

The JEWISH VOICE

"You heard it in
The Jewish Voice"

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

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Elul 29, 5747

October 3, 1986

20 P

Jewish Family Campus Campaign:



**Will We Meet The Challenge?
Will We Make The Right Choice?**

See guest editorial page 2

Ancient Art From Israel Exhibited At The Met

Treasures of the Holy Land: Ancient Art from the Israel Museum, a major exhibition comprising nearly 200 antiquities, opened at the Metropolitan Museum of Art on Sept. 25. The exhibition contains superb objects covering all the major archaeological periods, from the eleventh millennium B.C. to the end of the Byzantine period in the seventh century A.D. In addition to their inherent beauty, the objects are of great cultural significance, and nearly all of them come from excavations of famous biblical sites conducted during this century. The exhibition has been organized jointly by the Metropolitan Museum and the Israel Museum, Jerusalem. It is the largest and most important exhibition of ancient art from Israel ever to travel abroad. The exhibition will close in New York on Jan. 4, 1987, after which it will be shown at the Los Angeles County Museum of Art (April 9 - July 5, 1987) and then at The Museum of Fine Arts, Houston (October 30, 1987 - January 17, 1988).

This exhibition has been made possible, in part, by Mr. and Mrs. Milton Petrie, Messrs. Frederick, Daniel and Elihu Rose, Mr. and Mrs. Laurence A. Tisch, an anonymous donor, Mr. and Mrs. Eugene M. Grant, and Mortimer B. Zuckerman. Transportation assistance has been provided by El Al Israel Airlines.

The antiquities in the exhibition were chosen from among the finest objects so far discovered in Israel, many from important archaeological excavations. Among the highlights are the Habbakuk Commentary, one of the first to be found and the best preserved of the Dead Sea Scrolls; a bronze

(Continued to Page 4)

Emergency Action Needed

Please write or send a telegram to President Reagan immediately to urgently request that the plight of Soviet Jews be on the agenda when he meets with Premier Gorbachev in Iceland Oct. 11.

SHOAH A Masterpiece - A History - A Legacy

The first opportunity in Delaware to experience this extraordinary event:
Nov. 6, 13, and 20.

The film SHOAH will be shown on three consecutive Thursday evenings, Nov. 6, 13 and 20, 7-10 p.m. at Springer Intensive Learning Center, 2220 Shipley Road, Wilmington.

Every once in a while, a film comes along that is an extraordinary event and which touches the core of man's existence. Claude Lanzmann's epic, SHOAH, like "Citizen Kane," will become a movie classic as a study on the Holocaust and on man's inhumanity to man.

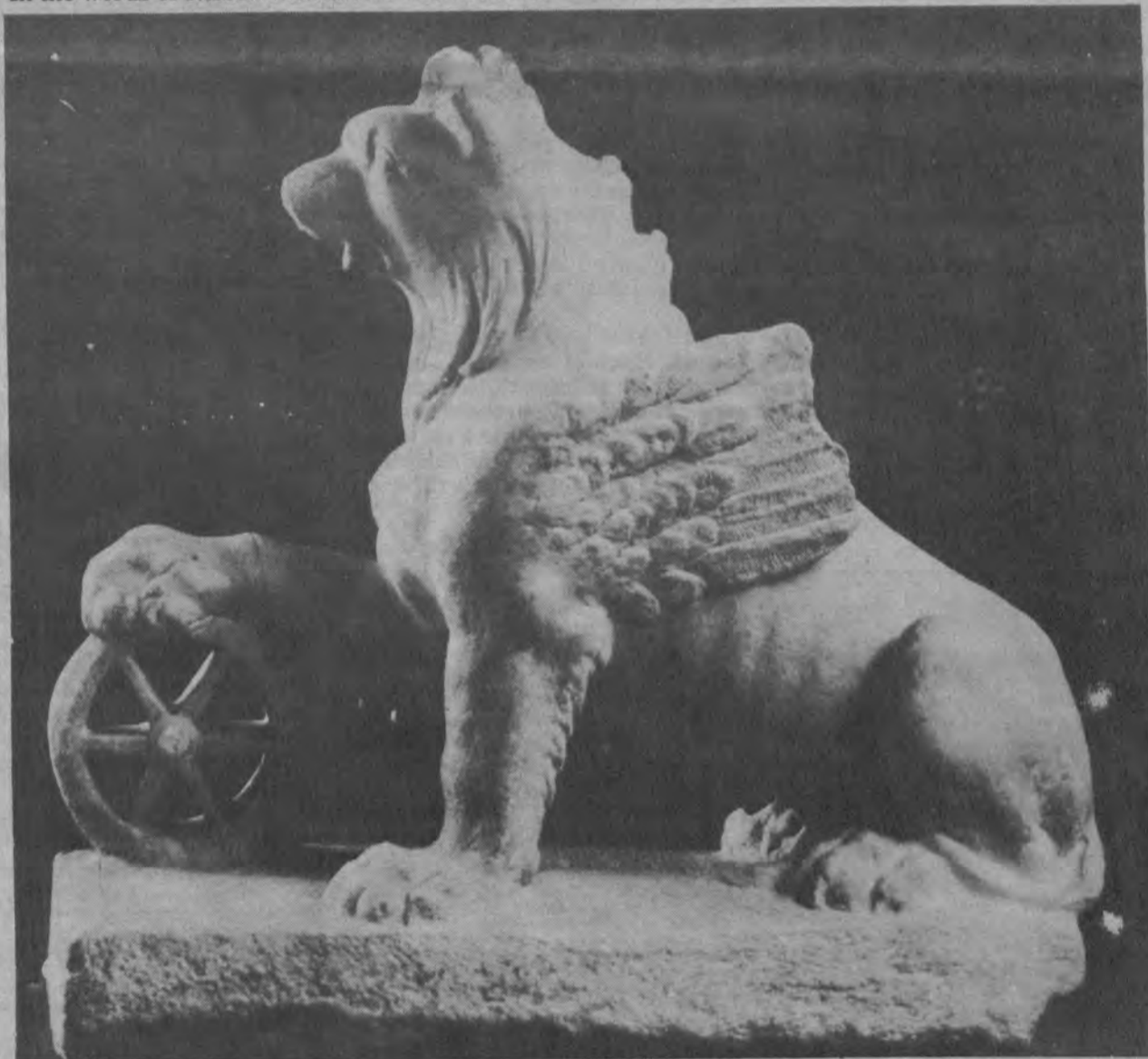
SHOAH contains none of the horrifying images one might expect from a film about the Holocaust. Instead, the viewer is presented with an assemblage of witnesses - death camp survivors and Nazi functionaries - whose combined, sometimes detached, testimony amounts to one of the most shattering human documents ever recorded.

In the words of Nisson Finkelstein who reviewed

SHOAH in January, 1986: "The film moves slowly, inexorably, holding almost relentlessly to each detail of facial expression and facade. There is no background music: only the voices of Lanzmann, the questioner, the interpreters and those he questions; only that and the sound of the trains, modern trains that evoke the memory of those endless streams of packed trains that brought the victims to their final Hell."

Fee is \$2.50 for the series of three; \$1 for individual showings. Please register by calling the Jewish Community Center, 478-5660. Payment for the series may be made at the Jewish Community Center; for individual showings, you may pay at the door.

The program is cosponsored by the Jewish Community Center, Jewish Federation of Delaware, and Congregations Adas Kodesch Shel Emeth, Beth Shalom and Beth Emeth. SHOAH will also be shown in Newark and Lower Delaware at a later date.



GRIFFIN

Erez, Early Severan, A.D. 210-211 Nemesis with the wheel of fortune Marble, H. 75 cm. L. 60 cm.

The socle of the statue is inscribed in Greek: "Year 522. I. Mercurios, son of Alexander, dedicate (this statue) during my priesthood."

The Metropolitan Museum of Art, lent by the Department of Antiquities, Israel Ministry of Education.

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

Guest Editorial

Will We Meet The Challenge? Will We Make The Right Choice?

We are a community with a need for the Jewish Family Campus, and we are falling short when we should not. I write with mixed emotions to report that we have not met our goal. I am proud that so many have worked so hard and contributed so generously; but I am frustrated that we have not realized our goal despite the financial capability.

When the Federation acquired 17 acres adjacent to the Center to replace the Sellers Estate, President Mand asked Doris and me to accept responsibility as co-chairpersons of the Jewish Family Campus Campaign (the name which slowly evolved for the site and the effort) with the task of raising \$2.5 million. Since the Campaign would extend over only a brief four-and-a-half-month period, our effort had to be as intense as we could possibly make it.

As large a task as it was, Doris and I took heart from the rallying around of committed persons who recognized the importance of the task and the opportunity it afforded for the Community to come together for the first time in almost 20 years to address a capital effort which promised to yield so much benefit to the community. The raising of the money would provide the facilities. Of equal if not greater importance, the campaign would create a spirit of togetherness which would pervade the community stemming from doing for our generation what Jews of Delaware in the past had done not only for themselves but, as well, for us who came after.

As we began the Jewish Family Campus Campaign in mid-May, 1986, each and every one of our vibrant institutions — our synagogues, Jewish Community Center, Kutz Home, B'nai Brith House and so on — serves a larger and stronger constituency but in new and different quarters than those it occupied as I was growing up. The change in locale and the increased capability to serve the needs of the community did not come about by happenchance. The construction of synagogues and community centers and homes for the elderly and fraternal organizations is a purposeful business which men and women of understanding and perception and commitment turn to accomplish in their own interests, of course, but with full recognition that they build for the future even more than they build for themselves.

