of flowers, the family suggests contributions to a favorite charity.

## Grace Elizabeth Nostrand

Grace Elizabeth Nostrand, formerly of Newark, died November 20 of congestive heart failure at The Kutz Home, Wilmington, where she was a patient for three years. Her age was not disclosed.

Mrs. Nostrand worked for W.T. Grant co., in the late 1960s and early 1970s.

She attended Brown's Business School, New York City.

Her husband, Stephen Jay, died in 1974. She is survived by a sister,

Justyne Reess of Newark.

Instead of flowers, the family suggests contributions to The Kutz Home.

## Anthony White

Anthony White, 84, of Chadds Ford, Pennsylvania, died November 20, in St. Francis Hospital, Wilmington, where he was a patient.

Mr. White was a shipper for Speakman Co., Wilmington, retiring in 1969 after many years.

He was a member of Fraternal Order of Eagles, Penny Hill, Delaware.

He is survived by his wife, Adeline K.; a brother, Adam Baltrunus of Hartly; and two sisters, Eva Steele and Adela Ford, both of Hartly.

Instead of flowers, the family suggests contributions to charity.

## Bernard Segall

Bernard Segall, formerly of Wilmington, died after a long illness on November 23 in Delray Beach, Florida.

Mr. Segall was a member of Beth Emeth Synagogue.

He is survived by his wife, Lillian, and two daughters, Harriet Cohen of Youngstown, Ohio, and Suzie Gross of Pittsburgh, Pennsylvania; and four grandchildren.

Instead of flowers the family suggests that donations may be made to Hospice by the Sea, Boca Raton, Florida.

# Business Briefs

## Weir

McCune Automotive located at 4th & Webb Streets and Phil's Auto Repair at 600 Greenhill Avenue will merge and begin operating as Greenhill Auto Service, January 1, 1993.

The two neighborhood businesses have been friendly rivals for the past twelve years with a shared respect for quality workmanship and customer service.

Phil's Auto Repair at 600 Greenhill

is undergoing extensive changes with a 1,500-sq. ft. addition to accommodate Greenhill Auto Service. According to Phil Weir, owner of Phil's, the new 4,000-sq.-ft. facility with a 6-bay garage will accommodate the 6 mechanics currently employed by Phil's and McCune's.

Management of the new enterprise will be divided with Vince Apostolico acting as office manager and Phil Weir as service manager.

# Naches

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## Cheney-Zasloff

Elissa M. Zasloff, daughter of Mr. and Mrs. Elias Zasloff of Wilmington, and Brittain C. Cheney, son of Mr. and Mrs. Robert Cheney of San Jose, California, were married October 18 in Los Gatos, California.

Both are in the medical field and they reside in Los Gatos.



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# Campaigns

Continued from 3

some times there's nothing to be done, and the patient can just go and die? If someone needs a liver transplant, are we to sit in judgment on why he needs the transplant, or rather will it be provided just because it's needed, if it's available?

Clinton's avowed intention to have Social Security subjected to a means approach is clearly unjustified when it is recognized that far from being a drain on the treasury, the Social Security fund is in surplus and is currently being used to mask the real deficit.

As for Medicare, that is a program which was propelled by Kennedy and put across by Johnson to allay the dread of high medical costs which beset the elderly population. To a considerable extent it has done that, though costs of extensive medical attention even under Medicare are huge, and there seem to be no provisions at all for the enormous costs of necessary dentistry. Is Medicare now to be turned into a welfare system? What a betrayal that would be of the bright promise of the Kennedy years, those years that are said to inspire Clinton!

Fight health-care rationing. Fight to preserve Social Security and Medicare. And fight the tide of term limitations.

The term-limitation concept is an insult to the entire political process that animates a democratic society. Why on earth should someone who, for all we know, may be an idiot, be thought better qualified to hold political office than someone else who has well served the needs of the electorate for twenty years? By what right do the self-satisfied proclaimers of "I'd get rid of them all!" propose to prevent me and you from voting for someone we wish to continue in office? Why should any self-respecting person seek political office when he knows he's going to be thrown out

after six or twelve years no matter how well he does his job? He wouldn't be thrown out if he were a doctor or lawyer or plumber or mechanic. Why if he's a lawmaker? Is enacting the laws a less important field of endeavor?

