

The JEWISH VOICE

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Mr. & Mrs. Albert Z Goldberg
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\$250,000 Raised By Major Gifts Council Kicks Off 1990 Campaign

Staff Report

"The issues facing our Jewish community in 1990 are grave and all encompassing," according to Henry Topel, Campaign Chairman. "The two major emergencies we must address and resolve are the costs of resettling Soviet Jewish immigrants in Delaware, the United States and Israel and to find the funds to assist the Kutz Home in its financial crisis."

Topel has announced that the minimum campaign goal for 1990 will be \$1,500,000. The Major Gifts Council of the campaign took the first step in leading the community towards that goal on Tuesday evening when in accepted pledges totalling \$250,000 from 20 Jewish community leaders, according to Topel.

The Kutz Home has projected a minimum deficit of \$200,000 for 1989-90 and increasing deficits in the years following. Fifty of the present 82 residents cannot pay for their full cost of care which has increased tremendously because of the high cost of nursing care while the low Medicaid payments in the State of Delaware continue to be less than the actual costs per day. Everything is being done to reduce costs without reducing the quality of care, according to Carolyn B. Silverman, President of the Kutz Home.

Topel notes, "For the last 25 years the American Jewish Community has been shouting 'Let My People Go!'" Every effort has been made to put pressure on the U.S.S.R. to

permit Soviet Jews to emigrate. Tens of thousands of Jews were "refusniks," having their applications for emigration turned down, some for as long as 18 years. The Jackson-Vanik Bill was passed in Congress to put pressure on the Soviet Regime. The Soviets, under tremendous world pressure, signed the Helsinki Accord which promulgated "Family reunification" as a human right. Israel then acted by submitting letters of invitation to hundreds of thousands of Soviet Jews claiming family reunification — the only way possible for them to emigrate.

In the 1970's and early 1980's over 350,000 Soviets made new homes outside of the Soviet Union (173,500 in Israel). Now doors have been opened, not just for emigration to Israel but to the United States also.

Twenty-one new Soviet immigrants have already arrived in Delaware, and 54 more have been authorized to be resettled by June 30, 1990. The Board of the Federation has approved an expenditure of up to \$75,000 for this effort for this year alone. The Jewish



Henry Topel

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Communities Asked to Absorb Larger Number Of Soviet Jews

By ANDREW SILOW CARROLL

WASHINGTON (JTA) — Bracing for the arrival in the United States of some 18,000 Soviet Jews by Dec. 31, leaders of the major Jewish philanthropic agencies have asked local Jewish community federations to resettle dramatically higher numbers of Soviet Jews than they have so far this year.

On average, the participating federations will be asked to absorb three times as many Jews per month in the next three months as they had for each of the first nine months of the year.

While Delaware's Jewish Federation has already settled 21 Soviet Jews in 1989, it has been asked by the Council of Jewish Federations to resettle 30 more by the end of this year. According to Robert N. Kerbel, JFD Executive Vice President, Delaware will only be able to accommodate 22 of those immigrants because of previous commitments. Kerbel said that this community has already agreed to accept 20 Soviet Jews still in Moscow who have relatives in Delaware. This, he noted, is actually more than the number allocated to this community by the CJF.

Kerbel also noted that this Federation has approved \$75,000 for the resettlement effort here for this year alone and has also approved a half-time resettlement coordinator position, which was filled by Jewish Family Service staff member Roberta Burman. (See Page 7)

By taking some of the absorption burden off of the New York Association of New Americans, which is funded through money raised around the country for international needs, the move is designed to channel a higher share of the Jewish philanthropic dollar to Israel for the

purpose of settling Soviet Jews there.

That is also the motivation behind an announcement last week that the United Jewish Appeal and the Council of Jewish Federations have begun planning a sequel to this year's \$75 million Passage to Freedom campaign on behalf of the emigres.

The new campaign will earmark a greater proportion of funds for Israel's resettlement needs than the current campaign's 50-50 split, UJA National Chairman Morton Kornreich said Thursday. The plans were announced at a meeting of some 125 UJA, CJF and local federation officials on October 11 at New York's La Guardia Airport.

The latest moves are partly a response to a major change in U.S. immigration policy that took effect Oct. 1. Since that date, Soviet Jews and others seeking to enter the United States as refugees have had to apply at the U.S. Embassy in Moscow. U.S. authorities no longer grant refugee status to those who leave the Soviet Union on Israeli visas.

Israel hopes the new regulations will encourage more Soviet Jews to come to Israel, and has announced a \$3 billion, three-year plan to meet the expected influx.

In a development related to the new visa regulations, three officials of Jewish agency have been invited to travel to Moscow on Sunday with Attorney General Dick Thornburgh to observe the visa process first hand.

Thornburgh extended the invitation to Carmi Schwartz, CJF executive vice president; Mark Talisman, its Washington representative; and Karl Zukerman, executive vice president of the

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U.N. Credentials Vote Shows Soviet Switch, Gain For Esrael

By ALLISON KAPLAN

UNITED NATIONS (JTA) — For the first time since 1982, the Soviet Union has not joined with the Arab countries in their annual move to oust Israel from the United Nations.

The Soviets chose to abstain Tuesday from voting on whether the Arab move to revoke Israel's U.N. credentials should be considered by the General Assembly. The two Soviet republics that hold separate votes, Byelorussia and the Ukraine, followed suit.

The rest of the Eastern bloc countries also either abstained or, in the cases of Hungary, Romania and Yugoslavia, voted in support of Israel.

How they vote is important is Israel, which is eager to restore relations with Eastern bloc nations that cut ties to the Jewish state in 1967. Romania never severed relations, and Hungary restored them last month.

Overall, the General Assembly decisively rejected the Arab attempt in Tuesday's credentials vote, with 95 countries voting in favor of a resolution tabling the Arab move, 37 voting against the measure, 15 abstentions and 12 countries absent.

The vote was marginally better for Israel than last year, when the vote was 95 in favor,

41 against, with seven abstentions and 15 absences.

The attempt to revoke Israel's credentials has been an annual event since 1982, and the vote count is considered an important indication of the amount of anti-Israel sentiment in the United Nations.

Since 1982, a group of Arab countries has moved to amend the report of the General Assembly's credentials committee, calling for Israel's removal. On of the Scandinavian countries - this year it was Denmark - then formally moves that no action be taken on the amendment.

This year, Libya's representative, Ali Triciki, spoke for the 32 Arab countries that sponsored the amendment, asking that Israel be ousted because of, among other charges, its alleged "flagrant and persistent violation of the Charter of the United Nations." Israel "is not a peace-loving nation," he said.

Denmark representative, Kjeld Mortensen, said that revoking Israel's credentials went against the United Nations' "primary purpose" of promoting peace and security worldwide.

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U.S. Dismayed By Arafat Statement

By DAVID FRIEDMAN and HOWARD ROSENBERG

WASHINGTON (JTA) — The Bush administration expressed regret Monday that the Palestine Liberation Organization has "flat out" rejected proposals by Secretary of State James Baker to bring about Israeli-Palestinian peace talks. "If we are ever to get the process off the ground, Palestinians are going to have to find a way to respond positively," State Department spokeswoman Margaret Tutwiler said at her daily noon briefing.

She was reacting to the announcement earlier in the day that the PLO's Central Council, which is meeting in Baghdad, was

asked by PLO leader Yasir Arafat to reject the "five points" Baker proposed to Israel and Egypt to bring about an Israeli-Palestinian meeting in Cairo.

The State Department has emphasized that the Cairo meeting would be a way of hammering out the details of Israeli Prime Minister Yitzhak Shamir's plan to hold elections on the West Bank and Gaza Strip.

But Tutwiler did not seem to feel that Shamir's remarks Sunday in an interview with Ma'ariv were also a rejection of Baker's proposals.

She quoted Shamir as saying: "Why go all the way to Cairo when both sides, Israelis and Palestinians, are here? After all, this would be

a meeting to discuss only technical matters concerning the modalities of the election.

"Israel would send a delegation of officials knowledgeable on the subjects, rather than a delegation of politicians. This would be a preliminary stage only and it should not be portrayed as a major international effort," she quoted the premier as saying.

Tutwiler said Shamir's remarks do not "rule out or rule in a different meeting, which we are still working on," that would deal with "the overall framework" of peace talks.

Baker's proposals were not discussed last

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OPINION

Editorial:

Migration-- What's New?

The recent migration of East Germans into West Germany reminds us of many other migrations in recent history. At the end of World War II some 20 million people left their homes and possessions and started anew elsewhere. To name just a few: Poles moved from the eastern part of Poland which became Soviet Ukraine to the western part of Poland which used to be Germany; Germans moved from the eastern part of Germany which became Poland and settled in West Germany; many Germans escaped from communist East Germany (as they are doing today) and settled in West Germany; there were minor border shifts in many other European countries with the subsequent shifts in populations. In addition to the 20 million Europeans, India and Pakistan, when they became independent countries, exchanged about 15 million people.

Every German is gladly accepted in Germany and given citizenship upon arrival. The world media watched in amazement at the well-organized and efficient resettlement of some 50,000 East German refugees in West Germany last month. What is even more significant is that in the last year about 450,000 Germans from communist Europe were integrated into the West German society and economy. Many of the latter immigrants have lived in foreign countries for several generations.

In 1948, when Israel was re-born, this small and beleaguered country absorbed a great number of Jewish refugees — Holocaust survivors — many of whom were severely mentally or physically sick and were refused entrance to any other country. Shortly thereafter Israel also absorbed about 700,000 Jewish refugees from Arab countries.

Refugees are and have always been innocent victims of wars and changing boundaries. Conclusions of wars generally bring shifts in populations. None of the above - mentioned refugee situations became international UN problems. The only exception to the orderly absorption of migrating refugees is the Palestinians in the Middle East. Some 600,000 Arabs who fled Israel during the War of Independence remained in refugee camps for 40 years and have been supported by the UN.

Why? Why have the oil rich Arab countries closed their borders to most Palestinians while they have been importing thousands of workers from all over the world? The reasons unfortunately are not humanitarian. They are political. The refugees have become pawns to Arafat's political ambitions.

In 1948, when Gaza was occupied by Egypt, the Gaza indigent population and the refugees were imprisoned within the borders of this small desert strip. Egypt did not give them citizenship or make them welcome. To the contrary — they were not even permitted to visit Egypt.

In 1967, after the Six-Day War, Israel inherited this Arab population. Valiant attempts were made by Israel to improve their lot. They sent agricultural experts who taught desert agriculture in Gaza. They began to build homes for those who lived in camps.

All attempts at improving conditions were sabotaged by the PLO. Through intimidation, murder and terrorism, Arafat made sure that the Arabs remained miserable. Anyone daring to move into the newly-built homes was quickly "punished" or killed. The homes remained empty and the building stopped. Arafat's cohorts also bombed buses which were carrying Gazans to well-paid jobs in Israel. All this created continuous and needless upheavals.

The world acquiesced to this status quo. Had everyone insisted that all Arabs who were refugees or otherwise unhappy in Israel be integrated into the many Arab countries, there would be no problem today.

Please note, that many so-called Palestinians had lived in pre-war Palestine only a short time. Ironically, as the Jewish population was increasing in Palestine, so was the Arab population. As the Jews were building and developing the country, they provided economic opportunities for poor Arabs from neighboring countries who then also migrated to Palestine. Consequently they could have gone back or settled in Jordan which is *in fact Palestine*. About 75 percent of biblical Palestine was given by the British to Abdullah who named it Transjordan; later it became Jordan.

To solve the problem in the Middle East, all the Arabs need to do is to follow the West German model which the world so admires. Or are the Arabs perhaps afraid to leave a democratic Israel where, (except for those who throw rocks and molotov cocktails) they feel very secure, and exchange that security for the extremist totalitarian regimes in most of the Arab countries?

All through the centuries of modern civilization the Jews have been used as scape-goats in national politics. Today Israel has become the scape-goat in international politics. To insist that Arafat is the proper person to decide what is good for Palestinians in the Middle East, though he is the cause of most of the problems, is the height of international hypocrisy.

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Letters to the Editor

University Fund Established In Memory Of Bill Frank

As the news story and editorial in *The Voice* eloquently demonstrated, Bill Frank was a treasure both for the Jewish community and the entire state of Delaware. And his influence goes on: after his death in late August, his widow thoughtfully asked that in lieu of flowers in his memory, contributions be sent to the William P. Frank Scholarship Fund at the University of Delaware.

Such a scholarship is especially appropriate to honor a journalist who spent some of his early years in an orphanage, for it combines a

commitment to good journalism and to those in financial need. I understand that most of the people who read this letter are subject to many appeals for funds, but I would be deeply grateful for any contributions, no matter how small, to this good cause. Checks should be made out to the University of Delaware and designated "William P. Frank Scholarship Fund." The address is simply: Development Office, University of Delaware, Newark, DE 19716.

(Professor) Edward A. Nickerson
Director, Journalism Program

Rabbi Responds To 'Corrections'

In reply to Morris Levenberg about my "eulogy" of Bill Frank, may I remind him and the good readers of *The Jewish Voice* that I wrote a panegyric at the request of Mr. Frank when the *Voice* dedicated part of its issue to Bill's 80th birthday. The editor, Karen Moss, at Bill's request invited me to write an evaluation of Mr. Frank. That article was printed in the *Voice*, Oct. 25, 1985. Bill read it, approved it, and sent me his classic cartoon of himself by Jack Jurden with his cryptic comment: "Dear Rabbi: thanks for everything." The letter is post marked, Nov. 4, 1985.

Now to the substantive issues raised by Mr. Lavenberg.

1. I never suggested that Bill's daughter married a *chazzan*. In my panegyric of 10/25/85, I wrote that she married a "handsome son of a *Chazzan* from a distinguished *Sefardi* family."

Bill told me this himself, for I had little contact with his family.

2. Bill told me how he came to Wilming-

ton, how he was enrolled in the *Talmud Torah*, and how he was Bar Mitzvah in Adas Kodesch.

Bill told me that Adas Kodesch was his "shul." He did not say he was religious. He voiced severe criticism of the modern architecture of the local synagogues. To him, the Adas Kodesch on 6th & French Streets was the ideal synagogue. Please read my article (10/25/85), which he approved.

3. Bill Frank was content that he had Jewish grandchildren. He told me this!

Bill was a guest in our *Sukkah* a few times and also at a *Seder*. He talked to us and we talked to him. He laughed when he found out that we were both *Galizyaner*. We had that in common.

If there were inaccuracies in what I wrote in October 1985, Bill gave that information to me.

Rabbi Leonard B. Gewirtz
Rabbi Emeritus A.K.S.E. Congregation

CORRECTION

A spelling error was made in the October 6 article about the Jewish Law Students Association of Widener University School of Law (JLSA). Mitchell S. Bierman is JLSA Chairman, and Robin S. Golish is JLSA Vice-Chairman.

CORRECTION

In the October 6 "On the other hand" column, a portion of a line was missing. "Malbim" is the acronym of Rabbi Meir Leibush ben Yechiel Michel.

DEADLINE

The next issue of *The Jewish Voice* will be published FRIDAY, NOVEMBER 3. The deadline for stories and photos is noon, FRIDAY, OCTOBER 27. 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.

On the other hand



N. Even Or

Faith And Pain

With the passing of the High Holy Days the annual bout that most of us have with questions of faith will come to an end. We will have heard the sermons, read and understood at least some of the prayers in the Holyday Mahzor and, perhaps, even had some discussions with friends and family on matters of faith. Now that the "synagogue season" is coming to an end most will return to the comfortable agnosticism that characterizes so many American Jews.

God, for most of our community, is not a part of our daily lives. It is not that we are a community of atheists, those who deny the existence of God, but rather one of agnostics, those who believe "maybe yes, may no." The American Jew of our age is not ready to make a decision, a commitment on the question of God. Perhaps we shouldn't be surprised. After all, this age of technology, when science appears to have all the answers, doesn't seem to have a place for faith in a God Whom we cannot see and cannot hear. Then, too, for Jews there is the burning question of the Holocaust, when one-third of our number were wiped out for no reason other than that they were Jews. How could God, with his conventional relationship

with the Jewish people, stand idly by and let this happen? If there is, indeed, a God, is it that He lacks the power to stop such consummate evil, to eliminate so much undeserved suffering, or is it that He doesn't care? Despite all the books written and sermons spoken there are no good answers for those who have faith and, particularly, for those who seek faith.

The problem becomes most acute for the individual who suffers. One declares his faith and calls out to God but He seems not to answer. Under the pressure of pain, there is a feeling of abandonment. How, in these circumstances, does one maintain faith? I remember first reading and studying the Book of Job when I was 14 years old. It had little meaning for me then, just an endless series of repetitive speeches. Job's position in these speeches struck me as just an unsatisfactory as that of his friends who came to console him, but did it by the heartless method of saying he must be guilty before God or he wouldn't be punished so terribly. Job's continuing insistence that he was innocent, but that he would not reject God appeared senseless to my 14 year old mind. Then, about 40 years later, I led a small study

group in original Hebrew text and English on Job, lasting a year. My insight at this more mature age was greater, as one might expect, but still far from satisfactory. Today, under the personal experience of pain and the challenge it poses to one's faith there are still no easy answers. Where is the God I love when I cry for Him?

There are only two ways I know of reaching toward God: through study and through love. We Jews have been given a remarkable treasure chest of Torah, Talmud, Responsa, Midrash and all the multitudinous commentaries. By study we achieve not only great delight in our wondrous system of belief but an insight into the God of Israel Who gave it to us. How can one reject the God of Torah as this insight slowly but steadily grows? The other path to God is through love. We are commanded in the *Shema* prayer to love God with all our heart, with all our soul, or being, and with all our might. For me, one achieves such love of God through first loving one's family, one's friends, one's people as a whole. In fact, I don't know how to love God without loving His human creation. When we learn in the beginning of Torah that God created Adam "in His

image, male and female created He them," we are given the path of loving God. For those of us who have been blessed with loving family and friends, the path is made easier. And while one can never, I believe, say that his personal suffering is acceptable, or even comprehensible, there is, in love, a way to keep one's faith in and love for God.

I have been overwhelmingly blessed all the days of my life with the love of parents, siblings, children, grandchildren, and, most blessed of all, with the love of my dear wife. If I cannot justify by my deeds all these wondrous blessings, these gifts of God, how can I justly complain about what I must now suffer? All this love is my key to loving God and maintaining faith in Him for the boundless love He has shown me.

Each of us, then, must find his own way to faith. Each will have a different path. Great in power, though, is the combination of study and love, for in this combination, we have a way to understand at least a tiny bit the ineffable God who has chosen us to be His people and, indeed, to command our love even as He offers His own.

Don't Deny Afterlife And Call It 'Jewish'

By DENNIS PRAGER

LOS ANGELES — Some time ago, I attended a funeral at which a prominent rabbi officiated. To probably everyone present, there was nothing unusual; the service was traditional Conservative, and the rabbi's remarks about the deceased were moving.

Then, at the grave site, the rabbi spoke about Judaism's attitude toward death. "Judaism does not believe in a life after death," the rabbi said. "Rather, we live on in the good works we do and in the memories of those we leave behind."

As this is what most contemporary Jews believe, few people at the funeral would have found reason to take particular notice of these remarks.

But I was furious. The rabbi had told Jews, at a moment when they were most impressionable, a profound untruth. Any Jew who says that Judaism does not believe in reality beyond

death is offering his own, not Judaism's beliefs.

Now there is nothing wrong with a rabbi or any Jew offering his own views. Having some non-traditional views myself, I certainly can respect views that differ from the tradition.

But simple intellectual honesty demands that whenever a Jew represents Judaism, he make it clear where the views he espouses differ from that of thousands of years of Jews and Judaism.

As regards a hereafter, Judaism is not at all ambivalent. (See the 11th chapter of the Talmudic *Tractate Sanhedrin* and Maimonides' *Thirteen Principles of Faith*.) As the entry under "Afterlife" in the *Encyclopedia Judaica* begins: "Judaism has always maintained a belief in an afterlife."

Now, it is certainly true that Judaism gives us no details about what happens after death. And it is equally true that Judaism wants Jews to preoccupy themselves with this world.

Judaism has always had contempt for religions that focus on death and the next world.

Our task, in the often quoted words of the paragraph after the prayer *Aleynu*, is "to repair the world under the rule of God" — this world. One of the reasons that Judaism prohibits a Kohen, a priest, from coming into contact with the dead — a prohibition that is, to the best of my knowledge, unique among the world's religions — is that this world and life, not the next world and death, must be the priest's sanctifying preoccupation.

But the Jewish affirmation of this world in no way implies that this is all there is.

Jews who deny the existence of any reality beyond this life are not only denying a basic teaching of Judaism. They are also denying what is logically axiomatic to God's existence.