In a short span of time, 146 families came forward and committed \$905,013 toward the goal of \$2,500,000. The Harry and Yetta Cohen Foundation committed \$200,000 and the Milton and Hattie Kutz Foundation committed \$250,000. On the eve of the telethon which took place on Sunday, Sept. 28, the total of committed dollars stood at \$1,355,013, more than half of the money needed.

The foregoing figures, of course, tell a story which each of us can interpret according to our likes. Doris and I choose to read the story as headed toward a happy ending. We know that not everyone in the community has had the opportunity to think about a gift and respond. We know that we have yet to hear from corporate givers and foundations to whom we turned in late August. We maintain our faith in our community and its willingness to meet a responsibility which everyone in the community will meet the goal it has set for itself.

We cannot achieve the certainty of meeting our goal by looking to others to shoulder the responsibility which is ours. Each of us, young, old, rich or modest of means, all bear the responsibility for building the Campus.

As this special time when we search our hearts and renew our commitment to our faith, we have the opportunity to demonstrate in a real way what that faith means to each of us as a member of our community. By our decision we can build the dream, so that we and those who come after us may share the reality.

Irving Morris

The Jewish Voice

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Editorial opinions expressed in this newspaper are those of the newspaper and not those of any individual. Signed editorials do not necessarily represent the view of the newspaper but rather express the view of the writer.

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



Don't Abandon United Way

The United Way of Delaware has become caught up in a local labor union dispute. In addition to working out their relationship with the unions in question, the United Way is being criticized for enforcing their policy of not accepting and distributing money to non-member agencies. It seems inappropriate to criticize the United Way's desire to assure contributors that their money will be well spent.

We can attest to the careful screening of member agencies that takes place each year to ensure they provide the services they promise and to check financial and administrative management. Thus the United Way, through its 55 member agencies, can provide needed human services to several thousand Delawareans.

The people served and the services they receive are much too important to allow a dispute to disrupt their delivery. The union issue will be settled, but we must continue to support the United Way to the utmost.

American Bar Association Makes Disappointing Decision

This year's American Bar Association convention shows once again why lawyers are held in such low esteem. At this get-together, the ABA refused to rescind its year-ago recognition of the Association of Soviet Lawyers as an organizational equal, and a series of joint meetings are being planned.

Has the ABA entirely lost its moral compass? The Soviet legal system is a legal fiction. It hasn't a scintilla of independence. The Communist regime makes the real decisions in any case that's of interest to it, which the judges obediently rubber-stamp. The ASL is simply an organ of the Soviet state.

That the ABA would associate with a group that's the antithesis of what the American judiciary system is supposed to stand for is startling. Even cynics would have thought that lawyers would cast aside principles so casually only in return for a large fee.

In this case, the ABA did it for nothing.

Reprinted from *Forbes*.

DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, OCTOBER 31. The deadline for stories and photos is noon, MONDAY, OCTOBER 20. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803, (302) 478-6200. All articles must be typed, double spaced.

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JFD Campaign Cabinet Gearing Up For 1987

The Campaign Cabinet for the 1986-87 Jewish Federation of Delaware Campaign is in place and already beginning to formulate plans for the upcoming campaign, according



William Topkis

to William Topkis, Campaign chairperson. Serving on the Cabinet are: William Resnick, vice chairperson, Professional Divisions; Richard A. Levine, vice chairperson, Missions and Operation Upgrade; Dr. Stephen Edell, vice chairperson, Major Gifts; and Miriam Edell, chairperson, Women's Division.

Topkis views his job as extending well beyond raising funds; he hopes to change the image of the Federation and help the Jewish community understand how and what the Federation actually does. This won't happen in six months, he explains, and he has made a commitment to continue serving in a different capacity after his term as chairperson is up. He has asked for, and received, the same commitment of con-



William Resnick

tinuity from his Campaign Cabinet.

Last year, as Campaign vice-chairperson, Topkis oversaw the Professional Divisions, Super Sunday, the University of Delaware, and the Newark and Lower Delaware divisions.

A third generation Wilmingtonian, Topkis is president of the Wilmington Financial Group. He is a member of the Federation board of directors, and is a trustee and member of the Jewish Community of Delaware Endowment Committee. He is also a co-founder of the First Staters' Club of the United Way of Delaware. He has held numerous leadership positions in professional organizations, including the board of directors, New Castle County Life Underwriters Association, the Provident Mutual Managers Association, and the Delaware Chapter of the American Society of Chartered Life Underwriters.

William Resnick chaired the JFD Corporate Management Division last year. Previous leadership positions include serving on the board



Richard Levine

of directors of Congregation Adas Kodesch Shel Emeth and serving as treasurer of the Montchanin Civic Association.

Resnick, a certified public accountant, is director of the Tax Division of the DuPont company's Finance Department. He is involved in numerous professional associations, among them: American Institute of CPAs, Delaware Society of CPAs, Financial Executives Institute, Tax Executives Institute and the Taxation Committee of the National Association of Manufacturers. His career with DuPont has taken him around the globe: he and his family spent three years in Venezuela in the 1960s, lived in Switzerland from 1973 to 1978 and resided in Florida from 1978 to 1980.

Levine, a partner in the law firm of Young, Conaway, Stargatt & Taylor, has become very involved in the leadership of the Jewish community over the past decade. He has participated in two UJA missions to Israel, and was a charter member of the Jewish Federation of Delaware's Leadership



Stephen Edell

Development Program. He has served as director, treasurer, vice president and president of Congregation Beth Shalom. Current activities include membership on the National Committee on Leadership Development of the Council of Jewish Federations and membership on the board of the Jewish Community Center as well as the Center's Day Camp Committee. He is a vice president on the Federation and JCC boards. Levine also serves on the board of the Bar Examiners of the State of Delaware and is managing editor of Delaware Lawyer, a quarterly publication of the Delaware Bar Foundation.

Along with William Topkis and Andrew Miller, Stephen Edell vice-chaired the 1986 Campaign. He was responsible for the Major Gifts Divisions. A graduate of the Federation's Leadership Development Program, he has served for several years on the medical and general boards of directors of the Milton and Hattie Kutz Home. He has chaired the Federation's Physician's Division and currently serves on the



Miriam Edell

JFD board of directors.

Edell is chairman of the department of radiology at Riverside Hospital on Lea Blvd., and recently stepped down as president of their medical staff. He has delivered over 50 scientific lectures and presentations and has published more than 35 major scientific articles. Edell also teaches postgraduate courses at Johns Hopkins Medical School in Baltimore and Thomas Jefferson University in Philadelphia.

Miriam Edell, the new Women's Division chairperson, is a graduate of Bryn Mawr College School of Social Work and Delaware Law School. She serves on the Executive Committee of the Jewish Community Center's board of directors as assistant treasurer. A past recipient of the Braunstein Young Leadership Award, she also serves on the board of directors of the Milton and Hattie Kutz Home. Previous community activities include serving on the board of directors of Jewish Family Service and Albert Einstein Academy, and serving as vice president of AEA.

'United We Stand'

Although autumn is usually a time spent enjoying the Jewish holidays and psychologically preparing oneself for the perils of winter, nationwide Jewish organizations are gearing up for an intensive Summit II campaign which will culminate in a National Rally in Washington D.C. during the Summit between President Reagan and General Secretary Gorbachev. The National Conference on Soviet Jewry recently held its board of governors meeting in Philadelphia, which was devoted to the National Summit II campaign efforts, and open to each Soviet Jewry activist group throughout the country.

The importance of our efforts, according to Jerry Goodman, executive director of National Conference on Soviet Jewry, is that "we cannot accept the indication of individual releases as a success. The USSR can use individual cases as a highly strategic misinformation process." Goodman stressed that in order for the Jewish effort to be most effective all Soviet Jewish organizations must

unite and coordinate a national effort. He jokingly commented that one thing Jews do best is create organizations, which has been a vital asset to Jewish causes, but with rare opportunities such as the Summit in Washington, the Jewish voice will be best heard as one.

Stanley Balick, chairperson for the Soviet Jewry Task Force of the JFD, hopes the Delaware community can also unify its forces for the Summit II campaign. The SJTF is gearing up for complete community participation in the national Summit II campaign and the Washington mobilization for Soviet Jewry. Since a date has not been set yet for the summit, a rally date has not been confirmed, although it will probably be the first or second Sunday in Dec., 1986. According to Balick, "the Jewish community must recognize the plight of the 2.5 million Soviet Jews as an immediate priority and commit themselves to keeping Soviet Jewry issues on the forefront of attention as a worldwide, human concern."



PERES INVITES O'CONNOR TO ISRAEL

NEW YORK — Israeli Prime Minister Shimon Peres, left, and New York's Cardinal John O'Connor met Sept. 19 at the Cardinal's residence in New York. Cardinal O'Connor accepted an invitation from the prime minister to visit Israel, although a date has not been set. The Cardinal generated some controversy in June when after a visit to Lebanon he said he favored the creation of a Palestinian homeland, which Israel opposes as a threat to its security. RNS PHOTO/Chris Sheridan.