The term-limit concept betrays not only a lack of trust in the democratic political process but a lack of trust in ourselves, as if we don't have the perspicacity and energy to simply vote someone out of office if he or she isn't doing the job properly.

We are in trouble but have not yet reached disaster with respect to the makeup of the Supreme Court. The loss of William Brennan and Thurgood Marshall was a serious blow to the Constitution's guarantee of freedom. David Souter, the Brennan replacement, may yet prove a pleasant surprise, on the basis of some of the opinions he has recently expressed. But another Clarence Thomas, who has revealed so narrow a view of our Constitutional liberties, could be a blow from which it might take decades to recover.

So the victory of Clinton as the nominator of potential Supreme Court justices at least during the next four years is a significant gain for Americans who cherish the Constitution's guarantees of freedom. The turning back of the heavy attack by the forces of compulsory religion represents a similar gain, but the danger of religious tyranny has not yet passed.

Perhaps it will never pass. Thomas Jefferson gave us the prescription to follow: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." This great founding father, clearly a religious man who believed in "the altar of God," was the creator of America's enduring concept that a "wall of separation" between church and state must be maintained if our liberties are to be preserved.

But thirty-eight million Americans voted for a presidential candidate who advocated a compulsory setting aside of a time for prayer in the public schools. Why is there even discussion of such a thing? Can't religious and non-religious people alike see that the "wall of separation" serves both of them while it serves liberty in America?

To set public-school time aside for prayer is to rob every public-school child in America of a minute of his education so that, for that minute, the school may be turned into a church, synagogue, or mosque. Nothing justifies such a plan. No one has suggested the converse which would be equally bad: the idea that the Christian Mass, the Jewish Kaddish, or the Islamic Reading from the Koran should be interrupted in the church, synagogue, or mosque while the worshippers recite the Preamble to the Constitution of the United States.

The fact is that prayer is not banned in the public schools now. Nothing prevents silent prayer anywhere, and surely religious people believe that their silent prayers — in a study hall or even a lunchroom within a school setting — will be heard by their God as well as a voiced prayer would. Wise people wrote an American Constitution, endorsed by an entire nation, that forbids governmental establishment of religion. When the government sets time aside for prayer, it establishes religion for that moment, and it is wrong and divisive; the government does not have that power, just as it properly does not have the power to forbid prayer in the home.

Nor is a "moment of silence" by government decree in the public school anything but a moment set aside for prayer. It may not be used that way, but that is the reason for its existence. No one has called for a

Continued on 15

## Campaigns

Continued from 14

moment of silence so that the child may contemplate the pennant races or the future of the Superbowl. It is an evasion, as perhaps some of its most sincere advocates may be unaware when they seek to compromise the issue. To call outrightly for a "moment of prayer" is more forthright than to advocate a "moment of silence," but the agitation for either one should be opposed by freedom's champions.

An added gain from the election is the rejection of forces seeking to compel the use of public money for parochial and other private schools. How can anyone justify taxing persons of one religion or none at all to support schools that teach different and sometimes opposite religious views? Or schools with privately established curricula and aims of any kind?

The idea that religion in the public schools will make youngsters better people is not supported by the history of religion. In its effects, religion has two faces. It has the capacity to make some people kinder and more caring; it turns others into the most monstrous of haters and murderers. This writing is not an argument for atheism, but it behooves religious people to confront the atheist view that a major difference, if not the major difference, between atheism and religion is that atheism never killed anybody.

From its outset, and against people of many different faiths or none at all,

one of the uses of religion has been to serve as a meeting ground for people convinced that in the performance of their horrible deeds they were serving the will of a god. Belief in a supernatural call to horror is the worst and deadliest belief of all.

It may seem a long reach to cite the agitation for public-school prayer as one of the facets of the attempts to institute religious tyranny. But if you discuss the subject long enough with a public-school prayer partisan, you are quite apt to find him becoming grossly insulting as if any plan to impose religious activity is above all thoughts and laws that protect humanity and maintain its freedoms.

John F. Kennedy's great inaugural address contained certain words that are seldom if ever quoted but should be remembered wherever people relate to each other. The words are "Civility is not a sign of weakness." *Civility is not a sign of weakness!* May we all remember that when the subject is religion or anything else. Religion is a private matter. Let us keep it so. Let us respect each other's religion or non-religion and never seek to impose either one. And, religious or not, let us put kindness and caring at the head of our virtues.