Since Judaism, and all monotheistic religions, are predicated upon the existence of a God who is non-physical and beyond nature, and who is just and loving, this physical existence of ours, by sheer logic, cannot be the only reality. It defies logic to hold that the non-physical God would create a world whose only reality is physical.

It is equally illogical that a just and loving God would create a world wherein the sum total of the existence of any of his creations would be cruel suffering.

To state this case as starkly as possible, if there is nothing after this life, then the Nazis and the Jewish children they threw alive into Auschwitz furnaces have identical fates. If I believed such a thing, I would either become an atheist or hate this God who had created such a cruelly absurd universe. In either case, I certainly would cease leading a Jewish life.

There are yet other problems with believing that this life is the only reality. Those who hold this position are likely to be led to one of three negative conclusions about life.

One is hedonism. If this physical life is all I have, then it is very logical to live a life pursuing pleasure. If the physical is the one reality, let me experience as much physical joy as I can. As John Silber, president of Boston University, recently said, the message today is, "You only go around once in life, so get all the gusto you can."

(Continued on 24)

U.S.-Israel Ties: The Key To Middle East Peace

Third in a six-part series.

By KENNETH JACOBSON

It has become fashionable to suggest that the Reagan-Shultz approach to the Middle East was a failure because it proclaimed too loudly and in too many ways U.S. special ties with Israel. The results, it is said, were stalemate and a loss of confidence in the U.S. by the Arabs. The concomitant conclusion of this thinking is that the Bush Administration, as manifest in the address by Secretary of State James Baker before the American Israel Public Affairs Committee in May, seems to be on a better track. Thomas Friedman recently suggested in the *Times* that the "honeymoon era" in U.S.-Israel relations that existed under Reagan is over. The implication was that this is a welcome change.

Missing from this conventional wisdom is an appreciation of U.S.-Israel ties not only as beneficial to America's larger strategic interests, but also as the key element in any hope for a Middle East peace. The Arab world, which has never truly accepted Israel's fundamental right to exist, assesses how it will proceed on the basis of its perception of Israeli strength. Anwar Sadat learned from his experience in the Yom Kippur War when he engaged in a surprise attack and then had to have the U.S. save his Third Army from defeat, that Israel was strong. And so he chose a new course. Other Arab leaders, much more slowly, may be moving in that direction. It is no accident that this is happening. It is a direct result of recognition not only that Israel is strong today, but that because of the intimate relations between the U.S. and Israel, the Jewish state will remain strong for the foreseeable future. Even the most radical elements in the 40 year Arab war against Israel, the PLO, Syria, and Iraq, cannot simply ignore this reality. Indeed, if the PLO has truly changed — and there is good reason to be skeptical of the character of this change — it is a product of strong U.S.-Israel relations. When Reagan and Shultz articulated and implemented strategic cooperation with Israel, it became more difficult even for the extreme hardliners in the PLO camp to believe they could reach their goal of destroying Israel. And the *intifada*, which is repeatedly cited as indicative of the Reagan-Shultz

(Continued on 24)

Simchat Torah: Continuity In Joy

By RABBI MARC H. TANENBAUM

Simchat Torah, the Festival for Rejoicing with the Torah, is a remarkable balance wheel in the mental health of the Jewish people.

Preceded by the observance of Yom Kippur, with its fasting and repentance, one could conclude superficially that Judaism is a somber, self-denying faith that requires ascetic retreat from the world.

Sukkot, which begins Oct. 19, climaxed by Shemini Atzeret, Oct. 21, and Simchat Torah, Oct. 22, are festivals radiant with joy and celebration centered on recommitment to the Torah.

On the eve of Simchat Torah, gaiety fills the synagogue as the Torah scrolls are taken out of the ark. Each scroll is carried around the bimah, or pulpit, at least seven times, and each adult carries one around once.

The seven circuits, the rabbis observe, suggest that just as Joshua encircled the walls of Jericho seven times and they collapsed, so the walls of hatred and misunderstanding should collapse.

The hakofot, the circling procession, on Shemini Atzeret, the eighth evening, prepares

for the next day of Simchat Torah, when the last verses and then the opening verses of the Chumash, the Five Books of Moses, are read, thus beginning the yearly cycle of the Torah reading.

All over the world on these festive days, with the same prayers and the same intonations, Jews rejoice over the Torah and renew their loyalty to the Covenant as the core of their Jewish existence.

(Rabbi Marc H. Tanenbaum is international relations consultant to the American Jewish Committee and is immediate past president of the International Jewish Committee for Interreligious Consultations.)

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DELAWARE'S SYNAGOGUES

ADAS KODESCH SHEL EMETH

(Traditional)
Affiliation:
Union of Orthodox Jewish
Congregations of America
Washington Blvd. and Torah Drive
Wilmington
762-2705
Rabbi Howard Mataras
SERVICES
Friday - 8 p.m.
Saturday - 8:45 a.m.

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)
Affiliation:
Union of American Hebrew Congregations
300 Lea Blvd.
Wilmington
764-2393
Rabbi Peter Grumbacher
SERVICES
Friday - 8 p.m.
Saturday - 11 a.m.
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 Yoskowitz
SERVICES
Friday - 8 p.m.
Saturday - 10 a.m.
A Torah discussion is led by the rabbi during Saturday morning services.

MACHZIKEY HADAS CONGREGATION

(Traditional)
B'nai B'rith Building
800 Society Blvd.
Claymont
798-6846
Friday - 8 p.m.
Saturday - 9 a.m.

TEMPLE BETH EL

(Reconstructionist)
Affiliation:
Federation of Reconstructionist
Congregations & Havurot
301 Possum Park Road
Newark
366-8330
Rabbi David Kaplan
SERVICES
Friday - 8 p.m.
Saturday - 10 a.m.
A Torah study group meets on Saturdays at 9 a.m.

Dvar Torah

Parashat Shemini Atzeret, October 21

To Be Conscious Caretakers Of Creation

By RABBI SUSAN GULACK

Special to The Jewish Voice

In Hebrew there is no word for ownership. I can be in possession of an object — *yesh li*, or have a relationship to an object — *shel li*, or I can refer to something that pertains to me — *ze shayach li*. I can even have mastery or control over something — *baalah*, but it is not *mine*. The halacha sets strict limits on what an individual may do with any possession, even with his or her own body. What this means on the more spiritual level, rather than on the linguistic level, is what I would like to explore.

The Torah reading for today includes the commandments of the seventh year. In that year the land returns to its original owners, Hebrew slaves are set free and debts are forgiven. The implicit message underlying these laws is that nothing we own is really ours. We have spent the past week in temporary shelters. In part, of course, we do this to celebrate the harvest and to remember the shelters we lived in when we left Egypt. On another level, however, these flimsy, temporary shelters are meant to remind us that our bodies are merely temporary shelters as well. This is further brought home by our recitation of *Yizkor*.

We have to acknowledge that all that we have comes from God. It is not ours by right, but rather as a responsibility entrusted to our care.

We are commanded, in the last verses of the Torah reading, "Three times a year — on the feast of Unleavened Bread, on the Feast of Weeks and on the Feast of Booths — all your males shall appear before the Lord your God in the place that God will choose. They shall not appear before the Lord empty-handed, but each with his own gift, according to the blessing that the Lord your God has bestowed upon you." *Ish k'matanat yado* — each of us were to bring gifts in proportion to the blessings we received. We were obligated to bring offerings, to share with the poor and to give the land back to its original owners, not out of the goodness of our hearts, but to remind us that it is not really ours at all.

What meaning does this have for us today, when the Temple in Jerusalem, the place which God chose, is not standing? We bring no festival offerings. The laws of the seventh year do not apply to us here in the Diaspora. While we give *Tzedakah*, we don't set aside the corners of our fields or the gleanings or forgotten sheaves of grain; all of which were once reserved for the stranger, the orphan and the widow. But our heritage still offers an essential message. To be fully human beings in this world we must always be aware of the true relationship between human beings and the things of this world. We are the caretakers of creation, not its masters.

In lieu of the offerings we used to bring, of the observance of the seventh year, and of the gleaning of the fields, there are other ways in which we can raise our consciousness as caretakers.

As the news stories of past years have made increasingly clear to us, even with modern agricultural methods, farmers are still dependent on the rain in its season and in proper amounts to sustain the crops. The way these crops are grown impacts on the fertility of the land for future generations. We need to be conscious of this.

The plastics we use and the burning of the rain forests to provide more room to raise the cattle we eat are contributing to the warming of the planet and the destruction of the ozone layer. The petroleum products we use and the fuels which provide the electricity we draw on almost without thinking, all have an effect on our environment. All life on this planet is related and our actions are part of the chain. We need to be conscious of this.

When we live in fear of one another and build weapons capable of destroying the planet, this will not be to our credit in our performance evaluation as caretakers of this planet. The Conservative movement has for the past four years called on us to establish *Shemini Atzeret* as *Atzeret L'hayyim* — a gathering for life. The focus of this annual *Atzeret Lahayyim* is on nuclear disarmament.

Today is the ending of the season of judgement. Three weeks ago we stood together and said, "This is the day that the world was formed." We asked to be judged with justice and with mercy. Today we petition for rain to sustain us. We have to act as we want God to act; with mercy and with justice and with an awareness of the world around us.

We must do better in our job as caretakers of creation to do our part to bring about the blessings we request in today's *Musaf*:

For a blessing and not for a curse.

For life and not for death.

For plenty and not for famine.

(Rabbi Susan Gulack is spiritual leader of Temple Beth Am in Henrietta, N.Y. She is a vegetarian who is active in environmental and Pro-Choice causes).

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The Rabbi Writes

Doing What Comes Naturally?

By RABBI MOSHE GOLDBLUM

Fashions and trends are as important today as they were in any generation past. The clothing designers, the automotive engineers, the hair stylists, and the rock stars all call the signals and we rush to be a part of that great army that is always in step.

We have just completed the celebration of the Feast of Tabernacles (*Sukkot*) in which we fulfilled a number of rituals which should be analyzed. We built a *Sukkah* with the intentions of eating our meals in this unheated, roofless, temporary hut which is much less comfortable than our own homes. When everyone else is coming indoors because of colder and inclement weather, the Jew leaves his home and moves into the *Sukkah*.

The Jew stands in the synagogue on *Shemini Atzeret* and prays for rain for a country that is thousands of miles away. He selfishly hopes that the weather in his "neck of the woods" will be most pleasant and yet he urges the Divine to bring rain to Israel where it is so vitally needed.

This same Jew will hold a palm branch and citron (*lulav & etrog*) in his hand as he invokes the proper blessing and yet the four species of plants (palm, citron, willow, and myrtle) have very little to do with the fruits he eats or the trees and plants in his environment.

This same Jew has celebrated a Sabbath separate and apart from the other major religions of the world. The Sabbath idea was taken from our tradition but the Sabbath day was changed so that members of the newer faiths would not be tempted to attend services in the synagogue. It was the Jew who refused to change even though the outside world endeavored to convince and coerce him to abandon his faith. Whether it was his theological belief in a total abstraction or his resorting to a lunar calendar of his own which made his holidays occur at the most inopportune times, he persisted in his own mores and did not permit the customs of the outside world to overwhelm him.

He covered his head in worship when everyone else was removing their head covers. He maintained Hebrew as the language of prayer when the rest of the world considered it a relic of the ancient world that should be forgotten. He uses a prayer shawl in worship to remind himself that he must fulfill the *mitzvot* of his faith and that in the presence of the Divine all are equal. He follows a fixed liturgy in his services which becomes so familiar to all regular participants. Any knowledgeable lay person can rise to lead in worship. No ordination or certification is necessary.

Maybe the Jewish people should be criticized because they did not follow the examples of the ethnic groups with whom they lived. Life might have been easier, fault finding might have been more rare, and suspicion might not have been the order of the day.

But we all know that the Jew could not have survived if he had made the cultural and religious mores of other peoples the patterns for his own personal life. Dr. Solomon Schechter once asserted that "catholic Israel are the eternal protestants." By this he meant that the Jewish people



Rabbi Moshe Goldblum

throughout the world have fulfilled a great purpose by serving as the protestors and dissenters in human society. They have not gone along with the crowd and have not been satisfied with doing "that which comes naturally."

Jewish institutions and thought have had a tremendous influence upon the development of the religious and cultural institutions of many peoples. In a way, the liturgy of the Catholic church is closer to the sacrificial system used in the Temple in Jerusalem than is the prayer service of the synagogue. We cannot forget that the Jewish ghettos of Europe began as a voluntary decision of the Jews to live close to one another. Christian scholars of the medieval period and of the Renaissance and Reformation were inspired by what they found within the authentic Jewish community.

Jewish communal institutions, Jewish interpretations of the Bible, Rabbinic literature all played their role in shaping and modifying the thinking of others. Many of the Protestant thinkers were called *Judaizers* because they were being accused of returning Christianity back to its "mother" faith. Doctrines such as "the separation of church and state" or no denominational oaths when accepting public office or no quotas for any religious, ethnic, sex or racial groups in endeavoring to acquire a job, an education, or membership in a society — all began with the Jewish struggle for equality and freedom.

Jews, when they first came to New Amsterdam in 1654, stood guard against the Indians contrary to the wishes of the majority. In that early year, the Jews, though few in number, decided that they were not going to be excluded from such public responsibilities even though they did not worship as everyone else did. They clamored for the right to hold public worship and were not given that privilege until the end of the seventeenth century.

Society in general is gradually beginning to appreciate this contribution of the Jews. From the president down we are being told by our communal leaders that we must learn how to say "No." To be a dissenter is the only way that many of the social evils will be eradicated from the world. The State of Israel has done more than any other country to rid the

(Continued on 8)

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Shabbat
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Shabbat
3rd -- 4:41 PM

JIFFY -- Jewish Information Service Now Available

When is the next Singles Happy Hour?? What trips are available to Israel?? What is the significance of the Balfour Declaration?? When can I register my daughter for camp?? Where can I find bagels?? ... These and many other questions can now be answered through a new service offered by the Jewish Federation of Delaware, entitled JIFFY — Jewish Information Fast For You.

"JIFFY represents the birth of an extremely valuable community service which the Federation is delighted to offer," commented William M. Topkis, President, Jewish Federation of Delaware. With the establishment of JIFFY, the Federation will now serve as a central source for



Jewish information in addition to being the central agency in the community responsible for budgeting, planning, community relations,

and fund raising for more than 30 local, national, and overseas agencies and programs.

JIFFY has been brewing since last June as the first recommendation made by the new JFD Marketing Committee (see September 22 *Jewish Voice*). The marketing effort of the Federation is designed to educate the community about the Federation by reinforcing its role in Jewish life. JIFFY will follow a model adopted by various other communities by operating as a Jewish information and referral service.

While the Federation has prepared for the implementation of JIFFY by collecting and organizing a vast record of brochures, calendars, cata-

logues, shopping directories, historical information, etc., if the caller's question cannot be answered immediately, a referral to an appropriate source will be offered or the question will be investigated by the Federation's staff.

JIFFY lines are open Monday through Friday, 9 a.m. to 4 p.m. There is no charge for the calls (residents in the Dover area can call toll-free through a forwarding telephone number, 678-0772). Within the next week, all residents of the Jewish community of Delaware will be receiving more information in the mail about JIFFY with a sticker to adhere

to the back of telephones and a magnet for the refrigerator to serve as reminders about the program.

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Irving Morris Honored By ACLF

Irving Morris, former President of the Jewish Federation of Delaware, was presented with the Gerald E. Kandler Memorial Award by the American Civil Liberties Foundation of Delaware on October 18 at a dinner at the Hotel Du Pont. Morris was honored for his dedication to the cause of civil liberties.

Morris is a principal in the law firm of Morris, Rosenthal, Monhait and Gross. He has served as a past President of both the American Civil Liberties Union and the American Civil Liberties Foundation of Delaware. A graduate of Yale Law School, he has also served as President of the Delaware State Bar Association.

According to the ACLF, Morris' dedication to the cause of civil liberties was demonstrated by his prominent involvement in the successful desegregation litigation. In announcing the award, the ACLF said Morris "continues to champion the cause of civil liberties by his advocacy for fair-



Irving Morris

ness and justice for all Delawareans."

Also receiving the award was William Poole, a Wilmington attorney.

The award is named in memory of a 14-year President of the American Civil Liberties Union of Delaware, whose "contributions to the cause of civil liberties have made an indelible mark on our community." The award, according to the ACLF, "signifies his, and our, continuing commitment."

Japan's Yen For Israeli Diamonds

TELAVIV (JTA) — Israel began its first joint business venture in diamonds with Japan last week. A factory was opened in Beit She'an where Israelis will finish off rough-cut diamonds for export to a major Japanese jewelry-maker, Tasaki Shinju Co. Ltd. of Kobe.

The firm's president, Shunkasu Tasaki, arrived here to join his Israeli partner, Dov Riger, at the inauguration ceremonies. Riger has been supplying Tasaki's company with polished diamonds for some time. Tasaki also deals in pearls. He heads the International Syndicated Pearl Industrial Association.

Israel exported over \$500 million worth of polished diamonds to Japan last year. The new plant is expected to boost that to \$700 million.

Preliminary work on uncut stones will be done in Tel Aviv. The Beit She'an polishers will finish off the stones to Japanese specifications.

Keynote speaker at the dinner was Larry McMurtry, Pulitzer Prize winning novelist who is currently the President of the American Center of PEN, the worldwide organization of writers. His literary successes include *The Last Picture Show* and *Terms Of Endearment*. McMurtry spoke in defense of First Amendment liberties.

Jewish Federation of Delaware President William M. Topkis called the award "well-deserved because of Irv Morris' dedication and commitment to the cause of civil liberties."

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Mexican President Praises Israel

NEW YORK (JTA) — The president of Mexico, Carlos Salinas de Gortari, spoke recently of his country's "growing bonds of friendship and trade" with Israel, and also praised the American Jewish community's "key role in providing external financing" for Mexico's economic growth. "Jewish Americans have believed in our future and have resolutely supported it," Salinas said.

The Mexican president spoke after accepting the "Distinguished Statesman" award from the Anti-Defamation League of B'nai B'rith on October 5.

In his remarks, Salinas also described the relationship between Jewish and non-Jewish Mexicans as being that of "cordiality, liking and admiration."

Upon presenting the award, ADL national chairman Burton Levinson thanked Salinas for his words of friendship toward the Jewish people and Israel. "We are pleased by news that the foreign minister of Israel will visit Mexico later this year," Levinson said. "We not only hope that the foreign minister of Mexico will return the visit, but that you, Mr. President, will soon find the occasion to visit Israel."

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David Levinson To Be Honored By Yad Vashem Societies



David Levinson

The American and International Societies for Yad Vashem will honor Delaware Insurance Commissioner David Levinson at a dinner at the New York Hilton Hotel on November 12.

The Societies — volunteer organizations of Jews and non-Jews, survivors and partisans, as well as those who have not experienced the racism and hatred of the Holocaust first-hand — assist, enrich and lend

support to the ongoing educational, archival and research activities of Jerusalem's Yad Vashem, the central memorial to the Holocaust.

To date, Yad Vashem has carried out its mandate from the State of Israel to ensure that the world never forgets. At the Yad Vashem site on the Mount of Remembrance in Jerusalem stand the Hall of Remembrance, the World Center for Teaching the Holocaust, the Central Archives (housing more than 50 million documents), the Hall of Names, the Avenue for the Righteous Gentiles Among the Nations and a unique Children's Memorial. Currently under expansion is the exhibit space for the Martyrdom and Resistance Museum, the Museum of Art and the Holocaust Children's Museum of Art.

At present, Yad Vashem, together with its American and International Societies, is in the process of developing four major projects: the World Center for Teaching the Holocaust; the comprehensive history of the Holocaust; The Valley of the Destroyed Communities; and the rescue and restoration of documents. Passing on the legacy of commemoration to future generations based on authentic documentation is the goal of Yad Vashem.

According to the Yad Vashem Dinner Chairman, Dr. Axel Stawski, "Yad Vashem is privileged to honor

David Levinson. His demonstrated sensitivity to the cause of Jewish identity is the strongest response to remembrance."

The Societies present two awards each year. One to a Holocaust survivor and the other to a member of the community who does not have first-hand experience of the Holocaust. The second recipient of this year's award is Auschwitz survivor Dr. David T. Chase, Vice Chairman of the American Society for Yad Vashem.

Levinson, who has served Presidents Carter, Reagan and Bush in

the field of health insurance, was reelected to his second term as Delaware's Insurance Commissioner in 1988. A graduate of Harvard Law School, he has always taken an active role in civic affairs.

Currently serving his second term as a member of the Board of the Jewish Federation of Delaware, Levinson has also served as president of the Harvard Hillel Foundation and chairman of the Board of Trustees of the Washington University Hillel Foundation. He has served on the National Board of the Anti-

Defamation League of B'nai B'rith and was a co-founder of its annual Washington Conference of Young Leaders.