ON THE OTHER HAND N. Even-Or



Black And White And Shades Of Gray

No better rebuttal to the maliciously obscene United Nations resolution that "Zionism is racism" need be advanced than the facts of "Operation Moses," in which 15,000 Ethiopian Jews were brought to Israel. To put this dramatic event in perspective we have only to ask ourselves whether the City of Philadelphia, of comparable population to Israel, would welcome 15,000 Ethiopians and allocate resources to absorb them into the economy and social structure; or would the Congress of the United States vote to admit 1,000,000 poor Africans to this country.

It is in this light that we should view the ruling of the Supreme Court of Israel this summer, in favor of the Ministry of Interior's decision to deport 45 members of the Black Hebrew sect from Israel on the grounds that they were residing and working illegally in the country. About half of the 45 have been deported as of this date, most of them now residing in Atlanta, Ga.

The Black Hebrews group was founded in the 1960s in Chicago by Ben Ami Carter, who now heads the sect's largest settlement in Dimona, Israel. The group claims descent from the original 12 tribes of Israel, says that Israel is its homeland, observes the Sabbath and eats only kosher vegetarian food. Their total number is not known, but is estimated to be between 3,000 and 20,000, with settlements in the United States, Ghana, Liberia and Israel. They began emigrating to Israel in 1969, arriving with tourist visas and then refusing to leave. They have never been recognized as Jewish, and are therefore ineligible for Israeli citizenship under the Law of Return.

Members of the sect, known officially as the Original Hebrew Israelite Nation of Jerusalem, have gathered in several cult communes in the Israel Negev, with the largest group in Dimona and smaller settlements in nearby Arad and Mizpeh Rimon. They have shown no inclination to integrate into Israeli society, and, in addition to some of them working without required permits, some

have been involved in criminal activities. Thus far, the Israeli authorities have avoided a major confrontation with the group, acting only on specific instances of criminal violation, despite the fact that all the members are in Israel illegally.

Back in the United States, on July 31 of this year, nine members of the sect were found guilty in the U.S. District Court, Washington, D.C., of operating an international crime ring which trafficked in millions of dollars worth of stolen airline tickets, and used fake credit cards and rubber checks to purchase hundreds of thousands of dollars of merchandise. The trial was long and bitter with allegations by government prosecutors of jury tampering. According to testimony given at the trial, proceeds of the criminal activity were used to support the sect in the United States and overseas, and some of the illegally obtained merchandise was sold on the black market in Israel to support the settlements there. Among those convicted was the American leader of the sect, Warren Brown, known as Prince Asiel by his followers. A new trial began this month against five more defendants on charges of fraudulent use of MCI numbers and accounts, along with those of other long distance carriers.

Israel's action in this matter is not unique. Every country has policies against illegal immigration which are enforced. More than 800 illegal aliens were deported from Israel in 1985, of whom only 25 were Black Hebrews. The Israeli government has repeatedly stated with respect to the Black Hebrews that it will consider any legally and properly framed application to stay in the country or to enter it.

Thus far, the major political support for the Black Hebrews in their legal difficulties in this country has come from Democratic Congressman Mervyn M. Dymally of California, who has accused the United States and Israel of a conspiracy against the sect. Testifying as a character witness in the trial, he said he didn't see anything irregular about people using fake U.S. passports to enter Israel. Strangely silent on the matter has been Minister Louis Farrakhan, who has on other occasions delivered many a diatribe against Jews and Israel in public. Warren Brown (Prince Asiel) has been associated with Farrakhan in the past.

In sum, the trials of Black Hebrews in the United States and Israel are not matters of black and white; they are matters of law. In each country they have been pursued with full access to the generous appeals process of democratic societies. I suppose that there will always be those who will find something racist in all this. For anyone willing to look at the facts, it won't wash.

THE RABBI WRITES

Herbert Drooz
Rabbi Emeritus
Congregation Beth Emeth



A Generation Of Change

A generation is measured as 40 years. I was ordained and was called to Beth Emeth in July of 1943 to serve as "interim rabbi" until Rabbi Henry Tavel's chaplaincy service would be completed. Except for one year, 1946, upon Rabbi Tavel's return from the service, I have been blessed to serve in Wilmington across an overflowing generation. (Rabbi Tavel, of blessed memory, returned to the chaplaincy upon the urgent plea of the chief of chaplains, his former Commander).

Old timers, by nature, tend to look back to the "good old days." Yes, Wilmington and our Jewish community were smaller, more intimate, and everyone seemed to know each other. Most of our Jewish community was perfectly at home on Second Street, the old Jewish neighborhood where most had lived or dwelt nearby in our youth. And there we still did our "Jewish shopping" for kosher meats, fish, delicatessen, baked goods, and bread.

Yet, this old-timer enthusiastically believes that the Wilmington Jewish community is a far better, far sounder, and far greater community than it was a generation ago.

True, we are largely a scattered, suburban community, which tends to alienate families from one another. Yet our institutions have long been alert to this challenge and striven to create programs to meet the challenge of making friends out of strangers. This challenge was multiplied by the fact that though Jews were in Delaware very early in America's history we are, in truth, one of the very youngest Jewish communities of the East. The elders amongst us can well remember when there were but a handful of native born Delaware Jews. The score of years between 1950-1970 saw an immense influx of highly educated Jews who left their larger families to settle in Wilmington.

By the early '50s all of our synagogues had moved and built more adequate and more beautiful

structures. A Jewish Country Club was born, a splendid new Jewish Community Center was underway, and the remarkable Kutz Home for the Aged was dedicated. The land adjacent to the Kutz Home provided for a summer day camp for our young people. Our youth were not going to be strangers to each other, no matter where they lived or what school they attended!

From the 1920s through the 1940s almost all of our youngsters attended Wilmington High School on Delaware Avenue. By the 1950s and 60s virtually all attended P.S. DuPont High School and became well acquainted. But the flight to the suburbs ended all that.

If our Jewish community were to remain a community all of our institutions had to strengthen programming for young people and our youth.

Gratz College became a Delaware institution, affording intensive Hebrew instruction in its after-school school for all qualified students. And, at last, a Jewish day school, the Albert Einstein academy, came into being. And, achieving success, merited its own building.

Not only were the youth programs in our synagogues and temples improved, but national and district religious summer camps were established. (Mrs. Milton Kutz, of blessed memory, not only endowed our Kutz Home, but the Kutz Camp, the National Camp of Reform Jewish Youth, among her many benefactions).

There is a hint of special magic about Wilmington - Rabbi Kraft, Rabbi Drooz, and Rabbi Gewirtz have dedicated their entire rabbinical lives to this community, and with hearty cooperation in common causes, as well.

Yes, despite devious challenges our community is Jewishly stronger, better educated, and more socially united today, by far, than we were in the "good old times," of a generation ago.

Treasures Of The Holy Land —

(Continued from Page 1)
statue of the emperor Hadrian; seals, ostraca, and ivories from the First Temple period; pottery and metal objects from sites of the Canaanite period; ivory and pottery figurines from some of the earliest recorded phases of human habitation in the ancient Near East; and copper crowns and staves from the Nahal Mishmar treasure of the fourth millennium B.C. As in the catalogue, the dating terms B.C. and A.D. are used throughout rather than B.C.E. and C.E., terms commonly used in Israel.

The exhibition is expected to be extremely popular. In order to insure that visitors will be able to view the exhibition in maximum viewing comfort and safety and to avoid waiting in

lines, the Museum has arranged the following ticketing procedures:

Admission is by ticket only. Tickets are now on sale through Ticketron. Individuals may purchase up to four tickets. The charge for each ticket is \$4.50 (which represents the admission fee to the Museum) plus a \$1 service charge to Ticketron.

The Jewish Community Center in Delaware is sponsoring a bus trip to the Met Nov. 2. The trip includes round trip bus transportation to New York and tickets to the exhibit. The bus departs from the JCC at 8 a.m. and returns approximately 7:30 p.m. The fee is \$30 for members, \$50 for non-members. For further information and/or reservations call the Center at 478-5660.

In Case You Didn't Notice...

Terms of the Daniloff-Zakharov swap included the release of Yuri Orlov, a prominent Soviet dissident, and his wife, Irina.

Symposium Addresses Housing Choice For Elderly

Fifty five participants met on Sunday, Sept. 21, at the Jewish Community Center to discuss the question of "Where Will You Live - Housing Choices for the Older Person." The morning speaker, Betty Manley, director of the Philadelphia Match Program, National Shared Housing Resource Center, presented the group with the concepts of shared and congregate living arrangements and match-up programs. The group then divided into workshops to discuss the pros and cons of these ideas as well as their possible application to the Delaware Jewish community.

The afternoon speaker, Ruth Breslow-Young, director of the Jewish Council for the Aging in the Washington, D.C. area, highlighted the specific problems and processes that their Jewish community went through in establishing its shared living facilities.

This day-long symposium, sponsored by the Jewish Federation of Delaware, generated many questions and suggestions. They will be presented to the Task Force on Aging for use in its discussions of the issue of housing arrangements for the older person who is less than fully independent. Other areas of concern which directly relate to this issue are:



Ruth Breslow-Young

transportation, in-home services, social services, and nutrition. Chairperson for the symposium was Pearl K. Bregman. The facilitators were Donald Parsons, Arnold Budin, Marvin Gilman, Judy Topkis, Fannie Nathans and Shirley Karfunkle. The recorders were Anna Silver, Gal Shifron, Doris Kane, Rona Finkelshtein, Naomi Klein, and Bobbie Tomases. The luncheon was coordinated by Joan Wachstein.

