

The JEWISH VOICE

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The Jewish Voice"

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Labor And Likud Disagree On Peace Plan

By HUGH ORGEL

TEL AVIV (JTA) — The Labor and Likud factions of Israel's divided government are battling over the new American peace package that Secretary of State



JERUSALEM — Secretary of State George Shultz shakes hands with Prime Minister Yitzhak Shamir at the beginning of the Peace Negotiations held here Feb. 28. A Shamir aide said later Shultz was still learning Israeli and Arab positions to prepare a proposal which will take those views into account.

George Shultz presented in writing to Premier Yitzhak Shamir on March 4. Shultz requested that Israel provide a "clear response" to the plan by March 15, the date Shamir is scheduled to meet with President Reagan at the White House.

Shultz arrived in Israel at midnight on March 3 after meeting twice with King Hussein of Jordan in London. He was closeted with Shamir for two hours the following day and met separately with Foreign Minister Shimon Peres before making quick visits to Damascus and Cairo. He returned to Washington on Saturday, March 4.

Shultz appears to have left the Labor-Likud coalition government in greater disarray than before he started his intensive shuttle diplomacy in the region Feb. 26. As a result, prospects of early elections loom larger than ever.

The long-standing friction between Shamir, leader of Likud, and Labor Party leader Peres was further aggravated by the leak of the document Shultz left with both men Friday to the newspaper Yediot Achronot, which published a photocopy of it on March 6. Shamir, saying only he, Peres and Hussein had seen it, implied that Peres was responsible for breaching the confidentiality of the letter. Peres hotly denied this and suggested the leak came from a source close to Shamir.

The letter outlines in some detail a tremendously accelerated timetable for negotiations between Israel and its Arab adversaries, beginning May 1, to be preceded in the middle of next month by an international conference under United Nations auspices.

Shultz has made it clear he considers his package an all-or-nothing proposition from which no components can be removed. Implicit in the plan, though not stated, is the principle of trading territory for peace. That principle, and an international conference, are

fiercely opposed by the Likud, while Labor is amenable to territorial compromise, an international conference and a stepped-up timetable for negotiations.

The leadership and central bodies of the two major parties met Saturday night, March 5, to consider respective positions. Sunday's regular cabinet meeting was declared a closed session of the Ministerial Defense Committee to avoid leaks. But this did not prevent reports emerging of a bitter fight.

Labor ministers pressed for the "clear response" demanded by Shultz, arguing that the prime minister must go to Washington next week as the head of government, not as the Likud party head, and must take an agreed response with him. Shamir insists there will be no Israeli response until he receives the "clarifications" he says he demanded from Shultz.

Shamir also rejected Labor's call for an immediate meeting of the Inner Cabinet, the government's top policy-making body, consisting of five Labor and five Likud senior ministers. He argued that it would end in stalemate, as did the last two sessions of the Inner Cabinet: one held Feb. 25, a day before Shultz arrived in Israel, and the other on March 1, the day Shultz left the region to visit Hussein in London and attend a NATO summit conference in Brussels. A smaller ministerial forum was scheduled to meet Wednesday, March 9.

Although the Cabinet communique said there was a "discussion" after Shamir and Peres reported on their separate meetings with Shultz, the discussion was said to have been an exchange of accusations and insults between the two. Shamir insisted the Shultz document was not an ultimatum and that the secretary of state told him there could be amendments. The prime minister proposed seeking clarification from the Americans while he is in Washington. Labor spokesmen said that without a clear decision by the Cabinet, whatever Shamir tells Reagan and Shultz in Washington will be the response of one political party, not an official reply of the Israeli government.

Defense Minister Yitzhak Rabin, speaking for the Labor Party, told Israel Radio that the Shultz plan contained a serious chance to achieve peaceful negotiations. If the government rejects the U.S. move, it will create the impression that Israel is refusing to accept a

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Netanyahu Addresses U.S. Jewish Leaders On Closed Circuit Television Broadcast

By PAULA BERENGUT

Speaking to a selected audience of American Jewish leaders in 18 major Jewish communities on Feb. 18, Binyamin Netanyahu, Israeli ambassador to the U.N., said he hoped Secretary of State George P. Schultz "will find Arabs who are willing to step forward to negotiate with Israel" during his Middle East peace shuttle.

The ambassador appeared on a panel with Tom Dine, executive director of the American Israel Political Action Committee (AIPAC), and Martin Raffel, director of the Israel Task Force of the National Jewish Community Relations Advisory Council (NJCRAC). The moderator was Ted Comet, director of international affairs for the Council of Jewish Federations.

The live two-way broadcast, entitled "Israel and the Arabs," featured telephoned questions from leaders in the various communities, which were linked by satellite. The panel guests were televised and seen on monitors across the country.

Netanyahu began his remarks with the statement that the most important point to keep in mind regarding the current situation is that "it is war." He continued with the explanation that this is "a new phase of an old war." For the extremist Arabs "conventional war has failed. Terrorism has failed. The new strategy now is to rely on anarchy. But the objective remains

the same." That objective, he added, is *not* to coexist with Israel in the territories but to "drive us out of the territories."

In underscoring the need for demonstrations of unified support of Israel in the diaspora, Netanyahu said, "It is very easy to support Israel after a Six-Day War or after Entebbe" but he noted that it is much more difficult to do so during times of crisis when, as is currently the case, the Jewish state is the target of criticism, much of it, in his opinion, unjustified.

The ambassador acknowledged that there have been violations by some Israeli soldiers for use of "excessive force" in dealing with violent Palestinian protests, but he emphasized that "it is wrong to describe such cases as the rule" or of reflecting government policy. "Our police have used clubs, yes, but that is standard practice all over the world — that is why police carry clubs when dealing with violent confrontations," he said.

He insisted, however, that Israeli security forces have tried to use restraint in the use of firearms, in spite of the fact that the Palestinian protests are in fact a tactic in a war to drive Israel out of the administered territories. "Anyone who goes out in the street to find himself surrounded by screaming youths throwing rocks and firebombs" would recognize the life-threatening character of the Palestinian protests, he

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Funeral Services
for
Rabbi Jacob Kraft
Rabbi Emeritus of
Congregation
Beth Shalom
will be held on
Sunday, March 13
at Beth Shalom
at 11:00 AM

OPINION

Editorial: A Step In The Right Direction

The Prophet Isaiah said: "How beautiful on the mountains are the feet of those who bring messages of peace." Since the days of the prophets we have been exhorted to seek peace.

U.S. Secretary of State George Schultz has concluded his first round of meetings in the Middle East and is in the midst of round two. The critics and cynics have made their thoughts on the subject loud and clear. The general media were reporting and editorializing on the impossibility of a peaceful settlement between Israel and the Palestinians long before Schultz even arrived on the scene and continue to do so. A recent editorial cartoon in the *Wilmington News Journal* depicted the Secretary of State riding on a very battered dove. Strewn on the ground beneath the dove's feet, along with numerous discarded and apparently rejected peace proposals, lay a note stating that "We the unwilling, led by the unknowing, are doing the impossible for the ungrateful."

We must understand the history leading to the current unrest and realize how deep-rooted are the frustrations that are surfacing now. Built-up, pent-up frustrations have

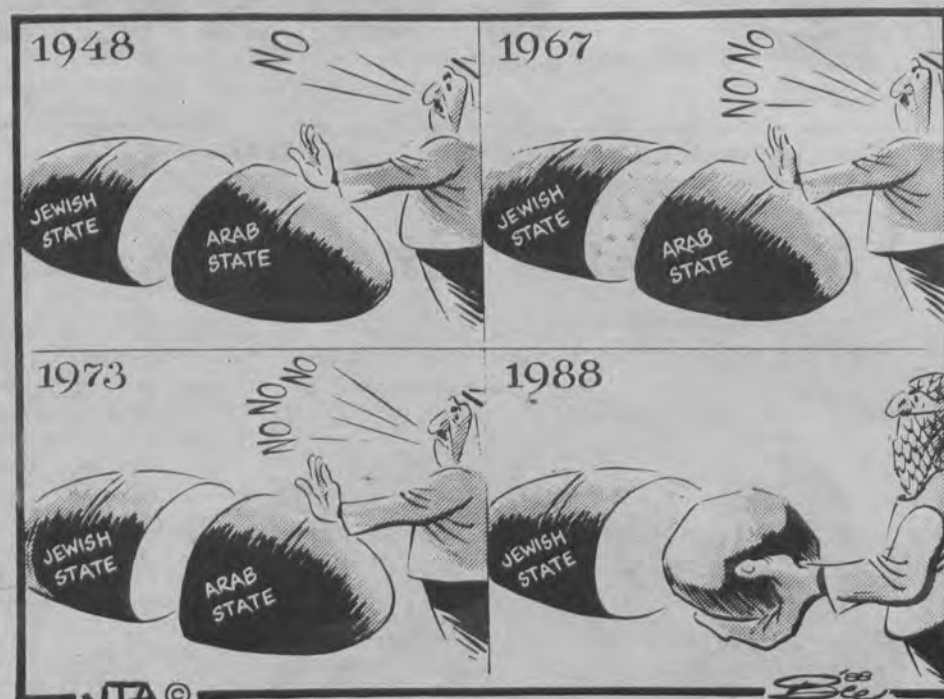
become violence, controlled only with great difficulty by the nation which finds itself with the problem of maintaining order in those occupied territories.

The unwilling? Some Palestinians are without a doubt *not* willing to negotiate a peaceful settlement. They are the PLO and its extremist followers. They only want to "liberate Palestine and liquidate the Jewish entity" according to their leader, Arafat. There are, however, other Palestinians — more moderate ones — who look, together with their Israeli neighbors, toward the day when peace will come.

The ungrateful? The Israelis, although not willing to discuss any plan which would in any way threaten their security, welcomed the help of Mr. Schultz. The political parties within the State of Israel are divided but the fact is that *all* factions are open to discussion of reasonable suggestions.

The unknowing? It was the U.S. who led Israel and Egypt toward a peace agreement only 10 years ago.

The impossible? We can't give up hope. We must believe that, even if nothing seems to come immediately from these particular meetings, that at least they are a step in the right direction. Credit is due to those Israelis and Arabs who were and are willing to meet with the Secretary of State. We must support any moves aimed at ending the riots and the bloodshed. That has been our dream and Israel's since the days of the prophets.



Letters to the Editor

To the Editor:

It is Adar, a time to rejoice and be happy. But in Jewish communities throughout the world, it is not entirely a time for rejoicing. One more threat to Jews is afoot.

I have just read the article "I Will Not Apologize" by Elie Wiesel, in the Feb. 19th issue of the *Voice*, and was moved to write him a thank you letter. This however, is not enough. We must all do something to avoid a potential catastrophe.

Reading the *Wilmington Morning News Journal* these last several weeks, an odd "coincidence" has struck me. Every day, there is an Associated Press news story about some "horrible occurrence" perpetrated by Jews or the Israeli army. This is usually accompanied by a photo of something like "An arab mother mourning her son" (the fact that the son just finished stoning Israeli troops is usually ignored).

This escalating problem has reached the point where even editorials on other topics have snide anti-Israel remarks in them (see Friday Feb. 26th *News Journal* article entitled "Just Take a Nap"). This unbalanced reporting is creating a poor press for Jews the world over, and must be countered.

I beseech all of you to write your newspaper, and bring whatever pressure you can bear on the editorial staff to ensure more fair reporting.

Stanley F. Sarnier

To the Editor:

I am writing with regards to your article of Feb. 19 entitled "American Jews And Israel: A New Relationship." Our esteemed Elders had the saying: "Don't judge your neighbor until you have been in his shoes" (*Pirkei Avot*).

Can you, critics of Israel's policies, imagine standing in front of a raging Arab crowd with murder in its eyes and using

cold, deadly weapons, with your hands "tied behind your back" by the orders not to shoot?

American Jewry, by criticizing Israel so vocally, is giving a great gift of strength to her traditional opponents. Criticism should not be based only on brief media reportings, but must take into account the historical events of the whole area.

We should remember who brought the Palestinians to their present plight. Definitely not Israel. But, unfortunately, she is paying for it now.

Even a parent who has to chastise a wayward family member will do so at home, indoors, not with all the neighbors looking on.

In these trying times Israel *needs* a supportive and understanding American Jewry.

Rochelle Shalev

To the Editor:

We were heartened by the contributions of Elie Wiesel, Nisson Finkelstein, Paula Berengut, your new editor, and Susan Turnauer, a new Israeli immigrant from Wilmington.

These four diverse individuals wrote strong and convincing words in their defense of Israel in its ongoing problems in Gaza and the West Bank.

Because most of the rest of the world and its institutions are hypocritically anti-Israel and joyfully condemning it blindly, it is our obligation, nay our duty, to speak up and support Israel.

When so-called Jewish leaders, elected by no one, speak disparagingly about Israel's actions, it is nothing but aid and comfort to our enemies.

We cannot afford the luxury of criticizing our own. For if Israel is ever defeated, and that can be only one time, we all lose.