William M. Topkis, President of the Jewish Federation of Delaware, noted that the community should be proud that a Jewish Delawarean has received this honor. "It's a real honor," he said, "because this is a foundation of international scope and it is a measure of David Levinson's stature in the international Jewish community."

Books Banned From Palestinians

By CATHRINE GERSON
JERUSALEM (JTA) — "Hamlet" is unsuitable reading matter for Palestinian security prisoners at the Ketziot detention camp in the Negev, according to the military censors. So is "The Constitutional Law of the State of Israel," written by a distinguished jurist and Knesset member, Amnon Rubinstein.

They are among the books sent to prisoners which have been confiscated, *Hadashot* reported Monday. Others include "The Cancer Ward," by Alexander Solzhenitsyn; "Lord of the Rings," by J.R.R. Tolkien; and a tourist guide to West Germany. However, a book of Picasso's paintings was deemed acceptable.

Books could be banned if the incite to violence or might be deemed subversive. In Hamlet's most famous soliloquy, "To be or not to be," he ponders whether to take up arms or suffer in silence.

But the camp commander, Col. David Tsemach, has denied personal responsibility for the censorship, telling *Hadashot* the books were seized last week without his knowledge by a representative of the military censor. He said that had he known, he would personally have seen to it that the prisoners got their books.

They were brought to the prison camp by Tamar Peleg, a lawyer representing the Association for Civil Rights in Israel.

About three months ago, Peleg sent a book to a prisoner being held under administrative detention, meaning that no formal charges were ever lodged against him.

It was "Here and There in Israel," by Amos Oz, an internationally known Israeli author. The book was returned to Peleg with a note saying the camp security officer found it unsuitable.

When the story appeared in the newspapers, the military censor's office said it does not judge letters and books sent to military prisons. That is the job of the Defense Ministry mail censor, the military censor said.

When Peleg visited Ketziot last Wednesday, two parcels of books she had sent in July and September were returned to her.

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Einstein Academy Students Celebrate Sukkot Holiday



Above, Benjamin Kamm, a kindergartener, holds the lulav and etrog in the Jewish Community Center's sukkah. Above right, kindergarteners Rebecca Neipris, Casey Newman and Mara Seidel hang the decorations they made for the sukkah. At right, second grader Cassie Rowell puts the finishing touches on her shebor sukkah.



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Delaware's Soviet Jewish Immigrants Have A 'Dobraya Volschebnista' In Jewish Family Service's Roberta Burman

By CELIA GANS

Special To The Jewish Voice

Remember Cinderella's Fairy Godmother? The one who provided new clothes, transportation, full-time employment (You try explaining CLEAN to the Prince's housekeeping staff!), and peace-of-mind to an abused stepchild. Or the Good Witch of the East? Dorothy, Toto, the Cowardly Lion, the Ten Woodsmen and the Scarecrow could still be marching down that Yellow Brick minefield to Oz.

In Russian folk and fairy tales, such a woman is a *dobraya volshebnitsa* — "Good Sorceress" — and one of them lives here in Wilmington. Her name is Roberta Burman and she is the Jewish Family Service's Russian Resettlement Coordinator. Just ask our Russian refugee families: "Oh, Roberta! Nothing is ever too difficult for her." "Oh, Roberta! No problem is ever too small for her to worry about." "Oh, Roberta! No one cares about us the way she does." "Oh, Roberta makes miracles!"

Seven days a week, 24 hours a day, Burman is "on call." (Her home number is listed in the phone book.) Medical and dental emergencies? Car repairs? Job resumes? Donations of children's furniture? English classes? Volunteers to set up apartments? All in the day's (and night's) work — work which may be conducted in a furniture warehouse, moving van or flooded basement as well as in a dry, warm office.

For example, on Sunday, October 8, Burman addressed an adult group at the Aldersgate Methodist Church on "Social Problems of Immigrants." She learned of Aldersgate's free "English as a Second Language" and (after several phone calls during Monday and Tuesday of the following week) learned that Aldersgate volunteers would bring people from Electra Arms to the classes.

Monday is a "morning in the office, afternoon in the field" day for Burman. Being in the office means being on the phone. As she says, her telephone calls sound like "The Old Woman in the Shoe" taking care of family business. It's Burman in her "mommy role": dentist appointments, car pools, apartment set-ups, transportation to a job interview. And calls from volunteers with offers of furniture for new apartments. Also calls from HIAS, (the Hebrew Immigrant Aid Society) alerting Burman to the status of the more than 70 Russian immigrants who may arrive in Wilmington by June, 1990, from Russia or Ladispoli, Italy.

Tuesday it's negotiations with the Public Health Nurse on follow-up

visits for two new immigrants. (Every immigrant is given the Tine Tests for tuberculosis; if they test positive, they must have follow up chest X-rays.) As Burman points out, the conditions in which many of them lived prior to arriving in Wilmington cause numerous "false positives." More transportation to be arranged. Burman talks with the Food Stamp office; they promise that a new system will insure smoother processing. More phone calls.

Tuesday night, a meeting with current Russian families on the challenges facing their newly-arriving relatives. Burman expects 22 people in 7 families to arrive by January 1, 1990.

Wednesday morning, a trip to Cambridge Apartments to discuss need for 7 apartments within the next 10 to 12 weeks with the manager. Time to inspect a two-bedroom unit check its location in the complex, and see what "move in condition" means to the manager. Back to the office and more phone calls.

On Thursday, Burman is in the office struggling with a report, due October 16, detailing every hour she — and her volunteers — have spent on Russian Resettlement from June to September of 1989. The phone calls never stop. Account for her hours? Who would believe her?

No one would ever ask a *fyeya* (Russian fairy) "Why?", but Burman even has answers for unasked questions. "I enjoy it. Everything about resettlement is upbeat." She cites the response of the community to these "total strangers." The \$1,000 per person allotment from Federation couldn't begin to pay for all the goods and services or families need. We have received thousands of dollars in medical and dental care, miles and miles of free transportation, hours and hours of employment counseling. I seem to be on the phone non-stop with people who want to help in any way possible."

Burman has always been involved in international relations. In college, she lived in Drexel's International House; her elder daughter Samantha is currently living in the International House at Penn State. As an adult, she participated in many cultural exchanges, including a professional exchange to China in 1988 for a conference on working with "Special Needs Populations." This past summer, she and her younger daughter Sabrina hosted a French exchange student.

Prior to her work with Russian emigres, Burman served as JFS's Geriatrics Specialist, and worked as

the assistant to the director at the Kutz Home and for the Chester Housing Authority. "In those days (the early 70's), we had no idea how many senior citizens were living in Chester's public housing. Thanks to our population counts, Chester's Twin Towers for the Aged were built, and four Senior Groups were founded. Two projects also initiated their own educational/social programs for seniors." Burman has continued to work closely with the Kutz Home, and has been involved with the B'nai Brith House "from the day the doors opened."

A volunteer herself, Burman served a 4-year term as Vice Chairman of the Board of Directors, Regional B'nai Brith Woman and is on the Governor's Commission on Aging.

When she looks back on her 16 years as a social worker, she says, with uncharacteristic anger, that her greatest problem is "dealing with bureaucracy." People in government agencies seem to have no idea how difficult it is to arrange transportation to and from their office two and three times to take care of one simple issue — like obtaining Food Stamps. Nor do people in employment agencies understand that "come in and fill out an application" should mean an interview NOW, or Burman must coordinate a second visit, plus trans-



Roberta Burman, Jewish Family Service Russian Resettlement Coordinator, making one of the many telephone calls that keep the resettlement of Soviet Jews in Delaware running smoothly. Burman organizes everything from setting up apartments before a family arrives to putting together job resumes to arranging for English classes and doctor appointments.

portation. The same is true of medical and dental appointments, the more examinations, tests or procedures can be performed in one visit, the fewer return visits. Thankfully, Burman notes, private practitioners, unlike bureaucrats, often share her

concerns about unnecessary multiple visits.

The future of Wilmington's unique resettlement program? Bigger and better, according to Burman. More warm welcomes for new refugees, and more phone calls.

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University Students To Join 'Phi Beta Tomato'

In a recent meeting with the leadership of the Hillel and the Rho Deuteron Chapter of Alpha Epsilon Pi at the University of Delaware, Peter Topkis - Hillel President, Judy Shaw - Hillel Treasurer, Steven Philips - Alpha Epsilon Pi (AEPi) President, and Karl Katz - AEPi Philanthropy Chairman, got a good taste of a Phi Beta Tomato from David Hollander, United Jewish Appeal Regional Consultant.

The leadership of AEPi and Hillel learned about the tomato produced through innovative Israeli technology which created drip irrigation for one of the world's most inhospitable environments — the Negev. This world renowned process is an example of unique programming of the Jewish Agency's Rural Settlement Department, funded by the UJA/Federation Campaign.

Every year thousands of college students from universities throughout the country learn about the Phi Beta Tomato and the many other projects, agencies, and programs supported by the annual campaign. This year the approximately 1500 Jewish students at the University of Delaware will be included with this effort.

Through this meeting with representatives of Hillel, AEPi, and Hollander, who serves as the UJA regional consultant for University Campus Campaigns, plans were set for a campus campaign to be organized by these students for the University of Delaware student body. Hollander stressed to the students that the primary goal of a college campus UJA/Federation campaign is to educate the students about the services supported by UJA/Federation

and the process of fundraising more than 200 local Federations conduct annually. Hollander commented, "the campus campaign is presented essentially as a component of the students' learning experience while in college. These students are going to be in a Jewish community after graduation where they'll be able to bring their awareness of UJA/Federation to their local Federation."

In addition to the support offered by the United Jewish Appeal University Programs Department, the University of Delaware student campaign will be coordinated by the Jewish Federation of Delaware. For more information about these activities at the University of Delaware, contact Seth M. Bloom, JFD Director of Community Development, 478-6200.



Discussing the Phi Beta Tomato are (from left): Karl Katz, son of Barbara and Manfred Katz of Wilmington, AEPi Philanthropy Chairman; David Hollander, UJA Regional Consultant; and Steven Philips, AEPi President.

B'nai B'rith Senior Housing Projects Get Grants

WASHINGTON, DC — B'nai B'rith Senior Citizens Housing complexes in Deerfield Beach (Florida) and Boston have been approved to receive funding from the United States Department of Housing and Urban Development (HUD) to build 83 and

50 new apartment units, respectively. The allocations were announced earlier this month by Nathan I. Nagler, Chairman of the B'nai B'rith Senior Citizens Housing Committee, following the successful 1989 Conference on Senior Housing held

September 23-25 on "B'nai B'rith Housing: A Partnership of Responsibility."

The three-day conference for senior housing management professionals and board members, co-sponsored by the B'nai B'rith Senior Citizens Housing Committee and Elderly Housing Management Corporation and hosted by the B'nai B'rith House in Claymont, Delaware, heard administration officials, congressional staffers and panels of experts discuss the latest policies and trends in meeting the special needs of our aging population.

B'nai B'rith International Executive Vice President Thomas Neumann spoke to the conference on "B'nai B'rith: Strengthening the

Volunteer Commitment." "The center of B'nai B'rith's programming, the crown jewel, its most significant adventure, is our senior citizens housing program," said Neumann. "You in this audience are the true heroes of mankind: the purveyors of the quiet mitzvah — not shouted from the mountaintops but reflected in the eyes of every individual we touch."

Mr. Lawrence Goldberger, Director of the HUD Office of Elderly and Assisted Housing, presented the keynote address, "HUD: The New Agenda." Goldberger conveyed HUD Secretary Jack Kemp's pledge of full support to continuance and prudent expansion of government programs

servicing the elderly.

"The news of these exciting grants is apparently proof of the Secretary's commitment," said Nagler. "B'nai B'rith is grateful, and stands ready to do its share in this worthy partnership."

B'nai B'rith has been helping to provide low and moderate income housing for senior citizens of all races and religions since 1971. The world's largest Jewish organization sponsors 21 apartment buildings for the elderly in the United States, including the Claymont facility, with four additional projects ready for construction soon. B'nai B'rith also sponsors housing in Canada, England, Israel and Australia.

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Political Motivation Likely In Murder Of Belgian

By **YOSSI LEMPKOWICZ BRUSSELS (JTA)** — Justice Minister Melchior Wathelet has affirmed that all indications point to terrorist motivations for the murder of Dr. Joseph Wybran, the leader of the Belgian Jewish community who was fatally shot earlier this month.

It appears that Wathelet, who was killed by an unknown assailant in a hospital parking lot, was targeted simply because he was a Jewish leader, the minister said in a television interview. A Palestinian terrorist group has somewhat belatedly claimed responsibility.

The Israeli news agency ITIM reported that an anonymous telephone caller, speaking Hebrew with an Arabic accent, said the Brussels murder was the work of a group called "Direct Revenge." The same group said it was responsible for setting the forest fire that devastated the Mount Carmel National Park near Haifa last month.

Palestinian activists are believed to

frequently claim credit for anti-Israel acts they had nothing to do with, in order to gain prestige and credibility in Arab circles. In Paris, a Beirut group calling itself "The Soldiers of Righteousness," released a statement through *Agence France-Presse* claiming it had "executed the death sentence against Professor Wybran, known for his activities as a leader of Mossad," the Israeli intelligence agency.

Wybran, 49, was chairman of the Coordinating Committee of Jewish Organizations in Belgium, the umbrella organization of Belgium's 30,000 Jews.

Justice Minister Wathelet told the Belgian RTL television network that "according to the evidence we have so far, we can say that this is a terrorist act." He said that "the assassination is not linked to any private motives but rather to the role of Joseph Wybran as head of the CCOJB."

The minister extended condolences to Wybran's family and to the Jewish community, and expressed concern over what he called "the spread to Belgium of terrorist acts against men of dialogue and peace."

Wybran was shot in the head with a .22-calibre revolver Tuesday evening in the parking lot of Erasmus Hospital, where he headed the department of immunology, hematology and blood transfusion. He died Wednesday morning while undergoing surgery.

Prime Minister Wilfried Martens of Belgium called Wybran's murder an

"ignoble and revolting act." He expressed indignation over violence and intolerance generally. The primate of Belgium, Cardinal Godfried Daneels, sent condolences to the Central Jewish Consistory and to the CCOJB.

As leader of the Jewish community, Wybran was active in the campaign to remove a Carmelite convent from the grounds of the former Auschwitz death camp.

While he organized and led protests, especially against the anti-Semitic remarks of the Polish primate, Cardinal Jozef Glemp, Wybran also sought actively to defuse the issue which has devastated Catholic-Jewish relations. Wybran had returned only a week before his murder from a trip to Poland, where he had conferred with government and church officials.

Rabbi Writes—

Continued from 4

world of terrorism. We shall never overcome the drug problem nor the problem of AIDS until the singular person learns how to say "No."

The Jew in persevering as a Jew has taught the world that it is possible to be different, to say "No," and yet survive. He may enter the Sukkah when everyone else is rushing indoors but he is reminding his neighbor that one may be making a greater contribution to the common good by doing things a bit differently than everyone around him.

Jewish Voice
Classified
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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.



JFS -- Professional And Confidential



By **ARNOLD LIEBERMAN**
Executive Director Jewish Family Service

"If I come to you for help, will everybody in town know my business?"

"Is it true that anybody on the Jewish Family Service Board can look at case records?"

"Does the Federation and the United Way get the names of all your clients?"

These are questions that have been asked of us on more than a few

occasions. People often worry about confidentiality in regard to the services of our agency, and it is understandable that they would. Given that we live in a relatively small community in which many people know each other, and given the physical proximity of the Jewish Community Center, and the Jewish Federation, it is easy to see why people might worry. But the reality of the issue is that there is no reason to worry about confidentiality regarding Jewish Family Service.

The answer to all of the questions listed above is emphatically "NO!" No one but the staff of our agency has access to any information about our clients without the written consent of the client.

The key to the assurance of confidentiality at Jewish Family Service is tied to professionalism. The policies, practices, and staff members of our agency all relate to the fact that professional services, such as we offer, could not be provided without the assurance of complete confidentiality. Clients in any of our service programs must trust the staff person providing the service if it is to be at all effective. Due to the nature of our services, a relationship of trust, similar to what one would have with a

clergyman or an attorney, is essential.

Using guidelines suggested by the Association of Jewish Family and Children's Agencies, and required by the Council on Accreditation, Jewish Family Service has specific policies and practices to protect the client's right to confidentiality.

Here are a few examples of the very conscious effort that is made to protect every client of our agency:

- All information about clients, in any agency program, is considered confidential, and cannot be released without the written consent of the client.
 - Any request from a local body for which the client refuses consent, will be referred to agency legal counsel for consultation.
 - All client records are stored in locked cabinets on agency premises, and only agency staff have access to them.
 - Any client may request a view of his/her case record at any time during his contact with the agency.
- Since we offer various services and many people other than clients enter our offices for various reasons, there is no way anyone can guess why someone is coming into our office. Once you become a client, you are assured the protections I have out-

lined above.

Let us hope that no one who is in need of our services, and could benefit from them, is not availing them-

selves of help because of a worry about confidentiality.

Call us at 478-9411, and it will be strictly between you and us.

Dear Rachel,

Some families have a problem with religion. My family has the problem in reverse. They are dead-set against anything to do with religious observance, Judaism, Yiddishkeit. My husband's extended family is even worse. They will tell anyone that religions are the cause of most of the wars and misery in this world. They might as well be practicing atheists.

As you may have guessed, I feel differently. My husband is indifferent to the whole issue, saying "You do what you want with your daughters." Whether it is Shabbot or holidays, the extended families constantly try to undermine the girls' observance with hard-to-resist trips, treats, and outings. They have a running negative commentary on anything Jewish that goes on in our house while they are there. What do I do to muzzle them without losing our whole extended family?

Down in the Doghouse

Dear Down,

You don't need a muzzle, you need a leash. Your family needs to control it's behavior and not wander out of line. Put up a verbal "KEEP OFF OUR PERSONAL PROPERTY" sign around value issues. They are yours and your husband's to decide.

Where is your husband anyway? It took two to produce these puppies, and it takes two to raise them. Dogs who get mixed signals never get housebroken. You have your work cut out for you.

Rachel

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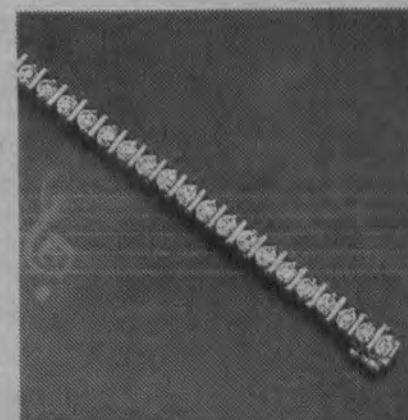
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Shamir Rejects U.S.-Egyptian Call For Talks

By DAVID LANDAU
 JERUSALEM (JTA) — Prime Minister Yitzhak Shamir has rebuffed the American and Egyptian call for Israeli-Palestinian talks in Cairo to discuss Israel's plan for Palestinian elections in the West Bank and Gaza Strip.

Shamir told *Ma'ariv*, in an interview published Sunday, that the talks should be held in Israel, not in Egypt, as the Egyptians and now the Americans have proposed. Moreover, he insisted that the talks deal only with

the technical procedures of elections. Israel would send "officials proficient in matters of election technicalities," not statesmen or politicians, Shamir told the newspaper.

"It is only a pre-planning stage and there is no need to give it the importance of a major international event," the prime minister was quoted as saying.

Apparently U.S. Secretary of State Baker has different views. The five-point plan he conveyed to Israel and Egypt on Oct. 8 suggested consultations between those countries and the United States over the composition of the Palestinian delegation that would participate in talks with Israel. That would be followed by Israeli-Palestinian talks in Cairo, which Egypt offered to host.

Shamir evidently sought the interview with *Ma'ariv* to brush aside the idea of an Israeli-Palestinian dialogue in Cairo. It is the nub of the differences between Likud and its Labor coalition partners, who accept the Egyptian invitation. Likud is also now

at odds with the American and Egyptian governments.

The Baker plan was an attempt to salvage Shamir's own elections idea after the Israeli Cabinet, split along party lines, rejected a 10-point framework for dialogue offered by President Hosni Mubarak of Egypt.

But Likud was unwilling to bear the onus of obstructionism and Shamir reportedly cabled Washington after the Oct. 6 vote to say he did not want the peace initiative to die. Baker obliged. He speedily proposed that the foreign ministers of Israel and Egypt, Moshe Arens and Esmat Abdel Meguid, meet with him in Washington within two weeks to confer on the plan.

The State Department made clear later, however, that unless Israel and Egypt agreed to the American proposals, there would be no Washington talks. Shamir has advocated a deliberate, cautious weighing of options.

Likud sources indicated Sunday that Shamir would be greatly relieved of pressure if the Palestine Liberation Organization's executive council, now meeting in Tunis, rejects the American efforts to launch a dialogue, as it is expected to do.