1986 Financial Opportunity Alert

The Tax Reform Act of 1986 currently being debated in the Congress of the United States makes sweeping changes in the way income taxes are determined for the individual and the corporation. One of the most radical is the elimination of many deductions and opportunities to shelter income that many have relied upon to reduce their tax liability.

Because the new tax law will not become operative until Jan. 1, 1987, there is still time to maximize the tax savings currently in the law. The Jewish Community of Delaware Endowment Fund is sponsoring a Tax Seminar to help the community understand how these savings can be achieved.

On Monday evening, Oct. 27, at 7:30 p.m. in the Jewish Community Center, a panel of tax experts will review many of the changes in the Tax Reform Act. They will suggest the best financial moves to be made before the new law becomes effective.

Among these are charitable giving of appreciated assets, prepaying pledges and establishing philanthropic trusts, charitable remainder trusts and charitable lead trusts. All of these are excellent opportunities to maximize the cost-of-giving and to shelter future income for all income levels.

The Tax Seminar is for you! Please join us!



EGYPT-ISRAEL SUMMIT

ALEXANDRIA — Egyptian President Hosni Mubarek, right, and Israeli Prime Minister Shimon Peres appear together Sept. 12 after a two-day summit meeting. The summit was the first between leaders of the two nations in five years. RNS PHOTO/Wide World.

A STATEMENT FROM THE RABBINICAL ASSOCIATION OF DELAWARE ON ACHDUT YISRAEL: THE UNITY OF ISRAEL

The members of the Rabbinical Association of Delaware (RAD) represent the various philosophical and theological positions of the American Jewish Community. We recognize the differences among us, yet uphold the principle of unity in diversity; affirming the totality of the Jewish people and the enriching effect of diversity upon us. For over 4 decades, the cooperative spirit within the Jewish community of Delaware has allowed us to labor constructively among our own people, as well as the general society.

Recognizing the challenges to the Jewish people around the world, we affirm the unity of our People Israel in Delaware, in America, in other nations, and within the State of Israel. Terrorism and extremism, whether abroad or in our own country, as forces that destroy the foundations of civilization and jeopardize the stability of nations, remind us that we are one. The study and teaching of Torah and the quest to build a creative and meaningful Jewish future should further prompt us to work together both for the sake of Jewish life now and for the continuation of our People Israel.

Kenneth S. Cohen

Sam Schiff

Yaacov Kraft

Sal Elcuy

Bar-Leonard B. Lewitz

Rabbi Herbert C. Drog

Peter A. Zumbach

JEWISH HOLIDAYS:

Friday, October 3, 1986 - Close at 3:00 p.m.
 Saturday, October 4, 1986 - Closed
 Sunday, October 5, 1986 - Closed
 Monday, October 13, 1986 - Closed
 Saturday, October 18, 1986 - Closed
 Sunday, October 19, 1986 - Closed
 Saturday, October 25, 1986 - Closed
 Sunday, October 26, 1986 - Closed



**'the Center
of Life'**

478-5660

The JCC is a constituent agency of the Jewish Federation of Delaware and a member agency of the United Way of Delaware.

ELEMENTARY BRIDGE CLASS

Mondays and Wednesdays

10/29 - 11/24

1:00 - 3:00 p.m.

TOM BISHOP

Elementary Bridge is designed for the beginner Bridge player, or individuals who need refreshing on bidding and play of the hand. A text book is required for each student, and can be purchased from Ray Freshman at least one week prior to the course for a cost of \$2.00. This course is limited to twenty students, so hurry and sign up. Tom bishop taught at the JCC several years ago, and will follow this course up in the Spring of 1987 with Intermediate Bridge. For more information call Gal Shifron or Ray Freshman at 478-5660.

\$12.00/Members \$17.00/Non-Members

LEARN TO SAVE A LIFE AMERICAN RED CROSS C.P.R. COURSE

Sundays

11/16 & 11/23

C.P.R. SAVES LIVES

The CPR Modular course teaches emergency first aid for respiratory failure and cardiac arrest in victims of all ages. Topics include mouth-to-mouth breathing, cardiopulmonary resuscitation (CPR) and care for an obstructed airway. The Modular System is self-instructional under the supervision and guidance of a qualified American Red Cross Instructor. Fees include text, materials, etc.

TIME: 1:00 - 5:00 p.m.

FEES: \$15.00/Members
\$25.00/Non-Members

To register or for additional information, please contact the Health and Fitness Department.

'ME AND MY GIRL' Starring Robert Lindsay

**WEDNESDAY, DECEMBER 10
NEW YORK**

Make plans *today* to see the enchanting new musical that has Broadway singing! An old-fashioned musical with Robert Lindsay, star of London's run for the last two years.

"Me And My Girl" ran for five sold-out years in London and opened this August on Broadway to rave reviews. There are a limited number of tickets available for this hottest show in town ... don't miss it ... call the Center and sign up today.

Bus departs at 8:00 a.m., returns after theatre.

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Colonel Newstadt resides in Wilmington with his wife and three children. He is a member of Congregation Beth Emeth.

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An Explanation Of The Jewish High Holidays For Non-Jews

Every autumn the Jewish people observe their High Holy Days.

They are a ten day period beginning with Rosh Hashanah, which means New Year and climaxing with Yom Kippur, the Day of Atonement, a fast day.

The Jewish New Year has nothing to do with the secular calendar. Like others, Jews regard January 1 as the beginning of the regular year.

Rosh Hashanah is the beginning of the spiritual New Year, when Jews make a new effort to review the past and determine how to upgrade their "spiritual

score". It's a new year of conscience, not the calendar.

In the synagogue the Jews recite prayers thanking God for the power He gives us to improve the moral quality of our lives. Sermons and hymns sound the note of remorse and repentance.

At daytime services the Shofar, or ram's horn is sounded as a call to conscience.

On the tenth day, Yom Kippur, the devotions are given over to more prayers, songs and sermons focusing on the need to seek forgiveness from those we have hurt and to

grant it to those who have offended us.

As with all holidays, the observances begin in the evening. The Yom Kippur liturgy commences with the singing of the haunting melody called Kol Nidre (All Vows), a plea to the Almighty for pardon of rash vows.

In 1986 Rosh Hashanah begins on the evenings of Friday, October 3. Services are held the following two mornings. Yom Kippur begins the evening of Sunday, October 12, and continues throughout most of the following day. In 1987 The Holy Days are from September 24th to October 3rd.

When the observances are over, Jews wish each other "Good Yomtov, which means Happy Holiday, or *L'shanah Tovah*, Hebrew for "a good year."

Although the holy days are the most important Jewish observances, there is nothing about them which doesn't apply to all people. That is why a Christian clergymen once suggested that Christians join in their observance. Among the Biblical references to the holy days are Leviticus 23 and Acts 27.9

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Rosh Hashanahs Remembered: Reveries

By JOSEPH COHEN

...the universe was created on Rosh Hashanah. Tradition says that we therefore have an obligation at the New Year to recall that awesome beginning. Now, I think obligations sanctified by so much tradition should be honored, and for me that poses no problems. But the truth is that as the years keep circling around, I am more inclined, when the First of *Tishrei* hovers into view, to think about my own origins rather than those of the world. No offense, oh Master of the Universe!

In terms of origins, human beings are, to a marked degree, fashioned into what they become by the cyclical recurrence of the central experiences of their lives. Creation in this respect is a matter of repetition, return and renewal; its cyclical pattern marks us the same way the rings of a tree mark its age. As the rings on the tree of my life keep increasing, my own sense of annual renewal takes on a deeper meaning for me through the thoughts and reveries of past celebrations of certain central experiences. Among them Rosh Hashanah has its special place in the recollections of my childhood.

That childhood — in the 1930s — was spent in Clarksville, Tennessee, at that time the dark-fired tobacco capital of the world. (The European market preferred dark-fired tobacco to any other kind; its principal source was middle Tennessee and western Kentucky.) Situated along the banks of the Cumberland river in the broad heartland of the Ohio Valley, on a line moving almost due south from Cincinnati and Louisville, and forty-five miles to the northwest of Nashville, Clarksville, set in rolling Tennessee hill country, harbored ten Jewish households among its ten thousand gentile souls.

Most of these Jewish families had stores, mainly clothing and furniture, located on Franklin Street, Clarksville's main business thoroughfare. And most of those merchants were my relatives, primarily my mother's people who came originally from Tolson in Kurland (subsequently Latvia). These included Uncle Isaac and Uncle Shye who operated Rubenstein and Schindler's. They were my great-uncles. One more immediate uncle was Uncle Harry (Berkman Bros.) who had married my mother's sister. One cousin ran a furniture store (Brenner's) while another owned a bowling alley. My father, who had

been a prosperous businessman, was in poor health, and he had no store at all. He and his family came from Druskeniki, a resort city on the banks of the Neiman river in what is now Lithuania. What brought all my family so far into the American hinterland just around the turn of the century and shortly thereafter is a question no one has ever really answered.