Tom and Ruth Seidel

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Jewish Federation of Delaware

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On the other hand



N. Even Or

Wild Turkeys

When the ignition key turned I heard a turkey gobble. At least I thought I heard a turkey gobble. There it was again after a few seconds. My friend in the back seat and our host, the driver, laughed as they explained that it was a cassette of wild turkey calls. To further illustrate, the driver drew a device from his pocket, which he inserted in his mouth, and proceeded to make what my friend identified as female turkey calls in response to the male calls coming out of the cassette.

So, there we were, driving in a big new Lincoln through downtown Charlotte, with two men trying to sound like wild turkeys. As the driver explained to me the origin of the wild turkey and the great challenge of turkey hunting, I kept thinking, haven't they ever looked at the size of a turkey's brain? How could two grown men, graduates, respectively, of Princeton and the University of North Carolina, pit themselves against a turkey, they armed with high powered guns and the turkey with only his skin and feathers for a flak vest? And I also remembered my friends in Dover trying to get me to go dove shooting in years past. Yes, doves, those somber colored birds with the mournful sound, that we watch on the lawn from our dinette.

What is there that makes sport hunting so repugnant to me? Maybe it comes from my spiritual ancestor of

4000 years past, the patriarch Jacob. You remember from Genesis that, after Rebecca gave birth to the twins, *the boys grew up, and Esau became a skillful hunter, a man of the outdoors; but Jacob was a mild man who stayed in camp.* From the beginning we know that Esau, the hunter, will not be chosen to bear the patriarchal line. A bit on the wild side, he is drawn as insensitive and irresponsible. It is Jacob whose name will become Israel, who will father the twelve tribes, while Esau will be the father of the Edomites and will disappear from the pages of the history of our people.

Esau and Edom became code names for the Romans when referred to in the Talmud and Midrash, and there are even some legends tracing the origins of Romulus and Remus back to Esau. Faced with the cruelty and savagery of the conquering Romans, our sages saw Esau, the hunter. In the savage entertainment of the coliseum, the tearing apart of human and animal alike, they saw the sport of Esau.

There is another source for Jewish aversion to sport hunting, the concept of *tsa'ar ba'alei hayyim*, pain of living things. At the time of creation man was given responsibility for all that God made, including the animals. When animals are made to suffer, there is a burden of guilt upon us, as trustees of

God's creation. There are many, like the great Rav Avraham Kook, who argued that the eating of meat was a concession granted to the lust of man, and that, to reach a higher level of spirituality, we should become vegetarians. At the very least, the consumption of animal flesh has been surrounded by many restrictions. The killing of an animal, in particular, is a ritual act, not something to be engaged in as a sport.

Accordingly, the rabbinic attitude toward hunting has been consistently highly critical throughout the ages.

In the Encyclopedia Judaica article on hunting, it is pointed out that the only two hunters mentioned in the Bible, Nimrod and Esau, were regarded as "rebels against God." And in a passage in the tractate Hullin, the Talmud asks disparagingly, "Was Moses, then, a hunter?" as if there were no greater condemnation that could be placed against a leader.

Later responsa were similarly critical. The great Italian rabbi and physician of the early 18th century, Samson Morpurgo, wrote against hunting with weapons in these strong terms: *They have taken hold of the occupation of Esau the wicked, and are guilty of cruelty in putting to death God's creatures for no reason. It is a doubled and redoubled duty upon man to engage in matters which make for civilization, and*

not in the destruction of creation for sport and entertainment. A contemporary of his, Isaac Lapronti, similarly forbids the hunting of animals or birds with weapons for sport, stressing that an animal killed in this manner is *nevelah*, forbidden for food, and hence, the act is one of wanton destruction.

Maimonides comes up with an additional reason for prohibiting the sport of hunting: *Since the gentiles and idolators are accustomed to indulge in hunting animals and birds with weapons for mere sport, the prohibition of Torah, "you shall not walk in their statutes," applies. Thus, a person who indulges in this sport is unworthy of the name of Jew.*

So, it is all of this that makes hunting unappealing to me. I've never done it, but I know I wouldn't enjoy it. My favorite quote from the Judaica on this subject is one they ascribe to the German Jewish statesman Walter Rathenau, an assimilationist who, nonetheless, know something about Jews: "When a Jew says he is going hunting to amuse himself," Rathenau said, "he lies."

Listen out there all you wild turkeys! This is one guy you don't have to worry about! and remember, fellas, when your lady calls you, make sure it isn't my friend with that thing in his mouth!

ENDOWMENT

This article is addressed especially to those in our community who over the years have given consistently and generously to the annual Federation campaign. Have you considered either a lifetime gift or bequest in your will to endow an annual contribution to the Federation campaign? Your endowment gift will be invested and the income will be distributed in your name or in your memory to our yearly Federation campaign for Israel, local, national and overseas needs. Your special fund will continue the commitment and dedication that you have shown in the past through the years to come... a handsome legacy for your family and the community!

For more information please call Endowment Director Connie Kreshtool at 478-6200.

DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, MARCH 25. The deadline for stories and photos is noon, FRIDAY, MARCH 18. 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.

The Current Unrest In The Territories

By Senator Malcolm Wallop

The Palestinians live in a limbo where social and economic stresses, coupled with political frustration, fester into violence. The latest clashes in Gaza, the West Bank, and in Israel proper are just another outburst of Palestinian anguish and anger at their hopeless situation; a situation begun when the Arab states prevented the emergence of a Palestinian state alongside Israel in 1948 and continued by the Arab states' refusal to negotiate peace with Israel and a solution to the Palestinian problem.

The Gaza Strip is a particular center for violence because it has always been an impoverished and neglected area. Still, conditions there have improved since Israel began administering the territory in 1967. The permanent curfew imposed by the Egyptians was immediately removed. Gazans may travel to other Arab countries and receive visitors from abroad, something denied them by Egypt. Over sixty hospitals and clinics have been built, and eighty-eight percent of the homes in Gaza now have electric power, up from eighteen percent under Egypt. Israel has also built thousands of units of modern, low-cost housing for the camps' inhabitants, although Arab and P.L.O. leaders pressure the Palestinians to stay in the camps as a political weapon against Israel.

Although the American media has reported only Palestinian casualties and played down the actions of the rioters, Israel's stern measures to restore order

in the territories must be taken in context. Islamic ritual and holy places are exploited by rioters who turn mosques into fortresses and throw molotov cocktails and stones down on nearby soldiers. Rioters use the Friday prayer service to incite worshippers, such as those at the Al-Aqsa mosque in Jerusalem, to violent demonstrations. The rioters are not children throwing pebbles and shouting epithets. They are mobs throwing molotov cocktails, stones, and metal pipes, and individuals stabbing soldiers and attacking civilian vehicles; Israeli authorities have to take strong action to restore order.

Unfortunately, deaths and injuries are often the result when violent riots take place. Similar tragedies have occurred in recent years in India, Ireland and the Phillipines, but they received relatively little attention. When such incidents happen in Israel they spark an international outcry and a host of U.N. resolutions against Israel. A shameful double standard is applied to Israel. More than 2500 Palestinians died in the recently-lifted Amal siege of the Palestinian camps in Lebanon, and the world took little notice. Israel's actions against violent rioters, and the deaths which resulted, continue to be front page news.

Much has also been said about Israel's policy of deporting some of those responsible for the recent violence. The legal question is complex, British mandatory regulations and Jordanian law, which are the applicable

legal systems in the administered territories, allow for deportation. Furthermore, according to the interpretation of many scholars, the Geneva Conventions, while forbidding mass deportation and mass forcible transfers, do provide the deportation when "the security of the population or imperative military reasons so demand."

Others believe the Geneva Conventions forbid all deportations, including those Israel has carried out against four Palestinians involved in the recent rioting. It should be remembered that Israel has used deportation very rarely. Anyone threatened with deportation may appeal to the courts, with the Israeli Supreme Court as the final court of appeal. Deportation is used only for those jailed repeatedly for terrorism, or leaders of terrorist organizations who will not stop their illegal activity.

All of the nine Palestinians who received deportation orders have been imprisoned at least twice before; five are officers in the P.L.O., one is an of-

(Continued to Page 20)

Candle Lighting

MARCH

11th- 5:46 PM

18th- 5:53 PM

25th- 5:59 PM

OPINION

Assimilation Could Lead To Disintegration

By GARY A TOBIN

Jews have become more and more like other Americans. Most Jews dress like their fellow Americans, eat the same foods, live in the same neighborhoods. They go to the same school and work in the same offices.

Jews have also adopted most of the habits, both good and bad, of the general society. A few differences remain. Jews vote differently; more are Democrats, while other white, middle-class Americans tend to be Republicans. Jews are more likely to be in white collar jobs than other Americans. Studies show that Jews have fewer children.

Jews are also different in one area that is ironically striking: Jews are much less religious than Protestants and Catholics. While other Americans are developing stronger ties with organized religion and religious beliefs, Jews are breaking their bonds.

The Gallup Organization has just released a major report entitled *Religion in America*. The study is mainly about Protestants and Catholics, but also includes a small sample of Jews. The religious profile of Jews, especially in contrast to Protestants and Catholics, is pretty grim.

Sixty-one percent of Protestants say that religion is very important in their lives, as do 52% of Catholics, but only

30% of Jews. At the other end of the spectrum on this same question, only about 10% of Protestants and Catholics say that religion is not very important to them, compared to 35% of Jews. While there seems to be a resurgence among Protestants and Catholics, Jews as a group are drifting further away from their religion.

No matter which way you look at it, a greater proportion of Jews are less formally religious than Protestants and Catholics. The Gallup poll shows that 72% of Protestants and 81% of Catholics belong to a church, compared to 44% of Jews belonging to a temple or synagogue. However, the evidence from Jewish population studies around the country point to a great deal of exaggeration in Jews reporting their synagogue membership. If they go to services on the High Holidays, or used to belong to a synagogue, or their parents belong, people often say that they have a current membership. In fact, while the 44% figure that Gallup reports is very low, it may be really as low as 33% or less.

While Jews belong at far less than half the rate of Protestants and Catholics, they also attend at about half the rate. While 41% of Protestants and 49% of Catholics attend church in a typical week, the number drops to 20% for Jews. Gallup shows definitively that the

Jewish level of religious involvement on the whole is vastly less than that of Christian Americans.

Less formal religious behavior is accompanied by low levels of ritual observance in the home, little knowledge of Judaism, and low levels of volunteerism for Jewish organizations. In a more assimilated society, Jews cannot remain Jews through the osmosis of neighborhood, friendship, and family connections. Those ties are also more tenuous today than they were a generation ago, and certainly more than two generations ago. For years, Jews have been less religious than Protestants and Catholics, in the formal sense of observance. But the ethnic ties of family and neighborhood and tradition still bonded Jews as a group. Jews could take themselves and their religion for granted, and still be Jews. Today, some Jews are becoming more observant, and more religiously involved. But they are a minority. The drift remains in the opposite direction.

Judaism, if it is to survive today, must be more than an aging ethnic group tied by old world memories that become more dim with each passing generation. The less distinctive and vibrant Judaism becomes as a religion, the less attractiveness and meaning it will have. Judaism can develop a self-perpetuating and self-fulfilling cycle of disintegration.

The Gallup poll must concern us. The data are consistent over time. Some may delude themselves into believing that being "just Jewish" or an "ethnic" Jew alone may satisfy their religious needs. Perhaps such a way of life may do for them, but may not suffice for their children or their grandchildren. Religion without substance cannot be very sustaining for long.

How much religion is "enough?" Enough to make it distinctive, to provide a moral and ethical framework for everyday life, to provide some spiritual structure in our civil lives. It has to be enough to make it tangible and understandable. A six-year-old or sixteen-year-old must be able to distinguish Judaism from other religious frameworks. Judaism is not likely to disappear, but it can become more meaningless. If someone calls themselves Jewish, but behaves in ways that are indistinguishable from everyone else, what does it mean? Without the substance of some ritual, synagogue life, education, philanthropic or organizational ties, Judaism has nothing to offer the next generation, or the next one. Even if we still call ourselves Jews, nothing is what we will become.

Gary A. Tobin is Director of the Cohen Center for Modern Jewish Studies at Brandeis University.

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American Jews Becoming Less Religious

The following findings by the Gallup Organization are based on telephone and personal interviews with 6,632 adults nationwide and were published in Gallup Report No. 259, entitled *Religion in America*, which was published in April, 1987.

Church Attendance

Question: Did you happen to attend church or synagogue in the last 7 days or not?

Five selected weeks during 1986 (Telephone & Personal)

	Yes	No	Number of Interviews
Protestants	41%	59%	3,950
Catholics	49%	51%	1,732
Jews	20%	80%	150

Church Membership

Question: Do you happen to be a member of a church or synagogue?

Five selected weeks during 1986 (Telephone & Personal)

	Yes	No	Number of Interviews
Protestants	72%	28%	3,950
Catholics	81%	19%	1,732
Jews	44%	56%	150

Importance of Religion

Question: How important would you say religion is in your own life — very important, fairly important, or not very important?

Five selected weeks during 1986 (Telephone & Personal)

	Very Important	Fairly Important	Not very Important	No Opinion	Number of Interviews
Protestants	61%	29%	9%	1%	3,950
Catholics	52%	37%	10%	1%	1,732
Jews	30%	35%	35%	-	150

* Less than one percent.