The American efforts were flatly rejected by the unified command of

the Palestinian uprising in its Leaflet No. 47, released Sunday. The leaflet said the intifada "rejects America's suspect role, primarily James Baker's five points." According to the Palestinian activists, the Americans are trying to avoid an international peace conference, which the PLO insists is the only way to achieve peace.

The leaflet called for a general strike in the territories on Oct. 21 and 29 "to reject all conspiracies and assert adherence to the Palestinian peace program."

Another strike was called for Dec. 9 to mark the end of the second year of the intifada.

While Palestinian rejectionism may get Likud off the hook with the Americans, Likud is not counting on salvaging its severely buffeted partnership with Labor.

Both parties, in fact, are looking ahead, either to new elections or to the establishment by either one of them of a narrowly based coalition. In order to form such a government, Likud or Labor would have to rely heavily on support from the four Orthodox parties, representing a bloc of 18 Knesset seats among them.

Key Likud people have been meeting with leaders of the religious bloc to forestall Labor's advances. But Labor has also been holding

discreet talks with the Orthodox.

At the same time, there are signs of cooperation between the two major parties. Foreign Minister Arens of Likud initiated a meeting over the weekend with Defense Minister Yitzhak Rabin, Labor's No. 2 man, to brief him on Israel's continuing exchanges with the United States.

Rabin complained last week that he and Vice Premier Shimon Peres, the Labor Party leader, were not being kept up to date on the latest developments.

Some observers believe Arens would like to revive the cooperation that existed between Rabin and Shamir with the Palestinian election plan was hammered out earlier this year. Shamir unveiled the plan on a visit to Washington in April and Rabin was widely credited with being a co-author.

The Cabinet approved the idea on May 14, to the chagrin of Likud diehards and their far right-wing constituencies.

Rabin said in a Cable Network News interview over the weekend that he hoped to be able to make progress in the peace process with the prime minister and other Likud figures. He dismissed Likud hardliners Ariel Sharon and Yitzhak Moda'i as of little consequence.

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Abie Nathan Sentenced To Six Months In Jail

TEL AVIV (JTA) — Peace activist Abie Nathan received a six-month prison sentence for meetings with Palestine Liberation Organization chief Yasir Arafat and other PLO figures in Tunis and Strasbourg last year, in violation of a 1986 law barring contact with terrorist organizations.

Nathan insisted afterward that he would continue his efforts to establish dialogue with the Palestinians, which he said was the only way to peace.

The 62-year-old Nathan was found guilty by a Ramia magistrates court on October 3 of violating Israel's law banning contacts with members of terrorist organizations. Nathan derided the law as "senseless" and an obstacle to peace, calling it a "political law which has no place in a democratic county."

He said he would not appear the verdict but would begin serving his sentence right after Yom Kippur in order to be free sooner to continue his activities.

Judge Aharon Fass said he imposed a stiff sentence because the accused, a public personality, should be made an example to deter others from breaking the law. He gave Nathan an additional 12 months, that he suspended for the time being but declared enforceable for a period of three years.

Right-wing nationalist elements complained immediately that the

sentence was too light. The Association of Victims of Terrorism accused Nathan of encouraging the PLO and other terrorists to continue their murder of Jews. But members of the leftist Mapam and the Citizens Rights Movement promises redoubled efforts to get the law amended.

"Before I met with Arafat, I knew I would be breaking the law and was ready to accept punishment," Nathan told reporters. "It's not the first time I will have been to prison." He recalled that he was jailed for 40 days in 1968 after flying a light plane to Egypt on a one-man peace mission to visit President Gamal Abdel Nasser. Nasser ordered Nathan ousted from Egypt and he was arrested upon returning to Israel.

Born in Iraq, Nathan served as a fighter pilot in the Indian Royal Air Force during World War II and volunteered for the fledgling Israeli air force during the War for Independence in 1948. Afterward, he opened a popular American-style restaurant in Tel Aviv. In the early 1970s, Nathan purchased a small seagoing vessel in Holland, named it "Voice of Peace" and converted it to a "pirate" radio station, broadcasting pop music and peace messages in Hebrew and Arabic from just outside Israel's territorial waters.

Speaking to reporters after he was sentenced, Nathan rejected suggestions that he might be able to do public service in lieu of going to jail.



Israeli peace activist and owner of the radio station called "the Voice of Peace" Abie Nathan talks to newsmen after being sentenced on October 3 in a Ramla court to six months' prison and one year suspended sentence for seeing PLO Chairman Yassir Arafat. It is against Israeli law for citizens to meet with members of the PLO. (Photo: RNS)

"Public service should be a welcome duty, something done from the heart willingly and not a punishment for wrong-doing," he said.

Protestants & Jews Sign Joint Statement

NEW YORK — Fifty years after the outbreak of World War II and the beginning of the Holocaust, leaders of German Protestant churches issued an unprecedented joint statement with representatives of American Jewish groups involved in Jewish-Christian relations, the American Jewish Congress announced this month.

This reportedly marked the first time representatives of American Jewry had signed a joint statement

with a foreign national Christian church.

The statement was released after a dialogue between the Council of the Evangelical Church in Germany (*Rat der Evangelischen Kirche in Deutschland*) and representatives of the AJCongress, American Jewish Committee, the Anti-Defamation League of B'nai B'rith and the Synagogue Council of America.

The joint statement admits to Christian responsibility for anti-

Semitism and the Holocaust, asserting that "Christian thought, speech and action must never again contribute to fostering hostility toward Jews."

The statement emphasizes concern that "anti-Jewish ideas remain respectable in some circles of German society and even theology."

The joint statement underscores the belief that God's covenant with the Jewish people has not been replaced by Christianity.

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Red Cross Gains Access To Auschwitz Death Books

WASHINGTON—The American Red Cross has announced that it will participate in an international effort to trace 74,000 victims of the Auschwitz death camp. Researchers will also have access to personal data on an additional 130,000 individuals

interned in forced labor camps under the Third Reich.

Tracing inquiries will be accepted by chapters of the American Red Cross beginning in March 1990. The process is expected to take up to a

year.

"Tracing is like solving human jigsaw puzzles" according to Mary Lou McCutcheon, manager of international social services at American Red Cross national headquarters.

"Changes in name and inaccurate or incomplete records greatly complicate the process." She said an official notice will be issued as soon as the tracing system is in place. Local Red Cross chapters should then be contacted to initiate the tracing process.

This effort is the result of an unprecedented release of information from Soviet World War II archives. Access to the information was negotiated last month by the Soviet government, the Alliance of Soviet Red Cross and Red Crescent Societies, the International Committee of the Red Cross (ICRC), and the International Tracing Service (ITS); a tracing organization funded by the West German government and headed by an ICRC delegate.

Jean-David Chappuis, head of the ICRC Central Tracing Agency, noted

the significance of this event for tracing specialists. "The Soviets provided information that will allow us to help many people who have waited a long time for information on loved ones." Existing records on the victims of Auschwitz numbered only 6,000 files prior to this release.

Personal data on 74,000 victims of Auschwitz, including name, birth date, country of origin, and cause of death, were noted in 46 volumes of records turned over to researchers. Similar data about 130,000 individuals forced to labor for the Nazis were noted on index cards. The information had been taken to Moscow after the Soviets liberated Poland at the end of the war. Microfilming and analysis of the data must be completed before individual tracing inquiries will be processed.

New Torah For Women Of The Wall

NEW YORK (JTA) — A nationwide campaign has been mounted to purchase a Torah scroll that will be sent to the Women of the Wall, a group fighting for the right to conduct organized prayer services at the Western Wall in Jerusalem.

Women may currently pray at the wall, but are under a court prohibition from carrying Torahs and wearing prayer shawls.

"The Western Wall is sacred to all Jews. It must not become the possession or fall under the exclusive control of any one group," said Norman Schwartz, president of the Association of Reform Zionists of America.

"The State of Israel, which uses the Wall as a site for a variety of national observances, has an obligation to permit access to the Wall by all segments of the Jewish people," Schwartz said.

The ARZA is asking its 75,000 members, as well as members of all Reform congregations in the United States and Canada, to help contribute toward the Torah. Women are being asked to donate \$10 and a similar amount is asked of men to be donated in the name of a female relative or friend.

The Safer Torah will be presented to the Women of the Wall in December with a list of contributors.

Israel-Egypt Trade Agreement

TEL AVIV (JTA) — Israel and Egypt have signed a memorandum of understanding to promote industrial cooperation between the two countries.

The agreement is expected to result in stronger economic ties between the two countries in the coming months, especially in agriculture.

The memorandum was signed in Cairo on October 4 by the director general of the Egyptian Ministry of Agriculture, Dr. Dessouki, and Uzi Netanel, outgoing chairman of the Israel Manufacturers Association, who headed a delegation of Israeli businessmen and industrialists visiting the Egyptian capital.

Chinese Hebrew?

A Chinese scholar has just completed a Hebrew grammar book for Chinese-speaking students. Cho Chiang, who heads the Institute for African and West Asian Studies at the Chinese Academy of Science, explained that his book is intended to help Chinese-speaking students of Hebrew in such countries as Taiwan, Singapore and Hong Kong.

FAMOUS TIPS



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Any electric appliance can be damaged or destroyed if lightning strikes a connecting power line. The danger is greater for electronic equipment such as VCR's, microwaves and personal computers, since a power surge from a damaged line can wipe out data stored in memory banks. Installing surge suppressors on your equipment will absorb most power surges, reducing them to a safe level.

Here are some other helpful safety tips from Delmarva Power on how to keep a bolt from the blue from jolting you.

Unplug your television and VCR during a lightning storm. Lightning may cause an explosion and fire by channeling the bolt from the antenna to the TV set.

Don't use the phone during a lightning storm. Lightning bolts can run through the phone line to the phone receiver, causing a painful shock.

For your computer and other sensitive equipment, you may want to invest in an uninterruptible power source (UPS).

Keep a battery-powered radio and flashlight on hand in case of power failure during a storm.

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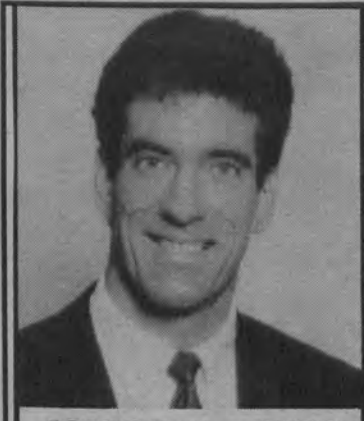
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U.S. Jewish Leaders Positive On Bishops' Statement

By ALLISON KAPLAN
NEW YORK (JTA) — American Jewish leaders have generally welcomed a draft policy statement on the Middle East released last week by the National Conference of Catholic Bishops. But several of them have expressed concern over the statement's call for the establishment of a "Palestinian homeland with its sovereign status recognized by Israel."

At the same time, they have applauded language in the statement reflecting concern for the Jewish state's security, its affirmation of U.S. government support for Israel and its demand that "the Arab states enter

into full diplomatic relations with Israel."

"It is a fair and balanced statement," said Henry Siegman, executive director of the American Jewish Congress.

The voluminous 40-page draft is titled "Toward Peace in the Middle East: Problems and Principles." It will be voted on by bishops from across the country when they convene in Baltimore on Nov. 6. The document will be the first statement on the Middle East conflict issued by the American Catholic hierarchy since a two-page document on the subject was drawn up in 1978.

Rabbi A. James Rudin and Judith Banki, respectively the director and associate director of interreligious affairs for the American Jewish Committee, called the statement "an honorable and compassionate attempt to represent the various parties' concerns for justice, recognition, and security."

Siegman, Rudin and Banki were among seven Jewish leaders who reviewed the draft in a five-hour meeting with the Catholic bishops who crafted the statement: Cardinal John O'Connor of New York, Archbishop Roger Mahoney of Los Angeles and Archbishop William Keeler of Baltimore.

During the session, the draft was gone over line by line, and Jewish leaders offered their criticism, which

was largely directed at the draft's affirmation of Palestinian rights for a "homeland" with "territorial and political sovereignty."

In Washington, the State Department criticized that portion of the statement as "not helpful." Department spokeswoman Margaret Tutwiler said, "We don't favor any unilateral steps or declarations." Several Jewish organizations also criticized the call for a homeland.

The Anti-Defamation League of B'nai B'rith said the policy statement contains "many positive and constructive elements." But it called the recommendation on territorial sovereignty "fundamentally flawed" and said it could "obscure the positive." Such a recommendation "runs counter to American policy and can only retard the chances for peace," said Kenneth Jacobson, director of ADL's international affairs division, who participated in the meeting with the three bishops.

"Whether intended or not, the statement appears to be calling for a sovereign Palestinian state as the end result of negotiations," concluded a statement released by the National Jewish Community Relations Advisory Council.

Twenty-five representatives of NJCRAC agencies held a consultation on the Catholic draft document to determine how local bishops who will be voting on the statement should be approached by the Jewish community. NJCRAC is the umbrella group for national Jewish organizations and community relations councils around the country.

To many observers, the language

of the Catholic statement seems painstaking in its efforts to be even-handed. It states that the Palestinians should be "willing to discuss secure boundaries and stable political relations with Israel" and that Israel must be willing to "discuss territory and sovereignty with Palestinians."

However, particularly when discussing the Palestinian uprising in the West Bank and Gaza Strip, its sympathies clearly do not lie with the Israeli government. "The central theme which needs to be lifted up and repeated is that the intifada is a cry for justice; it is a cry for personal and political identity," the document reads.

Rudin and Banki of AJCommittee called that description "unbalanced," saying that it fails to take into account the Israeli view of the intifada as a continuation of the violent attacks launched by Arabs against the Jewish state since its creation.

Those who took part in the conference with the Catholic officials indicated that the bishops appeared to welcome their input. "They were most receptive to our critiques and criticism," said Rabbi Henry Michelman, executive vice president of the Synagogue Council of America, which represents the congregational and rabbinic bodies of Orthodox, Conservative and Reform Judaism.

Michelman said that his member organizations would contact congregational rabbis across the country to offer guidance in discussing the statement with bishops in their communities.

Uriel Savir, the Israeli consul general in New York, said that while the Israeli government was still studying

the draft, it appears initially that "the document is going into details as to the final outcome of negotiations in an unbalanced way." A Middle East peace settlement "should be left to the negotiating parties," he said.

Savir met with O'Connor two weeks ago and told him that "any statement that would take sides would be counterproductive to the peace process."

In response, according to Savir, the New York archbishop said that "after going through some of the drafts, that a provocative and one-sided statement would not be constructive both for the peace process and for Catholic-Jewish relations."

In addition to addressing the Arab-Israeli conflict, the draft statement tackles the complicated situation in Lebanon and contains a forceful call for "full Syrian military withdrawal" from that country.

Archbishop Mahony, who chaired the committee that put together the draft, issued a statement upon its release, saying that he, Keeler and O'Connor all "sense the fear, hope and vulnerability of the diverse peoples of the region — Jewish, Christian and Muslim."

Mahoney added, perhaps anticipating criticism of the draft from the Jewish community, that the three bishops "believe constructive dialogue does not require silence or avoidance of differences, but an understanding that people of good will can sometimes disagree without undermining fundamental relationships of respect."

(JTA Washington correspondent Howard Rosenberg contributed to this report.)

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B.U. Establishes Yiddish Program

BOSTON — Recognizing a growing and substantial local interest in Yiddish culture, Boston University has established a Yiddish Studies Program in its Department of Foreign Languages.

Under the direction of Professor Rakhmiel Peltz and co-sponsored by the University's Center for Judaic Studies, the program is expected to attract undergraduate and graduate students from a variety of fields, including American and comparative literature, Hebrew, European and American history, linguistics, ethnic studies and Holocaust studies, among others.

In addition, it is anticipated that the program will draw participants from the University's Evergreen Program, a specially designed program of study and activities for people over 60. Some of the Evergreen participants have European, Jewish or Yiddish culture in their background.

"People young and old are searching for their ethnic roots and many are coming back to Yiddish, which is either the language they spoke when they were young children in the United States or the language their grandparents spoke," says Peltz.

Peltz says most Jews who emigrated to the United States from Eastern Europe spoke Yiddish when they arrived but had to learn English to become assimilated into American society, often pushing Yiddish aside. Their children, who are now elderly, as well as young people are now interested in getting back to their roots.

"Yiddish studies is vital for an understanding of a thousand years of Jewish history and culture in Central and Eastern Europe, as well as in the United States," says Peltz. "It was the predominant Jewish language and culture until the Holocaust."

Although in the past 125 years a sophisticated secular literature was produced in Yiddish, including works by Isaac Bashevis Singer and Elie Wiesel, it largely remained a folk culture that was not widely taught in formal educational institutions, ac-

ording to Peltz.

"One of the reasons Yiddish is used less frequently nowadays," says Peltz, "is because only high culture and language were taught in schools, not folk cultures like Yiddish. It was not considered scholarly and, therefore, not worthy of study."

Peltz, who holds two Ph.D.s, in cell biology and linguistics, came to Boston University from the University of Massachusetts at Amherst, where he taught second- and third-year Yiddish. He is currently conducting ethnographic research of contemporary neighborhood life, focusing on elderly first-generation Americans whose parents were Yiddish. Such people were born in the United States but find their first language and culture to be an important resource during aging. He is completing a book, *American Yiddish: Jewish Life in South Philadelphia*.

Peltz's research and writing is funded by grants from the American Council of Learned Societies, the American Jewish Archives, the Lucius Littauer Foundation and the Memorial Foundation for Jewish Culture.

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By CELIA GANS

Special To The Jewish Voice

Two Women Bring New Dimensions To Religious Services At Kutz Home

For Wilmington's Kutz Home, staff vacancies in the nursing, caregiving and dietary areas are filled through job placement agencies or newspaper classified. Your religious affiliation doesn't determine your ability to provide skilled medical and bedside care or, under supervision, maintain a kosher kitchen. The Kutz Home's religious services, however, can only be lead by learned, committed Jews. In 1988, a "help wanted" ad in Delaware's *Jewish Voice* attracted two such people to Kutz: Laurie Cowan and Anne Greenstein.

Both women's lives are permeated by Judaism, Jewish education and Jewish learning. Both are skilled in the conducting of worship services and the chanting of Torah. Both women respond with empathy and compassion to the unique needs of their congregants. "We consider ourselves truly blessed," says Kutz Home Executive Director Dan Thurman, of the women's contributions to the religious life at Kutz.

Cowan conducts *Shabbat* services on the first and third Sabbaths of the month; Greenstein on the second and fourth Sabbaths, and all Friday evening services. They try to share responsibility for the "fifth Sabbaths" throughout the year. In addition, they provide services for such holidays throughout the year as Tisha B'av, Purim, and the two Passover Seders.

One memorable Sunday morning during Elul, Cowan and Marga Hirsch brought the sound of the *shofar* to the Kutz Home's residents. "We stopped in every room," says Cowan, "and asked if people wanted to hear the *shofar* blown, with or without listening to the traditional Psalm. The Psalm was read in the room, and the *shofar* was blown softly from the doorway. It was remarkable, people began to follow us up and down the corridors. The response was amazing."

Amazing, perhaps, but to Anne Greenstein, not unusual. "People in their final years often renew their connections to their pasts. For many, who may have outlived both family and friends and who are not facing a very positive future, for whom daily life may be painful, the only constant

—the only bond to their past—may be Judaism." This makes it all the more important, believes Greenstein, to encourage their participation in any way possible.

"When we read the Torah service on *Shabbat* morning and I parade with the Torah, it is important that everyone touch it. If this means I have to bend close to a wheelchair and touch the Torah to their outstretched hand, or prayer book, that is what I do," Greenstein says. "This is meeting the needs of the congregation, and these needs are what is important to me."

Greenstein herself comes from a home in which Jewish identity and Jewish education were strongly valued. For her, "Synagogue experience was so satisfying when I was growing up that I couldn't stay away." As an adult, Greenstein participated in Rabbi Ira Shiffer's Bar/Bat Mitzvah and Confirmation Program at Temple Beth El in Newark. "One of the prerequisites for these classes were being bale to read Torah and conduct *Shabbat* services. Rabbi Shiffer always encouraged me and my interests. Rabbi Peter Grumbacher of Temple Beth Emeth also encouraged me and patiently answered my questions. No matter which synagogue I've attended here, I've never felt alone."

In fact, Greenstein insists, the Newark and Wilmington Jewish communities welcome single Jewish women and recognize whatever they can contribute. During her years here, Greenstein has taught at the Temple Beth Emeth and Beth El religious schools, and at Albert Einstein Academy. She is currently on the board of the Newark Hadassah, Temple Beth El, the Beth El Sisterhood, and Temple Beth Emeth.