While my father had no

store at all, my Uncle Joe Goldberg, who had married another of my mother's sisters, owned a whole block of them. Located at the intersection of Franklin and Third Streets, it was known then as the Goldberg Block, and though it has long since passed into other hands, it still bears the same name today. Unexpectedly in 1926, Uncle Joe, very much in his prime, departed this life — he was said always to have been

impetuous, with a flair for the dramatic — a scant three months before I was born, bequeathing to me his name. He remains memorable to me not so much for that gift as for another one, the opportunity to see as often and as long as I liked on Saturdays Tim McCoy, Hoot Gibson, Ken Maynard and Rin Tin Tin. Joe Goldberg had owned the town's two movie houses, and one remained in the family after his death. I got in free. I

never knew it was light outside on Saturdays until I had to give up going to the show to study for my bar mitzvah.

Down Third Street, just over a block away from Franklin, at Commerce Street stood the Masonic Temple, a three story building. The masons reserved the third floor to themselves, renting the ground-level floor to a furniture company. The second floor was occupied by WJZM

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Of A Jewish Childhood In Tennessee

(the call letters of this 250 watt radio station stood for J.Z. Miller, another Jewish merchant, who got the original FCC license) and by Beth El Temple, our tiny *schul*, with a liturgy and a ritual that was one minute Reform and the next minute Orthodox. In that sense our congregation was typical of other small congregations in the South. A number of them shared property with the masons, and they all had to

negotiate liturgical compromises among their members to accommodate the disparities between traditional Jews and their more assimilated brethren. If there were ever any disputes over ritual I did not know about them.

There were about eight double rows of mahogany benches facing the eastern wall of that small hall, and with chairs packed tightly behind the benches when the coal

stove wasn't needed, about a hundred Jews could be squeezed in for the High Holidays. A hundred Jews in my minute universe was a veritable multitude.

Thought it was easy enough to assemble a hundred people for Rosh Hashanah and Yom Kippur, it was next to impossible to get enough men for a daily *minyan*. If a traveling *schnorrer* — you could never distinguish one of them from the legitimate

representatives of distant, struggling *yeshivas* in Poland and Palestine because they all wore long black gaberdine coats, beards and side-locks — came in on the Greyhound bus from Nashville, he became our Tenth Man, for which after services he got dinner and a free ticket on the bus leaving later that night for Hopkinsville, Kentucky, twenty-six miles away. The trick with *schnorrers*, as with hobos — the Depression was

in full swing — was to keep them moving. A system had evolved that worked silently and efficiently, much like the Underground Railway of the abolitionists before the Civil War. Uncle Harry could get a *schnorrer* to Indianapolis faster than you could say "Put another penny in the *pushke*." But that's a tale for another time. The unpredictable supply of *schnorrers* being what it was, I, though hardly a boy yet, frequently became the Tenth Man. My presence served a twofold purpose; it legitimized the *minyans* so long as nobody asked how old I was, and, with no *cheder* for me to attend, my uncles used them as a substitute for teaching me something about my religious heritage. For one so young, it was an aggravation and an unwelcome chore.

But if *minyans* were an unwelcome chore, attending Rosh Hashanah and Yom Kippur services were not. By the time I was eight years old, I had started fasting. I never got a headache unless my mother got one. Rosh Hashanah was more exciting than Yom Kippur because it emphasized feasting rather than fasting. A lot of apples and honey and other goodies. I always looked forward to seeing those hundred people materialize out of nowhere. Except for my family, I didn't know anybody there, but it was like a clan gathering. Uncle Harry used to take me with him to the L&N train depot to meet the student rabbi, coming in from Cincinnati. Though the households were few, their occupants anticipated the rabbi's arrival with elaborate arguments over where he would have his meals. Some were eager to entertain him; others wanted to avoid him. In either case, he stood a good chance of getting indigestion. There was no lack of traditional dishes, home-baked challah, chicken, gefilte fish, *tzimmes*, *kugel*, *kasha*, *pirogen* and *taglach*. The quantity was prodigious, but the quality varied greatly. If the student rabbi had a meal prepared by my Aunt Annie, which was practically inevitable since she was married to Uncle Harry and he was the congregation's lay leader, the student rabbi's fate was sealed, for Aunt Annie's cooking left a lot to be desired. Digesting one of her meals was like watching a hurricane thrash around in the Gulf of Mexico. It could sit down there for days without giving you any idea where it was going. I know. I ate a lot of Aunt Annie's meals and I've tracked a lot of hurricanes in the Gulf.

At the afternoon break, small clusters of the men,

(Continued to Page 12)

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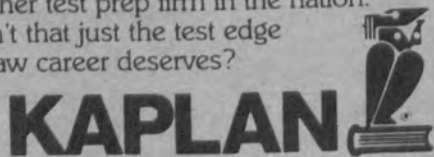
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Teaching Children

By DANIEL B. SYME
Vice President,
Union of American
Hebrew Congregations

Not long ago, a second-grade religious school teacher asked her pupils, "Why do you believe in God?" One of her students replied, "I guess it just runs in our family."

That continuity of Jewish spiritual roots used to be a

reality of North American Jewish life but, unfortunately, it is no longer. Most adult Jews don't talk about God very much today, Ambivalent about their beliefs, torn between their rational, scientific selves on the one hand and their yearning for the transcendent on the other, many modern Jews resolve the dilemma by simply ignoring God.

That's dangerous. For if American Jews lose their sense of spirituality, they will go elsewhere to satisfy the spiritual hunger that engulfs contemporary life.

Jewish parents cannot escape confronting the issue of God. Youngsters think about God and pose probing questions. If we take seriously our role as Jewish parents, we may be catalysts for a new



CHILDREN'S VIEW OF GOD

NEW YORK CITY — Pictures of God drawn by children are part of psychologist David Heller's new book *The Children's God*. Dr. Heller found that children usually visualize the deity as male, although girls tend to see God as aesthetic and intimate. At left, 7-year-old Lauren draws a mustachioed God and explains: "God is smiling because he just made a flower." At right, 12-year-old Tom draws a male God of power. RNS Photo.

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About God

sense of the spiritual in Jewish life.

First, however, we must acquire a personal knowledge of what Judaism has to say about God. The God of Jewish tradition is not limited to the God of the Bible, who created the world, shaped history, redeemed the Jewish people from slavery in Egypt and revealed the Torah at Sinai. Nor is the God of our tradition only the God of the rabbis, who resurrects the dead and whose power and attributes are reflected in the *siddur*. Unless we know what Judaism has to say about God's essence, about God's relationship to people, about the efficacy of prayer, about the problem of evil in the world, we will miss a great opportunity to touch our children's lives with Jewish substance and Jewish spiritual identity.

How To Convey a Sense of God

The fact is that there is no one authoritative, universally accepted Jewish concept of God. If we can expose our children to the spectrum of Jewish theological thinking, we can help ensure that more of them will find a spiritual model within the Jewish community rather than in cults, exotic religions or belief systems.

Accordingly, I believe Jewish parents must study. Jews today should know what Philo, Maimonides and Martin Buber said, as well as of the mystics who wrote the Kabbala, naturalists like

Mordecai Kaplan and philosophers like Spinoza.

Once we have acquired the vocabulary of Jewish theology, however, the question is how to convey that sense of God to our children. The following guidelines may be helpful:

Do not offer the biblical notion of God - or any one concept - as "the" Jewish God idea. As your children mature, they may come to embrace a theological orientation different from the concept which you presented as authentic. To create a mindset which labels such beliefs as "un-Jewish" would be a disservice both to your children and to the Jewish people.

When Jews tell me, "I don't believe in God," my immediate question is: "What is it that you don't believe?" Almost inevitably, the answer is the traditional notion of God they learned as a child. An exploration of other options within Jewish history often gives them a sense of relief, a feeling of belonging and an impetus for further study.

When you speak to your children about God, state your personal beliefs, but indicate clearly that they are yours. You do your children a favor by indicating that yours is but one way of thinking about God, that there are others and that the search for God can be part of their Jewish search over the course of life.

When your child volunteers a personal notion as to the

nature of God, try to tie that affirmation to a great Jewish thinker. Thus, if your child says, "God is like a friend," you might say something like: "You know there was a great Jewish thinker who believed exactly as you do. His name was Martin Buber. He felt that God can be a friend to us." This shows children there is room in Judaism for their beliefs and teaches them as well about the history of Jewish thought.

The Value of 'I Don't Know'

Never be embarrassed to respond "I don't know" to a child's questions about God. There are some theological questions that can never be answered. Parents will ultimately do much more for their children by admitting that even grownups sometimes don't know, and that certain questions cannot be answered in a definitive way. Don't make up answers for your children. Your rabbi or Jewish educator can be an important resource.

Encourage your children to share their thoughts about God and instances when they feel they have experienced God in their lives. Children have a natural sense of awe and wonder at the world. Our job as parents is to listen better. If given a chance, they may exhibit a depth far beyond our expectations. So give your youngsters a chance to articulate their beliefs.

Emphasize to your children that our personal ideas of God grow as we grow. With very few exceptions, the God of a four-year-old child is not the God of a mature adult. By encouraging a process of growth in personal belief, we often engender that growth.

Help your child to see ritual, prayer and holiday observance as ways in which the Jewish people express their attachment to God. Encourage participation in these observances as manifestations of your child's personal faith in God.

Feel free to share stories of times in your life when you experienced or felt close to God. The stories of a parent, told with honesty and without embarrassment, live on in our adult memories. If you are open enough to discuss God

with your children when they are little, chances are that they will feel that same freedom later on.