The Rabbi Writes



Rabbi Jacob Kraft

Ethical Ideals And Political Realities

The world expects of the Jew and Jewish people a moral behavior superior to that of all other peoples. Howard Sachar in his second volume on *A History of Israel* expresses this thought more pointedly: "The Christian world in its theological and psychological effort to cope with Israel as a surrogate for Gentile imperfections, no doubt would continue to expect more of a Jewish state." He adds: "... the Diaspora might have been less inclined to do so."

Let us briefly examine what our tradition has to say about Jewish behavior in the context of human society, with particular emphasis upon the challenge that faces Israel and threatens the existence of the State.

Professor Yosef Yerushalmi in his "searching and deeply personal book," *Zakor* (Remember) makes this arresting statement: "If Herodotus was the father of history, the father of meaning

in history were the Jews." As the author notes he uses "meaning in history" in a transcendent sense. I presume this to mean, the ideals and moral values of universal significance by which a people should live. This is what Shlomo Riskin, an American and orthodox rabbi now living in Israel, states: "We must take Judaism out of its narrow confines of ritual and begin to interpret it also as a cultural, ethical and moral *Weltanschauung* (world view) which has a critical message for every Jew and, perhaps, for every human being."

Commenting on his statement on "meaning in history" Yerushalmi adds: "It was ancient Israel that first assigned a decisive significance to history and forged a new world view whose essential premises were eventually appropriated by Christianity and Islam as well—the heavens," in the words of the Psalmist, might still declare 'the glory of God,' but it was

human history that revealed His will and purpose."

The earliest stories in Genesis reveal great moral ideals and man must live by them if human society is to advance and survive. What is meant when the Torah states that "man was created in the image of God?" It should be added that it was not a single individual who was created but mankind, for the Torah continues, "Male and female He created them." Nahum Sarna, in his thorough and insightful book, *Understanding Genesis* writes: "This tells us something of the nature of man, a God-like creature, uniquely endowed with dignity, honor and infinite worth into whose hands God has entrusted mastery over His creation."

Sarna continues: "This exclusive distinction endows man with power over the animal and vegetable world and confers upon him the right to exploit the resources of nature." Further it includes within its mean-

ing "all those faculties and gifts of character that distinguishes man from the beast and that are needed for the fulfillment of his task on earth, namely, intellect, free will, self awareness, consciousness of the existence of others, conscience, responsibility and self-control. Moreover, being created 'in the image of God' implies that human life is infinitely precious."

This is only one of the multitude of values that is to be found in our tradition. According to the Torah, Abraham was selected by God to be the ancestor of a people who were to be his "treasured possession" and a kingdom of priests and a holy nation. This people were to know the moral and spiritual values that come from and are associated with God. Before the catastrophe that befell Sodom and Gomorrah, as well as the cities of the entire Plain, God reveals to Abraham that He is about to destroy the city because of the total

depravity of its inhabitants. "For I have singled him out," declares God in this colloquy with Abraham, "that he may instruct his children and posterity to keep the way of the Lord by doing what is just and right." (Genesis 18:19). *Tzedakah and Mishpat*, justice and righteousness are ideals that are essential parts of our ethical tradition.

The people of Israel were to be, according to the Torah, an example and paradigm for all the nations of the earth. These are but two well-known examples: "Thus said the Lord: Let not the wise man glory in his wisdom, the strong man in his strength, the rich man in his riches. But only in this should one glory: in his earnest devotion to Me, for I the Lord act with kindness, justice and equity." (Jeremiah 9:22) In the prayer that is recited weekdays when the Jew puts on *tefillin*, these are the significant pro-

(Continued to Page 20)

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The Jewish Voice Recognizes...

Dorothy Finger

By PRISCILLA W. SIEGEL
Staff Writer

On February 19, Dorothy Krause Finger, a holocaust survivor, was honored at the Delaware Region's National Conference of Christians and Jews "Peoplehood Luncheon," held at the Radisson Hotel in Wilmington. Celebrating "the world of difference," the NCCJ paid special tribute to Delawareans who devote themselves to promoting understanding between groups. Mrs. Finger, part of the Wilmington Community since 1947, has dedicated much of her life toward this goal. It was the legacy she inherited from her mother, who, knowing her death was imminent at the hands of Nazi murderers, scrawled a note to the 14 year-old Dorothy. Praying for the survival of her child, she gave her a holy commandment, "... when you survive, remember to tell the world how the Germans treated the Jews and how we suffered." This commandment burned itself into the soul of that 14 year-old child, providing her the strength to survive and the will to bear witness.

It was an awesome responsibility for a young girl who, only a few years earlier, enjoyed a happy childhood in her native village near Lvov, in the eastern part of Poland, now Ukrainian Russia. Coming from a close, large extended family, Mrs. Finger remembers her

early years as idyllic, with summers spent romping on her grandparent's farm. Owners of a small department store, the family lived comparatively well. Life was so carefree, that as a schoolgirl attending a Polish speaking school, Dorothy has no recollection, even, of personally experiencing anti-semitism. In June of 1941, those golden times came to a sudden and brutal end. The Nazis marched into the villages of Poland and commenced their "actions." From then on, she says, "I remember only horror."

She saw her father beaten by the Germans as well as the native Ukrainian population, whose latent anti-semitism was readily unleashed by the Nazi invaders. Subjected to cruel physical labor, her father was soon a broken man and when the Nazi actions intensified, Dorothy's father, Nathan Kraushar, was loaded onto a concentration camp train and died, apparently, en route. The young Dorothy and her mother subsequently lived in several ghettos under the most adverse conditions. During this time, Dorothy witnessed the implementation of Germany's plan to create a "Judenrein" Poland. She still wakes up in the night hearing the shootings and the pitiful screams of dying babies.

Dorothy was separated from her mother when she entered a labor camp where she was forced to hammer and carry stones for roadbuilding projects, nearly losing her eyesight from hot tar vapors. Dorothy received word, in the labor camp, of her mother's execution by the Nazis and her mother's anguished note. It was an unbearable loss for the young girl, "but life somehow had to go on." When the Nazis decided to liquidate the labor camp, Dorothy and an aunt escaped into a nearby forest, joining a

handful of other Jewish refugees and some partisans. Compared to the subsequent year spent in the forest, her life till then she says, was paradise. Hunted like animals, Dorothy and the small group of refugees, were constantly on the run. Her aunt became deranged after witnessing the shooting of her son and she, too, soon fell victim to a Nazi bullet. Their starvation diet consisted of nuts and berries. Inadequately clothed, she almost froze to death during the harsh winter months.

In one incident, when running from the Nazis and Ukrainians, Dorothy jumped into a half frozen pond where she camouflaged herself with leaves. The pursuers were so close, she could hear them talking to each other. "I was so frightened," she said, "I think my heart stopped beating."

Every aspect of life in the forest was hellish. Lice infestation was a constant problem. She contracted typhus and for several weeks was delirious from a high fever due to the disease. Upon recovery, Dorothy found herself unable to walk, and the high fever left her bald. The heroism of her companion refugees was such that when they had to flee the Nazis, they dragged her along, even though this slowed pace jeopardized their own lives.

Liberation by the Russians came in July 1944. Dorothy Kraushar Finger was 15 years old — a living skeleton, barely able to move, and perhaps, worst of all, alone in the world. Her entire family of about ninety, was dead.

Eventually, Dorothy found her way to a displaced persons' camp in Germany. She located an uncle, Jacob Kraus, in Wilmington, who brought her to this country, and somehow, she gathered strength to start putting together the shattered fragments of her life. She

graduated from Wilmington High School, and subsequently received a degree from the Wilmington School of Nursing. Married to Louis Finger, a local attorney and the son of Aaron Finger who was a founder of Beth Shalom. The family has three grown children.

Mrs. Finger is determined to keep alive the memories, painful as they are, of the holocaust victims. "Let us keep in mind the victims of the holocaust... if we forget, their sacrifice will have been in vain." She works hard toward teaching tolerance and understanding, — history has proven that prejudice and hatred are dangerous to the survival of humankind. Mrs. Finger teaches the holocaust to a variety of audiences in the state, both secular and religious. She founded the Halina Wind Preston Holocaust Education Committee and is involved in the establishment of a Holocaust resource library at the Jewish Community Center. Each year she helps plan the Yom Hashoah Holocaust commemoration programs, and was also active in establishing the Garden of the Righteous Gentiles at the JCC, honoring gentiles who placed themselves in danger to help Jews during the Holocaust. In memory of the 1½ million Jewish children who perished in the Holocaust, Mrs. Finger helped create a Children's Memorial at the JCC.

Mrs. Finger has indeed honored the memory of her

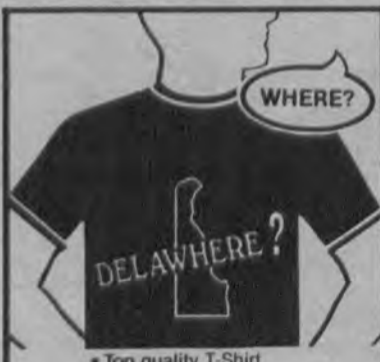


Dorothy Finger

mother: She kept her mother's commandment by surviving and continues to keep it by the telling and retelling of her story. Like the recounting of the Exodus story at Passover, Mrs. Finger's history, of monumental significance for the Jews, must be passed on from generation to generation.

When presenting Dorothy Finger with the NCCJ Community Service Award, Mary McDonough described her as "willing to relive her girlhood nightmare, often with a roomful of strangers, in order to open our eyes but, more importantly, our hearts and our souls, to the horror of the Holocaust — so that it will happen never again."

She concluded her presentation by referring to Mrs. Finger as "a gracious teacher who has profoundly touched our hearts and shaken our complacency about prejudice and its consequences."



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Beginning in this issue, The Jewish Voice will recognize, on a regular basis, members of the Delaware Jewish community who have enriched the quality of life in our community in some way.

Too often these valued citizens go unappreciated. IN an attempt to make us all aware of the very vital J. community we live in the J.V. will feature articles on these individuals. Recommendations will be welcomed. Letters of recommendation should include the name, address and telephone number of the person being recommended as well as a brief description of that person's accomplishments. Address all letters to The Jewish Voice, 101 Garden of Eden Road, Wilmington, DE 19803.

January 1988 Has Highest Number Of Tourists To Israel

According to the Director of Research and Statistics Department at the Israel Ministry of Tourism, January 1988 saw 94,600 tourists to Israel. This is a higher number than in any other preceding January.

Worldwide, 1987 was a record year for tourism in

Israel, according to the same source. The 1987 total was 1,517,600, an increase of 27% over 1986. The number of tourists arriving in Israel between October 1987 and January 1988 was up 37% from the same months in the previous year.



Pathmark and Passover

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Community Celebrates 'Israel 40' At JCC



A look at some of the events that took place at the "Israel 40th" celebration on Sunday, Feb. 28, at the JCC. From top left clockwise: Judy Wexler, one of the models in the Israeli fashion show wears a Gotex dress; the Adas Kodesch Israeli Dancers performed several selections; Bips Egnor, the One Man Band, performed selections from "forty years of Israeli music;" works of art by Israeli artists were on display and for sale; Israeli specialties were served from the JCC kitchen all day.



Photo credit: David Berengut





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Professor Allen Pollack To Address Community

Dr. Allen Pollack, who was instrumental in founding the American Professors for Peace in the Middle East, will address the Jewish community on Wednesday, March 23, at 7:30 p.m. at the Jewish Community Center. He will also be speaking at the University of Delaware on the afternoon of March 23. Dr. Pollack's topic will be "Peace in the Middle East: Dream vs. Reality."

Dr. Pollack was in Delaware two years ago when he addressed the Community Awareness Institute of Delaware. At that time he was acclaimed for his expertise and knowledge.

The American Professors for Peace in the Middle East is an organization of 17,000 academics on 600 campuses which has fostered research and seminars on the situation in the strategic area of the Middle East.

Dr. Pollack was born in New

York and educated at Columbia University, the University of Stockholm (Sweden) and Princeton University. He was also a visiting Fellow at the Marx-Engels - Lenin Institute of the University of Leningrad. Professor Pollack's field of academic specialization in Russian History and the role of the Jews in the Revolutionary Movement of Czarist Russia. He has taught at Brooklyn College, the University of Pittsburgh and Yeshiva University. He currently resides in Israel and serves as Educational Consultant for United Israel Appeal for North America.

Dr. Pollack has long been active in Jewish communal affairs and has served as a member of the Executive Board of the World Zionist Organization and on the Board of Trustees of the U.J.A., of which he is the former Chairman of its Young Leadership Cabinet. Professor Pollack has also served as Na-



Professor Allen Pollack

tional President of the Labor Zionist Movement.

Some of Dr. Pollack's publications include "The Palestinians: People, History, Politics," "The Hashemite Kingdom of Jordan and the West Bank," "The Syrian Arab Republic, a Handbook" and "The Arabs Need and Want Peace, But..." and "American Jewry and Israel: Partners in the Struggle for the Jewish Future."

According to Robert N. Kerbel, Executive Vice President of the Jewish Federation of Delaware. Professor Pollack will allow ample time after this lecture to answer any questions the audience may have. The program is sponsored by the Jewish Community Relations Committee of the Jewish Federation. There is no charge for the program and there will be no solicitation.