Her experiences in the community, she admits, may not be typical. When she arrived here to work for ICI-Stuart Pharmaceuticals, after ten years with the FDA evaluating the psychopharmacology of new pediatric drugs, she moved not only herself but her two elderly parents. Within

nine months both parents died and she resigned from her position with Stuart. Her anchors during this period, she feels, were her Judaism and the support which she received from local Jewish religious leaders.

"When I was a child, there were many things that I, a woman, was not allowed to do in performing Jewish ritual. Neither were the women at the Kutz Home. Now I find the women glow when we perform the services together. They seem to identify with me and with change," Greenstein says.

"When I saw the ad in the *Voice*," recalls Laurie Cowan, "I had just completed a Havurah Institute course on how to read Torah using *trup*. When I was growing up, I learned how to sing Torah like a song, from tapes, but I couldn't read an unfamiliar Torah passage with the correct melody. Now, I decided it was time to bite the bullet—to find a place where I myself wanted to go pray."

Cowan believes that Judaism has been rejuvenated in the last 25 years. In 1960's Teaneck, New Jersey had no Jewish day school, but her family's congregation, Beth Shalom, was led by a rabbi and rebbetzin who were "strong on women's learning. I attended Junior Congregation services regularly, and had my first *aliyah* right after my *bat mitzvah*." Her parents, says Cowan, have become more observant with time. "My husband and I have taught them, just as they ounce taught us."

Though Cowan's formal education is in the health and medical field, she has continued her Jewish studies over the years through adult education courses, Summer Institutes at the Jewish Theological Seminary and the Havurah Institute, and private instruction. She has studied Hebrew, Jewish History, Talmud, and Midrash and currently attends a Mishna class which has been meeting for 7 years at Lex Vega's home in Green Acres. She is a member of the Wilmington Havurah and Adas Kodesch Shel Emeth.

She is concerned about the lack of

Jewish adult education in Wilmington and would like to see local synagogues introduce adult programs with classes held on Sundays at the same time as children's classes. "The curriculum can be 'learn what the kids are learning,' or it can be Jewish enrichment, how to conduct festival observances in the home, or studies in classic Jewish literature. The important thing Jewish education should teach you is how to learn on your own."

Cowan has a "tremendous commitment" to Jewish day school education, believing that it supports Jewish family life and builds strong Jewish identities for its students. Her older daughter Becky is a first Grade

student at Albert Einstein (younger daughter Dena, age 3, attends Wilmington Montessori), where Cowan is a member of the Board of Directors, and spends countless hours on Einstein projects and programs.

Thurman has nothing but praise for Cowan and Greenstein. "Many of the residents weren't sure about having women lead services, but Anne Greenstein presented herself to the residents' board and answered all their questions. The residents see the empathy and the deep respect which Laurie and Anne have for them. No one questions their sincerity or strength of commitment."

"Is it unusual to have women in this role in a Jewish nursing home?" asks Thurman. In fact, the Reconstructionist intern who conducted our High Holiday services this year was a woman. You should have seen the pride with which our women residents took *aliyahs!*"



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Tourism Up From East Bloc

TEL AVIV (JTA) — Israel has had a significant increase in tourism this

Arafat Gets Frank With Japan

Yasir Arafat, chairman of the PLO, has told Japan that it should curtail its trade with Israel, according to a report published this month in the *News Journal*. The article reported that Arafat was asked to comment frankly on Japan's relations with the PLO when he surprised an audience of 100 in a question and answer session at the foreign ministry. "You like frankness?" the PLO chairman reportedly asked. "I'll give you frankness. Recently trade relations between Japan and Israel have expanded. Have you forgotten the 200 million Arabs and the friends of the 200 million Arabs in the world? Do you know how much of the oil you import comes from the Arab world? It is not necessary for you to think of our interests. Think of your own interests."

year from the Soviet Union and other Eastern bloc countries, *Ha'aretz* reported recently.

During the first eight months of 1989, 13,000 tourists from the Soviet Union, most of them Jews, visited Israel, compared to 8,000 in 1988 and 400 in 1987.

In the same period, Israel was the destination of 6,200 tourists from Hungary, up from 5,500 in 1988 and 2,300 in 1987.

Israel was also visited this year by 6,100 tourists from Poland, compared to 4,500 last year and 2,200 in 1987.





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Jewish Community Center



Jerry Blavat To Host Center's 50s/60s-Style 'Sock Hop'

JCC Staff Report

Thirty-five years ago, a fourteen-year-old dynamo dancer and personality, made his debut on the original Bandstand television program on WFIL-TV, hosted by the late Bob Horn and the late Lee Stewart. He became an instant success, winning all the dance contests on the show and receiving large amounts of fan mail from other youth people watching. Soon he was at the door helping to screen the boys and girls hoping to get into the studio for that day's broadcast, so that they might get that moment on camera so their friends and family could see them on television.

Two years later, Jerry Blavat, at 16, was on the road as tour manager for Danny and The Juniors. He went from coast-to-coast and it was his first experience with the world of show business outside Philadelphia. Two more years went by and he realized his dream, to become a disc jockey on radio by buying his own time on WCAM in Camden, New Jersey. It was then he came "The Geator With The Heater" and created "The Boss With The Hot Sauce" and all the other trademark *Shtick* that the producers of the Orion film, "The In Crowd," borrowed for their disc jockey personality in the film. Jerry was offended, prepared to file a lawsuit, and the film company finally settled out-of-court. It was this money that Blavat used to produce the "Discophononic Scene '89" TV special that aired on WCAU-TV 10 on Saturday, April 22, 1989.



Jerry Blavat

Blavat moved his radio from WCAM to WHAT in Philadelphia and began hosting those fabulous record hops at Wagner's Ballroom, Chez Vous and so many church and synagogue auditoriums for the boys and girls of the Delaware Valley where he helped introduce those dances that became sensations all over the United States...like the Mash Potato, The Twist, The Slop, The Stroll and the famous Jerry Blavat line dances.

He never stopped working. Along the way he recorded over 20 albums featuring songs from his radio programs. He has appeared in various Hollywood films including "Baby, it's

You" and "desperately Seeking Susan".

Over a decade ago, Blavat, opened his highly-successful Memories nightclub in Margate, New Jersey, which runs from Memorial Day into late Fall. Here you'll find his "Yon Teens" and the "Beyond Teens" dancing the night away along with the show business celebrities appearing at the Hotel-Casinos on the boardwalk and on the bay.

Back in 1965, he created the first "Discophononic Scene" program on WCAU-TV10. It was an instant success and was syndicated around the country. It ran for several years. He helped introduce such stars as The Supremes, The Four Tops, The Temptations, The Four Seasons, Little Richard, Fats Domino and every other major recording star of that era.

Currently, Blavat can be heard, Monday through Friday from 1 p.m. to 6 p.m. on WPGR 1540 AM, and on Friday evenings from 11 p.m. to 3 a.m. on its sister station, WSNI 104.5FM.

Jerry Blavat will be performing live at the Wilmington Jewish Community Center on Saturday, November 11, from 8 p.m. to 12 midnight at the JCC's Sock Hop. Tickets are now available at the Center for the cost of \$15. per person. This event is open to the entire community. Contact Shelley Gitomer at 478-5660 for more information on the Sock Hop.

Jackie Pack To Perform

Jackie Pack, folksinger and music therapist will be performing at the JCC for the Senior Center's 14th Anniversary Celebration on Thursday, November 2, at 7 p.m. Pack plays guitar and an array of folk instruments such as the Middle-Eastern Drum, Kalimba (African Thumb Piano), Spoons and Limberjack Dancing Doll on a Paddle. Her songs, games, chants and dances

are collected from many cultures in the United States as well as Africa, Latin America, Europe and Israel. She sings in many languages including Hebrew, Spanish and Swahili. Pack released her first children's album, "Hambones and Other Recipes" in 1984, her second album, "Cookies, Critters and Bears" in 1986 and her third recording, "Songs that Never Grow Old...a family album" in

1989. Before becoming a music therapist, she co-starred in the weekly children's educational series, "Horatio and Me" on KYW-TV.

She is a consultant to Shriners Hospital, where she was music therapist for ten years on a grant from the Philadelphia Folksong Society with matching funds from the hospital. She uses folk music and instruments as tools for social, emotional, physical and cognitive growth.

Pack's performance is open to the entire community, free of charge. Reservations may be made by calling Ray Freshman, Senior Center Coordinator at the JCC.

JEWISH GREAT BOOKS DISCUSSION GROUP

Tuesday, November 21

7 p.m.

Reading Selection: S. Blumenfield's "Thou Shalt Teach" Jewish Community Center

Shofar Factory Successful

This year, in preparation for the Jewish New Year, Rosh Hashanah, children and adults from Delaware took part in the making of a Shofar on September 24 at the Jewish Community Center in Wilmington.

The Shofar is a ram's horn and the blowing of the Shofar is the most central aspect of the New Year services which heralds in the New Year and awakens man to his duties. According to tradition during Rosh Hashanah a person's fate is decided for the coming year. The month preceding the holiday is a time when

Jews try to do more and be more consistent with the religion.

The participants of the "Shofar Factory" at the JCC were shown all the intricacies involved in fashioning a kosher Shofar beginning with a raw horn. According to Rabbi Chuni Vogel, Director of Chabad-Lubavitch of Delaware, the only place in the United States where the rams' horns can be obtained is Texas. Farmers there cut off the rams' horns at a very young age in order to prevent the animals from goring each other or locking horns.

Child Brings The Family Back To Judaism

The increasing emphasis on Jewish child care as a means of gaining family participation in Jewish life has led the American Jewish Committee to publish a booklet called, "Child Care in Jewish Family Policy," according to an article featured in the August 23 issue of *The National Jewish Post And Opinion*.

The booklet focuses on reaching families while they are in their formative stages and the fact that the Jewish community can help instill a Jewish way of life as a family is beginning to function as a unit. The article's author, "Dr. Ruth Poinkenon Feldman, early-childhood consultant for the Central Agency of Jewish Education in Philadelphia, stated that "by providing services and meeting the needs of today's Jewish families, they will, in turn become sources of strength for the Jewish community". Research has shown that when young children are enrolled in Jewish-sponsored programs, the level of the parents' Jewish identity increases.

Eileen Wallach Named Recreational Services Director

David Sorkin, JCC Executive Director, has announced that Eileen Wallach, former Assistant Health and Fitness Director, has been appointed as the new Recreational Service Director of the Wilmington Jewish Community Center.

Wallach holds a Masters Degree in Health from the California Pacific University and a Bachelor of Science Degree in Health and Physical Education from the University of Tampa. "Eileen has an extensive background in the health, physical fitness and recreation field," said Sorkin. "She is currently concentrating her efforts on building programs for all ages and developing a specialized swim program for children with hearing impairments." Wallach holds numerous professional certifications from the American Lung Association, the American Red Cross and the March of Dimes. Her current certifications include First Aid, CPR, Advanced Lifesaving, Universal Free Weight Trainer and Pre-Natal Class Instructor.

The responsibilities of the Recreational Services Director include the administration of our Family Campus, as well as, our indoor Health and Fitness facilities. One of the major goals for the winter of 1990 will include the development of programs and services for our community's youth. Programs will include sports leagues, infant and parent classes and an expansion of her already successful program, Mom's Connection, which hosts over 50 parents and children, between the ages of 3 months and 3 years of age.



Eileen Wallach

In 1983, she served as the Assistant Manager for the United States Contingent during the Fifth Pan-American Maccabi Games held in San Palvo, Brazil. These youth games experiences will provide her with the necessary background to form a youth team which will represent the Wilmington JCC in the 1990 North American Maccabi Youth Games to be held in Detroit during the month of August, according to Sorkin.

Wallach is looking forward to the summer of 1990 with much enthusiasm. "Plans for the Family Campus are now being formulated with the assistance of a dynamic Campus Committee," she said. Programs for the summer will include a continuation of the successful family activities from 1989, as well as, the development of new programs for our amphitheatre and our other outdoor facilities".

Insurance Problems

Phillipp K. Stern, a former actuary for the New Jersey Insurance Department will be at the Jewish Community Center on Monday, October 30, at 1 p.m. to speak to members of the Senior Center regarding different types of insurance problems. He will discuss coverage, premiums and claims on medical, automotive and homeowners insurance.

Prior to his retirement in 1988, Stern worked as a consulting actuary for insurance commissioners in many states, including Delaware. He offers his service free of charge to the entire community. For additional information, contact Ray Freshman, Senior Center Coordinator at 478-5660.

'Jewish Life Cycles'

Chabad-Lubavitch of Delaware, in cooperation with the Jewish Community Center, has announced that it will offer a fall course in its ongoing adult education series at the CC. The title of the course is "The Jewish Life Cycle." Classes will be held on Wednesday evenings at 7:30 beginning on November 1.

The course will take a look at the various milestones in Jewish life including birth, childhood, bar/bat mitzvah, marriage, family, divorce, death and beyond. Relevant traditions and rituals will be examined in the light of the classic Jewish sources.

Each class will include a question and answer period and group discussion.

"We are pleased to offer this course to all members of the community regardless of affiliation or observance," according to Rabbi Chuni Vogel, Director of Chabad-Lubavitch of Delaware. "Judaism is not only a religion but rather a way of life that is most meaningful and practical."

The course is a community service and free to the public. Advance registration may be made by calling the Jewish Community Center at 478-5660 or Chabad at 478-4400.

AJCommittee Officials Visit Trouble Spots

By RUTH E. GRUBER

ROME (JTA) — Two American Jewish Committee officials are bringing a message of conciliation to three areas in Europe where relations with the Jewish community have hit serious snags in recent years: Austria, Poland and the Vatican.

Rabbi A. James Rudin, AJCommittee's director of interreligious affairs, and Ambassador Harvey Feldman, the organization's recently installed international relations director, left last week to visit Rome and Vienna. On Tuesday, Rudin continued on his own to Warsaw.

The trip's focus was a fact-finding visit to Austria, where Rudin and Feldman had been invited by the Austrian government to meet the

politicians, academics and labor leaders there, as well as with the Jewish community. The invitation, Feldman said, stemmed from "the desire on the part of the Austrian government to improve relations with the international Jewish community, working through the American Jewish community."

Relations between the Austrian government and Jews worldwide have been severely strained since the election of President Kurt Waldheim, who served during World War II as an intelligence officer in a German army unit linked to wartime atrocities.

Still, Feldman said he views it as "a positive sign that the Austrians want to establish dialogue with the U.S. Jewish community."

Feldman said that the Austrian

government "would not embarrass us" by asking Rudin and him to meet with Waldheim. "They are not going to put us in that position," he said. "Would we see him if asked? I think not."

On their way to Vienna, Rudin and Feldman stopped in Rome, where they met with members of the Vatican Commission on Religious Relations With Judaism; Rome's Chief Rabbi Elio Toaff; and Tullia Zevi, president of Italy's Jewish community.

Both men stressed there that continuing the ongoing Jewish-Catholic dialogue is crucial, particularly when relations between the two faiths suffer a crisis such as that over the Carmelite convent at the site of the Auschwitz death camp in Poland.

"In a crisis, you don't sink relations, you try to resolve them," said Rudin. "You don't run away from a situation when there's turbulence, you must put it in perspective."

"The convent situation is a crisis that is being resolved and will be resolved," Rudin said. He reiterated his warm welcome of the Vatican's Sept. 19 statement supporting the convent's relation away from the concentration camp site. Rudin said the statement was "a real contribution toward resolving the problem."

In New York, Ira Silverman, AJCommittee's executive vice president, said that Rudin would be meeting in Warsaw with Polish government officials, Jewish leaders and Catholic officials, including those involved in the negotiations on the convent.

Rudin said that he is making this trip strictly in his capacity as an AJCommittee representative, and not in his role as chairman of the cooperative group for interreligious consultations formed last month by AJCommittee, the American Jewish Congress and the Anti-Defamation League of B'nai B'rith.



Rabbi A. James Rudin

West Germany Won't Free Man Who Aided Libya

By DAVID KANTOR

BONN (JTA) — A court in the southwestern German city of Karlsruhe has rejected an appeal to release Jurgen Hippenstiel-Imhausen, owner and former manager of a chemical plant in southern Germany accused of illegally assisting Libya to manufacture chemical weapons.

Meanwhile, the state prosecutor in Munich indirectly confirmed a British newspaper report last week that more than 100 West German technicians are at a resort in the Libyan desert working on a project to produce medium-range missiles which could reach Israel. Proceedings have been opened against a Bavarian company

alleged to have helped Libya build the missiles.

Imhausen was arrested May 10. He is suspected of having personally played a key role in building a poison-gas factory in Rabta, a Libyan town south of Tripoli.

The panel of judges in Karlsruhe noted that Imhausen faces a long prison term if convicted and that to release him from jail would run the risk of his escape.

He ordered shipments of highly sensitive technical and electronic equipment to the Rabta plant without applying for or possessing the requisite documents from the West German authorities, the judges said. They noted that Imhausen made every

effort to conceal his illegal activities, including use of a code name, "Pharma 150."

He is alleged to have destroyed incriminating documents before he was arrested.

The court's ruling officially confirmed for the first time many allegations in the American press last year that West German industrialists were helping the Libyans produce chemical arms.

The Bonn government vigorously denied the charges at the time, attributing them to an "anti-German campaign" in the American media. Some German news organization, including the state-owned television station, claimed it was guided by

influential Jews in the United States.

Experts here and abroad say Libya's manufacture of deadly weapons is part of a broader plan to promote the "revolutionary" aims of Col. Moammar Gadhafi, one of which is the elimination of Israel.

Poland Set To Renew Ties

TEL AVIV (JTA) — Poland has decided in principle to renew diplomatic relations with Israel, but no date has yet been fixed for implementing that policy, Foreign Minister Moshe Arens told a television interviewer earlier this month.

Poland had severed diplomatic ties with Israel during the 1967 Six-Day War. The first thaw in relations occurred last year, when Israeli and Polish offices were opened in Warsaw and Tel Aviv.

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FINE JEWELRY FOR THE AGES

University Of Delaware's Israeli 'Poet Of Peace'

By ERIN CARTWRIGHT

Special To The Jewish Voice

One day, there will be peace in Israel. The Palestinians will join hands with the Israelis and the Israelis will embrace their neighbors. It may not happen in the very near future, but with the help of determined people, the war to stop the way has begun.

This is the dream of Ada Aharoni, a faculty member in the English Department at the University of Delaware. Known as Israel's "poet of peace," Aharoni is a major contributor to the search for a world without war.

Despite bruising blows of fate that have burdened Aharoni's life, she is determined to see the war between Israel and its neighbors end in her lifetime. The basic common tragedy shared by Arabs and Israelis is uprootedness, she says. Having been on both sides of the conflict, Aharoni considers herself an ideal candidate to help foster understanding.

Aharoni's life has revolved around war and much prejudice. Born in Cairo in 1933, she was banished at age 16 from her homeland with about 100,000 other Jews. Her family emigrated to Israel, where she earned a doctorate at the Hebrew University in Jerusalem in 1975. She has taught literature courses at the University of Haifa, the Technion, the University of Pennsylvania and Gratz College, and has been a guest lecturer at various American and British universities. Aharoni's feelings of homelessness and uprootedness were only alleviated when she settled in Israel. "I took the country and it took me. I felt that at last I was home," she says.

"I have a solution," said Aharoni. "When our neighbors threw the Israelites out of their countries, they confiscated our properties. If the Arab countries really want to help their brothers — the Palestinians — they should stop instigating the hatred in the children and just give them our money and property."

That way, she feels, "they have been paid in full and don't feel cheated. They'll have their pride and we will have peace."

Aharoni's friends applaud her concept. But that's as far as her solution has gone and, meanwhile, the war continues.

"War is always bad and everyone suffers," says Aharoni. "Every war



Ada Aharoni

ends with a peace treaty. Why don't we just have a peace treaty and not have a war?"

War, as far as Aharoni is concerned, is obsolete. "It's a thing of the past. If we have a third world war, then the world will no longer exist. We'll blow it up. This is not a time for war," she says.

In her poetry, Aharoni tries to explain the effect war has had on both sides. Her goal is to foster an understanding between the two sides that will help make peace possible. "Do not shed the blood of our youth anymore. That is what I am telling the world," says the woman who has seen her husband and her son go off to fight Arab-Israeli wars.

At the University of Delaware she teaches a course called "Jewish American Authors" in the English Department and "Women and Peace: A Middle East Perspective" in the Political Science Department. Both of these courses may also be taken through the Women's Studies program. She came to Delaware when her husband, Chaim, was invited to be a distinguished professor in the Plan Science Department.

Aharoni is certainly not alone in her quest for peace. She is active in the Bridge, an organization of Jewish and Arab women promoting peace in the Middle East, and is the editor of *Voice*, a literary magazine in Israel.

She is also on the editorial board of

the Saul Bellow Journal, published in Michigan, and is president of the Israeli chapter of the Saul Bellow Society.