For the sake of the Jewish people as a whole, we must bring God back into our daily discourse - not only in synagogues and schools, but in our homes.

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Any Lifestyle

By Arnold Lieberman,
Executive Director



Although we are a Jewish family agency and encourage and support the family as an institution, we are well aware that there are people in our community who are not living in the "normal" family model of two married parents of the opposite sex and their offspring.

The doors of Jewish Family Service are open to anyone in need of help, regardless of

their lifestyle. Our purpose is not to judge or even agree or disagree with people, but to try to help them if their lives are not going well by their own standards.

We see many variations of family lifestyles, some by choice and some beyond control. Death or divorce can result in single parenthood without choice, and we have helped many people to cope

with the kind of problems that are related to the original trauma, as well as the ongoing aftermath. However, our agency has also dealt with voluntary adoption by an unmarried person and the subsequent experience of single parenthood.

Unmarried couples living together with or without children have come to our agency for help. Various forms of remarried or "blended families" have been helped with the wide range of problems they may experience. Gay individuals, couples, and families have also been counseled at JFS

regarding problems related to their lifestyle.

Although our agency doesn't work directly with the actual adoption process, we have counseled many people around their needs and decisions related to becoming parents through adoption.

Some individuals choose to remain single or not become parents, and they often need help in resolving their choice of a lifestyle. Finally, the largest single group we help are those who are experiencing problems although they are living in the "normal" family.

It is necessary for us to attempt to counter the many

barriers that people put in the way of receiving help that they desperately need. In addition to confidentiality and embarrassment, some people fear that their lifestyle may be condemned because it is unconventional or even considered unacceptable by many.

As I mentioned in a previous column, short of criminal or life-threatening, one's style of living is not a criteria at JFS. Needing and wanting help is the only basis for receiving the services of our agency. The process can be initiated by picking up the phone and dialing 478-9411.

Tennessee Childhood —

(Continued from Page 9)

myself tagging along, walked the eight blocks or so down to the banks of the Cumberland River to perform *Taslich*. As a small child, I had a feeling of importance in going to the river to get rid of my sins.

Immediately after the Days of Awe passed, Sunday School began. Somebody went to the Temple early on Sunday mornings to get the coal stove going before the motley assortment of four to eight variously sized children gathered around it to hear discussed, for the umpteenth time by whichever mother whose turn it was to teach, the opening chapters of Genesis. Decades before I ever heard of Bruno or Vico or any of the philosophical theorists of cyclical history, or had read Nabokov's *Pale Fire* or Joyce's *Finnegan's Wake*, I knew all about cyclical patterns and repetitive structures. Each fall we started Genesis again, creating the world anew, getting the apple to Eve, dispatching Abel,

helping all those pairs of animals up the gangplank before the rain started. We hardly ever found out anything that happened afterward, except for poor Isaac who had a close call. Now, every Rosh Hashanah when the Torah Portion, the *Akeda*, the story of the binding of Isaac, is read, I am automatically turned into a little boy again, sitting close to that coal stove, silently pondering Isaac's fate.

Of course, those older generations, the great uncles, the uncles, my parents and most of the cousins I have mentioned here have all passed to their rewards. But one of the sustaining pleasures for me this Rosh Hashanah will be to recall those past celebrations of the New Year, of creation and renewal, I shared with them so long ago. Tradition tells us that...

Joseph Cohen is director of the Jewish Studies Program at Newcomb College, Tulane University, New Orleans.

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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.

Dear Rachel

Dear Rachel,
I believe that you have to form your own opinions about people, and I refuse on principle to listen to gossip. That is why I paid no attention to Wilmington's reputation as a cold, cliquish town even before my husband got a job here. Now that I live here, I am finding out that unfortunately Wilmington's reputation is based on truth, not rumor.

We purposely bought a house in a neighborhood with a lot of children, so our kids would have friends to play with. I remember when I was growing up kids would just knock on each others' doors and go out to play, and I

wanted that for my kids. We discovered that the children and the adults in our neighborhood were very standoffish. When we invited people to our house, they came, but when they hardly ever invited my kids in return I got mad. We figured we might find a better class of people in a more Jewish neighborhood, so when the interest rates went down we sold our house and bought a better one. Lucky for us the house is nicer, because the people sure aren't. I confronted one of the Jewish neighbors about it, and she said that the kids all have their friends from before we moved. It sounded fishy to me, and I told her so

(half the neighborhood is new). In fact, this town is so cold I would be delighted if my husband got a transfer tomorrow - to almost anywhere else. Isn't it about time Wilmingtonians did something beside living up to their terrible reputation?

Unwillingly
Wilmingtonian

Dear Wilmingtonian,
We have heard the accusation about the Wilmington and Jewish community's coldness to newcomers often. We are not in a position to judge its truthfulness. Since welcoming the stranger is such a fundamental mitzvah, however, it certainly wouldn't hurt if we made greater efforts, individually and collectively, to welcome newcomers.

Nevertheless, it concerns me that you have experienced the cold shoulder in two separate neighborhoods, both Jewish and non-Jewish. When something happens repeatedly, it may be a clue that your family is doing something to turn your neighbors off. Take a good long look at yourselves. See if you can discover something in your behavior or your children's behavior that might be putting off your neighbors. If you can find nothing, share your dilemma with one of your neighbors who seems sympathetic or nice. Then listen to her reply - carefully. Whether you stay in Wilmington or get transferred, you have nothing to lose and everything to gain.

Rachel

Send letter 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.

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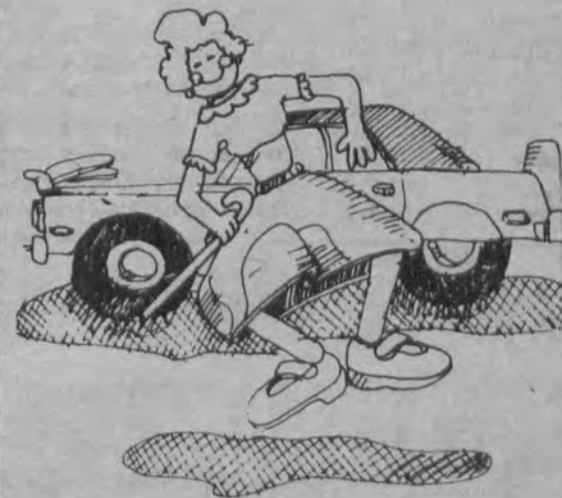
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Obituaries

Pauline Lisakoff

Pauline Lisakoff, 90, of 210 W. 38th St., died Tuesday, Sept. 23, in Leader Nursing Home at 700 Foulk Road.

Miss Lisakoff was a saleswoman for Braunstein's clothing store in Wilmington many years ago.

She is survived by a sister, Henrietta Lisakoff, also of Wilmington.

Services were in Montefiore Cemetery, Foxchase, Pa.

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

Eleanor Brandt

Eleanor Brandt, 84, of 309 Walden Road, died Wednesday, Sept. 24 in the Kutz Home on River Road.

Mrs. Brandt was a homemaker. She was a member of Temple Beth El in Allentown, Pa.

Her husband, Max, died in 1975. She is survived by three daughters, Sara Levine and Mildred Poliner, both of Allentown, and Sandra Turnauer of Wilmington; a son, Harold of Silver Spring, Md.; two sisters, Shirley Brandt of Deer Park, N.Y., and Charlotte Greenstein of Dallas; a brother, Benjamin

Farkas of Long Island City, N.Y.; 10 grandchildren and three great-grandchildren.

Services were in Bachman Funeral Home, 1030 Walnut St., Allentown.

Interment was in Shaarei Sholom Cemetery, White Township, Pa.

Cheri Bain Lukoff

Cheri Bain Lukoff, 76, of Martin's Run, Media, Pa., died Thursday, Sept. 25, following a long illness.

Mrs. Lukoff was a life member of Hadassah, and in 1977 she and her husband were honored for their work in promoting Bonds for Israel. She was an active member and former PTA president of Temple Shalom.

She is survived by her husband, David Lukoff; two daughters, Susan Labowitz of Wilmington, Del., and Alice Hoffman of Huntingdon Valley, Pa.; and five grandchildren.

Services were in Berschler Funeral Home, Broad Street and Hunting Park Avenue, Philadelphia.

Interment was in Har Jehuda Cemetery, near Philadelphia.

In memoriam the family suggests contributions to Albert Einstein Academy, 101 Garden of Eden Road, Wilmington 19803.

Beatrice G.H. Feldman

Beatrice Goldberg Feldman, 69, of 8891 Sunrise

Lakes Blvd., Sunrise, Fla., died Thursday, Sept. 25 in Florida Medical Center, Lauderdale Lakes.

Mrs. Feldman worked at Acme Markets in Wilmington, Del., for several years, retiring in 1976. She moved to Florida eight years ago.

Her husband, Abraham "Al" Horowitz, died in 1974. She is survived by her husband, S. Sidney Feldman; three sons, Monte Horowitz of Hanford, Calif., Carl Horowitz of Norman, Okla., and Wayne Horowitz of Ledyard, Conn.; two daughters, Evelyn Horowitz Morabito of Brandywood, Wilmington, and Gayle Horowitz Reed Welton of Pittsburgh, Pa.; a brother, Oscar Goldberg of Wilmington; two sisters, Mae Flaxenberg of Rosemont, Pa., and Sylvia Denicoff of Philadelphia; and 17 grandchildren and seven great-grandchildren.