Synagogue Demolition Awaits Rabbi's Ruling

HONG KONG (JTA) — Trustees of the Ohel Leah synagogue here have agreed to delay demolition of their 85-year-old building in compliance with a ruling by Lord Immanuel Jakobovits, chief rabbi of the United Kingdom and its colonies.

However, the *Australian Jewish Times* reported, the rabbinic order is not legally binding and calls for a suspension of the demolition plans only until Jakobovits can assess the situation.

The Jewish community here has rejected religious rulings against the demolition from the two chief rabbis of Israel, arguing that they do not have jurisdiction over Hong Kong.

Synagogue trustees want to redevelop the site of the

Sephardic-style synagogue — one of the last in Asia — beginning in the late spring or early summer. However, many members of the Jewish community reportedly wish to preserve the synagogue for historical and architectural reasons.

Recognizing the rift in the Jewish community, Jakobovits wrote in his ruling, "Steps towards demolition will be suspended until I have had an opportunity to clarify the argument for and against the proposed action within the community... with a view enabling me to issue a formal religious verdict."

Both the trustees and the Jewish community reportedly have agreed to accept Jakobovits' ruling.

Israel Outlaws Sexism On The Job

JERUSALEM (JTA) — The Knesset enacted legislation on Feb. 23 outlawing sexism at the work place and protecting women employees from sexual harassment. The legislation, considered a landmark for Israel in this field, also provides maternity leave for new fathers.

The bill was introduced by Ora Namir of the Labor Party, who acknowledged the support of Sarah Doron of Likud and Shulamit Aloni and Ran Cohen, both of the Citizens Rights Movement, who had submitted private-members bills on the subject.

The new law prohibits discrimination by sex in employment, work conditions,

promotions, professional training, dismissal or compensation for dismissal.

A major provision states that men as well as women will be entitled to post-maternity leave with pay. In addition, a father may obtain paid leave to take care of a sick child. Similar laws exist in Sweden and several other European countries, but they are a rarity world-wide.

The law also makes sexual harassment on the job a criminal offense and will make available legal aid to assist a complainant to bring formal charges. Dismissal because of sex is outlawed and employees so dismissed must be reinstated.

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Jerusalem Symphony Orchestra At The Grand

The Delaware community will celebrate the 40th anniversary of the State of Israel with a gala concert by the internationally-acclaimed Jerusalem Symphony Orchestra at the Grand Opera House on Tuesday, May 3, at 7:30 p.m.

A festive reception is planned during intermission.

The Jewish Federation of Delaware has arranged for this performance in Delaware during the Orchestra's 50th anniversary tour of North America. The baton will be under the direction of John Nelson and will feature cello soloist Gary Hoffman. The program will include a composition by the Israeli composer Zvi Avni, Schumann's Cello Concerto in A minor and Bartok's Concerto for Orchestra.

The Jerusalem Symphony Orchestra presents 120 concerts a year in Israel and around the world. Many of the concerts are broadcast live on radio and television in Israel and recorded for rebroadcast throughout the world.

The Orchestra has a long history of successful collaborations with internationally renowned musicians. Many Israeli artists, including Pinchas Zuckerman, Daniel Barenboim, Yefim Bronfman and Shlomo Mintz, made their or-

chestra debuts with the Jerusalem Symphony Orchestra.

Purchasers of the \$75 Patron

ticket will be entitled to preferred seating, free parking ticket, and a souvenir gift.

Patron tickets are available

from the Jewish Federation of Delaware (478-6200). Reserve seats at \$20 are for sale through the Grand Opera

House box office (652-5577). There are a limited number of seats available at \$5 for senior citizens and students.



Jerusalem Symphony Orchestra

Elderly To Be Educated On Insurance Options

A national educational program to inform the Jewish elderly about long term health care insurance will be developed by the Council of Jewish Federations, with the help of a \$40,000 grant from the Schimmel Foundation of New York.

The Schimmel Foundation was begun by Norbert Schimmel, a businessman and philanthropist. The foundation is currently focusing its efforts on helping to support programs for the arts, ages and refugee affairs.

The grants will enable CJF to create educational materials, gather the latest information about insurance options and investigate the possibility of a national long term care insurance program for Jewish elderly.

Local Jewish Federations and agencies will have access to resource materials such as an information manual and models for community-based educational forums. Staff will be available on a national level to provide the necessary coordination and planning and to prevent duplication of efforts.

The special grant program is critical because most adults believe that Medicare will cover most of their expenses for long term care in a nursing home or in their own homes. However, currently Medicare provides almost no coverage for long term care and Medicaid will only provide financing for those with very low incomes who have depleted their assets.

As a result of this gap in coverage, long term health care insurance is now the only means for middle income in-

dividuals to have some protection against ongoing nursing home costs. Informing the elderly Jewish population about the realities of long term care insurance coverage will increase their financial security and emotional peace of mind.

The Council of Jewish Federations is the national association of 200 Jewish Federations, the central community organizations, which serve nearly 800 localities embracing a Jewish population of more than 5.7 million in the United States and Canada.

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Harry Cohen Foundation Makes Worthwhile Projects Possible

Jan. 19, 1988, marked the 30th anniversary of the death of Harry Cohen, one of the founders of the Wilmington Jewish community. During his lifetime he devoted his time, energy and finances to the betterment of the Jewish community locally and in Israel, and less than a month after his death it was disclosed that his will had established the Harry Cohen Foundation of 1 1/4 million dollars. This foundation has distributed over one million dollars to the Delaware Jewish community, since its inception in 1959, and this sum does not include the funds which have been distributed elsewhere. Through his *mitzvot* and through the foundation he established, he touched, and continues to touch the lives of

nearly all Jews in Delaware.

His generosity did not stop there, however. Also included in his will were Delaware hospitals, Toys for Tots, Neediest Family Fund and the Jewish National Fund.

Harry Cohen was a self-made man. Born in Russia, he emigrated to the United States in the early 1900's. He worked simultaneously as a leather worker, coal stove blackener and barber until he saved enough money to buy a small grocery store at 13th and Wilson Streets, By 1953 when he succumbed to a stroke, he had already accumulated his fortune. His growing wealth did not interfere with his commitment to his fellow Jew, and the intervening years were important ones.

The Adas Kodesch Center building at 515 French St. had been vacant for several years when in 1932 Cohen enlisted Charles I. Belfint to join in a campaign to put the empty building to good use. Belfint played an active role in developing the dedicated committee, which, in 1934, opened a Y.M./Y.W.H.A. with Lou Simon as president and Isadore Sollod as executive director.

Cohen was one of the prime movers of the early Jewish Federation of Delaware (JFD). He was treasurer for years, Campaign chairman for two succeeding terms and the representative of the Jewish Federation of Delaware to the National Council of the United Palestine Appeal.

He was also a firm believer in communal Jewish education. On Jan. 21, 1940, he wrote to Milton Kutz, then JFD president, asking that a survey be taken of Jewish education in the City of Wilmington. This resulted in Cohen's establishment of the Associated Hebrew School in 1943. While he was critically ill in the 1950's the Associated Hebrew School closed its doors.

In 1945 he offered \$50,000 toward a Campaign for a new Y.M. and Y.W.H.A. building. The Wilmington Jewish population was shifting from downtown to the northern suburbs, and he felt a new location in north Wilmington would be more appropriate. The offer was not accepted, but he set up a building fund in his will which amounted to \$58,077.10 which, fortuitously, was close to his original offer in 1945.

In 1946 Cohen and Kutz each pledged \$25,000 to the Federation Campaign. These two pledges were the very first big dollars contributed in the city of Wilmington.

On July 3, 1948, Judge Morris Rothenberg of New York, president of the Jewish National Fund, came to Wilmington to present the deed for a 250 acre colony in Israel named after Delaware. Cohen and his committee had raised \$27,000 for this project.

Because of the foundation he established, Harry Cohen continues, in essence, to raise money for worthwhile projects. Mr. Cohen's daughter, Mrs. Sadie Toumarkine, presented a check for this year's gift to the Jewish Federation of Delaware at a board meeting of the Federation on February 25. To date, the Kutz Home has received \$176,000, the Jewish Community Center has been



Mrs. Sadie Toumarkine

given \$249,000, the Jewish Federation of Delaware has received \$266,000, Beth Emeth and Adas Kodesch Shel Emeth have received \$554,000.

This year alone, a total of \$66,000 was distributed to the Jewish Community of Delaware. Specifically, \$28,000 went to the Federation and \$19,000 each was given to the Jewish Community Center and the Kutz Home.

Remembering the departed has always played an essential role in Jewish tradition. It is particularly important for today's community leaders to realize that their accomplishments stem from the foundation laid by men like Harry Cohen and other pioneers.

Only Two More Weeks Until Pesach

By MARGA HIRSCH

Pesach is one of the most visible of Jewish holidays, because of the aisles of special foods in the grocery stores. The following summary is meant to help you and your children explain *Pesach* to curious colleagues, neighbors, classmates, and teachers.

Passover Resource Card

Name in Hebrew: Pesach
Pronunciation: pes-ach (ch as in Chanukah)

Meaning: The name Passover refers to the Exodus story. During the tenth and final plague, God "passed over" the homes of the Israelites and struck down only Egyptian firstborn. Other names for *Pesach* are festival of freedom, holiday of unleavened bread, and holiday of spring.

Why observed: *Pesach* celebrates the Exodus from Egypt.

God's act of liberation established the relationship between God and the Jewish people. A secondary theme of *Pesach* is spring. The physical rebirth of nature reinforces the theme of freedom from bondage.

How observed: There are three essential observances on *Pesach*:

1. To tell the story of the Exodus,
2. To eat *matza*, unleavened bread,
3. To refrain from eating, and even from owning, *chametz*, bread or other leavened foods.

Recounting the story is the basis for the *Seder*, the ceremonial meal held on the first night of the holiday and by many families on the second night as well. The word *seder* means "order." The meal follows a set program, including prayers, Biblical texts, stories and ritual foods. The order is set down in a book called the *Haggadah*, which is read at the *Seder*.

Passover is very much a fami-

ly holiday, because the Seder is celebrated in homes. Also, because of the importance of conveying the Exodus story to each new generation, children are very involved in the Seder. In particular, they chant "the four questions," which start off the retelling of the story.

Passover continues for 7 days, and traditional Jewish communities outside Israel celebrate it for 8 days.

Special foods: *Matza*, unleavened bread, is essential to *Pesach*. Because the Israelites left Egypt in haste, there wasn't time for their bread dough to rise, so the dough became *matza*. Several other foods are featured in the Seder ritual. *Maror*, "bitter herb," symbolizes the bitterness of slavery; most families use horseradish. *Parsley* is dipped in salt water; the salt water represents the tears of the slaves, and the green parsley is a symbol of spring, and therefore, of hope. The bitter herb is dipped in *charoset*, a mixture of apples, honey, nuts and wine. It has the color and consistency of the clay that the slaves made into bricks and is another symbol of the hardship of slavery; however, its sweetness also suggests hope.

Families have their own traditions for the non-ritual foods served at the Seder feast. These foods often include gefilte fish (fish balls), chicken soup with *matza* dumplings, and sponge cake, nut torte or macaroons for dessert.

Greeting: Happy holiday! Have a happy and kosher *Pesach*!



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Announcements/Events

Beth El Passover Store

A Passover Specialty Store will be open to the community on Sunday, March 13 from 9:30 a.m. to 3:30 p.m., and on the following Tuesday and Thursday, March 15 and 17 from 4:30 to 6:30 p.m. at Temple Beth El, 301 Possum Park Road in Newark. Members of the Temple Sisterhood have shopped from New York to Baltimore to bring you a wide variety of standard Passover foods and many hard-to-find and unusual treats. Recipe books, Haggadot, gift items and other special Seder needs will also be available. For more information, call the Temple office at 366-8330.

Beth Emeth Sisterhood 'Donor 88'

The Sisterhood of Congregation Beth Emeth has announced the program for its annual Donor Luncheon and Cocktail Reception, which will take place on Tuesday, April 12, at 11:30 a.m. Guests will be Miss Judy Goldberg, soprano and Mr. Arthur Apy, tenor. Both artists are members of the Metropolitan Opera Co. in New York City. Miss Goldberg is a daughter of Dr. & Mrs. Edwin Goldberg, members of Congregation Beth Emeth. Subscriptions for "Donor-88" are as follows: \$100. - Diamond. \$75. - Platinum. \$50. - Golden. \$35. - Donor.

Complimentary child sitting is available. Please make reservations by writing or calling Mrs. Carole Bernstein, 2218 Greenstone Rd., Wilm., DE 19810, 475-6259. The community is invited.

Brandywine ORT

The Brandywine Chapter-at-Large of Women's American ORT will hold a membership brunch and program on March 20 at 11:30 a.m. at the home of Gail Richardson, 221 Swinburne Rd., West Chester, Pa. Passover recipes will be featured at the brunch. Cost for the meeting will be \$3. For more information call Ilene at 478-2098.