Aharoni considers herself a feminist of sorts. "I don't like that word — 'feminist.' I believe in the creative power of women." And she believes that women have the right to be guardians of life but not to exploit these rights. "If we had a say in the world," she says, "we'd have peace."

"Men tell us we don't fight the war, but we are the mothers and wives of these soldiers. We pay taxes and we give our sons. We fight the war," she adds.

Women are the more peaceful gender, Aharoni feels. "We have other ways of handling things. We try to moderate. We try to pacify things to emphasize and try to find the golden mean. We don't kill each other."

The Arab and Israeli women of the Jewish/Arab Women For Peace In The Middle East are critical of their husbands. "After 14 years, they still won't allow their husbands to come to our picnics and outings because they are afraid the men will pick fights," she notes.

"The Arab women feel the same way about war as we do. It doesn't get us anywhere. The war would be over if women had more to do with it," Aharoni says.

Perhaps Aharoni's peaceful ideas are best summed up in one of her favorite quotations from Thomas Hardy. "In the fullness of time, war will come to an end. Not for the humanity but for our absurdity."

"I hope that through my work I can raise the consciousness of people against the concept of war. I should be banished from our dictionaries," Aharoni says.

Aharoni will participate in the Jewish Community Center's Jewish Book Month celebration on December 10 at 7 p.m. in a program entitled "My Life; My Work." She will discuss the ten books she has published and will present selected readings of her books and poetry. She will also read from her translation to English of the work of Nobel Prize candidate Shin Shalom of Israel.

(Erin Cartwright is a junior in the English Department at the University of Delaware.)

A BRIDGE OF PEACE ABOVE THE INTIFADA

"They shall sit every man under his vine and under his fig tree, and none shall make them afraid." (Micah, 4, 4).

My Arab sister
Let us build a sturdy bridge
From your olive world to mine
From our orange world to yours
Over the boiling pain of the Intefada
Over the vast bitter ridge
Of acid rain prejudice -
And hold human hands high
Full of free stars of twinkling peace

I do not want to be your oppressor
Or your jailer
Or the denier of your cedar rights and hopes,
I do not want to make you afraid
under your vine
and under your fig tree
blossoming on a silvered horizon
above the bleeding and the bruising
of stones, sticks, rubber bullets and real ones.

So, my Arab sister
Let us build a sturdy bridge
Of tolerance and jasmine understanding -
Where each shall sit with her baby
"Under her vine and under her fig tree
And none shall make them afraid."

ISRAEL AT FORTY

With green eyes
Like legend woods
Before burning,
Waving and sweeping
Like sea tongues

You were created
For building and exploring,
For poems, songs and joy,
For peaceful shelter
From choking night darkness

You were created
To create -
Not for breaking legs
and wings,
Not to bury
Not to burn -
You who were burnt million times.

All violins
Years to see all wings
Flap freely in the wind -
Without breaking your own.

50 Years Ago In Jewish History

BELGIAN RADIO BANS FRENCH VERSION OF SHOLOM ALEICHEM OPUS

BRUSSELS, Oct. 20 (JTA) — Radio authorities here have prohibited the broadcasting of a French adaption of "Tevya the Dairyman" by the famous Jewish humorist, Sholom Aleichem, on the ground that it might provide unpleasant reactions among certain listeners.

DOMINICAN REPUBLIC OPENS DOORS TO 500 REFUGEE FAMILIES: ENTRY FEES WAIVED

WASHINGTON, Oct. 25 (JTA) — The Dominican Republic today became the first country in the Western Hemisphere to open its doors to the political refugees of Europe under the auspices of the Intergovernmental Committee on Refugees.

General Rafael Trujillo, army chief and former president of the Republic, told reporters at his Legation here that 500 refugee families will immediately be admitted to his nation under a plan developed by the committee. General Trujillo made the announcement just prior to attending a luncheon of officers of the committee.

He said that the refugees will not be subject to the payment of \$500 per person as established by the Dominican immigration laws.

JEWS LEFT WITHOUT FOOD AS NAZIS FEED POLES, U.S. AGENTS REPORT

NEW YORK, Oct. 25 (JTA) — The famine-stricken Jewish quarters of Warsaw are compelled to live on their own resources while the Nazi welfare organization is distributing 250,000 hot meals and 300,000 loaves of bread daily to Germans and Poles, two American relief agents were quoted as reporting today upon their return to Berlin from a five-day tour of the ruined Polish capital.

U.S. Commitments Should Be Larger

Continued from 1

Hebrew Immigrant Aid Society.

The meeting in New York, attended by federation professionals and lay leaders from 40 cities, was planned as an overview of the Soviet refugee issue. Federation executives say they have agreed to and are even enthusiastic about a 1990 special campaign, as well as the new resettlement goals for each of their communities.

In addition, the sheer number of Soviet Jews expected to arrive in the United States has changed minds once opposed to a major effort to resettle the Jews here, said Rabbi Daniel Allen, assistant executive vice chairman of the United Israel Appeal. "That phenomenon will create the momentum for a successful fund-raising campaign for the absorption of Soviet Jews in 1990," said Allen. "It's the historic moment that everybody wants."

CJF, UJA and the resettlement agencies agreed on the community goals based on the size of the com-

munity and its previous experience in absorbing new immigrants.

By directing immigrants away from New York, they hope to reduce costs at NYANA, which so far this year has resettled 52 percent of all those arriving in the United States. Since NYANA is funded by UJA, any savings are expected to benefit UJA's Israel beneficiary, the Jewish Agency, which receives fund through UIA.

Chicago has been asked to absorb 1,648 additional immigrants, the highest number following New York. The city has absorbed 2,326 since Jan. 1.

In MetroWest, N.J., the Jewish federation's goal for resettlement has been set at 462, nearly four times the number who have settled there so far this year. MetroWest spends, after federal refugee reimbursements, some \$2,100 per immigrant on English language, vocational, Jewish educational and social services.

"We held an emergency meeting this morning with federation and UJA leadership, and their recommendation is that we accept the challenge

without hesitation," said Howard Charish, executive vice president of the United Jewish Federation of MetroWest.

Cleveland has been asked to absorb 360 Soviet Jews over the next three months, after absorbing 243 for the first nine months of the year. "We feel we have a challenge, an obligation to take care of these people, and we're gonna do it," said Max Friedman, president of the Jewish Community Federation of Cleveland.

Some questions remain unanswered about the arriving Soviet Jews. Officials wonder not only how many Soviet Jews will actually come to the United States, but also whether those headed here will agree to resettle outside the largest cities like New York.

But fund-raising and resettlement officials do not seem to be concerned.

Said a spokesperson for HIAS: "These people are refugees. I don't see what possible objection they might have to living anywhere in the United States, if they don't have relatives in the New York area."

Museum Of Jewish Heritage

Piece by piece, and board by board, the staff of A Living Memorial to the Holocaust-Museum of Jewish Heritage is assembling an authentic Lower East Side tenement apartment of the early 20th century. Ceiling fixtures, wall paneling, copper cooking pots, family portraits, and a mezuzah, all dating from the era of the great wave of Jewish immigration, are but a few of the items already acquired for this unique exhibit.

A Living Memorial to the Holocaust-Museum of Jewish Heritage is scheduled to open to the public in 1992. The tenement apartment will be installed as part of the Museum's permanent exhibition on Jewish immigration to and settlement in the United States, one of four major themes to be addressed by the Museum.

"The community of New York's Lower East Side," commented Dr. David Altshuler, director of the Museum, "was the largest and most significant Jewish immigrant presence in the United States, and its heritage has remained precious to both its former inhabitants and to their descendants."

"The Museum's tenement apartment will provide a true sense of the life of that time," he added.

The basic architectural components of the apartment, including the window frames, ceiling fixtures, molding, floor boards and the sink and bathtub, have all been recovered from an 1898 building, still standing at Avenue A and East 2nd Street in New York City. Steven Satterwhite, the building's landlord, has donated these items to the Museum. The completed apartment on exhibit will be furnished, with authentic artifacts, to replicate a typical Jewish household of the early 20th century.

To help determine appropriate furnishings for the apartment, Museum staff have researched extensively through period literature and periodicals, and through the photo archives of the Children's Aid Society, at Columbia University's Rare Book and Manuscript Library, the



A sample of the items in use on the Lower East Side of New York during the period of the great Jewish immigration to the United States. The items are to be among those displayed in the Museum of Jewish Heritage: a household iron; laundry soap marketed for Jewish consumers by Procter and Gamble; a copper pot and ladle made in Eastern Europe; a framed photograph; and a book written by H.H. Goldberg to help immigrants learn English and to cope with everyday situations in their new home. (Photo: Peter Goldberg)

New York Public Library, the New York Historical Society and the Museum of the City of New York. Surprisingly, "scene of the crime" photos from the New York City Police Museum have proven a particularly rich source of information. While photographing murder victims of the period, police photographers captured, in great detail, domestic interiors as well.

Among the specific artifacts collected to date are a mezuzah, a Yiddish-English dictionary, an iron, a bedspread, copper cooking pots, eyeglasses, P and G laundry soap, and family portraits in their original frames. These artifacts have been donated to the Museum by private individuals and a trade association, and all were owned and/or used by residents of the Lower East Side at the turn of the century.

The tenement apartment project is being supervised by Esther Brumberg, research coordinator at the Museum of Jewish Heritage. To continue outfitting the apartment in an authentic manner, the Museum is seeking major furnishings, such as a stove and beds, as well as everyday items including food packaging,

books, kitchen utensils, and other household goods. Potential donors may contact Brumberg at the Museum of Jewish Heritage, 342 Madison Avenue, New York, New York 10173, (212) 687-9141.

A Living Memorial to the Holocaust-Museum of Jewish Heritage is being created under the auspices of the New York Holocaust Memorial Commission, and will be constructed in Battery Park City, on the Manhattan shoreline opposite the Statue of Liberty and Ellis Island. With a central programmatic focus on public education, the Museum will address four main themes: The World Before, The Holocaust, The Aftermath, and Jewish Immigration to the United States. Its completed facilities will encompass permanent and temporary exhibition galleries, a computerized interactive Learning Center, a memorial chamber, an auditorium, an education wing, a sculpture terrace, museum shop, dining facility and administrative offices and workshops. The Museum, New York's principal memorial to the six million Jews murdered during the Holocaust, is expected to attract more than 500,000 visitors annually.

Anne Pollard Returns To Prison

By ALLISON KAPLAN

NEW YORK (JTA) — Anne Henderson Pollard spent the final days of her 12-day furlough from prison stating her case to both the Jewish organizational world and the mass media. She shared a stretch limousine with a camera crew for ABC's "Everyday" starring Joan Lunden on October 10 as the television program recorded her trip back to the Danbury Federal Prison Camp.

There were also television crews on hand at a news conference and briefing Pollard held for Jewish leaders at the headquarters of the Zionist Organization of America on October 6. Rabbi Joseph Glaser, executive director of the Central Conference of American Rabbis, said Pollard spoke "admirably and forcefully" at the meeting.

"She has been treated most unjustly by the system," said Glaser, who called the government's handling of Pollard "vindictive."

Pollard met with a committee of the Conference of Presidents of Major Jewish Organizations that will continue to monitor her treatment by the authorities.

Pollard's spokesman, Philip Landa, said that an October 5 meeting with Israel's U.N. ambassador, Johanan Bein, was abruptly canceled by the Israeli official. Bein, however, said

that he had never planned to meet with Pollard and that a meeting was mistakenly scheduled due to a "misunderstanding between secretaries."

Rabbi Menachem Schneerson, the Lubavitcher rebbe, presented her with honey cake to mark a sweet new year.

Pollard's spokesman, Philip Landa, called the response to Pollard during her furlough "important and marvelous." He said that public pressure may result in her being released to a

halfway house on Oct. 20, instead of Nov. 20. The team that is responsible for Pollard at the Danbury prison has recommended the November date for release to a halfway house, although that decision has not yet received final approval from the warden.

Pollard is scheduled to meet this week with Israeli Knesset members Edna Solodar of the Labor Party and Geula Cohen of Tehiya.

KVETCH!™



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"Next time you kids build a succah, try not to decorate it with poison oak."

Cultural Calendar

LOCAL

The first annual FEATS concert, in memory of Dr. Isadore Slovin, will be held at the Jewish Community Center on Saturday, November 4, at 8 p.m. The concert will feature young Israeli pianist, Avner Arad.

PHILADELPHIA

"Visions Of Community: The Filmmaker's Perspective," the ninth annual Scholar Seminar Series of the National Museum of American Jewish History, is currently being presented at the museum on three consecutive Wednesday evenings. Remaining in the series: a screening of "The Miracle of Intervale Avenue," presented by Shalom Straub, executive director of the Pennsylvania Heritage Affairs Commission, on October 25; and the Philadelphia premiere of "In Her Own Time," by Barbara Myerhoff, will be introduced by Jay Ruby, associate professor of anthropology at Temple University and co-author with Myerhoff of "A Crack in the Mirror," will conclude the series on November 1. Admission to the individual events is \$5, \$4 for museum members. For more information call the museum at 215-923-3811.

The Balch Institute is the site of an exhibit entitled "Traditions in Transition: Jewish Culture in Philadelphia, 1840-1940." The exhibit includes clothing papers and memorabilia from that period. For more information call the museum at 215-925-8090.

NEW YORK

"Gardens and Ghettos: The Art of Jewish Life in Italy," currently on exhibit at the Jewish Museum, has been called the "first overall visual history of the Jews of Italy presented anywhere." The collection of rare words of Italian Jews over several centuries.

Thirty oil paintings and etchings by Jack Levine (see Jewish Voice, August 11) went on display at UJA-Federation headquarters, 130 East 59th Street, on September 26. The display, including both social satires and works on biblical themes, will be open to the public on Tuesdays and Thursdays, from 2 p.m. to 5 p.m., through early November.

For more information on these events, contact the sponsoring organizations.

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Announcements/Events

Preston To Speak At Brandywine College

WILMINGTON, DE — George E. Preston, who survived three years captivity in Nazi prison camps during World War II, will speak about these experiences at Brandywine College on Sunday, October 22.

Preston will speak about "Surviving the Holocaust," on Widener University's Delaware Campus in the Moot Courtroom beginning at 7:30 p.m. The campus is located on Rt. 202, just north of Wilmington.

The lecture is free and open to the public. It is co-sponsored by the Friends of the Delaware Campus

Library and Brandywine College's Cultural Arts Program (CAP).

Preston, a resident of Wilmington, is a survivor of Germany's Auschwitz, Birkenau and Buchenwald concentration camps. He will recount his experiences after being arrested, tortured and imprisoned by the Nazis as he worked as an engineer in France in 1942.

"It is my imperious obligation to talk about the atrocities of the past to prevent the recurrence of such tragedies in the future," Preston said. "By sheer luck, I survived. I'm obliged to

tell others what happened. If I don't, who will?"

Preston attracted international

attention when he testified in the Auschwitz War Crimes Trial in Frankfurt, Germany.

AKSE To Welcome Matasars

The congregation of Adas Kodesch Shel Emeth will formally welcome its new rabbi, Howard Matasar, and his family at Friday evening services on October 27. AKSE president Howard Simon will introduce Rabbi Matasar to the congregants.

Services will begin at 8 p.m. and an Oneg Shabbat will follow. All members of the community are in-

ited to attend.

Matasar most recently provided spiritual leadership to Congregation Agudas Achim in Peoria, Illinois. Prior to that position, he served as rabbi at Temple Sons of Israel in Nova Scotia, Canada. Rabbi Matasar was ordained in June of 1985, which *smicha* from the Hebrew Theological College in Skokie, Illinois.

Film At Museum Of American Jewish History

The Miracle of Intervale Avenue, a film profiling members of the Intervale Jewish Center, the only surviving synagogue in the South Bronx, will be screened Wednesday, October 25, 8 p.m., at the National Museum of American Jewish History, 55 N. 5th St. on Independence Mall. The film, by Irving Rappaport and Ken Howard, is based on the research of Jack Kugelmass.

Located in the precinct dubbed "Fort Apache" by the local police, the Intervale community of elderly Jews managed to survive year after year. While sometimes it is a struggle to gather a minyan, the quorum of ten men needed for a prayer service, whenever a member is lost a new one miraculously arrives to take his place.

"Kugelmass is part of the miracle of Intervale Avenue, for his very presence, even though for the purpose of research, complete the minyan," folklorist Barbara Kirshenblatt-Gimblett noted.

Sholom Staub, executive director

of the Pennsylvania Heritage Affairs Commission, will introduce the film and discussion program, the second in the Museum's three-part Scholar Seminar Series, "Visions of Community: the Filmmaker's Perspective."

The series examines the effect of distance between observer and observed in Jewish ethnographic films. *The Miracle of Intervale Avenue* is an example of a recent trend toward subjectivity, inspired by *Number Our Days*, Barbara Myerhoff's 1976 Academy-Award-winning documentary with Lynne Littman. The Philadelphia premiere of *In Her Own Time*, Myerhoff's final film, concludes the series on November 1.

Offered as part of the October Philadelphia Folklore Month festival of events presented cooperatively by the Philadelphia Folklore Project and organizations throughout the city, the programs in the series are open to the public. Admission is \$5, \$4 for Museum members. Call (215) 923-3811 for information.

Hotline For Single Parents

A free Hotline for Jewish single parents has been established by the Single Parent Action Resource Center-Center City (SPARC-CC), in Philadelphia. Jewish single parents are encouraged to call with concerns and questions about themselves, their children, parenting issues and for referral.

The Hotline is open every Thursday, from 10 a.m. to 1 p.m. and is staffed by Rona Michelson, MA, MSW, a Marriage and Family Therapist and clinical member of the American Association for Marriage and Family Therapy. The Hotline number (215) 545-7696.

SPARC-CC is a new program which serves Jewish single parent families in the Center City and Delaware Valley. SPARC-CC sponsors a wide variety of programs and services including family social and recreational events, educational programs and support groups, to inform and referral services.

SPARC-CC is made possible by a grant from the Federation of Jewish Agencies of Greater Philadelphia and is coordinated by the Charles and Elizabeth Gershman YM & YWHA branch of the Jewish Community

Centers of Greater Philadelphia, Broad and Pine Streets.

Hadassah Youth Aliyah Luncheon and Fashion Show

The Hadassah Youth Aliyah Luncheon and Fashion Show will be held at Congregation Beth Emeth, 300 West Lea Blvd., in Wilmington, on Sunday, November 5, at 1 p.m. Joan Lubitz, a model, will be coordinating the fashion show. Fashions shown will be from The Rose and My Sister's Shoes and modelled by Hadassah members. Children's clothing from The Lollipop Shop will be modelled by children of Hadassah members.

Donations to Youth Aliyah finance Youth Aliyah Villages and Centers where hundreds of thousands of

Naches

Rosen

Sharon and Jordan Rosen of Wilmington announce the birth of a son, Eric Harrison Rosen, on October 11. He is a new brother to Brian. Grandparents are Irving and Cyrilla Arosen and Herbert and Claire Sperber.

Kerbel

Melissa and Paul Kerbel, of Bowie, Maryland, announce the birth of a son, Samuel Ephraim, on September 29. Grandparents are Ruth and Bob Kerbel of Wilmington and Dr. Charles and Gladys Teitelbaum.

Vogel

Rabbi Chuni and Oryah Vogel, of Wilmington, announce the birth of a son, Dov Yehuda, on October 10.

Share Your Good News
in the Naches column

Beth Emeth New Members

On Sunday, October 29, the membership committee of Congregation Beth Emeth, 300 W. Lea Boulevard, will be holding a breakfast/open house for all new and potential members.

There will be a morning minyan at 9:15 a.m. with breakfast at 9:30 a.m. The Breakfast will be prepared by the Beth Emeth Brotherhood. This will give everyone a chance to meet Rabbi Grumbacher, Board of Trustees, and other members. A complimentary child sitting service is available. R.S.V.P. by October 25 to Kathy Greshler at 478-0253.

At 8 p.m. on Friday, December 8, there will be a special Shabbat service at Beth Emeth followed by an Oneg Shabbat honoring all new members. The new members will participate in the service which has been prepared by Rabbi Grumbacher. Potential members are welcome to attend. A free sitter service will be provided.

Beth Shalom Gala Auction

Beth Shalom's Gala Auction will take place on Saturday, October 28, at 6:45 p.m. The community is invited to attend. There will be hundreds of items to bid on, including cars, a 25-inch television, vacation homes, dinner parties, services of all kinds, art and jewelry and tickets to theater, concerts and sporting events.

The evening will begin with hors d'oeuvres and cocktails at a silent bid auction. Supper will be served at 8 p.m., followed by the live auction. The evening will end with a dessert buffet. The cost is \$25 per person. Reservations must be made in advance by calling 644-4462 now.