Services were in Schoenberg Memorial Chapel, 519 Philadelphia Pike, Wilmington.

Interment was in Machzikey Hadas Cemetery, Minquadale, New Castle, Del.

In memoriam, the family suggests contributions to the Jewish Community Center, Family Campus, 101 Garden of Eden Road, Wilmington 19803.

Bennett Tucker

Bennett Tucker, 77, of 121 Bellanca Lane, New Castle, died Friday, Sept. 26 after a long illness.

He was a Navy veteran of World War II and a retiree of the News-Journal. Well-known in music circles, he was featured in both symphonic and dance organizations for many years.

He is survived by two brothers, Sam and Jack Tucker.

Services were private.

Clare Weitz Hirschfield

Clare Weitz Hirschfield, 86, of Foulk Manor North, 1212 Foulk Road, died Sunday, Sept. 28.

Mrs. Hirschfield moved to this area in May 1986 from Hollywood, Fla. She owned

several dress shops in northern New Jersey for 45 years with her sister, Ceil Tatle. They retired and moved to Hollywood 10 years ago.

Her husband, Harry M., died in 1966. Surviving, in addition to her sister, is a daughter, Barbara H. Stargatt of Forest Hills Park; two other sisters, Shirley Galane of Hollywood and Marian Pivnick of West Long Branch, N.J.; three grandchildren and three great-grandsons.

Gravesides services were in the Beth Shalom section of Jewish Community Cemetery.

In memoriam, the family suggests contributions to the Kraft Endowment Fund of Congregation Beth Shalom, 18th Street and Baynard Boulevard, Wilmington 19802.

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Cooking In Delaware

By SYLVIA F. PANITZ

When I was growing up in Baltimore my mother would do her semi-weekly shopping on Lombard Street in East Baltimore. There was a two block area on Lombard Street that had what you might call today "specialty" food shops. There were at least three chicken stores that sold only fresh chickens. When the weather allowed, the crates of live chickens sat out on the pavement. With a blow on the bottom feathers, the chicken lady (I never knew her real name) would pick out a chicken for my mother. The chicken lady took the chicken to the *Shokhet* which was just a few doors away. In a few minutes my mother had a freshly killed chicken to take home.

There were kosher butcher shops, produce stands, delicatessens, fish markets and even a store that sold only dairy products. I especially remember Stone's Bakery. Everything was baked on the premises and all the Stone brothers worked there. There were many times that the rolls were still warm when my mother brought them home.

About two days before Yom Kippur my mother, with shopping bags in hand and her 7¢ bus fare, would make a trip to Lombard Street. In a short time she would return home and with her in one of the shopping bags would be a

live chicken. That evening my father would swing the chicken over my head and my brother's head, saying a special prayer. This was called *shlug kapporath* and was done to ask forgiveness for our sins during the year. The next day my mother returned the chicken and I suppose in a few days it was part of our meal.

I don't remember when my mother stopped bringing home a live chicken and we changed to giving money to charity as part of *kapporath*. I suppose it was when we moved from East Baltimore to the green lawns of the Forest Park area.

After the shofar is blown on Yom Kippur, it is time to prepare for Sukkot (the 15th to 22nd of Tishri) which this year begins on Friday evening Oct. 17. For the next seven days families that have built a *sukkah* will eat their meals (and sometimes sleep) in the *sukkah*. Since many of us do not have a *sukkah*, it is customary to visit the synagogue *sukkah* and partake of refreshments there. Please make every effort to take your children to see the beautifully decorated *sukkah*.

On the 23rd of Tishri, which this year comes on Saturday night, Oct. 25 Simhat Torah will be celebrated. It is a very festive and happy time in the synagogue. The Torahs are taken out of the Ark and all the males are given an op-

portunity to carry a Torah. Some synagogues have initiated a woman's service that permit women to carry the Torahs. After the dancing with the Torahs is completed, the last section of the Torah is read and the very first portion is read. Take your kids with you (there's no school the next day) and join in on this happy occasion. They might even get a taffy apple!

Two of the traditional food on Sukkot are stuffed cabbage and *kreplach*, which are triangular pieces of dough filled with chopped meat. This is also popular at Purim.

Honey Cake

Here is an easy to make honey cake that you might want to try.

- 2 eggs
- ¾ cup honey
- 1 cup sugar
- ½ cup oil
- 1 tsp. baking powder
- 1 tsp. cinnamon
- 1 cup strong coffee, cooled
- Handful of sliced almonds

Pre-heat oven to 325°. Grease 9x15 loaf pan. Cut wax paper to fit bottom of pan. Break eggs into large bowl and beat until they are foamy. Slowly add the honey, sugar, and oil while continuing to mix. Put the flour, baking powder, baking soda and cinnamon in another bowl. Mix with spoon to keep batter from having lumps. And half the coffee and half the flour mixture to the egg mixture. Mix well. Add the rest of the coffee and flour mixture. Mix until smooth. Pour into loaf pan. Sprinkle the almonds on top. Bake for 1 hour or until toothpick comes out dry when poked into center of cake.

Kreplach

Dough

- 2 large eggs
 - ½ tsp. salt
 - 2 cups sifted all purpose flour
- Beat eggs and salt slightly, add flour. Use more flour if needed to make a stiff dough. Knead well until dough is soft and elastic. Roll out thin on a slightly floured board. Cut into 2 inch squares. On each square place a spoonful of the filling and fold into a triangle, pinching the edges

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together. Drop into boiling water and cook 15 to 20 minutes. Serve in soup or as side dish with tomato sauce or gravy.

Meat Filling

- 1 lb. cooked ground beef
 - 1 egg
 - salt and pepper to taste
 - 1 Tbls. bread crumbs
- Add seasonings and egg to meat; mix well. Fill *kreplach*.

Stuffed Cabbage

- 1 medium to large head of cabbage
- 1½ lbs. ground meat
- 1 egg
- ¼ cup matzo meal or bread crumbs

1½ tsp. pepper, paprika, minced garlic and oregano tomato sauce

Place cabbage in boiling water and cook for about 10 to 15 minutes to soften cabbage leaves. Mix meat, spices, egg and matzo meal together. Separate cabbage leaves and put a generous tablespoonful of meat on leaf. Fold over leaf and secure with toothpicks. Place in baking dish or casserole and cover with tomato sauce. Bake covered in oven at 350° for one hour. If extra cabbage is left cut into small slices and put on top of cabbage rolls.

Happy Sukkot
Enjoy!

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Engagement

Michael B. Rosen, son of Sandy and Frank Rosen of Wilmington is engaged to Miranda B. Levine of Dover, N.H. and Philadelphia. Miranda is the daughter of Ruth and Herbert Levine of Dover, N.H.

Michael is the grandson of Dorothy Bronstein of Wilmington. A June, 1987 wedding is planned.

Weddings

Susan D. Levine and Ted Polmanski, both of Sherman Oaks, California, were married in El Caballero Country Club, Tarzana, Calif., Aug. 30.

Their parents are Elva and Dr. Allen Levine of Heatherbrooke, and Anna Polmanski of Chicago and the late T. Polmanski.

The bride is a graduate of Brandywine High School and Syracuse University and is a production assistant for the television series "ALF" for Alien Productions. The groom, a graduate of Columbia College, Chicago, is with NBC Television as a lighting director for the daytime series "Santa Barbara" and network specials. He was recently nominated for two "Emmys." The couple will live in Sherman Oaks.

Robert Hewitt, son of Mr. and Mrs. Bertram Hewitt, recently married Marjorie Andrade. The couple will make their home in Beacon Hill, Boston.

The wedding of Rae I Kansfsky of Brookline, MA and Howard L. Mantz of Framingham, MA took place on Sept. 7 at Temple Beth Avodah in Newton Centre, MA.

Rae is the daughter of Charlotte Kanofsky of Kennett Square, PA and the late Burton Kanofsky.

Howard is the son of Sylvia and Arthur Mantz of Newton Centre, MA.

Friends and relatives attending the *simcha* traveled from Wilmington, DE, Providence, RI, Trenton, NJ, Miami, FL, Silver Spring, MD, Arlington, VA, N.Y. City, Vermont, Pennsylvania and the suburbs of Boston.

After a honeymoon trip to Nova Scotia, the newlyweds will reside in Jamaica Plains, MA.

Mazel Tov

Irving Levitt of Dover was one of 16 Delaware residents who took part in a nationwide grass-roots effort to help Congress reduce the burgeoning

federal deficit.

Every state capital will have a similar group — totaling 800 participants nationwide — to choose options from a list of proposals to bring the federal budget into conformity with the Gramm-Rudman-Hollings Act.

The "Debtbusters," as these groups are being dubbed by the event's sponsor, the Washington-based Roosevelt Center for American Policy Studies, will represent all segments of society.

Linda Harwitz, president of the Wilmington Chapter of Hadassah, received special recognition from the National Young Leaders Department of Hadassah for her talent and commitment to Hadassah, at the national convention in Miami Beach this August. This is the first time Hadassah has embarked on an outreach program specifically geared to young leaders.

Mt. Pleasant High School graduate Ellen Schall was

singled out by the Ford Foundation for having created one of the country's 10 most innovative government programs.