When words are spoken or written in this sensitive area, there is always the possibility that unwanted antagonism will be aroused. One sometimes asks oneself, why bother? Let it lie, let time roll along in a relaxed current undisturbed by the swirls of unsought acrimony. And yet, some things must

## Black Academics

Continued from 3

"The Jewish community has been fixated on the voices of anti-Semitism, and not hearing the voices of conciliation and outreach," said Rubin.

Black ministers have been among the most vocal opponents of anti-Semitism among African-Americans and have reached huge numbers of black Americans in their churches, according to West. "These pastors are well respected around the country and preach in a variety of different pulpits throughout the year, and are not as insulated as one would think," he told the Jewish Telegraphic Agency.

And according to Jackson, the health of the black-Jewish coalition should be measured by the "good working relationship" of black and Jewish members of Congress, and of black mayors and the Jewish communities in their cities.

"In my travelling, the black-affirmed relationship is more the rule than the exception," Jackson told the Jewish Telegraphic Agency.

But West acknowledged that no matter how popular the preacher, a message from the pulpit does not have the same impact on the community as one from a political leader. "When you have access to radio and television, you have much more access to the community," he said.

And as influential as they may be in the world of academia, the credibility of Gates and West among African-Americans may not extend far beyond the gates of their Ivy League campuses, said Miller of Howard University.

"As intellectuals, Gates and West can take a more principled position than a politician can. It's not as if

you're dealing with people who represent organizations. They're individuals," he said.

Given the statements of Gates and West, and the furor that followed Gates' op-ed, what do their efforts signify about the future of black-Jewish relations?

According to some observers, the fact that two individuals as prominent and respected in intellectual circles as Gates and West have so clearly repudiated anti-Semitism in their own community can only promise more of the same.

"This powerful pull to the center is of enormous significance to legitimize other black figures who want to confront this extremism," according to Rabbi David Saperstein, director of the Reform movement's Religious Action Center and a longtime civil-rights activist. Saperstein described Gates' and West's willingness to speak out against anti-Semites in their own community as indicative of "a sea of change" in the black community's attitudes, adding that "it can only be healthy."

AJCommittee's Rubin said Gates' and West's statements gave "new prominence and visibility to this voice," but he warned that "it will have no importance at all if it's considered just the courageous voice of one or two people unconnected to the larger community."

Reconstituting the black-Jewish alliance will depend on "putting out human hypocrisy wherever it is found, in the black community and in the Jewish community," said West. "One must stand up with moral courage and not lose sight of the substance and still keep our eyes on the prize, which is to eradicate all kinds of xenophobia."

be said to maintain the full life of the mind as a healthy and active force.

I am reminded of the controversy two years ago when the Supreme Court ruled that a law against flag burning violated the guarantees of rights contained in the first amendment to the Constitution. It seemed to me then and it seems to me now that the flag was insulted by the fool who burned it and honored by the words of Justices Brennan and Kennedy. The ensuing move to tamper with the strength of the first

amendment raised dangers to that stellar guarantor of America's standards of freedom. The move had to be resisted.

The flag itself is the name of our national anthem, "The Star-Spangled Banner." The anthem hails our country as the land of the free and the

home of the brave. When, in any area, our Constitutional liberties and our rights as Americans are threatened, those Americans who recognize the danger must find the courage to stand against it. For if our nation does not remain the home of the brave, it will not remain the land of the free.

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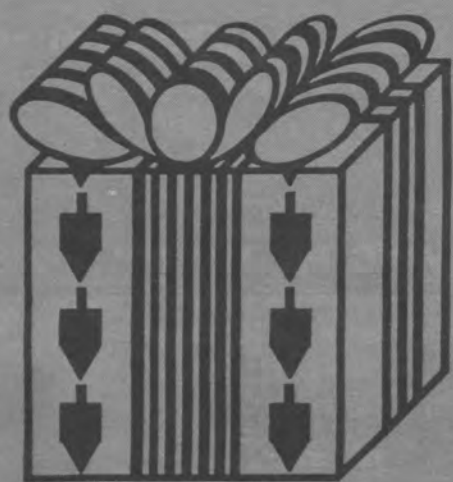
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