The committee, chaired by Toby Weiner, includes Elva Levine, Acquisitions Chair; Shelly Mand, planning; Marilyn Weiner and Renee Spiller, reception; Herb Sherr, raffles; Karen

Moss, Silent Auction; Eddi Chaikin, live auction; Jerry Grossman, bar; Anita Sobel, catalog; Judy Ehrenfeld, art; Ellen Koniver, reservations. The committee also includes: Sandy Turnauer, Celina Riebman, Gary Gold, Mary Davis, Deane Kattler, Ruth Pernick, Danna Levy, Dicey Sklut, Lorraine Miller, Ellen Pell, Leslie Koralek, Nancy Blumberg, Cindy Imber, Marcia Shepard, Nina Roffman.

Jewish Singles

A variety of Jewish singles programs at the Gershman YM&YWHA, Broad and Pine Streets, Philadelphia, have been scheduled for the fall.

Jewish singles will travel to New York to see "Heidi Chronicles," the Tony Award and Pulitzer Prize winner for best play, on Sunday, November 5. Cost of the trip is \$78 by October 16, \$88 after that date, space permitting. Cost includes round-trip transportation, orchestra seats, bagel breakfast and refreshments on the return trip.

Jewish singles, ages 20s to 40s, are invited to "Brunch Elegant," at the following restaurants: Four Season (October 29), the Chart House (November 19) and Alouette (December 3). Afternoon activities will be determined by the group during brunch. Besides the cost of the brunch at the restaurants, the registration fee is \$5.

To make reservations for any of the above events or for more information, call the Y at 215-545-4400.

Beth Emeth Garage Sale

The semi-annual Garage Sale of the Sisterhood of Congregation Beth Emeth will take place in the Temple auditorium on October 25 and 26 (Wednesday and Thursday), from 9 a.m. to 4 p.m. Items for sale will include clothing, toys, books, games, records, furniture, household appliances and goods, bric-a-brac, and costume jewelry. Bring packages to the auditorium on Monday and Tuesday, October 23 and 24. For further information call Pauline Rosenthal at 358-3257.

AEA Adult Hebrew Classes

Two Hebrew reading classes are being offered for adults by the Albert Einstein Academy. A class for beginners will be held on Wednesdays from 10:45 to 11:30 a.m. An intermediate class will be given on Tuesdays from 10:45 to 11:30 a.m.

Beginners will learn to decode Hebrew and be able to read several prayers from the Friday evening service. Intermediate students will

learn to read more proficiently while learning a variety of prayers from the Saturday morning service.

The beginners' class begins on October 25. The intermediate class began on October 17, but registration is still open. To register or for more information, call the school at 478-5026.

Cost of the program is \$10 which covers the cost of the book.

ORT Membership Tea

Women's American ORT is the mainstay support organization of the global ORT network which encompasses 800 vocational schools and technical training programs. The largest ORT program is in Israel where 120 ORT schools accommodate 100,000 students. In the U.S., ORT educational operations are jointly sponsored by Women's American

ORT and American ORT Federation.

The ORT Brandywine Chapter will hold a membership tea on Wednesday, November 8, at 7:30 p.m. Anyone interested in learning about ORT is welcome. Call Michelle (475-7418) or Sandy (475-6302) for more information.

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Book Review

An American Jewish Photo Album

The Jews in America
 Edited by David Cohen
 Introduction by Chaim Potok
 Collins Publishers

Reviewed by
PAULA BERENGUT

What do a "natural" mikvah in Hawaii, a Black Jewish chief of police in Charleston, Jewish cowboys in California and a *bris* in Wilmington, Delaware have in common? Photos of these people and places are included in a recently published collection that serves as a kind of photo album of the American Jewish family.

The Jews in America, published this month by Collins Publishers, is the story of the American Jewish experience told through some 200 photographs gleaned from a total of over 80,000 shot during the past year by 60 photographers.

In his introduction to the book, author Chaim Potok writes: "One needs to know how to 'read' these pictures in order to understand that this volume is in essence a discerning essay on the current condition of America's Jews: Their triumphant and unprecedented integration into the host culture since their mass beginning on these shores in the 1880's and the sobering problems this success has brought about."

While the book includes all of the photographs one would expect to find in such an album — the Catskills' resorts, a bar mitzvah, Rosh Hashanah services — it contains glimpses



cowboys and artists as well as bankers, criminals as well as lawyers, simple shopkeepers as well as Nobel Laureates." This book successfully demonstrates that there is no such thing as a "typical Jew," but, rather, that Jews are a diverse group that has maintained its identity over thousands of years.

With photographers combing the country for the interesting and the unusual, as well as the routine in American Jewish life, the book is able to trace the Jewish life cycle and holidays through pictures.

Beginning with a chapter on the *bris*, the book includes a photograph of Philadelphian Joel Shoulson, an eighth generation *mohel*, following his ritual circumcision of eight-day-old Nathaniel Martin Maxwell Goldman in Wilmington, Delaware.

This photograph, however, is the only one with local content. And this is probably the only fault that can be found with the book, from the Delaware perspective. The publishers were in touch with *The Jewish Voice* before beginning the photographing process and a number of suggestions were made for interesting shots throughout the state, including the Garden of the Righteous Gentiles in front of the Jewish Community Center in Wilmington — the only such garden in the United States.

The Jews in America follows in the footsteps of the highly successful and critically acclaimed "Day in the Life" series, including *A Day in the*



Joel Shoulson, an eighth-generation *mohel* who performs about 20 ritual circumcisions per week, is shown in this photograph from *The Jews in America*, with eight-day-old Nathaniel Martin Maxwell Goldman, of Wilmington, while his parents, Robert Goldman and Susannah Maxwell and his grandfather, Leonard Goldman, look on. (Photo: Nick Kelsh)

Life of America and *A Day in the Life of the Soviet Union*.

Clear the newspapers from the coffee table. Make room for *The*

Jews in America. This book is one that members of the American Jewish family should display prominently and proudly.

IN BRIEF

JUDAISM; The Evolution of a Faith, by Phillip Sigal. William B. Eerdmans, 326 pages, \$21.95 cloth, \$14.95 paper. In this historical and thematic survey comprising events, personalities and literature, Sigal shows how Judaism has always been a dynamic and pluralistic religion with a common core of faith, having adapted to the Zeitgeist of varying cultures throughout history.

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Obituaries

Leon Harwitz

Leon Harwitz, 85, of 2315 Society Drive, Claymont, died October 5 of emphysema in St. Francis Hospital.

Mr. Harwitz, a butcher for 50 years, retired in 1969. He last worked at King Meat Market, Wilmington.

He was a member of B'nai B'rith Lodge 470 and Montefiore Mutual Benefit Society.

He is survived by his wife, Rose; a son, Gerald of Devon; a daughter, Elaine Gantz of Scarsdale, N.Y.; a sister, Clara Arieff of Wilmington; and four grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to the Delaware Lung Association.

Aron Cypen Lubitsh

Aron Cypen "Cy" Lubitsh, a commercial photographer and sculp-

tor in Delaware for more than 40 years, died October 9 of complications from heart surgery. He was 73.

Mr. Lubitsh, of 302 Rockwood Road, Wilmington, was born in Grodno, Soviet Union, emigrated to Canada and came to the United States in 1937. He worked as a commercial artist and photographer in New York City, frequently with the American National Theater.

He graduated from the University of Vilna, Lithuania, with a bachelor's degree in political science, and earned a master's in art at Columbia University, New York City. He worked and studied under the Russian-born sculptor Alexander Archipenko. Mr. Lubitsh, whose work was primarily contemporary, or modern, had a studio and gallery at Schoonover Studios. A large metal sculpture of a soccer player is a fixture in the courtyard of the Rodney Street studios. He exhibited his works throughout the region, and they are included in several private collections.

During World War II, he was a combat photographer in Europe with the Army's 166th Signal Corps. His combat films from Normandy, the Battle of the Bulge and Germany are part of the official record of the war at the War College, Fort Levinworth,

Kan., and have appeared in several films, including "Patton."

After the war, he came to Wilmington in 1946 at the urging of wartime friends, including "Jack" Bungarz, also a combat photographer, with whom Mr. Lubitsh set up Lubitsh & Bungarz photographers. He retired three years ago.

He displayed his still photos of the war at the Delaware Art Museum in 1964, and his stark photos of the liberation of several German concentration camps are now included in Holocaust memorials in Israel. He compiled an official photographic account of major combat engagements covering the landing in Normandy to the liberation of Berlin.

Mr. Lubitsh was a member of Congregation Beth Emeth, and a 27-year member of the Kiwanis Club of Wilmington. He was a former director of the Kiwanis Foundation. He was past president and current executive committee member of Sister Cities of Wilmington, and served several terms on the New Castle County Beautification Board.

He is survived by his wife, Mary Elizabeth Power-Lubitsh.

Instead of flowers, the family suggests contributions to the Rabbi's Discretionary Fund, Congregation

Beth Emeth, Wilmington, or the Kiwanis Foundation, Wilmington.

Martin Sloan

Martin Sloan, president of Sloan Management Corp. and one of the founders of Sloan's Camera Center, died October 9 of cancer at home.

Mr. Sloan, 69, of 5771 Pyles Ford Road, Greenville, was one of four brothers who established the corporation. They owned and managed several businesses, including the Charcoal Pit, the Doghouse and Radco Manufacturing Co.

They purchased "The Pit" in 1956 and modeled the business after their Doghouse Sandwich shop in Wilmington Manor. At one time the corporation owned two Charcoal Pits, two Doghouses, three Pappy's restaurants, a Swanky Frank in Dover and a Dunkin' Donuts. They eventually divested themselves of all but the Doghouse, their first restaurant.

Mr. Sloan, a photographer in the Army Air Corps during World War II, and his brother Samuel, a photographer in the Signal Corps during the war, co-founded Sloan's Camera Center and United Photo lab in 1949. The business was at 108 W. Ninth St., and was later relocated to the Wilmington Parking Authority's Center at Ninth and Orange streets.

He was a member of Temple Beth Emeth. He was a member and former board member of Brandywine Country Club, where he was an avid golfer.

He is survived by his wife, Patricia R.; two sons, Frank Sloan of Covington, La., and Jack Keyser Sloan of Baltimore; two brothers, Samuel of Boca Raton, Fla., and Louis of Wilmington; and two grandchildren.

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

Jack Friedman

Jack Friedman, 62, of Barclay, Wilmington, died October 10 of a heart attack in University of Pennsylvania Hospital, Philadelphia.

Mr. Friedman was a custom home builder in the Wilmington area for five years. Before that, he was a stock broker in Wilmington.

He was an Army and Navy vet-

eran, and a former Eagle Scout. He was a member of B'nai B'rith, and the Deborah Hospital Foundation.

He is survived by his wife, Diana; a daughter, Randi Novick of Bala Cynwyd, Pa.; a son, Kenneth E. of Delanco, N.J.; and a granddaughter.

Instead of flowers, the family suggests contributions to Dora Weiner-Frieda Goldstein Chapter of the Deborah Hospital Foundation, Browns Mills, N.J.

Celia Glotzer

Celia Glotzer, 85, of Kutz Home, 704 River Road, Bellefonte, formerly of New York City, died October 10 at the home.

Mrs. Glotzer was a homemaker. She was a member of Hadassah.

Her husband, Harry, died in 1973. She is survived by a son, Herman L. of Kennett Square, Pa.; a daughter, Myra Glasser of Portland, Ore.; two sisters and a brother; three grandchildren and two great-grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

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

Bessie Astrin

Bessie Astrin, 89, of Coffee Run, Hockessin, died October 12 in Christiana Hospital.

Mrs. Astrin was a homemaker and a lifelong resident of Wilmington. She was a member of Congregation Beth Shalom, Deborah, and Kutz Home Auxiliary.

Her husband, Morris, died in 1976. She is survived by two daughters, Shirley A. Mittelman, with whom she lived, and Elaine Levin of College Park, Md.; five grandchildren and four great-grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to Kutz Home, Wilmington, or to charity.

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The family of Milt Rosenthal wishes to thank the community for the many contributions, cards, visits and calls. We sincerely appreciate the genuine concern.
Lillian, Curt, Randy, Jodi, Jimmy & Shirley

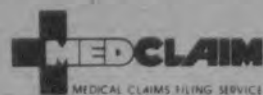
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Bush To Congress: Saudi Sale Doesn't Threaten Israel

By DAVID FRIEDMAN
WASHINGTON (JTA) — The Bush administration is trying to convince Congress and the American public that its proposed \$3 billion sale to Saudi Arabia of 315 tanks and other military equipment poses no threat to Israel.

While the Abrams M1-A2 is the "world's best tank," its possession by the Saudis would not change the military balance in the Middle East in a way that "would negatively affect Israel," a State Department official said last week.

He reiterated the Bush administration's commitment to maintain Israel's qualitative edge over any possible combination of enemies against it. The official was briefing reporters on the administration's informal notification to Congress on Oct. 11 that it plans to sell the Saudis the tanks and various other military vehicles. The tanks alone cost \$1.1 billion.

The notification triggered a 20-day period of consultations with Congress to be followed immediately by formal notification. Once that happens, Congress has 30 days to vote down an arms sale; otherwise it automatically goes through.

The Israeli government opposes arms sales to any Arab government, except Egypt, which has signed a peace treaty with the Jewish state. But the State Department official indicated he does not expect Israel's opposition to be as vociferous as it was for such past deals as the 1981 sale of AWACS surveillance planes to Saudi Arabia.

The organized Jewish community has voiced opposition to the sale, but has not yet decided whether to engage in an all-out fight with the administration over it.

"We support the consultations between Congress and the Executive Branch," Toby Dershowitz, spokeswoman for the American Israel Public Affairs Committee, said last week. She noted that in the past there had not been such extensive consultations as there have been over the current sale.

Dershowitz indicated that AIPAC would like to avoid an all-out fight. She said that if details can be worked out to the satisfaction of supporters of Israel, the arms sale is "likely to go through." AIPAC came under criticism from some Jewish groups last year for fighting arms sales to Persian Gulf states that some felt would be no direct threat to Israel.

Congressional sources also indicated that they are waiting for more information on components of the tanks, where they will be based and other questions before they decide whether to allow the sale to go through without opposition.

One concern is over the armor with which the tanks are equipped. The administration reportedly has agreed not to use uranium armor, which is denser than steel. But the official briefing reporters said the type of armor used is classified. He added that the M1-A2 tank being

sold to the Saudis is the export version of the tank, which is not as fully equipped as the one to be used by the U.S. Army.

Concern also has been expressed by supporters of Israel that the tank sale could be followed by a sale of some 100 F-16 or F/A-18 jet fighters to the Saudis. The official conceded that the Saudis want to replace their outdated F-5s. But he said that the Saudis have only begun the process of considering what planes they want.

The United States plans additional arms sales to the Saudis and other Arab countries, the official said. But he said the arms package now on the table will be the last one in 1989 and that the administration hasn't yet started consideration of any sales for 1990. The official stressed the economic importance of the sale both for the U.S. Army in particular and the U.S. economy in general.

He said the Army will get its first M1-A2 tanks in late 1992 and that the Saudis would get them a year later. Saudi Arabia would receive the tanks over a three-year period, and they would meet its needs for some 20 years.

If the tanks were not sold to Saudi Arabia, the cost of producing the tanks would be higher and General Dynamics Corp. could not maintain its two production lines, one in Ohio and another in Michigan, a Pentagon official said.

The State Department official said if Saudi Arabia could not obtain the U.S. tanks, it would most likely buy the British Challenger 2, which is looking for a start-up sale. The sale to the Saudis would increase the likelihood that other countries, including Britain, would buy the U.S. tank, the official said.

A background paper released by the State Department said that the production of the tanks would generate nearly \$2 billion in income to Americans and some 55,000 man-years of employment. Some 40 states

would see economic benefits, particularly Michigan, Ohio, Connecticut, California and Indiana, the paper said.

As it has for past arms sales to the Saudis, the administration pointed to Saudi Arabia's need of the weapons for defensive purposes.

Most of the tanks will be deployed in the northeastern portion of Saudi Arabia to guard against possible threats from Iraq or Iran, the State Department official said. Others will be positioned in the southern part, near South Yemen.

Only a few will be in the northwestern area, which is closest to Israel, the official said. He added that they will be there principally because there is an armor training school in northwestern Saudi Arabia.

Waldheim Forced To Cancel African Visit

NEW YORK (JTA) — President Kurt Waldheim of Austria has been forced to call off his planned state visits to Senegal and the Ivory Coast this month. Both West African countries diplomatically withdrew their invitations when presented with documentary evidence of Waldheim's Nazi past by the World Jewish Congress.

He was to have arrived in Senegal

for a three-day visit Oct. 16, to be followed by a five-day visit to Ivory Coast. But the Senegal trip was canceled after a telephone talk with President Abdou Diouf, Waldheim's office in Vienna said.

President Felix Houphouet-Boigny of the Ivory Coast reportedly informed Waldheim last Friday that his visit would be inopportune because a government reshuffle was imminent.

According to the WJC, which exposed Waldheim's Nazi activities when he ran for president of Austria in 1986, its representatives in various capitals presented the ambassadors of the two African nations with documentation of Waldheim's wartime activities. They reminded the envoys that Waldheim has been shunned by most national leaders.

Probably the most telling document was the decision in April 1987 by the U.S. Justice Department to bar Waldheim from entering the United States, because he was implicated in the deportation of civilians to death camps and the execution of hostages, the WJC said.

Since taking office, Waldheim has been rebuffed repeatedly in his efforts to be received by other heads of state.

He has been invited by no Western or Eastern bloc country. His junkets abroad have been confined to several Moslem countries and to the Vatican, where, as a Catholic, he was received by Pope John Paul II.

Hussein In Canada

By MICHAEL SOLOMON
OTTAWA (JTA) — King Hussein of Jordan told a joint session of the Canadian Parliament last week that "Israel's unwillingness to cede to Palestinians the Arab territories occupied by force in the 1967 war is the one remaining obstacle to a just peace" in the Middle East.

Hussein, here on a seven-day state visit, is the first Arab leader and the first head of a non-democratic regime ever to address the assembled members of the House of Commons and Senate. He was invited to do so by Prime Minister Brian Mulroney, who praised the monarch for his efforts to bring peace to his region. Mulroney is scheduled to visit Jordan and Israel next year.

President Chaim Herzog of Israel addressed a joint session of Parliament when he visited Canada last spring.

Hussein maintained there was no need for further Palestinian concessions to move the peace process forward because "the Palestine Liberation Organization, led by its chairman, Yasir Arafat, has met all the prerequisites and requirements to achieve a peaceful settlement."

The king accused the Likud-Labor coalition government in Israel of attempting to "mire the peace process in an effort to forestall the moment of

decision." But Hussein made no reference to an independent Palestinian state in the course of his address.

While Hussein spoke of Israel's alleged "nuclear arsenal and other weapons of mass destruction," he did not mention the chemical weapons stockpiled by Arab states and widely used by Jordan's close ally Iraq against Iran and against its own Kurdish population, according to a statement issued by the Canada-Israel Committee.

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Travel

By RUTH ROVNER

Special to The Jewish Voice

Jazz musicians fondly call it the "Big Easy." Others call it "Crecent City" because it's located where the Mississippi River makes a bend on its long way southward.

Whatever it's called, everybody seems to love New Orleans. For tourists, it offers a spicy medley of sense impressions: the sound of jazz on Bourbon Street, the sight of the Mississippi (which people here dub "The Mighty Muddy"), the tang of Cajun cooking, the colorful swirl of activity on Jackson Square in the French Quarter — all combine to create the special flavor of the Big Easy.

For Jewish travelers, there's still more — the flavor of a city that's a blend of past and present, a Deep South city where Jews number just 12,000 in a population of 750,000 but have always been a powerful presence.

The roster of prominent New Orleans Jews includes merchants, politicians, musicians, artists. Judah Benjamin, who held two cabinet posts in the Confederacy, began his career here. So did Judah Touro, who became one of the city's most well known benefactors.

Other Jewish New Orleanians include Captain Neville Levy, a ship-builder who helped open the Greater New Orleans Mississippi River Bridge in 1958, and Allan Jaffe, founder of Preservation Hall, the renowned jazz center in the French Quarter.

Jewish sites of interest in the Big Easy are delightfully easy to explore. That's because many of them are directly on the route of the St. Charles streetcar — and riding this moving National Historic Landmark is part of the fun of a visit.

The seats are polished slat benches, the windows are open wide to catch the breeze, and the bargain fare of 60 cents allows visitors to see a long stretch of St. Charles Avenue, with its elegant Southern mansions, lavish gardens and giant oak trees.

The Jewish Community Center at 5342 St. Charles is a sleek low-rise white building in a modern style that's a somewhat jarring surprise in a city renowned for ornate design.