Women To Celebrate Blessing Of New Moon

One of the forgotten treasures of Jewish tradition is Rosh Hodesh - the monthly celebration of the new moon on which God exempted women from work. Delaware's Jewish women are invited to explore their heritage in "Birkat Levana: the Blessing of the New Moon," on Sunday, April 17, 8:00 p.m., at the B'nai B'rith House, 8000 Society Drive, Claymont.

"Birkat Levana" was developed by Delaware Jewish women for Delaware Jewish women. It is an outgrowth of the *Judaism and Feminism* study group of Jewish Family Service. The program includes discussion, creative storytelling, music, dance, and refreshments. Jewish women of all ages are invited to participate in this unique celebration.

Chabad Offers Shmurah Matzah

As a community service, Chabad-Lubavitch will take orders for hand-baked *Shmura Matzah* for Passover. Although many people think of *matzah* as square, the original hand-baked ones were round.

Shmura means watched and is an appropriate description of this *matzah*. The wheat used in the making of this type of *matzah* is carefully watched and protected against any contact with water from the moment of harvest. Water would cause leavening and disqualify the wheat for use during Passover.

The hand-baked *matzot* are as close as one can get today to the original *matzah* which was baked by our ancestors on their way out of Egypt.

Anyone interested in ordering *Shmura Matzah* for their

Beth El Sisterhood Fashion Show

The Sisterhood of Temple Beth El of Newark will sponsor a fashion show and luncheon on Sunday, March 20 at the temple. The fashion show will include sportswear, evening wear and children's clothing furnished by the Compliments Boutique and Gershman's Things To Wear. Headlines of Newark will supply the models' make-up. 40 door prizes will be given away.

The luncheon will be served at 1 p.m. followed by the fashion show at 1:45. Tickets are \$12 per person and must be reserved. Proceeds from the fashion show will benefit the temple. Call Denny Schwartz at 453-0162 or 366-8330 for reservations or more information.

Passover *seder*, should call the Chabad office at 798-9151. Also available through the Chabad office are free Passover guides and contracts for the sale of *Chametz*.

Mid-East Update At Beth El

The entire Jewish community is invited to attend a teach-in on March 27, at Temple Beth El, 301 Possum Park Road in Newark. The featured speaker, Dr. Robert Freedman, is Professor of Political Science at Baltimore Hebrew University with specialties in the study of Israel and of the Soviet Union.

Beginning at 5:00 P.M., Dr. Freedman will update us on the developments in the West Bank and Gaza, giving behind the scenes information and insights not available through the media.

Dinner will be served, and followed by opportunities for both large and small group discussions as well as a question and answer period. Cost for the meal will be \$5. Reservations should be made by calling the Temple office at 366-8330. This event is sponsored by Temple Beth El, the Newark Chapter of Hadassah and the Jewish Federation of Delaware.

ASKE Sisterhood Fashion Show

A.K.S.E. Sisterhood will present a Fashion Show at Boscov's in the Concord Mall on Monday, March 21 at 7:30 p.m. Ladies' and men's fashions will be modeled. Tickets are \$3 in advance and \$3.50 at the door. Spouses are welcome. Refreshments will be served and a door prize will be awarded. Reservations are requested by March 14. Call Dianne Seidel at 479-0490 or Esther Seidel at 762-1588. Transportation will be provided to anyone in need and should be requested when making reservations.

Gillian Wachsmann And Partner Fifth In Olympics Pairs Skating

Gillian Wachsmann, of Wilmington, and her partner, Todd Waggoner, placed fifth in Paris Figure Skating in the Winter Olympic Games last month in Calgary. The pair skates at the Skating Club of Wilmington under the coaching of Pauline Williams.

In early January they won the silver medal in the U.S. National Championships. They also skated together in the Goodwill Games in Moscow in 1986. Gillian is featured in an article in the February 1988 issue of Jewish Monthly, the publication of B'nai B'rith International.

On March 17, they will leave



for Budapest where they will compete in the World Championships.

A native of Connecticut, Gillian relocated to Wilmington for training and attends services at Beth Emeth Congregation.

Jews For Judaism To Be Topic At Temple Beth El

On Sunday, March 13, at 8:00 PM, Laurence Levey will speak at Temple Beth El. Mr. Levey, an attorney, was formerly in charge of campus conversion efforts for a leading "Hebrew-Christian" group, an experience which afforded him a unique insider's perspective on today's missionary movements. An experienced exit-counselor and former Outreach Coordinator of the Jewish Community Relations Council of Greater Philadelphia, Mr. Levey's expertise in this area has been frequently recognized in the national media. Laurence Levey, Esq. is now Director of "Jews for Judaism." He will address the problem of "Hebrew-Christians," how they operate,

and what we can do. The evening is co-sponsored by Temple Beth El and the Newark Committee of the Jewish Federation.

Chabad Free Loan Fund

In memory of the late Rebbetzin Chaya Moussia Schneerson, Chabad-Lubavitch of Delaware has established a free loan fund. The loan fund, called the Keren Chomesh Free Loan Fund, is available to anyone in the Jewish community, according to Rabbi Chuni Vogel, the director of Chabad of Delaware.

For more information on the loan fund, call the Chabad office at 798-9151.

Rabbi Gewirtz To Speak At Rabbinic Seminar

Rabbi Leonard Gewirtz, spiritual leader of Adas Kodesch Shel Emeth in Wilmington, DE, will address leading Orthodox rabbis from the Mid-Atlantic region in Baltimore on Monday and Tuesday, March 14-15, at a Yeshiva University-affiliated Rabbinic Seminar.

A host of issues confronting the professional rabbinate will be discussed at the Seminar, sponsored by the Max Stern Division of Communal Services (MSDCS) at the University-affiliated Rabbi Isaac Elchanan Theological Seminary (RIETS) in New York City, in cooperation with the Educators Council of America. The sessions will be held at Suburban Orthodox



Rabbi Leonard Gewirtz
Congregation Toras Chaim.

Rabbis from six states are expected to participate in the two-day Seminar. Rabbi Gewirtz will deliver the Seminar's "Summation and Evaluation" Tuesday afternoon.



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Naches

The Jewish Voice welcomes your contributions to its "Naches" column. To share your good news, send it typed or printed and double-spaced to The Jewish Voice, 101 Garden of Eden Road, Wilmington, DE 19803. Births, weddings, engagements, Bar/Bat Mitzvot, awards, special anniversaries, etc., will be published as soon as possible after they are received.

Glantz

Judy and Brian Glantz of Cedar Grove, NJ, announce the birth of a daughter, Elizabeth Ashley, on February 24. Grandparents are Donald and Carolyn Kreston of Wilmington and Murray and Lisa Glantz of New York City. Great-grandparents are Samuel and Lillian Kreston of Hollywood, Fla., Burt and Lena Levy of Wilmington, Del., and Lillian Kramer of New York City.

Kerbel

Melissa Kerbel has been appointed to the new position of director of the Jewish Council of Howard County (Maryland). The Jewish Council is the umbrella organization for the Jewish organizations and schools in Howard County. Mrs. Kerbel is the daughter-in-law of Robert and Ruth Kerbel of Wilmington.

Bloom

Seth Bloom has been appointed Suburban Services Director of the new western office of the Jewish Federation of Central New Jersey. Mr. Bloom is a graduate of the University of Delaware and was Staff Associate at the Jewish Federation of Delaware from June 1986 to June 1987.

Pikus

Mr. Lou Pikus, of Milford, Del., was recently honored by the Milford Kiwanis Club for 35 years of active membership in the local service club. Mr. Pikus is a member of Congregation Beth Shalom in Dover.

Governor Proclaims Day Of Jewish Woman



Governor Castle signs a proclamation declaring Feb. 21 as "The Day of the Jewish Woman" in Delaware. The event was celebrated at the JCC and was attended by 70 women.



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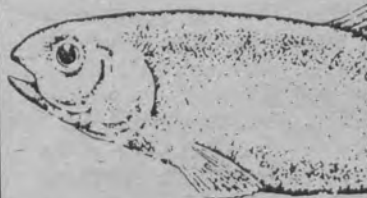


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Jewish Family Service of Delaware

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



JFS Staff Report:

A Question Of Dollars And Sense

By Helene Rudnick, LCSW

Although it may not be the root of all evil, money is certainly at the root of much marital disharmony. Not money itself, of course, but the handling of it, the way it is spent, the control of it, the earning of it, and what it



Helene Rudnick is a Licensed Clinical Social Worker, and a member of the Academy of Certified Social Workers. She has been a psychotherapist at Jewish Family Service since 1973.

represents. The problem is not merely the amount. Many families who scrimp and save have happy marriages. However, even when income is more than adequate, disagreements about the handling of money can produce conflicts. In working with families who need help, counselors often find that these difficulties are often not questions of dollars and cents, but of attitudes and emotions.

Money means different things to different people. To some it is simply a medium of exchange for the goods and services they need or want. To others, it represents power, independence, social status, success and emotional security. And, to still others, it may represent love, protection, dependence, and gratification of desires.

Attitudes about money and the handling of it are the cause of many family problems. Some problems are the result of environmental factors such as unemployment, or insuffi-

cient income. However, problems also grow out of personality differences. Emotional flareups, disagreements, and quarrels over money and its use are often an expression of basic differences in values and attitudes. Shall we put our into a nicer home, or a more expensive car, and spend most of what we earn, or shall we save for the education of the children, travel, retirement? The priority patterns for spending differ with every family. When partners have pronounced differences in priorities, the likelihood of conflict is greater. Some people assign high priorities to clothing, automobiles, home furnishings, or entertainment. Others give a higher priority to education, investments and security. One individual might insist on spending another on saving. And, the handling of money can also reflect personality difficulties. For example, while some individuals spend money lavishly in attempts to bolster self esteem, alleviate depression, relieve boredom, or resolve personal conflict, others cannot spend money without anxiety — finding it difficult to let go of anything.

Besides the potential conflicts resulting from differences in attitudes, priorities and values, the handling of finances can be a major emotional battleground in marriage, particularly when money is used as a weapon to control or punish a spouse, or as a way of compensating for inadequacies, guilt, or the inability to love. For example, Mr. B buys his wife extravagant gifts and is now deeply in debt. Unable to show much emotion, he can't understand why his wife doesn't appreciate his presents, and sacrifices. She has told him that she doesn't want "things" and would rather he just show some affection toward her. Sometimes when an individual has difficulty in forming meaningful relationships, buying gifts can be a substitute. Some people equate money and possessions with love. And for others, overspending can be a way of expressing hostility — such as the individuals who run up excessive charge accounts when angry at their spouses.

If money is used to compensate for love not given freely, it can also be a device through which struggles for power in the marriage may be waged. Problems of domination and submission are created or exaggerated by the circumstances surrounding the handling and

spending of the family income. Money can be a means of power in a battle for family control. Spending money or holding it back can express a need for domination. And, in some extreme instances, one partner may keep the other totally ignorant of his income or savings.

In order to avoid or alleviate conflicts over money, some of the following guidelines may be helpful:

1. Don't exaggerate — you may have concern about paying your bills, but how many times have you gone hungry, been evicted, or forced into bankruptcy?

2. Agree on financial goals — a couple must have some basic values and goals in common if they are to avoid continued conflict and frustrations.

3. Define your responsibilities — for example, who pays the monthly bills, handles the day-to-day expenses, sets up the budget, etc. All kinds of systems work if they are ac-

cepted by both parties, and both feel comfortable with the decision.

4. Examine and discuss your attitudes about money — since each spouse brings to a marriage differing experiences and attitudes about money, it is important for a husband and wife to be aware of what money represents to each of them.

When difficulties over money are symptomatic of underlying marital and personal problems, they are usually not resolved unless they are brought out into the open. Some families need help in understanding the underlying motivators of their money habits. Our staff at Jewish Family Service is available to help couples and families sort out those emotionally-laden, and sometimes "hidden," conflicts and issues over money, and to develop more effective ways to deal with them. For an appointment with a professionally trained counselor, call 478-9411.

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Dear Rachel,

Somebody or other said "No taxation without representation." Well, the American Revolution hasn't happened in this household yet (don't even mention the feminist revolution; it doesn't have a chance). Every year my husband sticks the tax forms under my nose, says "sign here," and snatches them back before I can see anything. I have no idea what he earns, what investments or pensions he has, or what will happen to me if anything happens to him. I am not asking to wear the pants in the family, I just want to know where I stand. It has become so bad that we fight about it all year round. Before I sign away another year of my life, I'd like to know if you think this situation is normal for a couple who got married to the music of "Star Dust." If things don't get better soon you may be getting a letter from

Give Me Liberty
or Give Me Alimony

Dear Liberty,

The overt issue may be the Stamp Act or the Income Tax. The real issue is control. Your husband feels threatened when you ask about things he perceives to be part of the

masculine role. "Don't tread on me" is his way of defending himself. You don't feel like you stepped on his toes by asking for basic information. But the angrier his reaction, the more insecure you feel about the marriage. The less secure you feel, the more you need the financial information. The more you press, the more he resists: a vicious cycle indeed.

Every normal couple negotiates and renegotiates control issues through the years. But arguing without resolution all year round means you are both suffering unnecessary pain. Your marriage needs professional help to break the vicious cycle. You have but one life to live; don't waste it on regrets. See a marriage counselor soon.