Schall, 39, is New York City's Commissioner of Juvenile Justice. According to National Journal columnist Neal R. Peirce, Schall "took over a bureaucratized, scandal-ridden agency, and motivated civil servants to use the 'dead' time while juveniles await court hearings to intervene in the

youngsters' chaotic lives with counseling, medical and school services."

Schall was given the post in 1982, after graduating cum laude in 1972 from New York University Law School and working as a Legal Aid lawyer.

Formerly of Green Acres, she is the daughter of Edward Schall, a retired Du Pont Co. lawyer, and Rhoda Schall, a retired Wilmington Latin teacher. The couple now live in New York.

THE AMAZING GO FOR THE GREEN IN CLASSIFIED GAME!

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October 31, 1986	November 14, 1986	November 28, 1986
		
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It's Coming Soon! The Amazing "Go For The Green" in Classified Game will be here on October 31, 1986. Between October 31, 1986 and January 9, 1987 we will be running the above symbols, one an issue for six issues. Find and collect them and attach them to the game sheet to be published October 31, 1986. On January 20, 1986 the winners will be selected at random from the correctly completed games that are returned.

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Organizations in the News

Cherry Hill Meeting Of AAJHA

Harriet Grossman, vice president of the Mid-Atlantic Region of the Associated Auxiliaries of Jewish Homes for the Aging will chair a seminar sponsored by the region to be held on Thursday, Oct. 30 at the Jewish Geriatric Home in Cherry Hill, N.J.

The two part program features two highly qualified speakers. Nancy Henkin, PhD, director of the Center for Intergenerational Learning at Temple University, will address the topic "The Other Generation Gap." Group discussions lead by social workers from area nursing homes will follow her presentation.

Eleanor B. Stone, director of Government Relations for the Association of Jewish

Federations of New Jersey will discuss "Advocacy for the Elderly: A Guide for Auxiliaries."

The Associated Auxiliaries is an organization dedicated to enhancing the lives of residents of Homes for the Aging, by encouraging increased communication and sharing of ideas between auxiliaries, volunteers, volunteer directors and other health care professionals.

Doris Kane of the Kutz Home Auxiliary is president of this national organization.

The entire community is invited to attend this outstanding program. For further information or to register, please contact Marge Maerov at the Milton and Hattie Kutz Home at 764-7000.

Beth Emeth New Member Breakfast

Congregation Beth Emeth will be holding a breakfast/open house for all new and potential members of the congregation, Sunday, Oct. 26 at the synagogue, 300 Lea Blvd.

There will be a morning Minyan at 9:15 a.m. with breakfast at 9:30 a.m. prepared by the Beth Emeth brotherhood. This will give everyone a chance to meet Rabbi Grumbacher, board of trustees, and other members, and learn more of the activities of the congregation. Complimentary child sitting service is available.

Please call the congregation office at 764-2393 to make reservations.

scheduled for Oct. 12, Robert Cairns, of the Wilmington Trust Co. legal department will be guest speaker. Family members often need information on how to take care of Alzheimer patients' properties and the like.

ADRDA was formed in 1980 and is the National Voluntary Agency dedicated to research for the prevention, cure, and treatment of Alzheimer's Disease and Related Disorders and to providing support and assistance to the afflicted patients and their families.

For further information contact Alice Briggs 655-0266 or Sol Segal 798-4900 evenings.

Beth Emeth Breakfast Meeting

A joint breakfast meeting will take place on Sunday, Oct. 19, at Congregation Beth Emeth, consisting of the memberships of the Sisterhood and Brotherhood of the congregation. This occasion will replace the Sisterhood October meeting, usually held on the second Tuesday of the month. Guest speaker will be Rabbi Eric Yoffie, executive director of the Association of Reform Zionists of America (ARZA). Rabbi Yoffie will discuss the status of Progress-

ive/Reform Jewish institutions in Israel. The controversy surrounding the official disbursement of funds in Israel will be discussed. The morning schedule will be as follows: 9:15 a.m. morning minyan, 9:30 a.m. full breakfast prepared and served by the Brotherhood at \$2.50 per person, 10 a.m. Rabbi Yoffie will speak. Everyone in the community is invited. For breakfast reservations please call Carole Bernstein at 475-6259.

Shalom Singles

An organizational meeting of the Shalom Singles, formerly the Mid-Life Singles, was held at Temple Beth Shalom on Sept. 21. The following officers were elected: president, Betty Wexler-Rosen; vice president/program chairperson, Joan Zinman; secretary/treasurer, Edie Jacobsohn. Ben Raphael was appointed publicity chairperson.

An ambitious social program for every age group is being planned. The first event will be a Shalom Singles Sunday Social, to be held at the Chadds Ford Ramada Inn, Rt. 1 and 202, from 4-7 p.m. on Oct. 19. Music, dancing, refreshments, and happy hour prices will be featured. The cost will be \$2 for (Continued to Page 19)

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Alzheimer Support Group

A local chapter of Alzheimer's Disease and Related Disorders Association recently became part of the national organization. The Greater Wilmington Chapter of ADRDA meets at 7 p.m. at the Graham Center located at 1709 Gilpin Ave. the second Tuesday of each month.

At the next meeting,

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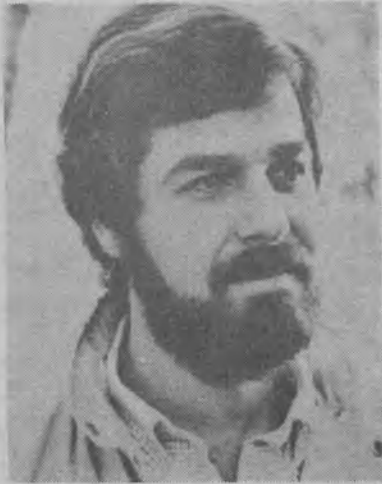
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Organizations in the News



Micha Lev

Meet The Author

The Newark Chapter of Hadassah will present Micha Lev, author of *Yordim, Leaving the Promised Land for The Land of Promise* at Tem-

B'nai B'rith Women To Discuss Jews By Choice

This year most meetings of B'nai B'rith Women of Delaware will be in the form of parlor discussions.

"Jews By Choice" will be the season's first topic. Leading the discussion will be BBW members who are either converts to Judaism or family members of mixed or inter-religious couples. They will relate their motives for conversion, their fears and hopes for the future. Everyone present will have the opportunity to take an active part in the discussion by either asking a question or relating their own experiences.

This parlor discussion will take place in the social room

Singles—

(Continued from Page 18) members, \$4 for non-members, and free admission for all those joining at the social. Annual dues are \$10. All Jewish singles are invited. For more information call Betty Wexler-Rosen at 478-5838.

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ple Beth El, 301 Possum Park Road, Newark, on Wednesday, Oct. 15 at 8:30 p.m.

Yordim, a provocative novel and Jewish Book Club selection, is the first book to explore the lives of Israelis who choose to live outside their own country. In every year since the 1973 Yom Kippur War, thousands more Jews have left Israel than have gone to settle there. Why they leave, what happens to them in America, and why they stay, are the questions Micha Lev addresses in this powerful novel of two Israeli brothers in America. Rabbi Yaakov Rosenberg, vice chancellor of the Jewish Theological Seminary described the book as riveting and insightful, and the *Jewish Forward* describes it as a clear, true novel that holds the reader spellbound.

Beth El Men's Club Sunday Breakfast Program

Everyone is welcome to participate in Temple Beth El's monthly Sunday breakfast programs. Both men and women come to these sociable and informal get-togethers to chat, meet new friends, and hear top quality programs about matters of Jewish concern.

Oliver Franklin, Philadelphia Mayor Goode's deputy for the fine arts, will speak on Oct. 19 at Temple Beth El, 301 Possum Park Rd. in Newark. Breakfast of bagels, lox, scrambled eggs, salad, donuts and beverages is from 9:30-10:25 a.m. Program with speaker and question/answer discussion is from 10:35-11:30 a.m.

Franklin facilitates programming and funding for Philadelphia's fine arts institutions and artistic community, and promotes Philadelphia's highly active international Sister Cities Program.

Franklin will discuss his experiences when he visited Refusenicks in Russia this past summer. What moved Oliver Franklin - a Black, a

non-Jew - to undertake the risks involved with meeting privately with Refusenicks? What did he learn about the circumstances of the people he visited? What has the experience meant to him?

An expert on the subject of relations between the Black and Jewish communities, Franklin is the son of a Methodist minister and a

graduate of Lincoln University, where he was a civil rights activist. For years he was a documentary film maker and radio producer. He raised funds, advocated and produced cultural programs. He served for years on the National Endowment for the Arts, and as a member of the Pennsylvania Councils on the Arts and Humanities.

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Wedding



Schenker-Polleck
Laurie Susan Schenker of Green Acres and Richard Russell Polleck of Northwood were married on Sunday,

science and of the Delaware Law School with a juris doctorate. The groom is an honor graduate of the University of Delaware with a B.S. in Chemical Engineering and a B.A. in Economics. Both bride and groom graduated with honors from Mount Pleasant High School in 1978.

Mr. Polleck is employed as a technical program manager for Morton Thiokol in Elkton, Md. The couple will live in Newark, Del.



Laurie Polleck

Sept. 14, in Wilmington. The reception was held at the DuPont Country Club.

Their parents are Dr. and Mrs. Henry H. Schenker and Mr. and Mrs. Richard E. Polleck.

The bride is a graduate of the University of Delaware with a B.A. in political

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