Inside, the extensive facilities include a fully equipped exercise and fitness center, auditorium, nursery school, huge outdoor swimming pool



The Touro Synagogue in New Orleans was named for Judah Touro, son of Rabbi Isaac Touro of Newport, R.I. Touro came to New Orleans in 1803, after the Louisiana Purchase. (Photo: Ruth Rovner)

— twice the olympic size — and racquetball courts. Visiting Jews who are members of JCC's elsewhere can use all these facilities free.

The campus of Tulane University begins at 6400 St. Charles. Tulane is home to 3,000 Jewish students, some of whom are enrolled in its Judaic Studies Program. In the Howard Tilton Memorial Library, the archives of the Southern Jewish Historical Society are kept. The President's Mansion, a striking classical revival structure, was once the home of Samuel Zemurray, a Jewish immigrant who came to the city virtually penniless, went into the banana business and in time became head of United Fruit. Later, he gave this mansion and other gifts to the university.

Temple Sinai at 6227 St. Charles is also directly on the streetcar route. New Orleans' first Reform congregation is now the largest among the city's eight, and its headquarters is a spacious building surrounded by stately trees.

Jewish art enthusiasts will be delighted to discover here an impressive art collection. On the walls of Temple Sinai's auditorium are sixty seven works of modern Jewish art, including four original lithographs signed by Marc Chagall, 11 by Shalom of Safed, and works by Jaacov

Agam, Slomo Katz, Chaim Gross, Ira Moscowitz and others, all part of the Barbara Weintraub Collection of Art.

"And that's only half the collection," says Rowland Farrald, synagogue member. "We have so many paintings, we store the rest in a separate room."

"We get many visitors who jump off the streetcar when they see the stained glass windows," says Farrald, who turns into tour guide when visitors knock. "And when they come inside and see this," — he gestures to the art work — "they're amazed, they just don't believe it."

Not everyone comes by impulse on the streetcar. Recently, a Jewish group made the trek from New York to New Orleans specifically to see this collection.

Farrald's tour also includes a visit to the main sanctuary with its original chandeliers by Louis Tiffany, and to the tranquil Garden for the Blind outdoors. Dedicated with a plaque in braille, this lush garden is especially meant to be felt and touched by the blind, says Farrald, leading the way past yew trees, japoicas, magnolias and fragrant flower beds.

Finally, Touro Synagogue at 4338 St. Charles, is home to the city's most historic congregation. From the outside, it's a striking sight: a massive

New Orleans -- The Big Easy

and distinctive structure with a dome and arches and intricate Star of David patterns. A plaque explains that this congregation grew from a merger of two early Jewish congregations, one of them being the first beyond the original thirteen colonies.

It's named for Judah Touro, son of Rabbi Isaac Touro of Newport, Rhode Island, who came to New Orleans in 1803, after the Louisiana Purchase. "He came to New Orleans to make his fortune here, and he did," says Adrien Genet, a fourth generation member of Touro who often gives tours of the synagogue.

Leading the way to the sanctuary, she explains that Touro became a cotton broker and benefactor who gave to both secular and Jewish causes. He financed a synagogue for the Dispersed of Judah congregation and even imported wood from Palestine for their sanctuary. "And this is

it," says Genet, pointing to the sturdy and elaborately carved ark that is one of the prized possessions in the large sanctuary. "This is the original piece from the 1846 synagogue."

The present synagogue was designed in 1909 by Jewish architect Emile Weil, who won an architectural competition. "Among the bids for that competition was an artist's proposal for \$10,000 to design stained glass windows," says Genet. "Unfortunately, at the time, the members couldn't afford it." She smiles ruefully. "And the artist's name was Marc Chagall."

But the congregation has prospered since then, and recently completed a new addition, a garden and modern chapel in pastel Art Deco style, a contrast to the ornate man sanctuary.

The blend of old and new in Touro synagogue typifies New Orleans Jewish life, which, like the city itself, is an intriguing mix of many flavors.

— Touro and Temple Sinai are open to visitors. Call first to arrange a guided tour.



A sample of the typical architectural style found in New Orleans' French Quarter. (Photo: Ruth Rovner)

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Roots & Branches

Miriam Weiner

Synagogues In Israel

By MIRIAM WEINER

In synagogues worldwide, Jews gather to welcome the New Year, as their ancestors have done for generations. The synagogue represents the home of our spiritual roots and a link which bonds Jews throughout the Diaspora.

During a recent visit to Israel, the synagogue and its relationship to family history became a focal point of my trip.

My first Shabbat in Jerusalem began at the Great Synagogue, directly across the street from the Sheraton Plaza Hotel. I was overwhelmed with the beauty of the architecture and the feeling of spiritual closeness which I had experienced once previously in Madrid.

For family historians, Beth Hatefutoth, The Museum of the Diaspora located on the campus of Tel Aviv University, represents a unique opportunity to explore their roots on many levels through the exhibits, films of community life, photo collections, computer databases and archival material.

I was particularly interested and moved by the "Gates of Faith" which contains exquisitely crafted scale models of the exteriors and interiors of famous synagogues from the second century synagogue of Sardis in Turkey to the ultra-modern Beth Sholom Synagogue in Elkins Park, PA, designed by Frank Lloyd Wright.

Other models represented the synagogue in Chodrow, U.S.S.R. (formerly Poland); the "Altneuschul" in Prague; the Tempio Israelitico in Florence, Italy; the Touro Synagogue in Newport, RI; the synagogue of Aleppo, Rashi's study room in Worms, the Great Synagogue of Amsterdam with 613 lamps. The song, "Adon Olam," is heard in the background in 12 different Ashke-

nazi, Sephardi and Oriental versions which accompany a visitor during the exhibit tour.

My tour guide, Gil Peretz, who undoubtedly was "the best in all of Israel," took me to the Old City with our first stop in the Jewish Quarter at the Sephardi synagogues known as the R.Y.B.Z. Center, reconstructed and rebuilt on a national level following the Six-Day War in 1967. Today, the synagogues provide religious services on weekdays, Shabbat and festivals and are maintained by the Jerusalem Sephardi Council.

This historic center together with the nearby Sephardi Educational Center is destined to be a vast project for the preservation of Sephardi Jewish heritage and culture. The R.Y.B.Z. is composed of The Great Synagogue of Jerusalem, the Eliyahu Hanavi Synagogue, the Istambouli Synagogue and The Ha'emtzai Synagogue. The extensive on-site indoctrination and history was provided by Aryeh Grayevsky who is well versed with the history of the Jewish Quarter and the four synagogues in particular. As he mesmerized me with his stories and knowledge, I felt torn between continuing the scheduled tour or remaining at the synagogues.

Family histories can be found in many synagogues such as the Italian Synagogue at 27 Hillel Street, Jerusalem, which has several genealogies in its Nahon Collection.

As a family historian, I spend a considerable amount of time in bookstores, particularly those with enticing copies of out-of-print books. Some special "finds" were due to the determined efforts of Mrs. Slutzky at Bet Hillel Books, 4 Hill Street in Jerusalem.



Model of the Rema Synagogue in Krakow, built in 1553 in the Renaissance style.

One morning while waiting for my guide, I walked out of the Sheraton Plaza just to get a head start on a beautiful September day in Jerusalem. Right across the street was a small used bookstore and I went in to check its stock of "Yizkor" (memorial) books. There were several, but the one which particularly interested me was "Sefer Kielce" because I have a close friend with roots there who will be so excited to receive a book about her ancestral town.

A visit to J. Robinson & Co. Bookseller, 31 Nachlat Benyamin St., Tel Aviv, was a "must" as Mr. Robinson is well known as a source for out-of-print Judaica and particularly, difficult to locate Yizkor books. On the shelves are thousands of books. When I requested books about synagogues, he selected *Synagogues in Poland and Their Destruction* by David Dawidowicz (Mosad Harav

Kook/Yad Vashem, Jerusalem, 1960), *The Synagogues of Italy* (1954) and *The Synagogues of North Africa* (1974) both by Jacob Pinkerfeld (Bialik Institute, Jerusalem).

Even though my new books were getting heavy, I headed off for some more shopping and ended the day in a restaurant on Jaffa Road near the corner of King George Avenue. When I entered Feferberg's Restaurant, I was greeted by Shalom "Charly" Bar who began a conversation shortly after seating me. When he said his family came from Morocco, I brought out my new book and while I ate dinner, Charly spent about 20 minutes looking at *The Synagogues of North Africa*. He interrupted my meal briefly to point out one photo of a cemetery, recalling how he used to walk right by that cemetery on his way to school. He surrendered the

book somewhat reluctantly.

The number of the new books acquired during the trip represented an extra suitcase which increased my luggage weight precariously. However, all arrived safely with me on the Tower Air flight back to JFK Airport.

There are many other good references for synagogues and their history including *Synagogues of Europe* by Carol Krinsky; *The Old Synagogues of Turkey* by Don A. Halperin; *The Architecture of the European Synagogue* by Rachel Wischnitzer; *Wooden Synagogues* by Maria and Kazimierz Piechotka; *The Synagogue* edited by Uri Kaploun; and *The Synagogues of New York's Lower East Side* by Gerard R. Wolfe and Jo Renee Fine.

The wealth of Jewish history represented in old synagogues is one more link to your unique family history to be discovered and savored.

Miriam Weiner, certified genealogist, author and lecturer, has prepared a beginner's guide (55 pages) on how to research family history that includes charts, list of archives/libraries, bibliography, maps, family group sheets and more. It can be ordered for \$12.50 by writing to her at 136 Sandpiper Key, Secaucus, NJ 07094.

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U.N. Vote

Continued from 1

In U.S. circles, voting with the Scandinavian countries is considered as much a show of support for the principle of universality within the United Nations as a reflection of sentiment toward Israel. For that reason, a number of countries that otherwise vote repeatedly to condemn Israeli practices choose not to try to invalidate the Jewish state's credentials.

Ambassador Johanan Bein, Israel's acting permanent representative to the United Nations, said he considers the credentials vote more important than other votes on Israeli practices.

Bein said the Soviet Union's abstention was "definitely a move in the right direction." However, he added that he would have preferred it to "take the whole step and do the right thing" - in other words, vote in favor of the Danish resolution.

The Soviets also abstained in 1982, but

have voted every year since with the Arabs.

Bein also said Tuesday's vote reflects some progress in the Arab world and Africa. He pointed out that Turkey, which abstained last year, voted in favor of the Danish move, as did Nigeria, which was absent last year. The Nigerian vote is significant, he said, both because Nigeria has "a clear Moslem majority" and because the nation's representative, Ambassador Joseph Garba, is serving as the General Assembly president this year.

Egypt also voted in favor of the Danish move, as it did last year. In a nod to the Arab countries, however, Egypt's representative, Ambassador Abdul Halim Badawi, spoke after the vote and condemned Israeli practices in the administered territories.

There apparently was an error in the voting of the Arab Sultanate of Oman, which went on record as supporting the Danish move. A spokesperson at Oman's mission said the vote was a mistake and that the nation had meant to vote with the other Arab states. But according to UN procedure, the record officially stands as the votes are locked in, and while

countries may make an error known, they cannot change their votes.

Seymour Reich, chairman of the Conference of Presidents of Major American Jewish Organizations, said that while he is encouraged by the votes of Nigeria, Turkey and the Soviet Union, it is unfortunate that Israel's credentials came under attack once again this year.

"One can only express deep disappointment and chagrin," Reich said, "that once again, the Arab world, with only Egypt not going along, decided as a matter of policy to seek Israel's expulsion from the UN - even knowing that the effort was doomed and in the face of American efforts to change their vote."

Meanwhile, in Paris, the General Conference of the United Nations Education, Scientific and Cultural Organization decided by unanimous vote Tuesday to postpone for two years consideration of the Palestine Liberation Organization's request for admission as the "state of Palestine."

But Israel was dissatisfied and complained angrily that the PLO's bid will be allowed to come up for consideration at the next session

of the General Conference in Oct. 1991.

The 161-member General Conference of UNESCO is that agency's equivalent of the U.N. General Assembly. Its biennial session opened here Tuesday and will run through Nov. 16.

The PLO's application for membership in UNESCO was the General Conference's first order of business.

The decision to defer it was recommended Oct. 10 by the UNESCO executive committee, the organization's 51-member governing body. Ratification of its decision by the General Conference was expected.

Israel voted for the resolution because "we did not want to break the consensus by voting against" it, its delegate, Ambassador Yakov Aviad, said.

"But we want vehemently to protest against" it, he said after the vote was taken. Aviad said the decision to reject the PLO should have been final, not merely a postponement.

The PLO has been trying to establish international recognition by seeking entree into U.M. specialized agencies as a full member with sovereign rights.

Afterlife—

Continued from 3

Another conclusion is radicalism. Many of those who believe that this is all there is have not opted for hedonism. Many secular Jews, for example, heirs to thousands of years of Judaism's preoccupation with "repairing the world under the rule of God," have devoted themselves to repairing this world — but without God. This religious/moral fervor without religious beliefs led many to radicalism.

First, since there is no such thing as a hereafter, they reasoned, it is this world that

must be made into a heaven. Hence, the attraction of utopianism to so many in the 20th century who have rejected Judaism and Christianity.

Second, since this is our one existence, this world must become a utopia now. We cannot wait.

Judaism rejects both conclusions. In the words of one of its basic teachings, "It is not up to you to complete the task, but neither are you permitted to desist from it." Both parts are critical. The Jew is never allowed to say, "I don't have to preoccupy myself with fighting for a better world; things will work out in the next world."

The Jewish Family Service counseling service to troubled families and its programs to over 300 senior adults continue to be underfunded.

The Hillel Foundation has been existing in inadequate quarters for the last four years.

Two relatively new Jewish education programs for educationally handicapped children and young adults, the Judaic Workshop, and Ki Tov need increased funding to expand.

Albert Einstein Academy for 1989-90 has 57 full time and 5 part time students. Twenty students from 14 families are on scholarships totaling over \$20,000.

Gratz High School has not been able to significantly increase teachers' salaries or conduct teachers' in-service training.

"We must do all within our power to reach our minimum goal," Topel maintains. "The needs are there, the crisis is real. We can do the job required of us."

The 1990 Campaign leadership consists of the Major Gifts Council with Frank Chaiken, Stephen Herrmann, Richard A. Levine, Martin G. Mand, Irving Morris, Steven J. Rothschild and William Topkis. Nancy Kauffman is Women's Division Campaign Chairman. The Advanced Gifts Co-Chairmen are Cas Anolick and Barry Kayne. Super Sunday Chairs are Kathy Bloom and Alan Paikin.

1990 Campaign—

Continued from 1

Family Service has accepted the responsibility of all the resettlement requirements, housing, job search, and acculturation in the Jewish community.

Israel is expecting more than 50,000 additional Soviet Jews in the next few years. They are important to Israel's future as many are professionals. (Thirty percent of the musicians of the Israel Philharmonic Orchestra are Soviet immigrants.) Israel faces a severe shortage of housing and adequate employment opportunities. They have asked the American Jewish Community to raise an additional 500 million dollars a year to assist them — "a life saving task," says Topel.

In addition, our local agencies have been living on a bare-bones Substance level, Topel notes.

The proportion of funds that the Jewish Family Service, Jewish Community Center and Kutz Home receive from the United Way has been steadily decreasing.

The Jewish Community Center provided over \$40,000 in scholarships to Day Care and Day Camp campers - many of them from single parent families.

Arafat Statement—

Continued from 1

Friday when Robert Pelletreau, the U.S. ambassador to Tunisia, met informally with PLO officials, Tutwiler said. But she said Pelletreau "did get into the importance of getting a dialogue under way and what it would take to do so."

Asked to explain why the United States did not raise the points directly with the PLO, Tutwiler said, "We are dealing with the foreign minister of Egypt." She added, "The Egyptians are talking to the Palestinians."

Tutwiler said the discussions with the PLO dealt with "what it would take to et to a dialogue now between Israelis and Palestinians." Also discussed was "the importance of the PLO going along with such a dialogue and doing nothing to block it."

A PLO statement issued in Baghdad on Tuesday said that any delegation representing the Palestinians "must be chosen and ap-

proved by the PLO."

Israel's Inner Cabinet on Oct. 6 deadlocked and thereby rejected a proposal by Egyptian President Hosni Mubarak that he name the Palestinian delegation for talks in Cairo. The vote was split along party lines, with Labor backing the idea and Likud rejecting it.

Baker then proposed his five points, which include Egyptian-Israeli consultations on the makeup of the Palestinian delegation. Baker also suggested a meeting in Washington with the Egyptian and Israeli foreign minister if the two sides could work out the Cairo meeting.

The announcement in Baghdad rejecting the Baker proposals is the latest example of the PLO missing an opportunity to make peace, according to the co-authors of a new book on the PLO's involvement in terrorism.

"This is another sign of the PLO being unable to translate momentary diplomatic gains into long-term political advantage," said Joshua Sinai, a former Middle East analyst with the Library of Congress.

But neither is he ever to expect a utopia in this world. We cannot perfect the world. We can only gradually repair it.

In light of the secular hells produced by secular utopians, it becomes evident just how brilliant Judaism was to defer utopia to a future world (messianic or otherwise). And yet how equally brilliant of Judaism to keep Jews from relying on the future world in order to ignore the evils of this world. Had Jews like Marx, Trotsky and myriad other radical secular Jews not tried to create heaven on earth, they would not have created hell on earth.

There is, finally, one other logical and all too common consequence of believing that this world is all there is — despair.

The malaise felt by so many in our society in our time is not traceable to material deprivation. It is traceable to the despair induced by the secular belief that this world is all there is.

That is why peasants with religious faith are probably happier than affluent Jews who have no faith (and why affluent secular Jews and

non-Jews, not the poor, start all the radical revolutions).

As for the rabbi's statement that we live on through the memories of loved ones, it is poor solace to the six million Jews, nearly all of whose loved ones also died.

If this is all there is, and people live solely through the memories of loved ones, then most of the six million died as forgotten smoke, with fates and memorials no different, therefore, than that of the smoke from a cigarette.

If a Jew wants to believe that this life is all there is, that is certainly his prerogative. But let him be honest enough to acknowledge that this view is alien to Judaism. And let him also be honest enough to acknowledge that it renders the lives of most little more than a cruel joke.

(Dennis Prager is co-author of *The Nine Questions People Ask About Judaism* and editor of *Ultimate Issues*, a quarterly publication in Los Angeles from which this column is reprinted with permission.)

U.S.-Israel Ties—

Continued from 3

failure, is in many ways a resounding message from the residents of the territories to the PLO leadership to accept the fact that dreams of conquest of Israel are illusory and that what is needed is negotiation.

Progress is slow, indeed, but whatever progress has been made — and peace between Israel and Egypt is no small matter — has been a result of this relationship; the slowness merely reflects how unwilling the Arab world is to give up its struggle.

Now enters the Bush Administration and the jury is still out on what direction it will pursue. Those critical of Reagan-Shultz, who historically have sought to dissuade the U.S. from close relations with Israel, see an opening in the Baker address. They would have the U.S. begin to distance itself from Israel, play down strategic cooperation, indicate a willingness even to pressure Israel and threaten some aid cutoff, all with the goal of shoring up relations with the Arab world.

This approach has never worked and we hope that it is wishful thinking on the part of many "Arabists" to conclude from Baker's remarks that this is the direction the Administration will be taking. Just the fact that people everywhere, in Israel, in the Arab world, in Europe, have read this interpretation into Baker's speech makes clear that it was a mistake that he took such a stance. But there remains a large gap between perception and reality and the Administration quite obviously has many ways it can demonstrate that this reading of its policy is incorrect.

The Administration should do so quickly and repeatedly because the "Arabists" road is a prescription for generating a negative momentum. It will not take much for those with illusions about the prospects of a future break between the U.S. and Israel to reemerge in the Arab world. One can hear their arguments being made even now. The Baker speech is the beginning of a process. Soon there will be pressures on Israel, even joint Soviet-American pressures (remember 1956, the U.S. and Soviets together forced Israel out of Sinai). And then the aid will begin to go. And then Israel will weaken and a newly united Arab world will be in a position to win the war it has never won.

And Israelis, who have already demonstrated their willingness to make hard choices when confronted by a real peacemaker, will feel more isolated and justifiably concerned about protecting their security than about what concessions are necessary for peace.

None of this has to occur, and it probably won't occur because U.S. policymakers recognize the dangers. Instead, the U.S. should reassert the primacy of its relations with Israel — surely not the only important U.S. relationship in the region, but the one that is at the heart of U.S. interests and hopes for peace.

With such a move, the Bush Administration can help move the region closer toward that slippery goal of peace. The Arab world, including the Palestinians, will again have to think about the peace option and in time, maybe via Israel's proposal for elections in the territories, movement will occur.

There are no guarantees. Patience is needed. It is vital to understand that U.S. support for Israel is the key to change in the Arab world, and true change in the Arab world will surely be met with open arms by the leaders and people of Israel.

(Kenneth Jacobson is the Director of the International Affairs Division of the Anti-Defamation League of B'nai B'rith.)