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



Teen Scene

BBYO Summer Programs

I.L.T.C. — This stands for International Leadership Training Conference. It is for three weeks at B'nai B'rith Perlman Camp. It deals with all aspects of leadership in BBYO and for the rest of your life.

Kallah — This is for four weeks and is also at B'nai B'rith Perlman Camp. It offers ways to help you build your Jewish identity and helps you understand the meaning of being Jewish.

C.L.T.C. — This stands for Chapter Leadership Training Conference. It teaches you how to organize and run a chapter, how to develop programs and how to increase and retain members. This is for two weeks at B'nai B'rith Beber Camp.

I.S.I. — This stands for Israel Summer Institute. It consists of six weeks traveling in Israel. Some of the places the tour visits are Jerusalem, Eilat, Tel Aviv, and Galilee-Golan. You may also visit a kibbutz, and archaeological dig or an Israeli's home.

I.C. — This stands for International Convention. The election of new international board members takes place during

this one week summer program.

Call your BBYO President for more information.

Trip To New York For Jewish Youth

On April 17, Temple Beth El and the Newark Committee of Federation will co-sponsor for Jewish youth a trip to the Lower East Side of New York City. Guide will be Joseph Schiff. The group will leave the Temple Beth El parking lot at 7:30 AM and return around 7 PM. The trip is open to all Jewish youth, grades 8-12. The charge for the day is \$12. Participants should bring money for lunch and souvenirs. Space is limited so reservations should be made early by calling 366-8330.



Teens Join In Snowball Run

On Sunday, February 7, Teens from the JCC participated in the 5th Annual Snowball Run, in both the 1 mile and 5 mile events. Participants in this event were: 1 mile - Art Greenburg, Beth Lubaroff, Jeff Rothchild and 5 mile - Brian Mand.

IMPORTANT NUMBERS

For more information on membership or Youth Group activities contact these Teens or Synagogue:		
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WILMINGTON AZA	Brian Mand	478-5692
WILMINGTON BBG	Denise Riebman	478-3565
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There will be a Parent's Orientation Monday, March 21 at 8:00 p.m. Cost of the program is \$220.

For full details and a brochure, please contact Shelley Gitomer, Teen Program Coordinator.

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NJCRAC Plenum Meets In L.A.

By HARRIET K. WOLFSON

Having attended the National Jewish Community Relations Council Plenum, February 13-17, I am eager to share with you some of the highlights of the proceedings.

The NJCRAC is the national coordinating, advisory and planning body for the field of Jewish community relations. Its 11 national and 114 community member agencies represent the overwhelming majority of organizationally affiliated Jews in the United States. The varied orientations and opinions of those participating make arriving at consensus difficult at times but always produce exciting dialogue.

This the 44th Plenum dealt with the full range of international and domestic concerns of the American Jewish Community.

The first General Session featured Dr. Yossi Beilin, Director General for Political Affairs of Israel's Foreign Ministry discussing *The Changing Equation in the Middle East: New Perspectives on the Arab-Israeli Conflict*. He commented that "The Israeli case is a very strong one, but we have to take into consideration that the little Arab boy throwing stones has his case, too." He clearly stated that, "It was time for Israel to make an active effort to find peace."

Speaking at the NJCRAC Chair's luncheon, Michael A. Pelavin, Chair, addressed *Israel Diaspora Relations: Bonds and Barriers*. Summing up his wide-ranging reflections he said, "We, as an American community have a direct interest in the nature and quality of Israel as a Jewish State, and Israelis have a direct stake in the nature and quality of Jewish life in America... and while we should recognize the uniqueness and centrality of Israel, Israelis should accept the legitimacy of the American Jewish Experience... As we face the next forty years the quality of Jewish life will gain by our being active participants, not passive bystanders in each other's life and struggles."

Discussing strategic options for Soviet Jewry after the Summit, Dr. Arnold Horelick, Director of The Rand/UCLA Center for the Study of Soviet International Behavior warned that "glasnost" may lead to a tougher climate for those Jews wishing to emigrate. "Soviet leader Mikhail Gorbachev's planned reforms make Soviet Jews a more valuable asset to the Soviet system," he commented. Sharing the platform with Dr. Horelick was Morris Abram, Chair of the National Conference on Soviet Jewry who urged... "Americans,

whenever they meet Soviets in trade discussions or cultural contacts, to say that the United States and the Soviet Union can never have normal relations if the Soviets don't live up to their human rights obligations."

In an impassioned plea that programs to prevent children from slipping into poverty should be a national priority, Marion Wright Edelman, President of the Children's Defense Fund said, "America must save its children if it is to save itself." Speaking at a plenary session assessing whether there is a solution to poverty in our country, she commented, "The key to a viable economy is a productive work force and that work force is growing up right now." Referring to the neglect of this nation's children she noted that one fourth live in poverty, one out of five risk becoming teen parents, one out of six have no health insurance and one out of seven will drop out of school. "We are producing a set of time bombs," Edelman said. She vehemently urged support of currently pending child care legislation.

Senator Arlen Specter (R-Pa.), Member, Senate Judiciary Committee and Dr. Leonard Levy, Professor of History, The Claremont Graduate School, spoke on the role of the Supreme Court as the protector

of the Bill of Rights. They concurred that stringent scrutiny of nominees to the Court was essential since the calculated ambiguity of the Constitution laid upon the Justices the burden of interpretation and adaptation. Those so charged should be highly qualified if our civil liberties are to endure.

The concurrent forums and workshops which dealt with issues such as *Aids-What*

Should Be The Role of the Jewish Community Relations Field, The Shoah, Anti-Semitism and Christianity, Teaching Western Democratic Values in our Schools and scores of other equally tantalizing topics made choices so difficult for me. Next year the NJCRAC will meet in February in Washington, D.C. Plan on being there!

High Court Refuses To Hear Textbook Case

WASHINGTON (JTA) — The Supreme Court refused last week to hear an appeal from seven fundamentalist Christian families who object to passages in the reading textbooks used in their children's Tennessee elementary school. The passages, the parents say, conflict with their religious beliefs.

One of the passages in the Holt, Rinehart and Winston series in question, from *The Diary of Anne Frank*, expresses the view that many religions are equally acceptable.

By its action, the high court automatically upheld the decision of the U.S. Court of Appeals for Eastern Tennessee in the case, *Mozert vs. Hawkins County Public Schools*, that

children enrolled in a public school must use the books provided.

When the case first came to trial, the U.S. District Court for Eastern Tennessee rejected requests by the parents that separate classes be set up for their children or that the school district pay tuition for their children to attend Christian schools.

But the court upheld, in part, the parents' claim that they were being denied their free exercise of religion, ruling that the children could be excused from class when the objectionable text was being taught. That ruling was reversed when the school board appealed.

The Anti-Defamation League of B'nai B'rith had filed a brief in the appeals court in support of the school board.

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Obituaries

Louis Hitman

Louis Hitman, 80, of 2311 Hilltop Road, Ardentown, died Feb. 17.

Mr. Hitman was an independent lumber merchant in the area for many years.

He was a member of Congregation Beth Shalom.

He is survived by his wife, Dorothy; a daughter, Jo Ann Hitman at home; two brothers, David of Pitman, N.J., and Harry of Hammonton, N.J.; three grandchildren and five great-grandchildren.

Arrangements were by Schoenberg's.

Irvin Baer

Irvin Baer, 87, of 310 Shipley Road, Chateau Orleans Apartments, died Feb. 20.

Mr. Baer was a salesman for more than 50 years at Baer's Shoe store, a family business at 623 King St. He retired in 1979.

He was a member of Adas Kodesch Shel Emeth Congregation and the Knights of Pythias. His brother said that he was the oldest member of Montefiore Mutual Benefit Society.

He is survived by his wife, Mary; and a brother, Walter S. of Wilmington.

Arrangements were by Schoenberg's.

Anne Lieberman

Anne Lieberman, 84, of Kutz Home, 704 River Road, died Feb. 26.

Mrs. Lieberman was a homemaker.

She was a member of Congregation Beth Emeth and its sisterhood, B'nai B'rith, Hadassah and the Kutz Home Auxiliary.

Her husband, Louis, died in 1974. She is survived by a son, Arnold of Claymont; a brother, Albert Quitle of Philadelphia; a sister, Syd Wirtschafter of Florida; and two grandchildren.

Arrangements were by Schoenberg's.

Victor Miller

Victor Miller, 89, died Feb. 26 at Kutz Home, 704 River

Road, where he had lived for many years.

Mr. Miller, a legal clerk at the New Castle County prothonary's office in Wilmington, retired in 1969. He was active in Democratic Party politics and was a member of the Democratic League of Delaware.

His wife, Goldie, died in 1975. He is survived by two daughters, Lenora Cohen and Florence Cohen, both of Wilmington; eight grandchildren and six great-grandchildren.

Arrangements were by Schoenberg's.

Louis Cohen

Louis Cohen, 91, of 321 University Blvd., Silver Spring, Md. formerly of Newark, Del., died Feb. 28.

Mr. Cohen came to the United States from the Soviet Union when he was a young man. He was a self-employed wholesale butcher for many years and was semi-retired when he joined Goldberg Bros., on South Market Street in Wilmington. He retired in the mid-1970s after 60 years in the business.

He moved to Silver Spring in 1987.

He was a member of Adas Kodesch Shel Emeth Congregation and the Men's Club.

His wife Gussie Cohen, died in 1970. He is survived by a daughter, Hilda C. Dinnin of Silver Spring; and a brother in the Soviet Union; and three grandchildren and a great-granddaughter.

Arrangements were by Schoenberg's.

Dr. William H. Fost

Dr. William H. Fost, 81, of 4031 Kennett Pike, Stonegates, died Feb. 29.

Dr. Fost, a pediatrician, practiced in Belleville, N.J., for 55 years. He retired in 1985 and moved to Stonegates.

He was a fellow of the American Academy of Pediatric and a former president of staff at Clara Maass Hospital, Belleville.

He is survived by his wife, Rebecca; three sons, Kenneth J. of Bloomfield, N.J., Dr. Arthur of North Caldwell, N.J. and Dr. Norman of Middleton, Wis.;

a daughter, Miriam Fost Edell of Greenville; a brother, Herbert H. of Elizabeth, N.J.; and 11 grandchildren.

Arrangements were by Schoenberg's.

Philip Liebman

Philip Liebman, 91, of Broomall Apartments, 900 N. Broom St., died Feb. 29.

Mr. Liebman came to the United States from Russia when he was 16. Before he went into the furniture business in 1919, one of his jobs was hawking coffee, tea and spices on Philadelphia streets.

In 1925, he moved to Wilmington and set up his own business, Aluminum Sales, at Sixth and Lincoln streets. In the 1930s, he opened Liebman & Co., a furniture business located at 410 King St. The business, later called Philip Liebman & Co., relocated to 107 S. Market St. in the 1950s. He retired and sold the business in 1963.

He was a member of the Adas Kodesch Shel Emeth Congregation and the Jewish Community Center Seniors.

He is survived by his wife, Anna; three daughters, Marilyn Harwick of Wilmington, Libby Lieberman of Berwyn, Pa., and Maxine LaPlace of Wilmington; two brothers, Milton of Philadelphia and Nathan of Voorhees, N.J.; 10 grandchildren and three great-grandchildren.

Arrangements were by Schoenberg's.

Charles Arsht

Charles Arsht, 83, of 318 Shipley Road, died March 2.

Mr. Arsht owned and operated several clothing stores in the Wilmington area, including Boston Cloak and Leeds Men's Store at Fourth and Market streets. He also operated the Jack & Jill Juvenile Furniture store at 43rd and Market streets. He retired in the early 1960s.

He was a member of Adas Kodesch Shel Emeth Congregation.

His wife, Rose, died in the 1970s.

He is survived by a daughter, Rita Arsht of New York City; two brothers, Samuel of Old Kennett Pike and Harold of Fairfax; and a sister, Sarah Leven of Wilmington.

Arrangements were by Schoenberg's.

Chaya Moussia Schneerson

Rebbetzin Chaya Moussia Schneerson, 86, died in New York on Feb. 10. She was the wife of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson.

Rabbi Jacob Kraft

Rabbi Jacob Kraft, Rabbi Emeritus of Congregation Beth Shalom, died March 10.

He is survived by his wife, Leah; two daughters, Deborah Cohen of Brandywood and Dr. Ruth Gumerman of Pittsburgh; a brother, Rabbi Saul Kraft of Washington, D.C.; five grandchildren.

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Announcement of Rabbi Kraft's death came as *The Jewish Voice* was going to press. More information will be forthcoming.

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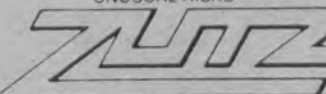
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AKSE Annual Concert Honors Rabbi Gewirtz

By SARAH GOLDSTEIN

The Adas Kodesch Shel Emeth Congregation will present its Seventh Annual Concert on Saturday evening, March 26, in the AKSE Auditorium, at 8 p.m. This will be a notable evening not only because of the phenomenal young artist, pianist Yuval Fichman, but because Rabbi Leonard B. Gewirtz will be honored as he approaches retirement after more than 40 years as spiritual leader of the Congregation.

A five-time Canadian Music Competitions winner since 1976, Yuval Fichman was also a first-prize winner at the 1981 Montreal Symphony Orchestra Competition. A winner of the 1986 Young Concert Artists International Auditions, 22-year old pianist Fichman made his New York debut to acclaim in the opening concert of the 1986-87 Young Concert Artists Series at the 92nd Street Y as recipient of the Joseph Kalichstein Piano Prize of Young Concert Artists. He has also been awarded the Bruce Hungerford Memorial Prize and the Norwalk Symphony Concerto Prize.

Yuval Fichman was born in Tel-Aviv, Israel. In 1967, at the age of two, he emigrated to Toronto, Canada, with his family. As a scholarship student at the Royal Conservatory of Music in Toronto he graduated at 16 with the gold medal for the highest mark in Canada. He has studied with Anton Kuerti and Derek Bampton, and currently studies with Fanny Waterman in Leeds, England.

Mr. Fichman won the Montreal Symphony Young Artists Competition in 1982, and was re-engaged by the orchestra in 1983 and in 1984 was chosen as one of its soloists in its 50th Anniversary tour of Europe. In 1985 the Vancouver Symphony chose Mr. Fichman as soloist for its tour of Japan

under conductor Kazuyoshi Akiyama.

Yuval Fichman has performed in recital at Toronto's "Center Stage Music" and has appeared in roles in two musical documentary films which were broadcast on CBC and German, Swedish and French television. A highly regarded chamber musician, Mr. Fichman won the Chamber Music Prize of the Gina Bachauer Competition in 1984. He has appeared as soloist with the Toronto, Quebec, Winnipeg and Edmonton Symphonies.

Mr. Fichman will make his Washington, D.C. debut at the Kennedy Center on May 8, in the Young Concert Artists Series. Other engagements for the 1987-88 season include recital appearances in the Marshall Arts Series in Huntington W. Va., at Skidmore College in Southampton, N.Y., as well as solo appearances with the Toronto, Regina, and Norwalk, Ct. Symphonies.

The honoree for the evening, Rabbi Leonard B. Gewirtz received his B.S.S. from City College of New York and received his smicha (ordination) from the Hebrew Theological College, Chicago,

Ill. He did graduate work at the Divinity School of the University of Chicago and completed his doctoral thesis for Dropsie University. Rabbi Gewirtz has written extensively for many periodicals and journals and is the author of two books — "The Authentic Jew And His Judaism" and "Jewish Spirituality: Hope and Redemption."

Rabbi Gewirtz has served on national and local committees and councils dealing with social as well as religious issues. He

initiated the weekly radio program on WDEL, "The Rabbi Speaks," in 1948, which continues today. Among several innovations, he introduced the Bat Mitzvah ritual at Adas Kodesch in 1954. Rabbi Gewirtz has been an eloquent teacher and preacher and a dedicated leader for over 40 years.

A reception, for patrons, to "meet-the-artist" and "greet the Rabbi" will be held after the concert. Concert tickets are \$14 for adults (\$15 at door) and \$8 for children under 12. Patron tickets include the reception and are \$20. Tickets may be obtained from the A.K.S.C. office - 762-2705.



Yuval Fichman, Pianist

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Netanyahu —

(Continued from Page 1)
said. "Nobody has yet found a way to combat mass violence without using force."

The ambassador stressed the importance of a media monitoring group in each community to note and correct any distortions and lapses of balance and objectivity in news coverage. He noted that there has been "an obliteration of the facts" which has led to a distorted picture of "causality and effect." Martin Raffel, of NJCRAC, added that "demonstrations" and "rioting" are the wrong words to use to describe the situation as it exists, and that those words have been very

misleading in the media. He stressed that what is happening now is a "massive, violent uprising" and he noted that "if this were understood, people would be less critical of Israel."

Tom Dine, of AIPAC, reported that the focus of American policy-makers at this time "is not the violence per se" but to use the current situation as an opportunity to set in motion a mechanism eventually leading to a political settlement. He was especially critical of TV coverage of the West Bank and Gaza protests. "The very presence of television cameras and crews provokes intensified violence by Palestinian demonstrators, who

recognize that the TV networks are competing with each other to obtain the most dramatic, violent and bloody segments possible," said Dine.

The members of the panel agreed that in the absence of historical background and context, such selective TV coverage has created a major distortion of Israel's role and policies in dealing with the Palestinian violence.

When a Jewish leader in St. Louis asked for advice on how to explain Israel's use of force in the occupied territories to Jewish school children who might view such actions as a violation of the precepts of mercy and compassion they

have been taught to venerate, Netanyahu replied that "though we are people of mercy and compassion, we are also people who do not turn the other cheek." Children, he noted, must be taught that when faced with a threat, they should deal with it rather than ignore it or pretend it does not exist.

In response to a leader from the Baltimore Jewish community regarding the propriety of celebrating Israel's 40th Anniversary in our individual communities in light of the current situation, Netanyahu said that "Jews have fought for 3,000 years for survival. We came out of a mass grave 40 years ago to

enter the Jewish homeland. We have a tremendous amount to celebrate."

Netanyahu addressed the American leaders through a newly-in-stalled closed-circuit satellite network of the Council of Jewish Federations. The TV broadcast originated from an anchor studio in New York City.

Transmission from the participation communities to the panelists was by audio only. The CJF Network was installed in the fall of 1987 by the International Satellite Networks Corporation, an American-Israeli company. The network is the first of its kind in the Jewish community.

Current Unrest —

(Continued from Page 3)
ficer of the Popular Front for the Liberation of Palestine (PFLP) and three are Islamic fundamentalists who have incited violence in the past. The American press has not reported this fact. The PFLP officer was serving a life sentence for murder when he was released during the prisoners-for-hostages exchange Israel conducted after the Lebanon war.

The future of Gaza and the West Bank is complex. It remains unresolved and understandably the political frustration of the inhabitants is growing. However, it is not a problem Israel can resolve unilaterally. Only face-to-face negotiations between Israel

and its neighbors hold any hope of ending the tragic situation.

The U.S. government should continue to encourage face-to-face negotiation between Israel and its neighbors as the only way to end the Arab-Israeli conflict and ultimately decide the fate of the West Bank and Gaza. The U.S. is in a unique position to encourage moderate Arabs to come to the bargaining table and begin to work toward a true peace. We have a responsibility to do everything in our power to encourage a peaceful settlement of the Middle East conflict.

(Senator Malcolm Wallop's home state of Wyoming has the smallest Jewish population of any state in the Union.)

(Continued from Page 5)

phetic words that are recited: "I will espouse you forever, I will espouse you with righteousness and justice, with goodness and mercy, and I will espouse you with faithfulness, then you shall experience and be devoted to the Lord." Examples can be multiplied from the Torah and rabbinic literature to impress upon us our ethical and spiritual heritage and what our moral destiny is to be.

The difficult question arises how can we hold on to our tradition and all these moral values in the face of the grave challenge that faces Israel, a challenge that may even threaten its existence? It may be that present extreme and forceful methods will not only make it difficult to bring about negotiations, but would strengthen the hand of extremists and make it impossible to negotiate, for some of these extreme fundamentalists dream of a holy war. My hope is that the present administration in Israel will make every effort to push for negotiations. For this would be in accord with the call of Zechariah: "Not by might, nor by power, but by My spirit said the Lord of Hosts." (Zechariah 4:6) "And

the spirit of the Lord" to me implies the use of every effort to negotiate, to speak face-to-face and to reach an appropriate settlement.

We must recognize several aspects about the current situation. As much as the *New York Times*, as one example, seeks to give a truthful, unbiased picture there is still an unfair presentation of the uprisings. The extreme provocations that bring about a severe response by Israel is rarely, if ever, presented. The response in the media seems "one-sided and disproportionate."

We can never forget the summit conference of the Arab leaders on September 1, 1967 in Khartoum several months after the six day war. These leaders announced that "there was to be no recognition, no negotiation, no peace."

This remained the formal position of all Arab countries until 1978 and of almost all of them to the present day." (Bernard Lewis, *Semites and Anti-Semites*, page 185) Yet negotiations may still be possible.

It is important to note the sober observations of Yitzhak Rabin, Minister of Defense and the probable "architech" of Israeli response, to the wide

spread outbursts in Gaza, East Jerusalem and the West Bank, as reported in the *New York Times* (2/5/88): "It cannot be solved by force. Israel with all its might cannot impose its will in a way that will be considered a solution. A solution must be agreed upon between the parties to the present conflict."

The last words in Howard Sachar's volume on Israel may apply to the current situation in Israel. Israel's citizens and its kinsmen abroad "If asked whether the mere fact of Israel's existence were enough for them now, they would have been tempted to paraphrase Mark Twain's reply to friends who commiserated with him upon his prolonged illness, 'The experience has been painful, but somehow tolerable — when I consider the alternative.'" The situation now has come to the ultimate point when negotiations are quintessentially important.

Shultz —

(Continued from Page 1)
reasonable proposal for peace negotiations, Rabin said.

While the impetus for early elections has come mainly from Likud, Labor ministers are now said to be giving serious consideration to the idea. If the government's deadlock proves unbreakable, there would be little choice but for the two major parties to go to the electorate for a fresh mandate.

The Labor-Likud conflict seems to have obscured the fact that the public knows little of what Shultz achieved with the Arab leaders he has talked to during the last 10 days. The Shultz plan is understood to resemble the "London document," the once secret understanding reached between Peres and Hussein in London last April. Hussein was rumored to have backed off from that understanding and the outcome of his meetings with Shultz in London were said to have been inconclusive.

While Shamir, Peres and their ministers are by now doubtlessly privy to Hussein's

(Continued to Page 23)



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A Century Of Ambivalence:

The Jews Of Russia And The Soviet Union

By PRISCILLA W. SIEGEL

In 1917 the Russian writer Fyodor Sologub wrote, "Strange as it may sound, there are children who love their cruel stepmothers... the Jews love the same Russia that is cruel to them." How is this possible? After going through the New York Jewish Museum's photo exhibition "A Century of Ambivalence, The Jews of Russia and the Soviet Union, 1881 to the Present," Sologub's words seem incomprehensible. Drawn from YIVO's photographic archives, this exhibition of about 400 black and white photos provides visual documentation of the history of the Jews in Russia during the last century. For Russian Jews, it was a century analagous to a chiaroscuro painting — mostly dark with patches of bright light. Brief periods of optimism were quickly overshadowed by disillusionment.

The Jewish community in the Russian Empire one hundred years ago, numbered five million, the largest Jewish community in the world. Hated and envied by all segments of the Russian community, the Jews experienced extremes of hostility and cruelty. The pogroms of 1881 drove 135,000 Jews out of Russia, and between 1890-1910, a period of continued pogroms, one million Jews emigrated to America. We see, in the exhibition, the consequences and victims of the pogroms — destroyed homes, desecrated synagogues, and dead children.

Until 1917, the Jews in Russia lived primarily within the "Pale of Settlement," with the *shtetl* as the symbol of the Pale. The *shtetl* photographs in the exhibition give us valuable views of that way of life. Tiny, rickety mud huts housed large families — sometimes multiple families. Photos of Jews with the symbols of their occupations tell us of meager livelihoods eked out by selling seltzer, or *kvass*, or bagels. But the *shtetl* represented a safe haven from the surrounding hostile world. Incredibly, under such adverse living conditions, "the *shtetl* bred dreamers, visionaries, political activists, writers and artists. It gave powerful impulse to works of literature and art and created and nourished the oral and musical folklore of Jews of Eastern Europe." This will not live "not by bread alone" is one of the most impressive and inspiring qualities of this beleaguered population. The early 20th Century saw a flowering of Yiddish and Hebrew culture in Russia. Zionist schools were established using Hebrew as the language of instruction and curricula expanded to include science, literature, history and

Russian. Yiddishists, on the other hand, claimed that since Russian Jews were mostly Yiddish speakers, Yiddish should be emphasized in Jewish schools. Documentation of this intellectual ferment is provided in the exhibition's group photos which include literary figures such as Sholem Aleichem, Sholem Asch, Abraham Reisin, and I.L. Peretz.

World War I dealt a devastating blow to the *shtetl*, when Russians and Germans confronted each other in the territory of the Pale. The devotion of the Russian Jew to Mother Russia is attested to by

“The devotion of the Russian Jew to Mother Russia is attested to by a declaration in a Jewish Russian-language periodical, “We were born and grew up in Russia... Russian Jews are... inseparably allied with our mother country where we have been living for centuries and from which there is no power that can separate us — neither persecution nor oppression.”

a declaration in a Jewish Russian-language periodical, “We were born and grew up in Russia... Russian Jews are... inseparably allied with our mother country where we have been living for centuries and from which there is no power that can separate us — neither persecution nor oppression.” Over a half million Jews served in the Russian army during World War I, but the Russian government rewarded the Jews by accusing them of disloyalty. Wholesale expulsions of Jews from towns were carried out, Jewish hostages taken, and acts of heroism by Jewish soldiers were neither acknowledged nor rewarded. The exhibition, includes photos of these Jewish soldiers, proudly wearing the uniforms of a country which despised them. The huge number of homeless and wandering Jewish refugees expelled from their villages forced the government to allow Jews to move into the interior, and the Pale of Settlement was effectively abolished.

Then came the revolution. At first, the Jews thought their salvation was at hand with the downfall of the *Tsar*, but when the Bolsheviks took control of the Revolution, the initial Jewish response was negative. The atheistic Bolsheviks did not appeal to the majority of the Jewish population. The White Russians, the major opposing force to the Bolsheviks, however, rallied anti-Semitic sentiments, pointing to such Bolshevik-Jewish leaders as Trotsky. This White Russian propaganda drove the literate Jews into the Bolshevik camp where they were tolerated only

because of the Bolshevik need for literacy. For a few years, some Jews enjoyed governmental positions never before dreamed of. The period 1918-1919 was one of political chaos for Russia in which undisciplined bandit groups fought each other, but with the Jews usually ending up as the common enemy.

Over 1,200 pogroms took place in the Ukraine, carried out by the Ukrainian nationalist military and the White armies, with the blessings of the Russian Orthodox clergy: “Bless yourselves, beat the Jews, overthrow the People's Commissars.” Indescribable cruel-

ty and brutality characterized these pogroms: men pulled apart by horses driven in opposite directions, children smashed to death against walls, and thousands of women raped. We are given pitiful testimony of this chapter of Russian-Jewish history with photographs of pogrom victims, dead and wounded, and property destroyed.

Social experiments during the 20's and 30's rekindled a spirit of optimism among the Russian Jews. The Jews began to believe that socialism really would provide equality, and assimilation became a “massive development.” Birobidzhan, touted as a Russian-Jewish homeland, was greeted enthusiastically by some Jews, but this isolated, primitive region on the China border did not attract large numbers of Jews. The Jewish way of life was more profoundly affected by industrialization and Jews flocked to the cities. We see in the exhibition, girls working on lathes in a vocational school, learning skills never imagined by their parents. There are group photos of textile workers and vocational school graduates, revealing a worldliness not found among the older *shtetl* inhabitants. Abandoning Yiddish as a language which represented isolation, the new young Jews took advantage of Russian cultural, educational, and vocational opportunities presented to them. Yiddish culture began drying up.

The political purges of the late 30's followed by the ultimate horrors of World War II add more gruesome chapters

to the history of the Jews during this century. Photos of Nazi atrocities and Jews going to their deaths are haunting. Documented, too, is Jewish participation in the Russian military, and in the partisan movement. There's a stirring photograph of an eighteen-year-old female cellist who volunteered for a sniper's battalion. Having lost her mother, two sisters and her children the look of determination on her face may account for the 148 enemy soldiers she shot. The end of the war brought little security to the Jewish population of Russia. Jewish nationalism was being criticized in the press and, in 1948, leading Yiddish cultural figures began to be arrested, or were found dead under mysterious circumstances. Stalin's plan was to eliminate the remnants of Yiddish Soviet culture. Under Khrushchev, the situation for the Jews relaxed slightly, but arrests and repression became the rule again after Khrushchev's fall from power. The exhibition takes us to the current uncertainties under Gorbachev and *glasnost*. The

(Continued to Page 23)



A maker and seller of apple kvass, a slightly fermented drink, in Kishinev, c. 1905.

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Jewish Community Center



Passover Restaurant

On Tuesday, April 5, and Wednesday, April 6, the JCC will open its annual Passover Restaurant. The restaurant will be open to the entire community for lunch (11:30 a.m. to 2:30 p.m.) and dinner (4:30 p.m. to 7:30 p.m.). The menu will include soup, salad bar, gefilte fish, beverage and dessert. Cost for the "all you can eat" meal is \$5 for adults and \$2.50 for children.

'Children's Choice' For Grades 1-6

Sunday Fundays for Grades 1 through 6 will include sports, swimming, games, crafts, movies, tournies, creative dramatics, special guest entertainers and specialists. Children choose what they want to do and when the activities will be. Children should bring their bathing suits, sneakers and lunch. Fundays are scheduled for March 13 and April 10 from noon to 5 p.m. Cost for either date is \$3.50 per afternoon per member and \$5.50 per afternoon per non-member. Transportation will be provided (for \$1.25) to all Sunday Fundays from the following locations:

- Beth Emeth at 11:45 a.m.
- Happy Harry's (Branmar) at 12:15 p.m.
- Silverside Road (Chalfonte Entrance) at 12:30 p.m.

Tax Seminar For Retirees

Our tax system has undergone some changes recently and these changes will effect everyone. This seminar will address the needs of the retirees in our community who want to understand the impact this new system will have on them.

John Lenik of the Internal Revenue Service will speak about "Taxes and Social Security." Mark Goldman, a tax accountant will speak on "Overview of Federal and state Taxes" and Bob Meyer, a tax attorney will speak on "Income

Taxation of Retirement Benefits."

Everything you have always wanted to know about taxes, but were afraid to ask, will be offered through this seminar as part of our Breakfast Club series. We will explore how the new tax laws and income tax look at social security, municipal bonds and interest bonds. An overview of Federal and State taxes, as well as pension plans, will be made.

This seminar will be held at Syter's Restaurant, located at the Holiday Inn, adjacent to the Jewish community Center, on March 16, 23 and 30 at 8:30 a.m. Registration is limited and must be made by March 9, 1988. Fee for the seminar is \$15 per person and \$7 per person for one session. Both fees include breakfast.

-Adas Kodesch at 1 p.m.
Paid registration and transportation reservations are now being accepted by the JCC.

Parents Welcome On April 10

Parents will be allowed to join their children for a special children's choice afternoon. Special activities between 2 and 4 p.m. will include gymnastics, karate and ballet. Cub and Boy Scout information will be available to parents and children from 4 to 5 p.m.

Sculpture Workshop

Rita Bernhardt, will give a sculpture workshop at the JCC on Thursday, March 17, at 12:45 p.m. There is no charge for the workshop.

Passover Floral Design Workshop

Learn to express yourself by arranging fresh flowers to enhance the beauty of your home for the holidays. The JCC will offer a two-hour workshop providing the fundamentals of floral design. The workshop is scheduled for Tuesday, March 29, at 7:30 p.m. and is being presented by Boyd's Flowers. The cost for the workshop is \$10 and includes all floral materials. Participants must bring their own vases or purchase one at the workshop.

Torah Study

Congregation Beth Shalom and the JCC will co-sponsor a course entitled "Concepts that Distinguish Judaism." The course will be taught by Rabbi Kenneth Cohen at Beth Shalom, who will use the book with the same title which was published in the B'nai B'rith History of the Jewish People series. The course will be held on Monday evenings, March 21 and 28, and April 4 at 7:30 p.m.

Under the three-part rubric of God-Torah-Israel, Rabbi Cohen will analyze the following essays: Israel, the People of the Covenant (using Alfred Jospe's "The Jewish Image of the Jew"), Torah, the Jewish Way of Life (using Morris Alder's "Torah and Society") and The Jewish Vision of God and Man (using Harold Schulweis' "Suffering and Evil"). Copies of all three essays will be distributed at the first meeting and will serve as the starting point for study and discussion. Depending on the response, these sessions may be extended beyond the initial three weeks. Call 478-5660 to register. There is no charge for this course.

REMINDER

"Second Family"
Monday, March 28
7:30 p.m.

Hedy Campeas-Cohen will speak on Blended Families
Co-sponsored by Jewish Family Service and Jewish Community Center

Eileen Wallach Joins JCC Staff

The JCC has announced the appointment of Eileen Wallach as the new Assistant Health and Fitness Director. Ms. Wallach graduated from the University of Tampa with a B.S. in Physical Education and an M.S. in Health from California Pacific University.

She was the woman's gymnastic manager at the 1983 Pan American Maccabi Games and has had vast experience in all aspects of health, fitness and physical education.

Ms. Wallach will coordinate the Health and Fitness Department's Racquetball Tournament, to be held in March and will teach a new parent/infant fitness class, scheduled for the Spring Session in April.

Classic Era Music Course

The Jewish Community Center will offer a Classic Era Music course scheduled to begin on Monday, March 28, at 7:30 p.m. The class will meet for eight weeks and will include live demonstrations and videodisc presentations at the University of Delaware's Amy E. duPont Music Building.

This course will include music appreciation and will focus on the broad cultural overview of the society and times, (1730-1820), that witnessed the change in music from the Baroque style to the Galant style.

Other topics will include the development of the string quartet, the symphony and the importance of Vienna as a musical center. We will also explore humanism and its relationship to the music of Haydn and Mozart. This program is partly funded by the Delaware Humanities Forum, a state program of the National Endowment for the Humanities.

'Touch It Where It Hurts' Program

Philadelphia Plays for Living, an educational program using drama to stimulate discussion about today's social and family problems is proud to present "Touch It Where It Hurts" by Virginia Cogne. This program is being offered in conjunction with the Delaware Association of Programs for the Aging (DAPA) and will be held at the Jewish Community Center on Tuesday, March 22, from 10:30 a.m. to noon. It is geared to members of Senior Centers Statewide including Sussex, Kent and New Castle Counties.

"Touch It Where It Hurts" is about a meeting of an arthritis support group, setting the stage for describing the emotional turmoil this disease can bring to the lives of arthritis patients and their families. There will be a panel discussion following the play, as well as a question and answer session.

Philadelphia Plays for Living is a division of the Family Service of Philadelphia. This program is being made possible by a grant from the United Way of Delaware. There will be no charge for the program.

Officer Tobin On Safety

On Monday, March 28, at 12:45 p.m., Officer Henry Tobin of the New Castle County Police Department will address the community on the issue of safety in our city and in our individual neighborhoods.

Officer Tobin is a member of the Crime Prevention Unit of the County Police. He will speak at the JCC and there is no charge for the event. Call the JCC at 478-5660 for more information or to register.

Arts And Crafts For JCC Seniors

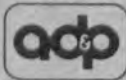
The JCC Senior Center will offer an arts and crafts class conducted by Karen Luoma. The class fee includes all materials, projects that the members can take home and provides socialization with peers. The registration

deadline for this class is March 11. For additional information, please contact Gal Shifron at (302)478-5660. Classes will be held on March 18, 25, April 15, 22, 29 and May 6 from 10:30 to noon. Cost for the class is \$10 for six sessions.

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Shultz —

(Continued from Page 20)

latest position, the public here is not. What seems definite is that the Jordanian ruler is as adamantly insistent on an international conference as a cover for negotiations with Israel as Shamir is opposed.

It is generally known that President Hosni Mubarak of

Egypt is the Arab leader most firmly supportive of the American initiative. But Shultz seems to have gotten a less than enthusiastic response from President Hafez Assad of Syria. Damascus reportedly complained that Washington was trying to put an "American stamp" on what should be an international effort to resolve the Middle East conflict. But at the same time, Assad is said to

consider Shultz's initiative a positive move. Shultz failed during his two visits to the region to find any Palestinians who were willing to meet with him. His letter to Shamir states that "Palestinian representation will be within the Jordanian-Palestinian delegation" that will address the Palestinian issue separately and independent of all other negotiations.

Museum —

(Continued from Page 21)

ambiguous status of the Jew in Russia remains — denied the opportunity to have Jewish cultural lives, they are nevertheless required to identify themselves as Jews, a situation which continues to leave the Jewish population vulnerable.

A separate part of the photographic exhibition is devoted to the "other" Jews of the USSR: Georgian, Central Asian, and Mountain Jews. Their colorful dress and customs reveal an exotic aspect of Jewish peoples not familiar to many of us.

This exhibition as a whole is a fascinating chronicle of Russian-Jewish life in the past century. Among the rarest photographs are those that depict daily life and the consequences of the pogroms during Tsarist times. Intergenerational family photographs tell us about family ties and relationships, and the abundance of images of artists, writers, activists and educators reveal the rich, ongoing creative activities of a people who at their freest had to live circumspect lives. The exhibition continues until June 15, 1988.

There are two other related exhibitions in the Jewish Museum. One called "Tradition and Revolution: The Jewish Renaissance in Russian Avant-Garde Art, 1912-1928." is organized by the Israel



Museum in Jerusalem, and highlights the efforts of Jewish artists in the post-revolution period to create a body of progressive Jewish art. This exhibit may be seen through May 30, 1988.

The other related exhibition at the Jewish Museum, which may be seen through May 22, is "A Russian Impressionist: Paintings and Drawings by Leonid Pasternak, 1890-1945."

Along with these three exhibitions, the Jewish Museum is offering a series of public programs of lectures, concerts, and films focusing on Russian Jewry. The Jewish Museum, at 92nd Street and 5th Avenue, New York City is open Sunday 11 a.m. - 6 p.m.; Monday, Wednesday, Thursday, Noon - 5 p.m.; and Tuesday, Noon - 8 p.m.

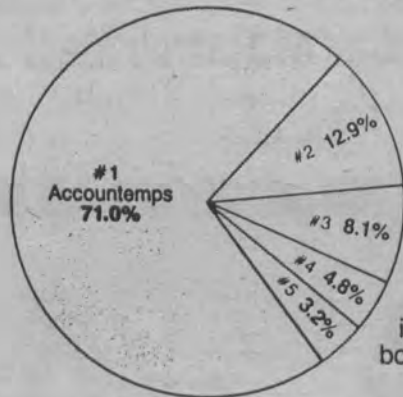
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